

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad

tidings of good things—Romans 10:15

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The Unnamed Gift

THE old "Hidden Treasures," a book which came into my father's home when I was a lad, contained biographies of many eminent men; and on one page was the picture of a mother looking upon the face of her sleeping infant and trying to get a clue concerning its future. Under the picture were the words which answered for the title of that particular chapter, "Why Some Succeed, While Others Fail." I do not remember whether the mother was represented as finally deciphering the face of the child and classifying him as either a success or a failure, but I am confident that the most of us have not only not been able to read the future of the child, but we have not even been able to discern the present success and failures among men.

A little while ago I heard a preacher condemning any one and every one who used to preach things that they do not preach any more, but I had to count myself among those who have found some of the things they used to say untenable, and I have made up my mind not to say things that I used to say unless those things have proved to be true when tested by the observations and experiences of time. For instances, I used to preach that the people who spend their time discussing papers on "Methods" and "How to reach the masses" would save their time and solve their problems if they would call a prayermeeting and all strike in and get sanctified wholly. I said that they would quit preaching to empty pews and would need no longer to bewail barren services, if they would only strike in and get the blessing. I know of a surety that the blessing of holiness meets the cry of the individual heart needs and that it does help men to render effective service for God and the salvation of souls, but I have to admit that my former statements were "too strong" and that observation and experience have not proved them to be true. There are too many holiness churches that are not full of people, there are too many holiness preachers who are not "succeeding" for me to be able to put much emphasis on my former claims. In fact I am driven to the necessity of saying that a great many of our people and even of our preachers do not have the blessing, or else to say that people and preachers may have the blessing and still not have any marked outward success in the work of winning souls and building up the kingdom of God.

And what is still more aggravating, I do not know what to call that strange gift which those people have who are succeeding. That is I do not know how to speak of this gift in so tangible terms that we can all make sure that we

have it or can even get it. We have a lot of preachers, but only yesterday a District Superintendent wanted me to name men for two splendid appointments in his district; he said the conditions were such that he could not take any chances; he just must have men who would succeed with the work. I mentioned the names of some who I thought might be available, but the superintendent called my attention to the fact that, while all these are good men and true, yet they have lacked that unnamed gift that distinguishes the successful worker from the ones who fail, and I had to admit that I was not just sure what these men could or would do.

Now what is it that men lack who make a habit of failing in the tasks assigned them in the work of God? It is not education, for some of the best educated will either kill a church or let it die very soon after they are put in charge. It is not "experience," for some of the hardest men to care for are those who know, or at least claim to know, so much about running the church that they can get but little help from the advice and exhortations of the General and District Superintendents. And, as already said, it is not just religion that these men lack, for many who have the very clearest claims to full salvation are failures in the aggressive warfare. Indeed, what is it that makes it possible for some men of but small talent to go in and build up a church almost anywhere they can get their feet down, while some others cannot even keep a work going that is already started and going under a good head of steam?

Now, I have but little interest in this subject just as an abstract enquiry, but I am just wondering whether it is possible for a preacher to look himself over and, when he finds that he is not a success, set about to correct himself and turn his failures into successes. Can't a preacher see that he is failing, or must he just go right on "boosting" and reporting that things are going, when they are dying as fast as they can on his hands? Can't a preacher tell that his boorishness or nonsense or hard headedness is driving his people from him and that he will soon "depart without being desired" and be a drag on the church and a problem to the General and District Superintendents? Can't a preacher take himself in hand and say to himself, "Here, you talk too much, you are too hardheaded, you are void of sound judgment and if you do not correct yourself, you will soon be a sour, disgruntled, pre-maturely old preacher whom no church will want and you will soon go to the junk heap and your name will go down in the books of heaven and earth as a failure in the practical work of God?"

Can't a preacher do these things, and can't he actually find out what is the matter with him, and can't he correct and save himself from failure? Isn't it possible for the preacher to find that unnamed gift that will put him into the class of those who succeed?

No form of pastoral appointment, no method of securing work for men will blot out the line that distinguishes men who succeed from men who fail. And no matter about the machinery, the men who succeed will just always naturally be in demand and those who fail will be hard to place.

GENERAL ASSEMBLY ISSUES

A SUMMARY

THE General Assembly is the law making body of the church and during its last two sessions it has certainly "magnified its office." But this work had to be done and the sooner the better. Now I think there will not be much "law making" at the coming Assembly. There will doubtless be some slight alterations and a few interpretative additions and some appropriate *eliminations*. But if we can get by the adoption of the "rules of order" without too great a loss of time, this should be the smoothest Assembly that our church has ever held, and it should have more time for devotional services and should be the most spiritual meeting that we have ever had.

A man who comes up to the Assembly with nothing but plans and theories will not be a center of interest. Execution—results will be the keynote, and the motto for the coming quadrennium will be a practical one. Names and offices are not going to count much, the question will be, "What can this man do?" "Can he really put the deal over?"

The days when "boosting" will satisfy Nazarenes are all in the past, we must see results. We have had less planning and have done more actual and permanent good during the past twelve months than during any other year of the quadrennium and this is to be our distinguishing characteristic from now on. The Indian objected to the Army because there was "too much salute and not enough shoot." From now on there is to be less salute and flourish among us and more actual work accomplished; more revivals, more souls, more churches organized and an increase along all lines. There may be a little less advertising and a little more making good on what is advertised.

This is no time to be discouraged, we are just at the beginning of the best days our church and movement has ever seen. If Jesus tarries, the next quadrennium will show the best growth and the best practical results of any similar period in our history.

Questions Answered

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

Q. Please explain Eccl. 5: 1. Mrs. W. J. O'H., N. D.

Ans. This verse is a portion of a rather extended passage dealing with the cure for human vanity which the Wise Man says is to be found in a due sense of religion. In the present verse, he says in substance, "Guard thy steps as thou art going to the house of God; and approach to hearken, and not to give the sacrifice of fools; for they offer their gifts for sins, and do not turn from their evil works; for they distinguish not between good and evil."

Q. Can people who have never received the Holy Ghost "Sin against the Holy Ghost"? M. E. H., Ark.

Ans. Yes, they can; for the Master warned the unsaved Pharisees against the danger of their committing this sin (Mark 3: 38-30), though of course the danger of "crossing the dead line" increases with the increase of light, and a sanctified man could fall hopelessly sooner than one who had never received the blessing, or the light on it.

Q. When the District Court sets in our town, a great many people come; would it be wrong for the Nazarene people to furnish dinner in a hall for the purpose of raising money for the church, if necessity almost compels them to raise money in some way, after giving all they are able? M. E. H., Ark.

Ans. Whenever a church uses other than the Bible method in the support of its work, I think it always loses prestige. You can hardly carry out a plan like you suggest without the impression on the world that you wish they would come and "help the poor Lord" take care of the business of His kingdom. The Bible method of raising money for the church is by means of the tithes and offerings of His people, and the Bible way is the best way. But if you do serve meals as you suggest, be sure to give the people their money's worth and take only the legitimate and reasonable profit. Don't compel patrons to make involuntary offerings by charging more than the service is worth in order that the surplus may help out the work of the Lord.

Q. Where does Christ teach of His second coming previous to Matt. 25: 31-46? R. B. S., Colo.

Ans. Luke 17: 22-37 antedates the passage in Matthew by at least a few days; also Matt. 16: 27; 17: 1-13 comes several months earlier.

Q. What is meant by "fruits meet for repentance" (Matt. 3: 8)? R. B. S., Colo.

Ans. The word fruits is, of course, used figuratively in this passage, but the meaning is that they should bring forth deeds that would be answerable to a changed life, i. e., marks of their sincerity in the claim that they were penitent.

Q. What is meant by "a better experience"? R. B. S., Colo.

Ans. I suppose this has reference to the use of this phrase in religious meetings and literature, and I'll grant that the expression is open to some criticism as applied to the crises of the Christian. That is, there is no such a thing as a "better conversion," or a "better sanctification"; for every one that is truly regenerated or sanctified has just as good an experience as any one else in these matters—and no better. But there is a sense in which "experience" reaches on to the processes of the Christian life and in this sense a "better experience" refers to a more instant obedience, a fuller prayer life and a more spiritual frame than the majority of even the sanctified people seem to approximate. There is no doubt but that there are heights and depths in the love of God that few of God's people ever reach and it is legitimate for us all to covet this "better experience."

Q. Please explain Dan. 12: 4. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Mrs. W. J. O'H., N. D.

Ans. (1) "Shut up the words" meant that he was not to communicate the prediction for some time. (2) "Seal the book" meant that he was to stamp this place as yet doubtful, in order that he might keep it in memory to refer to it again. (3) "Many shall run to and fro" means that many shall endeavor to search out the sense, and (5) by this searching "knowledge shall be increased"; though the intimation is that the meaning shall not be fully known until the events take place. The whole thought is that the predictions of the three preceding verses are not to be applied to any events that were near and that their full meaning would be revealed at the second coming of Christ, and the events which follow on immediately after that.

Q. Where do the spirits of the saved and of the lost go at death to await the Judgment? How can you explain the case of the rich man and Lazarus, their fate seemed to be sealed even before the Judgment day? M. S., Canada.

Ans. Destiny is settled at death, the Judgment has to do with rewards for works. At death the saved go into the presence of the Lord into a state of blessedness, the lost go into hell into a state and place of sorrow and punishment. I would quote the case of the rich man and Lazarus in proof of these statements. But the condition and state of the righteous will be wonderfully improved by the resurrection of their bodies, for their bodies will be glorified like that of our blessed Master when He arose from the dead. While the sorrows of the wicked will be multiplied by the resurrection of their bodies. The righteous come out in the resurrection of life, while the wicked come in a resurrection of shame and contempt. (Dan. 12: 2.)

"GOOD NEWS"

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Read Dr. Haynes' article

on page 11.

The Modern Tongues Movement

By REV. B. F. NEELY.

CHAPTER TWO

THE second position of the modern Tongues Movement which we are to consider at this time is that speaking in unknown tongues is the Bible evidence of the baptism with the Holy Ghost. But if this were true, it would follow that the Pentecostal baptism and that alone could produce the phenomenon of speaking in tongues; and further, speaking in tongues would always, without a single exception, accompany the baptism with the Holy Spirit.

But speaking in tongues is not the Bible evidence of Pentecost. It is not any kind of an authentic evidence of such a baptism.

1st. Because not all who receive the baptism with the Holy Ghost speak in tongues. In the lesson read from 1 Cor. 12 we note that the apostle Paul was addressing himself to people that were baptized with the Holy Ghost. "For by one Spirit are we all baptized into one body" (verse 13). In verses seven to eleven we note the Apostle's comment on the variations of the operations of the Holy Spirit: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self same Spirit, dividing to every man severally as he will." Here the inspired Apostle declares that the manifestations and operations of the Spirit are given to the people individually and severally according to the wisdom and will of God "to profit withal." Now if the tongues theory were correct the Bible would not restrict the speaking with tongues to any certain individual, to the exclusion of others. That manifestation would be as universal as the giving of the Spirit is. But the text says, "to another divers kinds of tongues," are given; and that phrase "to another" is used to distinguish between the ones who received the tongues, and those of the Spirit baptized crowd who did not receive the tongues; therefore, not all who receive the Spirit's baptism speak in tongues.

Then again in verses twenty-eight to thirty, the apostle further instructs the Corinthians concerning the distribution of offices, and gifts in the church, to the different individuals according to the wisdom and choice of the Lord Himself. "And God hath set some, in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Then to demonstrate the fact that no one of these gifts or offices is given to every one, the man of God makes use of that figure of speech, known in rhetoric as interrogation. He asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?" Now when this figure of speech is used, only a

negative answer is expected; and it is used only when a negative answer is quite apparent; and when, and only when, no other answer would be sensible. It is the strongest way in which it is possible to state a negative proposition, and for that reason is used for emphasis. The Savior used it in this sense in Luke 11: 11, "If a son shall ask bread of any of you that is a father, will he give him a stone?" Therefore the Apostle Paul was making the most emphatic statement that it was possible for him to make, that not all who are baptized with the Holy Ghost speak in tongues. Not any more than all are apostles, prophets, teachers or workers of miracles.

2nd. If all who get the baptism with the Holy Ghost speak in tongues, it would be unscriptural for one to get the "baptism" in church, unless there was an interpreter there. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter let him keep silence in the church" (1 Cor. 14: 27-28).

Several years ago we were making a first hand investigation of the tongues movement; and went to Memphis, Tennessee, to attend a meeting of that kind that was being conducted by a Mr. Adams, who in addition to being a preacher, was an Attorney at Law. We wanted to get our information from those who would be most likely to give the doctrines of the movement the best possible putting. We thought Mr. Adams' legal training would serve to a good purpose in that respect. We were glad to accept an invitation to lunch

ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL, B. A., B. E., B. D.
God's Beauty Parlor

In the third and fourth verses of the third chapter of Peter's first letter he exhorts wives to avoid, in their dress, gaudy "outward adorning," and urges them to have the "ornament of a meek and quiet spirit." Then in the fifth verse we read, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

In the Greek the word for "adorn," is *kosmeo*. From it we get our word "cosmetic."

The grace of God has beautifying properties of which worldly women do not dream. Tennyson, who loved to sing of the attractiveness of fair women, in one of his poems refers to a "saintly lady, whose eyes, he writes, were 'beautiful in the light of holiness.'" And in his "In Memoriam," the great Victorian poet, singing of Mary, the sister of Lazarus, says that "her eyes are homes of silent prayer."

"Auntie" Cook (Mrs. Sarah Cook, "a hand-maiden of the Lord") an instrument used of God to bring Moody into a deeper experience, could not be called a handsome woman. And yet she was one of the most beautiful women I ever met. Why? She was the "king's daughter" and was "all glorious within," and that interior loveliness manifested itself in the shining of her face. She knew intimately Him who is the fairest among ten thousand. She was meek and God beautified her with salvation. Upon her was the beauty of the Lord our God, "the beauty of holiness."

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with the preacher. On being seated in the parlor, our host inquired concerning our experience, in a very courteous and kind manner. He said: "Well, brother, have you received your Pentecost?" I replied, "I have, I received it about ten years ago." He said, "Did you speak in tongues?" I replied, "I did not." Said he, "Then you have not received your Pentecost, my brother?" Said I, "How do you know I have not received my Pentecost?" Said he, "Because you have not had those results that were characteristic of Pentecost. 'When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.' Now if you had received your Pentecost you would have spoken in other tongues, as did those who received Him in the upper room." "Well," said I, "if you apply that test to me to determine whether or not I have received my Pentecost, I should like to make some such a test of your experience." "All right," said he. "Then," said I, "have you received your Pentecost?" He replied, "I have, praise the Lord!" Then said I, "Were there cloven tongues like as of fire set upon you when you received your Pentecost?" He said "no." Then said I, "You have not received your Pentecost either; for there is better proof that the cloven tongues of fire sat upon each of them than there is that each one spoke in unknown tongues. For the record says that they began to speak in other tongues as the Spirit gave them utterance; and we have no proof at all that He gave utterance to every one who received the Holy Spirit; and it was just those to whom the Spirit did give utterance that spake in other tongues. But the record says that *'there appeared unto them cloven tongues like as of fire, and it sat upon each of them.'* Now if you are going to confine us to the phenomena that characterized Pentecost, then I must insist that the absence of the cloven tongues like as of fire is more conclusive proof of the absence of the Holy Ghost than the failure to speak in unknown tongues is." I said further, "Was the 'sound of the rushing mighty wind' present when you received your Pentecost?" He said "it was not." Then said I, "You have not received your Pentecost by exhibit, or evidence number two." I said, "Have you ever been present, when people were seeking and obtaining what you call their Pentecost, when the physical phenomena of the fire and the rushing mighty wind were present." He said, "No, I never saw nor heard either one at any time." Then said I, "Have you ever seen anyone who claimed that he did see and hear those things?" And he frankly replied that he had not. Then said I, "When you received your Pentecost, and spake in other tongues, were there those present who could not understand your native language, and who did understand this new tongue in which you spoke, and thus received the gospel in their own tongue wherein they were born and were saved as a result?" He said, "No, nothing of that kind happened."

Then said I, "The only characteristic of Pentecost which you claim to have had, which I have not had, is speaking in unknown tongues; and this you admit yourself, did not measure up to the standard of Pentecost. For there were representatives of all the different nationalities present at Pentecost and heard the word of the Lord in their own tongue wherein they were born. And you admit that you have never seen anything like this. Therefore I am forced to repudiate the tongues which you claim to have received. Because it lacks in the main essentials of measuring up to the corresponding features of Pentecost." "And to my mind it sweeps from the field the only semblance of similarity between your experience and that of the

physical phenomena of the Pentecost narrated in the second chapter of Acts." Then said I, "Using the method by which you reached your conclusion in the repudiation of my claim to having received my Pentecost, I must say that you have not received yours." "Nor have you been present when anyone else received his. Neither have you ever seen any one that had seen any one receive his Pentecost." At this time we were called to lunch, and the conversation took a sudden turn; and I was glad, for although he was a lawyer it looked as if the situation would soon become embarrassing. I had been the leader in the last interrogations and he did not resume the conversation after lunch, and I did not feel free to do so.

Salvation Only Through Christ

By A. M. HILLS, D. D.

Texts: Zech. 13: 1, "In that day there shall be a fountain opened to the house of David . . . for sin and for uncleanness."

Mal. 4: 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Matt. 1: 21, "It is he that shall save his people from their sins."

John 3: 36, "He that believeth on the Son hath eternal life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Acts 4: 12, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

This is the unanimous voice of Scripture. From the beginning to the end the Bible is perfectly harmonious on this subject. We stand or fall, we are saved or lost, according to our relation to Christ Jesus. The doctrine of salvation through the atoning blood of Christ, and that alone, is the scarlet thread that binds the Bible into one harmonious whole. This has been the teaching of united Christendom for these nineteen hundred years.

But we are living in strange times. Multitudes seem to be dwelling in a kind of fools' paradise, cherishing the delusive dream of a "happy-go-lucky," "live-as-you-please," "believe-what-you-will" religion, "for we are all going together to the same heaven."

I. OF THIS THERE IS JUST NOW AN ABUNDANCE OF PROOF.

1. There lies before me fresh from the press the account of a "League of Religions," in Brooklyn, N. Y., composed of "Christians, Catholics, and Protestants, Jews and Mohammedans." The aim of this wonderful society is declared to be "that of bringing together upon a common platform men and women of different creeds and religious beliefs to enjoy good counsel and good fellowship." "We are all essentially the same," says a prominent Congregational minister. "We agree on many fundamental principles; we all have the one universal Father. It is our duty to make the most of our similarities, and not emphasize our difference. If one is a Roman Catholic, it is our business to let him alone. If one is a Jew, it is our business to let him alone. If one is a Mohammedan, it is our business to let him alone. I believe in leaving every man to his own belief."

Another D. D. says: "If Christians will remain Christians, and Jews will remain Jews, and Mohammedans will remain Mohammedans, recognizing one another as religious denominations and not as heathen . . . the world will be a much better place in which to live." Another, a Jew said, "Why hate each other because our paths differ, as long as our goal is the same?" Then a learned editor and orator from India endorsed the above.

2. There comes abundant evidence from the late General Assembly of the Presbyterian church. While the members of that Assembly were divided on the question as to whether they are sons of God or descendants of tadpoles and monkeys, and one doctor of divinity openly avowed his rejection of the "supernatural birth and deity of Christ and his atonement, and resurrection, several hundred Cornell professors and students sent a gushing letter of approval to Dr. Fosdick, praising his rank heresies and declaring that "God the Father is alone able to save the world." We might quote other abounding evidence of the current drift of opinion; but it would be superfluous.

II. SUCH SENTIMENTS AS WE HAVE QUOTED ABOVE ARE AT AN INFINITE REMOVE FROM THE TRUE SPIRIT OF CHRISTIANITY.

God has revealed but one way of saving a lost world, and that is through the atoning Savior. The Christian religion is often sneered at by liberals, as *narrow*. We admit it and let it be so. We glory in it. Christianity must be narrow and uncompromising, to exist at all. It must be as narrow as God the Father, who "gave His only begotten Son, that whosoever believeth in him might not perish" (John 3: 16). "It must be as narrow as God the Son, who said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6). It must be as narrow as God the Holy Spirit, who filled our Bible with statements that there is salvation for man *through Jesus only*: "He that believeth not on the Son shall not see life, but the wrath of God abideth on him" (John 3: 36). It must be as narrow as the Apostles and martyrs of the ages. St. Paul's heart broke over the Jews who were rejecting Christ and he could have died to save them from the hell to which they were madly going. St. John wrote: "We have beheld and bear witness that the Father hath sent the Son

to be the Savior of the world" (1 John 4: 14). St. Paul had only one continual message to Jew or Gentile, "Believe on the Lord Jesus Christ and thou shalt be saved."

O these fashionable worldly preachers in the big pulpits, who "want to enjoy good counsel and good fellowship" and game dinners with Christ haters and Christ rejecters, with the Jews who crucified Jesus, and still put Him to an open shame, and with the Mohammedans whose swords have been dripping with the blood of Christian martyrs for a thousand years, and let them alone in their sins! Such preachers are not within a million miles of the spirit of Christ and His Apostles. If all Christians were like them, Christianity would die and the world would swing back to heathenism in a generation.

One More Message

By B. F. HAYNES, D. D.

I ASK my readers to indulge me in one more message on the changing of pastors. I seriously think that our church is in dire need of some sane, workable plan for stationing our preachers. I am intensely concerned on the subject and give this my last message for two reasons. I have no hope of being physically able to attend the next General Assembly at Kansas City in September. Secondly, I know we are losing for the lack of such a system. I could give many such instances in proof. One comes to mind this moment. A year or more ago, one of the very best of men and preachers in the Methodist church, wrote me how he was hampered in trying to preach holiness in the Methodist church and that he desired to join our ranks. I wrote and encouraged him to do so and he did come into our church. He was a fine preacher, of heroic mold of mind and heart. He had a family. I wrote a notice about him to the paper and wrote to several prominent preachers in our church about him. I tried to do all I could to help him get a start. He waited and waited for months and to wait, was to suffer, because he had no means. The situation became acute with him and there was no prospect visible to him of an opening. By dint of close economy and sacrifice he had secured a little home where he lived, but this had to be sold, in his straitened state and the proceeds from the sale were rapidly being consumed in family expenses and would soon have all vanished. There was nothing for him to do but to seek some other church which he thought would tolerate holiness preaching. This he found and made the change. We lost him. We have lost a number in the same way. All for the lack of some system like that for which I am contending. There are others among us who are now suffering for the lack of it, and whom we are bound to lose, unless some arrangement can be made to give such pastors some visible hope of relief in the way of employment.

It is no answer to my plea to say that no change will make pastors successes, who have shown themselves failures. Nobody thinks that we can legislate inefficient men into efficient men. To charge this reminds me of the charge the wets use to make against prohibitionists. They said we were trying to

legislate men into morality. I replied to them that they were erecting only a man of straw which I declined to discuss, as bullets shot into men of straw drew no blood.

Equally inapposite is the plea that the trend of all world government is toward democracy. This trend of the world offers us nothing very alluring to follow. As we look out on the world today, we see its dire need of a Receiver and a Reformer, and if things continue much longer as they are going, it soon will be in equally desperate need of an undertaker. I submit that the Church of the Nazarene does not purpose, or desire to be headed toward any one of these three goals. I am simply claiming that our church ought to build up—not a ruling class, but a simple, positive, helping class, to aid men and churches, to tide over the distress, suspense and agony which are now incident to a change of pastors. I endorse Dr. H. D. Brown's proposed plan of making the Advisory Board our stationing committee. If this board is too small numerically, the District Assembly can elect one additional member and then the District Superintendent and the General

Superintendent presiding, could be empowered to act with the Advisory Board while functioning as Stationing Committee. This will give seven members. Six of these seven men would be men just freshly elected to their positions by the District Assembly, with the foreknowledge that they would be invested with the duty of arranging the pastoral appointments. This is thoroughly democratic, practicable, workable, just and fair. The plan involves the surrender of the contractive rites of both churches and pastors in the premises and the investiture of this board of seven, with the duty of making the pastoral arrangements. There is not an autocratic tinge, or taint anywhere in the plan.

It is needless for me to say as I retire from the discussion and leave the suggestion with the General Assembly, that my convictions and deliverances on this subject spring from a heart burdened only with a quenchless desire for what will be for the best interests of our church. I shall remain true to our church and her institutions whatever the General Assembly may do.

The Spirit of Prayer Its Accompaniments and Hindrances

By ROY L. HOLLENBACK

P RAYER is the only given avenue of approach to God; and is the only means of personal acquaintance with Him. By prayer, all of God's children are put on the common level as "beggars." The high, the low, the weak and the strong have only one approach to God; and they must all come alike through faith in Christ.

The really holy life is a life inbreathed from God. The disciples easily recognized the connection between Christ's retirements "into a solitary place alone to pray" and the power of His public ministry. There is an un failing connection between one's inner and outer life. The fruitage and graces of his outer life are largely traceable to the engagements he has with God in secret; and where secret devotions are scant, there is almost certain to be barrenness and decay in one's works for the Master.

Strictly speaking, the Holy Ghost is the Spirit of prayer, for it is through the Spirit that we effectively pray to God. Paul speaks of "praying in the Spirit," and mentions the Spirit as "making intercessions for us with groanings which cannot be uttered." And it is necessary that we seek the Spirit not only to answer our prayers, but that we seek Him in prayer—to pray in us and through us.

We do not here speak of the Holy Spirit, but of the commonly accepted meaning of the term SPIRIT OF PRAYER. It could be classed more properly, perhaps, as an *attitude* of prayer; a state of heart where prayer is constant and unbroken. This should be the aspiration of all sincere, honest souls.

There are some accompaniments of this spirit of prayer which one is quite likely to experience who lives therein.

(1). The man who lives in a spirit of prayer will find himself more than ordinarily inclined to be more with God and less with men. The spirit of prayer must be constant. No one can live in the spirit of prayer whose

communion with God is only occasional and spasmodic. Prayer will be habitual and constant, else one will lose this spirit.

(2) One who feels the spirit of prayer is almost certain to feel much distress and soul burden over the condition of the world and over the carelessness of lost souls to their danger. Of course the same degree will not always be felt, but the seasons of soul travail will be more frequent than he has ordinarily experienced. He will find himself often grieved over, and led to bewail, the carelessness and powerlessness of professing Christians. But these feelings will not be of a passionate, critical sort.

(3) The spirit of prayer always produces a deepening of our spiritual life. One becomes more sensitive to his own faults and words; and finds himself more often led into deep heart-searchings and examinations; the effect of which is always a sweeter assurance, greater peace of mind, and more tenderness in spirit and word. But do not mistake me. He will by no means be less intense in his preaching, nor less severe in his attitude toward sin. He will, if anything, speak in a more pungent, heart-searching manner than before. But it will be done with a mellow, grieved spirit; and not with crabbed, sarcastic rigidity. Oh, that this were the spirit of the ministry! There would be no toning down nor softening of the truth; yet there would be more heart in their messages, more tears, and more fervency. The burden of the needs of their congregations would grip them; and their messages, on the other hand, would grip the hearers. Their messages, instead of being mere sermons, would be an outflow of their very lives—vibrating with their bosom feelings and yearnings. There can be no doubt that a prayerful ministry is the greatest need of the day. He who contents himself with about thirty minutes a day in devotions may not hope to have true success in the art of

soul winning. There will be a shallowness which is noticeable even to the spiritual persons who hear him.

(4) The spirit of prayer will serve as a "fining pot" to a person's own heart. We cannot pray successfully and harbor any evil motives or tempers within us. We must either abandon all that is evil about us, or else abandon our suit; hence prayer serves to refine the spirit and life of the one who engages in it. If we have the spirit of prayer, we will be more patient in trial, more humble, and less galled and worried when we are spoken against. In fact, in all graces there will be a deepening and an enriching which a prayerless heart cannot know.

But the spirit of prayer has many hindrances, of which we shall only name a few.

(1) The reason many do not have a spirit of prayer is found in the fact that they are living a hypocritical life. Hypocrisy is a common sin. Many are the inflated professions which do not really represent the heart experiences behind them. We fear that some even quell the voice of their consciences in order to testify. In effect, they say to Conscience, "Lie down now until I say I'm sanctified." Of course, where there is deceit and dishonesty in the heart, one cannot hope to find the spirit of prayer.

(2) It is equally hopeless to expect to have the spirit of prayer when we habitually quench the Holy Ghost. If we quench the Spirit when He seeks to lead us to pray, or to any other works, He leaves us to ourselves—feelingless, burdenless, and dry. Until we learn to be instant in obeying the Holy Ghost, He will never put in us a spirit of prayer. Many lose the spirit of prayer by being inattentive when the Holy Ghost speaks to them. One must watch diligently to obey in detail and without procrastination the "moves" of the Holy Ghost if he hopes to maintain the spirit of prayer.

(3) Another common enemy to the spirit of prayer is loquacity. The prayer life is strangled more often by lightness of conversation than by any other means. Levity and foolishness is a death-cup to prayer. Joking and jesting are certain to chill its fervor, if it does not entirely choke it out.

(4) One who is worldly minded cannot possess very much of a spirit of prayer. The Holy Ghost cannot abide where He is minded only as secondary to other persons or things. Love of property, desire to get rich, or any other kind of worldly ambition will preclude the spirit of prayer. Doubtless many a juiceless, joyless life can trace its first losses to a time when the heart became fascinated to some worldly gain, which in itself may not have been evil but which was foreign to the spirit of devotion. He who would have a life of prayer must surrender sometimes even the GOOD for the BEST.

(5) The neglecting of any known duties such as family prayer, or preparing for the ministry, or attendance at public services will surely hinder prayer; as also will the indulgence in any practice which is questionable to our own mind. The harboring of ill-will, or unforgiveness, or coldness toward any other person will hinder prayer. David said, "If I regard iniquity in my heart the Lord will not hear me."

It is not expected that one can always feel the same degree of prayerfulness; yet there is an abiding spirit of prayer that one may have at all times, by which alone he is able to fulfill the command to "pray without ceasing." One who does not live in this atmosphere will be more or less fluctuating and vacillating in his spiritual life. Soul travail will be extremely unusual, when it should be common. He will find that most of his "pop calls" to the secret closet of prayer will have to be put in "praying up" himself, and he has little time to pray for others.

It is the crying need of God's work everywhere that His people should get into the spirit of prayer. "Praying always, with all prayer and supplications," is the divine injunction. We should count nothing dear which would lessen our fervency in this work. Count that thing an enemy, whatever it is, which precludes your praying as you would like to pray. The world needs saints—saints who are "built up in the most holy faith." We have preachers, we have workers, but we stand in dire need of saints—pious, holy, men and women. But we can never hope to multiply their number unless prayer becomes the supreme business of our lives.

CLARENCE, MO.

POLITICAL DAYLIGHT IN INDIA

By REV. L. S. TRACY, Returned Missionary

THE political condition of a country very much affects the work of the missionaries in that country, so we are glad to learn that matters seem to be changing for the better in India. Those who have closely observed the situation in that country have wondered how long the unsound and impractical but catchy ideals of the extremist party, as best represented by Mr. Ghandi, would survive the test of experience.

An article in a recent number of the *Missionary Review of the World*, written by Rev. James E. Napp, a Presbyterian missionary, conveys the good news that the political hysteria inaugurated by Mr. Ghandi and his followers is passing away because of its own weakness. He says that the Indian National Congress, which for several years has been the largest political organization of the country, found at its session this year that its extreme political platform based on non-co-operation, has entirely broken down.

The effort of this party to boycott government schools and colleges has signally failed. Instead of the attendance at these institutions decreasing on account of their agitation against them, it has increased to a marked degree. The schools established by this party in opposition to the government schools have petered out for lack of funds and trained teachers.

The wave of anti-British sentiment teaching that Indians should renounce all government titles and honors has failed to produce results, the list of honors this year being a large one and no one refusing them. Leaders of the country seem as ready as ever to carry the titles "Khan," "Bahadur," and "C. I. E." that are conferred by the government for public service.

Another method of non-co-operation advocated by this party was to urge the people to ignore the regularly constituted law courts and to patronize instead the courts set up by this party. This also has failed because lawyers were not found who would give up the lucrative practice of the regular courts for the uncertain emoluments of the new courts which had no power to protect persons and property or enforce their judgments.

The boycott of foreign cloth and other goods, which seemed to offer the best chance for success against the government, has fizzled out for purely economic reasons. When the poor people needed cloth and the native hand looms, started by the opposition party, were unable to turn out sufficient quantities for the country's needs, the policy of burning great stacks of cloth simply because it was of foreign manufacture, thus limiting the supply and raising

the price, was not a very sound means of securing the support of the masses.

Refusal to pay taxes to the government was another method advocated for destroying the power of the government. But when the people in the few places where it was inaugurated found their property slipping from their hands and going to enrich their tax-paying neighbors, the sacrifice of their real possessions for an indefinite political ideal did not seem as attractive in practice as it did in flowery speeches.

Add to this the fact that their undoubtedly sincere but visionary leader, Mr. Ghandi, is in jail, with no one capable of taking his place, there is no wonder that the non-co-operation movement has failed.

But what of the future?

According to the writer of the article referred to, there are now five distinct political parties among the people of India.

First, the extremist party which believes in boycotting and driving out the British.

Second, the "Das" party whose idea is to enter the councils of the government in co-operation with them and so eventually seize the power by so doing.

Third, the Khailafat or Muhammedan party whose sole aim now seems to help Turkey and down Britain.

Fourth, the Liberal party headed by a man of wonderfully keen ability and supported by men who want India a part, but a free part, of the British Empire like Canada and Australia, and who believe that the road to that goal is by the way of co-operation with the British until Britain hands over India to be ruled by Indians.

The fifth, is the Christian party which sees where India is still weak in education and industry and wishes to develop and strengthen these ideas to such an extent that the government of India will in reality be a government of the people and by the people instead of a government of all by a few who do not care for a great mass of the country's millions.

It would be misleading to view these so-called parties as we view such in America or England. They are better termed Schools of Political Thought more or less organized for the purpose of expression.

Personally, I believe that when the smoke of battle has cleared away, we will find that the fourth party, backed by the fifth, really represents the settled feelings of the country and will in the end exert the most lasting political influence over its destinies.

Let us be patient with all these countries that are trying to catch up with the rest of the world by accomplishing in thirty years the political, social, and industrial reformatations that it took the rest of the world a thousand years to effect.

NAMPA, IDAHO.

CALIFORNIA BREEZES

By J. M. TAYLOR

WE have had the privilege of attending the seventeenth annual Assembly of the Southern California District of the Nazarene church, General Superintendent John Wesley Goodwin presiding, and we enjoyed it. We were not able to attend all the time, but were there two afternoon and two morning sessions. It was our lot to be in California at the time, or very soon after the time of the organization of the Nazarene church, and to know much of its early history and glory. It is hard to realize that this Assembly is the "Annual Conference" of this once despised body which had so tragic a beginning, and whose whole history and existence has been the story of and a necessity arising from a tragedy—the tragedy of *Methodism*.

As we sat there listening to the proceedings and studying the personnel of the Assembly, we thought that we had discovered what we are—an escaped Nazarene. Sanctified at the first Methodist conference we ever attended (a good while ago, of course) in 1895, under the teaching of Dr. S. A. Keen, and the wonderful encouragement and leadership of Bishop Warren. We came to California in 1899 and were confirmed in the blessing, at our own church altar, under the preaching of Aura Smith, and almost immediately began the organization and took the presidency of "The San Joaquin Valley Holiness Association." This brought to us the smell of powder, and the first experience of ecclesiastical warfare. *We were moved.* And we were moved a long way from where we had laid this "egg of

come-outism," and it was no doubt hoped that we would be thereby cured. But we were still innocent of the cause of all that had happened us, after all, and immediately set about to do "greater things than these," and within a few months had organized "The Southern California Holiness Association"—now the largest holiness association, we presume, west of the New England states. Then our eyes came open—and with a snap. By this time we had become acquainted with and were fraternizing with the Nazarenes. We were invited to join—and it looked as if we would have to do so, but we *escaped*—to North Dakota, and joined forces with Dr. Danford, our old friend and classmate, with whom we entered the Methodist Conference, and began our itinerate ministry.

Here for eleven years we stood on the front line, and helped to press the battle for holiness. Then came the thing that is always the result in this battle—the "fighters" succeeded, and when the fight was over and the most of our brethren had fled to the Nazarene church—except those who like Elijah had escaped to the desert and were boarding with the crows—we found ourselves only fit for the hospital. By this route and because of this fact we escaped again, and here we sat in a Nazarene Assembly, almost as large as the Southern California Conference was when we joined it twenty-three years ago. What we thought and how we felt no one can have any conception of who has not had a history akin to ours.

Some years ago at a campmeeting where Dr. H. C. Morrison was one of the workers, a then prominent evangelist was taking some rhetorical shots at the "Nazarenes"—then not more popular than this same evangelist is now, whereupon Dr. Morrison rose in their defence, and among other things said: "I do not see the wisdom in shelling the lifeboat. We may all need it some day." As I sat there and watched the patient and wise presidency of Dr. Goodwin, and listened to the speeches, took note of the personnel, realized the ability, felt so blessed in the spirit, and comprehended something of the ability and capability of that body—filling the lower floor of that large church that will seat, gallery and all, upwards of a thousand people—and noted with profound respect the presence of so many capable and ripened Christian laymen and laywomen—persons of wealth, culture and capability—godly in character and ripened in the experience of perfect love (the majority of whom, too, had received their experience and early training in the Methodist church) we were glad that we had never "shelled the life boat."

No, we never did. And if we had we should now repent of it. And we have a feeling that because we never did so we will feel that if these who had no hesitancy to shell the life boats should do the next logical and associated barbaric thing—torpedo the hospital ship, we should have no hesitancy in, nor do we see any escape, now, from seeking succor in this same "life boat."

This was the occasion of the meeting together of the Ministerial Assembly and the Lay-electoral Assembly, and of the election of delegates to the General Assembly which meets in Kansas City for its next session. This gave us a good opportunity to see this body, not only as to its representative laymen, but also under the peculiar strain on judgment and experience which these things bring, and we must say with emphasis that we were impressed as to both there in a manner in which we have not been before, but as we have always felt one *ought* to be impressed at such times and such circumstances by the actions of such a body. And, too, let this be said, that we felt that any man, no matter what his mental or spiritual attainments, who may associate himself with this people, will find his equal, and his sphere of fellowship in both peace and progress, among them. May the Lord, who launched, bless and enlarge and grant a safe landing to this ecclesiastical "lifeboat," with all who may find a refuge therein, preserving it as such until He comes.

PASADENA, CAL.

"GOOD NEWS"

25,000 Subscriptions in sight!

Read Dr. Haynes' article

on page 11.

A GREAT NAME

HOW would you like to be named *Jai Singh*? Not at all I suspect, for you feel pretty sure your school mates would make fun of you for having such a queer name. But it may be that you will like it better when you find out that it means "Victorious Lion."

Once there was a young man in India who bore this name. He belonged to the tribe of Baiga's, a wild wandering people, who live in the Satpura Hill country. They are noted for their strength and bravery and their skill in hunting. And the young man I am telling you about was so very strong and brave, and such a fearless hunter that he became known as *Jai Singh* or *Victorious Lion* and no one thought of calling him anything else. That was a pretty big name wasn't it? And one I shouldn't think it would be too easy to live up to. But this young man did, that is for a long time. He killed a great many wild beasts in the course of his hunting trips and was so strong and courageous in these fights, that he was *Victorious Lion* in truth as well as in name.

The natives loved to tell stories of his brave deeds, and how he had come out victorious over the fiercest beasts in the forest. This is one of them. One day *Jai Singh* went fishing to get food for his wife and little ones, for he was a married man now and had a family to keep. He had started very early and walked many miles and in the afternoon he decided to rest a while before going home. So he lay down on the bank of the river and dozed off to sleep. A huge tiger prowling through the jungle spied the sleeping man, and crept softly toward him. By the time he was close enough to spring, the hungry tiger must have felt sure of a good meal. But he didn't know *Victorious Lion* or that his strong right hand always grasped his hunting ax even in sleep. So just as the beast's big paw was falling across the man's head *Jai Singh* awoke and with one mighty sweep of his arm dealt the tiger such a smashing blow in the face that the creature howled with pain and fled back into the jungle. You are not surprised that his neighbors called such a man *Jai Singh*, are you?

It is a great pity that the story of his life couldn't go on as it began. But the time came when *Jai Singh* allowed an enemy to creep upon him who was far stronger and more cruel than any tiger he had ever met. 'It was the habit of strong drink. And though his wife begged him to fight it, and his children cried with hunger about him, this man who had gloried in his strength became weaker and the habit grew stronger. He was no longer *Victorious Lion*, he had become *Defeated Lion*. Then one night after he had been drinking heavily, he started home with a small bag of rice which some one gave him for his hungry children. It had been raining hard and when the poor man slipped and fell into the river, he drowned within a few yards of land because he was too drunk to save himself. Poor *Victorious Lion*! Many times he had fought wild beasts in the jungle and had conquered them. Many times he had swum swollen streams for he was like a fish in the water. But at the end he had been overcome and slain by a habit. Boys, what about you? Oh, I know that you do not live near the jungles of India or Africa where lions and tigers and panthers roam so that every boy must learn to fight wild animals if he is to live. But I want you to remember that America has its jungles too, jungles filled with fierce prowling beasts which will slay you if you do not destroy them. There is the habit of drink which ruined poor *Jai Singh*. And the cigarette habit which kills its thousands yearly, and the swearing habit, oh there are many of them creeping upon boys; springing, and tearing out their lives. What sort of hunter are you when it comes to the wild beasts which threaten you daily? I hope you are putting up a brave determined fight against them; that you have won the right to that great name, *Jai Singh* or *Victorious Lion* whether anybody calls you by it or not.

THE HOME

Conducted by MRS. J. T. BENSON

GOD IS OUR REFUGE AND STRENGTH, A VERY PRESENT HELP IN TROUBLE. PSALM 46: 1.

There is not a moment in our lives that we do not need God. We could not live without His merciful forbearance. We could not draw one breath without His given strength. There is only one heart throb between every mortal and the grave. If God were to forget us for a moment, our breath would go out like a candle in a gust of wind. That is why we need to "pray without ceasing," both for ourselves and for others, that we may get God's highest and best for our lives, for His glory.

A mother was one evening pleading with her son to remain at home and not go out to spend the night in dissipation. He answered, "I'm of age and too old to be tied to your apron strings." She said, "My dear boy, I can't force you to stay but please remember that your mother will be all night on her knees praying God to save your soul." The young man went out and spent the night carelessly, forgetting all about his mother. About four o'clock in the morning he returned home, partially intoxicated. Seeing a light in his mother's room, made him think of her last words. He crept up to the window and looked in. There on her knees beside the bed was his mother, with upturned face, crying, "O God, save my poor lost boy!" Quickly he turned away and went upstairs to bed, but not to sleep. He tossed and turned until he was forced to get up and throw himself upon his knees before God and call for mercy. He rose from his knees a saved man. The news of his conversion went like wild-fire around the country and upward of five hundred young people were converted shortly afterward in that little village of Summerville, N. J. This young man married and had children born to him. They all grew to manhood and became ministers of the gospel. One of them attained world-wide recognition as America's best preacher and religious writer of his day. His name was De Witt Talmage.—Sel.

WHAT A FRIEND WE HAVE IN JESUS

Let me tell you how I made His acquaintance.

I heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship but I remained cold.

I was homeless and wretched and starving and in peril every hour and He offered me shelter and comfort and food and safety, but I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him friend.

—From an Old English Manuscript.

A CONGREGATION OF ONE

It will be natural for a preacher to be discouraged by the smallness of his congregation. But D. Zwemer tells us what was accomplished in one instance by faithful preaching to an audience of one. He says:

"Forty years ago Dr. Chambers preached a missionary sermon in one of the New York churches, on a rainy Sabbath, when there was only one man in the audience. He made an appeal for the payment of the deficit of the Dutch Reformed Board. That deficit amounted to \$55,000, and \$11,000 was needed immediately to meet the crisis. The smallness of the audience did not hinder God's Spirit working through the preacher. Before he went to bed that night there was a ring at the door, and Mr. Warren Ackerman announced himself as the only man who had heard the sermon on personal responsibility that morning. He drew out his check book and began to write. Dr. Chambers watched him with much anxiety as he made the figure 5 and the second 5, and then tore up the check. He thought he had decided to pay one-half the whole amount of the sum needed immediately, and watched eagerly for the figures on the next check. You can imagine his delight when Warren Ackerman filled it in for \$11,000. He could not sleep that night, said Dr. Chambers, for very joy, "but early in the morning there was a ring at the door, and there stood Mr. Ackerman asking me to return the check which he had given me the previous night. Sitting down he took his check book and put the figure 5 and a second 5." "Now," said Dr. Chambers, "I know he is coming back because he feels he has given too much, and is giving one-half of the total amount needed." But when the check was filled in the amount was \$55,000, the largest single gift ever received by our Board. In such fashion does a sense of personal responsibility enable men to do exceeding abundantly above all that they are able to ask or think for the Kingdom of God."

HOW IT WAS DONE

"When I was a little boy," remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small, and the cucumber so large it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown in the bottle. And now I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young, and cannot slip out of them now. They are like the cucumber."—From the *Christian*.

HIS KING WANTED HIM

During the late war a young man was brought into a hospital at the front, battered to pieces and in agony. He pleaded again and again:

"Nurse, put me to sleep," but she guessed what he meant from the way he said it, and dared not comply. "Put me out of it," he pleaded, "what is the use of keeping me alive? What good can I be to anybody?" But she refused. He asked the doctor in charge, and he refused. Finally he begged them to write to the King and ask his permission to end his sufferings. To pacify him the doctor replied that he would, and told the King the whole story of his brave soldier, who had lost courage and given in to pain. Two or three days later came a telegram for the soldier, and this was what it said.

"Your king wants you.—George." That was the turning-point. He recovered. So let us not lose courage in the great fight against lethargy in the homelands and Satan across the seas. This story from the magnificent Heart of Africa Mission paper (113 Fulton Street, New York City) reminds us that "Our King wants us!" Quit you like men. Be strong.

DENOMINATIONAL FINANCES

By REV. E. J. FLEMING, General Secretary.

HAVING conferred with brethren in many parts of our church relative to finances and knowing of some of the difficulties which we are experiencing, I am led to offer the following toward the solution of the problems involved.

As I view the matter of local and general finances the first need is an *equitable plan*. It must be *equitable* in order to give a just relation to every interest—local, district and general. In order to be *equitable* it must be *proportionate to the relative importance* of the several interests receiving support from the church. The difficulty does not appear to gather around the facts of local and district financial programs, but in relation to the general interests. Since general institutions and interests are creatures of the General Assembly, it seems to me that the FIRST step that the General Assembly should take would be to decide WHAT INSTITUTIONS AND INTERESTS shall be adopted, promoted and supported by the general church. Such decisions cannot be reached by blind prejudice, worldly considerations, secular philosophy or faithless religion, separately or unitedly. But only in the face of an open Bible, the call of the church of Jesus Christ in the earth, the call of the Church of the Nazarene and the relation of every department to the fulfillment of the "Great Commission." Take a sober, prayerful view of every institution and interest that is now on the slate for support and give it most studious consideration in the light of the above mentioned points and see how many we can discard. We may discover that our trouble is not so much what we are undertaking to do as the manner in which we are undertaking to do it. Therefore I repeat, that it seems to me the FIRST step the coming General Assembly should take is to decide WHAT INSTITUTIONS AND INTERESTS shall be adopted, promoted and supported by the general church. It would logically follow that the same General Assembly should then decide the *relative importance*, that is, the *relation* of these institutions and interests to one another. No single interest or institution should be allowed to dominate as to belittle or deprive any other interest or institution, however small it may appear.

The second need is a *universal plan*. To be *universal* it must have *adaptability to the various sections* of the country as well as to the *whole denominational territory*. This will argue *simplicity and flexibility*. It must be capable of successful operation in Maine and in California; in country and city; in behalf of the rich and in behalf of the poor; in a large church and in a small church.

To be *universal* it must be adopted by the General Assembly and heartily endorsed and adopted by the districts and local churches. The voice of the General Assembly (our highest *representative body*) must speak and every district, every church, every minister and every layman rally to the call and *unitedly and enthusiastically* carry out the adopted plan.

To be *universal* it must be so arranged that a pastor who was working under the plan in Massachusetts could move to California and need not spend months getting hold of the California method. There would be variations, but a general unity; a district treasurer in Ohio could transfer to Texas and take up the treasurer's duties without embarrassment. Likewise, a district superintendent or anyone else.

The third need is *supervision of the general finances* by a board, council, committee, or body by some other name, authorized to fix the budget of expenditures of each and every interest and institution asking for denominational financial support, after giving each such institution every reasonable opportunity to submit an estimate of its needs for the ensuing year. That would prevent unauthorized debts and deficits. This body should be authorized to promote all programs for raising finances. There should be but ONE PULL in each local church annually for current operating expenses of the denomination, and the pastor should be held accountable to the church for the work under his charge.

Team work should be encouraged. A given district should set a time, after having a capable, efficient worker instruct them just how to proceed and how to succeed, and the whole district—every church, every pastor—should be at the job at that time. The success of one pastor and church would stimulate and encourage every other pastor and church on the district. The successes of all pastors and churches would infuse living currents of holy fire through the whole district. There is only one thing that could defeat district success—careless, indifferent, self-seeking pastors. Again, the success of one district would stimulate its neighbor district, yes, would stimulate every district in the whole connection. Team work, *team work*, TEAM WORK.

Such a plan would not do away with occasional

THE PEOPLE'S FORUM

special campaigns and drives. But drives would never be allowed to overlap each other. We would not be treated to the tragic spectacle which now greets our gaze: a certain drive prolonged through four or five years, a second drive halted while a third drive is put on, after which drive number two tries to get back on its feet to finish its drive. Then we behold drive number four drive into some other drive till the many drives drive the drivers over the same drive (road) to drive the same drives (steeds—people) to drive their hard driven dollars into the drive that preceded the other drive that is driving the next drive to drive out of the way of the supposed-to-be, long-hoped-for, last drive. till all the drivers are driven to discouragement, and the driven are driven to a despair that drives out their moral stamina, and at last drives them to drive out of the church to escape further dreaded drives. If you think the above is overstated just take a square look at history of the past four years.

Special campaigns should never be allowed to succeed each other in such rapid succession as to tend to careless pledging and more careless paying. An occasional campaign, or drive, *that has time to pay up* would stimulate faith, inspire courage, encourage self-denial and sacrifice, arouse to activity, and result in large accretions to our finances.

I would suggest *team work* in the drives and the annual general campaigns. Let some general leaders meet district officers and leaders in a convention of several districts and "get the vision" of the NEED and MODE. Then let the district workers go to their districts and meet the pastors and "show them how" to do it, giving them the vision. Then set a date. Each prepare the local soil. All start together and all wind up together. Communicate the "news" frequently to every church. In a few years our pastors with their district officers could put on any campaign that might be necessary and make it go. Team work, *team work*, TEAM WORK.

I presume that you expect me to set forth my idea of a budget plan. Or, perhaps you may think I am seeking an occasion. It matters little to me, take your choice. Probably I have given as much study to successful financing of our *whole church* as any man in the church, but I do not feel too much like speaking in a dogmatic manner at this time. Other men, just as conscientious and studious, may not agree with me. Therefore, when it comes to a *whole-church* financial plan we must have the combined experience and wisdom of the *whole denomination* rather than the rule of any one or two, and hence I shall maintain a conciliatory attitude till the matter is settled. However, I submit the following:

1. Have a general body authorize the budget of each general interest. The budget governs expenditures, not receipts.
2. Would then allocate the whole amount to the several districts according to their *financial ability* rather than their per capita strength.
3. The district assembly would fix the district budget, and allocate the district and general budgets to the local churches according to financial ability.
4. The local church would authorize the local budget and proceed to raise all—local, district, general—in the method prescribed by the General Assembly.
5. I would favor a local effort throughout the district just as soon as possible after the close of the district assembly, and seek to secure the largest possible amount to be paid during the year. Then, with occasional requests from the pulpit by the pastor, to keep up interest, I would seek to keep financial matters and strains out of sight and go in for a great year of revivalism and soul winning.
6. I would never let anybody think that *any plan* put a "lid" on giving. I would not consent to the adoption of any plan by the General Assembly that would do so. And of all plans the budget plan is least designed to limit spontaneous, God-inspired, holy giving. The budget plan governs expenditures, prevents overfeeding of some interests out of proportion to their relation to others, prevents the underfeeding of others, and prevents unauthorized debts and deficits.
7. I would regard the budget—the whole budget—as the *first* obligation, after which I would encourage free-hearted, spontaneous giving above and beyond that with no strings attached.

What I have written I wish clearly understood to be my personal views and the same in no wise to speak for others at Headquarters. And I wish to be understood as being conciliatory toward views

held by others. But there is one thing to which I am uncompromisingly opposed, namely, "ecclesiastical politics in local church, district assembly or General Assembly."

There are two things to which I am unfalteringly committed. First. An *equitable, universal budget* to regulate expenditures by each interest or institution. Second. A plan, a plan, A PLAN, agreeable to all in its general parts, reached, formulated, agreed to by *conference of the brethren*. Not some plan that has been kept in the background waiting for that "psychological moment" which always marks the closing hours of the General Assembly, when every delegate is worn to a frazzle and ready to say "Aye, aye, sir," to anything in order to get through and go home.

Then, *then*, THEN, when we have the plan, insist upon faithful adherence to it upon pain of death—official, ecclesiastical or otherwise.

THE CALLING OF A PASTOR

By I. E. PETRY

I have just finished reading the article in the "People's Forum," May 30, by Brother Agnew suggesting that the calling of the pastor be placed in the hands of the District Superintendent and perhaps a Cabinet. The same idea being apparently sanctioned by P. P. Belew on the same page of the HERALD of HOLINESS.

Now from the view point of a layman I desire to say the present plan seems far superior. In fact I do not think the plan suggested would meet with the approval of any considerable number of the laity at all.

My observation is that the churches that have a similar plan, in the later years are not able to abide by it, being compelled to let the people have their wish as to who shall be the pastor, expressed by committees, petitions, etc., or take the alternative of finding both the pew and collection plate empty.

Simply, the time is here when in neither church, lodge, state, nor any other organization will the rank and file submit to dictation. King George of England, the last of the kings of any consequence, cannot get away with it, so why run against a stone wall.

This suggestion might be a good plan for preachers who believe in a one man church or that the church exists only that he might have a job and a salary, though it does seem to me that the minister who is worthy of a pastorate would want a hand in saying who and where he would serve.

Many of us now in the Church of the Nazarene came out of the old churches because of intolerable conditions there. Now do not let us be like the foreigners in Gary, and they are legion, that left the old countries because they could not stand conditions there and then on arrival here proceeded at once to raise heaven and earth to bring about the identical conditions from which they fled.

Much that I have written would apply just as well to the thought of discontinuing the membership committee. However, let me suggest that if this committee is done away with that the acceptance of new members be left to a committee of the church as a whole, allowing no one to be taken in except by an affirmative vote of all the church. Just here is the rock on which Methodism and other excellent churches went to spiritual ruin. The pastor in his absolute power, in order to boost his reports and salary took in worldly minded and undesirable people; then in a short time was gone, leaving this worldly crowd on the hands of the local church. In time these people became the majority and ruling part of the denomination as a whole, and as consequence spirituality became an impossibility. Will we strike the same rock? We will if we pursue the same route.

GARY, IND.

LET'S WALK IN THE "OLD PATHS"

By O. A. BAUMGARDNER

I say AMEN (all capital letters, you'll notice) to several articles, of recent appearance in The People's Forum, of the HERALD of HOLINESS.

1. To the article by Rev. Gussie Morris, of Kingston, Okla., in opposition to "persons carrying insurance in oath-bound secret orders" becoming members of the Church of the Nazarene.

2. To Rev. C. B. Jernigan's suggestion for a "junior membership roll."

3. And far from being the least, to the article by W. W. Welman, of Arkansas City, Kas., in the May 23rd issue of the HERALD, where he upholds the present name of our church paper.

God pity us if we ever become ashamed of the word HOLINESS. If there is to be any "bar letting," for the sake of the blessed Trinity and precious souls, let's "let a few UP."

CASCADE, IDAHO.

JERUSALEM NOTES

By REV. A. H. KAUFFMAN

The Jews and the Land of Promise

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

Upon the refusal of the children of Israel to enter the land of promise, they wandered forty years in the wilderness. Idolatry led to the seventy years of captivity in Babylon. But the rejection of Jesus Christ resulted in nearly two thousand years of exile and world-wide dispersion.

"From that great dispersion in the first and second centuries till the end of the nineteenth century the life of the Jews has been a checkered story of out-lawry, social ostracism, political oppression, commercial hostility and massacre, broken by times of tolerance and protective justice. Roman and Byzantine, Persian and Egyptian, Turk, Crusader and Tartar, all slew, starved and oppressed the Jew."—"Riddle of Nearer Asia," page 120.

"The longing for Jerusalem and the land of their fathers has never died out of the Jewish breast during the long centuries of their exile, and in this they stand out as a miracle amongst the nations. The Jews, having neither king, country nor flag, have maintained their identity unmarred, and are as distinct from all other peoples today as when in the judgment of God and in fulfillment of His word they were driven out of Canaan. But they have never lost sight of the fact that Canaan is theirs; and their passionate love for it and hopes in regard to it find eloquent expression in their literature and liturgy."—"Jerusalem," by J. T. Mawson, page 39.

"Thus in all the important stages of the pilgrimage of the Jew through life (circumcision, confirmation and marriage) the consciousness of the exile from Palestine and the assurance of the return to Palestine are brought before him and insisted upon. But it is not merely at the important stages. The prayers throughout the day, the prayers for every festive occasion, are prayers for the Jewish restoration."—"Jerusalem," page 41.

One December 9, 1917, the mayor of Jerusalem surrendered the city to General Allenby, and this event marked the crowning success of the deliverance of the Holy Land from the domination of the Turks. Of no less importance was the declaration made by Earl Balfour on behalf of the British Government that "The Government view with favor the establishment of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

"Those who walk about Jewry note an exaltation, the consciousness of a miracle manifest and mighty, the joy of being caught up in one of the tides of divine purpose. 'Happy is the man who saw it' is the refrain of a beautiful Hebrew hymn describing the glories of the temple and the Jewish national life. Happy is the man who has lived to see these days and to share in these mighty labors. The same wave of feeling and expectation is flooding with particular force through the Jewish life of Palestine, which already is seeking to adapt itself to its new liberties, its greater responsibility, and its loftier future."—From "Palestine."

Dr. Norman Maclean, a recent visitor to Palestine, gave his views of the Zionist in Palestine as follows: "In fact, the Zionist is a pathetic spectacle when one looks below the surface. The corkscrew Jew yearns to build again the temple and restore the daily sacrifice; the Zionist knows that the soul of humanity has outgrown shambles of butchery, and he has found no other altar. In a land of sanctuaries he alone finds none! It is a forlorn spectacle. He pours out his wealth and energy to build a material Jerusalem, while the heavenly Jerusalem is to him a mirage. He is the most solitary soul in the world. He is full of dreams. . . . Amazing dreams! But they will be as the dreams that haunt the light slumbers of the morning, unless the Zionist finds some altar at which to keep his soul alive. . . . If the Zionist will find his soul, he shall yet find his land. But without the one he shall never find the other."

MISSIONARY DEPARTMENT

The extent to which the Zionists will be able to succeed in the restoration of Palestine and the establishment of a national home for Jews is a matter of speculation. Many residents of Palestine, who are neither Jews nor Arabs and who are well acquainted with the situation, are doubtful regarding the ultimate success of the Zionists for the following reasons:

1. Failure of Jews and Arabs to reach a ground of friendliness and understanding.
2. Shortage of funds with which to carry out their program. (There is no doubt that the Jews of the world have sufficient money, but will they continue to pour it out as they have been doing?)
3. Division in the Jewish ranks between the Zionists and the Orthodox Jews.
4. The remote possibility of a reversal of British policy in Palestine.

BURNING BIBLES IN THE TWENTIETH CENTURY

This picture was taken recently by a missionary on an evangelistic trip in Latin America in company with an American Society colporteur. A man known to be a traveling merchant had purchased their entire stock of Scriptures for the avowed purpose of selling them at the farm houses in the mountains roundabout. Soon after the sale had been effected a boy came running in crying, "They



are burning the Bibles." The missionary and colporteur hurried to the plaza and there, in front of the church, they found a group of men tearing up the Bibles the trader had bought and throwing the pieces on a fire which had been kindled with straw.

In relating this incident the missionary made the following significant statement: "The action of the priest was heartily disapproved by many. There is much sentiment in our favor in that town now, and many openly say they will gladly receive us and listen to our message when we return."

Issued by the American Bible Society,
Bible House, Astor Place, New York City.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Does not the return of the Jews and their prospect of having a national home, though limited, seem to indicate the fulfilling of the times of the Gentiles?

God has nothing to say to the self-righteous. Unless you humble yourself before Him in the dust, and confess before Him your iniquities and sins, the gate of heaven, which is open only for sinners, saved by grace, must be shut against you forever.—D. L. Moody.

LETTER FROM MISS MAUD CRETORS

(It is a personal letter, written from the new station not far from Sabi, Transvaal, Africa, from which we give extracts.)

God has helped me in recalling the Zulu language, and I am quite free in preaching in it now, especially as His anointing comes upon me. In my first service in Swaziland after returning to Africa some came to the altar, and a heathen stood up and accepted Christ while I was preaching.

At this new station, where Miss Cole and I have been but a short time the work opens up slowly. It is a new field, and offers a wonderful opportunity to give these people the gospel. It is not hard to like them. They look like rare jewels, and are, for they have been purchased by blood divine. I feel the burden, and am praying God to help me travail in birth for them until Christ be formed in them (Gal. 4:19). If ever they know Him as I know Him, all else will seem as nothing. Some have been at the altar and seemed to get help.

THE AMERICAN BIBLE SOCIETY

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures the past year. Its work has been conducted in practically every country of the world, and more than 2,373 persons have been engaged during the year in this task. In the 107 years of its history this Society has circulated 151,258,360 volumes.

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

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

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

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

In the Far East there has been notable interest in the circulation of the Bible. The Secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3 x 4 x 1 inches, having 1,654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4,150 copies by the end of the year.

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

Issued by the American Bible Society,
Bible House, Astor Place, New York City.

"GOOD NEWS"

25,000 Subscriptions in sight!

Read Dr. Haynes' article.

on page 11.

SAN ANTONIO DISTRICT

For nine weeks we have been engaged in evangelistic efforts with the Austin and San Antonio second churches, closing last night with the Temple church. At Austin with the Second church we had a great revival with a goodly number of souls praying through, and a nice class into the church. It was estimated that we had more than fifteen hundred people the last night of the revival, and the church has been making progress since we left them. They have about one hundred people out for prayermeeting on Wednesday evenings, and have had an average of eighty-five in Sunday school.

From Austin we went to the Second Church, San Antonio, and had a real hard battle, but God gave us a good meeting with a good number praying through and a nice class came into the church. We secured for them Rev. A. M. Mason as pastor. He wrote me just one month from the time that he arrived that he had made ninety-two pastoral visits, and that they had purchased a lot, and at this time are building a new tabernacle church.

From San Antonio we went to Fort Worth, and gave Sister Bessie Williams three days. God gave us several souls while here. From Fort Worth we came to Temple and began with our dear Brother

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on page 11.

Joe M. Tyson, and we have had they say the largest crowds from the start that have ever attended a revival since we have had a church in the city. Last night being the closing service, I have never seen such a large crowd since I have been a preacher. The Chief of Police got on the ground early and had the cars parked back from the place of worship in order to make room for the people. God has given our people the hearts of the people of Temple. We had a goodly number blessed at the altar of prayer. Rev. Joe M. Tyson the pastor of the Temple church is as fine a young man as you will find any place, and loves his District Superintendent.

Rev. John Threadgill has just closed a revival with the Waco church, Rev. B. F. Neely at Lytton Springs; Rev. H. G. Land at Crews with Miss

Nellie Hill; Rev. N. E. Tyler at Indian Creek. Rev. H. G. Land is engaged in a revival at Reeds Lake. Rev. R. M. Hocker has just closed a great revival at Buckhorn, a goodly number praying through. Good reports come from Ballinger, and Pearl churches. At several places we have had a good increase in membership this year. From some parts of the District we get no reports.

This has been a year of real battle with us, but God has given us the victory. I have had two hundred souls blessed under my efforts, and have taken into the churches myself seventy-five members. And I feel that the Lord will help us on our budget as we go over the District for our final trip. God bless the HERALD. On with the battle.—E. W. Wells, District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Eighth Annual District Assembly of the Manitoba-Saskatchewan District was held at Mortlach, Saskatchewan, July 4-8. Our beloved General Superintendent Dr. H. F. Reynolds presided with his usual ability and sweet spirit. We can truly say that this has been the best Assembly ever held on the District and with all the hard problems to solve due to the financial state of the district a good spirit of love and harmony prevailed throughout the Assembly.

Dr. Reynolds also brought us some good messages every night during the Assembly with some of the most wonderful illustrations, which was truly a blessing to all. He also gave an account of his missionary trip around the world. He took us through all the needy mission fields and told of all the suffering the missionaries have to go through which stirred us all and put a new missionary spirit in us all. Then Miss Smith a returned missionary from China gave her experience as a missionary in that dark heathen country. Also telling how God had led her through places where nothing but divine help could have spared her life.

The reports of the pastors and evangelists showed good work done on the District during the year. Several reports telling of great revivals and souls getting saved. Praise God the days of revivals are not past. A good increase in membership and also three new churches have been organized. Rev. W. B. Tait was unanimously re-elected District Superintendent. He responded with a few words of appreciation of our confidence in him. Rev. H. D. Vogt was re-elected District Secretary, and Brother E. Meckling succeeded himself as District Treasurer. The delegates to the General Assembly are as follows: Ministerial, Rev. W. B. Tait, and Rev. A. C. Metcalf. Lay delegates, Brother E. Meckling and H. Tedford. Altogether this has been a most wonderful Assembly with such love and harmony. We believe every one has a large vision and a greater determination to make the coming year a greater year than the past and above all to put the salvation of souls first. We realize more than ever before the need of full salvation preached in the world today.—A. C. Olsen, reporter.

OUR NATIONAL CHURCH

Washington, D. C.

We approached July 1 this year with considerable fear and trembling. At that time we had heavy payments to make on the church, and this burden was a real test to our faith. We are glad to report that by the help that we received from outside sources we were able to "get by." Somehow the electricians could not get their part of the work done as soon as they expected, and the amounts due them were carried over, making it a little easier for us to get the money together. Our little congregation laid down about \$800.00 in cash on the first Sunday of July. The spirit of sacrifice that was shown made our hearts rejoice. We greatly appreciate the help that we received from the church at large. The Baltimore church gave us nearly \$200.00 in cash. Several other churches on the District have paid smaller amounts and made pledges to be paid during the year. One church in California has sent us a goodly sum, and small amounts have been received from different parts of the country. Our payments on the building this year will amount to over \$200.00 a month. We believe great things are in store for the Washington church. We greatly need to get our auditorium seated, thus enabling us to hold our revival and regular services in it. We request an interest in the prayers of the great HERALD family for this work in the capital of the nation.—L. B. Williams, pastor, 905 Monroe St. N. W.

Uncle Buddie's Good Samaritan Chats

To the Readers of the Good Samaritan Corner:

Since our last letter we have held the campmeeting at Santa Monica, Cal., at the Pacific Palisades. This is a beautiful camp ground laid out and operated by the Methodist church. They have bought some two thousand acres of land here overlooking the ocean. They are planning a camp ground here on the order of the one at Ocean Grove, N. J. Our campmeeting was a splendid meeting, a very fine attendance. The preaching was done by the Rev. Joseph H. Smith, Rev. Fred Ross and this writer. The music was in charge of Brother Joseph Reece who is a splendid song leader and a beautiful young man. This camp is held by the Southern California Holiness Association, with Brother R. L. Wall as their president, Brother M. A. Clark as secretary and Brother Bert Clark as their treasurer, and with a host of fine assistants. We had many preachers on the ground. Many of them led in prayer and took active part in the altar services. At the close of the camp the Robinson family packed their suit cases and got in their car and started north. Leaving Pasadena on a beautiful afternoon traveling north some fifty miles through a beautiful valley, reaching the beautiful coast range of mountains. After crossing these mountains we came down into the great San Joaquin Valley. This great valley is several hundred miles in length and is a hundred miles wide. The government bureau of information has given out the statement that if this valley was properly irrigated it would feed, clothe and educate thirty million people. So the reader will see the greatness and vastness of this wonderful valley. We spent two nights and a day at Richgrove Heights visiting our children. After our short stay with our grandbabies, we made another run of a hundred miles up this valley to the beautiful city of Fresno. Here we turned our course over the Blackstone trail for the Sierra mountains to visit the Mariposa grove of big trees, and to feast our eyes on them. I have read of these trees for many years and always desired to go to see them but have never had time until now. When a man beholds the big trees of California he is looking at some of the biggest and oldest trees that have ever grown. A great many of these large trees are named for our great statesmen, and generals and for the states. The largest tree in the Mariposa Grove is called "Grizzly Giant." Grizzly Giant is two hundred and twenty-four feet high, ninety-three around, thirty-one feet in diameter. Old Grizzly was so great that we had to alight from our car and remove our hats and stand in the warm sunshine bareheaded and have a good season of prayer. This to us was one of the most wonderful things that we had ever beheld. Doubtless old Grizzly was a large tree when Moses led the Israelites out of Egypt. We have before us a book of facts concerning the big trees and they give out these facts: That if old Grizzly was sawed into lumber and the planks were one inch thick it would box in the largest steamship that had ever been built and then have plenty of lumber left to build a shed to go over the top. So the reader can see from these figures that we sure enough stood in

the presence of a giant tree. From these beautiful woods we made our way over the mountains to the Yosemite Valley. It would be a waste of time for a man as dull and stupid as this writer to try to give the readers of the HERALD OF HOLINESS anything like a correct description of this valley. But we can say this much that the valley itself is eight miles long and one mile wide, with the beautiful Merced river running through this valley. The rock walls on either side of this valley range from about four thousand to seven thousand feet high. There are many beautiful falls, we visited some five or six. Some of them are as high as seventeen hundred and fifty feet. These are the highest falls in the known world. They are named in a very remarkable way. Such as the "Bridal Veil," "The Widow Tears," "The Ribbon," "The Yosemite," and the "Vernal Falls," "Illilouette Falls," and the "Nevada Falls." There is nothing so inspiring and awing as to stand in the presence of a waterfall nearly two thousand feet high. As you stand there and gaze up into the clouds and see a young river leap from the cliffs two thousand feet above your head will convince any man that God has been on the scene before he arrived. Any man that believes in God can visit the Yosemite and behold the handiwork of God in any direction that he might look. If I had ever had any doubts about there being a God and that He was able to do great things, my unbelief would have all been swept away as I look down into this world of wonders. The Yosemite Valley is the wonder land of the earth. It was God planned and God built. Man had nothing to do with getting up of the Yosemite Valley. We spent two days and nights with great delight and we were interested from the time we reached the valley until the time we left. There is nothing more interesting than to climb those magnificent walls in an automobile as you come up out of the Valley. At many places it seemed that if the automobile should turn to the right or to the left you would go over a perpendicular wall two or three thousand feet high. At some points it seemed that there is nothing beneath you but blue sky, and it is at these points that your hair stands up and every drop of your blood cries out with excitement until you feel like throwing your hat in the air and shouting to the top of your voice, "This is the wonderful works of God." It takes a half day's drive through the mountains to go into the valley and a full day to come out over those rugged mountains. It seems that God's great things and good things and His most wonderful things are hid away from the common masses of humanity. This wonderful land that is called the Yosemite was only discovered a few generations back, but it has been there for God to behold ever since creation. It will pay any man to come to California and take off a couple of days and make this trip. It will pay him financially, physically, mentally and spiritually to feast his eyes and his soul for just one time on the handiworks of God. A thousand blessings on the Samaritan readers.—UNCLE BUDDIE.

ARKANSAS DISTRICT

Since we last wrote to the *HERALD*, the Lord has been with us to give victory, in many ways, and we have been very busy all the time. There have been some changes on the district with our pastors. Rev. F. H. Bugh at N. Little Rock resigned to accept the church at Hutchinson, Kas. We regret very much the loss of Brother Bugh from the district. Rev. Chas. Robison of Bentonville has accepted the N. Little Rock church and Rev. I. D. Farmer of Sallisaw, Okla., has accepted the Bentonville church. Rev. J. W. Irwin has resigned at Van Buren to enter the evangelist work and the church called Rev. J. W. Vanarsdale to pastor the church. Good reports come from almost all the pastors over the district, most of them are in a revival meeting or planning one soon. We are doing our best to help our pastors, especially the weak churches to get established and build a parsonage where they have none. May God bless our pastors, there are some of them that are staying with the flock, and giving their lives for the great work of God. Dr. Chapman with Prof. and Mrs. B. D. Sutton as singers held a very great revival at Jonesboro. Dr. Chapman did some great preaching and made many friends to our work. We appreciate this man of God who does not only preach the word in its purity, but lives it out in his every day life. Prof. and Mrs. Sutton blessed all who heard them with their great singing, and the people are looking forward to the time when they shall return.

We are at this writing with Brother Moore at Atkins in a meeting. God is blessing and we are expecting a good meeting.—G. H. Harmon, District Superintendent.

ECHOES FROM THE SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The seventeenth annual assembly of the Southern California District convened this year in the First Church at Pasadena, and as the report of this great assembly in a recent issue of the *HERALD* was so brief and incomplete, we felt as pastor we would like for our people across the country to get the echoes from this great gathering of spirit-filled men and women. Every report from district superintendent to Sunday school superintendent showed substantial increase on all lines, and gave signs of optimism, vision, enthusiasm and the key-note for the future of our work on the district seemed to be evangelism. The report of the district superintendent Rev. J. E. Bates showed that he had traveled 22,000 miles, sometimes reaching home as late as two o'clock in the morning. Brother Bates has served this district for the past three years and the increase of membership in the assembly shows the progress under his supervision. Three years ago the assembly roll showed a membership of 164. This year it stands at 250. When the time came for the election of district superintendent the people showed their love and confidence in Brother Bates by giving him 198 votes on the informal ballot which by motion was immediately made unanimous. The Assembly gave a vote of thanks and appreciation to Brother Bates for his ardent labors during the past year, and his wife, Sister Bates, who has stood so nobly by him on the district, was most heartily included in the appreciations voted him by the assembly. One of the interesting items before the assembly was the memorials to the General Assembly which had been submitted to a committee with Rev. E. A. Girvin as chairman. Space will not permit publishing these memorials but they are on lines of vital interest to the future of our denomination and were enthusiastically supported by the assembly.

Mrs. Paul Bresee, who has so faithfully and efficiently served the district for years as secretary was unanimously elected without opposition to succeed herself, and a beautiful bouquet of flowers was presented to her on the behalf of the assembly as a token of appreciation of her efficient labors.

Mrs. C. E. Jones without opposition was unanimously elected to succeed herself as district treasurer.

Among the persons from a distance in attendance were Rev. C. E. Roberts of Dallas, Texas, Rev. E. G. Roberts of Phoenix, Ariz., Rev. C. A. Gibson, R. C. Gray, Albert J. Shockey of the Northern California District, Rev. Peter Keihn returned missionary from China, and Rev. J. B. McBride got in from the field for the closing of the assembly.

On Sunday afternoon six young men were ordained and one sister consecrated as deaconess. A most interesting missionary program was rendered Sunday afternoon with a number of returned missionaries on the platform. Rev. Peter Keihn a returned missionary from China being the principal speaker of the hour. Dr. J. W. Goodwin greatly endeared himself to the assembly by his wise counsel and unbiased decisions. A number of warm discussions during the sessions made it easy in the warm June

weather to keep awake and alert to business, yet a beautiful spirit of brotherly love and harmony was manifest and the assembly came to a close on Sunday night with a packed house and many turned away for lack of seating room. Dr. C. H. Babcock preached the closing message. Thus one of the

greatest assemblies ever held in our movement went down on record with the closing benediction on Sunday evening, and once more these people who have loved and labored together were heard on every side saying goodbye and God bless you till we meet again.—U. E. Harding, pastor.

GOOD NEWS

B. F. Haynes, D.D.

WE haven't words to express the joy it gave our heart to read the announcement in a recent issue of the *HERALD OF HOLINESS* that the subscription list had reached 17,000. All praise to those elect pastors and evangelists, whose untiring efforts have brought about this glorious result. Now, suppose all our pastors and evangelists had been as diligent and faithful as these have, would we not have reached the 25,000 by now? We are very sure that we would have reached this goal. This being true, all that we need to reach this goal by General Assembly is for all of our pastors and evangelists to take a hand in this most needed and laudable endeavor.

To be able to report 25,000 bona fide subscribers to the coming General Assembly would be a truly remarkable feat. It would be extraordinary from every point of view. But why should we not do this extraordinary thing? We have an extraordinary history as a church. Our origin, our mission, our message, our destiny, are all extraordinary, and if we are loyal and faithful our achievements will also be extraordinary. The common-place at our hands will never be acceptable to God, because it would be out of harmony with every tradition of our church. God has not only given us the extraordinary things mentioned above, but he has also put at our disposal the extraordinary resources of heaven itself, and has challenged us with the fathomless promise, "According to your faith, so be it unto you." We have been humiliated and pained at our tardiness in reaching the 17,000. If we fail to reach the 25,000 by General Assembly, the disappointment will be enough to crush a heart of adamant. I fail to see how any Nazarene pastor or evangelist can offer a prayer to God who has not already made a strenuous effort for a large list of subscribers for the *HERALD OF HOLINESS*, or has not formed the definite purpose to do so, and is determined to speedily execute the purpose. I make bold to affirm that a failure to do this is nothing short of a positive sin.

These are plain words, and we fear they will fit some of our pastors and evangelists, for what I have said is literally true. For superabounding and definite proof of my assertion, I have only to point to the almost limitless power and influence of the church press to any denomination in its work of soul-winning and upbuilding of the saints in their most holy faith. In the case before us I can add the peculiar need of our Publishing House of the stimulus and impetus which a 25,000 subscription list would furnish. The moral effect and financial benefits of such an

achievement would be almost boundless. The inspirational results on the entire church would be wonderful. It would justify the hope that our preachers had at last awakened to the clamant and imperious demands of our Publishing Interests upon their loyalty and support, and that they would go further in their zeal and loyalty and join heartily in a great campaign to enlist and unite all our pastors and evangelists in a mighty, continuous and energetic movement, not only to keep the paper up to this level of circulation, but also to empty the shelves of the Publishing House of books, booklets, and tracts, by selling them as fast as the House can produce them. This point reached in the loyalty of our preachers to the Publishing House and this alone will forever settle the Publishing House problem. It will at once make the House self-supporting. For every preacher thus to become an active, faithful, ceaseless distributor of the product of the House, would be worth more than any \$100,000 laid down in lump sum in the cash drawer of the Publishing House. The \$100,000 could be used up while we were going in debt another \$100,000. The active, conscientious, ceaseless support of the preachers in the distribution of the output of the House would be the best capitalization the House could have.

Now, let every pastor and evangelist take this matter to heart, and enter into this campaign with an enthusiasm and a zest which the cause merits. Under that "Get Acquainted" offer of five months for fifty cents, there should easily be sent in 10,000 new subscribers in the next 90 days. If all preachers and evangelists will get interested and get busy and keep at it they can astonish themselves at the marvelous results of the campaign. Please, dear brethren, rise up to the demands of the occasion and personally do the extraordinary thing to a degree that you have never reached before, and God will bless you while you are blessing others.

Among the Churches

CORDOVA, ALA.

—Surely the Lord has been with us in great power since the Assembly. We praise the Lord for giving back to us our former pastor, Rev. C. C. Butler and good wife, also the assistant pastor, Rev. G. W. Frank, who is a great Bible teacher. We have just closed a wonderful revival, in fact the greatest Cordova Church of the Nazarene has ever had. Rev. W. E. Ellis was the evangelist and one of the best. The people here surely learned to love him. Services were owned and blessed of God from start to closing, some fifty or more sought God in His saving and sanctifying power. Twenty-three united with the church and the meeting closed July 7 with great victory. Finances came easy. The Sunday school came up from 30 to 120. Surely Sunday July 22 was the greatest day of the church here. It was a Pentecostal day from early till late. After having a praise service the Holy Ghost took charge of the service and the preacher of the hour only got to give his text and the power and presence of God fell on the people and they made their way to the altar and found God. The evening grove meeting lasted until near 7:30. There were thirty-one making their way from the grove to church praising God. Finding the church packed we went into a great praise service and there were about 100 praising God for the day and we feel the revival is still on and victory is ours for which we give God the praise and glory.—Secretary.

OAK GROVE, TEXAS.

—Oak Grove is just a rural school, in Eastland County, Texas. The prevailing faith is Missionary Baptists. My meeting opened June the 29th with evangelist H. C. Cagle in the lead and Rev. I. L. Campbell and wife, now pastors of the Church of

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on page 11.

the Nazarene at Cisco, Texas, in charge of the song service. Brother Cagle is a strong fearless preacher, hurling the truth in the face of the enemy. Sister Cagle could not be with us as the Lord called her to other fields of labor. Brother and Sister Campbell blessed our hearts with the sweet songs of Zion. Sister Campbell preached the last day of the meeting to the delight of all present. The saints at Cisco and Okra, Texas, came down and added much to the singing and with shining faces told how God saved and sanctified them and we sat together in heavenly places in Christ Jesus. We had seven conversions and two reclaimed. Collections were \$132.04 and more to follow when cotton picking opens up.—Rev. Mrs. H. H. Warner.

QUANAH, TEXAS.

—Our annual revival meeting here has come and gone. While the results were not what we thought we should have seen, yet there were quite a few found God in pardon or purity. Rev. Allie Irick,

Three Notable Events

General Assembly
Church of the Nazarene
Sept. 20 to Oct. 2, 1923

Pre-Assembly Tent Meeting
September 7 to 18, 1923

National
Young Peoples Convention
September 18, 1923

ALL AT

Kansas City, Missouri

SUNDAY SCHOOL LESSON REFERENCES

August 5. MARY MAGDALENE.

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

GOLDEN TEXT: Our soul waiteth for the Lord:
He is our help and our shield. Psalm 33:20.
Devotional Reading: Psalm 40:1-8.

August 12. MARTHA AND MARY.

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

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

Devotional Reading: Psalm 116:1-8.

August 19. STEPHEN THE MARTYR.

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

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

Devotional Reading: Rom. 8:31-39.

August 26. BARNABAS THE GREAT HEARTED.

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

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

Devotional Reading: Psalm 96:1-10.

our District Superintendent and his wife had charge of the campaign. Their preaching is of the old time type and without compromise they let the old gospel plow down to the last notch. Their altar work was as deep and thorough as their preaching. The last night of the meeting the people expressed their appreciation of their work, by a rising vote of request for them to return again next year for another revival. This revival did more for our work in this place than any ever held here before. In a general way there is a better feeling and also some increase in attendance at Sunday school and church service. Last Sunday was a good day with three services, and two men in the altar seeking at the close of the morning service.—Will H. Lynn, pastor.

JOHNSON, KAS.

—We were glad to report victory at Bethel Church. Our pastor Rev. Mack Anderson and wife with Brother Chester Morgan as evangelists held a three weeks' meeting closing July 15, which was one of the best meetings Bethel church has had for years. The Lord poured out His Spirit upon us in a mighty way. The Christians got under the burden and had two nights of prayer. Sister Anderson did some excellent singing which touched our hearts. There were about forty-five victories. Five united with the church and others are coming in later. Brothers Anderson and Morgan are good safe and sound preachers. We are encouraged and feel like pressing on to greater victory.—Will W. Aller, reporter.

SAN ANTONIO, TEXAS.

—The second church of San Antonio is a newly organized church with fourteen charter members. We now have eighteen members. Our District Superintendent Brother Wells was with us in a meeting with Brother Joe Tyson and wife as song evangelists, which proved a great blessing to our church. Brother A. M. Mason from Brooksmith was called to pastor the flock until next Assembly. He is on the ground and on the job. He knows how to pray and trust God. Since his arrival the church has purchased a beautiful lot, also a building which was wrecked and have enough material to erect a tabernacle. Will start on same immediately. The Lord is blessing our efforts, we have prayermeeting nearly every night in the week in different parts of the city. San Antonio is a city of over two hundred thousand souls. We are trusting the Lord to help us reach a few of these by our next Assembly. The field is already white to harvest and the laborers are few.—Miss Haye, reporter.

INDIANAPOLIS, IND., WEST SIDE CHURCH.

—We are surely glad to report victory for West Side. This Assembly year has been one of success and victory. We are now in our third revival effort of the year. At the beginning of the year our new pastor whom we have recalled for another year, held our first meeting, then in the winter we had a good meeting with Miss Edna Banning and we are now in a battle in the large brown tent of the Indianapolis Nazarene Tent Association, with Edna Wells Hoke as evangelist and we are glad to say she is preaching the old-fashioned gospel with no

uncertain sound and hewing to the line with every message. Our meeting continues one more week. We are looking forward to a week of great victory over the enemy and looking for many souls to plunge into the fountain.—Amos C. Griffin, reporter.

GORDONSVILLE, TENN., CARTHAGE CHURCH.

—Sunday, July 22, was a great day for the Nazarenes at Carthage. Our meeting closed with a wave of victory. Rev. S. W. Strickland of Trevecca College was the evangelist. Brother Strickland is a great preacher of the old time gospel. The people seemed to get a vision as they never had before. The meeting had just started good when we had to close on account of other dates. There were about twenty-five seekers and fifteen prayed through to definite victory. We took two into the church and there are more to follow. We took fifteen subscriptions to the HERALD of HOLINESS. We are now in a meeting at Gordonsville with our District Superintendent. God is wonderfully blessing us. Pray for us.—G. C. Herron, pastor.

MEXICO, MO.

—It has been some time since we reported but we have not been idle by any means. I have been visiting the people in their homes praying and reading the word of God, taking copies of our church paper and giving them out in the homes. The work is still moving along nicely. Only a few faithful ones who are standing by the work but we are not discouraged and we mean by the grace of God to keep plodding and trust in God, who is abundantly able to see us through, praise His name forever. I feel like saying a few words in regard to Brother Balsmeier and wife. We are glad to have them with us as they did good work here and preached the gospel with no uncertain sound. Brother Balsmeier is a fearless preacher and preaches in a loving and winning way to draw souls to Christ.—C. C. Sellards and wife, pastors.

CANUTE, OKLA.

—Our little church of fifty-nine members is moving on nicely at this place under the faithful lead-

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ership of our good pastor Rev. Johnie Gales. The spiritual tide of the church was never better, the Lord has been especially blessing lately and souls are praying through and getting saved, reclaimed and sanctified in our regular services. We feel like pressing on and possessing other lands and feel that God will enlarge our borders. Brother Gales has served the church for three years and we are looking forward to the fourth year with him. He is loved by all both young and old and has the confidence and respect of those on the outside. We think we have the best pastor there is. We want you to pray for us during our revival which begins the third Sunday in August with Rev. P. R. Jarrell as evangelist.—Verna Adkins and Minnie Mannim, reporters.

GOLDENDALE, WASH.

—We are up here in the battle for souls and in the interest of building up of the Kingdom for our Master. This is a very needy field as this is the only holiness work for miles around. We find

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Acting President.

hungry souls here want a gospel of full salvation. Goldendale lies about 130 miles northeast of Portland, Ore., and in the heart of a great wheat belt. We have only a handful of people in the church, but a more loyal and consecrated and self-sacrificing people cannot be found in our work. Last Sunday being our first Sunday service the Sunday school in attendance very near doubled, so we have great cause to rejoice in God for that. If ever in the world we needed old-fashioned Holy Ghost revival it is these days of pleasure seeking, time serving worldliness on every side. My prayer to God is that the Church of the Nazarene will keep red hot and on fire for God, and keep ever before our vision a lost and dying world. We earnestly desire the prayers of all God's dear children for your humble servant in the work here.—A. McNaughton, pastor.

ALBA, TEXAS.

—Revival meeting closed July 22 with eighty-eight souls either saved or sanctified. We received a class of twenty-seven into the Church of the Nazarene. This meeting was conducted by Rev. Bluford Hudson and band. The whole town was stirred, a good offering for the evangelist, a love offering for the pastor, and \$50.00 for the orphans home was taken. To God be all the glory.—G. R. Dosier, pastor.

LANSDALE, PA.

—Sunday, July 22nd, was a blessed day here. Rev. Ira W. Bechtel of Pottstown, Pa., and Rev. Harry Thompson of Norristown, Pa., were with us in the morning and God made them a blessing. In the evening the pastor preached on the Holy Ghost and He had charge. The altar service was fruitful with great conviction and four souls praying through in the old-time-way. We have been having open air meetings in nearby towns on Saturday nights during the summer which continue with good interest. In this way we get the gospel to hundreds of people that otherwise we could not. We sing, preach and give out safe, sane, and scriptural tracts. We are trying to "sow beside all waters." We have engaged E. Arthur Lewis for our fall revival, November 7-25. Will the HERALD of HOLINESS family please pray for us? We want to keep scriptural, spiritual and be used of God. About all of our folk read the HERALD and *The Other Sheep* which is a great factor in Nazarene church life.—W. D. Shelor, pastor.

GRAND RAPIDS, MICH.

—We are moving ahead in the church here by the good blessing of God. We have been blessed in the ministry of three men of God this year. Rev. C. W. Butler gave us one of the most acceptable short meetings this church ever had and besides the number saved and sanctified the new church proposition was landed in this meeting. Then Rev. J. J. Hunt of Penn., a specialist on holiness and the second coming of Jesus gave us a blessed meeting in March. And now we have just closed our annual tent meeting having M. E. Borders and Miss McLemore as workers and what a rich time God gave us. We did not count the seekers but there was not a single barren altar that we remember and there are frequently a number at the altar. God did help Brother Borders in his ministry and we saw some real results. The church voted the pastor a gift of \$100 on his auto and also a raise in his salary. The Lord keeps continually adding to our number those that are saved. The church treats the pastor and wife royally and the end is not yet, praise the Lord.—J. E. Miller, pastor.

SAN BERNARDINO, CAL.

—Our church here is three years old. We started with a very few. However they were a plucky set, and with their great vision of what God could do in the city, have laid broad plans. This has been made possible by pastors who had a like vision, and the District Board of Home Missions giving us much appreciated help. When the writer came as pastor for this year, he found them with a beautiful lot in the middle of the city, and plans all drawn for a modern new building, with some nice room for Sunday school. This we hope to be using before many weeks. The spiritual condition is good. Our services are soul treats, we are getting a hold on others and the future looks bright.—E. E. Hale, pastor.

DECATUR, ILL.

—A Nazarene church of sixteen members was organized in Sullivan, Ill., by the writer, Sunday, July 22. The First Church of Decatur bought a new tent a few weeks ago and pitched it in Sullivan the county seat of Moultrie County a city of about five thousand people. Rev. R. L. Morgan was the evangelist and Miss Grace Lampton and Miss Frieda Mauritz were the singers both members of my church. This was a hard fought battle from the beginning. Brother Morgan's life was threatened and he was asked to leave town. Money came hard, the interdenominational mission who promised to stand by us went against us but Brother Morgan was the true

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stuff. Backed by our District Superintendent, the singers, and the First Church of Decatur, we were able to land a new church organization, build a new tabernacle, dedicate it free from debt. Many of our enemies turned our way and before the meeting closed the voice of the town was for us. It takes Brother Morgan to dig out the hard places. To hear him preach and the two girls sing it elevates you into an airship 3000 feet high. This is one of our home missionary meetings put on by our District Superintendent Brother Chalfant under the auspices of the First Church of Decatur. We start another home missionary meeting in Assumption, Ill., Wednesday evening with Brother Morgan and the girls as singers. We are expecting a great church at Assumption. Pray for these meetings.—L. G. Milby.

DYERSBURG, TENN.

—Thank the Lord for victory just now. Sunday, July 22, was a good day. As we fill our appointments at every point interest increases, crowds are larger and at every appointment many anxious to hear His word. I find many hungry hearts everywhere I go. The dear Lord is wonderfully blessing me this year in the ministry of His word. More

open doors than I can fill, I find Him more precious every day and I have learned that there is only one honorable discharge for a soldier of the cross and that is death. I covet the prayers of all God's people. Yours in the fight.—J. L. Sanders.

FRESNO, CAL.

—Seekers and finders at the altar since the annual Assembly, both in the Sunday services and regular prayermeeting. Sunday, July 15, we received a class of seven very fine people into the church membership. Sunday evening of July 22, nine came hurrying to the altar after preaching from Rev. 6:17. All but one came through shouting happily. Of late several young men have been saved and sanctified who are taking their stand for God and holiness. In spite of the hot weather we are having revivals in our regular services. The F. B. Smith evangelistic band will be with us from September 23 to October 14. We look for a great meeting.—S. M. Lehman, pastor.

REQUESTS FOR PRAYER

"Will the dear HERALD readers please pray earnestly for the healing of my body?"—A reader.

A sister from Oklahoma requests prayer that her boys may be saved and that she may have grace to go through the trials of life.

A brother from Mississippi asks the prayers of HERALD readers that his wife may be healed.

"We are expecting a revival here at Larned, Kas., September 1st and ask the earnest prayers of God's people that it may be a soul saving and successful revival.—Mrs. Mary Blackburn."

THE LIST IS GROWING

WE were certain that our District Superintendents, evangelists and pastors would respond to Brother Hooker's challenge but we have been delightfully surprised at the enthusiasm manifested in connection with our campaign to increase the subscription list of the HERALD OF HOLINESS to 25,000 by the General Assembly.

Our preachers seem to realize that no selfish motive is prompting this campaign, but that beneath it all is an earnest desire: (1) to get the glad tiding of full salvation within the reach of hundreds whose hearts are hungry, (2) to acquaint the world with what is being done by an organization that was started and is being maintained primarily for the purpose of conserving and propagating scriptural holiness.

Notice how the list is growing week by week. We feel confident that every one who is at all able, through favorable circumstances, to secure the 100 subscriptions, will join the ranks until the fifty pledges will be received.

We appreciate the fact that many of our loyal preachers do not come in contact with a sufficient number of people to warrant pledging themselves for 100 subscriptions, but we want to emphasize the fact that no man can bury his talent and be found blameless. Let every one do his best. If you can't send more than one subscription, by all means send in that one.

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

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

H. H. Hooker.

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

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

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Gleanings From the Field

ABERNATHY, TEXAS.

We have just closed some hard fought battles in Shackelford County and closed with victory. Our next meeting will be at Tokio, Texas. We have some open dates for the latter part of summer and fall. We could give some to any one that needs help. We are thinking of taking pastoral work for another year. God bless the best paper in the world the HERALD of HOLINESS.—The happy doctor, Rev. Dr. W. T. Givens and wife.

PETERSBURG, IND.

We just closed a successful campmeeting for some of the finest people on earth, the Wesley Holiness Mission of Petersburg, Ind. You could get enough heavenly dynamite to make the Devil's kingdom shake for miles just by looking into their faces. We do not know how many seekers there were during the meeting, but there were sixteen the last two nights, and there were several old-fashioned happy finders. Many were under conviction but would not yield. Berle Sparks of Seymour, Ind., was our co-worker. He certainly knows how to lead the singing. God certainly did bless him while singing the specials. No church will regret engaging him. Remember us in your prayers. Saved, sanctified and kept.—Charles Dye, evangelist.

SLICK, OKLA.

Have just closed my second meeting since June the first. The first one in the oil field near Slick, Okla., and God truly blessed and gave us a great meeting. Men and women quit their tobacco and snuff and came through the old time way. There were 30 saved, reclaimed or sanctified and 4 came into the church at Slick, Okla. Our next meeting was out in a rural district where we had more false teaching to put up with than any place I have ever been

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in. In spite of it all we had a fine meeting where bootleggers came to the altar and prayed through in the old fashioned way, praise the Lord. Young girls and women laid their gold and fine jewelry off and declared they were going through with God. I am now in a meeting in the oil fields again. Pray for us. To God be all the glory. Rev. H. N. Baker was my co-laborer. There were thirty-three saved or sanctified. Well glory to God.—A. L. Conner.

WINTHROP, ARK.

Just home from seven miles south of Haworth, Okla., where the dear Lord gave us a good meeting. Several prayed through to victory in pardon and purity. God did wonderfully bless in almost every service. We lectured to men only the last Sunday of the meeting. We had a good crowd of men out. Rev. G. M. Akin came in at the last of the meeting and helped in preaching and prayer and he is surely a fine altar worker. The dear Lord bless him good. That is surely a needy field. The young people are doing their best. They gave us some trouble but God helped us to handle the situation. It takes much prayer and wisdom but our God is able to make all grace abound.—J. A. Broomfield, evangelist.

CLAXTON, KY.

I have read the HERALD of HOLINESS for some time which has been real food to my soul. I now realize that God saves and sanctifies my soul. I have been trying to preach the gospel of Christ for about eighteen or nineteen months. I was identified with a holiness body in Herrin, Ill., but now am in the State of Kentucky and have been for some time. This is a very dark place. Very few believe in a snow white blood washed conversion. I have been in a great battle for the Lord. I hold services in school houses, under shade trees and in the homes of the people. I was planning on holding some revivals but I have taken the measles and I want to ask all the saints of God to pray for me. I believe my God will and can help me, I have always found Him kind and true. But I feel like I want the prayers of those I love that I may be stronger both spiritually and physically and temporally.—Ramey McGowan.

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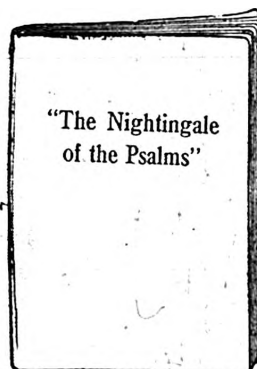
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"I have read with pleasure and many tears this delightful sermon on the Twenty-third Psalm, and expect to help put it out among the people and thus extend its benefits to other hungry souls."

Evangelist I. M. Ellis says.
"It is the greatest thing on

the Twenty-third Psalm I have ever read."

Dr. H. C. Morrison says,
"It is a charming booklet, a fine piece of literature and an able discussion of this great Psalm. It is deep and clear thinking, beautifully expressed. It is a spiritual tonic and an intellectual quickening."

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NOTES AND PERSONALS

Evangelists Jarrette and Dell Aycock have August 20-30 open which they can give to some camp or church between the camp at North East, Md., and that at Burr Oak, Kas. Address them at Bethany, Okla.

We are glad to note the announcement of the dedication of a new church building at San Francisco on August 5th, representing an investment of \$40,000. Particulars will be published in the HERALD later. Rev. Donnell J. Smith is the wide awake and aggressive pastor, and has done good work at First Church, San Francisco.

Brother R. B. Howard of Modoc, Ind., enroute to the Pacific coast stopped over in Kansas City to attend services at First Church and to visit headquarters.

Rev. E. L. Looman of Cleveland, Okla., who has been in pastoral work in Oklahoma for the past twelve years announces that he will enter the evangelistic field after the Assembly of the Western Oklahoma District in October.

Evangelist W. R. Cain made a pleasant visit at the Publishing House one day last week. He was on his way to the campmeeting at Penick, Texas.

Rev. and Mrs. T. E. Beebe of Long Beach, Cal., announce the marriage of their daughter Carol to Mr. Gilbert R. Berg on July 20th.

ANNOUNCEMENTS

NOTICE—Indiana District pastors and secretaries—Please send in your statistical reports immediately after your annual meeting. Estimate your last few weeks finances and let the blanks come in, please. If you haven't received blanks, notify me at once.—M. F. Grose, District Secretary, Newcastle, Ind.

NOTICE—Licensed preachers and deaconesses of Missouri District—The Examining Board will meet at the seat of the Assembly at Webb City, Tuesday, August 28th, at 9 a. m., for the purpose of giving examinations. All parties wishing to take examinations will please be present at that time.—L. W. Dodson, Chairman Examining Board.

NOTICE—Indiana District—Preparations are being made for a glorious Assembly at Indianapolis First Church. This is Dr. Reynolds' first Assembly with our District and he will come with many rich things in store for us. Rev. I. G. Martin has been secured for the evening services which will start on Sunday, August 19th. Let all our pastors and evangelists plan to be on hand for the great opening service Monday evening, August 20th, and stay until after closing service on Sunday. Do your best, brethren, to come with your apportionments paid in full. Visiting ministers and wives will receive free entertainment. Let us pray that a mighty tide of salvation will sweep in on us.—J. W. Short, District Superintendent.

NOTICE—San Antonio District—Let the pastors and the local churches, take notice that it is only about three months until our District Assembly, and according to the report sent me from the District Treasurer, our District has only raised a small part of the budget for this year. We cannot afford to fall down with our budgets. Your District Superintendent is now planning his final trip over the District, having the official meeting with each church. Let the pastors and the official boards have some arrangements made to take care of the budgets on our arrival if not before. Please, pastors, let's come up to the District Assembly with our budgets paid in full, and look to the Lord for the greatest Assembly in the history of the District. It can be done. He can who thinks he can. Come on, all together at one time and it will be done.—E. W. Wells, Superintendent.

RECOMMENDATION—I have known Rev. Kelly Spell for over twenty years. He labored with me when he first entered the ministry for a time, and stayed in the home of Mrs. McBride and me for awhile. It is true that he has developed into a mighty preacher of the Word, and his life backs up his preaching and profession. Nothing would give me a greater joy than to know that Brother Spell is being kept busy in the field. I have not met him for years, but have kept in touch with his work as a minister. Nazarene pastors desiring a first class holiness preacher will make no mistake in calling him. Address him at Bethany, Okla. This is written entirely without his knowledge.—J. B. McBride.

ATTENTION—Evangelists, elders and licensed ministers of the Iowa District that have no pastoral charges on the District, coming to the District Assembly send your name to J. A. Beals, P. O. Box 646, Sioux City, Iowa, so arrangement can be made for your entertainment. Do this at once.—Joseph A. Beals, Secretary.

NOTICE—I have secured the services of Rev. Bud Robinson for state of Wisconsin. Any one wanting him for one night conventions in October in Wisconsin, please address, Rev. E. O. Chalfant, Danville, Ill.

"GOOD NEWS"

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Read Dr. Haynes' article

on page 11.

CAMPMEETING CALENDAR

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

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

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

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

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

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

August 10 to 19. Martin, Tenn. The annual campmeeting of the West Tennessee and Kentucky Holiness Association will be held at Uba Springs (Hotlers Campground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Workers: Rev. W. E. 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. Plinaire, Secretary.

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

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

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

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

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

August 17-26. 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. Bonnte, 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 Lawson Brown of Bethany, Okla., 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 23 to September 2. Ozark, Ark. Campmeeting. Workers: Rev. V. W. and Margaret Littrell, evangelists. Plenty of shade and good water. Let all feel welcome to come. For information write C. A. Dawson, Ozark, Ark.

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

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

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

August 24 to September 2. Prescott, Ark. Main Springs campmeeting. Workers: Rev. Lee Hamric, evangelist, with Rev. 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.

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Indiana (Indianapolis, Ind.) August 21-26
Chicago Can. (Olivet, Ill.) August 28-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.

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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
Hawlin 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

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WASH.-PHILA.—Rev. J. N. Nielson, North East, Mass.
UTAH—C. F. Ellis, Montrose, Colo.
WESTERN OKLAHOMA—C. E. Jernigan, Bethany, Okla.

TELEGRAMS

HERALD OF HOLINESS: Huntington, W. Va.
Tent meeting with the Chatfields closed tonight. Great crowds every night, from six hundred to a thousand. Ninety-two seekers, 63 prayed through. Sixty subscriptions to the HERALD OF HOLINESS. Will receive about 25 new members. Finances came easy. Twenty seekers the last night.
CLYDE E. GREEN, Pastor.

HERALD OF HOLINESS: Berkeley, Cal.
Just closed fine convention Oakland church. Forty speakers closing day. Great glory on large crowds. Bud Robinson party special workers never better. Thirty subscriptions to HERALD. Number of churches represented. Oakland church wonderfully encouraged in great evangelistic program. U. E. Harding doing nicely after another operation on both eyes.
RALPH C. GRAY, Pastor.

HERALD OF HOLINESS: Buffalo, Kas.
The Devil has been defeated, prejudice broken down. Neat bungalow church in heart of town all complete. Mortgage burned yesterday with the blessing of the Lord on faithful pastor B. F. Lehman and his people. Church soon closes one of the best years in its history. Pray for us.
GERTRUDE L. JEFFERSON.

HERALD OF HOLINESS: Pasadena, Cal.
Lamanda Park Church of the Nazarene. We are starting a tent meeting August 5th with Brother O. B. Ong as evangelist. We covet the prayers of the HERALD readers that God may move in mighty convicting power.
S. D. COOK, Pastor.

HERALD OF HOLINESS: Coffeyville, Kas.
C. J. Garrett coming to hold revival here August 9 to September 2. Our faith is good for a great meeting. Pray for us.
MRS. MARY A. LEVAN, Church Reporter.

HERALD OF HOLINESS: Jasper, Ala.
Beulah Heights campmeeting at Millport closed with blaze of glory. Sixty prayed through. Greatest campmeeting ever held here. Community stirred. Bible reading J. E. Gaar great. Any pastor wanting real evangelist call Brother Gaar, man who prays until revival comes. Lord, send more evangelists like Brother Gaar.
W. R. PLATT, Pastor.

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