

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

VOL. 12. No. 18. WHOLE No. 590

KANSAS CITY, MO., AUG. 1, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Subscription Price—\$1.50 a year in advance.
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Published weekly at the Nazarene Publishing House
2108 Troost Ave., Kansas City, Mo.

Entered as second-class matter at the post-office
at Kansas City, Mo. Acceptance for mailing at
special rate of postage provided for in Sec. 1103,
Act of Oct. 3, 1917, authorized July 19, 1918.

What the Bible Teaches About the Future

THE Bible teaches that life is uncertain, and that we are presumptuous if we assure ourselves that we will have another day in this world (James 4: 13-15). By the same instances by which it teaches the uncertainty of life, it teaches the certainty of death for every man.

The Bible teaches that Jesus Christ is coming back to this world the second time; and that while the *fact* of His coming is certain, the time of His coming has not been revealed to us, only we are warned that it may be "In such an hour as ye think not" (Acts 1: 11; Matt. 15: 44). It teaches that this second coming of Christ is a momentous occurrence and that it is extreme folly for any of us to fail to get ready for it by getting right with God, getting sanctified wholly and living in constant expectation of the glorious event (Matt. 25: 1-13).

The Bible teaches that the history of the world is to be concluded amidst sin and wickedness and spiritual darkness and consequent sorrow and tribulation such as never was known before. It teaches that despite the glorious provisions for salvation that God has made, many will refuse God's offered mercies and the world with its customs and laws will collapse amidst its own spiritual and material ruin (2 Tim. 3: 1-5; Matt. 24). But it teaches, furthermore, that such as are ready by having accepted the full salvation from sin that has been offered them, will "escape these things" and go to "the marriage supper of the Lamb" which will take place in heaven just after Christ's second coming and during the time when the worse tribulations are taking place on the earth (Luke 21: 36).

The Bible teaches that there is to be a period of peace upon the earth after the second coming of Christ, during which time sin will not be tolerated, but Christ will reign over the earth and His people who have been redeemed through His blood and have been faithful to Him here in this world will share with Him in the glories and responsibilities of that "thousand years of peace" (Rev. 20: 5, 6).

The Bible teaches that every man will finally come into judgment before God to answer for himself before his Maker and Judge (2 Cor. 5: 10). It teaches that that will be a dreadful experience for all who have refused salvation in this world (Rev. 6: 12-17), but promises that those who are filled with the perfect love of God will have nothing to fear in that day (1 John 4: 17).

The Bible teaches that there is an endless, boundless eternity awaiting every soul, whether saved or lost (Matt. 25: 46); and it teaches that the saved will be supremely happy amidst surroundings of un-imaginable glory and

splendor (Rev. 21: 9-22: 5), while the wicked will be miserable amidst surroundings which but add to the horror of their own inward wretchedness (Luke 16: 19-31).

IS THE WORLD BETTER WHEN YOU CANNOT SEE IT?

A FEW nights ago I heard a minister of the gospel address a high school class. He said many very good things, but he gave them what I considered a very dangerous philosophy of life. He said the world is just what we make it for ourselves, good or bad, pleasant or unpleasant. "It is just all in the way you look at it," said he. He said some tell us that there is a great deal of disobedience to parents and a great many other things which indicate that the world is "going to the bow wows," but this is all just in one's view-point. He quoted some one as having said, "When a man has on green glasses, the whole world looks green to him," and he left it that the way out is just to take the world as being all right and it is so.

Now there is some truth in these statements, so far as they have reference to individual life, but with reference to the conditions in the outside world, what one thinks does not alter the facts, and it certainly is a dangerous thing for any one to start out with the idea that the world is a pretty good old world and that what it says and does is all right, if you just take it that way. This is Christian Science applied to the morality and religion of men, and if any thing, it is worse here than in any other realm of life.

Of course you can accustom yourself to almost any thing until it gets to where it is neither strange nor wrong, so far as you are concerned; but that does not make it different from what it really is.

Look at it any way we will, this is a wicked, lost world. It is very far gone from God in faith and in practice, the rose water essays of the optimists notwithstanding, and it is better that one shall know this and go out with the understanding that he will have to go "upstream," meeting the world, the flesh, and the Devil, if he lives right and gets to heaven. I am ready to rejoice over any good thing in the politics, society, religion, homes or hearts of the people that any one can point out to me; but I resent being told that wrong is right and black is white, especially if the speaker or writer takes an attitude which suggests that he thinks I will or ought to believe it.

The ostrich may hide his head in the sand, the fox may cover his in the bushes, but the body is exposed for all that. Belshazzar may feast on in his banquet hall, but

that does not keep the enemy from entering the city and slaying him. Things are what they are regardless of what we think about them. The pessimist makes a very small part of the world any worse and the optimist has small effect on any thing beyond himself. But one is not necessarily a pessimist because he sees and acknowledges the evil in the world around him. Though the world is far from God, still Christ is able to save to the uttermost all them that come to God by Him. Though sin is really "in the saddle" now, still the last chapters of Revelation show that when the conflict is all over, victory will perch upon the banner of King Jesus and redeemed man will have his lost inheritance restored.

GENERAL ASSEMBLY ISSUES

THE CHURCH PAPER

ONLY two questions, so far as I have heard, have been raised with reference to the church paper; one with reference to the change in the name and the other with reference to the method of electing the editor.

At the last General Assembly a resolution was offered proposing to change the name of the paper, but although there were some interesting speeches, when the vote was taken there were very few who favored the change. During the four years since the General Assembly I have had occasion to converse or correspond with a great many people with reference to the matter, and although there are a few who feel that the usefulness of our paper would be increased if the name was changed, still I think three fourths of our people prefer to have the name "HERALD OF HOLINESS," and if the question comes up at the coming General Assembly, I believe the overwhelming majority will vote against the proposition to change. If any of the brethren feel strongly that the change should be made, they will do well to begin a mighty agitation at once, for otherwise, I am confident that there is no chance for the change to carry.

Concerning the election of the editor of the church paper: it is held by many that this is a duty that should devolve upon the General Assembly itself. It is held that it is placing too great a responsibility upon the Board of Publication to require it to select the editor for the whole church. It is said that the editor has great influence in moulding the thinking of the church and that there is no more serious task than that of his selection. On behalf of the editor it is said that he should know that he is the choice of the church, otherwise his position must be largely presumptive. Precedents are quoted to show that most of religious bodies do elect the editor for their official paper in their general meetings.

Now so far as I can see, the arguments offered are valid. Of course there are difficulties to overcome in attempting an arrangement like this. There are matters of detail that it would be somewhat difficult for the General Assembly to arrange, but after all, if

the editorship is as important as many believe, then the editor should certainly be elected by the General Assembly and should be amenable to it.

This article does not contemplate a discussion of our Sunday school publications, and I have not planned to mention them elsewhere. Still it seems to me that the Sunday school publications are so important in the work of our denomination that they are deserving of the fullest consideration and the most careful planning on the part of the General Assembly. Rev. C. J. Kinne, chief editor of the Sunday school publications, in his article in the 1923 Year Book, suggests the need of a Sunday school committee and that it be elected by the General Assembly. This seems to me to be a splendid idea. We must give more and more attention to our children and one of our best opportunities is to be found in the Sunday school. But these publications are so tied up with the general problems of the Publishing House that I forbear any attempt to discuss them. If the management can present the Publishing House to the General Assembly OUT OF DEBT, surely there will be found a plan for operating it on a paying basis and thus another great difficulty will be removed from the pathway of the church's progress. The prospect of running a whole four years without having a collection for the Publishing House will certainly rejoice the heart of many an "Over-Collected" pastor.

ARE YOU INTERESTED IN THE "UNKNOWN TONGUES" MOVEMENT?

Quite a number have written to "Questions Answered" for various information concerning the "Unknown Tongues" movement and concerning scriptures which bear upon the subject. The interest has seemed sufficient to justify the editor in arranging with Rev. B. F. Neely for a series of five articles covering the subject rather exhaustively. The first of the series appears in this issue and the other instalments will follow right on the next four issues. All who have sent in questions with reference to the subject are referred to Brother Neely's articles for their answers, and all others who are interested are invited to read these articles from one well qualified to speak on the subject.

Questions Answered

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

Q. Did Wesley, Finney and Moody express themselves in-print as opposed to Free Masonry and other secret orders; if so where can such expressions be found? T. M. B., Mass.

Ans. I do not recall any thing from Wesley on the subject. Finney wrote a book, I think the title is "Free Masonry," I read it several years ago and consider its arguments

absolutely unanswerable. The book can be obtained from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. The only definite expression on the subject from Moody that I have read is found in his sermon on the text, "Come Out From Among Them and Be Ye Separate." This sermon is in one of the volumes of his published sermons, though I cannot tell you just which one. Mr. Moody is very definite, though his reference is brief.

Q. Please explain 1 Cor. 14: 34, 35 about women speaking in church. Mrs. A. W., Okla.

Ans. This passage was explained in this column in the issue for May 3, 1922, as follows: "The uneducated women of Corinth disturbed the services of the newly founded Christian church by continually calling upon their husbands (who were better educated) for explanations of things which they did not understand regarding the new faith. The Apostles wrote forbidding them to ask these questions at churches, but permitting them to learn all they could from their husbands by asking them questions at home. The question of the call to preach is a matter to be decided by the Lord himself, and is an act of His sovereign will. It would seem to me that as a rule God calls men to preach the Gospel, as an exception to the rule, He calls women; and He blesses and honors the labors of the preacher whom He calls, whether that preacher is a man or a woman. To those who desire a fuller study of this subject, I would commend Mrs. Annie Fisher's little book 'The Woman Preacher' which may be obtained from our Publishing House for fifteen cents per copy."

Q. Do the texts Eph. 5: 19; Col. 3: 16; James 5: 13 forbid the use of instrumental music in the church? Mrs. R. E. D., Ala.

Ans. They do not, although they do not especially enjoin it. In fact the New Testament worship provides for very great latitude in this matter. My observation convinces me that it is best to avoid the extremes. Very few churches which have refused entirely to use musical instruments have attained any marked success in reaching souls and promoting revivals. There are very few people that do not appreciate music and, as one has said, "You have to catch the rabbit before you can have a rabbit pie." That is, you have to get people to church before you can reach them for God. Still there is danger of carrying the instrumental music in the church too far. When it gets to where certain songs are selected just because they sound well on the instruments; or to where secular music is rendered for the "prelude" or the "offertory" the other extreme has been reached, and between this and no musical instruments at all. I do not know but that it would be better to choose the latter. But why take either? Why not use the instruments and not abuse them? Why not make the spiritual dominant in the services and make the instruments help and not hinder this design?

PRE-REQUISITES OF ENTIRE SANCTIFICATION

By D. J. WAGGONER, EVANGELIST

TEXT—"And behold I send the promise of my Father upon you: And He led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God" (Luke 24: 49-53).

THE foundation of sanctification, is a real heart experience of regeneration. If we fail in obtaining real Bible salvation from our actual sins, we will never reach the life and experience of entire sanctification. In Hebrews 6: 1 Paul exhorts the Hebrew converts to "Go on unto perfection, not laying again the foundation of repentance," etc.

The relation of the disciples to God before Christ's crucifixion is easily determined by reference to the word of God. In John 17: 6, Jesus said to His Father, "Thine they were, and thou gavest them me; and they have kept thy word." And in the sixteenth verse, He says, again, "They are not of the world, even as I am not of the world." Again in this same book in the first chapter and the twelfth and thirteenth verses, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood nor of the flesh, nor of the will of man, but of God." Here we see very clearly that they were the sons of God. Again we learn that their names were in heaven (Luke 10: 20), and in the same verse we learn they had power over evil spirits in that they were subject unto them.

Also we learn that they had assurance of salvation, for it was revealed to them from heaven (Matt. 16: 17). They were God's by creation, natural generation, but God gave them to Jesus, and they were born the second time—had their supernatural birth—and they were not any more of the world, by practice, than Christ was of the world; they no longer delighted in worldly things. If they had lived in our day, they would not have been found at the show, the base ball game, or any other place of worldly amusement. They were so dead to the world that they were no more of it, though they were still in the world. They were known and recognized there because their names were there; and they had assurance and they were permanently settled in their relation to God, and were happy and contented to be in the work of the Lord, and they had power to preach and cast out devils and to heal the sick. This was a blessed relation which they sustained to God.

But the question now arises, what kind of an experience did they have after Christ's crucifixion, as it is well understood they backslid at the cross. Now after Jesus arose from the dead, and during the forty days while He yet remained upon earth, He met with His disciples and conversed with them; and at one time, He breathed upon them the promise of the Holy Ghost; for up until this time, He could not send or give the Holy Ghost, for He was not yet ascended to His Father (John



16: 7). But He is to send Him, when he ascends; and He is to convict sinners of sin, and save penitent souls to God, and convict believers for the need of sanctification, and also sanctify them wholly. But He comes now to the very last hour upon earth, and while His feet rest upon Mount Olivet, He lifts up His hands and blesses His disciples, and they worshiped him. This shows how Jesus reclaimed them, reinstated them, and restored to them the spirit of worship; and they returned to Jerusalem, with great joy, and delight to wait for and seek the Holy Ghost, who was to sanctify their hearts and to cleanse them from all sin.

As we have gone over the country for twenty years preaching and trying to lead lost men and women to Jesus, and believers into sanctification, we have observed that many of the people whom we have labored to lead into the experience of perfect love have failed to reach it at first, because they were not in the right relation to God. Many who are convinced of such an experience as perfect love, go forward for prayer, and begin to seek the higher life, without any examination of their

Evangelist D. J. Waggoner who occupies the pulpit this week is a strong preacher of the Word and is a successful soul winner. He lives at Quanah, Texas, and is now slating meetings regularly.—EDITOR.

relation to God. Those who begin to seek the blessing of perfect love, should stop first and ask themselves these questions: "Have I peace with God?" "Am I at peace with all mankind?" "Have I ought against any?" "Am I at this time practicing things in my life that God would condemn?" "Have I the spirit of worship?" "Do I love Jesus so much that I sacrifice for His cause?" "Am I completely weaned from the world?" "Do I love to go to church?" "Do I love God's word and read it, or do I find more delight in reading novels, magazines, newspapers, etc.?"

It will pay us to get sanctified the way the disciples got it and when Jesus sent His disciples to get sanctified, up in the upper room, they had beautiful experiences to start with. Many churches today would declare they were fanatical before they ever reached the upper room to seek the Holy Ghost.

The Samaritans got sanctified just in the very glory of their justified experience, as we find recorded in the eighth chapter of Acts. The objections that some church folks raise is that "The very best people in the church go off after this sanctification these holiness people are preaching." Of course they do! The clearly justified people are the only ones that can get it! Read the tenth chapter of Acts and see the kind of character Cornelius was when he got the baptism with the Holy Ghost. The divine record says he was a de-

vout man, a man who feared God with all his house! He gave much alms to the people, he prayed to God always. He was saved from stinginess in justification, and had family prayer all the time, not just when a good spell struck him or a preacher would visit him, or a cyclone was on; he worshiped God just as sincerely, one day as another, and he got his prayers through, and God sent an angel down to this earth to tell him his prayers were heard, and just in the glory of such an experience as this, he got sanctified (Acts 10: 44, 45).

Now read Acts 18: 24-26. Apollos a real silver tongued orator, red hot in spirit, preaching and teaching diligently the things of the Lord, whom when Priscilla and Aquila heard, took him home with them, and expounded unto him the way of the Lord more perfectly.

A very beautiful class of exemplary Christians is to be found in the first chapter of first Thessalonians, and Paul said he was praying for them night and day that he might see their face and perfect that which was lacking in their faith, and the burden of his prayer was that the God of peace might sanctify them wholly (1 Thes. 5: 23). Paul was very anxious about these Christians; he wanted to get them into the experience of perfect love before they backslid. In these days of so much veneered religion and superficial professing, it seems it would be the part of wisdom that instead of pushing seekers at the altar, and rushing them into a profession of sanctification (if that seems to be what they are seeking), we would better take the time to enquire into their justified experience, find their spiritual status, and let them have time to examine themselves and see if they are proper candidates for the higher life. If people are backslid when they begin to seek the higher life, they must be reclaimed before they can go forward. There is a danger that people will claim sanctification, when they only get a good case of reclamation.

After one is perfected in love, it will still require faith to live the holy life. We may at times be left without joy, to walk alone by faith, but if we are true, it will not be long until the joy will return. Thank God that we can come the Bible way and have a Bible experience that will stand the test.

A REASON FOR THE TRANSFER

By B. F. HAYNES, D. D.

IN a former article on "A stirring memorial from the North Pacific Assembly," I discussed the question of moral education, and tried to show the necessity of our church doing its utmost toward saving the young life of the church, and the country, from the dire evils threatening it from the numerous sex problems and other immoral tendencies and agencies so rife these last days. The memorial referred to urged a transfer of moral education from the Board of Social Welfare to the General Board of Education. I did not urge such transfer in my article. I would recommend the transfer now, from broader information than I possessed when I wrote my first article.

A friend, well posted and an experienced worker in this field of moral education, in a letter just received, says:

"More than two years ago the realization of the awful mistake of sending out Christian workers, unprepared to meet and help solve the problems they face among young people and parents, was pressed upon my heart in a special manner, and ever since that time, I have studied the matter and tried to formulate some plan by which they might be reached, and given at least some of the fun-

damental truths. This can be done only by bringing a course in moral education into the schools under the supervision of the church, and this can be brought about only, by placing the whole matter in the hands of the General Board of Education."

I agree with the writer of this letter, that the transfer should be made to the General Board of Education.

The Modern Tongues Movement

IN FIVE CHAPTERS—CHAPTER I

By REV. B. F. NEELY

THE lesson will be found in the 12th chapter of First Corinthians, verses four to thirteen, and twenty-eight to thirty.

The tongues movement takes so many different positions that it will be impossible to give attention to all of them in the space to which we are limited. Therefore we will just notice two of the fundamental positions of the recognized leaders of the movement and point out some of the most glaring errors of these positions.

1st. They teach that the baptism with the Holy Ghost and entire sanctification are separate and distinct from each other. That is, one may be sanctified wholly and not have received the baptism with the Holy Ghost.

2nd. They teach that speaking in unknown tongues is the Bible evidence of the baptism with the Holy Ghost. That is, no one has received the baptism with the Holy Ghost who has not spoken in unknown tongues.

But the proper interpretation of the Bible is,

I. That the baptism with the Holy Ghost and entire sanctification cannot be actively separated.

First. Because entire sanctification is accomplished by the baptism with the Holy Ghost. That is, the baptism with the Holy Ghost is the active cause, and entire sanctification is the unvarying result. The proof of this statement will establish our position as a fact beyond controversy. In Matt. 3: 11-12, John the Baptist declared that in the administration of the baptism with the Holy Ghost, Jesus would thoroughly purge those whom John was at that time baptizing with water, and that this purifying would be accomplished by fire. "He shall baptize you with the Holy Ghost and with fire." "He will burn up the chaff with unquenchable fire." This is a spiritual cleansing, and is effected by the application of spiritual fire. For fire normally inheres in the Holy Ghost. For "God is a Spirit," and "Our God is a consuming fire." Now God the Father and God the Holy Spirit are one in substance. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one" (1 John 5: 7).

Therefore when one is baptized with the Holy Ghost, he is baptized with fire, and when he is baptized with fire, he is thereby purified. Speaking of Jesus as the executor of this heavenly baptism, Malachi said, "He is like a refiner's fire—and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver" (Mal. 3: 3). It is a well known fact that the employment of no puri-

fying agency will take the foreign elements out of silver and gold except that of fire; and God's children are purified like gold and silver are purified. Therefore they are purified by fire; and John the Baptist said this fiery administration comes simultaneously with the Pentecostal outpouring of the Holy Ghost.

And as if to verify the statement of the wilderness preacher, when the Pentecostal baptism came, "There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2: 3, 4). The apostle Peter, as if to further verify the doctrine of John the Baptist, testified that when he received his Pentecost, he received the purification of his heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9).

The apostle here states three facts: 1st, the Gentiles received the Holy Ghost. 2nd, they received heart purity in connection with the baptism. 3rd, the experience of the Gentiles

did not differ from that of the apostles. It is an axiom, that two things equal to the same thing, are equal to each other. Now if two things equal to the same thing, are equal to each other, then two things equal to each other are equal to the same thing. Here are two experiences equal to each other, that of the household of Cornelius; and that of the apostles; and the household of Cornelius received heart purity when they received, the baptism with the Holy Ghost; and the apostolic experience did not differ from theirs, therefore, the apostles were purified when they received their Pentecost. Hence both experiences were like the one described by Paul in Rom. 15: 16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

The tongues theory is that we are sanctified by the blood of Christ, and therefore not by the baptism with the Holy Ghost. As if by some mysterious manipulation the literal blood of Christ could be applied to the heart independent of the active agency of the Holy Spirit!

But the fact of our being sanctified by the precious blood does not any more exclude the baptism with the Holy Ghost from the work of cleansing, than the fact of our being justified by the blood excludes any judicial act on the part of Jehovah from our justification.

The facts are we are sanctified by God the Father (Jude 1: 1) "To them which are sanctified by God the Father": We are sanctified through the truth (John 17: 17), "Sanctify them through the truth: thy word is truth": We are sanctified by the blood of Jesus (Heb. 13: 12), "Jesus, also, that He might sanctify the people with His own blood, suffered without the gate": We are sanctified by faith (Acts 26: 17), "That they may receive an inheritance among them that are sanctified by faith": We are sanctified by the Holy Ghost (Rom. 15: 16), "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Now if it be maintained that we are sanctified by any one agent mentioned in the Bible, as a sanctifier, to the exclusion of all others, then we might have one person sanctified by the "Father," another by the "truth," another by the "blood," another by "faith," and still another by the "Holy Ghost." That would give the church five independent agents accomplishing the same work; and of course would be absurd.

Here are the judicial, scriptural and experimental relations which the several contributing agents sustain to the work of heart cleansing: 1st, God the Father is the great designing cause in sanctification (1 Thes. 4: 3), 2nd, the promise of God, or the truth is the instrumental cause (Luke 11: 13; John 17: 17). 3rd, the precious shed blood of Christ is the great procuring cause (1 John 1: 7; Heb. 13: 12). 4th, individual faith is the appropriating cause (Acts 26: 18; 15: 8, 9). 5th, the Holy Spirit is the executive, or active cause in sanctification (Rom. 15: 16).

The following is the process which results in heart purity: God's children feel and confess the need of a clean heart; they cry to God for cleansing; they plead the promise of the Most High, and the merits of the shed blood of His glorious Son until faith tri-

ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STALL, B. A., B. E., B. D.

Two words are used in the Greek New Testament for our verb "love." They are *agapao* and *phileo*. The first-named of these is "more used of that reverential love grounded on grace of character which is born toward God and more by the child of God." In the conversation of Jesus and Peter, as recorded in John 21: 15-17 our Lord employs in his first two "lovest thou me?" the word *agapao*. But Peter replies to each of these questions with *phileo*. This is more the "personal love of human affection." It is not so exalted a word as the other.

It is as though Peter were oppressed by a humbling sense of his sin in denying the Master and did not feel himself worthy to use the higher term. He was laboring under a feeling of his weakness and backsliding, and "would not so much as lift up his eyes" to *agapao*. But Jesus in His beautiful graciousness and tenderness accommodates Himself to Peter's feelings, and when the third time He asks, "Lovest thou me?" He also uses *phileo*, which word Peter uses in answering. What a change is here, from the rash boastful egotistic disciple who said that though all the others might deny their Lord, yet he would be true to Him, who nevertheless denied Him three times!

Many believe that Christ had Peter confess his love three times because he had denied three times that he was a disciple of the Man of Galilee.

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umphs, and the case is placed by a believing resignation into the hands of the unchangeable God; then in harmony with His own expressed will, and in just recognition of the sufferings of His matchless Son on the cross, and in response to a restful appropriating faith, deliberately placed on revealed truth, the third person in the Holy Trinity comes upon the pleading spirits of the humble supplicants in His fiery baptism and sanctifies them wholly. But the office work of no one of these agents, each one of which is fundamentally necessary, can be left out and the blessing obtained.

Second, the baptism with the Holy Ghost and sanctification cannot be separated, because thus separating them makes the baptism with the Holy Spirit unnecessary. (1) For "The end of the commandment is charity out of a pure heart" (1 Tim. 1: 5). Now if the baptism with the Holy Ghost is not included in heart purity, and the commandment is fulfilled when the heart is made pure, such a baptism could not be included in the commandment of God. Let us state this in the form of a syllogism: (a) To receive the baptism with the Holy Ghost is the command of God (Luke 24: 49), (b) when our hearts are made pure we have fulfilled the commandment of God, (1 Tim. 1: 5), (c) therefore, the pure in heart have received the baptism with the Holy Ghost.

(2) Again if we are sanctified before we receive the baptism with the Holy Spirit, we do not need such a baptism, because when we are sanctified we are perfected. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness unto us" (Heb. 10: 14); therefore the Spirit baptism is unnecessary. For that which is perfect cannot be improved upon by any addition, subtraction or readjusting. Since the baptism with the Holy Ghost has been prescribed by John the Baptist, the Savior, and the Apostles as an essential need in Christian experience we may state this in the form a syllogism: (a) Christian experience cannot be perfected without the baptism with the Holy Spirit, (b) but when one is sanctified he is perfected, (c) therefore when one is sanctified he has received the baptism with the Holy Ghost.

(3) If sanctification precedes the baptism with the Holy Ghost, the Pentecostal experience is made unnecessary again, because heart purity is the last item in the preparation for heaven. "Blessed are the pure in heart: for they shall see God." Now if the baptism with the Holy Ghost is a later experience than heart purity, or sanctification, it is altogether unnecessary, for heart purity is the passport to heaven.

The Only Condition of Success

By B. F. HAYNES, D. D.

OUR General Assembly meets in September. This is the highest deliberative and legislative body of our church. The meeting of such bodies is always environed with perils too often not duly considered. These perils must be recognized and prepared for by due foresight, and prayer if we would thwart the menace which they hold for us as a church. These periodical assemblies are essential to all ecclesiastical bodies. They afford opportunity for reviewing the past, correcting any mistakes found; for surveying the present and future, duly measuring all new opportunities found and preparing to undertake all new obligations with increased vigor and effectiveness. It is at once apparent what tremendous advantages such gatherings afford a church, but unfortunately our enemy also sees these advantages, and seeks to countervail them by surrounding them with peculiar dangers, which, if not foreseen and thwarted, will rob them of all possible benefit to denominational progress.

One of the greatest dangers to churches is to drift into a trust in themselves. The more successful the church is in her work, the greater its danger becomes. If she has succeeded in gathering to her standard an adequate quota of cultured and qualified ministers, if she has reached unusual peaks in gathering financial resources for pushing her missionary and educational work, if the results of her revival work have been especially noteworthy—if these ends have been sought and realized, the tendency is for the faith of the church to drift from God and become centered in herself. After a few years of

such successful progress the danger is, that her supreme legislative body will meet with a very large degree of self-satisfaction, or even pride in her achievements. Flushed with this spirit, the church's danger will be, that of strutting, instead of knuckling, of self-exaltation instead of self-abasement. She will be in danger of doing more inflating, than praying. It is just as true of a church, as it is of an individual, that pride goeth before destruction.

All such dangers and tendencies can be averted, but only in one solitary way, and that is by prayer. If I knew the exact volume of prayer that is ascending from Nazarene hearts and altars, I could forecast definitely whether our forthcoming General Assembly would prove a tragedy, or a triumph. Unless the Assembly is made the object of incessant, earnest and hearty prayer to God by all our members and ministers, the Assembly will meet and loll its way along for a week or two, in a formal, perfunctory way, and adjourn, marking no great epoch in our history, and dating no era of increased depth in spiritual life, or any broader garnering of precious souls in evangelistic endeavor. Such a fatality would be but to take our place in the column of decadent ecclesiastical bodies, and to begin living on the memory of what we once were, and fruitless regrets at what might have been.

What shall the coming General Assembly be? Shall it be a formal perfunctory gathering without depth of earnestness, without soul-conviction, and mighty crying to God, without marvelous breadth of vision and

heroic courage to meet and adopt every provision demanded by the calls of duty and conscience? Or, shall it be an Assembly of devout souls aroused and alarmed at the menace threatening us on every side; a body of real saints, warriors, armed to the teeth with the omnipotence of prayer and faith in God, with a heroic purpose, despite the dark clouds overhanging us in this End Age, and the convulsions which rock a weary and ravaged old world to measure up to the demands of the occasion, and place our church in the forefront of evangelizing and soul-saving forces? Shall we sound the tocsin for a new warfare against a solid phalanx of enemies to God and righteousness by a re-emphasis on the old, old gospel of full salvation from all sin and the filling with the Spirit and the endowment of power of all the sanctified? Shall we thus make the General Assembly another trial on Mount Carmel at which God will answer by fire, and signalize to the waiting world that He is not dead, but that He lives in and with the Church of the Nazarene and has recommissioned and refilled her and sent her forth anew to spread scriptural holiness over the wide, wide world? If this be the kind of General Assembly we want and will pray for and will pay the price to get, we can have it for the asking. We can make the Assembly the brightest event in the history of the Church of the Nazarene, but will we pay the price? It will require humiliation, fasting and prayer, and the most earnest and persevering waiting upon God? Our pastors can answer our question. If they decide that they want this latter kind of an Assembly, let them take the burden on their hearts and pray and preach for it from now until the Assembly meets. Let them arouse the church membership to the need of such an Assembly, and incite them to diligent prayer and earnest seeking for such a gathering. The church ought to be preached into a veritable frenzy of zeal, solicitude and agony for a fire-baptized, spiritual General Assembly, marked by statesmen-like vision, Pauline faith, and apostolic courage and devotion. Will our pastors and evangelists take this dire need on their hearts and begin at once to pray and preach and toil for such a General Assembly. Let special meetings be held in all our churches to pray especially for our forthcoming General Assembly. Let such a movement become universal, until it can be truthfully said that the Church of the Nazarene is having a General Assembly revival throughout her borders. Let every elected delegate take this matter especially on his heart and live on his knees before God in earnest prayer for such a result. Let such mighty prayer be made to God on all hands until the eyes of the church streaming with tears all turn toward Kansas City with a confident expectancy of the mightiest spiritual gathering ever assembled in that city. God will hear and answer, and give us such a gathering as will be historic and epochal in the annals of our church.

To your knees, O Nazarenes!

MEANING OF THE WORD "NAZARENE"

By PROF. HENRY BELL

THERE are no doubt thousands of Nazarenes who do not know the meaning of the word that gives them their name. I shall explain its significance in this article, hoping that those who read it may seek to be no other than that which the name implies.

The word from which we get the word "Nazarene" was first used by Isaiah 600 years before Christ. There is no record of its being used earlier than this date. In Isaiah 11:1 he says, "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." The word "Branch" is *Netser* in Hebrew, the language in which the Old Testament was written.

Six hundred years after Isaiah at the time of Christ, a vernacular Hebrew was used, called Aramaic, and the word *Netser* became *Nazura*. When this latter was translated into Greek, the language in which the New Testament was written, it became *Nazarenos* and *Nazoraios*. When these were translated into English, they became *Nazarene*.

It may be well to add here, that the word "Nazarene" has no connection with the word "Nazarene." They are entirely separate and distinct.

The word "Nazarene" occurs nineteen times in the Greek New Testament, as follows: Matt. 2:23; 26:71; Mark 1:24; 10:47; 14:67; Luke 4:34; 18:37; 24:19; John 18:5, 7; 19:19; Acts 2:22; 3:6; 4:10; 4:14; 22:8; 24:5; 26:9. Only twice does our Authorized Version translate it "Nazarene" (Matt. 2:23 and Acts 24:5). The Revised Version and also the American Version correct many of these Authorized Version mistakes in the above passages.

The Authorized Version translates *Netser* by the word "branch" in Isaiah 11:1. But a better translation would have been "sprout" or "shoot," as Gesenius gives in his lexicon, which, by the way, is the most reliable and scholarly Hebrew lexicon in use today.

Every Nazarene knows that a sprout or shoot is far from being a tree, but few know that when we are called "Nazarenes" we are in effect called "shrubs" or just ordinary "sprouts." Hear what Lange, the great commentator, says:

"The conclusion at which we have arrived is, that the title Nazarene bears reference to the outward lowliness of the Messiah. Accordingly, the word (*Netser*) in Isaiah 11:1 is analogous to the expression used in Isaiah 53:2 and other descriptions of the humble appearance of the Messiah. In other words, the various allusions to the humble appearance of the Messiah are, so to speak, concentrated in that *Netser*. The prophets applied to Him the term branch or bush in reference to His insignificance in the eyes of the world; and this application was specifically verified when He appeared as an inhabitant of the despised Nazareth, the town of shrubs."

If you will look up the word "Nazarene" in the International Standard Bible Encyclopedia (Howard-Severance Company, Chicago), you will find they have the same idea. And this Bible encyclopedia is the greatest in print today. It is very scholarly, and is opposed to higher criticism. They say, "According to an overwhelming array of testimony, the name Nazareth is derived from the same root *NET-SAR*, found in the text quoted from Isaiah 11:1. . . . In the name Nazarene, the Jews, who opposed and rejected Christ, poured out all the vials of their antagonism, and the word became a Jewish heritage of bitterness."

The Jews called the early Christians in derision "Nazarenes." They did not use the word "Christian," because it was derived from the Greek word *Christos*, which was the Greek word for the Hebrew word *Messiah*. It would be the same as calling them "Messiahs," and they would never thus disgrace that holy name. Mosheim, the great Jewish historian, says, "Those whom the Greeks called Christian, received the name of Nazarene among the Jews."

Besides fearing to besmirch the holy name of Christos (Messiah) by using it to apply to the despised followers of Jesus, they wished to use a name that would give vent to their hatred. And

that name was "Nazarene." Even when the name "Christian" was coined at Antioch by the Gentiles it had become the common appellation of the followers of Christ, the Jews continued to call them Nazarenes. And even today the Jewish Rabbis do not care to use the word "Christian." The Jewish Encyclopedia says, "Hence, they (the Rabbis) applied the name Nozri to all Christians, this term remaining in Jewish literature down to the present time the designation of Christian."

What then did a Jew mean when he used the word "Nazarene"? He meant nothing less than to say they were just sprouts or shrubs and far from being big, beautiful trees like they were. The city of Nazareth in the time of Jesus was called "The City of Shrubs." That is what Nathaniel meant when he said, "Can there any good thing come out of Nazareth" (John 1:46)? As much as to say, "Can you expect any good thing come out of a shrub of a town like Nazareth?" The Jews thought they themselves were trees and that Christians were just shrubs. A modern expression would be "You little runts."

Here is what the Bible says of Jesus along the line of lowliness in the eyes of the world, or being just a simple sprout:

"He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him" (Isaiah 53:3).

"Behold, thy King cometh unto thee. He is just and having salvation, lowly, and riding upon an ass" (Zech. 9:9).

As we noted above, Lange says, "The title Nazarene bears reference to the outward lowliness of Jesus." If that is true, ought we ever try to be anything else than shrubs in the eyes of the world? We call ourselves "Nazarenes," do we really know that we are calling ourselves "shrubs" in contradistinction to the trees of the world?

I have noticed that whenever any holiness person, church, or institution gets away from the spirit of lowliness and tries to be great before the eyes of the world, there is a great fall. "Pride goeth before destruction and an haughty spirit before a fall," is the Bible warning. I have seen holiness colleges call themselves "Universities," when even Vassar College, which has bigger and better buildings and better equipment than all the holiness colleges of America put together, does not dare to call itself a "University." I have wondered if we are not trying to get to looking like big trees in the sight of the world. I have seen holiness colleges imply this in their advertisements that they were about to run Harvard or Yale a close race. In a few months God threw a bomb into the camp, and the college lay flat on its back gasping for breath. When they became real Nazarenes again, God blessed them and they revived. I have seen this happen again and again in holiness colleges and churches, and you have too: What a pity it is we cannot learn the lesson once for all!

I have seen holiness preachers and evangelists forget that they were just shrubs in the eyes of the world, just as Jesus was, and had an idea they had grown to some great tree. But God sent a Kansas tornado, tore off half the top, blew many of the limbs to smithereens, ripped off a lot of bark, and made the old tree look worse than a shrub. Then He could use it again, for the only things God can use are shrubs. He takes the weak things, the base things, the foolish things, to confound the world, that no flesh should glory in His sight (1 Cor. 1:27, 28).

There is a tendency among holiness folks in general to do something big to show off to the world. Now, there is nothing wrong in trying to do great things for God, but it is the spirit of "let's-cut-a-shine" that is out of harmony with the Divine will.

Another tendency is to popularize holiness. You can no more popularize holiness than you can convert, by some hocus-pocus, a shrub into a tree. Josh Billings used to say "Pigs is pigs." I will paraphrase this by saying, "Shrubs is shrubs." No more can you change a shrub into a tree than you can change a pig into a cat.

Then let us be in the eyes of the world just what we are—shrubs. In other words, let us be what the name Nazarene implies. As long as we do, God will bless.

OLIVET, ILL.

GOD'S FINANCIAL PLAN

By WADE L. NELSON

IN order to better understand "God's financial plan," it may be wisdom to consider others of God's plans—for instance, God's redemptive plan, and again, God's perfective plan, as we know that God did have, and does yet have a plan of redemption, the conditions of which, if met fully, will result in the salvation or redemption of any individual. This we will call "God's redemptive plan." Likewise, we know that God has a plan of entire sanctification also, and too we know that when an individual meets the conditions of the plan of sanctification, the experience of full salvation is assured. This we will call, "God's perfective plan."

Now, for scriptures teaching, if not stating plainly, that God has a plan of redemption, see Numbers 21:8, 9, "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." See also St. John 3:14-16, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is without a doubt, God's redemptive plan.

For direct reference to the plan of sanctification, or God's perfective plan, see Joel 2:28, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." See also 1 Thes. 5:16-23, Eph. 4:8-12, and 2 Tim. 3:16, 17. The above plainly teach God's perfective plan, and, if followed out to the letter, will eventually land the individual in the paradise of God.

Now, if God has a plan of redemption and a plan of perfection, and we have proven that He has, why not a plan to finance this great work? It is the opinion of the writer that the Bible teaches God's financial plan as plainly as that of redemption or perfection, so we will "search the scriptures" "to the law and to the testimony."

In Numbers 31:28 we learn that the Lord told Moses to "levy a tribute unto the Lord of the men of war which went out to battle," and in verse 37 we read of "the Lord's tribute"; then, in Mal. 3:8-10, we get explicit directions as to what the "tribute" is, and the destination of the same.

Now, "tribute" means, "a stated payment from one ruler or state to another, as an acknowledgment of submission for peace and protection, or by virtue of a treaty; also the tax levied for or obligation to make such payment, a personal contribution" (Webster).

Now, in order to successfully carry on the national affairs, this nation has "levied" a tax. If this fails to meet the demands, then a further "levy" is effected, etc., until a sufficient amount is paid to meet all requirements. So you can plainly see that the paying of "tribute" is the method pursued by this earthly kingdom, as a means of taking care of its financial affairs.

Jesus, while on earth, acknowledged the nation's financial plan. See Matt. 17:24-27. Also the Apostle Paul did the same, for we read, "Pay ye tribute also. . . . Render therefore to all their dues: tribute to whom tribute is due" (Rom. 13:6, 7).

In Deut. 16:10, God says, "Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee."

Tribute, being the tax levied, and also the obligation to pay the same, is a positive, plain and irrevocable statement that the tithe and tribute mean practically the same thing.

God says, "The tithe is the Lord's, it is holy unto the Lord." Again, "All the tithe (of whatever it may be) is the Lord's," and as above stated, Moses spoke of "the Lord's tribute," and that the tribute was "as the Lord hath blessed thee." What could be plainer than that by the tribute he meant exactly as stated in Malachi 3:8, "tithes and offerings."

THE YOUNG PEOPLE'S SOCIETY AND TRAINING FOR FUTURE LEADERSHIP

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

IF the Church of the Nazarene is to prosper tomorrow her young people must be trained for future leadership. If we are unable to hold our young people and depend upon leaders coming to us from other denominations we will fail to go forward in our great task as we should. Then leaders coming from sources other than our own institutions may not always be true to our vision, and we may not be able to assimilate them thoroughly so that they will be Nazarenes heart and soul. We must raise up our own leaders. Our educational institutions are the pre-eminent sources of making men and women of Nazarene vision, true to Nazarene ideals, trained and capable leaders. But all cannot attend such an institution, nor are all to be ministers. We need strong capable laymen. After all the local church determines to a great extent what type of future leaders we shall have.

Our young people are being trained in the Y. P. S. Here as in no other service are they the leaders. Entire dependence for success rests upon them. Here they learn to speak to public audiences, to arrange for programs and music, to take the initiative in carrying out plans and conducting services, taking care of business. How well the Society gets along, how many are converted in it, how well the services are attended, how it goes out into the unpreached places with the gospel—in other words how well the young people carry it on to success under their leadership—will to a great extent determine the type of leaders of the future. For every worker in our Societies of today will have a place in the foremost ranks of the church tomorrow. And if he leads the Y. P. S. to success we can rest assured that when age has cooled the zeal and time tempered the wisdom, he will be well able to lead the church.

Since this is true we ought to be very careful in the Society in seeing that everything possible is done to carry the gospel to the lost world. We are called to be an evangelistic people. And evangelism must be the keynote of the Y. P. S. For if our future leaders shall be satisfied in the Y. P. S. without evangelistic fervor, without seeing men saved and sanctified then in the future they will be able to go forward in the great work of leading the church in saving the world. Everything must be done to give an evangelistic tone to our meetings, else our young people will lose the evangelistic desire. The lack of street meetings conducted by the Y. P. S. in so many of our churches may be due to the lack of evangelistic zeal. The same is true with reference to hospital and jail services. Where evangelism is the dominant strain, such services are conducted. But where we are satisfied with a few songs and prayers and a short program or speech from one that is not "overly" religious and a few testimonies, "the same old thing in the same old way" then there will be but few outside evangelistic services. Evangelistic Y. P. S. services will develop evangelistic leaders for the future.

The same is true with reference to missions. We may forget our missionary zeal as an organization unless something more specific is accomplished in the way of missionary training and endeavor than the Y. P. S. is at present carrying on. True we have missionary meetings; but this consists of but a small amount of missionary information, or of the tying up of the missionary zeal to something objective. In cases societies are supporting missionaries, or Sunday schools, or an orphan or a native worker. Where this is done we can see an advance in missionary zeal and work. The Y. P. S. ought to have separate workers whom they support. Then we need missionary study classes to arouse interest. These are matters that the president of the local societies should emphasize. For if we are not missionary in our meetings and in our activities then our future leaders will lose this missionary zeal that now characterizes our movement.

As never before there is a call today for leaders. They are few and seem to be getting scarcer. They must be trained in the "harness." Difficult tasks, responsibility, dependence upon self-initiative, great trials and hard fought battles, tasks that only by the help of God one is able to complete—all go to the training of our leaders. Dr. Chapman says, "Easy times father weak men." May the task before our young people be difficult; may we seek hard places where we can open up new fields of labor; may we open the doors that those before us thought impossible of opening. God will be with us! He has called us to evangelize the world and He expects us to be up and doing. Only by doing thus, by being afraid of no task when He is with us, by going forward when He commands will that type of leadership demanded to meet the emergencies of the future be trained.

SAN DIEGO, CAL.

Nazarene Young People's Societies

PITFALLS TO BE AVOIDED

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

Anger.

FOR AUGUST NINETEENTH

- I. ANGER IS FORBIDDEN. Rom. 12:19; Matt. 5:22.
- II. ANGER IS A WORK OF THE FLESH. Gal 5:20.
- III. ANGER IS A CHARACTERISTIC OF FOOLS. Prov. 12:16.
- IV. ANGER IS CONNECTED WITH:
 1. Pride. Prov. 21:24.
 2. Cruelty. Gen. 47:9.
 3. Clamor and evil speaking. Eph. 4:31.
 4. Malice and blasphemy. Col. 3:8.
 5. Strife and contention. Prov. 21:19.
- V. WE SHOULD AVOID THOSE THAT ARE GIVEN TO ANGER. Prov. 22:24.
- VI. CHILDREN SHOULD NOT BE PROVOKED TO ANGER. Eph. 6:4.
- VII. GRIEVOUS WORDS STIR UP ANGER. Judges 21:4.
- VIII. EXAMPLE OF JUSTIFIABLE ANGER:
 1. Jesus. Mark. 3:5.
 2. Moses. Exodus 11:8.
 3. Jacob. Gen. 31:36.
- IX. WE SHOULD BE SLOW TO ANGER. Jas. 1:19; Tit. 1:7.
- X. EXAMPLES OF SINFUL ANGER:
 1. Cain. Gen. 4:5, 6.
 2. Esau. Gen. 27:47.
 3. Saul. 1 Sam. 20:30.
 4. Haman. Esther 3:5.
 5. Jonah. Jon. 4:4.
 6. Herod. Matt. 2:16.

Topics for discussion:

I. A life of holiness is inconsistent with a life in which anger is in evidence. (1). As a work of the flesh sinful anger is a sin, with which holiness will not dwell. (2). Anger is folly in that it allows a person to lose control of himself. Perfect control of the soul and body is a result of sanctification. There will remain parts of the tendencies of the body "that must be kept under" as Paul expresses it.

2. There is a form of anger that is not sinful. Jesus was angry and He sinned not. (1). Such anger seems to be indignation toward the works of evil, the stirring of the soul toward the righting of wrongs. Thus Jesus acted when He drove the money-changers from the temple. (2). Such indignation may often become a cloak for "down-right" madness. (3). Righteous indignation often degenerating into madness, is not sinful anger. But we must be certain that it is thoroughly "righteous."

3. Madness, or more properly termed anger, is a fit of temper, "flying off the handle," losing control of the temper.

4. Christians cannot thus become angry or mad. For this is inspired by the Devil and has its roots in evil. But out of a pure heart proceeds pure thoughts, imaginations, emotions and inspirations of pure deeds.

5. Jesus is able to calm the fiery temper, to cool the soul and to make one pure and even sweet under the most provoking circumstances.

PITFALLS TO BE AVOIDED

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

Disobedience to God.

FOR AUGUST TWENTY-SIXTH

- I. DISOBEDIENCE TO GOD:
 1. Forfeits His favor. 1 Sam. 13:14.
 2. Forfeits His promised blessings. Jas. 5:6; Jer. 18:10.
 3. Provokes His anger. Isa. 3:8.
 4. Shall be punished. Heb. 2:2.
 5. Brings a curse. Deut. 11:28.
 6. Is a characteristic of the wicked. Eph. 2:2.
- II. MEN WHO ARE PRONE TO EXCUSE DISOBEDIENCE TO GOD. Gen. 3:12, 13.
- III. THE WICKED PERSEVERE IN DISOBEDIENCE TO GOD. Jer. 22:21.
- IV. WARNING AGAINST DISOBEYING GOD. 1 Sam. 12:15; Jer. 12:17.
- V. AN ILLUSTRATION OF THE BITTER RESULTS OF DISOBEDIENCE. Jer. 9:13, 15.
- VI. EXAMPLES OF THOSE WHO DISOBEYED GOD:
 1. Adam and Eve. Gen. 3:6, 11.
 2. Pharaoh. Exo. 5:2.
 3. Moses. Num. 20:8, 11, 24.
 4. Saul. 1 Sam. 28:18.
 5. Israel. 2 Kings 18:9-12.
 6. Jonah. Jonah 1:2, 3.

Topics for discussion:

1. God speaks and men must obey. His will for our lives is final if we will serve Him. To follow His will and to serve Him will produce the greatest amount of personal development and the largest amount of personal usefulness. To go contrary to His will wrecks the soul and destroys one's spiritual power.

2. To disobey God causes one to backslide and to lose the glory. (1). It is taking one's will off the altar of consecration. (2). It is listening to the desire of the mind and of the flesh instead of to God. (3). It is spurning God and worshipping self. (4). To disobey God is to worship and follow the Devil. (5). To disobey in the small things lays one liable to disobey in the large things.

3. The end of disobedience is final death—death to spirituality; death to morality and death to the soul. The way that seemeth right unto man ends in destruction.

4. We are able to keep God's commandments only as He gives us power. To try to obey in our own strength is failure—the flesh is weak. To keep His commandments without the abiding of Jesus is to fail as all fail who try alone. We must consecrate our all to Him and trust that He will keep us in every storm; through every trial that He will bring us out victors; that in every battle He will fight for us. He notes the fall of the sparrow and He cares for His own!

5. He is able to save to the uttermost; He is able to keep; He is able to make us stand and to keep us from falling; He is able to run to the assistance of those who call upon Him.

6. He has conquered life with all its tests and trials; He came out victorious from every struggle that the Devil and the world could engage Him in; He has all power to keep those who will trust Him; who will dare to obey His most stringent commandments. Bless His name!

OUR INFLUENCE

By O. C. WATSON.

We all have an influence, how are you using yours? We may die but our influence continues either blessing, or else helping to damn some soul. May God help us as a church and as individuals to keep step with God that He may use us for His glory!

One who professed religion made the statement that no one could live without getting mad, and she was living up to her standard, later I was talking to a girl about her soul, she referred to this other girl and said, "There's one who professes religion and gets mad and a Christian will not do it." Her soul is still lost because some one failed to keep step with God. Do you get mad? God is able to supply grace enough to keep us three hundred and sixty-five days in a year. Hallelujah!

Are we going to use our influence in this way? God forbid. Perhaps one little giving way to sin, will keep some one out of heaven. When we go to the judgment what will our answer be? "Depart! I never knew you." Oh! people just stop and think before it's too late.

THE YOUNG PEOPLE'S SOCIETY

G. E. MILLER, CHURCH OF THE NAZARENE

Brooklyn, N. Y.

At the last church's election, Brother Eli Franklyn was duly elected as President of the Young People's Society for the ensuing year. We praise God for our brother who is imparting wonderful help to the members. We meet every Thursday evening at 8:30 and the subject being instructed is the "Atonement." The young people are being grounded in the fundamental truths of salvation, so that they may stand true for Jesus, praise the Lord. We praise God for wonderful meetings, come in and visit us when in the vicinity and make yourself known. We desire your earnest prayers.

L. WALLACE.

MAN OR MONKEY, WHICH?

There are more evidences that man is devolving into a monkey than there are that the monkey is evolving into a man. The process of devolution is much more rapid and complete than that of evolution.—ROBERT L. SELLE, Winfield, Kas.

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NORTH DAKOTA-MINNESOTA DISTRICT CAMPMEETING

This District has one of the most beautiful camp-meeting sites in the Northwest, on the banks of the Mouse River, at Sawyer, N. D., and annual camps are held here for the promotion of real, old-time evangelistic work for the salvation of souls. The evangelists this year, June 27-July 8, were Dr. R. T. Williams and Rev. J. T. Little, with Rev. L. G. Nees, of Montana, as the musical director, and the work of these brethren was of a high order. The preaching of Dr. Williams and Brother Little was direct, pungent and convincing, and in the power of the Spirit, and many persons, probably more than one hundred, presented themselves at the altar as seekers of salvation, nearly all of whom prayed through to pardon or entire sanctification. Brother Nees is not only a song leader whose efforts produce results, but is an efficient altar worker, also, and the aim of the workers was to avoid superficiality and to encourage the seekers to continue in prayer until "heaven came down their souls to greet, and glory crowned the mercy seat." The camp was largely attended from nearly all our churches and the surrounding towns and country, many new campers and visitors being present, the order was excellent, the accommodations ample, and with the improvements contemplated for next year there will no doubt be a larger and better camp than ever. Much of the good work done was due to the untiring efforts of District Superintendent W. L. Brewer, who did not spare himself in promoting the spiritual work of the camp, or in ministering to the physical needs of the campers. In appreciation of his interest and services the campmeeting gave him a substantial token of appreciation, and all the finances of the camp were liberally, cheerfully and speedily contributed by the campers and visitors. The children's meetings, under the lead of Mrs. S. J. Holcomb, deserve mention as an efficient auxiliary in the work of soul saving, and the camp needs and will, no doubt, be supplied with better facilities for this work, in the near future. A meeting for the organization of a District Branch of the Woman's Missionary Society was held, and the book stand did a thriving business. Altogether this was one of the pleasantest and most successful camps held on these grounds, for which we thank God and take courage.—H. G. Cowan.

KENTUCKY DISTRICT

The battle is growing hotter all the while in old Kentucky, and the great Captain of our salvation continues to lead us on to greater victory and success in spite of the united forces of evil in this great state. We have only six weeks more of this assembly year and we are expecting great and mighty things of the Lord during that time. We either have on or plan revivals in all but two of our churches ere then, and one of these just closed a successful campaign recently.

Rev. A. R. Hodges of Louisville First Church reports great success with Evangelist W. E. Ellis and Prof. Conley. Dr. H. C. Morrison assisted some in the preaching during this campaign. He also assisted with his means when the new church was built. South side church recently closed a good meeting with Rev. J. A. Williams of Olive Hill, Ky. They are to put on another special effort with Evangelist A. D. Ashby of Louisiana in August.

Rev. Clyde E. Green, pastor of Huntington church reports a great tent campaign starting with Rev. C. C. and Flora (Ruth) Chatfield. Overflowing crowds from the beginning. Souls praying through, and church much encouraged.

Rev. John Fleming and his people are putting on the greatest tent campaign in the history of Ashland church with Rev. M. G. Stanley, Dr. John Matthews, Geo. and Effie Moore. They are doing things there by the grace of God.

Rev. C. R. Pollard and his people at Newport are running a tent campaign in Ft. Thomas, with the Redmon party. They are having success and victory.

Delmer church is having one of the most successful revivals in her history with Rev. A. D. Ashby of Pleasant Hill, La. Over one hundred in altar to date and people talking religion for miles around.

We have built and have under way seven church buildings and two parsonages, and have bought four other lots and expect to have churches on three of them in the near future. The Lord is honoring

SHALL WE DO IT?

Johannesburg, South Africa.

REV. N. B. HERRELL, /
2905 Troost Ave.,
Kansas City, Mo.

My dear brother in Christ:

My heart has been stirred on account of the great need of opening a live Church of the Nazarene in this great city of 150,000 white people. This is South Africa's greatest white city, and right at the door of this alive proposed Church of the Nazarene there is this vast mission field of 300,000 native people employed in these great gold mines and all the other centers in the Transvaal where mines are operated. This certainly is a real urgent call to the great Church of the Nazarene to come over to South Africa and help to establish her full gospel message to these needy peoples. Perhaps our dear brethren in the British Isles will feel this call coming to them as this is a British country and they should feel that they should have a burden for this open field for the Church of the Nazarene. We shall be glad if you will take up this call for church extension to your wide awake committee. We hope that something will be done soon. I shall be glad to hear from you concerning this need. Perhaps you could put a short word in the HERALD of HOLINESS asking our dear people to pray about this call to the Church from Africa. We shall be glad to hear from you soon. Perhaps the Lord has some of our faithful evangelists in U. S. who would consider a call to South Africa to work among the white people.

Faithfully in Jesus,

ISAAC O. LEHMANN.

The above letter reveals a need that would be a great blessing to our African work in every way if supplied. Just why evangelists want to hang around the U. S. A. and beg for meetings while the world perishes for the word of life is more than I can understand. Johannesburg, South Africa, should have a great Church of the Nazarene among the white people and doubtless will if God can find workers that have the vision and burden for the souls of those outside of America. We are receiving letters daily asking for meetings or a church. Is the God of Paul dead? No one made dates for Paul. The Holy Ghost revealed to him where God wanted him to preach and he was not disobedient to the heavenly calling. We are in need of some more Pauline men that will hear from heaven and go to the field that God points out.

True it will mean sacrifice and service but that is to what we are called as a people. I believe that we have men in our church that should get a call of God to go to these great cities of the world and establish a revival center that will keep on for God and souls through all time. Why should we desire to build on another man's foundation? Why not go to these centers and start from the ground up. If we can establish a few strong centers in these world cities we will soon have churches in all countries and among all nationalities. It seems that from among the fifty thousand Nazarenes that there should be one good strong party for Johannesburg to establish a Church of the Nazarene among the English speaking people. Who will be the God chosen parties to undertake this field? If God sends the man He will also send the means. We trust that some good party may go from the General Assembly to this field and that we will break our shell and hatch as a movement and undertake to get the gospel to the world's greatest centers. God is not dead nor has His supply run out. Faith is still the victory that overcomes the world and God is ready to co-operate with any who will dare to trust Him. Here is a call. Who will answer, "Here am I, send me"? Address N. B. Herrell, Gen. Sec., 2905 Troost Ave., Kansas City, Mo.

the prayers of the dear people in a wonderful way, and I believe they are just now getting well connected up so they can ask largely and believe for great things.

They have already given several thousand dollars more than they have ever done in a full year, and will give a few more yet. Much of this has been given for local interest, and we are far behind on district budget and missions.

We have only organized four churches during the year, and have put on seventeen campaigns in new fields. We are greatly handicapped in Kentucky on account of the tobacco traffic but would seriously object to the striking out of the prohibition clause in the manual. We firmly believe that the great God of battles will enable us to build on clean, red hot, radical holiness lines in old Kentucky where two thirds of our tobacco is grown. Good men are coming to us, strong districts on either side are encouraging us, and the blessed Holy Spirit is leading us. So now is our time to do the job, men. Let us fight with all our might for one and one half months and come to the Assembly with good reports from the various churches and the evangelistic field.

Yours for sacrifice or service,

J. W. MONTGOMERY, District Superintendent.

CAMPMEETING AT PETERSBURG, IND.

The Wesley Holiness Mission here have just closed a very successful revival campaign, under the preaching of Rev. Chas. Dye of the Nazarene church, of Paulding, Ohio, and Brother Burl Sparks, song leader of Seymour, Ind. The meeting began June 23 and continued over July 8. An all day basket meeting was held on the Fourth, which was enjoyed by all. Brother Dye preached some powerful sermons and the gospel in song rang out, touching many hearts. Only eternity can reveal the exact number who sought and found the Lord. We are not counting heads but God is counting hearts. Great inspiration was carried into the service by some of our good Nazarene brethren of Vincennes and Princeton, and other holiness people from Union, Oatsville and Wheeling coming in occasionally and helping push the battle. Brother and Sister Hess of Chicago also rendered splendid service. The closing Sunday morning of the campaign we moved the service to the mission and partook of the sacrament of the Lord's supper and dedicated the mission. This was a wonderful service. The power of the Lord being manifested from the very first. Such consecration, devotion and love, only God that knows the thoughts and intents of the heart, can know this people. Too much praise cannot be spoken for Brother Dye and Brother Sparks, these two noble workers. Brother Dye surely is a true watchman on the wall of Zion crying out aloud and sparing not. What Petersburg and the world at large needs is more such preaching. May God help the people to heed the warning and not be deceived.—Mrs. Minnie Baker, secretary.

THE PRESIDENCY OF DR. A. O. HENRICKS OF PASADENA UNIVERSITY ENDED

By A. M. HILLS, D. D.

This is a world of beginnings and endings, comings and goings. Sometimes a little review of recent history is helpful, and it is fair to give honor to whom honor is due. It is much easier to criticize than to build up and to achieve large things. We are not now on the judgment seat, condemning or criticizing any who have shaped our late college history. We are simply making some just observations about President Henricks' administration as head of this institution.

First. Under previous administration the school had become so burdened with debt that it was proposed by the motion of a member of the Board of Trustees to go into bankruptcy and close up the school. Brother Henricks, a member of the board, opposed the motion and it was withdrawn. Under the administrations of acting-president Fallis and the presidency of Dr. Walker the body of students declined in numbers almost to the vanishing point.

Second. In that dark hour the school board put upon Brother Henricks the unenviable task of saving from death the institution. It is a simple, frank, honest statement of fact, that, by the help of God and the noble brother of President Henricks and the co-operation of the Nazarenes who had confidence in him, he did it. People had confidence in his

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By the General Assembly

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moral and spiritual integrity, and his ability to carry forward the enterprise to success, and gave some hundreds of thousands of dollars. The mortgage on the campus was burned. Students flocked in until the enrollment reached 600.

Third. When he addressed the students at chapel, no evangelist was more effective than he to bring them to the altar and win them to Christ. He moved all heavenward who wanted to be so moved. The secretary of the class of 1923 in her farewell address said: "Farewell, beloved President, you who have stood so nobly true to the cause of holiness, to our Alma Mater, and to us, as we bid you farewell, words fail. You can never know and perhaps we shall not be able to fully measure the blessing you have been to us as individual members of the class of '23. We count it indeed a great privilege to have your signature on our diplomas; we count it an honor to go out of the institution in the same year that marks your departure. Your influence upon us has been far-reaching. The bond of friendship existing between us will never be forgotten. And whether here or there, you, our beloved president, will be remembered with sincere admiration."

To say that President Henricks made mistakes is to say that he is human, like the writer and the readers of these lines; but he had a career of usefulness in his office, which none have yet equalled and few will surpass.

A GROUP MEETING ON WESTERN OKLAHOMA DISTRICT

The churches that compose this group or zone are, Erick, Jester, Canute, Dill, and Fruitland.

The July meeting was with the church at Canute on the first Tuesday of July. Here Rev. J. S. Gales is pastor. This church has had a Fourth of July celebration for several years, this time they moved it up one day and had the two together. Professor Melvin led the choir in good spiritual singing. The people of Canute surely know how to sing. Last year during a meeting conducted by Rev. W. E. Ellis the church building at this place caught fire and burned down. They immediately went to work and rebuilt. Today they have a much nicer building, all new and well arranged. It stands out as a monument to this community for the cause of God and holiness. At this meeting we had the District Superintendent with us, Rev. C. B. Jernigan, who brought the message at the morning hour from Nehemiah 4:14. This message was indeed a blessing to each of our hearts. The Lord blessed the truths as they went forth from His servant. After the message the dedication service was held. Dinner was served at the back of the church on a long table prepared by the brethren. Meeting was called at two p. m. by the president. After good spiritual singing and devotional service all took part in the round table talks and discussions. District Superintendent Jernigan brought the message again at the evening hour from Isaiah 61:1-2. Our next meeting will be held with the church at Fruitland on the first Tuesday in September. Here Rev. Ray Boone is pastor. We are expecting this to be the best meeting of the entire group. These meetings are proving a success in this zone both with the preachers and laymen. We as officers of this zone are going to do our best to push this great work, get in and help or get out of the way, or you will get run over. The group meetings of this zone are coming to the front.—J. W. Bell, secretary.

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NEW YORK DISTRICT CAMPMEETING BEACON, N. Y.

Sunday, July 15th, closed the greatest meeting in the history of the New York District Campmeeting in its fourteen years of existence. Rev. H. M. Moore, District Superintendent was in charge and preached at all the evening services. He was assisted by the other preachers on the District and by Rev. W. A. Eckel, returned missionary from Japan. From the very start the presence of God was manifested in a marked manner. The young people's meeting at 9 o'clock was in charge of Rev. L. B. Byron. Rev. D. Grant Christman conducted the Bible study and his lessons on Daniel were profound, scriptural, blessed and inspiring. Brother Christman was presented with \$100 as a love offering. Brother Moore was also given a love offering of \$100. On Thursday the missionary interest was presented by Brother Eckel and his wife. Sister

SUNDAY SCHOOL LESSON REFERENCES

July 29. MATTHEW THE PUBLICAN. Lesson: Matt. 9: 9-13; Luke 5: 27-32.

GOLDEN TEXT: I came not to call the righteous, but sinners to repentance.—Luke 5: 32.

Devotional Reading: Isaiah 55: 1-7.

August 5. MARY MAGDALENE.

Lesson: Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18.

GOLDEN TEXT: Our soul waiteth for the Lord: He is our help and our shield. Psalm-33: 20.

Devotional Reading: Psalm 40: 1-8.

August 12. MARTHA AND MARY.

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

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

Devotional Reading: Psalm 116: 1-8.

August 19. STEPHEN THE MARTYR.

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

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

Devotional Reading: Rom. 8: 31-39.

Eckel also sang in Japanese. We were delighted to have our Brother and Sister with us. An offering was taken for Foreign Missions amounting to over \$1000. The expenses of the camp were all raised and pledges taken to cover mortgage and outstanding notes. The amount of pledges and cash figured about \$3500. The dining hall was in charge of Brother and Sister White.

The greatest thing of interest happened on Thursday morning in the healing service. The altar was filled with those requesting anointing. Miss Mildred Voss, age 17, had suffered from chorea since last February. She had not spoken a word since then and every four hours, regularly, by the clock, her right side became numb from head to foot. She was deprived of the use of her limbs and was brought into the meeting on a cot. After the anointing she arose and said, "Praise the Lord." She walked back to her cottage and has been walking and talking ever since. This case is remarkable and proves that God is still on the throne; that he works miracles, and indicates the truth of the supernatural in this materialistic age. The daily papers all over this part of the state have printed the story of this case and it is the talk of the country for miles. Glory to God! Jesus reigns!

The camp closed in a wave of glory. The last Sunday was the greatest day and marked an epoch and milestone in its history. Great crowds encircled the tabernacle, automobiles drove in from miles around and we believe it to be one of the fastest growing camps in this part of the country. New cottages will have to be built to accommodate the campers. The Lord answered prayer for this year and has given us the assurance for a greater time next year. The dates for next year are July 3 to 13. Harmony, unity, and the spirit of brotherly love are the marked features and characteristics of the workings of the camp in the kitchen, dining hall and General Committee; and this is the secret of our success. Hallelujah! To God be the glory! REV. G. HOWARD ROWE, Reporter.

OPENING FOR CENTRAL NAZARENE COLLEGE FOR 1923-1924

This college opens her door wide for young men and women of Hamlin, San Antonio, and New Mexico Districts for a Christian education. Prospects are bright and encouraging for the coming year. Word has been received practically from all the old students that they are coming back and bringing more students with them. We have letters from students from several states that are planning on coming this year. President Twyeffort has been able to secure a good faculty for the coming year. I have information that several families are planning on moving to Hamlin for the purpose of schooling their children. One very fine man in the city of Little Rock, Ark., a strong preacher, purposes to sell his property and buy land at Hamlin. With the fine crops we have around Hamlin and the promise of a large cotton crop and good price we plan to put on a good financial campaign and raise

the balance of the small indebtedness that's against the college. It can and must be done, God has a great field and place in this great West for this college. I have a letter from one of our strong men saying that he has always felt God had His hand upon this school and wanted to make a good clean holiness school out of it and felt God would see it through. Our catalogues are now off the press and will be distributed as fast as possible. If you desire a catalogue write our president, Hamlin, Texas. Yours for Christian education.—Lee L. Hamric, chairman of Board.

Among the Churches

MILTON, ORE.

Church of the Nazarene held a great Sunday school convention here July 13, began the night of the 12th with an evangelistic service. Our Brother Harry Elliott pastor of the Walla Walla church brought the message. Brother W. M. M. Erwin president of the Sunday school association at his best truly is the man for the place. The blessing of the Lord was on the people throughout the session. Some stirring papers were read. Closed with a great missionary rally held by Brother Thatcher and wife, returned missionaries from Japan. As a church the Nazarenes need to move up along the line of Sunday school work. Yours in Jesus.—Lester O. Long, reporter.

LARIMORE, N. D.

The Seventh annual campmeeting at this place closed July 8 with sweeping victory. Under the able leadership of Rev. John R. Patrick we have had the grandest meeting we have ever had. Over thirty-five souls received definite victory of regeneration or sanctification. The entire campaign was marked by the presence of God and in the closing service we had a real pentecostal outpouring. Miss Mary Patrick had charge of the children and many were saved and sanctified under her direction. It was an inspiration to all of us to hear her sing. In all we had a gracious time. The work characterized by clear definite experiences on the part of all seekers. May God's richest blessings rest upon the Patricks. Your sister in Christ.—Mrs. Geo. Mowry. NORFOLK, VA.

Having received a unanimous call of the Norfolk Nazarene church to come here from Philadelphia as their pastor I accepted as an appointment from God and began my pastorate June 2 and moved our family on June 28. I am succeeding J. N. Nielson who was elected District Superintendent and who under God did a good work in this church the two years of his ministry here. July 5 the members gave a reception to the pastor and his family at the parsonage. A pleasing program was rendered of music and recitations, refreshments being served on the lawn. We have a fine church property here and a loyal band of people that it is a pleasure to labor with. We begin on July 15 a mid-summer revival under a tent and the outlook is good for a successful meeting.—J. T. Maybury, pastor.

CALDWELL, IDAHO.

We were called here as pastor over a year ago at the Assembly, and were called back again this year. The past twelve months have been very successful. We had three revivals in the year. Rev. John Nolt in the spring, Rev. Earl C. Pounds in the fall, and Rev. Lum Jones in the winter. While there were real results from each of these meetings, it seems that the first two were more of seed sowing times, while the last one was a great time of reaping. As the result of the labors of the church with the pastor and these evangelists, we witnessed the conversion, reclamation and sanctification of scores of hungry souls, received twenty new adult members in the church, and in spite of hard felt financial conditions of this country, came up at the Assembly with pastor's salary paid up in full, also salary raised for another year, and "over the top" with the budget. The Idaho-Oregon Ministerial Association was held in our church July 13, 14, and 15, which was a great blessing to our people. The paper on "What Are the Fundamentals?" by Rev. E. E. Martin, and a speech on "Tithing" by Dr. Wiley, President of Northwest Nazarene College, were of great interest to all. We plan to take local workers from our church, and hold tent meetings at school houses and neighboring towns this summer. Pray for us.—W. P. Jay, pastor.

ANDOVER, OHIO; CHERRY VALLEY CHURCH.

The revival at Cherry Valley went beyond our expectations. Rev. J. D. Tompkins preached and prayed with such unction and liberty that the glory of God was unusually manifested throughout the meeting. There were 139 definite seekers at the altar to be saved, sanctified or reclaimed. Sixteen

members were taken in and many others to follow. We feel that this meeting has strengthened the church and given us a larger vision for the work God has committed into our hands. Cash offering was taken sufficient to purchase material and construct a 30 x 60 tabernacle. The building is already under construction. Rev. J. Paul Albright and wife sang and played to the uplift and blessings of all the people. The pastor's salary was raised \$240.00 per year which was appreciated very much. And besides this \$795.84 was raised for other purposes. We appreciate the work of Brother J. D. Tompkins, our evangelist, and thank the Lord for the way he is committed into God's hands and is used of the Lord for the salvation of hungry people. The people of Cherry Valley esteem him very highly and will never forget his powerful messages and godly walk. He has been a great blessing in our home. So easily

entertained, sweet spirited and full of faith. The church here is in unity and ready to march on to greater victories by God's grace and blessings.—Howard Smith, pastor.
ELKHART, IND.

—We are pushing on in the work of the Lord, God gave us a good meeting with Rev. William Deal of Ashland, Ky., as evangelist. His Spirit-filled messages blessed and inspired the church and reached the hearts of sinners. Rev. William Deal's ministry helped the church and that is what we need in evangelists these days as well as men who reach the unsaved. We are working toward the close of the year and are looking forward to a great Assembly at Indianapolis. Personally we are rejoicing in victory and are determined to push on in the fight for God and holiness until Jesus comes.—Lloyd Montgomery, pastor.

MARLOW, OKLA.

—The meeting here has been largely attended both day and night with great crowds and good interest. Brother P. R. Jarrell the pastor from our Duncan church was the evangelist. Brother Jarrell was the pastor here for three years before going to Duncan but the people were glad to have him back and hold the meeting. The people were good to us and helped us to raise a good offering for Brother Jarrell as well as a good offering for home missions, also five hundred dollars in money and pledges to be paid by October 1 to pay a note on our parsonage. There were forty saved or sanctified in the meeting and our people are encouraged to go on.—J. C. Short.

HIGHWAY, KY., Circuit.

—Thursday, July 5th, was a great day at Highway church, Brother Stover preached in the morning, but just before he began his message on prayer, he took us to the woods, and in a few minutes we had some young chestnut logs cut, hauled and finished into a nice ceiling for the church, and then new paper planned for the walls, and a fence around the church. Several of the young people of the church were appointed to collect money to pay the necessary bills and they began before the day was over to work like bees. Then in the evening our newly organized Missionary Society rendered a good program which was enjoyed by all. We have some fine talent in Highway church which we believe God is going to use to bless a lost world. This little band have surpassed any previous year in giving to Missions, we give God all the glory. We are to begin a meeting at Creelsboro church, July 18th, with our District Superintendent Rev. J. W. Montgomery in charge, and we wish all the readers of the HERALD of HOLINESS would pray that we have an old time revival.—Mrs. A. J. Stover.

FAIRFAX, ALA.

—We have just returned from Alexander, City, where we assisted Rev. W. R. Platt and wife in a few closing days of their tent meeting. This was practically a new field and Brother Platt spent over \$100.00 before he preached a sermon and had hard work finding a place for him and his wife to stay. After paying room rent and eating at restaurants and living on one meal a day for some time, the ice began to melt and when we closed after running four weeks they had gained so many friends (as they always do) it reminded us of what the Master said that "No man hath left father and mother brother and sister, etc., for the Kingdom's sake but shall receive a hundred fold in this present life, etc." We received ten good names for church membership and hope to have organized a good church in this fine little city soon. Our work is moving on nicely here in our new church building. We go to Grace chapel for a meeting the 21st. Pray for us.—W. F. and Myrtle Farmer.

NEWCASTLE, PA.

—We have just recently closed a very successful meeting with Rev. Wm. Deal of Ashland, Ky., and Rev. George and Effie Moore of Indianapolis, Ind., as evangelists. God surely honored the labor of these faithful servants. Their messages were of the old fashioned type, deep and penetrating, backed by prayer and delivered in power which brought results. A number of earnest seekers found in Jesus a satisfying portion. On the last day of the meeting after much prayer Brother Deal raised in cash and pledges about \$6000.00 to be used in purchasing a lot and erecting a tabernacle. We have come to Newcastle to stay. We have been worshipping in an old hall, but God put our work on Brother Deal's heart, and he said we must have enough money to build a tabernacle. God surely helps him along this line, as well as preaching the old time gospel. We are surely glad the Lord sent him and shall never forget his labors in our midst. Our church is in the best condition it has ever been in. Our Sunday school is growing. We had a very interesting Children's Day program on June 1. The offering for Foreign Missions amounted to \$18.61. We give God all the glory and are expecting great things in the future.—Mrs. W. W. Walls, reporter.

CLEVELAND, OKLA.

—We just closed a nice meeting in our church here. Rev. L. A. Bolerjack and wife were the evangelists. We had a fine meeting and the interest

Uncle Buddie's Good Samaritan Chats

To the Readers of the Good Samaritan's Corner:

We greet you again this week from Ft. Worth, Texas. In my letter concerning my Ft. Worth meeting, there was one thing that I desired to write about but did not have space enough in my last letter. I wish to tell you about attending Dr. Frank Norris' great church on Sunday morning, June 17. It was a warm sultry morning, but I saw one of the greatest sights that my eyes ever beheld. There was in actual attendance 4579 in Sunday school. My recollection in both church and Sunday school that there were about six thousand and six hundred. This was an unusually hot day, when many of the other large churches of Ft. Worth had a mere handful. Yet it will be remembered that Dr. Frank Norris is the one man in Texas that the Devil has fought for the past twenty years. The saloon traffic and the red nose brigade have camped on his trail for twenty years. He has been accused of everything in the world that was bad. He has been lauded and cursed more than any preacher in Texas. Their slogan text for the day for the whole church and school was 2 Timothy 3:16-17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." I think that at least fifty teachers must have stood up with their classes and quoted these beautiful verses. His text for the morning was Acts 20:21: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Dr. Norris brought a very great message from this text. I think that he must have used at least twenty-five quotations from the Bible. Dr. Norris is one man that stands for a whole Bible, for a whole world. He has put the hottest fight against the religious infidelity in Texas of any one man in the state. He united with the Methodists in putting the higher critics and evolutionist out of the Southern Methodist University at Dallas, Texas. He is now engaged in a red hot battle with the Baptists in the Baylor University at Waco, Texas. He is one man that they fight hard and no man in that state has done more to conserve old fashioned Bible religion than Frank Norris. I have known him since a boy in Hill County, Texas, more than twenty years ago. He often attended my services and I have seen him at the altar seeking God. He was converted while still in his teens and went to preaching the gospel and from his conversion until today he has been set against the liquor traffic, and worldliness in the church. I was told in Ft. Worth that a man or woman couldn't teach Sunday school in his church that danced or played cards or went to a picture show. And that not one of them could raise their voice against one word in the Bible. That in order to teach in his Sunday school or have membership in his church, they have to believe that the Bible is the word of God. I understand that he has more calls to the great churches in America than he can fill, but he preaches all day on Sunday in his own church and leaves Mondays and goes to some great city church and holds a two or three days conventoin on the funda-

mentals and returns to Ft. Worth Saturday to fill his own pulpit on Sunday. I congratulate Dr. Norris for the great work that he has done. He is now building an addition to his church that will cost one hundred and forty thousand dollars. And his buildings now cover a block in the heart of the city. I bid him God's speed and trust that he may live long and fight the Devil and higher critics and the evolutionists and the religious infidels and finally win his crown and sit down with the redeemed of all ages at the marriage supper of the Lamb. I left Ft. Worth on Monday in the afternoon at 3:30 over the Texas Pacific by the way of El Paso, Texas, for Pasadena, Cal. I had a very delightful trip over the great plains of western Texas, New Mexico, and Arizona and some twenty-five miles through Old Mexico. This was called Lower California and along the great Colorado river. The whole trip through Mexico was under irrigation and planted in cotton. We passed through thousands and thousands of acres of cotton in bloom, it looked so beautiful. We came out of Old Mexico through a large steel gate at Mexicali into Calexico. The leader will remember that this is a beautiful city on the border line of the two nations. Mexicali is in Mexico while Calexico is in the United States. There we struck the beautiful Imperial Valley of California. And men and women and children, let me tell you when it comes to watermelons and cantaloupes the Imperial Valley of California is second to no place on earth. I was told by one farmer that they would ship out of there this year twenty-eight thousand carloads of melons to all quarters of the nation. On this trip I enjoyed very much reading a beautiful book written by Frank W. Roerham. Mr. Roerham has written a number of unusually beautiful books. The title of this one was "Mushrooms on the Moor." I very much enjoyed the whole trip. As we passed through the desert I saw thousands of the beautiful Yuccas. The bloom is so large that it seemed that one of them would be as much as a boy could carry and so richly perfumed. None but God could make a desert and then plant on it the Yucca and make them grow and flourish without being cultivated. But God made them for his own eyes to behold. Yucca is a Spanish word meaning "Our Lord's candle." I was delighted in this sixteen hundred miles through the desert with the splendid service in the dining cars. I have never seen so much fine fruit and good vegetables and fine berries and quantities of ice for the dining cars and passenger coaches. I don't think I have traveled through where it was so intensely hot as from Ft. Worth to Palms Springs, Cal., some hundred miles below Los Angeles, Cal. Here we received the first snip of chilly air off the ocean and oh, my, how we would drink it in. I reached home at Wednesday night at nine o'clock, June 27, making exactly six months from the day I left home until the day I arrived. Spent one night and one day, at home and brought my family and came on out to the Beautiful Pacific Palisades overlooking the great ocean and opened the great campmeeting on Thursday night, June 28. In love to all the good Samaritans.—UNCLE BUDDIE.

25,000 Herald of Holiness Subscriptions
By the General Assembly
ARE YOU HELPING?

was good in spite of the extreme hot weather. Our Brother Bolerjack won the hearts of the people. There were six prayed through, either saved or sanctified, for which we thank the Lord. We held the meeting over three Sundays. The church was helped. Brother Bolerjack is our pastor in Cushing, and is doing a great work there. May God give us more pastors like him. We secured twelve subscriptions to the HERALD of HOLINESS. We are doing our best for the paper and are trying to get it into every Nazarene home. The church here is getting along fairly well when we consider the financial strain we have gone through. We had our all day holiness meeting at the Union Church in the oil field and we had a fine day. We had dinner on the ground and everyone enjoyed themselves. Rev. E. L. Looman preached at eleven o'clock from Heb. 6:18, 19 and the Lord blessed. Rev. Bolerjack brought the message in the afternoon and then again at night. The crowd was fine and Brother Bolerjack brought a fine message. We expect that this oil field work some day will be a holiness work. These all day meetings are uplifting to both saint and sinner. We ask the prayers of all the saints.—E. L. Looman, secretary.

BLOOMSBURG, PA.

—We wish to report our Home Missionary campaign that our local church has carried on throughout this summer. Early in the spring we laid our plans and stirred interest in getting a gospel tent for opening up the wide field that lay all untouched about us. Our nearest Nazarene neighbors were about 100 miles away. The people rallied and bought a fine tent and equipment and so we went at the job in the name of Jesus. Two successful campaigns have been carried through. In each of these souls were saved and received into the Nazarene church. In the last campaign which was held in Almedia, Pa., we received some good people into the church and formed a small class and opened a field for future work. We are caring for this work now from our local church as a mission work. We are now having our third campaign, having our tent pitched in the thriving little city of Berwick, Pa. Here we have our tent pitched in the best part of the town and are looking for God to help us for we expect quite a battle here. But we have confidence in our God and in our church that a way shall be opened even here for full salvation. In each of these meetings the pastor has been his own evangelist ably assisted by Rev. Jas. Price and Rev. E. C. Krapf both of whom are members of the local church. Rev. Price preached several times and cared for the singing nightly which was highly appreciated. We shall have the assistance of our District Superintendent J. N. Nielson in the Berwick meeting and feel that with such help we shall have prospects of sweet victory. It has meant hard work to pastor one of the leading churches on our District and at the same time carry on a campaign like this, but it has been a delightful task and God has blessed. We press on for victory.—J. H. Parker, pastor.

RICHMOND, VA.

—Tent meetings were started at 26th and P Streets, Sunday, July 15, under the District Home Missionary Board with Brother Alfred Ford in charge. Rev. J. A. Ward of Darby, Pa., is the evangelist and Miss Hattie E. Goodrich of Wash., D. C., is in charge of the music. The tent is crowded each evening and we are trusting God for souls. Richmond is a city of 200,000 people. We believe that the time is ripe to organize a Church of the Nazarene here, for the harvest is plenteous. Brother Ward is the first Nazarene evangelist to conduct a series of meetings in this city, and we believe that the work should be conserved. Pray that the Lord may be permitted to reach many precious souls during these meetings, and give them a church home in which they can be fed and "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."—Reporter, Hattie E. Goodrich.

MENA, ARK.

—We have just closed a nine days' meeting at this place with Rev. J. E. Moore as our evangelist and Rev. A. B. Barham as our song leader. They are a good strong couple of workers. We had twenty professions, thirteen added to the church and others are coming. Our Sunday school is fine and we have over 100 enrolled with Brother Andrew Jones as superintendent. We have just organized a young people's Society.—J. W. Huston, pastor.

WOOD MOUNTAIN, SASK.

—We wish to report victory through the blood of the Lamb. Brother H. B. Lewis of Nampa, Idaho, came up here to us from Opheim, Mon., and started a meeting in Sunny Crest church and the Lord gave us real victory. Some twenty-two or four prayed through to victory in two weeks.

25,000 Herald of Holiness Subscriptions

By the General Assembly

ARE YOU HELPING?

Then we opened up at Bayard School and many were at the altar, somewhere about twenty got through to victory in about two weeks. Then Brother Lewis went down to Lundy's Lane School and held a little over a week and somewhere about twenty were at the altar for either regeneration or sanctification. We took twenty into membership and expect others to come in later. This will mean another new church between the two latter school houses known as Bayard Lane Church. Brother Lewis is a real preacher of the old time gospel.—Silas Parkes, pastor.

TOPEKA, KAS.

—It has been some time since we reported but we are not dead, nor dying, but very much alive. God's blessings are upon us, the Holy Spirit is dealing with souls, folks are getting saved, new ones are being added to the church, and old ones are getting established. All around there is no better church in

our movement than the Topeka church. She stands tests of the hardest kind, like the Rock of Ages, she never fails but steadily marches on. We have a growing Sunday school, fine Junior and Senior Young People's Society, excellent choir and chorister, great old time class meetings, nice missionary society, and appreciative audience, great prayermeeting and co-operation in all of our work. With faith and love for every interest of our work, both at home and abroad, we press along.—C. P. Clayton, pastor.

MONTGOMERY, MICH.

—God is blessing His people here. Our all day meeting held on the Fourth of July was a season of refreshing. During the closing service two little boys were saved. The following Sunday school during our regular service eight children bowed at the altar either for pardon or purity. Last Sunday morning two young girls of fifteen summers sought the Lord for sanctification. How beautiful it is to see our children and young people give their hearts to God. While the fight against sin and the Devil has been hard, we are rejoicing in victory and salvation in our midst. Praise the Lord. God has a few precious saints here, who know how to pray and hold on when the battle is raging. They are faithful to His cause and to their pastor. Recently their love for her was expressed when upon her birthday, they gave her a beautiful new suit. A

Important Announcement Regarding General Assembly

OUR attention has been called to the fact that the special reduced rates on all railroads from the Pacific Coast east expire September 15th. This means that all persons desiring to avail themselves of the special rate must start on their journey east on or before the 15th of September. At the time the date was fixed for the General Assembly we did not know these facts, but since it has been called to our attention and since several hundred people will undoubtedly attend from the Northwest and Western districts, and since it will mean the saving of several thousands of dollars to our delegates and visitors if they can get the special rates it has been decided by the Board of General Superintendents to change the date of the General Assembly. Instead of convening Thursday, September 27th, it will convene THURSDAY, SEPTEMBER 20TH.

We regret very much to make this change at such a late date, but we feel that the question of expense is one of much importance and the amount involved so large that we cannot refuse to comply with the urgent requests that have come to us from the western delegates that the date be changed. The change in date will not affect the traveling expenses of delegates from any other part of the country as all sections that are to benefit by reduced rates will still be able to secure them under this new arrangement. We realize that this sudden change will cause inconvenience to some of our people, but we feel that all will agree that we should, if possible, arrange our date so that all will get the benefit of the special rates.

Begin now to plan to attend the General Assembly. We are expecting that it will be one of the greatest in our history. May we also urge that you begin to pray that the greatest possible good may come as a result of our General Assembly.

H. F. REYNOLDS,

J. W. GOODWIN,

R. T. WILLIAMS,

General Superintendents.

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

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

lovely dinner was prepared and during the day \$7.00 in cash and other gifts were received. The tears of gratitude flowed freely. May God bless this dear people abundantly. Please pray for the work here, also that the pastor who has endured much physical suffering during the past year may be healed, all for His glory.—May King, pastor.

DENVER, COLO.

—The Denver church has been richly blessed of God thus far, with many seekers at the altar every Sunday for which we praise His matchless name. Twenty sought God last Sunday and found Jesus a very present help indeed. We have the church filled every Sunday which we owe to our most faithful pastor and wife. Truly Brother and Sister Crockett are a blessing and well liked by the Denver people and may God fill their crowns with many shining stars.—Mollie Larenty.

Gleanings From the Field

ARCANUM, OHIO.

My first camp for the summer was held at Greensboro, N. C., camp in connection with the Greensboro Bible School, Rev. W. R. Cox, president. This is a spiritual camp and we had seekers and finders at every altar call day and night. My co-laborers

were Rev. J. B. McBride, evangelist, and R. A. Shank and wife, song evangelists. Many preachers were there from different parts of the state to help push the battle. We came from Greensboro to Cincinnati, Ohio, camp. I suppose there is no argument as to this being the greatest camp in the United States. There were at least one thousand seekers during the camp, about two hundred and fifty the last night. The music, singing and praying are beyond description. Without the loss of a day we came to Morgan Park, Chicago, where Brother and Sister Lowman singers and other workers had the meeting started. This meeting was held in an aristocratic part of the city and was, not a large meeting, but as was remarked by many the fire fell at every service. Brother Lowman is in a field by himself when it comes to taking charge of a song service and drawing the crowds. Brother Pope the pastor stood by us in every way. With the loss of only one day we came to Berwyn, Neb. The Lord gave us a good meeting. Many said it was the best ever held in the country. There was much confessing out and digging down, the most we have seen in a long time. Brother Cain, the District Superintendent was with us the last Sunday and continued the meeting down in the town of Ansley and will complete the organization of a good strong Church of the Nazarene. I am now at Arcanum, Ohio. Meeting started well. Altar and extra chairs filled with seekers and great crowds in attendance.—Bona Fleming.

JASPER, ALA., AND MEMPHIS, TENN.

On May 27th we opened a campaign with our church at Jasper, Ala., with Rev. C. H. Lancaster, pastor. Jasper is an old holiness battlefield and known as a hard one especially the last few years. The enemy was furiously stubborn and put up the worst he could do, but much faithful prayer and earnest effort on the part of a few of God's faithful ones and the faithfulness of the good pastor, who stood so heroically by the evangelist, brought the victory and quite a number were reclaimed, saved and sanctified. The people seemed to be better satisfied with results of the meeting than the evangelist. From Jasper we went to Memphis, Tenn., for ten days. We found the pastor, Rev. Pounders and Brother Vallery with the meeting already going. The meeting was great—don't think there was a barren service. Seventeen joined the church with more to follow. We secured thirty-three subscriptions to HERALD of HOLINESS. One hundred prayed through at the altar. Miss Essie Morris of Springfield, Tenn., had charge of the music. To say that Miss Essie is a great song leader and a faithful worker in a revival, is the very least that could be said. I take great pleasure in recommending her to our people. Brother Vallery is doing a rescue work in Memphis that is worthy the appreciation of our people. He has won the confidence and respect of the people of the city and has the Home on a safe and substantial financial basis. At this time he has more than thirty poor unfortunate girls in the Home. May he live long to do this work that God has so definitely laid on his heart to do. May God bless the HERALD family and speedily increase it to the 25,000 mark. It can be done. Let every one do his part. The HERALD will be a blessing to any home. On with the battle.—J. E. Gaar.

FROM OHIO.

After spending some time at our home in Long Beach, Cal., for a much needed rest, we again came east and opened a campaign at Warren, Ohio, with J. S. Maddox, pastor. The services were held in a wooden tabernacle in which the church is to worship, permanently, until they can erect a new building. This church has not been organized but a short time, and like most of our churches, was not wanted in the community by certain preachers and lukewarm professors of religion. Hence there is much prejudice to overcome. We had a number of seekers, however, and some strangers, at least, became interested in our work. Brother Maddox the pastor is on his job and is pushing the battle for all he is worth. We are sure he will win out in time and have a strong church in Warren. Schurman and DeLong from our Eastern University came toward the last of the meeting and their singing gave us a great boost in the services. From Warren we went to Cleveland, Ohio, for a three weeks' meeting with C. Warren Jones. The services were held in his large tabernacle. This was certainly a very blessed meeting. In spite of the hottest heat wave that had struck that city for years God gave us fully one hundred seekers and most of them were happy finders. A nice class were received into the church and others are to follow very soon. The evangelists were well paid, and over \$200 was raised to meet some pressing financial obligations of the church. Schurman and DeLong were the special singers and the results of the meeting are partly due to them. Their singing helped draw the people to the tabernacle and put them under conviction after they came. From Cleveland the evangelist and singers went to Columbus, Ohio, to be with Brother Fogg, the pastor of our church in that city, for two nights. We consider it a very profitable two nights meeting, for on the second night God gave us a gracious break and fifteen rushed to the altar and others were so convicted they could not leave the church. We are now at Ashtabula, Ohio, in a tent meeting with Brother Lehman the pastor of the church. The tent is pitched on the high school grounds and was well filled with people the first night. If I am not mistaken things never looked better to me for a great meeting than here in Ashtabula. With Schurman and DeLong as singers and the singing and playing on instruments of Brother and Sister Lehman I believe God will mightily work in this place and give us a great revival. It has been reported I was at home in Long Beach too sick to enter the field again, but this is a mistake. We are still on the job and expect to have the meeting of our life in the future.—T. E. Beebe.

They're Coming!

FEW of our folks have had time, since Brother Hooker's challenge was announced in last week's paper, to reply and get their names on the list. But they are coming! By next week's issue we hope to have at least twenty-five names. The time is short and what we do must be done quickly. Remember that the 100 subscriptions may include the five-months "Get Acquainted" offer at 50c. Also the package plan of ten or more papers to one address at ten cents per copy for one month. The orders, however, should be in for at least six months.

Everybody, it seems, is getting interested—pastors, evangelists, District and General Superintendents and the laymen. A number of individuals are sending the paper for five months to friends and relatives. Every subscription helps and gets us nearer the goal. All right, preachers, if you are not already on the list of fifty pledging 100 subscriptions each, send in your name today.

For the benefit of those who have not read Rev. Hooker's letter we repeat it this week.

God bless you in the work of the Publishing House. To make it possible to raise our subscription list to 25,000, I will be one of fifty preachers who will pledge to raise one hundred subscriptions each, by the General Assembly. Under God let us do the job.

H. H. Hooker.

May we add your name to the list in next week's paper?

1. H. H. Hooker.	18.	35.
2. Bud Robinson.	19.	36.
3. Jarrette E. Aycok.	20.	37.
4. N. B. Herrell.	21.	38.
5. A. M. Doves.	22.	39.
6. T. E. Beebe.	23.	40.
7.	24.	41.
8.	25.	42.
9.	26.	43.
10.	27.	44.
11.	28.	45.
12.	29.	46.
13.	30.	47.
14.	31.	48.
15.	32.	49.
16.	33.	50.
17.	34.	

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

General Assembly date changed to Sept. 20 - Oct. 2, 1923

25,000 Herald of Holiness Subscriptions

**By the General Assembly
ARE YOU HELPING?**

COLBY, KAS.

On the 22nd of June, I had the privilege of beginning a revival at this place with Rev. J. J. Cork, the District Superintendent of the Pilgrim Holiness church. The crowds were small at the first few services, but it was not long until the tent was filled and seekers began to come to the altar and pray through in good fashion. The meeting began to go so good and the results were so grand that some remarked with surprise that they did not expect so much. God certainly answers prayer. In connection with the revival, we held the annual District Assembly and many of the preachers and delegates of the District were with us to help in the battle. Business sessions were held during the day and then all hands would unite in the revival services at night. Something over thirty prayed through. At the afternoon service on the last Sunday we raised \$1,000.00 toward a holiness church in the town and the men were going right at the matter of putting it through. It is our business to "build the waste places" and make them "blossom as a rose." We left the people encouraged and much pleased. I am now in a revival at Las Animas, Colo., and the Lord is working on the hearts of the people. We are expecting victory in His name.—W. R. Cox, evangelist.

WABASH, IND.

We have just closed a good meeting at this place with Rev. W. B. Fugett as pastor. I might say in the beginning, he is a most excellent pastor and co-laborer and he, together with his good wife helped pray and shout the meeting on to victory. The fire surely did fall and Holy Ghost conviction came on the people and during the twelve days of the meeting there was scarcely a barren altar service. We give God the glory for it all. The last Sunday we preached three times, in the afternoon at the Wesleyan Methodist church, and closed the meeting with a sweep of victory and souls at the altar. Our next meeting is at Canton, Ill., with Rev. J. S. Wallace, pastor, then Red Key, Ind., in the Church of the Nazarene. This has been a busy year with all of my time taken, not an open date. We praise God for the past and push on with renewed zeal and strength depending on Him alone. We humbly say with David, "The Lord hath done great things for us whereof we are glad." We are making arrangements for our fall and winter meetings and any wishing to correspond with me relative to meetings may address me, 628 W. Wabash St., Greensburgh, Ind.—W. C. Canary, evangelist.

LAKE CITY, MICH.

We are glad to report one of the best meetings we have had the privilege of working in this year at the Turnerville church. The meeting began on Sunday morning with a spirit of prevailing prayer upon the church and following a burden for souls and the result was thirty at the altar to be saved or sanctified or reclaimed. Rev. R. S. Griswold was the evangelist and was especially blessed and filled with the Holy Ghost power in giving the messages and there surely were times of refreshing from the presence of the Lord all through the meeting. The pastor, Brother Reiness is a precious man of God and has the respect of the community around and has great courage to press the battle on for souls through the community. Brother Sharp, the former pastor, wife and daughter came in the last few nights of the meeting and their presence and help was a blessing to us. We need to pray much for all the country churches like this one for they are surely the Lord anointed and faithful few. I want to say again to the glory of God this was one of the best ten day meetings I was ever in.—A. O. Voorhes, song evangelist.

LOVELAND, COLO.

The Lord has so wonderfully blest and helped us since going on the evangelistic field. Immediately after the Assembly we held a meeting at Florence, Colo. The Lord gave us about thirty souls and we left the church encouraged to press on. We came over to Boulder, Colo., and enjoyed the privilege of being in Brother Vanderpool's meeting there for two nights and saw souls weeping their way to God. We are now in a pioneer meeting here at Loveland, Colo. God is here. We have dug up some holiness folks, some real Nazarenes and souls are finding God. Prospects are good for a Church of the Nazarene here. We haven't been going a week yet but we are encouraged with the results and expect to have a real old-fashioned Holy Ghost revival before we close. Pray for us. We are glad that

the Holy Ghost abides this morning.—Evangelist T. C. Etherton and wife.

BEATRICE, NEB.

It has been some time since the writer and wife have reported but we have been busy all the time. We began a meeting in May in Caney, Kas., where we have only a small handful of members and no organized Nazarene church. This meeting was in a tent and we were somewhat handicapped because of the rain. It was some what cold also and this had a tendency to cut down the attendance but the folks came very well in spite of it all. Mrs. Littrell (my wife) who has been accompanying me to lead the singing and conduct children's meetings was unable to be with me in this meeting because of the serious illness of our little daughter. We missed her very much especially in the music and special singing. But we sang with our guitar and preached and closed up the last night with six at the altar and twenty-one for the two weeks. Then we journeyed on to the District Assembly at Kearney, Neb., and from there to Hyattville and Tensleep, Wyo., this meeting for the Methodists and we want to state that it was a hard pull all the way through indeed we found that there were many more than Ten A-Sleep there but the pastor stood by us and we preached the truth and a goodly number found the Lord in pardon and purity. We are determined to push the battle for God and souls. Pray for us.—Evangelist V. W. and Marguerite Littrell.

**EIGHTH ANNUAL CAMPMEETING
TREVCCA CAMPUS,
NASHVILLE, TENN.
AUGUST 16TH-26TH**

Gen. Supt. R. T. Williams, Evangelist
Prof. A. S. London, Choir Director
Preachers and their wives entertained free
Write for reservations to
T. C. Young, Chamber of Commerce Bldg.,
Nashville, Tenn.

NOTES AND PERSONALS

Pastor A. M. Bowes and family of First Church, Kansas City, are spending a three weeks' vacation in Denver, Colo.

Brother Clyde E. Green, pastor at Huntington, W. Va., is engaged in a tent campaign in that city, having a nightly congregation of from 700 to 1,000 people. The Chatfields of Hamilton, Ohio, are the evangelists. Fifty subscribers to the HERALD have, been secured thus far.

Evangelist E. E. Wiggins of 30 Laurel St., Richmond, Ind., writes that his evangelistic slate calls him to Kansas and Nebraska for September and October and he has some open time he could give to churches between Indiana and those states.

District Superintendent J. W. Montgomery of Kentucky will take a ten day vacation August 9-19. Those desiring prompt replies to letters should address him at Greenfield, Ind., during that time.

A Scandinavian Nazarene District has just been organized on the Pacific Coast with H. O. Jacobson, as District Superintendent. Three churches have been organized and a good campmeeting held. Any Scandinavians desiring meetings can reach Brother Jacobson at 830 Minnesota Ave., Portland, Ore.

Rev. L. L. Pickett of Wilmore, Ky., recently called at the Publishing House. He preached on Wednesday night, July 18th at First church and at Grace church on Thursday night.

Prof. Roscoe Carrell, pianist of Cedar Hill, Texas, will be ready for calls for meetings after September 24th.

Take into your new sphere of labor, where you mean ~~also~~ to spend your life, that simple charm, love, and your lifework must succeed. You can take nothing greater, you need take nothing less. It is not worth while going if you take anything less.—Anon.

Why Not Try This Method?

FIRST CHURCH OF THE NAZARENE, Kansas City, Mo., recently ordered fifty copies of the HERALD OF HOLINESS to be delivered each week, the papers to be imprinted on the margin with a four-line invitation to the church services.

The plan which Rev. Bowes followed will undoubtedly meet with success in any other church. The announcement was made at a mid-week prayermeeting that fifty papers were wanted every Sunday and that these were to be distributed among visitors who were interested in the church. It was explained that instead of taking the \$5.00 per month out of the general expense fund, opportunity would be given for individuals to contribute a week's supply of the papers. In less than ten minutes twenty-five persons pledged an amount of approximately \$1.25 per week in order that the HERALD OF HOLINESS with its messages of full salvation, its reports of our denominational work and its scholarly editorials on holiness and kindred themes, might be broadcasted as a part of our ministry to the public of our city. At the end of the twenty-five weeks, the plan is to again secure pledges for another period of time.

We feel confident that this method, if presented, will meet with an enthusiastic response in a great many of our churches. If we are to reach our goal of 25,000 subscriptions by the General Assembly we must have a number of orders for quantities of the paper according to this "Package Plan."

The papers are priced at 10c per copy for one month. Ten copies would cost \$1.00; twenty copies \$2.00; fifty copies \$5.00, etc., etc.

Don't forget that in distributing the HERALD OF HOLINESS you are (1) scattering the glad tidings of full salvation, (2) getting the work of our denomination as well as your local church before the people of the community, (3) helping to get your Publishing House on a self-supporting basis.

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

NOTICE—D. J. Gammage, who served so satisfactorily as chef during the last General Assembly wishes to devote his entire time during the summer months, to cooking for tent meetings, campmeetings, and District Assemblies. He is a first-class cook and a man of unquestioned Christian character. Those desiring his services, please address him at 2109 Troost Ave., Kansas City, Mo.

RECOMMENDATION—I would like to introduce and recommend to our people Evangelist Julius A. Tench who was ordained and given evangelist's commission at our Manitoba-Saskatchewan Assembly just closed. Brother Tench has had many years experience in the Salvation Army and for the past few months has been in labors abundant, holding revivals in various parts of our Saskatchewan field. God is blessing his work and giving souls at the altar. He plays the cornet and is open for calls anywhere. Any church desiring his services will find him a faithful preacher of full salvation truth and an untiring worker in all the interests of soul winning work. Address Rev. J. A. Tench, Virden, Man., Can.—W. B. Tait, Dist. Supt., Man.-Sask.

IMPORTANT NOTICE—I have just learned that Rev. U. E. Harding, pastor of First Church, Pasadena, plans to spend a few weeks in the East just prior to the General Assembly. Brother Harding will be accompanied by Sister Harding and together they make a wonderful team for convention or evangelistic work. Brother Harding indicates in a letter he has written me that he might stop off for a day or two along the way for short conventions. Any who may desire a short convention should communicate with Brother Harding. His address is 530 N. Holliston Ave., Pasadena, Cal. Brother Harding needs no recommendation. He is one of our great preachers and successful soul winners.—E. G. Anderson.

IMPORTANT NOTICE

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

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

OHIO DISTRICT CAMPAIGN

Miss Eva Carpenter, one of our returned missionaries from India, has just conducted a very successful campaign on the Ohio District. She was invited to visit all the churches by District Superintendent Herrell and the Advisory Board. The reports indicate that she has been a real blessing to the churches. The financial returns were very good. The churches that she visited have just about pledged the amount voted by the District Assembly as their slogan for the year. This is a splendid indication that the full amount will be received and possibly some over. May the Lord richly bless all our dear people and pastors on the Ohio District.

E. G. ANDERSON, *Secretary*.

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TELEGRAMS

HERALD OF HOLINESS:

Richmond, Va.

Great revival on under tent in Richmond, Va. Evangelist J. A. Ward of Darby, Pa., preaching to great crowds each evening. Hattie Goodrich of Washington, D. C., Soloist and musician. Campaign directed by Washington-Philadelphia District Home Missionary Board. John Nielson, District Superintendent, expected soon to organize new Nazarene church.

ALFRED FORD.

NAZARENE PUBLISHING HOUSE:

Ashtabula, Ohio.

Ashtabula, Ohio, revival closed Sunday in great victory, T. E. Beebe evangelist, Schurman and De-Long singers. One hundred thirty-five seekers, sixteen additions to church, more to follow. Many definitely healed. Over fourteen hundred raised all purposes. Seven hundred fifty to be paid on mortgage. One hundred love offering for pastor and wife. Pastor's salary raised \$10.00 more per week. Evangelists well paid. Sixty-two subscriptions for HERALD. Great rejoicing in the camp.

PASTOR F. C. LEHMAN.

HERALD OF HOLINESS:

Springfield, Tenn.

Crowds, crowds, crowds. The people are fairly treading on each other. The Aeolian Quartette at their best. Brother Rutherford has a mighty grip on things here. I have open August 17-27. Wire or write me, Peniel, Texas.

A. G. JEFFRIES.

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Workers of national fame among which are Evangelists Rev. Ira Miller, pastor Grand Rapids Church of the Nazarene; Rev. Bona Fleming (Nazarene); Rev. John Hunt, Jr., (Methodist); R. G. Finch, missionary (Pilgrim Holiness); Mrs. Fred De Weerd (Wesleyan Methodist), leader of young people; Harold Gretzinger (Nazarene), pianist. Others expected.

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CAMPMEETING CALENDAR

August 5-17. Layman's Holiness Association Camp at Alpin Grove about seven miles south of Falco, Kas. Workers: John Matthews and Rev. Dear. Bring your camp equipment if possible. Write A. T. Darnell or R. A. Lee, Falco, Kas.

August 5-19. Falco, Kas. Central District Holiness Association camp grounds south of Falco. Workers: John Matthews and S. A. Dean, F. R. McConnell. Write W. E. Scott, Falco, Kas., for reservations or information. Bring equipment if you can.

August 4-26. Diagonal, Iowa. Holiness campmeeting. Workers: Evangelists, Rev. B. H. Edwards and Rev. and Mrs. M. E. DeVoll. District Superintendent H. L. Kinzie of Des Moines will be with us part of the time. Come over and help us push the battle. For further information write Cora C. Cook, Diagonal, Iowa.

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

August 9-19. Maybee, Mich. Annual campmeeting of the Southwestern Michigan Holiness Association will be held at the Maybee camp grounds. Workers: Rev. O. G. Minglehoff, Willmore, Ky., and others.—Henry Augerer, secretary, Maybee, Mich.

August 9-19. Cleveland, Miss. Cleveland Holiness Campmeeting. Workers: Rev. G. S. Harmon of Poplarville, Miss., and Rev. O. C. Seever of Corbin, Ky., will be the evangelists. Brother Seever will lead the singing and Miss Lucile Seever will be pianist. For further information write Mrs. S. C. Taylor, secretary, Cleveland, Miss.

August 10-20. Johnson, Vt. The Ithiel Falls Campmeeting. Workers: Prof. F. W. Nease and District Superintendent S. W. Beers and Ralph Schurman and Russell DeLong, singers. For information, address Rev. G. M. Young, Box 133, Johnson, Vt.

August 10-19. Cleveland, Ind. Indiana Holiness Association will hold their annual campmeeting on the Cleveland camp grounds. Workers: Rev. J. W. Montgomery of Willmore, Ky., Rev. J. W. Short of Indianapolis. Singers: Rev. Geo. and Effie Moore of Indianapolis. Many other workers and missionaries expected. Meet us on the old John Hatfield camp grounds and enjoy this annual feast. For information write John Mitchell, Greenfield, Ind.

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

August 10 to 19. Frankfort, Ind. Frankfort Campmeeting of the Pilgrim Holiness Church. Workers, Evangelists Rev. W. R. Cox and Rev. G. Arnold Hodgkin; Missionaries, Rev. R. G. Finch, Rev. E. E. Davis, Gertrude Davis, and others; Music, Rev. C. D. Jester of Indianapolis, Ind.—Albert M. Ewing, Chairman Camp Committee, 303 Sullivan St., Frankfort, Ind.

August 10 to 19. Martin, Tenn. The annual campmeeting of the West Tennessee and Kentucky Holiness Association will be held at Uba Springs (Hollers Campground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Workers: Rev. W. H. Crawford, evangelist, and R. A. Sullivan song leader both of Nashville, Tenn. For further information write either Miss Phoebe Catron or Hugh N. Catron, of Union City, Tenn.

August 10 to 20. Ramsey, Ind. The nineteenth annual campmeeting of the Ramsey Campmeeting Association will be held at the Ramsey camp grounds. Workers: W. E. Shepard, I. M. Ellis, Evangelists and Burl Sparks, song leader. Geo. F. Pinaire, Secretary.

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

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 515 South Vine St., Wichita, Kas.

August 16 to 26. Portales, N. M. New Mexico District Campmeeting. Workers: Evangelists, C. B. Jernigan, Joseph Rauston and others. For further information write Rev. A. K. Scott, pastor of Portales, N. M., or Rev. C. W. Davis, District Superintendent, La Lande, N. M.

August 16 to 26. Lansing, Mich. Fourth Annual Campmeeting Michigan Laymen's Holiness Association. Workers: H. E. Copeland, St. Louis, Mo., D. Willia Caffray, Spokane, Wash., Ruth Harris, Oskaloosa, Iowa, and F. J. Mills, Lansing, Mich.

August 18 to 26. Kearney, Neb. The West Nebraska Holiness Association will hold their twenty-first annual camp. Workers: C. W. Ruth, John Hewson, Kenneth and Eunice Wells. Free tents furnished to all.—B. J. Patterson, secretary.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2808 Troost Ave.

DISTRICT ASSEMBLIES

Dakota-Minn. (Jamestown, N. D.) August 8-12
Indiana (Indianapolis, Ind.) August 31-26
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

J. W. GOODWIN Pasadena, Cal.
1850 N. Sierra Bonita Ave.
Office, 2908 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

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

R. T. WILLIAMS Dallas, Texas
205 North Euwemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

Missouri (Webb City) August 28-September 2
Kentucky (Louisville, Ky.) September 6 to 9

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Western Oklahoma October 17-21
Eastern Oklahoma October 24-28
Little Rock October 31-November 4
Arkansas November 7-11
Dallas October 17-21
Hamiln October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
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Georgia November 7-11
Florida November 14-19

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Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
 G. M. and Ina Lee Akin, Peniel, Texas:
 Tom, Okla., July 25 to August 5
 Sweetwater, Texas, August 29 to September 9
 C. H. Alger, Bethany, Okla.:
 William F. Anderson, Collinsville, Texas:
 Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
 Jarratte and Dall Aycock, Atwood, Okla.:
 North East, Md., camp, August 10 to 19
 Burr Oak, Kas., August 31 to September 9
 R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:
 A. F. and Laura T. Balsmeyer, 1018 Filmore St. Topeka, Kas.:
 Evansville, Ind., July 20 to August 5
 Kansas Assembly, September 5 to 8
 Rev. C. E. Balow, 1306 Fourth St., Wichita Falls, Texas:
 T. E. Beebe, 812 E. 8th St., Long Beach, Cal.:
 Galesburg, Ill., July 25 to August 12
 Springfield, Ill., August 14 to 21
 F. H. Benjamin, Song Evangelist, Williams, Ind.:
 Greenbottom, W. Va., August
 Crown City, Ohio, September
 M. L. Baltzore, Milton, Ore., Box 0107:
 Miss Lulu Barnard, 50 Sixth St., Lowell, Mass.:
 P. P. Balew, Upland, Ind., Box 243:
 James M. Bell, 129 Third St., N. E., Washington, D. C.:
 G. W. Bennett, Billings, Mont.:
 M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:
 Willard T. and Lida Brandyberry, Olivet, Ill.:
 J. E. Brasher, Crestview, Fla.:
 Lawrence and Irene Brown, Song Evangelists, Bethany, Okla.:
 Elmer L. Buck, 3219 1/2 East Cannon St., Jackson, Mich.:
 Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho:
 Mrs. Lois Wise Brenning, 883 E. Center St., Marion, Ohio:
 South Bend, Ind., August 1 to 19
 F. C. Brown, 811 Front St., Portsmouth, Ohio (Tent 35x50)
 Lyman Brough, Pottersville, Mich.:
 Cadillac, Mich., August 15 to September 2
 C. C. Burton, Delmer, Ky.:
 Eli, Ky., August 1 to 12
 M. M. Barry and Wife, 1288 Wesley Ave., Pasadena, Calif.:
 W. R. Cain, 645 South Vine St., Wichita, Kas.:
 Peniel, Texas, August 2 to 12
 Wichita, Kas., August 18 to 28
 Springerton, Ill., August 30 to September 9
 M. C. Cagle, Buffalo Gap, Texas:
 James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:
 Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
 Roscoe C. Carroll, pianist, Cedar Hill, Texas:
 Cisco, Texas, August 3 to 19
 Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:
 Lennie Carrell, 523 West F. Ave., Oklahoma City, Okla.:
 Frank Catasano, Hagerstown, Ind.:
 J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
 C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio:
 J. A. Cellier and wife and Collier Band, Pilot Point, Texas:
 A. H. Crawford, Hooker, Okla.:
 W. F. Cleghorn, Bethany, Okla.:
 Prof. C. Conley, Song Leader, 284 East York St., Akron, Ohio:
 St. Croix Falls, Wis., August 8 to 12
 E. M. Cornelius, Princeton, Ind.:
 Ernest Coryell, Wilmet, S. Dak.:
 F. W. Cox, Lebanon, Ohio, Box 441:
 Millersburg, Ohio, August 9 to 19
 Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3:
 Earl E. Curtis, 141 Dayan St., Louisville, N. Y.:
 Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:
 Horatio, Ark., July 22 to August 12
 Waldron, Ark., August 17 to September 2
 Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:
 William Deal, Ashland, Ky.:
 South Bend, Ind., August 1 to 19
 Dixonville, Pa., August 26 to September 9
 T. G. Dean, London, Tenn.:
 F. N. DeBoard, Davenport, Okla.:
 Marion and Dean Devoll, 208 N. 13th St., Charlton, Iowa:
 Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julius St., Dallas, Texas:
 Charles Dye, 420 Jackson St., Paulding, Ohio:
 Grace Edwards, Thompsonville, Ill.:
 B. H. Edwards, 1024 E. St., Lincoln, Neb.:
 Des Arc, Mo., camp, July 29 to August 12
 C. P. Ellis, Box 34, Montrose, Colo.:
 I. M. Ellis, Bethany, Okla.:
 Ramsey, Ind., camp, August 10 to 20
 Erick, Okla., August 20 to September 2
 W. E. Ellis, Box 453, Ada, Okla.:
 C. E. Ellsworth, R. R. 9, Greenfield, Ind.:
 Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
 Lily Lake, N. Y., camp, August 9 to 19
 Wolcott, N. Y., August 20 to 22
 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.:
 Olive Hill, Ky., camp, July 26 to August 5
 Lufa Fischer, Milford, Neb.:
 S. T. Flannery, R. F. D. No. 2, Clam Falls, Wis.:
 Bowersville, Ohio, August 2 to 12
 Sam Fleming, Ashland, Ky.:
 Peoli, Ohio, July 23 to August 12
 Preport, Mich., August 17 to 27
 B. Freeland, 620 East 17th St., Winfield, Kas.:
 C. Gaer, Olivet, Ill.:
 C. J. Garrett, and Orie Bottenberg and Wife, Singers, 208 North State St., Paola, Kas.:
 Phil, Gelter, 451 Alice St., East Palestine, Ohio:

W. R. Gilley, Olivet, Ill.:
 Buckhart, Mo., July 26 to August 12
 E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
 Rev. Dr. W. T. Girman, 126 Mason Ave., Bowie, Texas:
 G. W. Gettschlag, 2528 W. Broad St., Philadelphia, Pa.:
 Ralph S. Griswold, Penobscot, Mich.:
 Merrit, Mich., August 1 to 19
 J. Walter and Bessie Marie Hall, Bethany, Okla.:
 Lee L. Hamric, Hamlin, Texas:
 G. M. Hammond, Wilmore, Ky.:
 W. W. Hanks and wife,
 Russell, Ky., (mail address, Ashland, Ky.) August 8 to 26
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
 C. E. Haworth, Alexandria, Ind.:
 A. O. Henricks, D. D., 1436 E. Washington St., Pasadena, Cal.:
 Tacoma, Wash., August 3 to 13
 Way, Colo., August 16 to 27
 Casper, Wyo., August 29 to September 23
 Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
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 F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:
 A. R. Hodges, 2215 West Oak St., Louisville, Ky.:
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 Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
 J. E. Hughes, Kingswood, Ky.:
 A. Columbia Hudon, Groverville Park, Beacon, N. Y.:
 Hiral Hollenbeck and Wife, 2109 Troost Ave., Kansas City, Mo.:
 Cincinnati, Ohio, August 1 to 19
 Indianapolis, Ind., August 21 to 25
 Roy L. Hollenbeck, Clarence, Mo.:
 Hannibal, Mo., August 17 to 26
 Ava, Mo., Mt. Zion camp, August 30 to September 9
 J. W. Hunt, No. 4, Nampa, Idaho:
 J. R. Hunter, 3919 5th St., Chico, Cal.:
 Allie Irick and Wife, Pilot Point, Texas:
 Buffalo Gap, Texas, camp, August 3 to 13
 Eula Camp, Clyde, Texas, August 17 to 27
 Abilene, Texas, August 31 to September 10
 Roy J. Jacobs, Caney, Okla., Box 66:
 A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio:
 Warsaw, Ohio, July 26 to August 5
 Millersburg, Ohio, August 9 to 19
 Portage Camp, Ohio, August 20 to 28
 Lura Jones, Ada, Okla.:
 Cisco, Texas, August 3 to 19
 Thomas Kiddle, 321 S. Reed, Lyons, Kas.:
 E. R. Kelley, 853 Walnut St., Riverside, Calif.:
 Robert J. Kennedy and Wife, Singers, Box 675, Celina, Texas:
 Brookston, Texas, July 29 to August 11
 Prosper, Texas, August 12 to 27
 E. W. Kismet, Sylvia, 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.:
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 D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
 E. Arthur Lewis, 841 W. Marquette Rd., Chicago, Ill.:
 M. R. Lewis, Holly St., Nampa, Idaho:
 M. F. Linnard, 1521 New Hampshire Ave., Lawrence, Kas.:
 Jack Linn and wife, Oregon, Wis.:
 Stoughton, Wis., tent, July 29 to August 12
 Normal, Ill., camp, August 17 to 26
 V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:
 Webb City, Mo., August 2 to 19
 Ozark, Ark., camp, August 23 to September 2
 M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:
 Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:
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 Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
 John Matthews, 4045 Benton Blvd., Kansas City, Mo.:
 J. B. McBride and wife, 431 South Lake Ave., Pasadena, Calif.:
 Sherman, Ill., camp, August 2 to 12
 Normal, Ill., camp, August 17 to 27
 F. L. McDonald, 1515 LeGrand St., Indianapolis, Ind.:
 Loganville, Wis., July 29 to August 12
 Grace McLemore, Singing Evangelist, Olivet, Ill.:
 J. L. McLendon, Moultrie, Ga.:
 R. A. McCann, The Ardmore, Indianapolis, Ind.:
 W. T. McEwan, 1802 Park St., Keokuk, Iowa:
 I. B. Medler and wife, Box 462, Jasper, Ala.:
 C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:
 James Miller, 2638 Burton Ave., Indianapolis, Ind.:
 Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:
 George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:
 John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:
 Hastings, Neb., August 2 to 12
 Kamperville, Ill., August 18 to 26
 J. E. Moore, Prescott, Ark.:
 Prescott, Ark., August 2 to 13
 Beech Grove, Ark., August 16 to 27
 Searcy, Ark., August 30 to September 9
 J. E. L. Moore, 242 N. Wilcott 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, 112 West 9th St., Ada, Okla.:
 Durant, Okla., July 20 to August 5
 Wann, Okla., August 10 to September 2
 R. L. Morgan, 2306 Central Ave., Anderson, Ind.:
 Wm. O. Nease, Olivet, Ill.:
 National Park, N. J., camp, August 3 to 12
 California, Ky., August 17 to 26
 Delance, N. J., preachers' camp, August 27 to September 3
 B. F. Neely, Bethany, Okla.:
 Plainview, Texas, camp, July 28 to August 12
 Meridian, Texas, August 13 to 26

H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:
 G. F. and Byrdie Owen, Nampa, Idaho:
 John R. Patrick and Daughter as singer, Care of Layman Press, Jamestown, N. D.:
 Millerton, N. D., July 24 to August 5
 Ellendale, N. D., assembly, August 8 to 12
 L. M. Payne, Bethany, Okla.:
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
 Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:
 F. E. Purney, 307 S. Millwood, Wichita, Kas.:
 P. C. Ramsey and wife, West Hunterville, Ala.:
 Lawrence Reed, Newell, W. Va.:
 C. A. Remy, 2 Roberts Ave., Danbury, Conn.:
 J. E. Redmon and wife, Brookville, Ind.:
 L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:
 S. B. Rheads, Pasadena University, Pasadena, California:
 Olive A. Rife and Nina Dean, Thomson, Ga.:
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
 New Albany, Ind., Silver Heights Camp, August 2 to 19
 Alexandria, Ind., camp, August 10 to 19
 Toronto, Ohio, Hollow Rock, Camp, August 20 to 26
 Ars. Mo., campmeeting, August 30 to September 10
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
 Charles Robinson and Brown, Bethany, Okla.:
 C. E. Roberts, 114 N. Winnetka Ave., Dallas, Texas:
 C. W. Roth, 1822 Newland Ave., Indianapolis, Ind.:
 Eaton Rapids, Mich., July 27 to August 5
 New Albany, Ind., Silver Heights Camp, August 8 to 12
 Kearney, Neb., August 17 to 26
 J. O. Schaap, 1342 Brand St., St. Paul, Minn.:
 R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:
 Monroe, Ind., July 27 to August 5
 Poplar Branch, N. C., August 22 to September 2
 Schurman-DuLong, 13 Main St., Wareham, Mass.:
 Portsmouth, E. I., camp, July 26 to August 6
 Johnson, Vt., camp, August 10 to 20
 N. B. Shade, Florida City, Fla.:
 E. E. Shelhamer, 5428 Monterey Road, Los Angeles, Cal.:
 Duoma, Okla., camp, August 2 to 12
 Springer, Ill., August 29 to September 9
 W. E. Shepard, 518 Redfield Ave., Los Angeles, Calif.:
 Oskaloosa, Iowa, July 22 to August 5
 Ramsey, Ind., camp, August 10 to 19
 F. S. Smith and Family, 4434 View St., Oakland, Calif.:
 Guy V. Smith, Box 261, Logan, W. Va.:
 M. P. Smith and Wife, Calumet, Okla.:
 W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:
 Earl Sparks, Song Evangelist, 435 East 8d St., Seymour, Ind.:
 Ramsey, Ind., camp, August 10 to 20
 Jos. M. Spake, 2220 Troost Ave., Kansas City, Mo.:
 C. K. Spell, Bethany, Okla.:
 Fred St. Clair:
 Adrian, Ok., July 28 to August 12
 H. C. Stebbins, Waterville, Vt.:
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
 M. E. and Della B. Stretch, El Paso, Ill.:
 B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:
 Dayton, Ohio, camp, August 2 to 12
 Wichita, Kas., camp, August 16 to 26
 Howard W. Sweeten, Ashley, Ill.:
 Cohoes, N. Y., July 29 to August 12
 F. V. Taylor, Delmer, Ky.:
 Somerset, Ky., August 3 to 19
 J. A. Tench, Virden, Man., Canada:
 C. E. Toney, Peniel, Texas:
 L. C. Turner, Wann, Okla.:
 M. E. Tyler, Belton, Texas, R. 6:
 W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:
 J. D. Thompson, 149 West 6th St., Earl Liverpool, Ohio:
 J. H. Vance, 1008 S. East St., Bloomington, Ill.:
 N. B. Vandal and W. W. Caskey, Song Evangelists, Akron, Ohio:
 624 Merton Ave.
 J. S. Wallace, Carterville, Ill.:
 R. H. M. Watson, College Heights, Meridian, Miss.:
 Mrs. DeLance Wallace, 508 12th Ave., North, Seattle, Wash.:
 Geo. Ward, East Palestine, Ohio:
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
 Eldorado, Ill., August 2 to 12
 Kearney, Neb., August 17 to 26
 Kendall S. White, 418 S. 4th, Bonham, Texas:
 Mark Whitney, Ada, Okla.:
 Hillsboro, Texas, August 2 to 19
 Earnest E. Wiegans, 30, Laurel St., Richmond, Ind.:
 J. E. Wigfield, Burr Oak, Kas.:
 Earl F. Wilda, Highland, Calif.:
 J. F. Williams, Olivet, Ill.:
 Mrs. Esther Williamson, University Park, Iowa:
 Council Bluffs, Iowa, July 24 to August 12
 Marshalltown, Iowa, August 15 to 26
 E. E. Wood, Hillsdale, Mich.

WANTS

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