

# HERALD of HOLINESS

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

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## What the Bible Teaches About God

**T**HE Bible teaches that in *essence* God is spirituality (John 4: 24). This means that he is not corporeal as our bodies are, but is of spiritual substance entirely.

The Bible teaches that as to *personality* God is a trinity (Matt. 28: 19; 1 John 5: 7). This does not mean that He is three Gods, as unitarians have erroneously asserted, it means that He is one God in three personal manifestations. That is, He is one as to substance or essence and three as to persons. There are no analogies for this mystery of Deity, and we would not know this except it were revealed to us by the Bible.

The Bible teaches that as to *power* or will, God is almighty (Gen. 17: 1; 2 Cor. 6: 18).

The Bible teaches that as to *knowledge*, God is omniscient and knows everything past, present and future (Psalm 139: 1-6; Luke 12: 6, 7). The fate of nations and the destiny of souls are alike open before the mind of God.

The Bible teaches that as to His proper *presence*, God is everywhere (Psalm 139; 7-12). This means that the attributes of God are so perfect that everything everywhere is near Him. To illustrate: the powers of apprehension of the small insect are so very limited that an object a foot away is not *present* with it; man's apprehensive powers are so great that an object may often be said to be *present* when it is in reality a mile away from the position of the *essence* of the man. Now extend the thought to God: God is *present* in essence in some particular place as He is not present at any other place; but the attributes of God are perfect, so that He *knows* and *feels* and *wills* everywhere.

The Bible teaches that as to *morality*, God is perfectly holy and good (1 Peter 1: 15-16). This means that it is morally impossible for God to lie or do anything whatsoever that is not absolutely righteous and good. It means that He is as immutable in purity as He is unchanging in essence and that He is the source and fountain of all holiness and goodness.

The Bible teaches that in His *disposition* toward His creatures, God is merciful, considerate of their weaknesses and full of love (1 John 4: 8; Psalm 103: 10-18). But that His anger can be aroused by continued impenitence and that at last in dealing with the incorrigible He is severe (Rom. 11: 22; Rev. 20: 11-18).

The Bible teaches that God is interested in nations, families and in individuals; and that He seeks to reveal Himself to the hearts and consciousnesses of men. It

teaches that He seeks to save men for their own advantage and that His concern for them springs from the benevolence of His own heart (2 Peter 3: 9).

The Bible teaches that God is both able and willing to save man from the guilt and being of sin here in this present world and to preserve him clean and spotless unto the very end (1 Thes. 5: 23, 24).

The Bible teaches that God will call all men to stand before Him in Judgment and answer for their lives here below (2 Cor. 5: 10). It teaches that there is no escape from God; that men must prepare to meet Him and thus come before Him in peace, or else they must come before Him in fear and dread to receive the sentence of damnation at His mouth (Matt. 25: 30-46).

## The Divorce Evil Is Only a Symptom

**T**HE editor receives a good many letters from persons who think they have found a remedy for the divorce evil. Some would make it more difficult for people to get married by making the physical, educational, and economical standards more stringent and by requiring certain extended pre-nuptial publication. Some charge that the modern "equality" of woman's rights is the cause and so they would repeal the equal suffrage law, bar women from business and make them "dependent like they used to be" so that they will find it necessary to stand more before applying for divorce. Some think a campaign to do away with "civil" marriages and make the matter of publishing the bans of matrimony altogether a duty of ministers. Then there is a great cry for an amendment to our divorce laws making divorce more difficult, and many other such like remedies are proposed.

But this editor has to admit that while he is in sympathy with some of the reforms and improvements suggested, he cannot avoid being somewhat lukewarm on the subject, from the very fact that he thinks none of the remedies suggested are even approximately sufficient. The trouble is that the disease has not been properly diagnosed. The symptom has been taken for the disease.

In Mexico, South America and some other countries weddings are expensive, so the people "take up" together without bothering with getting married, and they "quit" without the formality of divorce. So it might help a little to make it harder for people to obtain a marriage license, but the difference would be off-set by other forms of social evil. And the suffrage will not be taken from the woman and women will not be barred from business either by

law or by the force of custom; and such methods would be artificial and unjust. And why should a woman be "dependent" and thus willing to suffer many things in order to make the ordinance of God effective? Then it would help some to have uniform divorce laws throughout the states, but even this would "heal our affliction but slightly." Personally, I do not believe there is any divine law to compel a woman to keep a libertine for her husband, or to compel a man to keep a harlot as his wife, and I do not believe there should be human laws making this requirement. Bad as divorce is, it has often been the bitter medicine that has cured a cankering disease. Marriage is no more of a failure than any and all other institutions which require human fidelity and purity. The modern state and church are suffering the same or corresponding defeats which our courts are recording against the home. It is not marriage that is failing; bad as that would be, this is worse than that: it is humanity itself—natural, unregenerated humanity—that is failing.

And the remedy cannot be found in legislation. Suppose our laws should be so drawn as to make divorce impossible, this, with all the adultery and reeking, unmentionable uncleanness that the records show are cursing the lives of those who apply for divorce, would only add to the misery of decent and half decent people who are cursed with a union with abandoned life partners.

No, we must go farther back and deeper down. We must find a way to reach the hearts and lives of men and women. We must find a way to purify the affections of men and to give them an incentive to right living that will enable them to "go straight" and then the cause for divorce will disappear and the divorce courts will be forced to turn to a more legitimate grist or else quit grinding. And there is such a way as this, will our American people take this way? I am sure I do not know whether they will or not, but they will take it or they will perish in their lust as Sodom and Gomorrah and Greece and Rome perished in theirs. And what is this remedy? It is nothing short of and nothing else than a genuine and widespread turning to God through faith in Christ as the divine and all-sufficient Savior! Nothing short of a genuine and wide spread revival of the New Testament, Pentecostal type can save us. It is "repent or perish," for no remedy of human concoction can cure us now.

#### A CONDITIONAL PROMISE

"All things work together for good" is not a universal and unconditional promise; it depends entirely upon the conditions which are stated in connection with it—"To them that love God, to them who are the called according to his purpose." If men do not love and obey God there is no end to the evil that can and will befall them. Supine worldlings and indolent professors find it convenient to take refuge in the "Will of

God." But it is not always religious to charge things up to God, many things are chargeable to the account of others. The sinner who dies in his sins, dies with his soul's responsibility upon his own head. The believer who fails to meet the condition for sanctification is responsible for the rampages of carnality in his own breast and for the evil influence it may wield over others. The deadness of a church is the result of the prayerlessness of the members and the worldliness of a church testifies to the encumbrance of a spineless minister. When the church closes for lack of support or missionaries are recalled for financial reasons, charge it up to the stinginess of the laity.

God has given the "Keys of the Kingdom" to His people and the binding or loosing of things here on earth is largely in their hands. Let us not be vain in taking glory that belongs to God, but let us not be wickedly sentimental and charge God with things for which we ourselves are to blame.

#### GENERAL ASSEMBLY ISSUES

##### THE GENERAL BOARDS

IT takes energy to run machinery and yet we must have machinery. Perhaps we may safely say that the ideal is to have enough machinery to take care of the work which we wish to do and not have any more machinery than is actually required. No doubt we have been rather liberal in the matter of organizing General Boards. The Northern Presbyterian Church some time ago reduced the number of its General Boards from thirteen to four. This was done, not only as a matter of economy, but also in the interest of efficiency. The work of various Boards frequently overlaps and there is duplication of effort. In a church no larger than ours it would seem to be wisdom to carry on our work with as small outlay of men and money as possible. A Board is truly just a *board* unless there is some executive to constantly push the work which it represents, and we had as well come to the truth of C. E. Cornell's statement that "All the work ought to be done, but we cannot do all the work." I am confident that we have spread out over too large a field and that we have undertaken too much. Of course, it hurts to retrench, but it is honorable to do so when you find out that you cannot do all you had hoped to do.

The Church of the Nazarene has a wonderful program of evangelism and we had better centralize on that. If we undertake such a program of humanitarian service that we must have frequent and continued drives for money, we will certainly hinder the tide of the revival and we will keep the most thoughtful people out of our church. There are hundreds of churches in our connection that do well to pay their local expenses and keep their doors open, and if we drive at them all the time for money for the general interests we either discourage them or harden them. To be effective the S. O. S. must not

come too often. We must cut down our program of connectional work, I am confident that we MUST do this and it will hurt us less if we face the matter squarely and make our retrenchments voluntarily.

I am far from thinking that the General Assembly will adopt my program but I have in mind that I will vote for the arrangement that comes nearest to the one which I am about to state. That is, if I cannot have this, I will take what I can get. I would like to see the church definitely abandon the orphanage work on terms that are both honorable and just. This is not because orphanage work is not a good thing, but purely on the basis that we must quit something and this is a branch of service that is exceedingly difficult and burdensome to a young church which needs all its resources in its evangelistic program. Our apportionment for Foreign Missions for the last quadrennium was \$250,000.00 a year, I would like to see that reduced to \$200,000.00 for the coming quadrennium. If this were done, with our decided increase in membership, we should be able to take care of our foreign work by regular methods without the hazard of a deficit which threatened us at the close of each of the last two years. Of course, some will fear a reaction if we slacken the pressure the least bit on Foreign Missions, but we will still be making our foreign work our greatest endeavor, and any one who has been over the home fields will certainly acknowledge that we are at the place where necessity demands that we give greater attention to the building of new churches and to the strengthening of the ones we already have. There is no use in denying the fact that we have as yet barely touched the edge of the home field. I would like to see arrangements made to reduce the number of our General Boards. If the Great Northern Presbyterian Church can carry on its extensive program with only four General Boards, it does look like a little church like ours is going in pretty heavy to have ten or eleven. It looks like the Board of General Superintendents, the Boards of Foreign Missions, and three other Boards ought to be sufficient.

#### NOTICE TO CORRESPONDENTS AND EVANGELISTS

Correspondents are requested to sign all communications to the paper. Especially those who send questions to the "Questions Answered" department are requested to sign their full names. Our rule is not to answer unsigned questions, and yet we cannot return questions when there is no address.

Our Evangelist's Directory is becoming so large that with only a few slates included, it covers a full page. In looking over the list, it has occurred to me that perhaps there are some who have entered the pastorate or are otherwise so engaged that they are not free to accept evangelistic engagements; if there are such, it would help us greatly if the brethren would write us and have their names left out of the directory.

**GOD IN ECLIPSE, OR THE SOUL IN THE SHADOWS**

Text: *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes* (1 John 2: 11).

**W**HEN the moon passes between the earth and the sun, the result is an eclipse. The light of the sun is cut off from the earth and the earth is left in darkness. Thus, when anything passes between the soul and God, the result is a spiritual eclipse. The light of His presence is cut off from the soul and the soul is left in the shadows. Then, if we would walk in the light of His countenance and have his face to shine upon us continually we must be careful not to let anything come between.

When Dr. Alexander was on his death bed, he sent for an old classmate to come and visit him. When the classmate came he was requested to quote some of the precious passages of Scripture. He began, "I know in whom I have believed—" "No," interrupted the doctor, "that is not right, it is this way, 'I know whom I have believed.' I do not want even as much as that little word 'in' to get between me and my Lord." Thus, it should be with us, we should not allow even little things to come between, and cast a shadow upon our soul. A marble placed close to the eye will eclipse the sun, and very small things may bring the soul into darkness.

Let us notice some things that will bring on an eclipse and leave us in the shadows.

First, allowing things secular to come between us and God. This does not mean that the secular is sinful. Farming is secular, but not sinful; selling goods is secular, but not sinful; school teaching is secular, but not sinful. But things that are not sinful may, nevertheless come between us and God and cause an eclipse.

We say of a business woman that she has allowed her business to come between her and her family. We do not mean that she is engaged in some wrong or sinful business; we simply mean that she has become so absorbed in her business that she has lost interest in her family. When we say that a man's business has come between him and his church, we do not mean that his business is wrong, but that he is so engrossed with secular interests that he has lost interest in divine and sacred things. If we say that a man has permitted his farm to get between him and God, that does not mean that it is wrong to farm; it simply means that he has lost sight of God. His secular interests have come between him and God and caused an eclipse.

We may know that our secular interests are getting between us and God: (1) When they interfere with our prayer life. The prayer life for the Christian is the normal life. Jesus said, "Men ought always to pray," and Paul said, "Pray without ceasing." Live in a spirit of prayer all the time. Pray as you go about your business; pray as you work—pray without ceasing. This is normal. When business interferes with prayer it is getting between us and the Lord, and we will drift into spiritual darkness. (2) When our secular interests interfere with our Christian duties—such as attending prayermeeting, Sunday school, preaching services and revival work.

**THE NAZARENE PULPIT**

It is better that Christian service interfere with the secular, than that the secular interfere with Christian service. Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things (temporal needs) shall be added unto you." (3) When the secular so engrosses and monopolizes our affections that God is crowded out this brings on a total eclipse and leaves the soul in utter darkness. This is the condition Paul warns against when he said, "Set not your affections on things on the earth, but on things above." This is the condition John warns against when he said, "Love not the world, neither the things that are in the world."

Many men have crowded God out of their heart to make room for the secular. They carry their farm, their store, their bank, their business in their affections. No room for God within. Their business becomes the object of worship with them. "What shall it profit a man if he gain the whole world and lose his soul?"

Second. Harboring malice toward some one will cause a total eclipse. The light of

**INTRODUCING THE PREACHER**



Rev. C. K. Spell of Bethany, Okla., has been a well known holiness preacher for twenty years. Most of his time has been spent in the evangelistic field, though of late he has spent a few years in the pastorate. He has recently given up the pastorate of our church at Sioux City, Iowa, and has returned to the evangelistic work. He is a strong, clear, logical, uncompromising preacher of full salvation and is competent to fill any pulpit for revival and campmeeting work.

—EDITOR.

God cannot shine through malice and hatred. John says, "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Even unkind feelings will cause a partial eclipse. They will turn our noon into twilight. Have you had your feelings hurt? Yes? Did you harbor unkind feeling? Yes? Then you have been walking in the shadows of a partial eclipse. Have your unkind feelings ripened into hatred and malice? Then you are walking in the darkness of a total eclipse. Rid your heart of these ugly tempers and feelings, if you would walk again in the full splendor of the light of God.

Third. Indulging in uncharitable and rash judgment is sure to cast a shadow upon the soul. No one can "walk in the light as he

is in the light" and indulge in this vile practice.

The first five verses of the seventh chapter of Matthew has some very plain statements on this subject: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."

The mote is the fault, defect, imperfection, shortcoming in our brother's life; the beam is that spirit of harsh criticism and rash judgment. You see by comparing the mote with the beam that the man engaging in the rash judgment is far worse than the man he is criticizing. This is frequently the case.

**FEEDING ON CHIAFF WHEN THEY OUGHT TO HAVE WHEAT**

By REV. C. E. CORNELL

**T**HE churches everywhere seem to present a famished condition. There are scores of hungry souls in every congregation. Whose business is it to feed these starving sheep? The answer is inevitable. Just as the ministry fail to preach the full gospel which includes regeneration for the sinner and entire sanctification for the believer, there is spiritual dearth, resulting in cold formalism, producing inactivity along spiritual lines, and finally, spiritual death. With no food to nourish the sheep, they starve and die.

John Wesley was a careful and wise observer. He understood the gospel and he understood the individual. He makes this observation in his Journal in 1762: "The more that I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection, clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation; for to expect it at death or sometime hence, is much the same as not expecting it at all." In 1766 he writes to a friend: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing of God; and consequently little addition to the society, and little life in the members of it. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival."

"This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it."

These statements of Wesley are strikingly pertinent to the church situation today, and they apply with equal force to Methodists, Presbyterians, Congregationalists, Baptists and Nazarenes.

The subject of perfect love or Christian

perfection is almost wholly ignored by the churches as a whole. This statement needs no buttressing to sustain the fact. It is self-evident. A straight sermon on Christian perfection would alarm many a congregation, and the preacher would be unceremoniously set down as a fanatic or a heretic. If he persisted in, presenting his strange notions, he would be asked to sever his connection with that particular church. He would have to move on. Here is an illustration sustaining the contention.

A short time back, in a western city, a board of deacons of a reputable Baptist church, asked their pastor to resign for the following reasons, given by the chairman of the board of deacons, who said:

"The action was taken because we did not believe that our pastor was preaching the true Baptist religion. He is an advocate of divine healing and believes that men can become so wholly sanctified that they can *be and live without sin.*"

It seems strange that in this modern day of intellectuality and progress that a board of Baptist deacons could be so ignorant or prejudiced as to limit God's power to heal the body or save the soul from sin. But it would be stranger still if God's power were so limited.

## True Holiness

EPH. 4: 24

By REV. T. H. AGNEW

**A** BEGINNING word as to the text, in which the expression "true holiness" is found. True holiness, or holiness of truth; or the truth of holiness; holiness; the truth about holiness; the holiness truth; the truth of holiness; or "true holiness." Holiness a teaching of the Bible. Holiness as a doctrine of the Bible. Holiness a doctrine of the church. Holiness the nature of God. Holiness the revelation of God, as manifested in Jesus Christ and in the Holy Ghost. Holiness as a law. Holiness as a grace. Holiness as a life. Holiness as a program. Holiness (*modus operandi*)—manner of operation. Holiness (*multum in parvo*)—much in little. Everything in holiness and holiness in everything. The man who has been wholly sanctified has gone all over and all through the way of salvation; conviction, repentance, pardon, regeneration, consecration, faith, and entire sanctification. It is like a man having ten dollars. We know if he has ten dollars, he has one dollar and all below ten dollars. So if a man has the blessing of holiness, he has all before it and has taken all the steps leading toward it, and all the steps leading to it, and all the steps into it, and is now, praise the Lord, in it and is enjoying it.

The foregoing statements of holiness, or about holiness, each and all of them, suggest thought for treatment. If we use the word holiness as a noun, then it must be understood as a state, a condition. This use of the word holiness is a common use of the word and is doubtless the thought of the Apostle Paul, in the text, for he is speaking of the "New Man" which after God is created (as in Gen. 1: 26, "Let us make man in our image"). Holiness as a state in the hu-

man heart is deceitful above all things and desperately wicked." Jesus our Lord says, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7: 21-22, 23).

2nd, is the error that in conversion, the new birth, justification, or regeneration, the soul is made holy and free from inherited sin. The term regeneration has confused some theological writers because they have endeavored to make regeneration provide for the nature of sin in salvation; whereas the work of regeneration is necessary in bringing to full life the soul that was dead in sins of a personal character. In the first work of grace, God not only forgives the dead soul (the sinner) but also brings it to life, and not only brings it to life, but he also regenerates or makes new and cleanses away all acquired (not inherited) depravity, and washes the soul by regeneration, doing away with all the habit and conduct of sin, fully restoring to innocence and brings back the soul to where it was before it ever committed sin; and more, by regeneration the soul is now alive in God and enjoying the life of God in the soul. But this is the limit of that great work.

And yet, this great truth embodied in the term Christian perfection as used by Wesley, is so neglected and so misrepresented and misunderstood, that it is a *strange doctrine* to thousands of church members. So Wesley observes that because of this sad neglect the churches languish, starve and finally die. No spiritual life, no warmth, no revivals; just human activity, with socials and side-shows. skepticism and criticism, revival mechanics, but no dynamics, *having a form of godliness, but denying the power.*

Had the above Baptist church heard the gospel of full salvation preached in former years, the pastor, faithful to the whole word of truth, would not have been dismissed. charged with heresy. How much the church needs a fire-baptized, uncompromising ministry! How much the church needs God!

man heart is a creation, a divine creation. David prayed (Psalm 51: 10) "Create in me a clean heart, O God, and renew a right spirit within me." It is "creation" not a suppression, nor a depression of the carnal mind—or inbred sin, but a cleansing, a sanctifying of the nature. This is "true holiness," or holiness of the truth. "Sanctify them through thy truth" (John 17: 17). Sanctified by Christ. Sanctified through Christ. Sanctified in Christ. Sanctified for Christ, is necessary to "true holiness" as we shall see.

There are many errors concerning holiness as a state, or condition. We mention (1) the one that teaches that we are born holy. That a child is innocent is clearly the teaching of the Bible, and hence all children dying in innocency are saved by the virtue of Christ's blood, without repentance on the part of the child; but that children are born pure, free from inbred sin, is very far from the teachings of the Word of God. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51: 5). David was not born of illegitimate parentage. His mother was the lawful, legal wife of his father Jesse but his father and mother were the descendants of Adam, the first man, and in "Adam all die." Hence we hear this same man David saying, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psalm 58: 3). What parent has not been grieved as he has heard the first little story, lie, deviation, exaggeration, or denial of the truth of his young hopeful? No, no, we are not born holy; but we are born innocent, and remain so until we learn the nature of law and the cause of sin, and hear of the remedy and cure of sin. The prophet Jeremiah declares (Jer. 17: 9) "The

heart is deceitful above all things and desperately wicked." Jesus our Lord says, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7: 21-22, 23).

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That the *nature* of sin remains in the soul of the regenerated is the verdict, agreement, experience, argument of all fully sanctified teachers. To claim that in regeneration the soul is cleansed from all sin is to unchristianize all who have felt the stirrings of sin after they have known that they are in a state of Christian life and grace. No, the universal testimony of regenerated people is that the nature of sin remains in justified believers (Psalm 51: 2; John 15: 2; 1 Cor. 3: 1-3; Gal. 5: 17).

3rd, is the error that by growth in grace we will become pure. This is a very common and popular error of many good and sincere Christians. However, this position is very weak and even foolish to all who have been wholly sanctified. Growth but enlarges and brings to maturity that which already exists. It adds no new element; that is not the nature of growth. Growth does not cleanse and since the nature of sin remains in the regenerated, nothing but cleansing will ever remove it. Growth does not change the nature of a tree, a calf, a goat, a kicking mule, a pig or the nature of a man. The nature of sin is a poisonous virus in the human soul, and nothing but the mighty fiery Baptism with the Holy Spirit can burn it out.

And, fourth, is the error that the death of the body (natural death) sanctifies from the nature of sin. Some get it just before natural death, some in the act of, or when dying, others after death. Paul calls death an enemy and says, "The last enemy that shall be destroyed is death" (1 Cor. 15: 26). In the book of Job 18: 14 death is called "the king of terrors." Death, an enemy and the king of terrors, is to be your deliverer from sin. How unreasonable is such an idea. The Calvinists as a religious people are more deceived by this error, because they hold that sin is a part of the human body. Paul does use the expression "flesh" but a full examination of that text (Rom. 8: 8-9) shows it is not the

natural body of which Paul is speaking. Sin is a condition of the soul or spirit of man and not of the body.

True holiness is not merely a doctrine, a theory, a mental conception, an agreement of teaching, a rule, a law (though it is all of these and more); it is a grace, a blessing—indeed, The Blessing.

True holiness is not obtained nor attained by mere intellectual reasoning. It is beyond man, outside of man and not of man. On the aspect of holiness the Bible pictures holiness as beautiful. True holiness is well-behaved. It does not get sulky or fussy in spirit but is always pleasant. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119: 165).

As to the characteristics of true holiness: it is submissive to the providences of life. It is uncomplaining, patient, hopeful looking out for the best. "To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men." Titus 3: 2. True holiness is co-operative, it hates nothing but sin. It is not clannish or narrow minded or sectarian. True holiness will work with all other churches and church people that are pushing the work of holiness. True holiness makes you bigger than your church, bigger than your individual notions. True holiness is aggressive, it is not content with getting over Jordan. Its motto is, "Deeper in and farther out." "The trees of the Lord are full of sap," says David. Happy and joyous in the way, and happy on the way to heaven in the way of true holiness. True holiness is aggressive in spiritual knowledge.

I began reading the Bible through the first year I was converted (1877) and I have read

it through every year since and twice through two years and am just finishing it now my 49th time. Oh, how sweet and beautiful it is to me this last reading. What a treasure. No book or paper, or anything, ever lies on top of my Bible. The Bible, the HERALD OF HOLINESS, and good books are my companions these days when I am away from home so much. With Jesus and the Holy Ghost, how happy these days; Christ is more beautiful, the Holy Spirit more precious, and the Bible is growing sweeter every day. Praise God. True holiness is aggressive in promoting holiness. "Sanctified and meet for the Master's use." Sanctified for use. Sanctification is for service. It is use it or lose it. If you use it, you will not lose it. If you don't use it, you will lose it.

And finally, true holiness has a vision. Not pessimistic, nor blindly optimistic, but rather pept-omistic. True holiness provides vision for the work of God. It sees the only power that will ever save this lost world is the power of the Holy Ghost through the sanctified church. This vision provides energy to push out into the impossible and bring it to pass. True holiness sees the possibility of the church under the mighty baptism with the Holy Ghost evangelizing the world in a few years through the use of the proper quick transportation, the printed page, holiness schools, sanctified ministry, growing missionary interests and world-wide spiritual leaders to open the way for the throng of young consecrated sanctified lives, giving themselves to the call of God in the salvation of man. Oh, for more, much more, true holiness. Amen.

WAVERLY, ILL.

## Governor Smith's Signature and Its Failure

By B. F. HAYNES, D. D.

**G**OVERNOR AL SMITH'S signing the Repealer Bill in New York proved more of a boomerang than a boost for his supposed presidential nomination boomlet. He so recognizes it himself now, and has admitted, after a too long delayed study of the situation, in talking to his intimate friends that "the general sentiment of the country seems still to be dry." He had to sign it at the mandate of the forces by which he pulled himself into the governor's chair. He manipulated quite well the Romish influence, and the forces and agencies of New York's underworld, and managed to pull himself into the State's Executive Chair. He always intended to sign it, for he dared not disobey the mandate of his chosen masters from the underworld, whom he represents, and who made him. The pen with which he signed this bill pricked the nascent presidential nomination boomlet, and the gas all sizzled out, and the rent bag lies on the ground not far from the feet of His Excellency. A pathetic reminder of his tragic disappointment.

This incident only reminds me that Mr. Smith and his co-wets, together with even a contingent of dries, have never weighed intelligently and seriously all the aspects of the prohibition question. The 18th Amendment was not the result of a mere spasm, or the temporary abolition of a benevolent sentiment. All the forces I have mentioned have

left entirely out of their calculations the American people. They have forgotten that the people spoke, and that word was the voice of a Conscience crying in the wilderness, "Down with the legalized liquor traffic," and the 18th Amendment was the result of that cry.

The liquor traffic was ensconced behind three of the most powerful passions of human nature, avarice, appetite and ambition—the avarice of the seller, the appetite of the user, and the ambition of the small politician, who bartered his manhood and his conscience and his principle for the help rendered him by the liquor traffic in securing a petty office with its SALARY.

The American conscience revolted against the outrage and tragic abuses of this long-endured infamy, and decreed its utter destruction, and went about the matter intelligently and deliberately. The process was by agitation, education, legislation and destruction or annihilation. Revolutions never go backward. The legislation period was reached by this revolution and is seen in the 18th Amendment to the Federal Constitution. The decree uttered by the American conscience included destruction as the next logical step after legislation, and this is yet to be seen in the enforcement of said amendment, which is as sure to come as the sun shines, or the stars glitter in the heavens above. There has never yet been a sign of a change in the convictions

of the American people. The spasm and tricks and dirty resorts employed by the wets singly, or combined, have never indicated the slightest change in the American people, and have never justified the slightest shiver of fear on the part of the dries. When a great state like Georgia, or Tennessee, or others I could mention, by a distinct vote on a squarely drawn issue gives a majority against prohibition, there will be proof of a change, and cause for discouragement. This has never, and will never happen, for we have already said revolutions never go backward. All the dastardly work of the powerful wet combinations have wrought no change in the American people, and have accomplished pitifully little for the expenditures made. The Smith signature hardly reached the dignity of a fiasco. Illinois quickly jumped into the "Me Too" column, and its legislature tried to pass a similar bill, but dismally failed. Then Wisconsin croaked forth that its friend, "Illy," didn't know how to pull the stunt, and proposed to show her how, but failed as dismally as Illinois, and had to go away back and sit down.

The plan on which prohibition is born and moves is entirely above and beyond the reach of the wet forces. The superb realm of conscience, patriotism, God and home is a realm about which the wets know nothing, and care less. Despite the Smith incident and the long catalog of resorts to which it belongs, it remains true today, that neither of the great political parties of the country dares to champion the cause of the wets, and the convention of neither party will dare to offer to the country a platform, or a candidate opposed to prohibition.

Conscience is a terrible foe to fight, and generally results fatally to its foes. The American conscience spoke once before, and decreed deliverance from a British yoke, and deliverance came. Vide Bunker Hill, Valley Forge, George Washington. It spoke again, and cried out against human slavery, and decreed its destruction, and it was destroyed. Vide Gettysburg, Appomattox, Abraham Lincoln. In fewer years than fingers on one hand would count, the ultimate goal of this final decree of America's conscience will be realized in positive enforcement of constitutional law, and there will loom on the horizon, events and personages which will remain classics in the future history of prohibition's matchless achievements.

The simple fact is, that the legalized, organized, brutalized, infernalized, demonized liquor traffic became ostracized, but refused to be regulated. It sinned away its day of grace, and called down upon its guilty head the maledictions of the American people, and provoked the American conscience to utter its decree for the absolute destruction, root and branch of the hellish traffic. The American people never stop until their decree is realized in its entirety and detail, when the traffic becomes but a memory of a dark period in American history, which oncoming generations will find it difficult to believe ever existed. All we have to do is to continue to vote good and true men into office, and we will insure the glorious consummation predicted above.

1617-17TH AVE. S., NASHVILLE, TENN.

## "WE NEED EVANGELISTS"

By REV. J. W. HENRY

THE evangelist has a prominent and permanent place in the church, but the pastor is the real shepherd, and upon him falls the responsibility of selecting the kind of evangelist that is needed. We need men who are divinely called to do the work of evangelists, who do not make preaching a "side line." We need men who possess the gifts and graces, as well as the intellectual qualification, who have fruits as well as a commission from some District Assembly to show they are soul winners.

We need men who are orthodox in their preaching, who are thoroughly acquainted with the fundamental truths of God, and who do not overstress their own opinions. We need men who are wise and level headed, and will not give stronger tests than the Bible gives—men who do not undermine and break down the confidence of the weaker ones, but strengthen and build them up in the most holy faith. Though they may not be able to report so many at the altar, God will honor their work.

We need men who are real Nazarenes, at least in sympathy. In many places our work has been hurt by evangelists who continually talk of the "good old church" to which they belong, and who spend their time announcing another holiness paper rather than our own, and advertising other institutions rather than Nazarene schools. We need men who will make it easier for the pastor to keep his church in harmony with our Manual, and to finance the local and general departments of our church work.

We need men who are not frivolous, but burdened for a lost world, not given or inclined to unbecoming levity and trifling, but real mean of prayer. We need men of the Pauline type, who have heard the voice, seen the vision, and are not afraid of hard work; who will not run away when the battle is hot. If God calls a man to a field, and things do not move his way, he should not go off and leave the pastor with a lot of trouble that he himself has stirred up. We need men who will have some experience in the pastorate and will co-operate with the pastor, men who remember that they are co-workers with the pastor, and that the church has called them to help do the work that God had called them to do.

We need men who will not take things in their own hands, but will show due respect for the pastor as the "Shepherd of the flock," and do all they can to build him up in the confidence and respect of the people. Men who will be careful not to offend the consecrated men and women who have carried the burden of the work and supported it with their means through trying days and discouraging circumstances. Too often the "Old Standbys" have been set aside for some fellow who jumps in, makes a great ado while the meeting lasts; then disappears till the next evangelist comes. We need men that do not continually tell the church of its deadness before the congregation. The evangelist is there to help bring about a revival by the help of God. A revival means that the interests of the church are revived also.

After leaving a community an evangelist should refer those writing for advice to their pastor. If the pastor is incompetent, then let the evangelist write and give him instructions that will enable him to give the needed help.

Again, the evangelist should not be too free to say what he would do if he were pastor of the church; if he were in the same place as the pastor he might do worse. We need men who preach the cardinal doctrines of the Bible. We are living in days when the fire is being taken out of hell, the power of the blood, and the judgment turned into love. Paul preached the whole gospel—Jesus Christ, the Power to save from sin and hell and the judgment for the unrighteous. We need the same today. If Paul had left out the resurrection and the truth about holiness, he might have saved his head and become a popular evangelist of his day. We need men free from the love of money. A real pastor who has a burden for his meeting will also carry the burden for the money due the evangelist. Sometimes the evangelist takes things in his own hands and says things that are not of God, drives the people off and goes away declaring the church would not pay, when the whole trouble is with him and not with the church.

We need men full of Holy Ghost love and long-

suffering—men who do not try to use methods and sermons that have been blessed elsewhere, without studying the present conditions. We cannot cure pneumonia and blood poison with treatment suited to scarlet fever. We need men who will not skin and bleed the flock, but who will pour in oil and wine.

We need men who have charity enough not to preach an hour and a half each night. Some people have to get up early and work late, and then the human mind can only contain so much. After that it will tire and become dull so that what was received is lost, and there is no altar service. The aim of a Holy Ghost revival is not to see how large a sermon one can preach, but to have an altar service. It is a bad policy to preach conviction on the congregation and then turn and preach it off. The evangelist that we need will strike the iron while it is hot and make a success in winning souls.

MARION, OHIO.

## THE PERSONALITY OF THE HOLY GHOST

By REV. LA FAYETTE CASSLER

NEXT to "The divinity of Jesus Christ" the applicant for admission into the Church of the Nazarene avows his belief in the "Personality of the Holy Ghost." There are times when it is well for a pastor to elaborate somewhat on the fundamental teachings of our church. Applicants for membership should be ineffaceably impressed with the great Bible teachings as well as the disciplinary requirements of a true Nazarene.

Once while Superintendent, I organized a church, and while I was enlarging on the requirements of the church one man returned to his seat. When afterwards asked why he did so he replied, "Pshaw, it takes a good man to belong to that thing." Just so: and he didn't find it out a minute too soon.

About all Christendom believes in a Holy Ghost, in some way, but what kind of a Holy Ghost do they believe in? I once asked a Mormon elder who professed faith in the Holy Ghost, but he refused to define himself further. A prominent Mormon theologian wrote, "It is little known or understood, but is a something somewhat like electricity or magnetism." That is, enough, for he calls "it" a "thing" using the impersonal pronoun, which cannot be applied to persons. Now I am sure we are not very dangerously near the Mormon teachings; but how far are some—yea, a great many believers, and may be, some Nazarenes, from calling "it" a "thing" a power or an influence? The impersonal pronoun "it" can never be used when speaking of a person.

It should be forever settled in the heart of every believer that the Holy Spirit, the third person in the Holy Trinity is as really a person as God the Father and Jesus Christ the Son. In John 14:16 to 16:15 inclusive the personal pronouns He, Him, His, Who, Whom and Whose are used twenty-six times in speaking of the Holy Spirit; and He is called the Spirit of Truth, the Comforter, the Promise of the Father, the Holy Spirit, etc.

It makes me heart-sick to hear believers speak lightly or irreverently of the Holy Spirit. Very true, when He comes in He brings with Him an endowment of power and influences no one could otherwise enjoy, yet He himself is a person far more than any of these endowments. Oh, friend, if you would enjoy the fulness of the blessing of the Spirit honor Him!

There are also teachers many who denominate themselves Christians, who say that the Holy Ghost came upon the church once for all upon the day of Pentecost and on the household of Cornelius, and that there has not been a single case of Spirit baptism since.

Alas, for such teachers! No one is more to be blamed than the teachers and preachers whom God has ordained to this service of the word. By these fundamentals we stand or fall.

The spirit of Unitarianism is in the very air of these last times. As the Antediluvians rejected God before the flood, and the Jews rejected Jesus Christ their Messiah, so is the Christianity of today side-stepping the Spirit of God. To them it was the precursor of a mighty downfall—to us like the shadow of the tribulation.

Not two years ago I was asked to baptize a man and his wife without naming the three persons of the Trinity in the ceremony: and the woman is the daughter of a pastor of one of the great churches. Be sure I didn't do it in that way!

Once while waiting for a train in a western town, I was permitted to rest in a nearby store. The lady in charge brought me a journal of Science and Health; and the first caption to interest me was "God is one." Then the author pressed into service the dictionary and works of mathematics to show that one could not be three, neither could three be one. But we do not go to the lexicon, nor to the mathematician to know whether a married man and his wife are one or two. We go to the Bible, and to the statutes of our state. Much less do we go to these works of science to learn that three persons can exist in one God, as Father, Son and Spirit.

Though it might require the vocabulary of heaven to explain this, the common people can easily believe it and prove it true. The very needs of our spirit natures cry out for just such a Divinity. Be careful, dear reader, how you esteem the Spirit of God; for you will never be complete without Him.

ORION, KAS.

## THE WORK OF THE STEWARDS

By REV. WILL H. MAYO

The duties of the stewards are numerous and responsible. The stewards are examples to the people as to the spirit of liberality. Their closeness is likely to spread the same spirit among the people. The actual amount paid to the pastor depends upon the energetic and effective efforts of the stewards. Those who rely on spasmodic efforts fail. Those who are patient and persevering are the ones who succeed. The steward should remember that if he fails to do his duty the cause of God will suffer. No other member of the church feels at liberty to act in the place of the steward. He should do this work heroically yet prudently. There should be no shrinking back from duty; no cowardly apologies or cold indifference. He should show the people that giving is a means of grace to the giver. No one, therefore, can be excused. "It is more blessed to give than to receive." Giving builds up the spiritual manhood of the giver as well as pays the preacher. No giving churches perish. It is said that many years ago thirty Baptist churches in the state of Maryland declared themselves opposed to giving, while two alone stood in favor of it. The two churches that cultivated the spirit of giving grew to thousands, while the others dwindled away to only eight persons. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The stewards will meet with many cold repulses while collecting. The excuses must be met. A common one is, "I don't like the preacher." Such persons should be reminded that giving is to be unto the Lord, and not to man. The blessedness of giving is lost when the popularity of the preacher is made the ground of giving, instead of the goodness of the Lord. If you withhold money from the Lord He says, "Ye have robbed me." Another will say, "When will this everlasting begging for money cease? I am sick and worn out with it." This is easy. It will never stop. It is God's law. While there remains the necessity for preaching, while there remains an unsaved soul on earth, till the light of the gospel shall go forth in every land and all are saved, or Jesus comes for His people, there will be a necessity for paying for it. Others will say, "I'm so poor, and can give so little, that it is no use for me to give anything." The answer here is easy also. The obligation to give a penny when one has it, rests upon the same ground as that of giving a thousand dollars. The obligation is the same. What does the parable of the talents teach? It teaches that the man with one talent was held just as responsible as the man with the ten talents. "It is so little," said he, "that I will not try to improve it." But his Lord cast him into outer darkness, for the failure. Remember how the Savior commended the two mites of the widow. It is the little creeks and streams that make the great Mississippi. "Hard times" will be offered as an excuse for not contributing; but the undismayed steward can reply, "Don't begin with the church to cut down expenses." It is not very consistent for a Christian to stop giving to the church and then keep right on spending money for the foolish and sinful things of this world. Better rob ourselves of a few luxuries in this world than to rob God.

(Continued on page ten.)

## PUTTING THE YOUNG PEOPLE TO WORK

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

ONE of the greatest problems that confront us in our young people's work is finding a task for every one. Not all can lead the services, nor sing special songs or be members of the visiting committee. There must be some form of special services conducted where our talent can be used. *Unused man-power means death.* Even in our smaller societies maximum service is not attained. All need outside services to develop their latent powers.

In our cities a very profitable work is the conducting of street meetings. Choose a well lighted corner to use on Saturday nights or on Sunday nights before the Y. P. S. meeting. Have as many singers from the Y. P. S. present as possible. Nothing makes a street meeting a success as well as spiritual singing. If you have those that play musical instruments by all means use them. Sing old fashioned songs. Have solos and other special music. A male quartet attracts a very fine crowd. The young people that speak should speak to the point and not drag out the message. Pass cards around inviting the people to your services. Not many people are being saved on the streets these days and we will have to get them in our regular meetings to reach them. It will be noticed that we are speaking of a Y. P. S. street meeting conducted by the young people, music and speaking by the young people. Some members of the society should be appointed to have general charge of these meetings such as the selection of speakers and arranging for the special music.

Another profitable type of work in reach of all is hospital visiting and where such is permitted holding regular services in the wards. This is usually not allowed but in almost all hospitals we can sing in the wards and in many places special chapels are had for religious services. Every Sunday groups of young people ought to be sent out to our hospitals. It will bring cheer to the sick, touch some heart, advertise our work and develop our young workers. In the large cities there are numerous "Old Folk's Homes" in which we are always welcome. Our spiritual singing will forever remain as the opening wedge. Make such services consist mainly of music, duets and special songs and the like. The services of down-town missions are open to our societies. In many places it is possible for the society to have general charge of the meetings one night each week, or once a month, or as often as we desire them. This is a door of service that but few of our societies are entering. We can go, sing about Jesus, testify and preach and get more people saved in a month than we will in one year in our regular Sunday night meetings.

Our societies are forgetting those that are in prison. In *that day* He will say, "And ye visited me not." We can go to the jails and sing and tell the "old, old story of love." We seem to have forgotten that we are *saved to serve.* Sunday afternoons can come and we will sleep the time away, visit or read and forget that around us the lost are perishing—then we wonder why the church and the society prospers spiritually no more than it does! The answer is close at hand—a *working church is a spiritual church.* Let the president of the society appoint a leader, or one to have charge of jail work and then let that leader see that he gets some one else working with him. We can save the world if we will! But this half-hearted effort of ours will not only let the world perish but damn our own souls and wreck our societies.

So far as I know not one of our societies has ever opened up a new work in a needy field. Why not take some of the spiritual effort of some of your twenty or fifty or hundred or as is the case in some of our larger churches two hundred members in the Y. P. S.; rent a hall in a nearby district or smaller town; send out the workers on Sunday and once or twice during the week and conduct services, hold cottage prayermeetings, street services, visit the homes, pray with the sick, get acquainted with the people and build a *Nazarene Church.* It can be done! But will we do it? We are waiting until doors open: Why not open one once in a while? God is also waiting for that courage, that spirit of sacrifice and of effort and of faith and when it appears he will send the increase!

We have jails and street corners and parks and hospitals and old folk's homes and needy districts and cities and homes that are calling for the consecrated effort of our young people and we meet together on Sunday nights and pine for the mission field, Africa and the dark homes of Asia, the open doors of South America, and for something to do. "The fields are ripe unto harvest." God is calling. Will we answer, "Here am I Lord. Send me?"

Our friends in the small towns and villages and in rural districts likewise pine for a field of labor. Had you thought about that nearby school house? Why

## Nazarene Young People's Societies

not open a Sunday school in the afternoon, or why not have a Friday night meeting for the young people, or a prayermeeting or preaching? Don't wait for an invitation. *Make one!* That is the spirit of Jesus and of Paul and of Wesley and of our early pioneers.

SAN DIEGO, CAL.

### NAZARENE YOUNG PEOPLE'S SOCIETY AND JAIL MISSION WORK

By ELMER D. RUSSELL

We have hundreds of societies located in towns or cities where there are county jails, work-houses or farms and these places offer an excellent opportunity to do real work for the Master. Months pass and sometimes years that some of these jails are not visited by a Christian worker. This is a shame, nevertheless it is true. In my experience as prison evangelist for several years I have conducted meetings in jails or on convict farms or in road camps and have been told by the officer in charge that it was the first time in his life that a Christian worker had visited his prison.

Usually the men and boys in these places of confinement are in a desirable mood to hear and receive a gospel message that offers a new hope for a better life here and hereafter. They have learned by bitter experience that the way of the transgressor is hard. In jail they haven't much to do but to think, and much of their thinking is worse than worthless, for as we think so we are, and after months of such experiences they are really no better at heart, confinement behind stone walls and iron bars does not change the heart condition, but thanks to God we have a gospel to offer that has power to change the whole life.

Good books and other reading matter placed in the hands of prisoners have often been the means of their salvation. I have seen scores of young men and older men pray through in our jail services and today many are yet living honorable, useful Christian lives as a direct result of a jail meeting. You do not have to be an experienced evangelist or mighty song leader to do jail work, generally the inmates will appreciate a practical gospel message regardless of the ability or inability of the bearer.

Suppose those societies which are now having jail meetings write up their experiences in this work and send it in to the HERALD; this will encourage other societies who have the opportunity to undertake this work to do so. If your society does not now conduct meetings in the jail or workhouse and you wish to open up such services, the writer will be glad to give you some of his personal experiences in opening up meetings in many prisons. Address me at 1214 Quindaro Blvd., Kansas City, Kas.

### CHRISTIAN LIFE SERIES

By B. W. MILLER, M. A.

"He Is Coming Again"

FOR AUGUST 5TH

- I. THE BIBLE SAYS, "SURELY I COME QUICKLY." Rev. 22: 20.
- II. THE SECOND COMING OF CHRIST IS FORETOLD IN PROPHECY:
  1. Daniel. Dan. 7: 9-11.
  2. By Jesus. Mat. 25: 31.
  3. By the angels. Acts 1: 10, 11.
  4. By Paul. 1 Tim. 6: 14.
- III. SIGNS THAT PRECEDE THE SECOND COMING:
  1. The church shall apostatize. 2 Thess. 2: 1-8.
  2. The world will become careless. Matt. 24: 37-39.
  3. The great tribulation. Matt. 24: 39.
- IV. THE MANNER OF HIS COMING:
  1. Unexpectedly. Matt. 24: 44.
  2. As a thief in the night. 1 Thess. 5: 2.
  3. In the clouds. Matt. 24: 30.
  4. With a shout. 1 Thess. 4: 6.
- V. CHRISTIANS ARE:
  1. To love His appearing. 2 Tim. 4: 8.
  2. To look for His coming. Phil 3: 20.
  3. To watch for His coming. Mat. 24: 44.
  4. To be ready when He comes. Luke 12: 40.
- VI. ALL WHO OBEY HIM:
  1. Shall be blameless at His coming. 1 Cor. 1: 8.
  2. Shall be like Him when He comes. 1 John 3: 2.
  3. Shall not be ashamed when He comes. 1 John 2: 28.
  4. Shall be with Him in glory. Col. 3: 20.

5. Shall reign with Him. 2 Tim. 2: 12.
- VII. THE WICKED SCOFF AT HIS COMING, 2 Peter 3: 3, 4; AND THEY SHALL BE PUNISHED WHEN HE COMES, 2 THESS. 1: 8, 9.

#### Topics for discussion:

1. A belief in the personal return of Christ strengthens faith. (1). It makes us careful as to our living. (2). It causes one to be ready when He comes. (3). If one believes He is "coming soon" he will work harder for the unsaved than otherwise. (4). It produces a great expectancy and watchfulness and this makes us want to live better and do more.

2. Many have lost sight of the fact that He is coming. (1). They live as though they had forever to prepare and to carry the message to the dying world. (2). Their spirituality has cooled down, and they compromise with evil. (3). When their belief and watchfulness leave there also goes from them their burden for the lost, their desire to see the ends of the earth converted to Christ.

3. He is coming and the Book says to be ready for Him, to watch for He is coming as a thief in the night. He has gone into a far country but at any moment he will return to demand his money—talents and abilities given to all.

4. It is a practical choice between believing in His second coming and being spiritual, watchful and full of that Spirit that sends to others the message, and between forgetting His coming, cooling off spiritually, letting down standards, compromising with sin. Which do you choose?

5. Let us be ready, waiting, working, for if He does not come soon, at the longest it will be *soon* that we go to Him.

### PITFALLS TO BE AVOIDED

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

"Self-Righteousness"

FOR AUGUST 12TH

- I. MAN IS PRONE TO SELF-RIGHTEOUSNESS. Prov. 20: 6.
- II. SELF-RIGHTEOUSNESS IS HATEFUL TO GOD. Luke 16: 15.
- III. IT IS VAIN BECAUSE:
  1. It is external. Mat. 23: 25-28.
  2. It is partial. Luke 11: 42.
  3. It is ineffectual for salvation. Mat. 5: 20, with Rom. 3: 20.
  4. It is unprofitable. Isa. 57: 12.
- IV. THE SELF-RIGHTEOUS:
  1. Audaciously approach God. Luke 18: 11.
  2. Seek to justify themselves. Luke 16: 15.
  3. Condemn others. Mat. 9: 11-13.
  4. Consider their own ways right. Prov. 21: 2.
  5. Despise others. Luke 18: 9.
  6. Proclaim their own goodness. Prov. 20: 6.
  7. Are pure in their own eyes. Prov. 30: 12.
  8. Are abominable before God.
- V. CHRISTIANS SHOULD RENOUNCE SELF-RIGHTEOUSNESS. Phi. 3: 7-10.
- VI. A DENUNCIATION AGAINST SELF-RIGHTEOUSNESS. Mat. 23: 27, 28.
- VII. EXAMPLES OF SELF-RIGHTEOUSNESS:
  1. Saul. 1 Sam. 15: 13.
  2. The young man. Mat. 19: 20.
  3. Pharisees. Luke 11: 39.
  4. The lawyer. Luke 10: 25, 29.

#### Topics for discussion:

1. Self-righteousness may begin to develop in the heart even when one thinks he is a Christian. (1). The Devil will use this means of dragging one from God. (2). He will make one think the *righteousness of self is the righteousness of God.* (3). Vanity, pride, selfishness, self-will or stubbornness are but opening wedges for self-righteousness.

2. Self-righteousness is putting up one's own righteousness or clean living, or moral actions against the righteousness of God; or it may be pride because of the fact that one is or *has been* a Christian, or because one has had better religious advantages than others. Self-righteousness is the *imitation* that the Devil gives of true righteousness.

3. How self-righteousness can be discerned from true righteousness: (1). *Righteousness* is humble, meek, preferring one another; peace-making, tender, kind, compassionate; *self-righteousness* is arrogant, proud, haughty; heady, desiring to have its own way, unkind, rough and hasty, unwilling to allow others to have their way or to work out their plans. (2). *True righteousness* will be able to work with anyone anywhere; *self-righteousness* will not work at any time or any place unless they can lead, or take the most prominent part, or have the greatest honor. (3). *Righteousness* is of the heart, inspired by a pure soul, resulting from the abiding of Jesus and the Holy Spirit; *self-righteousness* is outward, a garment to put on, a part to play when others are around. (4). *True righteousness* works, and serves and labors and accomplishes much for God and holiness, but only as Jesus gives strength and as the Spirit guides; *self-righteousness* works in its own power and strength.

## HOME MISSIONS—"WHAT WILL BECOME OF US?"

By REV. H. G. COWAN

AS the General Assembly approaches interest in the revision of the Manual seems to be growing, and among other subjects receiving attention is that of Home Missions. Among the suggestions made by various brethren, I have seen none which hits the nail on the head. It seems that all the writers on the subject to date think that there is something wrong with our home missionary machinery, and sundry changes have been proposed which, in the opinions of the writers, would increase the efficiency of our home missionary department. The changes suggested range from a consolidation of boards to the centralization of home missionary administration in the hands of the Board of General Superintendents, all home mission funds being placed at the disposal of our chief officers.

To the various questions presented I do not wish to speak, except as to the last one, on which I would cast a negative vote. The General Superintendents have duties enough already, without burdening them with the disbursement of funds for any purpose, and if the home mission, why not the foreign mission, church extension, educational, social welfare, orphanage and ministerial relief funds all be placed at the disposal of the General Superintendents? Why single out one fund to be thus placed, and not the others? On the other hand, if the foreign mission, church extension, social welfare, orphanage and ministerial relief boards function successfully, whether they have General Superintendents on them or not, why may not the home mission board do likewise?

But the great need of our home missionary interests is not a 1923 model board, or up to date improvements in the machinery of administration, but more money for the actual work of home missions. Our General Board of Home Missions has been hampered in its work by lack of funds, and the multiplied drives, campaigns and appeals for money for foreign missions, education and the Publishing House have distracted attention from home missions and diverted our streams of benevolence into other channels. Let the waters be turned into the channel which leads to the home mission field, and give that field a thorough irrigation, and see if it will not "rejoice and blossom as the rose." Give our General Board of Home Missions an income of \$100,000 a year, and let it be wisely expended in opening up new fields and in helping the weaker churches and districts on the frontiers to get on their feet, and the critics of the board will cease to criticize, and new models of machinery will be called for only as experience dictates the need.

When the foreign missionary situation was acute, and the recall of missionaries was hanging in the balance, one of the most striking and successful pleas for enlarged offerings was sent out from South Africa, when the surprise and dismay of African girls in one of the mission schools in Swaziland was voiced in the startled question, "What would become of us?" To be sent back to the heathen kraals where idolatry, witchcraft, beer drinking and awful sin were rampant was a fate from which the Christianized Swazie girls shrank with fear and horror. Thank God, their fears have been turned to thanksgivings because of the sacrifices of American Nazarenes.

But let me tell you that a situation no less acute prevails on our home mission fields in the American Northwest. Wherever there is a little band of Nazarenes in the Dakotas, Minnesota, Montana, Wyoming, Colorado, Saskatchewan, and other states and provinces of the Great Northwest, men and women, boys and girls have been saved from sin and worldliness and are living clean and godly lives before the world, while churches, Sunday schools and Young Peoples' Societies are being promoted to the extent of their ability. Surrounded as they are by Roman Catholic and Scandinavian Lutheran populations, together with the dry, dead formalism of other churches, out of which the most of them have been rescued, there is nothing which satisfies their hearts and builds them up in holiness like the evangel of full salvation preached by Nazarene ministers. But in these newer portions of our country, where farming and stock raising are the principal pursuits, and where drouth, grasshoppers, mortgages and low prices of produce meet the farmer and rancher year after year, the problem of supporting their pastors and District Superintendents is a large one. Men are heroically laboring on insufficient salaries to keep the work of full salvation going, often eking out an existence by manual labor or by drawing on private funds. But this cannot continue for long, private resources are soon exhausted, and manual labor, teaching or other pursuit robs the preachers of efficiency and narrows the field of their endeavors. What if some of the pas-



tors and evangelists are forced to quit the field? What if one or more District Superintendents have to retire? There is the present possibility that in some one or more towns of this great field some church will be deprived of a pastor, some band of holiness people waiting for the District Superintendent to come and organize them, waiting for an evangelist to hold a meeting, will be disappointed. Men and women will be forced to attend church; if they go at all, where not only holiness of heart and life, but spirituality of all grades is discounted, and their souls are not fed. High school boys and girls who now have bright experiences of salvation, and who find in the Nazarene meetings help to resist the temptations of an ungodly society, teachers who are out in districts where the dance and the card table are presented to them in almost every home, will be thrown upon their own resources, and cut off from the spiritual atmosphere of the full salvation message, the prayermeeting and the Young Peoples' Society, may find the current too strong for them, and may be persuaded to turn and go with the crowd to the dance, the movies and the Sunday ball game.

"What would become of us?" if the General Board of Home Missions is forced to retrench and to recall its frontier workers?

The great need is not more or different machinery for the Board, but MORE MONEY for the actual work and workers on the home mission field.

MOHALL, N. D.

## SHALL WE LOCATE OUR GENERAL SUPERINTENDENTS?

By REV. N. B. HERRELL

THERE seems to be a growing desire among our people to zone the church and locate a General Superintendent in each of the zones. The M. E. Church has finally come to this plan as to the work of her bishops. If this is the better and more practical way to promote the work of the Church of the Nazarene then the sooner we adopt the plan and locate our General Superintendents the better it will be for all concerned. However, before we change our present plan we had better go into this new plan carefully and see whether we would be improving our present method.

*First.* Would not zoning and locating our General Superintendents largely do away with our general connectional spirit and cause us to drift to a sectional and finally to a factional spirit?

*Second.* Would it not deny a greater part of the church from getting the benefit of the variety of talent within the Board of General Superintendents?

*Third.* Would it not weaken the Board of General Superintendents in their efforts to superintend the church at large?

*Fourth.* Would it not be almost impossible to finance enough General Superintendents to properly man enough zones to make the plan effective?

*Fifth.* How many zones? How will we finance the men? What salary would be necessary? Are some of the questions that enter into this new plan. We quote the two following writers:

"I would suggest that our work be divided into Districts, or Areas, and a General Superintendent placed over each of the Districts, and make him responsible to the General Assembly, as at present, for the work on his District. This arrangement will bring the General Superintendents in direct touch with our work from the poorest pastorate to the strongest. It will bring him in direct touch with the local needs and enable him to render a service and counsel that is almost impossible at present.

"This will require the entire time of the General Superintendents, but with the increased service that we shall get we can well afford it. We need them and their counsel and their leadership. Any great movement must have strong leadership if it succeeds, and this we will have in our General Superintendents."—OLIVER.

"Locate the General Superintendents in given areas, much as the M. E. church does her bishops, and put them on a salary sufficient for them to live without having to worry about a support (our church is well able to do this now) and have them devote their entire time to the development of new work in such an area, placing the General Home Mission funds at their disposal, and giving them full authority to place such men in charge of Home Mis-

sion Campaigns as they deem best, also to have authority to place efficient pastors in such new centers as they may develop. This would give the General Church their best efforts in the most needed fields. Under the present regime they must devote much of their time and energy to putting on financial campaigns to save the institutions of the church and to holding revivals in our stronger churches as evangelists, in order to supplement their salary, while the most needy fields must suffer for lack of efficient men.

"This would not mean that they could not hold Assemblies as now, and meet in General meetings, but would cause them to feel a responsibility for the needy fields in their areas. This would materially help us to plant strong centers of holiness in most of the large cities in our country."—JERNIGAN.

These good brethren suggest a change of our church polity without much detail in their suggestions. One reason that we are interested in this new plan is that it absorbs the work of Home Missions and Evangelism. If we have such a plan we cannot see why we would need a General Board of Home Missions or a General Secretary-Treasurer. Could not the zones take care of the work of Home Missions and Evangelism, adopting, such methods as would work best on the various zones? If this plan will do away with some of our present church machinery and give greater efficiency in promoting our work I can see much in its favor. But, to add more machinery without cutting down overhead expense and adding to our church strength would be folly.

We need to cut down overhead expense at Headquarters at the same time add to our efficiency on the field. Any plan that will not greatly add to our strength on the field will wreck us. We must have a better and stronger force on the field. If this suggested plan will do this, then we will take time to consider it. We must consolidate our general interest to the lowest possible minimum expense, at the same time increase our ability to enlarge our borders. We trust that this suggested plan will be given to us more in detail so that we can get an idea of what to expect if such a plan should be adopted.

## WHY CHANGE THE CALLING OF PASTORS?

By CHAS. F. WOOD

I believe the present system of calling pastors is the best. I don't think a bare majority of votes cast would be very satisfactory; for if a pastor cannot secure at least a two thirds majority, I don't believe it would be very wise to accept such a call. The trouble it appears to me lies more with the pastor who fails to make good, but still wishes to keep his present charge when it would be advisable to change. I don't believe in putting the power of appointing pastors in the hands of the District Superintendent or the advisory board, for without doubt the local congregations know better what kind of pastor is suited to their condition than either of these possibly could be.

I am completely in harmony with the Rev. C. B. Jernigan concerning the age limit in the church as pertaining to voting. In governmental matters a person must be 21 years of age before he is allowed to cast a vote; how much more important is it that a person should be at least 18 years old before he casts a ballot for things concerning the kingdom of our Lord and Savior Jesus Christ? I would suggest that in the matter of electing the President of the Young Peoples' Society that the election be held by the church as a whole, for the same reason as the voting on pastor and other officers of the church. I believe there should also be a change in the election of delegates to the General Assembly. For it seems to me that the laity is not represented as strongly as it ought to be. We have approximately 48,000 members of whom 2,000 are Ministers, yet the General Assembly is made up by a larger number of ministerial delegates (counting the standing Boards) for the 2,000, than there are lay delegates for the 46,000 members. For instance take our own Pittsburgh District, we have 5 ministerial Delegates and 5 lay Delegates, 3 of the latter being minister's wives which practically makes 8 ministerial and 2 lay delegates. I would suggest that the General Assembly representation be in the proportion of 3 lay Delegates to 2 ministerial Delegates.

Let us by all means retain the membership committee, for in these days of apostasy and lukewarmness, we should be on our guard not to allow anything that has any appearance of evil to contaminate the church. I know we could easily enlarge our numbers, if we would just let down the bars a little, but as the sainted Dr. Walker used to say, "Give us a clean church, not a large one." I say Amen.

EAST LIVERPOOL, OHIO.

**HOME MISSIONS AND EVANGELISM**

By M. M. BUSSEY AND WIFE

**T**O define this work we would say it is twofold: to hold revival campaigns and from these meetings organize new churches, and to hold revivals with the small and weak churches to strengthen and build them up to become strong centers.

To this work we feel called of God. Our hearts are deeply burdened for the struggling pastors and little flocks and to them we are giving our time and strength, yea our very lives.

**FACING THE DIFFICULTIES**

There are some real difficulties in this work, some spiritual, some temporal. We mention briefly some of the temporal.

Lack of means to support the pastor and put on revival campaigns is an ever present hindrance to them.

No place to keep an evangelist during a revival. The universal high cost of evangelistic help.

The scarcity of home mission funds to assist them. There may be others, but these are some of the outstanding every day problems for the pastor with a few members and little means.

**FINDING THE REMEDY**

By the grace of God, we feel that to some extent we have found a remedy.

A year and a half ago we built a neat little house on a Ford truck in Pasadena, California. At the close of a missionary service at the Pasadena University chapel a number of the faculty and students gathered around our gospel car parked in front of the chapel and Brother Bud Robinson led in prayer, dedicating the Hallelujah Chariot to the service of the King.

This car is built so that we have in it a cook stove, dining table, running water, and water-sink, cook table, pantries, cupboards, book case, linen closet, clothes closet, drawers for clothing, chairs and four separate beds, and yet we have comfortable space inside.

This car is our home, a little parsonage if you please. We park it along side the place where the meeting is being held. This solves the entertainment problem. Then the people are willing to bring from their gardens and homes various products which greatly reduces our living expense. Therefore we are able to get along with a small cash offering and labor almost entirely among the needy churches and in establishing new work.

**WHAT WE HAVE BEEN DOING**

During the last year and a half we have helped 13 churches whose membership was less than ten. We have helped twelve pastors who worked for their support. We have helped 25 pastors whose average salary was six dollars per week. We have organized one church, have held four meetings in missions, four in school houses, three tent meetings, besides services in jails, hospitals and on the streets. By the good blessing of God and the help of a few friends we have been able to accomplish this work with only fifty dollars aid from home missionary funds.

**BRAVE SOULS**

Some of the most choice soldiers are found holding the fort in these small churches. It is a marvel to see how they hold on, pray, trust and stand for this precious doctrine of holiness.

One dear brother sent for me to help in a revival. When we arrived I was surprised to see him so thin. When I asked him the cause he said that to get the work started he had lived for days on bread and water. Another brother who was opening up a new work at another place where we helped them found it impossible to live on the income from the church, so his brave wife said they could not afford to give up the work and that she would go out and work at public work to help hold the fort. How well I remember her shining face. At another place a brother was having a great testing to hold the work which was too small to yield them support. His wife took in washing to enable them to keep the work going in that difficult field.

**TWO GENERAL TRIPS**

The work done since we started in the gospel car can be summed up in two general trips. The first one is to Oregon and Washington and the second one into Arizona and New Mexico.

Oregon and Washington are wonderful states and they are very promising fields for home missionary work. They are also very needy. When we were there in meetings a woman came to us and requested that we come to her town and hold a tent meeting, stating that she had lived there three years and not one sermon or religious service had been held in the little town since she moved there. Another request of the same kind came to us from another place near there. Children around ten years of age came to the service and had never been in a Sunday school in their lives. Dr. Goodwin speak-

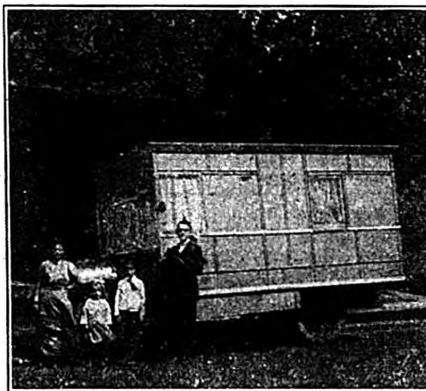


ing at a missionary meeting at the Pasadena University said there were over a hundred small towns in the Northwest where there was no religious service of any kind held and that there were grown up young people who had never heard a sermon.

Our second trip was made into Arizona and New Mexico. These states are entirely different from the Northwest, but are very promising fields for labor. We were so interested and burdened for Arizona we offered to give five or six months labor on the district but there was much sickness, our family were all sick in bed and two out of the five pastors on the district were sick, so we were not able to get the work lined up. We were able to do more in New Mexico. There we had some good meetings and good fruit. Surely there are faithful and zealous Nazarenes pressing the battle on that district.

**NEW CHURCHES**

Just so surely as normal young people will marry and young children will be born into the world and will need care, the Church of the Nazarene, as long as she keeps spiritual and evangelistic will have new churches born into the movement. These baby churches will need help and care, they will need revivals for by them they grow, that is true of all our churches whether large or small. Therefore this part of our work is worthy of wise thought and prudent planning.



BROTHER BUSSEY AND FAMILY AND THE "HALLELUJAH CHARIOT"

**WHAT WE WOULD LIKE TO DO**

We would like to have a good chance to work out the plan that is in our minds and hearts. That there is a need of the work in which we are engaged there can be no doubt and that there are great possibilities in it we have proven. But we are sure that we have not been able to work this plan up to its capacity. Our time and strength has been much drawn upon because we have not had proper support and equipment. At one time in a very poor section of country our entire cash income for three months was just sixty dollars. However we will not say much about that side of the work for there is no complaining in our hearts but praise, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1:12.

Finding our Ford truck not exactly suited to our needs we traded it in toward the payment of a used Reo Speed Wagon, which is all we need in regard to power, but old tires and worn parts have given us much trouble, expense and delay.

We are praying and trusting the time will come when we can have the proper machine equipment, a light weight gospel tent we can carry with us, a good selection of literature, and have a prayerful and systematic arrangement with the district superintendents where we could go and labor on one district for three, four or six months.

**ENDURING HARDNESS**

That there is sacrifice and hardship in this work is to be expected. We have climbed mountains, crossed rivers and swollen streams, gone through sand and mud and have been in sand storms that shut out the light of the sun and suffered in the heat until we almost fainted, but we have had the smile of Jesus and the salvation of souls. Hungry souls have prayed through and been saved in the

car and in every revival God has put His power on and given souls in the fountain and some young people have answered the call to work in His vineyard. To Jesus be all the praise and glory! Pray for us.

Mail address 1298 Wesley Ave., Pasadena, Cal.

**WHAT SHALL I SAY?**

By B. F. HAYNES, D. D.

**I** AM importuned to write in advocacy of Home Missions and Evangelism, but when I remember what has been written in these columns by Brother Herrell, the Editor, and others, on this subject, and consider how strongly they have put this matter before our people I am led to the exclamation at the head of this article. I cannot see how can I strengthen the pleas that have already been made.

I might stress the case of Florida, which is practically a missionary district, and ought to be declared such. I have received letters since living in Jacksonville, calling piteously for tent meetings, or revival campaigns in the towns, or neighborhoods of those writing the letters, telling how ripe the field was, and how dire the need for evangelistic work. All I could do, was, to forward these letters to Brother Herrell with the reply that an empty treasury precluded the Board undertaking anything in the premises. I am reliably informed that the needs and opportunities and imperative demands for missionary evangelistic work exist in several other states, as positively and as widely as they do in Florida. These golden opportunities will not last always. The multitudes who are hungry, and would readily accept the true bread of life as our Church of the Nazarene proclaims, will not remain hungry and satisfied unless properly fed with food convenient for them. They will clutch at food proffered them bearing the brand of despair and death, tendered by passing cults and wandering fanatics. Our lethargy and inactivity are preparing the way for an army of the leaders of the blind, who know not, and preach not the gospel of Jesus Christ, but proclaim "another gospel" than that of Christ, Paul and Peter. How much and wherein are we better than the dead, formal, ecclesiasticisms around us if we continue and are guilty of an apathy, which only fertilizes the soil for these false faiths and blind leaders to cultivate and raise their harvest of tragedy and death?

I cannot refrain from asking where is the conscience or the consecration of our Nazarene people. They had to have both these in order to get sanctified, what has become of them? If there had never been any light shed on this problem of home missions and evangelism, I might hesitate to ask this question, but I have read enough in the columns of the HERALD of HOLINESS and elsewhere on this subject to convince me that our church has had the light, but the unworked fields, the unmet needs, the unheard cries for help and for meetings in places ready and waiting and begging for revivals convince me that our people have not lived up to the light which has been poured on them for four long years. The question is critical. The issue is vital. The obligation is imperative. The situation is nothing short of a crisis for our church. The question forces itself to the front; shall we meet this issue and multiply our centers or supply and our live-saving stations along the wreck-strewn coast of the sea of life, or shall we miserably die, guiltily clutching the very means God gave us with which to meet this heaven high obligation, and lie down in ignoble graves, unblest, unhonored and unremembered for fidelity to a holy trust?

I cannot reconcile the attitude of our church with any really felt desire or need for perpetuating our denomination as the soul-saving agency in the world. How can they hope for the Nazarene church to live and not expand? We are either to expand, or shrivel up and droop and die. It is a question of expansion, or death. Home missions and evangelism mean nothing but expansion, for expansion can come by no other method under heaven. I shudder to believe that such real indifference prevails among Nazarenes, but would I not be a fool to believe anything else, in the face of the glaring evidence before my eyes. There isn't an interest served by a single Board of our church which does not depend for its very life and its success upon Home Missions and Evangelism. Let the Board of Home Missions and Evangelism droop and die, and you had as well at once stab to the heart every other Board of our church. You had as well expect to gather coconuts from maple trees, or loads of rich ears of corn from a briar patch, as to expect to get foreign missionary money, church extension funds, or means for any other sacred purpose from a church that has abandoned the only means of keeping up and increasing its local centers of organized gospel activity.

## Important Announcement Regarding General Assembly

**O**UR 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.

While we slumber and sleep as a church so-called Christian Science, Spiritualism, Holy Rollerism, and other species of Devilism, spread like prairie fires over these great states, which stand practically untouched by our Nazarene people. The Devil never sleeps, or slumbers, he is wide awake, and ever active, and should teach us a lesson. If we do not take the land and man it with the needed forces, he will take charge of it, and thoroughly man it with an adequate supply with forces of evil, corruption, or let and diabolism. Shall we take the country, or let the Devil have it? We had better watch in making our decision, for another startling question arises in the premises. Can we deliberately decide to give it over to the Devil, and hold what we have got, or, would not the ignoble surrender of the territory to the Devil involve the surrender of our very credentials as the Church of the Nazarene. Our call and commission from heaven as a church involve and include the obligation to spend and be spent in an uttermost endeavor to plant the banner of holiness as far as possible throughout every square mile of unevangelized home territory. It is glaringly inconsistent to claim to be working at foreign missions for the evangelization of heathendom, while we are letting vast territories of home territory vocal with appeals for help and holiness to remain unheard and die without help, or holiness, or heaven. 1617-17th Ave. S., NASHVILLE, TENN.

### THE WORK OF THE STEWARDS

*(Continued from page six.)*

Let the steward remember the responsibility of his position and devote his energies to his work. Paul said, "Moreover, it is required of the stewards that they be found faithful" (1 Cor. 4:2). Be faithful to the duties of your office and "The Lord will reward you in due season, if you faint not." Remember how much it depends on your activity.

If the stewards will push the pledge card system, as is done in many places, the finances will be taken care of with regularity, and will always be up to date. The best and most spiritual people in the country always make pledges, and are the ones who pay the most for the cause of God. He will help us meet our obligations, if we do our best and ask Him to help us. That person who is unwilling to pledge himself to support the work of the Lord cannot usually be counted on to pay much. But the person who does pledge will strive that much harder to pay because of an obligation. Without the pledge he would not feel the obligation. It is feeling our obligations that we are spurred on to perform our duty.

### IDAHO-OREGON DISTRICT

It will be of interest to our friends to know. I am sure, that God has been blessing and helping us as we have again taken up the duties of the District Superintendency, this time with the Idaho-Oregon District. We inaugurated our first district pioneer campaign the first Sunday after the Assembly, Rev. Miss Myrtle Mangum and her associates in the Quartette, being the workers. The meeting was held in the Jordan Valley country of Oregon, in a new town being built in a new irrigation project, we being the first on the field. God blessed their efforts with a gracious revival, at the close of which it was our privilege to organize our first new church on this district July 2, less than thirty days since the Assembly. In the organization service we also raised a starter for the building fund of \$700, and the meeting well paid financially. Thank the Lord.

We are planning other campaigns for the entire year, and by the grace of God we expect to see many revival fires enkindled up and down the great Snake river valley of the southern part of the state of Idaho, and in eastern Oregon. God is able, and our faith and confidence is in Him. Let every member of the Idaho-Oregon District get on the job, and let's see what the Lord will do for us. Glad to announce that the Rev. R. J. Plumb, formerly of Colorado, has been secured as pastor of the Nampa church, and is now in charge. This means great things ahead for Nampa church, and through them, for the district.

Pray for us. In Him, thy brother,

A. E. SANNER.

### MISSOURI DISTRICT

I come to you with some more good reports from the Missouri District. We have organized two more churches in the past few weeks, bringing the number up to seven since the Assembly. Have also had some great revivals. Rev. A. L. Roach, pastor of the Piedmont church assisted by G. W. Barnett held a good revival at that place. About fifty prayed through. Had a good meeting at Lodi also. I have just closed a great meeting here in Parma with

## National Young People's Convention

### Kansas City, Missouri

SEPTEMBER 18, 1923

**OBJECT**—National Young People's Organization.

**PROGRAM**—Discussions; Business; Evangelism.

**TIME**—All day: First Session 9:00 a. m.

**PERSONNEL**—Everybody Welcome. Each District should have at least one to represent their young people.

Names of those expecting to attend should be sent to chairman at once.

Rev. G. Howard Rowe, 701 McDonough Street, Brooklyn, N. Y.

Brother J. W. Roach and daughter, Lucy as co-workers. One hundred and one prayed through to victory. The town and community were stirred for miles around. We are planning some more great revivals, expecting results. Rev. G. J. Fetterhoff held a good meeting at Matthews, resulting in the organization of a good little church. Brother T. W. Barnett is now in a meeting at Dexter, Mo. Please pray that the Lord will help them there. Our campmeeting begins at Joplin on July 12 with Rev. J. W. Goodwin in charge assisted by several of our local preachers. Let all who can attend this meeting and those who can't, pray much for its success. We are expecting still greater victories for the Lord before the year closes. Let every one continue praying for the work on the Missouri District. I am as ever yours for greater victories.

E. C. DEES, District Superintendent.

**YOUNG PEOPLE'S RALLY**

On July 1, the Young People's Society of Peniel church, near Ingersoll, Okla., held for an all day rally. Prayermeeting was held on Friday and Saturday evenings before the rally. God marvelously blessed the services on Sunday. The pastor, Rev. E. A. Green, preached at 11 o'clock from the scripture found in Matthew 5:13. The highest calling of a Christian is to save the lost. But if he has lost this power out of his life, he is like Jesus said of salt, useless and henceforth good for nothing. Lunch was served at the church and the remaining time was spent in prayer until the next service. A good crowd gathered at 3. Visitors from Alva and the neighboring churches were present. The Holy Spirit took complete charge of the service and it was a time of shouting and praising the Lord. Paul Hoag and Brother Osteen gave very interesting talks in Young People's Society on the value of a society and the place the young people must fill in the church. We had good live song services throughout the day and many special songs. Brother Garsee brought a soul stirring message in the evening. Two prayed through at the altar. The rally was indeed a blessing to all who attended and a great uplift to the church.

JESSIE LYNN CREECH, Secretary.

**EASTERN COLORADO-WYOMING DISTRICT ASSEMBLY**

The 1923 District Assembly of the Eastern Colorado-Wyoming District was held in the Denver church June 13-17 under the presidency of General Superintendent J. W. Goodwin and was considered the very best yet. Sweet spirit of unity prevailed and the business of the Assembly was rapidly disposed of, giving place many times to timely and valuable exhortation, advice and encouragement from the chairman, much to the delight of the people and the strength of our faith and determination to go on and do exploits for God.

Reports revealed substantial increase in the membership of the district, two new churches being added during the year and two or three more almost ready for organization.

Rev. D. I. Vanderpool was unanimously and enthusiastically elected to succeed himself as District Superintendent and enters upon the work feeling that the district is strongly with him for greater victories.

Rev. L. E. Grattan succeeds himself as Secretary and Rev. E. F. Dunn is the new District Treasurer for the entire budget.

Dr. C. B. Widmeyer ably represented our Pasadena University and also contributed largely to the night preaching of the Assembly. The same could be said of Rev. Waddle who came in the interest of our social welfare work at Pilot Point, Texas. Sister Coddling was a great blessing in her work among the women and in representing Publishing House interests. Home and Foreign Missions were also well recognized and will receive proper consideration the coming year.

Revs. D. I. Vanderpool, A. G. Crockett, R. J. Plumb, elders, and H. V. Knight, H. E. McKinney and A. G. Gailbraith, laymen, were elected to represent the District at the General Assembly.

Following are the appointments for the coming year: District Superintendent, D. I. Vanderpool; Arnel, J. W. Wells, Bethel (Yuma), Earl Manly; Brush, E. O. Walden; Canon City, L. E. Grattan; Calvary, Archie Wilson; Casper, Wyo., E. F. Dunn; Colorado Springs, Black; Denver, A. G. Crockett; Elphis (Vona), I. W. Buchanan; Florence, to be supplied; Greeley, Arthur F. Ingler; LaJunta, Thos. D. Dunn; Lamar, C. J. Howard; Olivet (Kirk), Phillips; Plum Valley, to be supplied; Pueblo, L. E. Gossett; Saguache, to be supplied; Wray, Smith; Yuma, Howard Eckel; Boulder, W. H. Parker.

The writer is leaving the district after nine years' pastoral service to accept the call to our Nampa, Ida., church.

R. J. PLUMB, Assembly Reporter.

**Uncle Buddie's Good Samaritan Chats**

To the Readers, of the Good Samaritan Corner:

You remember that in my last letter I left you at Cincinnati Camp. On June 11 I boarded the train for the Southwest traveling all day reaching St. Louis at night. Several old friends met me at the station. I got a few bites to eat, had a pleasant chat and at nine o'clock I took a sleeper for Kansas City reaching there Tuesday morning at 7:30. Brother Lunn met me at the station and drove me to the Publishing House. Here we spent a delightful day taking dinner with Brother Lunn. During the afternoon I enjoyed visiting the Headquarters of the Foreign Missionary Board and met a number of the connecting officers. Took supper with Brother E. G. Anderson and preached at night in the First Church to a large congregation and secured twenty-one subscriptions for the HERALD OF HOLINESS. At eleven o'clock that night I boarded the south bound over the Frisco for Oklahoma City. Reaching there Wednesday at noon, Brother S. S. White one of the professors at Bethany College met me at the train and took me to the College, where I preached in the afternoon and at night to very large congregations. I spent some time very delightfully in the home of Professor C. A. McConnell. It is remarkable how this school is growing. They had between three and four hundred enrolled this year and if nothing happens this year they will come up to the General Assembly free from debt. J. C. Henson their business manager has made a splendid success of the work. I understand that he collected one hundred per cent of the tuition. That is the best record of our schools thus far. But it is to be hoped that our school from now on will collect every dollar of their tuition. No young man or young lady desires to go to school and not pay for their schooling. Therefore our business manager should collect every dollar of their tuition. While in Bethany I secured twenty subscribers for the HERALD OF HOLINESS. During the vacation the professor, S. S. White, is acting as pastor of Bethany church. They have a very large chapel but it is entirely too small. There is a bright future for a church when their congregations are larger than their building. At midnight I boarded the train for Ft. Worth, Texas. Reaching there on Thursday morning of June 14th, I was met at the train by Rev. S. B. Mayfield, who is at the head of the Union Gospel Mission. This mission is backed by more than a dozen good churches and has been running some thirty-one years. They own a very large beautiful building in the heart of the city. Their property is worth more than one hundred and fifty thousand. Multiplied thousands of people have been saved in Ft. Worth through the Union Gospel Mission. Brother Upchurch with his faithful band of workers labored with us throughout the entire meeting. There were from fifteen to twenty of them in every service. Brother

Johnnie Douglas has developed into a very fine choir leader. Miss Ruth Upchurch presided at the piano. Brother Mayfield was in labors more abundant. He is indeed a very busy man. He tries to make everybody comfortable that enters this great mission. Sister Bessie Williams our faithful pastor and her good band of Nazarenes scarcely missed a service. We had no Sunday morning service in the mission, so that gave her a chance to have her Sunday school and morning service. So she dismissed her Sunday night and Wednesday services and gave all her time to this campaign. We met many of our old Texas friends in Ft. Worth. The Rev. E. W. Wells, superintendent of the San Antonio District was in Ft. Worth over our last Saturday and Sunday preaching on Sunday morning for Sister Williams and was with us the rest of the time. We had with us one night Brother Waddle from Dallas, who is now one of our splendid evangelists, with his slate already full until September, but let the Nazarenes keep Brother Waddle busy the rest of his life. We had also Brother J. C. Henson with us one night. Brother John Stanfield from Chico, Texas, was with us a day or two, and Brother Redwine and wife sang some very beautiful duets. My old friend Mrs. A. J. Walkup and her son A. J. were in most of the services. It gives me great pleasure to refer to Mother Walkup, because it was her husband that led me to Christ in 1880. This beloved brother has gone to his home years ago. I enjoyed very much the fellowship of my friend Brother George Nease and his good wife, Sister Maude. I have known Brother George longer than any other man in Ft. Worth. We had during this campaign a number of preachers of different denominations. They seem to enjoy the meeting very much. We had the president and his wife of the great Southern Methodist University with us one night. He led in prayer and seemed to enjoy the meeting very much. They have lately secured him and he is standing for a whole Bible. He is winning the respect of all the God loving and serving, and honoring people. But it will take him some time to get the school back on its feet after the evolutionist and higher critics have choked the life out of the school and left the good people down there with the back of their Bible and I think the ~~word~~ holy ~~taken off~~ the back. It will take this good brother a number of years to get all the books put back into the Bible. But if he lives and if the church stands by him he will make a success. At Ft. Worth I secured eighteen subscribers for the HERALD OF HOLINESS. We had a good meeting. Quite a number were beautifully saved and sanctified. The great need of Ft. Worth is a revival of old fashioned, heart felt, Holy Ghost religion. There are a few men in the city that are doing their best to bring it about. May the Lord increase their tribe.—UNCLE BUDDIE.

**INDIANA DISTRICT**

We praise God for his many blessings upon our work in Indiana. The past months have been months of victory and steady advancement. We have been so busy that we have failed to write a report for months. Most of our churches have been having good revivals and material gained. We have been dedicating some nice new churches, and at several places we are buying church buildings and parsonages. As we hurry from place to place we find our pastors and churches as a whole pulling together with the glory on and a revival spirit in their midst. You have read of our glorious Preachers' Convention; it was a time of great refreshing from the presence of the Lord. Brothers Ruth and John Fleming were at their best and a great blessing to all. The attendance was large with many seeking God. Our tent campaign is on in full swing over the state and our workers are blazing the way in a number of new fields. We are expecting a good summer among these tent campaigns. Last year we gave the Mississippi District a tent and this year we have sent one to the Kentucky District. The Indianapolis Tent Association are putting on a number of tent campaigns in the Capital City. We surely enjoyed the days we were at Olivet Camp and commencement and rejoice in the victories they have had there the past year with Dr. Sanford running the school without a deficit. We expect to keep in the fight till Jesus comes. Amen!

J. W. SHORT, District Superintendent.

**Among the Churches**

ST. BERNICE, IND.

—The revival meeting conducted at this place by Rev. Glover B. Wright and Miss Imogene Kynn of Indianapolis, Ind., closed June 17 with twenty-five conversions. The doctrine of entire sanctification was presented clearly and forcibly to the delight of many. There was quite a bit of opposition to the doctrine of entire sanctification before the meeting that was broken down to a great extent. There was deep conviction among some of the adults but they were still saying "no" to the Holy Ghost when the meeting closed. It was sad to see them go out of the tent the last night without God, hopeless, to say to themselves "The harvest is past, the summer is ended and we are not saved." We are looking forward to the building of a church here next year and earnestly ask an interest in the prayers of God's people that God's will may be done in Saint Bernice.—H. H. Ferguson.

GREENCASTLE, IND.

—Beginning June 8, Mrs. Ida Adkins held a three weeks' tent meeting in Russellville, Ind. We had fair crowds and fine attention. Russellville is

a town of 700 population, composed of well-to-do church going people. There are four churches, but they have taken out their altars and deny that Jesus is divine. "Professing themselves wise, they became fools." While we failed to see the results we had hoped, yet we thank God for two precious souls who were saved and sanctified.—Reporter.

## LONDON, TENN.

—Have just closed a successful tent meeting here. I say successful, not so much from the number of souls praying through to victory during the meeting, but from the establishing of holiness and the church work more firmly in this town, and the reports of souls getting victory since the meeting closed. We believe there has been a lasting good done here in spite of the opposition of the forces of the Devil. We were in the battle here against sin and the Devil for four weeks and two days. Rev. T. B. Dean doing the preaching gave out the truth in a wonderful way. The people in general are prejudiced against holiness and hardened against the truth. We are pleased with the solidity of the church workers here, and their co-operation with us in this meeting. This little band of workers, with Sister Sallie Parker their pastor, have been faithfully holding the ropes for several years in this part of the country, with no other church near to stand with them; and have just recently finished paying the debt of the church. Sister Parker is an able preacher and a very faithful worker. They would appreciate the prayers of all the saints. We are here in East Tennessee in the service of the Master for the summer and expect his blessing upon our efforts to establish holiness in more places in this part of the country. We desire the prayers of God's children for a successful campaign. Yours in the fight for holiness and God.—J. W. Crossman.

## DECHERD, TENN.

—Dechard Nazarene church has just closed a great revival in which twelve or fifteen souls were saved and over half of them gloriously sanctified. Not dry professions but genuine, old fashioned meeting, God professions. It was held in a tent and great crowds from community and surrounding towns were present. Brother J. D. Saxon, our pastor did the preaching and certainly won the hearts of the people to holiness, in his humble Christlike ways. The church was greatly blessed and we feel we are way up on the "highway of holiness." We received into the church eleven fine members, and God wonderfully saved another man who will possibly come in later. There a mother, a fine woman, was saved who will possibly join us. To God be all the glory.—C. C. Shelley, clerk.

## SARAGOSSA, ALA.

—Have just closed a two weeks' revival at Mammoth Camp, two miles from here. Numbers were

## SUNDAY SCHOOL LESSON REFERENCES

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

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

Devotional Reading: 1 Peter 2:1-10.

July 22. JOHN THE APOSTLE. Lesson: Mark 1:16-20; 3:17; Luke 9:49-56; John 13:21-25; 19:26, 27; 21:20-23; Acts 4:13-20; Rev. 1:9.

GOLDEN TEXT: God is love; and he that dwelleth in love dwelleth in God, and God in him.—1 John 4:16.

Devotional Reading: 1 John 4:11-21.

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.

blessed, some saved and others sanctified. Fifteen members were added to the roll. Eight subscriptions to the HERALD OF HOLINESS. Bless the Lord, He is yet on the throne although the Devil is howling we are marching on to greater victory.—G. L. Studder, pastor.

## ANTLERS, OKLA.

—Just closed a two weeks' meeting with J. C. and Essie Hafley as evangelists. The services were owned and blessed of God and from start to closing, and twenty-four souls sought and found God in His saving and sanctifying power. Four united with the church and the meeting closed with a good victory. Fourteen were anointed and prayed for. Some good cases of healing. Very good offering for evangelist, also nice love offering for pastor and four subscriptions for HERALD OF HOLINESS were taken. Pastor and people looking up.—J. M. Messer, pastor.

## LUFKIN, TEXAS.

—Praise God! for He has visited Lufkin again. For weeks our people have been crying to God for a revival, and our great need has been our most eloquent appeal. We just had to have a revival or die, and God knowing our need and hearing our cry came in power. On June 20 Rev. C. C. Cluck of Texarkana being engaged for the meeting, came to us and preached in the spirit and power of the Holy Ghost, and from the beginning seekers crowded the altar, only two or three fruitless services in twelve days. Fifty or more were forward for prayer and most of them were blessed. The loyal membership of the church have been greatly encouraged and revived. We are pressing on and looking forward to the District Assembly which meets in Lufkin in October. Brother Cluck needs no commendation from me, but I must say that whatever the pastorate is gaining, the field of evangelism is being deprived of a great revivalist and most splendid preacher while he serves a church. We are going forward rejoicing and we will never be the same after this meeting.—W. M. Nelson, pastor.

## BRIDGETON, N. J.

—The Church of the Nazarene here held a tent meeting May 27 to June 24 under the Home Mission Board. Rev. A. A. Price of Denton, Md., assisted by Miss Price and Miss Parker as singers, were the workers. The attendance was small, but there was good preaching and singing, also a good spirit in the meeting. About fifteen were at the altar, some of them were helped. If we could have reached the people we would have had good results as Brother Price prays much, and preached with unction. Our tent was pitched near the center of the town of about 15,000 people, the meeting was advertised, yet our largest attendance was not over forty, usually about twenty. The writer would like to hear from that evangelist that always has a revival everywhere, we have a job for him. We are praising God and marching on with victory in our souls.—Leslie Woolson, pastor.

## BALTIMORE, MD.

—The First Nazarene church of Baltimore is moving on. Just three years ago we were without a church home, worshipping in a front room of a dwelling house, today we have a very nice church located in a fine residential section. We took in twenty-two members last year, and have taken in several others since the Assembly. We have some as fine folks here as ever trod God's dirt. One of the things that has helped our church is that we have a large number of staunch friends who are not members but who stand by the work and support it with their presence and means as if it was their own. They could not be more interested if they were members. We surely thank God for these friends and believe they come to us in answer to prayer. Among many others Mr. S. E. Slocum and family have attended the church regularly when in the city for over a year. Mr. Slocum is a prominent business man of Baltimore, is president of the World Wide Missionary Society and is widely known in religious circles throughout the country. He is at present educating a number of natives who have been converted through the efforts of the World Wide Missionary Society, brought over to this country, where they are in training preparing to go back to their native country as missionaries. One of the Indian boys from the San Blast Islands, Peter, one of Sister Annie Coupue's converts recently returned from Greensboro, N. C., where he spent a year in the school of which Rev. Cox is in charge. Peter led the Young People's meeting last Sunday, all that heard him were blest and made to feel that it really pays to invest in missions. When we heard Peter read and expound the scriptures and pray and yet having spent only one year in school it surely speaks well for Brother Cox and his work there in Greensboro. Mrs. Slocum is a fine teacher and a very interesting speaker. She spoke on missions on Children's Day. All who heard her were mightily stirred as she presented the needs. Miss A. Cora Slocum the only daughter of Mr. Slocum is as fine a Bible teacher and solo singer and has been wonderfully used of God in many revivals and camps in various parts of the country. As to a piano she can make it talk or sing either. God is blessing our work. Many of Mr. C. R. Wilson's friends will be glad to know that while he is not entirely well yet his health is much better than it was a few years ago. Brother Wilson is one of the charter members of this church, has stood by it through thick and thin. Mr. Benson Hardesty preached last Sunday night to a filled church on the "Return of the Prodigal." The saints were edified and conviction was upon the unsaved. Brother Buckmaster whom so many know was very ill recently but is again able to be back at work. It seems as if five hundred were present, no one service would seem complete unless Brother

## 25,000 Subscriptions by the General Assembly

THE HERALD OF HOLINESS subscription list has already passed the 17,000 mark. Let's make it 25,000 by next October. We can do it if everybody lifts. Many pastors, scores of evangelists and most of the District Superintendents are working hard at the job. Lay members are sending the paper to friends and relatives. Our "Get acquainted" offer of five months for 50c is "taking" everywhere. Only ten weeks more. We must get busy. Read what one pastor wrote:

"I am urging my members to send the HERALD OF HOLINESS to OTHERS at 2½ cents a copy per week, payable to me monthly in advance. I am installing a young lady to attend to it for me. This gives her something to do and relieves me for other duties. We hope to send other subs next month. Our plan is to not stop at the end of six months but to shift to still OTHERS. By this means we hope to inform the people as to who Nazarenes really are and the TRUTH for which we stand. Thus, we hope to pave the way for greater things in the future for our immediate work.

"Some have paid for the full six months in advance, and two for one year in advance. I am sending check to cover all cash on hand. The balance will be sent in by me monthly in advance. Trust this will be satisfactory. God bless our great publishing interests!"

"E. G. THEUS, Shreveport, La."

We shall be glad to explain to any pastor, our "Package plan" of sending the paper for one month at 10c per copy. Distribute these sample papers to visitors and from house to house in your community.

NAZARENE PUBLISHING HOUSE  
2109 Troost Ave., Kansas City, Mo.

Wilson and Brother Buckmaster were present, as they grew up with the work. Mr. Fred Henck has the Sunday school well in hand and it is growing. We have a large number of strangers that gather in our Sunday night services and just now we are cramped for room. Our church is not large enough to conduct campaigns and have such meetings that are needed in this large city of seven hundred and fifty thousand population. We ask you to unite with us in prayer that God will give us a larger church that will accommodate the folks and visit this city with a mighty revival.—D. E. Higgs.

**OAKLAND, CAL.**

—We closed our work with the church at Colorado Springs the middle of May, after nearly two years of pleasant labors with those blessed people. We came directly to the Northern California Assembly, after which we took up our new work with the First Church here at Oakland. These good people knew exactly how to have everything ready for our coming and gave us one of those old-fashioned Nazarene receptions, which, of course made us feel perfectly at home from the very beginning. The Lord has blessed us at every service. The spiritual tide is rising. The saints know how to pray and already the church is beginning to groan under the burden of a mighty revival. Souls are finding the Lord every Sunday. We received a fine class of new members last Sunday night. The finances are on the increase. The congregations are growing and it looks as if old Oakland First Church was going in for the greatest year of her history. We are determined to keep something red hot going on for God and holiness. Some agitation is going on among our people for the restoration of old Beulah Park Campmeeting, which used to be one of the strongest holiness camps in the country but which for a number of years has been closed down. Please join us in prayer that we may be able to start this great camp again right here in the heart of Oakland in Old Beulah Park. The people of Northern California certainly need one of those old-fashioned Holy Ghost Campmeetings and who knows but what the Lord is going to help the Nazarenes to bring it to pass. Amen. God bless you all. On to victory.—Ralph C. Gray, pastor.

**SAN ANTONIO, TEXAS.**

—First Church is still on the map and doing business for the Lord at the same old stand. The work of the Lord here has been progressing and prospering under the very able, and earnest ministry of the Rev. T. W. Sharp. The services are well attended. The messages show careful and prayerful preparation, and are ably and earnestly delivered, and are listened to with much interest by the hearers. We have a good membership in the church, a good Sunday school under the superintendency of Brother Moore, had a well attended prayermeeting. The finances are exceptionally good and coming easy, for the people have a mind to give. A successful revival was held with Rev. Waddle as evangelist. His preaching was most excellent, searching and helpful. Many sought the Lord in His saving and sanctifying grace. We most heartily recommend him to any church who wants a good evangelist. He is sound in doctrine, safe in theology, and clean in practice. When you call an evangelist, give him a trial. You will be pleased we are sure. First Church is considering a more central location, that the Gospel as we believe in it may be heard by more hungry people, who desire to be saved from all sin.—O. U. Kunkleman, reporter.

**CISCO, TEXAS.**

—We have recently enjoyed a gracious revival conducted by Rev. F. R. Morgan as the evangelist, with Prof. Roscoe Carrell as pianist and Prof. Curtis Messer as the leader in song. Truly God was with us in power. Earnest praying and waiting on God still brings things to pass. We had something like fifty professions, and to me the beautiful thing about it, almost all that were converted came back and God wonderfully sanctified them. And then of course they were ready to come into the church. Received a nice class of nine in the church the last night of the meeting and another class of five or more about ready. Glory to God. Have received twenty-three in full fellowship so far since January. Our Sunday school has grown from about twenty-five to an enrollment of 117 with record attendance of 124 and regular attendance of about eighty-five. Have had as many as eighty-four in the mid-week prayer service. God has wonderfully blessed Cisco this year. Brother Morgan is really an old time holiness preacher. He hews to the line and lets the chips fall where they may. His messages were convincing, uplifting, and full of love. Brother Messer is a sweet spirited man and knows how to put the singing over. Brother Carrel is an exception. He carries a burden for the young folks and surely knows how to pray and play. These brethren were loved by all. No church will make a mistake in calling them to conduct a meet-

ing. Our next revival will be August 3rd to 19th with Rev. Lum Jones and Roscoe Carrell.—Reporter.

**MEDFORD, ORE.**

—This church was organized a little over a year ago by Brother and Sister C. M. King. They came here and blasted out a way for this church when there seemed to be no way. There were no holiness people here to step in and help pull the work up but they knew no defeat and went at it so that today there is a small class here that is coming to the front and the city is beginning to notice that the Nazarenes are here to stay. They have a nice little church building all new on their own lot and just a small indebtedness on it. We came here on the 15th of June and began a meeting in which God met us in a marvelous way and brought many into the fountain. The secret of the meeting was that they had been praying beforehand and God answered prayer. There is a bright outlook for a good strong church at this place, and it looks like the right man has charge of the work. People of different denominations are being attracted this way and hungry hearts are being fed on the Word of Life as they never were before this man of God came here.—A. Wells and party.

**FRANKLIN, ILL., TENT MEETING.**

—We have just closed a very good tent meeting at Franklin, Ill., about 18 or 20 miles from Auburn. We found them worshipping in a little hall, with only a few people out to service, the membership being only about eight, but full of the Holy Ghost and faith. The Franklin church and the Auburn church bought one of the new district tents together and our first meeting under the new tent was at Franklin. We had for our special workers Brother Kirby Fields and wife of Anderson, Ind. These people are real singers and soon captured the people with their beautiful songs, they are not only excellent singers but measure up to the top notch in every other way, they pray, do personal work, and labor with those at the altar. We did not see so many seekers at our altar in this meeting as we would have liked to, but about twenty sought the Lord in pardon or purity, and something like twenty people told us they were coming into the church, and a few of them have already been received. We paid our singers well, bought a lot for \$325.00 cash, raised something like \$800.00 in cash and pledges for a new tabernacle, to be built at once. For all purposes there was raised in cash and pledges something like \$1,375.00 and people are still bringing in the money saying they want to help us in the good work. Last Sunday we went back to preach to them in the hall in the afternoon, and the hall was almost full. We also took twelve subscriptions for the HERALD OF HOLINESS. Pray for

these good people in Franklin. We are expecting them to have a pastor of their own next year and do wonderful things for the Lord.—F. P. Kerst.

**KEOKUK, IOWA.**

—Sunday, July first, marked the closing of what we consider one of the best meetings held since this church was organized some few months ago. Evangelist B. H. Edwards of Lincoln, Neb., was the human agency God employed to marshal the forces against the powers of darkness. Brother Edwards is a born general, and thoroughly knows the need and how to lift the young church up to a proper level as a vital, aggressive force for spirituality in the community. From the first service the interest rose, attendance increased until scores of people were brought under the power of the Holy Ghost. Several folks found God in this meeting, some of the number united with the church, with others to follow. Brother Edwards is sufficiently qualified to put the Nazarene church in its proper light before the community, that spiritual folk will recognize its place as an organized holiness body. During the meeting from the friends and faithful fourteen members, \$350.00 was raised for all purposes, with representative offering for the evangelist, love offering for the pastor, and increase in salary. Rev. Edwards was accompanied by Mrs. Edwards, and the children, Mendal, Irving, and Ida, who played on the cornet, and violin, adding much to the musical phase of the meeting. The church was strengthened, and we purpose by divine help to forge ahead, putting on another meeting in the near future. We give God all the praise.—E. R. Borton, pastor.

**GREENCASTLE, IND.**

—Our work here is progressing nicely. The Lord is with us leading on to victory. Our tent meeting begins July 14 and continues over the 29th. Evangelist William Deal of Ashland, Ky., will be with us. We are expecting a good meeting. Pray especially for us. In this college town the people certainly need God.—Mrs. C. W. and Miss E. W. Jay.

**CARUTHERSVILLE, MO.**

—We wish to report victory in Jesus' name from this place. God is meeting with His people in the Church of the Nazarene. Last Wednesday night especially did God meet with us blessing and encouraging our hearts, four came to the altar and two prayed through. We are beginning a revival July 15-29 with Brother T. C. Leckie of Nashville, Tenn., as the evangelist and A. L. Roach as song leader. We request the prayers of God's people everywhere that God might bless and give us an old-fashioned sin killing revival. A spirit of unity prevails in the little church here and God's people are crying out for God to search out our hearts and reveal

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**A. K. Bracken, President, Bethany, Okla.**

anything that might be contrary to the Holy Spirit within us. We are looking up and believing God for a revival. We know He is able and we are expecting this town to be shaken by the power of God. The work is in a very good condition here. Our attendance is fairly good, taking everything in consideration. We have about four acres and a half of cotton planted for the church which we expect to go towards paying the parsonage debt. Again asking an interest in your prayers for the revival.—G. C. Brawley.

RYAN, OKLA.

—Rev. B. F. Neely of Bethany, Okla., closed a successful revival at this place. Twenty found the Lord in regeneration, reclamation and sanctification for which we praise God, and take courage and move on to greater activity in the service of the Lord.—Cassie Brown, pastor.

TUCUMCARI, N. M.

—The tent meeting held by our District Superintendent and District Evangelist Rev. C. W. and Florence Davis, closed Sunday night, July 1st, with great victory. During the twenty days' meeting, about twenty-two souls were saved, reclaimed or sanctified. The superintendent organized a Nazarene church Sunday morning with fifteen members. Sister Davis held a Rescue Service in the interest of Rest Cottage, Pilot, Point, Texas. It was a great service which was well attended and about \$35.00 raised for the Home. She also organized a Woman's Foreign Missionary Society. We feel greatly blessed of the Lord with golden opportunities out before us. Our aim is by the help of the Lord to build up a work here to His glory. We received seven new subscriptions to the HERALD OF HOLINESS.—A. E. Meek, pastor.

CAMBRIDGE, MASS.

—I wish to report victory in the name of Jesus for the church here. We are steadily pressing on to new heights and higher ground. God is owning and blessing His own word. About a year ago one of our members, Mrs. Hanson, passed over the river into the City of God. When the will was read, it was found that she had left half of her property to her pastor, Brother J. W. Short, to be used by him for foreign missions, or for himself if so desired. In the event of his death, it was to go to the Cambridge Church of the Nazarene, to be used for foreign missions. As Brother Short died about a month before Sister Hanson, the property came to the church. This property was recently sold, netting \$3000.00 as our share. Sister Hanson was one of the saints of our church, and we revere her memory. She was a quiet Christian, giving her testimony wherever she had the opportunity and exemplifying in her life that she was a living epistle known and read by all with whom she came in contact. Believing that such would be her wish if she could express it, our church board and trustees voted to honor the memory of Brother J. N. Short by endowing the missionary station, now known as Stegi, Swaziland, Africa. This station will be known hereafter as "The John N. Short Memorial Station." They being dead still speaketh. We are believing for a great future in the evangelization of the lost and fallen in this part of Africa.—A. R. Shepherd, reporter.

SPECIAL SHEET MUSIC SONGS AND  
SECOND-BLESSING PHONOGRAPH  
RECORDS

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

WANTS

NOTICE—If you are going to drive through to Pasadena, Calif., coming west through Colorado and will have room for one more please write C. J. Howard, Lamar, Colo. State charge desired for ride.

ANNOUNCEMENTS

NOTICE—To whom it may concern—Notice is hereby given, that Rev. J. Sam Martin, a licensed minister of the Eastern Oklahoma District, and pastor at Antlers, Okla., has been tried and convicted on a charge of unchristian conduct, and expelled from the church and the ministry.—Signed by S. H. Owens, District Superintendent, A. M. Gilbert, Secretary of the Trial Court.

NOTICE—Missouri District—The District Assembly will meet at Webb City, Mo., August 28-September 2, instead of at Eldon, Mo.—E. C. Dees, District Superintendent.

PUBLICATION NOTICE—The findings of the trial court of Northwest District in the case of Rev. L. E. Burger, were, "Guilty of imprudent conduct, specified in having fellowship with an oathbound secret fraternity and using language unbecoming to a minister of the gospel. For which offense we ask the temporary surrender of his credentials for six months. If at the end of such period of time he shall have given evidence of repentance in the things with which he is charged his credentials shall be returned to him." The District Assembly in session at Colfax, Wash., voted to sustain the action of the trial court by a vote of 87 to 6.—Will H. Nerry.

SPECIAL NOTICE

At the suggestion of Evangelist Jarrette Aycock, I call the attention of preachers who live east of the Mississippi to the fact that in coming to the General Assembly at Kansas City, it will be necessary for them to secure "Western Clergy Fare Certificates" in order to obtain tickets at clergy rates into Kansas City. Send to J. E. Hannegan, Chairman Southwestern Passenger Association, 704 Compton Building, St. Louis, Mo., for an application blank.

E. G. ANDERSON, Railway Secretary.

TELEGRAMS

HERALD OF HOLINESS: Madison, Wis.  
Organized two churches in Wisconsin today. One in Madison and one in Oconto. Have four other places ready to organize in Wisconsin. Tent campaign goes fine. Fine tide of salvation. Pushing out into new places all over the district.  
E. O. CHALFANT.

HERALD OF HOLINESS: Pasadena, Cal.  
The newly elected Board of Trustees of Pasadena University met July 5th. E. L. Hawkes was elected chairman and Mrs. Paul Bresee was elected secretary. Rev. C. B. Widmeyer, the newly elected president, made several very excellent recommendations which were unanimously adopted. Pasadena University is entering into a good year.  
PASADENA UNIVERSITY, by J. E. BATES.

HERALD OF HOLINESS: Colorado Springs, Colo.  
Special revival meetings closed here Sunday night with good victory. Wonderful preaching by General Superintendent Goodwin. Arthur Gould captured people by his wonderful singing. This young man is surely a live wire, preaches and sings with power. Nice class taken in the church. Large crowd escorted evangelist and singer to train where "Sweet by and by" was sung and as train bore them away sweet strains of "I will meet you just inside the Eastern Gate" sounded out on the midnight air. Church is moving upward, expect a great year with faithful pastor, James T. Black. On with the revival.  
G. J. BECKMAN, Reporter.

NAZARENE PUBLISHING HOUSE: Ashtabula, Ohio.  
Great revival on at Ashtabula, Ohio. Thirty-seekers first Sunday. Tent packed. Conviction deep. Evangelist T. E. Bebe in charge, assisted by Schurman and DeLong, singers. Two weeks longer to go. Please pray earnestly.  
FRANK AND HELEN LEHMAN, Pastors.

REQUESTS FOR PRAYER

Prayer is requested by a mother from Tennessee for her little daughter who has undergone an operation, also for her husband who is unsaved.

Prayer is desired for a meeting now in progress at Witt Springs, Ark., that there may be a real awakening among the people in this needy field.

A request for prayer comes from a wife for her husband who is a firm believer in holiness, but is unsaved.

"Please pray that I may be given the living, gripping, real faith of the Son of God, in order first that I may have an unwavering assurance, a perfectly satisfactory know-so that my sins are forgiven and that I may believe for a real Holy Ghost, fiery baptism. I know I can keep fiery if once I can be assured of my experience."—Mrs. R. T. Shaver, Cal.

NOTES AND PERSONALS

Sister Libbie Beach Brown who successfully passed through quite a severe operation in a Seattle hospital is now at her home, and is rapidly improving.

Brother N. B. Herrell writes of victory on the Ohio District, with several tent meetings in progress and many open doors. A new church has just been organized at West Liberty, as the result of a tent meeting held by some of the Columbus people, with thirty-two members.

One of our missionaries in South Africa, Miss Dora Carpenter, wants us to know what a blessing the literature put out by the Publishing House is to her in that far off land. She writes: "How we do enjoy our church paper over here. It comes as a great big letter from home every week. The Sunday school quarterlies are a great blessing also. I use mine in my little white Sunday school (missionary children) and find them such a help. Then the *Other Sheep* comes bringing its messages of love and blessings. Praise the Lord for such literature."

A new District paper, *The New England Nazarene*, has recently made its appearance, edited by Rev. J. Glenn Gould, and published at Saugus, Mass. It is a four page paper, neat in appearance and full of helpful interesting reading matter. We believe the plan is to send them in quantities to the different churches on the District.

BOOKS  
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These books are "light" reading, yet inspiring and worth-while. Just the thing for vacation reading. Notice the special price for the four volumes.

*Caleb of the Hill Country*. By C. A. McConnell .....\$ .85  
*Pioneer Days of the Holiness Movement*. By C. B. Jernigan .....1.00  
*Happy Day*. By C. A. McConnell ...1.00  
*The Palm Tree Blessing*. By W. E. Shepard .....1.00  
*Sowing and Reaping*. By Hope Darling .....1.25  
Total value \$5.10. Special price for all five books, \$3.85, prepaid.

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Rev. L. L. Pickett, Wilmore, Ky.

"Bible Gems" Scripture Text Calendars for 1924 are ready to ship  
Write for special prices and terms to agents

**CAMPMEETING CALENDAR**

July 18-29. Richfield Center, Mich. The Flint River International Holiness Association will hold its annual campmeeting one mile north of Richfield Center. Workers: Rev. Patience Farrell of Caro, Mich., as evangelist and Miss Margaret Caterlin in charge of the music. Everyone cordially invited to attend. Bring your friends.—Mrs. Geo. Coon, secretary, Otisville, Mich.

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

July 25 to August 5. Pilot Point, Texas. Eighteenth Annual Campmeeting. The six Roberts' Brothers well known throughout the holiness movement will have charge of the preaching and singing. Great ingathering of saints from many states expected. For further information write J. P. Roberts, Pilot Point, Texas.

July 22 to August 5. Oskaloosa, Iowa. Rev. Shepard is to be the evangelist. Come and enjoy this tent meeting.

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

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

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

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

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

July 29 to August 12. Grandfield, Okla. The annual meeting for the promotion of scriptural holiness will be held in the community tabernacle. Workers: Evangelist Albert E. Davis and wife of Oklahoma City will be in charge. For further information write Ernest B. Hackley, Grandfield, Okla.

August 2-12. Hastings, Neb. The Eleventh Annual State Campmeeting will be held in Prospect Park. Workers: Rev. E. P. Ellyson, Prof. John E. Moore, Rev. Minnie E. Ludwig, children's evangelist. For further information write J. C. Walker, 917 W. Fifth St., Hastings, Neb.

August 2 to 12. Coffeyville, Miss. North Mississippi Holiness Association at Mt. Carmel Camp. For further information write Miss Martha Walker.

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

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

August 2 to 12. Oklahoma City, Okla. Oklahoma State Nazarene Campmeeting. Workers: Dr. R. T. Williams, Dr. J. B. Chapman, evangelists, Prof. Harry Wenger, song leader, Rev. C. B. Jernigan, Rev. S. H. Owens, District Superintendents, Prof. Willard Davis, District President of I. F. S., Mrs. G. N. McClusky and Mrs. Wilson workers in children's services. For further information write Mrs. M. V. Dillingham, 726 W. Reno, Oklahoma City.

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

August 3-12. Hazelton, Ind. Wheeling Camp. Workers: Rev. L. W. Standley, Rev. J. E. Gaar, evangelists; song service in charge of Evert Atkinson and Stella E. McRoberts assisted by others. Special missionary services conducted by Rev. Wm. A. Eckel from Japan. Address Miss Stella E. McRoberts, Hazelton, Ind.

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 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, Wilmore, Ky., and others.—Henry Augerer, secretary, Maybee, Mich.

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

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

August 10 to 19. Martin, Tenn. The annual campmeeting of the West Tennessee and Kentucky Holiness Association will be held at Uba Springs (Hotlers Campground) six miles north of Maftin, 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. Pinalre, 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.—I. L. Harris, secretary.

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Euah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith, wife, Rev. Chas. Stalker, Rev. A. D. Zahniser and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 516 South Vine St., Wichita, Kas.

August 16 to 26. Portales, N. M. New Mexico District Campmeeting. Workers: Evangelists, C. B. Jernigan, Joseph Raouon 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. Willis Cattray, Spokane, Wash., Ruth Harris, Oskaloosa, Iowa, and F. J. Mills, Lansing, Mich.

August 16 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.

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

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

August 17 to 26. Hannibal, Mo. Campmeeting of the Hannibal Holiness Association. Workers: Roy L. Hollenback, evangelist, H. P. Beck, song leader. Address Ludwig Anderson, 617 Olive St., Hannibal, Mo.

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

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

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

August 17-27. Wray, Colo. Nazarene campmeeting of the Eastern Colorado District. Workers: Drs. J. B. Chapman and A. O. Henricks, Professor and Mrs. Harry Wenger, song leaders. Those desiring to rent tents write Rev. J. N. Smith, Wray, Colo.

August 24 to September 2. Circleville, Ohio. Annual Holiness Campmeeting of the Churches of Christ in Christian Union, at Mount of Praise camp ground. Workers, Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Ad-

dress, Rev. E. A. Keaton, secretary, 431 N. High St., Chillicothe Ohio.

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

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

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

September 14-23. Erma, N. J. The annual campmeeting of the Cape May Holiness Association will be held on the old camp grounds. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Everyone from far and near, cordially invited. Address Eldredge Hawk, Rio Grande, N. J.

Campmeeting at Carthage, Ky. Workers: Rev. Wm. O. Nease, Rev. J. E. and Ada Redmon, Brother and Sister Lowman as song leaders and Miss Cora Stanley as pianist.

The second annual Woods County Holiness Association Campmeeting will be held in the Gotsch Grove, 1 1/2 miles southeast of Alva, Okla., and four miles southeast of Hopeton, Okla. Workers: B. F. Lehman, as evangelist, and E. E. Shelhamer as song leader. Plenty of shade and good water. For further information write Mrs. S. O. Guthrie.

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DISTRICT ASSEMBLIES

Montana (Billings) .....August 1 to 5  
Manitoba-Saskatchewan (Mortlach, Sask.) .....July 4 to 8  
Dakota-Minn. (Jamestown, N. D.) .....Aug. 8-12  
Indiana (Indianapolis, Ind.) .....August 21-26  
Chicago Cen. (Olivet, Ill.) .....August 20-September 2  
Kansas (Ottawa, Kas.) .....September 5-9  
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

DISTRICT ASSEMBLIES

Iowa (Sioux City) .....August 21-26  
Michigan (Detroit) .....August 20-September 2  
Tennessee (Sparta, Tenn.) .....September 5-9  
Southwest (Mexican), Denning, N. M., .....September 12-16

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

DISTRICT ASSEMBLIES

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

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

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

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 20

# Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:  
 G. M. and Ina Lee Akin, Peniel, Texas:  
 C. M. Alger, Bethany, Okla.:  
 Willia F. Anderson, Collinsville, Texas:  
 Alexandria, La., ..... July 6  
 Mrs. E. M. Arnold, 680, Quimby St., Portland, Ore.:  
 Jarretta and Dell Aycock, Atwood, Okla.:  
 Sulphur, Okla., ..... July 20 to 29  
 North East, Md., camp ..... August 10 to 19  
 R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:  
 A. F. and Lenora T. Balsmeyer, 1018 Fillmore St., Topeka, Kas.:  
 Rofortan, Ill., ..... July 1 to 22  
 Evansville, Ind., ..... July 20 to August 5  
 Rev. C. E. Belew, 1308 Fourth St., Wichita Falls, Texas:  
 T. E. Beebe, 812 E. 8th St., Long Beach, Cal.:  
 Ashabula, Ohio ..... July 4 to 28  
 Galesburg, Mo., ..... July 25 to August 12  
 Lincoln Place, Pa., ..... August 15 to 29  
 F. H. Benjamin, Song Evangelist, Williams, Ind.:  
 Indianapolis, Ind., ..... July 1 to 29  
 Greenbottom, W. Va., ..... August  
 M. L. Baltzors, Milton, Ore., Box 0107:  
 Miss Lois Barnard, 80 Sixth St., Lowell, Mass.:  
 P. P. Belew, Upland, Ind., Box 243:  
 James M. Belt, 129 Third St., N. E., Washington, D. C.:  
 W. G. Bennett, Billings, Mont.:  
 M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:  
 Willard T. and Lida Brandyberry, Olivet, Ill.:  
 Terre Haute, Ind., ..... July 20  
 J. E. Brasher, Crestview, Fla.:  
 Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:  
 Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:  
 Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho:  
 Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:  
 Knightstown, Ind., ..... July 2 to 22  
 South Bend, Ind., ..... August 1 to 19  
 F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35206):  
 Lyman Brough, Potterville, Mich.:  
 Portland, Mich., tent meeting ..... June 28 to July 22  
 Cadillac, Mich., ..... August 15 to September 2  
 C. C. Burton, Delmer, Ky.:  
 Jamestown, Ky., ..... July 14 to 31  
 Ell, Ky., ..... August 1 to 12  
 M. M. Bursay and Wife, 1298 Wesley Ave., Pasadena, Calif.:  
 W. R. Cain, 515 South Vine St., Wichita, Kas.:  
 Atlanta, Neb., ..... July 19 to 29  
 Peniel, Texas, ..... August 2 to 12  
 Wichita, Kas., ..... August 16 to 26  
 W. C. Cagle, Buffalo Gap, Texas:  
 James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:  
 Woodburn, Ind., ..... July 1 to 21  
 Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:  
 Roscoe C. Carrell, pianist, Cedar Hill, Texas:  
 Mansfield, Ark., ..... July 12 to 29  
 Cisco, Texas, ..... August 3 to 19  
 Dr. Edw. E. Carr, 5493 Dorchester Ave., Chicago, Ill.  
 Lannie Carvill, 223 West F. Ave., Oklahoma City, Okla.:  
 Frank Catanese, 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, Hecker, Okla.:  
 W. F. Cleghorn, Bethany, Okla.:  
 Bonham, Texas, ..... July 18 to August 1  
 Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio:  
 Louisville, Ky., ..... July 6 to 22  
 St. Croix Falls, Wis., ..... August 3 to 12  
 E. M. Cornelius, Princeton, Ind.:  
 Ernest Coryell, Wilmet, S. Dak.:  
 F. W. Cox, Lisbon, Ohio, Box 441:  
 Indianapolis, Ind., camp, 117 Eagle Drive ..... July 23  
 Millersburg, Ohio, ..... August 9 to 19  
 Mary A. Custance and Annie S. Allen, Gorbam, Me., R. F. D. 2,  
 Earl E. Curtis, 141 Dayan St., Lowell, N. Y.:  
 Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:  
 Wickes, Ark., ..... July 12-22  
 Horatio, Ark., ..... July 22 to August 12  
 Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid,  
 Okla.:  
 William Deal, Ashland, Ky.:  
 Green Castle, Ind., ..... July 15 to 29  
 South Bend, Ind., ..... August 1 to 19  
 T. B. Dean, London, Tenn.:  
 F. M. DeBoard, Davenport, Okla.:  
 Marion and Dean Devell, 208 N. 13th St., Chariton, Iowa:  
 Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julian  
 St., Dallas, Texas:  
 Charles Dye, 420 Jackson St., Paulding, Ohio:  
 Grace Edwards, Thompsonville, Illa.:  
 B. H. Edwards, 1024 E. St., Lincoln, Neb.:  
 Farmington, Iowa, ..... July 3 to 22  
 Des Arc, Mo., camp, ..... July 29 to August 12  
 C. P. Ellis, Box 34, Montrose, Colo.:  
 I. M. Ellis, Bethany, Okla.:  
 Indianapolis, Ind., ..... July 16 to 29  
 Ramsey, Ind., camp, ..... August 10 to 20  
 W. E. Ellis, Box 453, Ada, Okla.:  
 C. E. Ellsworth, R. R. 9, Greenfield, Ind.:  
 Theo. Elmer and wife, 314 Beach 145 St., Neponset, L. I., N. Y.:  
 Reading, Pa., camp ..... July 19 to 29  
 Lily Lake, N. Y., camp, ..... August 9 to 19  
 Wilcott, N. Y., ..... August 30 to 22  
 Geo. W. Erskine, Millfield, Ohio:  
 Henry C. Ethell, Springfield, Ore.:  
 I. D. Farmer, Hugo, Okla.:  
 Kirby Fields and Wife, Song Evangelists, 2919 Monroe St.,  
 Anderson, Ind.:

Lula Fischer, Millford, Neb.:  
 B. T. Flaney, R. F. D. No. 2, Clam Falls, Wis.:  
 Clam Falls, Wis., tent meeting ..... July 11 to 29  
 Dowersville, Ohio, ..... August 2 to 12  
 Bona Fleming, Ashland, Ky.:  
 Arcanum, Ohio, ..... July 9 to 22  
 Peoli, Ohio, ..... July 23 to August 12  
 Freeport, Mich., ..... August 17 to 27  
 B. Freeland, 620 East 17th St., Winfield, Kas.:  
 J. E. Gaar, Olivet, Ill.:  
 C. J. Garrett, and Orie Bottenberg and Wife, Singers, 208 North  
 Agate St., Paola, Kas.:  
 Philip 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. Givens, 126 Mason Ave., Bowie, Texas:  
 G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:  
 Ralph S. Griswold, Pennebog, 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., ..... August 8 to 26  
 Lebanon, Ind., ..... July 15 to 29  
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:  
 C. E. Haworth, Alexandria, Ind.:  
 A. O. Henricks, D. D., 1430 E. Washington St., Pasadena, Cal.:  
 Yakima, Wash., ..... July 19 to 29  
 Tacoma, Wash., ..... August 3 to 13  
 Wray, Colo., ..... August 16 to 27  
 Edna Wells Hoke, 417 Barr St., Carterville, Ill.:  
 W. F. Herbig, Buffalo, N. Dak.:  
 F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:  
 A. R. Hodges, 2215 West Oak St., Louisville, Ky.  
 R. T. Hodges, Bethany, Okla.:  
 Nettie Hudson, 3304 Washington Ave., Racine, Wis.:  
 J. E. Hughes, Kingswood, Ky.:  
 A. Columbia Hudson, Grosvenor Park, Beacon, N. Y.:  
 Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:  
 Greenfield, Ind., ..... July 16 to August 3  
 Indiana Assembly ..... August 21 to 25  
 Roy L. Hollenback, Clarence, Mo.:  
 Booneville, Ind., ..... July 6 to 22  
 Hannibal, Mo., ..... August 17 to 26  
 J. W. Hunt, No. 4, Nampa, Idaho:  
 J. R. Hunter, 3919 5th St., Chico, Cal.:  
 Arthur F. Ingler, Lock Box 502, Greeley, Colo.:  
 Alice Irick and Wife, Pilot Point, Texas:  
 Roby, Texas, camp ..... July 15 to 30  
 Buffalo Gap, Texas, camp, ..... August 3 to 13  
 Pula Camp, Clyde, Texas, ..... August 17 to 27  
 Roy J. Jacobs, Caney, Okla., Box 06:  
 A. H. Johnston and Wife, Song Evangelist, 800 Princeton St.,  
 Akron, Ohio:  
 Morgantown, W. Va., ..... July 9 to 24  
 Warsaw, Ohio, ..... July 26 to August 5  
 Millersburg, Ohio, ..... August 9 to 19  
 Portage Camp, Ohio, ..... August 20 to 26  
 Lura Jones, Ada, Okla.:  
 Mansfield, Ark., ..... July 12 to 29  
 Thomas Keeble, 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. Kiesel, Byrha, Kas.:  
 J. A. Kirkham, 691 East 48th St., Los Angeles, Cal.:  
 R. J. Kirkland, Care of Layman Press, Jamestown, N. Dak.:  
 Anabel Lalimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:  
 M. R. Lee, 518 E. Sears St., Demson, Texas:  
 D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:  
 E. Arthur Lewis, 341 W. Marquette Bld., Chicago, Ill.:  
 Indianapolis, Ind., North Side ..... June 29 to July 22  
 M. R. Lewis, Holly St., Nampa, Idaho:  
 M. F. Lisnard, 1521 New Hampshire Ave., Lawrence, Kas.:  
 Jack Linn and wife, Oregon, Wis.:  
 V. W. and Marguerita Littrell, 425 N. Summer St., Beatrice, Neb.:  
 M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:  
 Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.  
 Louis, Mo.:  
 W. W. Loveless, London, Ohio:  
 Mabel R. Manning, Song Evangelist, Nahant, Mass.:  
 Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:  
 Chas. Maxson, 814 Newell St., Walls, Wala, Wash.:  
 John Matthews, 4045 Benton Blvd., Kansas City, Mo.:  
 J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.  
 Maplewood, Mo., ..... July 11 to 23  
 Sherman, Ill., camp, ..... August 2 to 12  
 Normal, Ill., camp, ..... August 17 to 27  
 F. L. McDonald, 1815 LeGrand St., Indianapolis, Ind.:  
 Milwaukee, Wis., ..... July 11 to 29  
 Grace McLemore, Singing Evangelist, Olivet, Ill.:  
 J. L. McLendon, Moultrie, Ga.:  
 R. A. McCann, The Aidmore, Indianapolis, Ind.:  
 W. T. Means, 1802 Park St., Keokuk, Iowa:  
 I. B. Medler and wife, Box 452, Jasper, Ala.:  
 Cumberland Furnace, Tenn., ..... July 7 to 22  
 C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:  
 James Miller, 2638 Burton Ave., Indianapolis, Ind.:  
 Joliet, Ill., ..... July  
 Miss Lena Montgomery, 618 Santa Fe St., Alva, Okla.:  
 George and Effie Meers, 1204 Corner Ave., Indianapolis, Ind.  
 Ashland, Ky., ..... July 13 to 29  
 John E. Moore, Song Evangelist, 4013 E. Western Ave., Los  
 Angeles, Calif.:  
 Findlay, Ohio, ..... July 19 to 29  
 Hartings, Neb., ..... August 2 to 12  
 Kazperville, Ill., ..... August 16 to 26

J. E. Moore, Prescott, Ark.:  
 Aquilla, Texas, ..... July 15 to 31  
 Prescott, Ark., ..... August 2 to 11  
 Beech Grove, Ark., ..... August 16 to 21  
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:  
 Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio:  
 A. M. and Minnie Morris Moorehead, Paulding, Ohio:  
 J. W. Montgomery, Plantersville, Missa.:  
 F. R. Morgan, 712 West 9th St., Ada, Okla.:  
 Durant, Okla., ..... July 20 to August 5  
 R. L. Moran, 2206 Central Ave., Anderson, Ind.:  
 Decatur, Ill., ..... July 1 to 11  
 Wm. O. Nease, Olivet, Ill.:  
 Trenton, N. S. Can., camp ..... July 18 to 29  
 National Park, N. J., camp, ..... August 3 to 13  
 California, Ky., camp, ..... August 17 to 26  
 R. F. Neely, Bethany, Okla.:  
 Grove, Texas, County Line Camp, ..... July 13 to 22  
 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, Valley City, N. Dak.:  
 Sanborn, N. D., ..... July 10 to 11  
 Millerton, N. D., ..... July 24 to August 5  
 Ellendale, N. D., assembly, ..... August 8 to 11  
 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. Putney, 207 S. Millwood, Wichita, Kas.:  
 P. C. Ramsey and Wife, 818 South Louisa St., Shawnee, Okla.:  
 Lawrence Reed, Newell, W. Va.:  
 C. A. Roney, 2 Roberts Ave., Danbury, Conn.:  
 J. E. Redmon and wife, Brookville, Ind.:  
 L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:  
 S. B. Rhoads, Pasadena University, Pasadena, California:  
 Olive A. Rife and Nina Dean, Thomson, Ga.:  
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.:  
 Eldorado, Kas., campmeeting ..... July 12 to 11  
 Douglas, Mass., camp ..... July 24 to 30  
 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 29  
 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, 1833 Nowland Ave., Indianapolis, Ind.:  
 Wilmore, Ky., ..... July 19 to 24  
 Eaton Rapids, Mich., ..... July 27 to August 5  
 New Albany, Ind., Silver Heights Camp, ..... August 6 to 12  
 Kearney, Neb., ..... August 17 to 26  
 J. Q. Schaap, 1342 Brand St., St. Paul, Minn.:  
 W. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:  
 Racine, Wis., ..... July 11 to 11  
 Monroe, Ind., ..... July 27 to August 4  
 Schurman-DeLong, 72 Main St., Wareham, Mass.:  
 Ashabula, Ohio, ..... July 3 to 11  
 Portsmouth, R. I., camp, ..... July 26 to August 6  
 Johnson, Vt., camp, ..... August 10 to 29  
 N. B. Shade, Florida City, Fla.:  
 E. E. Shelhamer, 5428 Monterey Road, Los Angeles, Cal.:  
 Alva, Neb., camp, ..... July 19 to 29  
 Dacono, Okla., camp, ..... August 2 to 12  
 W. E. Shepard, 818 Bedford Ave., Los Angeles, Calif.:  
 Oskaloosa, Iowa, ..... July 23 to August 5  
 Ramsey, Ind., camp, ..... August 10 to 19  
 F. B. 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.:  
 Burl Sparks, Song Evangelist, 425 East 84 St., Seymour, Ind.:  
 Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.:  
 C. K. Spell, Bethany, Okla.:  
 Fred St. Clair:  
 Columbus, Ohio, ..... July 3 to 23  
 Adrian, Ga., ..... July 28 to August 13  
 M. C. Stabbins, 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.:  
 Webb, Ky., camp, ..... July 19 to 29  
 Dayton, Ohio, camp, ..... August 2 to 11  
 Wichita, Kas., camp, ..... August 16 to 26  
 Howard W. Sweeten, Ashley, Ill.:  
 Alva, N. Y., ..... July 13 to 13  
 Cobes, N. Y., ..... July 28 to August 13  
 C. E. Toney, Peniel, Texas  
 L. C. Turner, Wann, Okla.:  
 M. E. Tyler, Baiton, Texas, R. 5:  
 W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:  
 J. D. Thompsons, 149 West 6th St., East Liverpool, Ohio:  
 J. H. Vance, 1008 S. East St., Bloomington, Ill.:  
 N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio:  
 624 Merton Ave.  
 J. S. Wallace, Cartersville, Ill.:  
 R. H. M. Watson, College Heights, Meridian, Missa.:  
 Mrs. DeLanza Walcott, 808-13th Ave., North Seattle, Wash.:  
 Geo. Ward, East Palestine, Ohio:  
 Kenneth and Eunice Wells, 2116 Barth Ave., Indianapolis, Ind.:  
 Sebring, Ohio, ..... July 20 to 29  
 Eldorado, Ill., ..... August 2 to 12  
 Kearney, Neb., ..... August 17 to 26  
 Kendall S. White, 418 S. 4th, Bonham, Texas:  
 Mark Whitney, Ada, Okla.:  
 Earnest E. Wiggins, 30, Laurel St., Richmond, Ind.:  
 J. E. Wigfield, Burr Oak, Kas.:  
 Earl F. Wilda, Highlands, Calif.:  
 J. E. Williams, Olivet, Ill.:  
 Mrs. Esther Williamson, University Park, Iowa:  
 Council Bluffs, Iowa, ..... July 24 to August 12  
 Marshalltown, Iowa, ..... August 13 to 26  
 E. E. Wood, Hillsdale, Mich.: