

HERALD of HOLINESS

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

VOL. 12. No. 10. WHOLE No. 582

KANSAS CITY, MO., JUNE 6, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE
Subscription Price—\$1.50 a year in advance.
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Published weekly at the Nazarene Publishing House
2109 Troost Ave., Kansas City, Mo.
Entered as second-class matter at the post-office
at Kansas City, Mo. Acceptance for mailing at
special rate of postage provided for in Sec. 1103,
Act of Oct. 3, 1917, authorized July 19, 1918.

EDITORIAL

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

The Glory of the Plodder

SOME would invert the order followed by the Prophet in his description of the excellencies and practical capabilities of sanctified Christians. He announces that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40: 31). But some would have us walk, then run, and, finally, fly; and they would have flying to be the normal and highest order of activity to which the sanctified may devote themselves. But I am confident that the Prophet's *order* as well as his words, is inspired and that "ability to plod" is the best practical evidence of heart holiness.

In the freshness of the initial joy of regeneration or entire sanctification, the soul is conscious of little save its own joy; it glories in this joy and pays respect to its own ecstasy: "It 'Mounts up with wings as eagles,' it lives in the realm of burdenless enjoyment. But after a time it appears that there are errands to run for the Master, and the task is to "Get down to the earth." This is indeed a perilous crisis in the Christian's experience and many fall in their attempt to descend to the level of practical life and service. But if the descent is made in safety, the "Fleet-footed" saint finds breath to run the lighter errands of the Master without weariness or pain. But as he continues on his course as a fleet footed messenger, he discovers that men have crushing burdens which it might be possible for him to share. But if he loads up with burdens, his pace is slackened from running to a walking—sometimes to a slow plodding walk. Of course he could refuse the burdens, or he could cast them off even after taking them upon his shoulders, but he will prove his spiritual worth better by his willingness and ability to "Walk and not faint" than by any other accomplishment of which he may be able to boast.

Some Christians must fly or die. They will run—one direction or the other. Speed is their music. But experience has taught us that we owe more to the draft horse than we do to the racer, and more to the Christian that "We can count on" than to the one of brilliance and "high tension" who stops when the load is heavy.

I have known a man who was so full of religious zeal when I first met him that it was a great temptation to "seek

his experience." But later I found that he was given to periods of depression which were almost as extreme as his times of ecstasy. Finally I found that there were some doubts as to his sincerity. And at last he broke down entirely, lost his grace, lost his moral purity, and went out a spiritual and social vagabond. He had the chance once to have fairly redeemed his neighborhood, but he could not walk. He could fly, at times he could run for a while, but he was a failure as a plodder.

But I am now in a community where lives a man who was a charter member of the Church of the Nazarene here. Later on the work failed, the members died, moved away, or became discouraged; but this man plodded on. He placed his membership in a Nazarene church forty miles away, worshipped with a neighboring holiness body, and announced in his unassuming way that God would help his people to build a Nazarene church in the town *yet*. Eleven years passed, but the old plodder did not faint. And at last his prayers came true, and last night I preached to an attentive audience in as neat a little Nazarene church as one would care to see. The work of salvation is going forward, the church is gaining in strength and God is leading on.

One of the most successful missionaries to a foreign land labored four years before he had his first conversion among the heathen. Carey in India counted his greatest qualification for Christian work in that difficult field his ability and willingness to *plod*. The old fable concerning the "tortoise and the hare" is as applicable to the Christian's course as to any other phase of life. The race is not so much to the swift as it is to the patient contender for the faith of the saints and to the bearer of heavy loads who does not faint just because he has to walk.

The success of the kingdom of God among men does not absolutely require eloquent preachers, brilliant writers or world famous singers, though these may be of service as *incidentals*; but it does depend upon every day Christians who walk right on by faith when they can no longer see, and who believe when they cannot feel; they may sometimes have to go slowly, but they never stop. Their burdens may compel them to slacken to a walk, but nothing can force them into a faint.

FULL SALVATION TERMINOLOGY
NUMBER SIX

AS we have previously stated, the instantaneous act of God in making the believer holy is properly called sanctification, and the resulting experience at and on after sanctification is perfect love. But a term is needed to describe the epoch, the heart experience and the inner and outer life of the sanctified, and the proper term for this purpose is Christian Perfection.

Much of the opposition to the doctrine of Christian perfection arises from a misunderstanding of what is implied in it. When holiness is preached in a community for the first time, stories usually become current to the effect that holiness people claim "to be as good as God." Then, because of the natural regard which men have for all heavenly intelligences, some one is almost sure to say that the sanctified people claim to be angels or to be as holy as the angels. Also, some are ready to say at once that we can never be perfect in this world. Opponents of Christian perfection, either through ignorance, carelessness or maliciousness, very commonly use the term "sinless perfection" in referring to those who profess to be sanctified wholly.

But the term is an exact one and no substitute will take its place. The word *Christian* must always be used as a modifier of the word perfection, or else the term is not complete. God is *absolutely* perfect, the angels and glorified men are sinlessly perfect, but sanctified Christians possess neither of these forms of perfection and do not profess to do so.

It is unnecessary for us to expand our definition of Christian perfection, so we will attempt to cover only two phases, i. e., the heart condition and the outer conduct. And it is not required that we should speak of these matters in great detail. Our statement is that Christian perfection involves and requires a perfect Christian heart and perfect Christian conduct.

But what is a perfect Christian heart? Our answer is that it is a heart that has been cleansed from all spiritual depravity and that is filled with perfect love. The perfect Christian heart (using the word heart in a very broad sense) is one in which the will is perfectly adjusted to the will of God and the affections are purified from all bias toward evil. From the standpoint of will and affections, the perfect Christian heart is perfectly conformed to the likeness of God. The motives of the perfect Christian are pure and true and right at all times.

And what is meant by perfect *Christian* conduct? Our answer is that it is conduct that is faultless *so far as the light and knowledge of the individual in question goes*. This conduct is not *absolutely* perfect, for that would require perfect knowledge, it is only relatively perfect, and even this relative standard applies only to the individual. Perfect Christians will differ in the conduct of their lives according as one may possess

fuller light and knowledge on a certain point than the others.

The perfect Christian is not a perfect God, for he is not God; he is not a perfect angel, for he is not an angel; he is not sinlessly perfect like glorified men will be, for he is still in the flesh and his knowledge is limited and his judgment is faulty. But he is inwardly saved from the motions and motives of sin and he is able, by divine grace, to overcome the world and refuse to do anything that he believes would displease his heavenly Father. He may have difficulty in discerning the will of God at all times, but he will have no struggles to obey that will whenever he finds what it is. His service may not be *faultless*, but it will be blameless. He may be mistaken in his judgments, but he is never wrong in his intentions. He loves God with all his heart and his neighbor as himself and he will not sin against the former nor trespass against the latter, not for anything, if he knows it.

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 Rom. 3: 1-10. W. E. R., Miss.

Ans. The Apostle is laying the foundation for his grand argument on Justification by Faith and the burden of the passage in question is to show that the requirements of the law are just and right and yet to show that even the Jews cannot be saved by the law because they admit that they have broken the law.

Q. Does the Church of the Nazarene forbid programs in the House of the Lord that are made up of spiritual songs, speeches, orations, etc.? Is it wrong for grown persons to take part in these programs which are to be carried out at Christmas, Missionary Day, Easter and Children's Day? Please explain what the manual means by "holiday diversions." C. H. J., Mo.

Ans. The Church of the Nazarene does not forbid such programs as those mentioned, and grown people, and especially the pastor and Sunday school superintendent and teachers, should take part in them in order to make sure that there is nothing objectionable allowed, and in order to make such programs and occasions as spiritually helpful as possible. By "holiday diversions" is meant such worldly, questionable amusements as unsaved people usually indulge in on holiday occasions—these are too numerous to catalogue here, but the discerning spiritual heart and mind will usually have little trouble in deciding what is proper and what is not so when actually brought to the necessity of choosing.

Q. In Rom. 4: 5 Paul says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." But James says (chapter 2: 14), "What doth it profit, my brethren, though a man say he hath faith, and have not

works? can faith save him?" In the first passage it seems that one is saved by faith alone, while in the latter it seems that faith does not save without works. Please explain. G. A. M., Kas.

Ans. The two Apostles are not speaking of the same phase of justification. Paul is discussing the conditions of justification by pardon—that is initial, evangelical justification which one receives instantly whenever he comes to Christ. James is discussing ethical justification—the justification by obedience. In other words, Paul's theme is justification as an experience, James' is justification as a life. The substance of James' statement is that "There is no use for you to claim to be justified by faith unless you prove that it is so by your obedience to God." One must be justified in Paul's sense in order that he may have the ability to live so that he may be justified in James' sense. The Antinomians, who claim to have grace in their hearts and deny that this has the effect of causing one to live a righteous life, and the legalists, who claim that there is no heart experience but that practice of outward righteousness is all, are both alike mistaken.

Q. How do you explain Ezekiel 18: 4, "The soul that sinneth, it shall die"? and Isaiah, speaking of Christ, "He poured out his soul unto death" (Isaiah 53: 12)? H. C. A., N. H.

Ans. In the first passage the Prophet is emphasizing personal responsibility, and warns that he will not punish one person for another's sin (this is in the matter of punishment for guilt). He reproves the unjust parable of the sour grapes and says the *soul*, i. e., the *person* (not the relatives or kin folks) that sinneth it (he himself) shall die. Soul in this case is the synonym of *person*. In the second passage the word *soul* is a synonym for *life*. The word *soul* is frequently used in the Bible in both of the senses illustrated here.

Q. Would you recommend Papini's "Life of Christ" as translated by Mrs. Fisher? Mrs. E. E. C., N. H.

Ans. This book is highly commended by some very good authorities, but I have not had opportunity to give it personal examination.

Q. Is it in accordance with the Manual and legal for a pastor of the Church of the Nazarene to call a second meeting of the church to vote for his return, after he had been defeated at the first meeting? O. B., Ore.

Ans. Yes, the pastor could call the church together the second time, and after a motion to reconsider, the church could vote on the pastor's return the second time. There would be nothing illegal in this procedure, though in some instances it might not be good taste.

Q. What passages in the Bible teach that the soul is immortal? H. C. A., N. H.

Ans. 2 Cor. 5: 1-9 ought to be sufficient, though many others could be given.

WEIGHED IN GOD'S BALANCES

By REV. L. L. HAMRIC

"Thou art weighed in the balances, and art found wanting." Daniel 5: 27.

A HAND appeared against the candle stick and wrote upon the wall of the king's palace, and the king saw the part of the hand that wrote. Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against the other. Then the king called for the soothsayers, and spoke to the wise men of Babylon, offering a great reward to anyone who would make known to him the interpretation. Such, he promised should be clothed with scarlet, have a chain of gold around his neck, and be the third ruler in the kingdom. But, when the wise men came in, the writing was as mysterious to them as it had been to the king, in fact, they knew no more about God than Belshazzar.

There are certain divine essentials of God that people care nothing about now, but the time will come when they would give the world to know these things. They might know them now if they wanted, but the time will come when it will be too late. How dangerous to have bad associations and influence. Many, many times the Holy Spirit brings opportunities, light, and conviction to the soul. The evil one takes advantage of it by hurrying the poor sinner to some one for help or counsel who knows no more about God than he does. Many times we have known folks to get light on sanctification or holiness, and the evil one would lead them to some holiness-fighting preacher for help and instruction, and they would be side-tracked. If you desire to be saved and need help, go to some one who is saved; if you desire to be sanctified and need help, go to some one who is sanctified and can help you.

The king at the time of his trouble made this mistake. By and by the queen came to him and informed him that there was a man in the kingdom in whom the Spirit of the holy God dwelt, and in whom light and understanding and excellent wisdom were found. The queen insisted that the king send for him. His name is Daniel, the servant of the Lord. So he sends for Daniel, and when he comes the king offers him the same reward. What use did Daniel have for the scarlet robe; it would not fit him. What use did he have for a gold chain around his neck; that would not help his looks. I never could see that a gold chain around any one's neck made him look any better or more spiritual. What desire did Daniel have to be third ruler in the kingdom? He had a much greater and more honorable position. He was a servant of the most High God; a preacher of righteousness, or true holiness, the greatest thing in the world. But this was no strange hand to Daniel: he was familiar with the hand of God and His writing. So he made known to the king the handwriting on the wall, and this is the interpretation: "Mene, Mene, Tekel, Upharsin; God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and art found wanting."



Truly, the time is at hand for you to meet God, and you are not ready or prepared. How sad to meet God—lost, with sin on the soul. When the end of the journey of life is reached and the curtain drops the die is cast. When truth and light reveal sin and the lost condition of the soul, how sad and dark it will be.

The balances spoken of in the text properly are God's standard rule or measure for His people, and God has but one standard or pair of balances. Man has many standards, but God has but one. The light we have will be the measure of our responsibility to God and His standard of truth. Men in regeneration must walk in all the light they have, and must be just as pure and holy as they know how to be with what means of grace and light they have. God has but one standard.

INTRODUCING THE PREACHER



Rev. L. L. Hamric of Hamlin, Tex., is forty-six years old. He was reclaimed about twenty years ago, after seven years of backsliding, was led into the experience of entire sanctification very soon after his reclamation and immediately felt the call to preach the gospel. He was a student at Peniel College, Peniel, Texas, for a while, but entered fully into the evangelistic work eighteen years ago. He has been "abundant in labors" all these years, has held meetings in eighteen states and has had six or eight thousand professions. He carries a heavy burden for lost souls and has real revivals. His services are in great demand and his slate is usually well filled.

There are three fundamental divine essentials required of the soul of every man in order to measure up to the standard of the Bible, or be weighed and found wanting when we meet God: (1) Bible evangelical repentance; (2) Regeneration, or the new birth; (3) Holiness.

We take up Repentance: our proof: Text, Luke 13: 3-5. There are four Bible conditions or requirements to Bible Repentance: (1) Godly sorrow. It worketh or leadeth to repentance, 2 Cor. 7: 10, 11. Godly sorrow is not repentance but is the first step that leads to repentance. Godly sorrow does not come by some natural means of human effort alone, but is of divine origin, brought and wrought in the soul by the Holy Spirit through conviction for sin. Oh, for more godly sorrow and conviction in these days that will lead men to repentance for sin and reconciliation with God and man. This is the only hope for our soul in this life and that which is to come. Godly sorrow brings man into that relationship with God until there is no lamentation of soul and mourning of spirit. This godly sorrow will not leave in a day or night. It will go to bed with you

and get up in the morning, go to the table with us but refuse to eat and go to our place of business or occupation with us. Oh, for such godly sorrow that awakens men's consciences to the fact they are lost in sin and have a real sense of the awfulness of sin and its eternal retribution from God. This will likely cause the soul to earnestly and desperately seek God on Bible terms for real salvation. Second condition to repentance is a confession of sin or sins. 1 John 1: 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Proverbs 28: 13: "He that covereth his sins shall not prosper; but-whoso confesseth and forsaketh them shall have mercy," shall be saved or receive the favor of God. God has conditions and requirements laid down in His word. He demands and requires that every sin be confessed that is possible. We must confess our sins according to the sin committed. We fear many mistakes have been made just here and the cause has suffered because of them. All sins are against God and must be confessed to Him. Then there are sins committed against the public: of course they must be made to the public, regardless of future results. It means spiritual death to cover them up; spiritual life to confess them and make right wrongs. Then there are sins against our neighbors or fellowmen and these sins must be confessed to those who have been injured or wronged. Many sins are covered up in the heart of man, that must be confessed and made right or the guilty person will soon have to suffer the eternal retribution of God, damned eternally in hell. Let us wake up to the awful truth now. In our revival efforts we have seen many souls leave the altar go to some person, make confession, implore pardon, then come back to find pardon and peace to their troubled, guilty souls. No confession, when necessary, no forgiveness. Let us be sure that we have met Bible conditions on confessing our sins. Third condition or requirement to repentance is a forsaking of all sins, Isaiah 55: 6-9. It is not sufficient alone to confess our sins but we must be willing to forsake all sin, and everything of a sinful nature. We must go out of the sinning business. All wickedness and sins must be forsaken and there must be a returning unto the Lord, imploring His forgiveness and favor. How well do we remember when we forsook our sins and came out from among them and turned our back on them, burned the bridges behind and said goodbye forever. Amen. How the heavens opened and the glory of the Lord came in our souls; the heavy burden and guilt of sin rolled away. We shall never forget it. Many people have made a profession and pretension of religion with sins in their heart unforsaken and unconfessed, and will eventually damn their souls in hell. Fourth condition to repentance is making restitution for sins. The pledge must be restored, wrongs must be righted, that which has been taken by false accusation must be refunded as far as we have ability. We must make restitution. No man can afford to die with his fellowmen's belonging in his hands. If we have stolen, defrauded, or driven close bargains with our

neighbors, have in our possession ill gotten gain, we must be like Zacchæus of old, Luke 19: 1-10. We must be willing to restore before salvation will come to our house. Luke 19: 8, 9. Let us be sure our hands are empty and clean from that which belongs to another; for whatsoever we sow we shall also reap. We now come to the second essential.

Regeneration or the new birth, John 3: 7. It has been said it were better we had never been born than not to be born the second time. When Nicodemus came to Jesus by night enquiring the way of eternal life or into the kingdom of heaven, Jesus said, "Marvel not that I say unto thee, Ye must be born again." The first condition or preparation for heaven is to be born again; made new, transformed by the power and grace of the Holy Spirit. *Ye must* Jesus said; this settles it; how binding; no way around. Science cannot understand and explain how when a man is old he can be born again and made new. Neither could Nicodemus but Jesus affirmed we must be born again and assures us we will have the evidence when it takes place. No man can understand how it is done, but all can and must know it has been done. When the soul has been brought into that state of grace and newness of life we are very conscious of it. It is made possible; when the soul is brought under conviction for sins and godly sorrow, truly repenting, confessing, forsaking, making restitution for sins. This implores the favor and approval and blessing of God. By the power of the Holy Spirit He quickens, regenerates and makes new. Then with the blessed knowledge of sins and burdens gone, joy, peace and life come to the soul. Amen. We can know this with as much assurance as we can know the wind is blowing. John 3: 8. We have often stated that we could know as well we had been born again as when we had the toothache or headache. Of course one is the opposite to the other, the toothache and headache are pain, misery, suffering; being born again is joy, peace, gladness, happiness of the soul. How blessed! Glory to God! How well do I remember when I was born again, my burdens and sins rolled away. I was made new and thank God I have been new every since. Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. A brand new person, new desires, new environments, new associations, new pleasures and entertainments. No more picture shows, movies, dance halls, balls, but love, love for God, His house, His Word, His service, souls of men, private and public prayers, Sunday schools, love for every body, no hatred, revenge, or enmity but forgiving all. What a wonderful change and new life. Born again—how blessed.

The third divine essential is, "Ye must be holy: Heb. 12: 14; 1 Peter 1: 15, 16. Holiness begins or starts in regeneration or the new birth, but is not completed or perfected in the sense that the heart or soul is freed from all sin and made pure. After regeneration there remains the sin principle or body of sin, the old man, carnality, or sinful flesh, which pollutes, defiles the soul and keeps it from being clean and holy. Sanctification is

the power or act of God's grace accomplished by the baptism with the Holy Ghost, that executes, destroys, eradicates, crucifies the old man of sin or carnality and purifies the heart, making a life of holiness possible and practical. 1 Peter 1: 15, 16 is God's command and requirement of His obedient children, and God gives them the Holy Ghost that obey Him. So in order to be sanctified or receive the baptism of the Holy Ghost we must obey. Paul in Romans 12: 1-2 admonishes us to present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. This condition will bring our sanctification or holiness. A soul may approach the experience of sanctification gradually for John said in 1 John 1: 7, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin." But the hour and moment comes when the life reaches that state and place when it makes a complete entire surrender and consecration to God and by faith through the cleansing blood of Jesus; is now, the present tense, sanctified wholly and filled with the mighty Holy Ghost. So the will and good pleasure of God is carried out in the life and service. This gives the victorious, overcoming, abundant life. That this life is possible no one can question. Read Luke 1: 73-75; John 10: 10; 1 Thes. 4: 3; 1 Thes. 5: 23. If we desire purity of heart, the white life, holiness of life and living, let us seek God in the full consecration of our lives and say, "live or die, sink or swim, survive or perish, come loss or gain, sorrow or pain we will

go every step of the way with the Lord." Giving up the opinions of friends or loved ones and all public sentiments, seek the upper room for your Pentecost. Tarry, wait for the promise of the Father, the baptism of the Holy Ghost and fire. God will fulfill His promise. Present your bodies a living sacrifice upon God's altar, stay there, live there. The altar will sanctify the gift. Keep the heart purified; the life holy; the soul mounting up with victorious grace and glory and in the end see God in peace. Amen.

Now in conclusion, a few thoughts on the text. First, let us remember the weighing time is coming to all; and it is uncertain, that is we do not know how soon or just where it will take place. The king had no thought that before day next morning he would be slain and weighed in the balances and meet God. But the Book tells the truth, he lost his kingdom when he least expected it and we find trouble when we least look for it or are prepared for it. If the king could have been convinced that before day he would have to meet God, no doubt he would have confessed his sins and have forsaken them. Take the thought in the text "Wanting" how sad, how unpleasant. What a state of life, eternally to be in want. "Wanting." Take a look behind the brick walls of our state prison. Men wearing their stripes, how sad. Wanting for liberty; freedom, having transgressed the laws of our states. They are now being punished, suffering the penalty, wanting for moral liberty and freedom. Thousands upon top of thousands of Adam's race are behind the prison walls and bars.

The Witness of the Spirit and Saving Faith

By REV. W. G. BENNETT

SOME have taught that there is a witness of faith, just as there is the witness of the Spirit. If such is the case, the doctrine has no foundation in the word of God, unless 1 John 5: 10 can be so construed as to teach the witness of faith, which I think would be very doubtful. "He that believeth hath the witness in himself." As the Scriptures clearly assert the witness of the Spirit in many other places, and do not mention the witness of faith, to assume that this passage teaches the witness of faith would certainly be a very doubtful method of interpretation. What this passage does teach is that the witness of the Spirit always follows saving faith immediately. If the Scriptures do not teach a witness of faith, and some teachers do teach such a theory, then the burden of proof rests with those teachers, and to the mind of this author, such teaching helps to muddle the minds of seekers relative to the witness of the Spirit. Of course, we admit that it helps, in some cases, to dispose of seekers much more readily.

We now wish to state that the Bible teaches that the witness of the Spirit always accompanies saving faith, in the sense that it follows, and follows immediately saving faith. I mean to state that the doctrine of the witness of the Spirit is not precarious and uncertain. That just as you can comply with certain well known laws of gravitation, or chemistry, and get certain results, there are certain clearly defined spiritual laws with

which you can comply and get certain spiritual results. Of course I am not here discussing Old Testament salvation, nor going on into a discussion of the possibility of one having the faith of a servant, though not that of a son, as Mr. Wesley and some other great authors have taught, I am dealing especially with New Testament experience and life.

Now, do the Scriptures teach as above stated? (Gal. 4: 6.) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Notice the Spirit was not given to make them sons; we are made sons by faith. You will seek in vain for the witness of the Spirit to your sonship, until you have complied with all preceding conditions and received Jesus as your Savior by faith. The Spirit is given to certify your sonship—and notice the imperative "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts." (Romans 8: 15: 16.) "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (First John 5: 10.) "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I mean to say that there are certain well known conditions with which the seeker can comply and confidently expect that God

who cannot lie will be there to fulfill His side of the contract and certify your sonship just when your faith touches the blood, and you obtain salvation. "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." I call your attention to the fact that the sealing of the Spirit is a fulfillment of a definite covenant on the part of God.

I must now state that the soul who has complied with all preceding conditions can always exercise faith for salvation, and there are no exceptions to this rule. So long as there is one insubordinate thing, any idol to which the heart clings, any restitution or confession that the seeker refuses to make, anything to which carnal affections will not consent to die, any doubt that you refuse to give up, you will not be able to exercise faith; but when completely abandoned to God, the faith faculties for salvation are always at the control of the will. And when people tell me that they are completely given up, but cannot exercise faith, I never tell them that they are lying; that would be ungentlemanly; but I always know they are not telling the truth. The one sole condition on which men are saved is faith. Other conditions may precede, but this is final. We speak of seekers praying through, but in reality they never do. They usually pray until they reach abandonment, and desperation, but the finality is always faith. Now, if God has made the one final condition on which men are saved, *faith*, and men could not believe, then God would be responsible for their damnation. And I propose to take sides with God, as against you, and it does not matter who you are.—Now, to be candid, at long range, the notion that you cannot believe is a plain falsehood, and is the concoction of the Devil, and your own carnal heart, and is itself the essence of unbelief. You must cast out the falsehood. As Jesus said to the man with the palsied arm, "Stretch forth thy hand," He commands you to believe. Your will may have been weakened by a thousand failures, but if you surrender your doubts and make the honest effort, whatever He commands is always possible. Every sane person knows that by the exercise of the will they can make a business transaction that is final, or take the marriage vows for life. If you have sufficient will power and intelligence to make either of these transactions, then you can abandon yourself to God in simple faith; take Him as your Savior or Sanctifier, without further delay. And God will seal the transaction, by giving you the conscious evidence that the work is done. The incident is related of a great London preacher, who like many another in his early ministry had preached a saving gospel, but popularity had come to him. Higher Criticism was being taught by many who claimed great scholarship. And this man thought he must be abreast of the times, and began to investigate this new teaching—that is always a dangerous thing to do, because to do so usually means that you take sides with the doubter, and begin to tear down, rather than continue to build up. This man soon lost the simplicity of the faith, began to preach culture, reform, etc. One night after a hard day's work he had just retired, when near midnight there came

a rap at the door. He threw his bath robe about him, went to the door, and somewhat to his surprise there stood a woman, a woman that he recognized as a woman of the streets. He inquired what was wanted; she hurriedly told him that her mother, who was dying, wanted to see him. He thought what might be said if he were seen on the streets at midnight with a woman of that character, and tried in various ways to get rid of her. But to all his efforts she simply replied that her mother wanted him, and said, "For God's sake, man, if you have a heart in you, come." He turned hurriedly to his room, dressed, threw his great coat about him, and with that fallen woman by his side stepped out into the streets of London. They finally made their way into an old building, and up to the garret, and there on a bed lay an old hag of a woman, the death pallor on her cheek, the death damp gathering on her brow. He went to the bedside and enquired what

her last, and her soul would drop into hell." About the time the sun began to stream through the cracks of that old garret, the old woman came through with a shout, and her face lit up with an unearthly glory. "And," said he, "I came through at the same time, and all my new-fangled notions were swept away, and Christ had come to my soul."

Thank God for the men who right now are dragging the Higher Critics from their secret cover, out into the open. But their pernicious teaching has already done its work, and infidelity is deep seated everywhere. The only thing that will sweep it away is a revival of experimental religion. Back to the mourner's bench.

JAMESTOWN, N. D.

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PRACTICAL DISCIPLINE

By REV. H. M. CHAMBERS

I. PIETY.

True piety is an inner condition. It is real love for God and devotion to His cause. There is nothing fickle nor flighty about it, for it is a settled and dependable fact.

Piety is the proper basis of operation for the Church of the Nazarene. Our right to exist and to labor anywhere depends upon our piety. If in the churches in general piety were a dominant fact, it would not be necessary to go to the trouble and expense of maintaining the Church of the Nazarene; but because of the evident lack of vital spirituality among professed Christians, we have our place and calling. If as a church we endure we must hold to piety as our first and permanent objective, and highest ideal. Let other churches be noted for numbers, for wealth, for the promotion of great humanitarian schemes, but let the Church of the Nazarene be noted for its close walk with God. As soon as we become more active than saintly we shall be in danger of ruin. Unctionless activity has killed other churches, it would prove to be no less deadly in ours. The statement is credited to Martin Luther, "I am so busy now I must pray four hours a day." Methodism for years was one of God's greatest agencies for good because of the large number of saintly characters active in its early history. So far as its activities have come under the direction of other than holy men this great church has failed and is failing. May God help us to profit by the experience of others, and to avoid repeating the mistakes which have been so hurtful to them. How much as Nazarenes we need to have the constant prayer in our hearts:

"Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb."

How much also we need the settled purpose in our hearts which is given in the last stanza of the same hymn:

"So shall my walk be close with God,
Calm and serene my frame,
So purer light shall mark the road
That leads me to the Lamb."

OMAHA, NEB.

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"As one who has received the earnest—the sample—of his inheritance, it is not difficult for me to accept the fact of my own measureless blessing through the will and death of Jesus Christ. But that there is another inheritor through that suffering and death, and He—the great God—fills me with amazement. But what shall I say when I read that the riches of the glory of his inheritance is the saints! What manner of man shall I be that God may count Himself rich in me?"

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AN ARM THAT CAN SAVE ANYWHERE

By REV. D. RAND PIERCE

*There are dangers besetting the pathway of life,
They are lurking unseen for our feet everywhere.
So many go down in the struggle and strife,
For they know not the Arm that can save from despair.*

CHORUS:

*There's an Almighty Arm reaching down from the skies,
There's a heart that can feel our despair;
There's an ear never deaf to the needy one's cries,
There's an Arm that can save anywhere!*
*O our heart may grow faint when we think of our sin,
Every deed then will loom like a dark mountain vast,
But the new song of gladness and joy will begin
When we know there's an Arm that can blot out the past.*

*There are testings o'er trifles and temptations strong,
And they each may defeat us in running the race;
But we all may come through with a triumphant song,
If we only remember—that Arm is God's grace!*

was wanted. The dying woman gasped out, "I am dying! Can't you tell me how to find God?" He thought of his new thought notions, but none of them seemed very appropriate. He finally said, "Oh, sister, you may not be as bad as you think. You may recover from this sickness, and friends will help you out of this life, and you will regain respectability. Life will again be filled with hope; cheer up." But to all his efforts she only replied, "That might do for this gal of mine, but it's no use for the likes of me. I am dying—can't you tell me how to find God?" Humiliated when he remembered that there was a time in his life when he would have known what to do under like circumstances, he dropped on his knees and began to pray. Said he, "I prayed for the old lady, her daughter, and myself, and grew desperate as the hours went by, with the thought that any moment she might breathe

Outwitting the Summer Slump

By P. H. LUNN

A GREAT many Sunday school superintendents (may their number steadily decrease) take it for granted that the Sunday school must languish drearily through the summer months with barely sufficient life to keep out of the graveyard. If you expect such a condition you will not be disappointed. All that is necessary for a Sunday school to slump and keep slumping is to let it alone. Unfortunately—or is it fortunate?—Sunday schools have not yet been equipped with self-starters. Get out and crank! The results are twofold; you get your blood up and things start moving. Don't submit tamely to "what always has been." Establish a precedent in your school and show the doubters that a fighting spirit can't be downed.

But abstractions get us nowhere unless followed by something concrete and practical. How shall we keep up the interest and enthusiasm during the summer? First get fired up with enthusiasm yourself. As the mercury of your zeal and optimism keeps climbing, others will catch the germ. It's remarkably contagious.

Next, get it on your teachers and officers. Pardon an illustration from our school. Hitherto we have disbanded our Teacher Training Class and Workers' Conference about the first of June. This year just as we are looking ahead to the "slump" getting in its first deadly work, we determined that the Workers' Conference was more necessary during the dull season than when everything was booming. We voted to continue our Wednesday night Teachers' Lesson Study and Training Class and in addition to start a monthly Conference, whereas hitherto we have had a combined Board Meeting and Conference once every three months. Our thought and discussion during these summer Conferences will be along the inspirational line and how to increase interest and attendance during the warm weather.

Get your workers together in the park with a picnic lunch to break the ice. Have them meet at your home or at the parsonage at least once. A fine plan is to meet early and have lunch together. This promotes a spirit of good-fellowship and provides an early start for the Conference.

Plan the meeting well in advance. Give the teachers subjects to discuss. You must radiate enthusiasm, cheerfulness, optimism and faith. Don't be discouraged; there is no such word in the successful Superintendent's vocabulary. Many helpful suggestions will be offered by your workers if the way is opened.

After all is said and done the Superintendent must plan much of his work himself. The opening service often makes or breaks the Sunday school. Make it interesting and helpful, but don't sacrifice poise and worship for pep and wit. Don't do too much of the talking yourself. Get others to working. A good leader keeps out of sight as much as possible. If you can get every member and every worker to feel that he or she is indispensable to the success of the school, you may look—just once—into the mirror with a smile of approbation.

Plan your opening services at least a month in advance. The following are merely suggestions. Don't adopt anyone's plans, adapt them to the needs and condition of your own school. If possible have at least one special feature for each Sunday's opening exercises, and announce these specials beforehand. Make a bulletin board of two or three inch wood strips, backed with beaverboard, and post your announcements on it. Illustrate your bulletins with pictures clipped from magazines and newspapers. This helps to draw attention. Never mind if your work is crude. Practice makes perfect.

If you have musical talent in your school, have one vocal or instrumental number every Sunday. Announce a "Bible Arithmetic Quiz" for some Sunday. Ask questions with numerical answers, such as, "How many foxes did Samson send into the fields of the Philistines? Add to this the age of Joseph when sold into slavery, etc." Give the correct total before you start and see whether the answers are correct. The children will enjoy this as well as the adults.

Plan for a "Get Acquainted Sunday" when all the classes are introduced with names, mottoes, etc. Present all your officers and teachers, with a short

speech from each one. This plan can be varied in many ways.

Have a "Psalm 149:1 Sunday" when the opening service is given over to singing, most of it by the entire school. Select some good hymn such as "He leadeth me" and between each verse and each chorus read a verse of scripture on some scripture promise regarding God's guidance for his children. This is very effective.

Ask different classes to take charge of the opening service, letting them lead the singing, pray, and decide on their own program.

Start an "On Time Campaign." This is sure to bring results in more regular attendance as well as in punctuality.

Invite other Sunday school workers, from other denominations, to make short addresses to your school. They won't harm anyone and in most cases will be glad to accept your invitation. Vary your program; no two Sundays alike. Don't get into a rut. Be alive and alert and the Sunday school will follow suit.

Have a kodak picture taken of the officers; mount it on a large cardboard and urge each class to have a picture taken. On another cardboard mount post-cards received from members away on vacations. Urge the absent members to send cards and write letters, the letters to be read to the school.

After you get to planning and your co-workers start thinking along this line, the summer won't be long enough to carry out the many ideas and the school will flourish like a palm tree, in spite of the lure of green fields, shady nooks and vacationists.

In closing let me urge that you do not lose sight of the fact that the aim of every Sunday school should be to teach God's Word and develop Christian character. The Sunday school is the Bible study service of the church. Don't get side-tracked. Whatever else is done or not done, keep an atmosphere of worship and of reverence for God's house and His Word.

KANSAS CITY, MO.

LED BY THE SPIRIT

By REV. L. E. GRATTAN

STRANGE that the children of God should often find it easier to be led by their own spirit or perhaps by some other human spirit than by the Lord! Again isn't it strange that sometimes the Evil Spirit seems to be leading good people instead of the Christ Spirit leading? The trouble with us is that we do not live in close enough contact with God to understand what His will is concerning us. He says, "If any man hear my voice, and open the door I will come in and sup with him and he with me." If He lives in us will He not direct us?

God is interested in all of His children. "Behold what manner of love the father hath bestowed upon us that we should be called the sons of God." How many good people have followed a notion to move into some out of the way place where there was no spiritual church and no Christian fellowship, only to dry up and lose their hold on God? Others there are that have been led by the Spirit to move to some place where there was nothing spiritual and there pray heaven open, get a prayer meeting started and soon have a Nazarene church. On a summer Sunday morning some seem to get an impression to attend a campmeeting about fifty miles away in spite of the fact that they are within a few blocks of a good full salvation service. Strange that they should break down about half way to the campmeeting and be compelled to spend several hours under the car in the dust and miss both the campmeeting and the church services! How many have gone to visit "Uncle Bill" on Sunday expecting to attend church there only to find that on that day there was no preaching in that locality or that Uncle Bill was not at home?

Don't you think that God could locate preachers if He were given the opportunity? God led Moses into Egypt and Paul into Macedonia and both of them were successful in the work God gave them to do. Would not God be pleased to direct preachers and satisfy the needs of churches? The dear Lord wants to see the preachers succeed and our churches prosper. God wants to see the Devil defeated, souls saved, believers sanctified, the sheep fed, and

churches built and paid for. What do you say that we give God a chance since most of us fail in getting the right thing done? Is it not a fact that the most of us are too lazy to wait upon the Lord until we get an answer?

How many are going to come to our district assemblies this year with some pet idea to put through? What do you suppose would happen if we would all come to the assemblies prayed up and just invite the Holy Ghost to take charge of the business as well as the devotional part of the services? I am sure that some of our district have been greatly hindered in their work for a whole year because men had their way and God did not have His way at the Assembly. The work travels too slow and souls are being lost because we get in God's way. Time is short and eternity is at hand; let us invite the Holy Ghost to move among us.

Who can tell how much the next General Assembly will mean to the church and to the kingdom of God? No man can now tell, but if we have Pentecosts in our District Assemblies we may look and pray for a great Pentecost at our General Assembly and feel that God is being glorified and the best things are being done. "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." Let us pray.

KIRK, COLO.

THE SUCCESSFUL SUPERINTENDENT

By REV. F. S. ROBINSON

THE Sunday school has always had its problems. One of the greatest of these is the securing of a good superintendent. He should be a man of good judgment, level head, kind disposition, well balanced intellect, and big heart. A man who has children of his own, and governs them well is more likely to make the best superintendent.

The superintendent should rule by love and tenderness; and not with a domineering spirit. His work should be done in such a way that co-operation would be given with gladness. The time during class hour could probably better be spent seeing after the needs of the entire school.

Let the superintendent come early and have his work well in hand. Great effort should be made to know every scholar by his first name; then he should be greeted by the superintendent and his assistants as soon as he arrives.

Punctuality should be the slogan of every superintendent. Start on time and quit on time. Do not make long dry talks. They weary the children and drive the less interested away. The superintendent should be well prepared, should act and speak with quickness and point. We heard recently of one of our superintendents who closed his business on Saturday and spent the entire day in preparation. Suffice it to say this superintendent has held his job in one of our most prosperous schools for years.

There is an art in getting good teachers. The superintendent should let the teachers know that he is with them in the teaching and in the keeping of good order. He should be a pastor to the school and keep watch over it as a pastor over his church, making the school attractive and winning. He should carry a smile and scatter sunshine.

Some revival effort might be made occasionally in the school, an altar call made and a chance given for the children to get saved or sanctified and to become members of the church.

The only man who can successfully fill a superintendent's place is one who knows God in His saving and sanctifying power and who is willing to consult with his pastor and Sunday school board.

To succeed, the superintendent must be on the job every day in the week, planning during the day and working at night toward a great climax on Sunday.

"A striking paradox of grace is, strength made perfect in weakness. The omnipotent strength of Jehovah finds its completeness, its perfect manifestation, not in the creation whose aspect staggers the mind of man, not in power, not greatness, nor glory of any form, but even in your weakness, O man. It is your lack, your need, your weakness held up to Him by your trusting heart, that will call Him to your side, and bring forth the supreme exhibition of the strength of Almighty God."

EVANGELISM IN THE YOUNG PEOPLE'S SOCIETY

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

THE primary goal of our church is the salvation of souls. All other objectives are but for the achieving of this end. Education, social service, Sunday school work and all other forms of religious service must be made to contribute their part to the saving of the lost. Our Young People's Society is essentially a soul saving institution. The missionary work, the programs used, the work of the president and his committees all centralize around the ideal of saving men. Every other aim is secondary to this.

The dominant note of our young people's work must be made evangelistic. For the president only those should be chosen that will be able to win others to Christ. We must be careful not to select some one that will make our programs mere modes of entertainment, or of social pleasure. He should know how to speak to others about their soul. In all his messages the president ought to speak of being saved, winning others, tell how to be saved and then at the close of the message of the leader of the service or program, the president can make an altar call. This should be done expecting some one to come to be saved. Where our altar services are set and formal, where the call for the sinner is half-hearted, without that warm sympathy, the zealous invitation, not many are liable to make a start.

The special songs contribute their part to the work of evangelism. Too often our special songs do not carry a message to the unconverted. They are jigs set to supposed religious music, light and without a deep note of invitation to the sinner. Following some of the special songs that are in vogue with our societies, not many leaders will be able to arouse the necessary interest that will cause the wayward one to be converted. But where the songs, congregational and special, are fervent, stirring up the soul to realization of its condition, then the leader can easily "put over" a spiritual message that will arouse the lost. The type of feeling, or emotion, or sentiment that is set at the very first of the service will determine the remaining tone of the service. Let our services, songs, prayers and the messages of the presidents and leaders be solemn, deeply weighted with spiritual sincerity, nothing cheap, or gaudy. Sing out of the heart and in the Spirit.

In most of our societies we have a special leader for each service. Where the programs appearing in the HERALD are used great care should be taken to make applications that will cause some unsaved or unsanctified person to come to the altar. A habit of using these programs to carry an evangelistic message should be developed. Speak to the unsaved, not at them. Try to interest them in Christianity. We can never drive them into the fold but they are easily led into the kingdom. Where the leader brings a personal message without the use of the programs the president should be careful to select those to speak that are evangelistic. Such themes as repentance, conversion, sanctification, salvation from sin, the value of being a Christian, deciding for Christ, God's call to the sinner, the death of a soul, etc., can well be used to bring an evangelistic message. We ought to expect our leader to speak about being saved, about coming to Christ and when such is not true we ought to be disappointed.

During the altar call specially trained personal workers many times can well go out into the audience and talk to some about their souls. But we had better use good judgment in this matter. Many times men are driven farther away from Christ by being promiscuously spoken to. When the Spirit leads, speak to some one. One of the surest ways to win others to Christ is to become well acquainted, be on intimate terms and to speak to them in private during some casual conversation about Christ and then when you are together in service—and make it a point to be with that unsaved one in services—gently speak to them about Christ. Where two or three Christians will concentrate upon some unsaved one and in private talk to him about his soul, and then in services will sit with him and at the altar call persuade him to go forward, usually he will go—at least he will be persuaded more easily than by any other method. We must see folks saved in our Young People's Societies!

We are accustomed to having opening songs and prayers, then the message or program and after this time is given for testimony. This plan does not give sufficient time for an evangelistic service. We can well afford on certain nights of the months to invite some good preacher among our young people, or some visiting preacher, or the pastor to preach an evangelistic sermon to the young folk in the society meeting. Plan for this and make the arrangements as though you were going to conduct a revival. We must see people saved! We usually act



in our society meetings as though we did not expect any one saved and would be surprised if any one would be. It has been years since I have seen young people converted at the altar during young people's society meeting! Such is often true during special revivals in the church, but this ought to be the usual thing with us. Have an evangelistic night and have some strong preacher and expect the young people to decide for Christ. This is our one task.

Many of our large societies are conducting what they call "young people's revivals." All the services are under the leadership of the young people. The preacher is usually some excellent young preacher and all that is done is directed toward the saving of the young. Most such revivals pay well for the effort. Some societies are holding three days' evangelistic conventions. These are conducted by the society members and the speaker is usually some young preacher or some one that will appeal to the young people. We must save our young people and the society is one very efficient instrument for this purpose. Besides this the evangelistic services will train our young people for future evangelistic work.

As young people we are thrown out on the broad line of battle. Hell on every hand opposes. The Devil will wreck us if he can. Discouragements will grind us; temptations will assail us; our work will seem to pay but small spiritual dividends, but *God is still on the throne!* And He will help us win another for the kingdom. Let us go forth with His Spirit within, and with a wise use of the Sword of the Spirit and expect great things from Him.

HOLTVILLE, CAL.

PITFALLS TO BE AVOIDED
Self-delusion

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

FOR JUNE TWENTY-FOURTH

- I. SELF-DELUSION IS A CHARACTERISTIC OF THE WICKED. Psalm 49:18.
- II. PROSPERITY FREQUENTLY LEADS TO SELF-DELUSION. Luke 12:17-19.
- III. SELF-DELUSION IS CHARACTERIZED BY THINKING THAT:
 - 1. Our own ways are right. Prov. 14:12.
 - 2. We are pure, *without God*. Prov. 30:12.
 - 3. We are better than others. Luke 18:14.
 - 4. We are rich in spiritual things, *alone without God*. Rev. 3:17.
 - 5. We may have peace and remain in sin. Deut. 20:19.
 - 6. We are above adversity. Psalm 10:6.
 - 7. Gifts entitle us to heaven. Mat. 7:21, 22.
 - 8. Privileges entitle us to heaven. Mat. 3:9.
 - 9. God will not punish us for our sins. Jer. 5:12.
 - 10. Our lives shall be prolonged. James 4:13.
- IV. FATAL CONSEQUENCES OF SELF-DELUSION. Luke 12:20; 1 Thess. 5:3.
- V. EXAMPLES OF SELF-DELUSION:
 - 1. Ahab. 1 Kings 20:27, 34.
 - 2. THE JEWS. John 8:33, 41.
 - 3. THE CHURCH OF LAODICEA. Rev. 3:17.
 - 4. BABYLON. Isa. 47:7-11.

Topics for discussion:

- 1. When God's Spirit departs from the Christian because of sin, the Devil deludes him into believing that he is still saved.
- 2. Self-delusion may result from the following
 - (1). A Jack of careful self-examination to find one's spiritual status.
 - (2). Backsliding and still persuading one's self that he is all right and no worse than some other professing Christians.
 - (3). Not thoroughly understanding God's will and commandments for our lives; being satisfied without God's abiding witness.
 - (4). Desiring to *cover up sin* and wanting to *keep up* a profession, until the heart believes that it is safe.
- 3. How to avoid self-delusion as to one's spiritual relationship to God:
 - (1). Be sure that you are converted and sanctified.
 - (2). Do not sin neither by thinking, by actions nor by deeds. Be holy.
 - (3). Have the ever abiding witness of the Spirit that you are God's child. *The Devil can give one a bogus witness that one is all right.* Examine yourself.
 - (4). Study the Word of God; seek those commandments that are applicable to your immediate situations. Meditate upon the promises.

- (5). Be ever prayerful. Prayer draws back the veil of self-delusion, and reveals to one his character, his life and whether or not he pleases God.
- (6). All points of your character upon which you may be deluded be especially careful to examine.
- 4. Self-delusion results from a desire to cover one's true character by a cloak of outward supposed religious actions. Others may believe that we are all right, that we have the victory but *God looks on the heart.*
- 5. Any form of spiritual deception in that we draw back, or are afraid to do God's will, or cover evil motives and deeds, gives the Devil a basis for self-delusion. Be watchful.

CHRISTIAN LIBERTY
Independence Day

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

FOR JULY FIRST

- I. OUR LIBERTY IS CALLED "THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD." Rom. 8:12.
 - II. THIS CHRISTIAN LIBERTY IS CONFERRED:
 - 1. By God. Col. 1:13.
 - 2. By Christ. Gal. 4:3-5.
 - 3. By the Holy Spirit. Rom. 8:15.
 - 4. Through the gospel. John 8:32.
 - III. CHRISTIAN LIBERTY IS FREEDOM FROM:
 - 1. The law. Rom. 7:6.
 - 2. The fear of death. Heb. 2:15.
 - 3. From sin. Rom. 6:7, 18.
 - 4. From corruption. Rom. 8:21.
 - 5. Jewish ordinances. Gal. 4:3; Col. 2:20.
 - IV. GOD CALLS CHRISTIANS TO THIS LIBERTY. Gal. 5:13.
 - V. CHRISTIANS SHOULD:
 - 1. Praise God for this liberty. Psalm 116:16, 17.
 - 2. Assert liberty. 1 Cor. 10:29.
 - 3. Walk in liberty. Psalm 119:45.
 - 4. Stand fast in liberty. Gal. 2:5.
 - 5. Not abuse their Christian liberty. Gal. 5:13.
 - 6. Not offend others by their liberty. 1 Cor. 8:9.
 - VI. THE GOSPEL IS THE LAW OF LIBERTY. James 1:25.
 - VII. FALSE TEACHERS:
 - 1. Abuse liberty. Jude 4.
 - 2. Try to destroy liberty. Gal. 2:4.
 - VIII. THE WICKED ARE DEVOID OF LIBERTY. John 8:34 with Rom. 6:20.
 - IX. A TYPE OF LIBERTY. Lev. 25:10-17.
- Topics for discussion:**
- 1. Without God man is bound by the bondage of the Devil, of sin, of evil habits, of his evil nature, and in no way is he free.
 - 2. Freedom comes through Christ, by accepting Him as our Savior, by allowing Him to purify us and to make us free by His power.
 - 3. Christ breaks every fetter of sin.
 - (1). Evil habits are gone. Smoking, drinking, lying, stealing.
 - (2). Evil pleasures lose their charm.
 - (3). Evil companions no longer hold sway in one's life.
 - (4). The power of evil thinking, evil imaginations and all mental evils wither away.
 - 4. Christ makes us free.
 - (1). We are free to serve Him.
 - (2). We are free from sin to be holy and pure.
 - (3). We are free to magnify His name and to herald His great power to save.
 - 5. This freedom does make us free to do as we please.
 - (1). God has a will for us to follow.
 - (2). His will is not always our will.
 - (3). We must find His will for our lives and follow it.
 - (4). His will is expressed in the Bible, study it.
 - (5). The Comforter, the Spirit, guides us into all truth, into His will, listen to His voice as He whispers to us.
 - (6). We are thus free to do the will of God.
 - 6. A proper use of Christian freedom leads others to accept Christ and be free.

"The reason the world sees so little in Christianity is that the world is looking for little things—has small conceptions. The revelation of Jesus Christ, being from the Infinite, is big with bigness. One must indeed climb to the mountain top of vision in order to receive the fundamental truth of the gospel. Who but the Almighty would first have dared this thought: God enriched, through the deprivation of the Son, carrying throughout eternity the full measure of human experience, with humanity itself lifted up into a true and complete unity with God in Christ Jesus! That is Christianity."

FINANCING LOCAL CHURCHES BY PUBLIC APPEALS

By REV. JOS. N. SPEAKES

FREQUENTLY congregations in financing their building programs want to appeal for funds through the HERALD OF HOLINESS or by other means. The Editor has made a ruling that no appeals will be published of this kind without the indorsement of the Board that would be naturally concerned in such cases. Hence these appeals are referred to the Board of Church Extension. We feel very keenly for our people in all their struggles to build or buy, and stand ready to give every possible aid. Some of these appeals we have indorsed, but in no case has there been any substantial success. In one case some \$300 was needed to move a building to a more suitable site; only \$12 was received, so far as we knew. Another church received about \$50 out of a call for \$6,000. Obviously the plan is not a wise one. It does not bring in the money. And a serious objection arises to this plan, for the readers of the paper get tired of seeing these appeals constantly in the paper. I found that our British people cared little for the HERALD OF HOLINESS on account of these frequent calls for money. And they are good givers, too, even if most of them are "canny Scotch." But many objections have come to us in this country, and many more are "murmuring in their tents." Personally, and I am far from being alone, I doubt that any appeals should be published in the church paper for missions or any other cause. It should be given wholly to the propagation of, and testifying to holiness. All articles for any general benevolence should be of a general character, and not of a begging nature. And it has been thoroughly proven that calls for private or local enterprises are disappointing. The fact is that about all our churches have their "tonnage" already, either in the way of debts for buildings, or other local and general obligations. They would doubtless all like to help, but in the nature of the case cannot well do so.

It is quite natural for each pastor to feel that he has the most important place there is in the church, and if any place deserves aid his is certainly the one to be considered. And that is not to be denied, either. But all the rest have their own families to support, and therefore cannot well afford to contribute very largely to support of many others. It is not from lack of interest, nor from a spirit of indifference, but from having their hands full already.

Another plan has been pursued by some of our more energetic pastors, i. e., writing personally to all the other churches. This method takes more time and money to carry out, but it has been more successful than appeals through the paper. We do not recommend this method, but it is preferable to the plan of appealing through the HERALD. It comes in for less objection, brings better results—yet meager enough—and saves the paper from losing the interest of its readers.

Some have tried the "chain letter" plan, which is about as poor—if not foolish—as could be attempted.

Any enterprise to get aid from the general public must be more or less of a general character. The general benevolences, such as missions, orphanage, social welfare, ministerial relief, publishing interest, are of a public nature and are expected to make their appeal accordingly. Education, so far as the individual schools are concerned, is limited in its appeal to the definitely defined territory assigned to each school. Any business of or confined to a certain district or districts is necessarily shut up to that territory. Coming on down to a local church or institution they must be circumscribed more or less by the limit of their field of labor and influence. If a state is contemplating a new state house it can tax the whole state, but if a county proposes to erect a jail or court house it can tax only the territory described by its own boundaries.

The better plan is for each church to raise its apportionment for church extension, and thereby enable the Board to aid these needy places. Where aid is given on public appeal the money is used in one place and only once, whereas, when invested in church extension it will be used over and over in all the years to come. This plan works. But some one doubtless answers: "We have raised money for church extension, but have received no aid." That possibly is true, but how much did you raise? One church raised about \$25 and asked for \$1000. Districts have raised a few hundred and asked for thousands in return. If all will do but the little asked it is only a matter of a short time until the Board can aid about every really needy place in the church.

A church needed aid and applied to the Board, asking that they be allowed to raise the money on their district, and the means be loaned them. This was gladly consented to, the money was raised. If a public appeal had been made on the district or

THE PEOPLE'S FORUM

through the general organ but little would have been realized, and the church gone unaided. As it is they now have the needed help, and the church extension fund is enriched several hundreds of dollars, which will go on helping other needy congregations down the years.

Our people are not needing charity, but should have aid by loans on easy terms and low rate of interest, which is offered by the Board.

MANUAL CHANGES

By H. CALHOUN

I HAVE been reading with great interest various articles published in the HERALD OF HOLINESS relative to changes in the manual. The coming General Assembly may find it convenient to make some changes in the manual but I believe the founders of our church have builded wisely and that our manual, as a whole, is sane and safe. The various writers upon this subject have suggested some changes, that to my mind are necessary to the best interest of the church, and no doubt some of these changes will be made. Other changes would to my mind, be very detrimental to the spiritual as well as the material interests of our denomination.

The Devil is not dead yet. He is still on the job. He is still "going about as a roaring lion seeking" some individual, some organization "to devour." As in the days of Job he still meets with the people of God, and he has a purpose in his coming; and his purpose is that he might "blind the mind" of the committee, and put a spirit of indifference on the delegates, and in this way secure some changes that will not be for the "glory of God." I am not expecting the coming Assembly to make any radical change in our manual. I believe the Devil himself is too wise to suggest such. A minor change that will prove detrimental to the spiritual interests of our church, will satisfy him. He knows that it is "the little foxes that spoil the vines." Therefore he is suggesting that changes be made in our "rules for membership." I am blaming the Devil for the suggestion, that we change the manual; giving our churches the right to receive into their membership, members of fraternal oath bound secret orders, providing said members do not attend the meetings of the lodge. If the Devil can succeed in getting this wedge of compromise entered, he will continue to drive it with tremendous force, until possibly by the next General Assembly we will be ready to eliminate entirely, from our manual the clause relating to lodge members.

Let us keep the bars up. The Devil doesn't like a properly used membership committee, therefore he is suggesting that we do away with it. To my mind either of these changes would prove very detrimental to the spiritual interest of our church. I believe that we will make a fatal mistake when we sacrifice our spirituality for a little more popularity.

There is one change suggested in reference to the licensed ministers of our church, that in all fairness to this noble body of loyal, self-sacrificing men should be made. I believe that, with possibly a few exceptions, the licensed minister, when serving as pastor of a church, should be granted the privilege of administering the Lord's Supper, and performing marriage ceremonies, where the laws of the state will permit. I believe the present prohibition relative to these matters to be unwarranted and unwise. We require of our licensed minister the highest New Testament standard of experience and life. We require that they be able to minister to the spiritual need of the church, we expect them to be able to preach, pray, and labor until sinners are saved, believers sanctified, the sick healed, and the bereaved comforted. Yet we refuse them the privilege of performing these lesser duties. In our state the law permits the Justice of the Peace and judges and others to perform marriage ceremonies and the most of these men know not God. They may be ever so unclean in their lives and yet the state authorizes them to perform marriage ceremonies. Our churches require licensed ministers to be clean and holy men, qualified to minister in sacred things, and yet when our young people seek to enter the holy state of matrimony, we say to them, your pastor is not qualified to perform the task. He may have been instrumental in the hands of God in getting these young people saved and sanctified and now when they seek to be married, to whom would they naturally go? Readily you can answer that question.

Let us no longer disappoint our young people seeking to be married, by refusing their saved and sanctified pastor the right to perform for them the marriage ceremony.

THREE THINGS WE NEED

By REV. J. W. FARR

FIRST of all, we need a Nazarene District Sunday School Convention in each Assembly District. After ten years of intimate association with the State and County Associations as they are now conducted, I have learned that there is a great opportunity to teach manner and method in our Sunday school work. I have also learned that the matter taught at the conventions which it has been my privilege to attend, is directly contrary to the teachings of the Church of the Nazarene, and, therefore, would not be conducive to the up-building of our church.

Attending the State Convention held in Wichita the first three days of May, the atmosphere was surcharged with teachings like this:

"Why let the children go to the Devil and then have revival meetings to save them. They already belong to God, and with the proper training they will not need saving." This has been the teaching for several years. I grant you that our children are sadly neglected and should have a better training and more attention given to them. But "flesh and blood," with all the training we can give it, "cannot inherit the kingdom of God."

Another speaker nearly apologized for speaking of some as "sinners" and the time is rapidly coming when that term will not be used. God pity the day when the Nazarenes drop that word from their terminology (we all say Amen), or compromise by yoking with an organization which does drop it (now let us all say Amen to that).

Again, another speaker after speaking at length, with a boy from the audience by his side to illustrate his address, took a Bible in one hand and laid the other on the shoulder of the boy and said: "God has given us two holy things: the holy Bible and a holy child, of these two the holy child is greater." When he said this he placed his hand with the Bible behind his back. Not one word of protest was heard from that great audience and after their attention was called to his statement, it was still left as the sentiment of that concourse of 2500 Sunday school workers over the State of Kansas. I say again, we need a Nazarene convention in every Assembly District for our folks.

Second, we need a carefully worked out constitution for the general church, to unify our work and for mutual co-operation.

Third: "If we shall maintain our high standard, we must have our own trained workers. This we can soon do if we secure the best we now have and encourage them to occupy this particular field, and the general church makes provision for them."

I read with interest the various articles in "The Forum" with references to proposed changes. The expressions of the mind of the church will greatly assist the members of the next General Assembly when they meet as a body to legislate along these lines. Let us keep it up.

AUGUSTA, KAS.

COULD THIS BE MADE POSSIBLE?

By AUG. N. NILSON

We stand for a clean church, don't we? All right, then the first step toward cleanliness is "come out from among them, and be ye separate," etc. Lately there have "crept in among us unaware" men who have violated the rules and Manual of our church. They have associated themselves "with unbelievers" and joined secret and oathbound societies, which is in absolute opposition to our Manual. But there you are! They are "with us" and "yet not of us." Nobody seems to know what to do, and if there is anybody that knows what to do, they are so silent about it that we folks out here in the West have not heard anything about it.

We suggest that at our next General Assembly this law be incorporated in our Manual: "If any person who is a member of the Church of the Nazarene, at any time after he has become a member of this church, shall associate himself with, or become a member of any secret or oathbound society, he shall by that act immediately and automatically cease to be a member of the Church of the Nazarene, and shall be dropped from the membership roll of the local church and the District Assembly of which he is a member."

We have our own "life insurance" and there is no excuse for any Nazarene to be a "member of" even if he does not "associate with" the secret oathbound societies.

This writer does not see why it is that men who are Nazarenes want us to let down the bars of our church in order that we may get a few folks more into our membership.

MOSCOW, IANNO.

REV. N. B. HERRELL, ELECTED SUPERINTENDENT OF THE OHIO DISTRICT

Rev. N. B. Herrell, who has served so efficiently as the General Secretary of the Board of Home Missions and Evangelism, has been elected and has accepted the Superintendency of the Ohio District. This will not affect Brother Herrell's work as General Secretary of the Board of Home Missions, as he plans to continue supervising this important work until the General Assembly. The election of Brother Herrell will no doubt be a surprise to many of his friends, but I have been so closely associated with Brother Herrell for the past year that I know in accepting this important place he has prayerfully considered the whole situation and did not reach a decision until fully assured in his own heart and mind that he could serve acceptably both the Ohio District and yet not sacrifice the great interests of Home Missions and Evangelism.

Brother Herrell assumed the office of General Sec-



REV. N. B. HERRELL

retary of the Board of Home Missions something over a year ago and during this time he has done some very effective work. He has created an interest in Home Missions and Evangelism that will not only result in much good to the entire connection, but will bring into existence a number of splendid churches. We feel that he has done exceptionally well in being able to keep this important branch of the church free from debt and has also been able to give very substantial help to a number of the District Superintendents and a number of the smaller Districts.

In accepting the Superintendency of the Ohio District Brother Herrell feels that he is advancing the cause of Home Missions and Evangelism in a very practical way. He will devote his entire time and thought for the next few months to the establishment of new churches in this large and growing district. Already a number of splendid openings are being considered and undoubtedly before the General Assembly convenes Brother Herrell will have some well established churches as a result of his efforts during the summer months.

In accepting the Superintendency of the Ohio District Brother Herrell felt it would be necessary for him to devote most of his time and thought to the district work and yet he will continue to give general supervision to the work of the Board of Home Missions and Evangelism. The details, such as finances, etc., will be looked after by the Treasurer of the Board, Rev. E. G. Anderson, and all correspondence concerning this work should be sent to the office, 2905 Troost Ave., Kansas City, Mo. Should the correspondence be of such nature as to demand the personal attention of Brother Herrell, it will be immediately forwarded to him, but all other regular business matters will be looked after in the office, as per our arrangement with Brother Herrell.

There are many appeals coming to the Board of Home Missions for help and there are some dis-

HOME MISSIONS AND EVANGELISM

tricts that should have substantial help in the very near future. We sincerely trust that our people will make this a subject of special prayer and may we urge that any who have unpaid pledges to the cause of home missions send a payment on the same as soon as possible. The money can be used to great advantage just now. May we also urge that our people pray for Brother Herrell in his new work that the Lord may use him as He has in the past years in the upbuilding of His kingdom.
E. G. ANDERSON, Treasurer.

THE OHIO DISTRICT

The Ohio District takes in that part of the state west of a line running from Cleveland south to Marietta. The District is about one hundred and eighty miles square. The District is bound on the north by Lake Erie and the Michigan District. On the west by the Indiana District. On the south by the Ohio river, and on the east by the Pittsburgh District. Certainly the Ohio District is beautiful for situation. At least we see it just that way.

Within this District of one hundred and eighty miles square we have between three and four million of the middle class of people. Our cities are great industrial centers in which articles are manufactured that bless the human race around the world. We have great coal mines. The farm land is of the best. From the building of airplanes, cash registers, and ships, down to the building of good roads, you will find the State of Ohio in the forefront.

When it comes to Scriptural holiness, again we can say without the fear of successful contradiction that Ohio has more holiness people than any other state. Read over the partial list of the annual camp-meetings that are held in this great state. Findlay, Lima, Millersburg, Mt. Vernon, Sharon, New Carlisle, Portage, Roscoe, Sebring, Warsaw, Springfield, Cincinnati, Circleville, Dayton and Marion. If the holiness people of Ohio could be united into one army to promote Scriptural holiness they could make their efforts felt around the world.

While all that we have said is good and well, yet, there are many centers needing a revival and a church that will feed the flock of God.

A Challenge

The following twenty cities with a population running from ten to four hundred thousand without a Church of the Nazarene is a challenge to the ministers and members of the Ohio District to evangelize them. Read them over carefully. Pray for each city separately. Pick out the one God burdens you for and place it on your daily prayer list.

City and State	Population
Cincinnati	400,000
Springfield, Ohio	61,000
Lakewood, Ohio	42,000
Lima, Ohio	41,000
Lorain, Ohio	37,000
Zanesville, Ohio	30,000
Mansfield, Ohio	28,000
Sandusky, Ohio	23,000
Elyria, Ohio	20,000
Chillicothe, Ohio	16,000
Piqua, Ohio	15,000
Tiffin, Ohio	15,000
Lancaster, Ohio	15,000

ANSWERED PRAYER

We have been praying for money to help purchase a tent for the Montana District and the Lord has answered. We have the money and the tent will soon be at work in this great and needy field. A good brother from the State of New York has made this tent possible. We are needing several more tents and any one of the Lord's children desiring to invest in a tent to get the gospel to the multitudes may address N. B. Herrell, 2905 Troost Ave., Kansas City, Mo.

Fremont, Ohio	13,000
Cambridge, Ohio	13,000
Norwalk, Ohio	10,000
Postoria, Ohio	10,000
Ashland, Ohio	10,000
Bellefontaine, Ohio	10,000
Bucyrus, Ohio	10,000

If, after praying over these cities, you have any suggestion to offer as to ways and means of placing a meeting in any of these places feel free to do so. We would like to have the names and addresses of people living in any of these cities who would be interested in a REVIVAL. We also will need some money and tents to enter these great centers. If you are interested in the spread of the GOSPEL IN THESE NEEDY FIELDS please join us in prayer for this work. We will appreciate any co-operation that you can give in the promotion of this work. Address all communications to the District Superintendent, Rev. N. B. Herrell, 146 King Ave., Columbus, Ohio.



THE OHIO DISTRICT

35 Churches of the Nazarene O.
20 cities over ten thousand +
40 cities over five thousand dot.
60 cities above five thousand without a Church of the Nazarene.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

MISSISSIPPI AS I SEE IT

By W. P. COLVIN

I am just a pastor on this District and haven't been here but a short time but have been over some of the District. The way I see it, if there ever was a state or District that needed some real Holy Ghost, fire-baptized preachers this District does.

Mississippi has an area of 46,865 square miles and is purely an agricultural state. It has a population of two million or more, has about one hundred towns and cities of two thousand and over and about one hundred small towns numbering from five hundred to a thousand. And out of all this great number of people, towns and cities we have only 252 Nazarenes, and only thirteen little churches. There are four pastors on the District and only two of them giving their entire time to the pastorate. We have about seventeen preachers in all on the District, and I know of only two who are devoting their entire time to the ministry. Quite a number of our churches are without pastors.

What is the trouble? We have had Nazarene meetings in the state for about ten-years, have had nine Annual Assemblies. And it seems to me that we ought to have more workers in the state than we have. The tongues people and others are taking the work. Why? Because we are sleeping on the job. I believe that we as a people and church are going to be held responsible. Oh, brethren, we need to get the vision, and be as Isaiah was when the angel touched his lips with the live coal, when he said, "Here am I, send me." The harvest is truly ripe and the laborers are few. My daily prayer to God is, "Lord, send in more laborers into thy vineyard."
HOUSTON, MISS.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

We greet you this week from beautiful Olivet. Well, as we have been touring the state we have some more reports to hand in. In my last letter we left you in the Tallula settlement at the home town of the sainted Peter Cartwright, but from Tallula we went to one of our best country churches called Bethel. Here we have a beautiful pastor in the person of Brother Beever, he has a most excellent people and a beautiful church and we had a nice time there. Our next stop was at Springfield. Here the pastor is nothing short of a hero; Brother Ed. Gallup is our pastor at this place. He came less than two years ago with only twenty-seven members in a small hall and at once he went to work to enlarge his borders and he found a beautiful corner lot about four blocks from the State House and bought it and went to work and erected a large tabernacle on it. We preached in it five times and had not less than five hundred at each service, making two thousand in one short twenty-four hours. Our beloved Brother T. H. Agnew was there in a great campaign to raise money to build a large church and he is doing well. I think that Brother Agnew is one of the most remarkable men that I have ever met. He can come nearer to getting money from everybody in town than any man that I ever saw. He knows just how to approach a business man and that is a wonderful gift. I think that Springfield was our best convention on the Chicago Central District. We

had a number of seekers at each service and many of them prayed through to victory. Our next stop was at Fithian. We were in the First M. E. church but we were stormed out right in the middle of the sermon as the lights went out on us and never came on any more and we had to close up in the dark and as far as we could see we had done no good or at least but a little. We then were to go to Sidney and we started to go in a car and got within four miles of the place and had to leave the cement road and got into the black mud so deep that we had to turn back and never did reach Sidney. This is the only point that we failed to make in all of the thirty-five churches that we visited. Our next stop was at Danville with our beloved Brother W. T. Willingham. We had a great service here and my, what a crowd he had out. I judge six or eight hundred were in attendance and a most delightful service. We then went to St. Bernice where we were in the first U. B. church and they have a most delightful pastor, and by the way he is planning to come into the Church of the Nazarene. We had a packed house and almost a packed yard. This was a beautiful service with as fine a people as you will meet in a life time of travel. St. Bernice is just over the state line on the Indiana side and from St. Bernice we went to the great camp at Olivet. The opening is great. In much love to all the good Samaritans.—UNCLE BUDDIE.

DALLAS DISTRICT PREACHER'S CONVENTION

The District Preacher's Convention for the Dallas District, Nazarene church, which was held at Blossom, Texas, April 25-29, is now a matter of history, but it was a great success, and was an occasion that will be remembered as truly a time of "refreshing from the presence of the Lord."

The weather was very bad. The rain and mud hindered many, who were expecting to attend. However there was a good attendance from the different points on the District.

The pastor of the Blossom church, Rev. Arthur L. James, and his efficient committee on entertainment secured homes for all in attendance. The people of Blossom kindly opened their doors and entertained the visitors in the most royal manner.

The convention began on Wednesday night, and the presence and power of God was felt in this very first service. There was a spirit of beautiful unity that prevailed through the entire convention.

Rev. P. L. Pierce was elected chairman and Rev. B. F. Harris, secretary.

An excellent program was arranged by the program committee. The subjects on the program discussed were timely, interesting, instructive, and highly profitable.

A number of excellent papers and strong addresses were presented before the convention, which were a source of information, encouragement, and inspiration.

The devotional part of the convention was greatly owned and blessed of God. The songs, prayers, testimonies, exhortation, all had God's stamp of ownership upon them. There were manifestations of joy, freedom, and victory in every service.

The sermons preached, were plain, strong, and powerful, and were owned by the Holy Ghost. As these fiery messages were brought the saints shouted for joy in the old time way. God not only blessed the saints but convicted sinners, and several knelt at the altar and were saved.

Friday of the convention was known as "Pioneer Rally Day." Rev. C. B. Jernigan had charge of this part of the program, and briefly reviewed the work and progress of the holiness movement in Texas. His address was humorous, pathetic, and historic, and was highly enjoyed by all. Others who were in the "Pioneer Days" were present and briefly related some of their experiences. This part of the program was very interesting.

Sunday afternoon, the question, "What have I gotten out of this convention?" was discussed and as many as could speak in the limited time allotted for the discussion of the question, declared the occasion had been a source of blessing and inspiration to them, and that their determination to press the battle for God and true holiness was stronger than ever before.—P. L. PIERCE, Chairman, B. F. HARRIS, Secretary.

OLIVET COLLEGE NOTES

We are fast approaching the closing days of our school life this year and soon it shall have become a matter of history, but the student body can never forget the victorious year through which we have passed.

We have had marked victory and blessing in every department of the school. Under the efficient administration of President Sanford, we have not only been able to finance the school without deficit, but also have maintained a high educational standard. "Thoroughness" has been the slogan and we felt that much has been accomplished. The blessing of the Lord has been with us continually and we are confident that this year is indicative of greater and better things next year.

We have had a substantial increase in our library as a result of donations received during the year. Our retiring representative "Uncle Joe" Cannon secured for us a magnificent collection of books from the National government. This voluminous donation consisted of four hundred forty-three leather bound books and one hundred thirty paper bound. Two sets of books which have been received from Mrs. Carrie M. Flower and Mrs. S. E. Carter, respectively, and which are valued at one hundred and forty dollars, are among those that deserve special mention.

We are especially in need of a set of "Matthew Henry's Bible Commentaries." Any such donation would be greatly appreciated. We sincerely thank these kind friends who have made possible this increase in our library, and we fervently hope that, in a small measure at least, they may be recompensed with knowing that they have contributed greatly to the equipment of an institution whose purpose is to prepare men and women to live honorably and adequately before God and man.

A large per cent of our students will return next year and new ones are already making application. We are expecting a large increase in enrollment registration day September 4.

SYLVESTER T. LUDWIG, Reporter.

ARKANSAS DISTRICT

Since we last wrote to the HERALD, God has been very precious to our souls. We have visited almost all the churches this spring. The pastors all seem to be at their best with a burden for the work on their hearts. Most of them are planning special revivals through the spring and summer.

Brother Bishop at Searcy and Brother Robinson at Bentonville are planning for a summer Bible school. We heartily endorse this work and feel that it would be well for all our pastors to consider the need of this great work.

Brother Moore, our pastor at Atkins, has moved into their new bungalow parsonage. God has blessed Brother Moore in raising money to build a nice parsonage. Brother Irwin at Van Buren is doing well with his work. Brother Dawson at Ozark and Alix is loved by all his people. Brother Dunham at Morrilton is doing some great preaching. His

people appreciate the fact of having a strong man as their pastor.

Brother Pinson at Conway has the burden on his heart to build a strong work in this educational center. Brother Topley reports interest growing at Vilonia; Brother Bugh is closing a successful revival at North Little Rock with Dr. Chapman as evangelist. Brother Ridout at Cabot and Beebe is doing well with his work. Brother Langford at Union Valley, Brother Long at Hamlin, Brother Mitchell at Johnson's Chapel, Brother O'Neal at O'Neal's Chapel, Brother Whiteheart at Pickens, are all doing well with their work.

Mrs. E. B. Davis at Lepanto begins a revival at her church May 24, with Rev. J. E. Moore as evangelist. Brother Moore has accepted the pastorate at Beech Grove and reports interest growing. Rev. N. B. Herrell, General Secretary of our Home Missions Board, spent ten days on the district with us. God gave us some very great services.

Brother Herrell is indeed the man for the place. He is of the old type holiness preacher. He has a message and doesn't fail to deliver it. Our churches and pastors all seem to appreciate having Brother Herrell with us and look forward to the time when he shall come again. We are convinced that evidently we must go forward in the homeland.

At this writing, we are at Jonesboro to fill the stand over Sunday, in the absence of our beloved Brother Tucker who was called with his wife to the bedside of his wife's mother in Placentia, Cal. We open a meeting here June 10 with Dr. Chapman as evangelist and Prof. Sutton as song evangelist. Jonesboro church is growing; quite a number of good people are looking our way.

Our plans are to open several Home Mission campaigns through the summer and fall. Any one in the district where there is no Nazarene church who would be interested in a meeting, we would be glad to correspond with them.

G. H. HARRISON, District Superintendent.

KENTUCKY DISTRICT

Since our last report the Lord has enabled us to make some real substantial progress on the district for which we are very grateful and happy.

Most of our churches have witnessed some real spiritual awakenings the last few months, and some have been blessed with the preaching of some of the leading evangelists in the movement. Our precious pastors are fighting like soldiers who know not the meaning of retreat. ~~As the grace of~~ God we will succeed in building a strong district with the faithful preachers and beautiful spirit of harmony and heroism we now have.

We have succeeded in securing four strong pastors within the past few months. Our dear Brother Ash, who organized and built the church in Huntington, W. Va., felt led to take his tent and dig out some more good churches on the district, so the Lord made it possible for us to secure Rev. Clyde E. Green of Indianapolis, Ind., as pastor. He is starting well and likes his new field of labor. Prof. R. A. Thornton of Hamlin, Texas, has been secured for Hopkinsville, Ky., and we feel he will build a strong church in that nice city. He has been on the job two weeks. Rev. W. I. Smith of Kansas is in charge of our church in Mt. Sterling, Ky., the pastor, Rev. H. A. Lightly having resigned, also withdrawn from the church. Brother Smith is doing such splendid work. Rev. J. Leggett of Louisiana graduate of God's Bible school has been appointed to the Delmer charge until the Assembly in September. He is certainly a man of God.

Our tent campaigns are starting off real well. We have Brother and Sister Hanks and Brother Roy Hollenback at Georgetown, Ky. Fine prospects there for a good church. The Redmon party is starting well at Midway, Ky. They report some victory in altar service already. We made plans for Brother McBride to open a campaign in Somerset, Ky., Friday night of this week and preach over Sunday. Geo. and Effie Moore will continue the meeting, and I feel sure will organize a good church. We secured the skating rink with opera chairs, which will accommodate one thousand people. At each of these points we have had full access to the city paper and are permitted to run our cut on first page with all the space we want for advertising free. Rev. Elwood Taylor, pastor of the church at Science Hill, and his dear people will do all possible to make the Somerset campaign a success. Dear Brother Cassidy and his good people at Lexington are lending a helping hand at Georgetown twelve miles away.

We had a great preachers' convention with Dr. Goodwin in April. Ashland church had a most successful revival recently with Evangelist Geo. B. Kulp, Newport had great meeting with Rev. Bona Fleming, Science Hill just close a great campaign with Brother McBride, and the end is not yet, praise the Lord.

J. W. MONTGOMERY, District Superintendent.

ALABAMA DISTRICT

These days are filled with good things for the Alabama District. Many revivals are being held with great results. We are asking and believing that our membership will be increased fifty per cent this year. The outlook is good and with faith in God and systematic effort this will be realized. The district has recently bought two new tents and we are going at it in Jesus' name to win. We feel we should push Home Missions and the HERALD of HOLINESS. This is our only salvation. We cannot hope to greatly increase our foreign force until we grow at home.

Rev. J. E. Gaar's meeting with Pastor Gammell at Florence was a success. We are glad to have Brother Gaar on our district. He is slated for three other meetings before the General Assembly. He begins at Jasper next Sunday.

Rev. W. R. Platt and wife have held revivals with our churches at Huntsville, Shortleaf, and Fairfax with more or less success. They are boosters for the church, and are great prayers and soul winners. They have a full slate on our district.

Rev. W. E. Ellis gave us two successful revivals at Parrish and Cordova, and is slated for Alabama City for June. We are delighted to have Brother Ellis to labor with us. He is a great scripturist and gets results. We hope to have him locate with us.

Our meeting with the Selma church with Rev. W. O. Self as helper was successful in souls and additions to the church. Brother Self won his way to the hearts of the people in song and sermon, and we greatly enjoyed his fellowship. He is to be with us in the Montgomery campaign next month.

The District Preachers' and Workers' Convention was the best yet. The papers and talks were seemingly what we need. The lectures and sermons of Dr. Hardy were grand, and the revival spirit was great. A good number were either saved or sanctified.

The revival which Mrs. Hooker and I held with Pastor Blackburn with his church at Lockhart was greatly blessed of the Lord. A goodly number were saved and sanctified and the church was greatly encouraged. Some fine additions will be received as the results. Brother Blackburn has his work at heart, and is succeeding.

At this writing several revivals are in progress and reports of victory are coming in. The most of our pastors have their revivals arranged and are pushing the different interests of the church. All our churches should see that their General Assembly expense money is raised by the middle of July—but raise it.

Let all our people pray daily for the success of the work, remembering that they who stay by the staff and support, the workers will share in the final reward.

H. H. HOOKER, District Superintendent.

Among the Churches

BLACKWELL, OKLA.

—We just closed a two weeks' revival May 13, with C. E. Roberts as evangelist and our pastor, Rev. Parks as song leader. This meeting was one of victory and power from the first, and the church was greatly refreshed and encouraged. About fifty or more souls prayed through at the altar. Two united with the church on the last Sunday, and more will follow. We were well pleased with the message of Brother Roberts, and he endeared himself to the hearts of all our people. We consider ourselves extremely fortunate in having Rev. J. N. Parks as our pastor for the past three years. He is now holding a tent meeting at Tonkawa, in the center of the largest oil field in Oklahoma, where he hopes to organize a Church of the Nazarene. We have a splendid ladies quartet of consecrated, sanctified women who sing the gospel into the hearts of the people. Truly God is good to His people and we are rejoicing in His love and leadership, and believe there is a great future for Blackwell church of the Nazarene.—Mrs. A. L. Wright, reporter.

CUDO, OKLA.

—Our revival closed on Tuesday night, May 15, at a high tide. The shouts could be heard going up the camp. Truly it was a great time. The church was prayed up and under the burden when the evangelist arrived and the spirit of unity prevailed all through the meeting. Rev. W. F. Cleghorn of Bethany, Okla., was our evangelist and we all felt we had God's man for the meeting. He packs his messages full of Bible and preaches with power. It can truly be said he is the servant of the Lord, and his singer and pianist, Brother and Sister Simes and little Nellie are great. They know how to handle the singing and are fine workers. There were about sixty that found the Lord either in pardon or cleansing. Eighteen united with the church, and

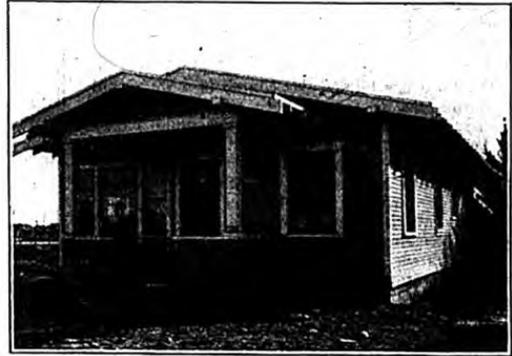
A NEW NAZARENE PARSONAGE

A brief synopsis of the progress of East San Diego church during the past two years will doubtless be of interest to all who know how to appreciate progress in the face of extreme difficulty.

We entered into this field of labor shortly after the assembly two years ago; with Rev. James Elliott, the body then consisted of twenty-seven members, among whom were those who would not know defeat. At that time the church was without a parsonage, so we erected a tent house by the side of the church and opened the battle, and to this present time we have not taken a backward step. Up to this time the Home Mission Board had been aiding the church to the amount of ten dollars per week; but this amount was no longer available. The pastor's salary was ten dollars per week; but was soon raised to fifteen dollars, and by the end of the year we were able to pay twenty dollars per week.

Mrs. F. C. Smith got a vision of a new parsonage; and gave a liberal subscription as a starter; others gladly followed and soon the parsonage was being erected. A very interesting feature regarding the erection is that the W. C. T. U. came to our aid and gave a helping hand which was very much appreciated by the church. At last Assembly time the parsonage was about 50 per cent complete, but October, 1922, it was completed, furnished and dedicated to His service.

East San Diego is a prosperous little city, but being a new city the paving of streets, installation of sewer system, purchasing of a water system added considerable to the bills already in-



PARSONAGE AT SAN DIEGO, CAL.

curred through labor, lumber, paint, furniture, etc., in connection with the parsonage, with what district apportionments we will raise; we are compelled to recognize the hand of God in our midst and feel that the good Lord has really answered prayer.

Our Sunday school has grown from twenty-eight to seventy-five; our membership has grown from thirty-three to forty-two this last year, and the new members have really proved a blessing in many ways. The progress that has been made is due to a faithful church and the blessed Holy Spirit. The church is getting new visions and believe that the day of impossibility was buried when Christ arose from the dead. We are marching on in the name of a mighty Savior who is yet able to knock the walls of difficulty down. Hallelujah!

thirty-four people agreed to pay tithes. Twenty-five subscriptions were taken for the best paper published, the HERALD of HOLINESS. We have the upward gaze and are looking for the return of our Lord. Our battle cry is onward.—H. W. Hanselman and wife, pastors.

BLOOMSBURG, PA.

—I want to report victory all along the line. Our God is a living God, and still hears and answers prayer. There has not been a barren service in our church since the beginning of the present assembly year. The Sunday morning services have been times of great spiritual uplift and the evening services soul saving periods. Cries of penitents have mingled with shouts of victory. Glory to God. We are planning a meeting to begin June 1. A lot has been secured on the corner of Market and Sixth Street, where a tent will be pitched. It has been decided to hold all the services in the tent for three weeks, then it will be used to hold services in nearby towns. Brother Neilson, our District Superintendent together with our pastor, J. H. Parker, will have charge of the services. There are street meetings being held on Saturday evenings on the public square. God has been blessing there. Good crowds gather and listen attentively to the singing, prayer, testimony and preaching. Pray that many souls may find Jesus and a permanent work done that will last "till Jesus comes."—Alice Wilson, secretary.

KEWANEE, ILL.

—We have just closed a good revival meeting with Brother F. L. McDonald of Indianapolis, Ind., as evangelist. He is a good preacher and carries a burden for those who are without Christ and works many ways to wake people up so that they might see their condition. We did not see as many souls saved as we would like to. Ten or twelve prayed through. We received eight adult members into the church during this meeting. The church has been greatly helped. Many new faces are seen at the services. Seed has been sown which will bring forth fruit in days to come. We covet the prayers of our Nazarene folk everywhere that this church may move up for God.—Wesley Martin, pastor.

MANCHESTER, N. H.

—Praising God for victory. Had some wonderful times of salvation and blessings from the Lord since our assembly in Lynn, Mass., in April. We have been wonderfully blessed by the preaching of Brother Turpel, Riggs and Brother Thomas Laité. Some seekers and finders in almost every service. Week night services are well attended and spiritual; new faces in almost every meeting. Our Sunday school is growing and our boys and girls show a real Nazarene spirit. God is blessing us financially. The needs are supplied and apportionments provided

for the coming year. We raised last year \$1200.00 on church debt, and \$800.00 in pledges since the assembly have been made. We are planning for a baptismal service and reception of members soon. Pray for the work here which God has so marvelously raised up in this city. Our desire is not only to build a church and parsonage but also to see the debt paid off, to which end God is blessing us.—Sisters Jodrey and Knight.

SIAMROCK, OKLA.

—Just a brief report from the Nazarene family here. We are in love with holiness and holiness preaching. Happily united in the bonds of holy love. Sunday school averages better than one hundred. Good crowds at preaching services. We think we have the best pastor on the district and we are not looking for or expecting to change. Brother Dodd has a grip on the town, is loved and respected by all. Under his leadership we have come from underneath and over the top for God and Bible holiness. Pastor and people are of one heart and mind. Glory to God. We would like to hear from some lady evangelist for a meeting in September for the first three Sundays.—W. A. Brown, Sunday School Superintendent.

TOPEKA, KAS.

—Great faith and victory prevail in our church here at Topeka. The revival held by Dr. John Matthews and Kenneth and Eunice Wells has just closed and truly God was made manifest in much power. More earnest praying could not have been offered than was offered in behalf of this soul saving campaign. Dr. John Matthews preached with great unction, the Holy Ghost bearing witness to the truth as it came from the lips of this powerful preacher. Although as a church all of our expectations did not come to pass, yet we believe the unseen hand of God has worked many marvelous wonders in the city of Topeka that will surely be seen in the near future. Every service was well attended and many times the house filled to its capacity. Conviction was plainly written upon the countenances of the many hearers. Seventy-five were at the altar for prayer, many receiving definite victory over sins committed and some receiving the baptism with the Holy Ghost. Kenneth and Eunice Wells were with us and rendered song services which were well appreciated by large crowds of listeners. Victory prevailed throughout the meeting and more than that our faith is stronger yet for greater things in God. We are working hard for an increase in our Sunday school. We have great meetings in the Young Peoples services and shouts of victory are heard in almost every old time class meeting, which is held by the older people on Sunday evenings before our

regular evening service. Surely we appreciate our pastor, Brother Clayton, and praise God for giving us such a good man, who is always willing and ready to bear burdens for the cause of Christ and the church. Remember us in prayer. We are expecting many great things in God.—Gladys Young, reporter.

XENIA, OHIO.

—The Lord has blessed this church in a wonderful way during the past year, both spiritually and financially. Best of all many souls have found Christ as a personal Savior and Sanctifier. We have had four good revival meetings. The last meeting having just closed with Evangelist J. B. McBride who was with us for three weeks. Brother McBride won the hearts of the people and his Bible messages brought the people to a realization that God was in the Nazarene movement. The attendance was extra good throughout the entire meeting. Many souls bowed at the altar for both works of grace. As a result of this meeting we had a fine lot donated to the church for a parsonage, just two squares from the church, located on one of the best streets in the city. We feel like singing "Praise God from Whom All Blessings Flow." He is the same yesterday, today and forever, Amen! We now have a membership of forty-eight and expect to receive another class next month. There is no discord in this church and perfect harmony prevails among all the members. The trustees are now planning to build a parsonage which they expect to have completed by the last of September. This baby church last year raised over six thousand dollars in cash for all purposes, not counting the pledges which were made. We bought this beautiful modern church building from the United Presbyterian Church and they are carrying the balance for us without interest. The Presbyterians have been very good to us in this city. By the grace of God we expect to stand true to Bible holiness, keep humble, be kind, and courteous to all men. Through the kindness of the Church Board they have given us the privilege of holding four campmeetings this summer.—Frank and Marie Watkins, pastors.

ELDORADO, KAS.

—We closed a revival meeting last Sunday, May 20th. Rev. R. S. Ball of Hutchinson, Kas., did the preaching and Johnnie and Jackie Douglas of Dallas, Texas, assisted by Brother Willard Davis of Enid, Okla., had charge of the song service. They all did good work. The song services were inspiring and Rev. Ball preached splendid gospel sermons that brought conviction to the hearers. An epidemic of measles and other contagious diseases, and bad weather were hindrances to the meeting and the results were not all that we expected. However, there were about forty who were converted, reclaimed or sanctified. We are thanking God for the victories won and are planning to pitch a tent in another part of town, and make another revival effort, trusting that God will give us many souls. Eventually we are expecting to buy or build a church to replace the tabernacle we now use.—L. E. Wright, pastor.

HARMON, OKLA.

—The ninth zone group meeting of the Western Oklahoma District was held at Harmon, Okla., May 1-4. Brother Smith of the Woodward church opened the meeting preaching from Philomel 1:18. Brother Martindale of the Sperrmore church preached Wednesday night, and we were glad to have with us Brother Jernigan, our District Superintendent and he preached Thursday night from Joshua 13 and Numbers 13. It was a Spirit filled message. We were glad to have him there Friday night and the Young People's Society of the Woodward church had the service. They surely have a Spirit filled president and the young people are on fire for God. We surely enjoyed that service. We had a large crowd and the building was filled. We are expecting a real Holy Ghost revival there. Pray for us.—H. D. Tryon, reporter.

CAMBRIDGE, MASS.

—Looking back over the past year, we thank God for His guiding and protecting care. God has certainly been with us, all down through the years, since we have been a church and a people. We can see God's hand in all the way in which we have walked and in all we have undertaken for Him. Although our growth has not been phenomenal, yet we have not only held our own, but have added seven to our net membership during this last year, for which we thank God. I believe that we are growing in grace and in the knowledge of our Lord and Savior Jesus Christ, which is more to be desired than all else. Our pastor is doing good pastoral work. God has also blessed us along financial lines. The past year was a great one in that respect. Considerably more than half of what was raised, went for purposes of education, home and foreign missions. The women of the church are doing a great work along the line of foreign missions. We are

SUNDAY SCHOOL LESSON REFERENCES

June 3. JEREMIAH, THE PROPHET OF COURAGE. Lesson: Jeremiah 1:1-10; 7:1-15; 20:1-6; 21; 26; 32; 35:1-19; 36; 37:11-28; 39:11, 12; 42:1-11; 43:4-10.

GOLDEN TEXT: Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 15:13.

Devotional Reading: Psalm 94:16-23.

June 10. NEHEMIAH, THE BOLD BUILDER. Lesson: Nehemiah, chapters 1 and 2; 4-6; 8:9-12; 12:31-13:31.

GOLDEN TEXT: Be not ye afraid; remember the Lord.—Nehemiah 4:14.

Devotional Reading: Psalm 46:1-7.

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

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

Devotional Reading: Psalm 124.

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

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

Devotional Reading: Psalm 99.

determined to hold out to the end, to walk by the same rule and mind the same things and God will bless us still more in the coming year. Glory to His name.—A. R. Shepherd, reporter.

SICK, OKLA.

—We are praising God for the good revival just closed with Rev. D. M. Spell of Bethany, Okla., as evangelist and L. C. Messer as song evangelist. These two men make a good team. Brother Spell is so uncompromising with sin that his messages stir the Devil. The meeting was not what we hoped it to be, but a number knelt at the altar for pardon, reclamation, or sanctification, most of whom prayed through.—L. A. Dodson, pastor.

HENRYETTA, OKLA.

—We have just closed a meeting with Rev. Lee L. Hamric as evangelist. This meeting was a real battle but God gave us glorious victory in spite of all the opposing powers. We had some old time cases of salvation. There were sixty-five that prayed through to pardon or purity. Brother Hamric is an old time warrior and knows no defeat. He stays with the truth, works, preaches, and prays, till victory comes. We took fifteen new members into the church the last night of the meeting making sixty-five since the assembly. Our membership is growing fast, we are about 250 strong at present. Our Sunday school is growing by leaps and bounds. We have enrolled 375 and had an attendance of 315 last Sunday, and our opportunities are great here if we just had room for the people. We have enlarged our church but it is still too small. We hope to have a large new church some day, so pray for us. We are in the fight to stay and to win.—M. G. Jobe, pastor.

MOREHOUSE, MO.

—The church here is moving on up the line. Brother Hibner keeps things on the move and every department of the work is moving upward. We are praying and believing God for a great revival of old time religion beginning June 7. We asked a special interest in the prayers of the HERALD family. Rev. R. E. Dunham will be the evangelist. Brother Fetterhoff of Mexico, Mo., was with us the first of the week. God's blessings were on each service.—Mrs. Guy Owings, reporter.

GALESBURG, ILL.

—Still we hold our own and push forward. Just closed our third campaign for this assembly year under the human agency of Rev. Jarrette and Dell Aycock of Atwood, Okla. Never have we had better workers or sweeter people. Surely God has used them in this place. Their manner of working while a little different from many evangelists, certainly took well and proved a blessing to Galesburg. Especially their method among the children was a delight to both young and old. They preach and demonstrate real Bible salvation. It seems hard to get much present visible results in this part of Chicago Central District as we are in a hot bed of universalism and unbelief with so little regard for vital spirituality. In other words, the work builds very slowly but we feel our foundation is going deeper and we trust lasting, until eventually God will get unto himself a great name in sin cursed Galesburg.

Brother Bud Robinson and our District Superintendent, E. O. Chalfant were with us one night during the services and of course were a delight to many in Galesburg. There were forty-two professions during the meeting, three of whom were Catholics; twenty-four subscriptions to the HERALD of HOLINESS, and thirteen taken into the church of whom seven were adults. During the meeting at Rev. Aycock's suggestion, the pastors were presented with a donation of good things and a spirit of love and fellowship exhibited which certainly gladdens any pastor's heart. Also the pastor's wife had a birthday during that time when her Sunday school class of young girls invited her to one of their homes and presented her with remembrances of their love for her. Our people are encouraged, still pushing ahead and determined with God's help to yet see a real old-fashioned revival in Galesburg.—A. J. and Clara S. Laird, pastors.

Gleanings From the Field

NEW CASTLE, IND.

The preacher's meeting has just closed at New Castle, Ind. I had the privilege of laboring with the best bunch of preachers that I have ever met. Ten seekers were at the altar the first night and the big altar was filled with seekers from that night until the close. Over two hundred preachers and delegates were present. Dr. Moore, C. W. Ruth, Dr. Sanford, and some of the best singers: Aycock, Rinebarger, Conley, Lewis, Geo. and Effie Moore, Rev. C. W. Ruth had the morning and afternoon service. God wonderfully helped me to preach to the large audiences at night, hundreds were turned away who could not get in. Brother Grose, the pastor, looked after the people well and Brother Short, the District Superintendent can't be beat. The Lord is blessing the Indiana work. Friday night was my last night. I had to preach and leave. I haven't seen such an altar service in years. They paid me well for my service. The Indiana preachers will do anything, sing, shout, pray, or anything God wants them to do. God bless the Indiana District.—John Fleming.

PHOENIX, ARIZ.

I have just closed a meeting at Springer, Okla., twelve miles north of Ardmore and God blessed. I held it in the Baptist church and they want me back there soon to hold a tent meeting. I also held a tent meeting at Chickasha, Okla., and God blessed there and also at Fairview. I also held a tent meeting at Wewoka and God was with us. I am now on my way to my home in Phoenix.—C. M. Carel.

ASHLAND, KY.

My time from the middle of February to April first was divided between the churches of Austin, Ballinger, and Temple, Texas. God gave victory in all these meetings and we also had some hard battles. The District Superintendent, E. W. Wells was with us a part of each of these meetings. Brother Wells has the work on his heart and is doing his best to make this a great year. Temple church took in a nice class of members, others were expecting to come in the church but a great storm was on the last Sunday and people could not get out to church. The church at Ballinger took in eighteen members. The crowds were turned away the last Sunday for lack of room. We came from Ballinger to Racine, Wis., where Brother Geeding is pastor. We had a good meeting but our attendance was made up mostly of holiness people, not many sinners to preach to, therefore we did not see the seekers that we desired to see. Brother Bud Robinson and Brother Chalfant were with us one night. I came from Racine to Newport, Ky., with Brother Pollard, pastor. Had two good weeks here. The Newport church is planning to erect a new building. I preached twice at God's Bible school. Am now on my way to Greensboro, N. C.—Bona Fleming.

"Choice Songs No. III"

Now Ready

Contains 16 beautiful, soulful songs, such as "Seek to scatter sunshine," "Awake ye saints, awake," "O my heart will be happy," "The amen line," and the fine patriotic piece, "God, then the U. S. A." They grip you. To those who have not "Choice Songs No. 1," 10c, "Choice Songs No. 2," 25c, and the patriotic sheet songs to many enjoy "The U. S. A. for me," we will send the whole lot, 85c worth, for 65c, or 2 sets for \$1.

REV. L. L. PICKETT
Wilmora, Ky.

ANNOUNCEMENTS

Notice—*Manitoba-Saskatchewan District*—The place of our District Assembly July 4-8 has been changed from Morse to Mortlach, Sask. This town is a few stations east of Morse and the third station west of Moose Jaw on the main line. The District Secretary H. F. Vogt is now pastor at Mortlach and will answer all correspondence.—W. B. Tait, District Superintendent.

Notice—*Ohio District*—The following is the list of new members of the Board of Examination:

(Years*)	1st	2nd	3rd	4th
Frank Watkin, Xenia, Ohio,	1	1	1	1
266 Chestnut St.				
J. W. Henry, Dayton, Ohio	2	2	2	2
40 Gordon Ave.				
H. H. Stahl, Coshocton, Ohio	5	6	6	5
1225 Kenilworth Ave.				
Mrs. C. C. Chatfield, Hamilton,	3	3	5	6
107 Grand Blvd.				
Mrs. Zelda Landgrave, Newark,	4	5	3	4
201 Elmwood Ave.				
H. G. Trumbauer, Marion, Ohio	6	4	4	3
562 E. Church St.				

BOOKS TO BE READ: First Year, H. H. Stahl, Second Year, J. W. Henry; Third Year, Mrs. Chatfield; Fourth Year, Mrs. Landgrave.

DEVIOTNESS COURSE: Rev. W. W. Loveless, R. F. D. No. 5, London, Ohio, Examination and Writing.

For any additional information desired kindly write the secretary of the Board of Examiners.

OHIO DISTRICT BOARD OF EXAMINATIONS,
Rev. H. G. Trumbauer, Chairman,
Rev. Frank Watkin, Secretary.

*For explanation see corresponding numbers in Manual, page 92.

RECOMMENDATION—I want to say a word for Rev. John J. Hunt, Jr., of Media, Pa. This efficient, Bible teaching preacher, after spending about eighteen years in the ministry in the M. E. Philadelphia Conference, some few months ago felt called out into evangelism. We used him at Hopkins Campmeeting last summer, engaged him for the coming one, and the writer has observed his work in three campaigns since. He is thoroughly equipped educationally, has a really wonderful knowledge of the Bible and its plan, has the ability to present this knowledge authoritatively, convincingly and powerfully, and above all has the grace of full salvation so fully that the Holy Ghost honors his work with fruitful altars of seekers whose conviction is founded on God's Word. He possesses the rare ability to continually bring conviction for sanctification and holiness of heart while presenting authoritatively from the Bible the subject of the Lord's return. The holiness cause needs him, God honors him, and it's your great privilege to use him.—Dr. L. E. Hensley, Secretary Hopkins Holiness Campmeeting.

EVANGELISTIC CAMPAIGN IN MEXICO AND CENTRAL AMERICA

Having postponed our trip to Egypt and Palestine with the Athans-Robinson party this summer on account of war conditions in the old world, it is evident that it is the providential arrangement for us to spend our time and effort in an evangelistic tour of Mexico and Central America during the entire summer. The Lord has laid the burden of laboring for Him in the salvation of the people in our neighboring republics, and we gladly obey the call of God to go, being fully persuaded that it is His will. We expect to enter Mexico by way of Nogales, Ariz., traveling on the western coast of Mexico, visiting all our mission stations in every part of the country. We plan to hold evangelistic services in each place. Friends in Southern California have donated the money to buy a large number of the underscored New Testaments in Spanish, published by the Los Angeles Bible House, and a great quantity of gospels and tracts to distribute in every part of the two countries. We covet your fervent prayers at this time, that life and health may be preserved during the journey in this rather trying season of the year, that the needs for this trip may be supplied, and that hundreds of souls in Mexico and Central America, who have never heard of Jesus, may be delivered from the bondage of Romanism and find light, and life, and liberty through faith in His name.—S. D. Athans, Pasadena University, Pasadena, Cal.

DAYTON OHIO CAMPMEETING

The many friends of the Miami Valley Holiness Association will be glad to learn its Eleventh Annual Campmeeting is to be August 2-13, on its own plat within the beautiful wooded "Berkley Heights" grove just south of Dayton where the Country Club street car and the Southern Ohio Traction pass the entrance to the grounds daily every few minutes and the car fare from Dayton is only five cents.

Since this will be the first meeting held on the association's own ground and within its own building it is being looked forward to with unusual interest and expectation. Our new building is now being constructed and will be completed in good time for the camp. We will have a kitchen, dining room and auditorium, two dormitories and nine individual rooms ready for the first meeting. Evangelists Rev. P. F. Elliott of Lansing, Mich., Rev. I. M. Toole, of Beloit, Ohio, and Prof. B. D. Sutton and wife of Kansas City, Mo., are engaged and many other ministers, singers and gospel workers will be with us in this old-fashioned campmeeting.

The preaching and singing will be such as will do your soul good.

Plan to be with us. We furnish you rooms, meals, tents or single cots at reasonable prices, if you will kindly write us in advance and state your need. We may also secure furnished rooms in private homes if you wish to engage them in advance. Pray with us for a mighty out-pouring of His grace, love and mercy upon the camp and make no mistake by putting this meeting on your summer's program and help us to help you to enjoy this big ten days' filled with good things. You may write for further particulars to J. L. Kennett, 28 Louis Block, Dayton, Ohio.

REQUESTS FOR PRAYER

Pray for the healing of my wife who is suffering from asthma and catarrh, also for a nephew who has a broken back received in an auto accident.—C. E. Peacock, Okla.

Please join an anxious mother and her son, who is a minister in the Church of the Nazarene, in prayer for another son and brother who is unsaved and seriously ill.

A sister from Michigan who has been in the hospital over a year desires prayer for her healing.

Pray for a revival in Jacksonville, Fla. I have never seen such dearth. The people are pleasure mad and the Devil seems to have doped them until they are asleep and have no sense of their real need.—Effie Hopkins.

A brother in Tennessee who is in poor health requests prayer for his healing.

A sister in Iowa desires prayer that her husband may be saved, also that her sister may be healed.

"Pray for me. I am a new beginner in the fight for lost souls. We have good crowds and people are under deep conviction, but still refuse to confess. Pray earnestly that God may have His way with this people.—R. L. Hayes, Mineola, Texas.

A request for prayer comes from Mrs. M. G. Sanders, Okla., for the healing of her husband's eyes. An accident caused a cataract and his eyesight is failing.

A sister in Arkansas asks prayer for her mother who has a cancer that she may be healed.

Special prayer is requested for a tent meeting to be conducted in Keokuk, Iowa, June 10 to 24, with Evangelist B. H. Edwards of Lincoln, Neb., in charge.

NOTES AND PERSONALS

Evangelist Earl Dulaney of Ashland, Ky., seeing the need of pastors has felt led of the Lord to take the pastorate of the Church of the Nazarene at Ironton, Ohio. He covets the prayers of all God's people.

We note from a letter to the House that Rev. J. Proctor Knott has resigned as pastor of the University Baptist Church of Hollywood, Cal., after a three-year pastorate, and is returning to the Church of the Nazarene. He says: "We are now preparing to establish the Hollywood Church of the Nazarene. Pray for us."

Mrs. V. L. Cooke, Walthall, Miss., writes: "We just closed a revival at Mathison, Miss. Organized the first Nazarene church in our county. Pray that we may grow in strength and usefulness. Would like for the HERALD family to know about the new 'baby.'"

"We are in a battle for souls at Balsam Lake, near St. Croix Falls, Wis. Meeting starting out good. We are looking for a great time, and are praying for God to raise up a Church of the Nazarene as the result."—P. A. Dean, Rev. Wm. H. Dietzman.

Brother C. W. Ruth writes: "The Lord gave us a splendid revival here at Indianapolis, Ind., in my home church, First Church, May 10 to 20. The house was filled night after night, with a good number in the fountain for the "double cure." The board gave me a unanimous "call" to take the pastorate of the church next fall, as the present pastor expects to leave. However, I have felt that I must continue in the field as an evangelist, seeing all my time has been spoken for nearly a year ahead, with a number of engagements for 1925.

TELEGRAMS

HERALD OF HOLINESS: Minot, N. D.
June 27-July 8, North Dakota-Minnesota campmeeting, Sawyer, N. D., Dr. R. T. Williams, evangelist, with other workers assisting. For information write J. J. Larson, Sawyer, N. D., or W. L. Brower, Minot, N. D. Bring your bedding with you if possible.

W. L. BREWER, District Superintendent.

HERALD OF HOLINESS: Danville, Ill.
Closed a good campmeeting at Olivet College. About two hundred seekers. Raised about ten thousand dollars for all purposes. A fine spirit. Good inspirational, instructive preaching by Dr. R. T. Williams and Bud Robinson. T. W. Willingham presented a feasible plan to the Board of Trustees to free the institution from debt in two years. We want the prayers of our entire constituency as we go in to free Olivet from debt.
E. O. CHALFANT.

HERALD OF HOLINESS: Port Arthur, Texas
Closed splendid meeting with Pastor T. C. Leckie, Nashville, Tenn. Many blessed. Church and pastor pleased and encouraged with results. A deluge of glory last Sabbath morning, one gloriously saved in seat. Big pounding for pastor who is doing a great work. Spoke once to fine student body and faculty at Trevecca College.
EVANGELIST J. E. L. MOORE.

Do You Want More Year Books?

We are gratified with the demand for the first Year Book of the Church of the Nazarene. There was no way of determining how many would be needed, but we were quite sure that 2,500 would be sufficient, and printed that many. Every copy has been sold!

Several orders now on hand cannot be filled and we are wondering whether the demand for more year books will warrant printing a second edition of 1,000 copies. We dislike to have anyone disappointed. If you can use more Year Books will you not please send your order by return mail so that we can be governed by the needs of our pastors and people?

Prices are as follows: Single copy, 25c; 5 copies, \$1.00; 12 copies, \$2.00; 25 copies, \$3.75; 100 copies, \$13.00, with no extra charge for announcement printed on front cover.

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CAMPMEETING CALENDAR

June 3-17. Lyons, Kas. Annual tabernacle meeting of the Holiness Association, Workers, Dr. B. P. Elliston of Hutchinson, Kas. as evangelist and Mrs. R. E. Young of Topeka as leader in song.—Mrs. N. B. Bean, secretary.

June 7-17. Texarkana, Texas. Tent meeting, Workers, Rev. A. C. Jeffries of Penick, Texas, and Prof. Andrew Pruitt of Nashville, Tenn. If you are passing through be sure to stop and hear this great preacher.—C. C. Cluck, pastor.

June 7-17. Loretto, Minn. Annual campmeeting of the Hennepin Co., Holiness Association of Coronan, Minn., sixteen miles from Minneapolis. Workers, Theo. and Minnie E. Ludwig of St. Louis. For further information write to G. A. Wolpf, Loretto, Minn.—G. A. Wolpf.

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

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

June 22 to July 1. Marion, Ohio. Fifth annual Campmeeting will be held at Garfield Park, Workers, P. B. Elliott, evangelist, R. A. Shank and wife singers, Rev. Mrs. C. M. Brown and Mrs. Nell Fies in charge of young people's work. Tents and meals at reasonable prices. For tents or other information write V. O. Shaw, 246 Boulevard, Marion, Ohio. Write for tents before June 10. Come, pray.—S. A. Hill.

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

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

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

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

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

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

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

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

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

August 15-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 15-26, 1923. Workers: Rev. Jns. Smith and wife, Rev. Chas. Stalker, Rev. E. D. Zahms and Professor E. D. Sutton and wife. Address Rev. W. B. Cain, secretary, 515 South Vine St., Wichita, Kas.

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

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

WANTS

WANTED—Distributors for my two books: "Entire Bible on Holiness" with Wesley and Clarke; "Your Heart and Mine and What God Says About It." J. C. Caphart, Seymour, Ind.

REPORT OF GENERAL COURT OF APPEALS

The following report of the work of the General Court of Appeals has been deemed of general interest to our people and is published by order of the Court itself.

General Court of Appeals,
In Session in Kansas City, Mo., Feb. 14-18:

You are hereby requested by the Board of General Superintendents to give us an interpretation of the law of the church touching the election of District Superintendents as delegates to the General Assembly.

Yours very truly,

R. T. WILLIAMS,

Secretary Board of General Superintendents.

KANSAS CITY, MO., February 16, 1923.

To the General Superintendents of the Church of the Nazarene.

Dear Brethren:

In response to your request, we hereby and herewith give our construction of the law contained in our Manual with reference to the election of District Superintendents as delegates to the General Assembly.

Under the caption of "The General Assembly," paragraph 2, page 66, of our Manual, we find the following: "The General Assembly shall be composed of . . . one representative chosen by each of the General Boards of the church, and two elders (one of whom shall be the District Superintendent) and two laymen from each district of five hundred or less full church members or major fraction of five hundred full church members." The word "chosen" although not repeated in this sentence, is clearly understood in connection with the "two elders" and "two laymen" referred to further on in the same sentence.

As to the manner of choice of delegates from District Assemblies to the General Assembly, Paragraph 9, page 51, states that the business of the District Assembly shall be "to elect by ballot delegates to the General Assembly." It would follow necessarily from this that no delegate could be sent to the General Assembly by a District Assembly who had not been elected by ballot.

An election in its very nature involves the free exercise by the elector of his elective franchise, without any coercion. If an elector shall be compelled to cast his ballot for a certain individual for a special office, he would be just as completely deprived of the elective franchise so far as that office was concerned, as if he were prevented from voting.

The General Assembly has power to fix the rate of representation, but has no power to say what individuals shall be elected. It has power to fix the qualifications of the delegates, but has no power to select the individual members. It has power to say that District Superintendents, or any other officers of the church shall be *ex-officio* members of the General Assembly, because in so doing it removes this subject from the "sphere" of an election.

We, therefore, conclude that the words "one of whom shall be the District Superintendent," are null and void for the reasons stated. To construe them otherwise, would be to ignore fundamental distinctions, and to create a conflict between this provision of our Manual and that found on page 51 relating to the election of delegates to the General Assembly by ballot, it would also lead to many embarrassing complications.

There is nothing in our Manual which would prevent the election by a District Assembly of the person who holds the office of District Superintendent, as one of the delegates to the General Assembly, not because he is the District Superintendent, but because he is the free choice of the District Assembly as an individual elder. But it would be manifestly absurd as well as illegal for a District Assembly to attempt to elect an elder as a delegate to the General Assembly without knowing who he was, but merely providing that the man whom such assembly might afterward elect as District Superintendent should also be a delegate to the General Assembly. To do so would be to elect an office and not a man to the General Assembly. The District Superintendency is not eligible to membership in the General Assembly. If a man is not elected to office at the time of the purported election and if the electors do not know who the individual is for whom they are voting there is no election except in name. How can a ballot be cast and counted for a delegate to the General Assembly unless that ballot contains the name of some eligible person? The nomination of the person who is to be voted for as an officer of any kind is essential to any valid election and the nomination of the candidate is merely the naming of such candidate. Much more might be said on this point; but we have said enough to show that the two factors of a known person to be voted for and the election or defeat of that person at the time of such election are absolutely essential to a valid election.—H. D. Brown, E. B. ANSELL, E. A. GILVIN, J. B. CHAPMAN, *General Court of Appeals.*

GENERAL COURT OF APPEALS, CHURCH OF THE NAZARENE, KANSAS CITY, MO.

February 16, 1923.

CHURCH OF THE NAZARENE, Respondent,

vs.

Rev. OSCAR HUDSON, Appellant.

This cause came on for hearing regularly before the General Court of Appeals of the Church of the Nazarene, on February 14, 1923, in the place of worship of the First Church of the Nazarene of Kansas City, Mo., the following members of the Court being present: Rev. H. D. Brown, Rev. E. A. Gilvin, Rev. E. B. Ansell, and Rev. J. B. Chapman. There were also present Rev. Oscar Hudson, Appellant, his counsel, Rev. M. E. Borders and Rev. W. G. Schurman, and as counsel for the Church of the Nazarene, Rev. J. C. Henson and Rev. J. T. Upchurch. After a careful reading of the record of the trial in the lower court, the cause was ably argued by

(Continued on page fifteen.)



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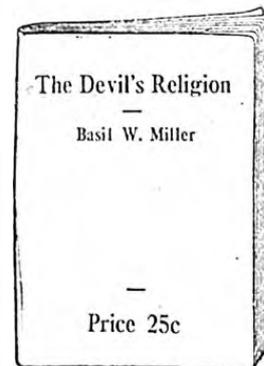
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respective counsel, and submitted to the court for determination late in the evening of February 15, 1923.

Before announcing our decision in this important case, we wish to state that in our judgment the members of the Advisory Board who took the preliminary steps required by the Manual of our church in regard to the trial of Brother Hudson, the five brethren who constituted the trial court or committee, and the counsel for both the prosecution and defense of the case, displayed a commendable spirit of fairness, and that the record brought before us shows us that they made an ability and conscientious efforts to comply with all the provisions of the law relating to proceedings of this nature.

Two entire days were consumed in the taking of testimony, the first at Peniel, Texas, and the second at Dallas, in the same State. The record is a voluminous one, covering about 79 type-written pages. The complaint contained five general charges and some 25 specifications. The lower court, however, in sustaining the five charges, only upheld ten of the specifications, and held that the other 25 were not supported by the evidence in the case. The charges were Embezzlement, Graft, Misappropriation, Falsehood, and Failing to keep his covenant.

Before taking up and considering the different specifications sustained by the lower court—these only being before us under well known principles of law—we would state that, although we feel constrained to uphold a number of the specifications which the lower court decided were supported by the evidence, we are of the opinion that none of these specifications sustain the first three charges, namely, Embezzlement, Graft and Misappropriation. We do believe, however, that some of them show a culpability on the part of the appellant, to which we shall more particularly refer in our consideration of the specifications which we deem it necessary to sustain.

Specification 2 under Charge 1 is as follows: "In 1920 there were a number of pledges paid to Oscar Hudson for the Orphans Home of which no account was made." We are compelled to uphold this specification, but do not regard the evidence which supports it as sufficient to sustain the charge of Embezzlement. The admitted facts in the case show that in many instances amounts donated to the Home were not entered in the books; that frequently no receipts were given for donations; that Brother Hudson admitted that he had considerable amounts on hand for which he could not account, and that his instructions were, whenever any one who had subscribed to the Orphanage claimed to have paid his subscription, to mark it paid in the files where such subscriptions were kept, regardless of whether or not the books indicated its payment. As might be expected under such conditions of careless handling of money and negligent bookkeeping, there was on one occasion a deficit of one hundred dollars in the bank account of the orphanage, which could not be explained, and an expert accountant who was employed to examine the books and accounts, stated that the books could not be balanced. While every possible allowance should be made for the fact that Brother Hudson was necessarily absent from the orphanage a large part of the time during which he was engaged in securing subscriptions for its maintenance in the various churches of our denomination, he as manager of the orphanage was responsible for the careful and systematic keeping of its books and accounts. Such carelessness as that shown by the evidence is reprehensible, and, although we are not warranted in holding that Brother Hudson availed himself of the opportunity afforded by such loose methods, to misappropriate the funds of the Orphanage, we do hold that the opportunity existed, and could have been taken advantage of by a dishonest man. It is only fair to state that the accountant who audited the books, of whom we have made mention, testified at the trial that the portions of the books which were kept by Mrs. E. J. Sheeks, who after a certain date acted as assistant treasurer and bookkeeper of the orphanage, were in balance, and were properly kept.

We cannot sustain Specification 11 under Charge 1, as follows: "In the year 1921 and 1922 Oscar Hudson imposed undue charges on the Orphans Home for automobile service." While the evidence shows that the expenses of maintenance and repair of the automobile were very large and apparently excessive, there is no proof of what the usual and reasonable expenses for such cars were, and we hardly regard that as one of the matters of which we may take judicial cognizance. Nor does the evidence make it clear that charges for plumbing work were not included in the bills for automobile repairs and supplies.

Specification 5, under Charge 2, were sustained by the lower court on the same evidence as that which supported Specification 11 under Charge 1, but for the reasons just given in the preceding paragraph, we cannot uphold this Specification.

We sustain Specification 1, Charge 2, which is as follows: "Being employed in 1921 for full time to the Orphanage Board, he by various means, receiving evangelist's pay for these meetings and at the same time collecting his salary from the Orphanage." In our opinion the evidence which supports this specification is not sufficient to sustain the charge of misappropriation. Although the evidence shows and Brother Hudson admits, that, in addition to the regular salaries received by himself and his wife for their services to the orphanage, their traveling expenses were paid out of its funds, and they obtained offerings for their own use from their evangelistic meetings, averaging according to the testimony of Mrs. Hudson from \$65.00 to \$100.00 or more per meeting, we cannot conclude from this that any of the amounts so received by them were misappropriated. It is true that the evidence does not show any contract between them and the General Orphanage Board permitting them to increase their compensation in this way, but it seems to us that the course pursued by Brother and Sister Hudson in this respect was acquiesced in by the Board. While not sustaining the charge of misappropriation we are of the opinion that, without an express contract with the Board, it was improper and in bad taste for the appellant and his wife to receive compensation for

their services as evangelists and at the same time charge all their traveling expenses to the Board. In order to be perfectly fair, however, it should be stated that in the same meetings for which they were paid as evangelists, they obtained funds for the benefit of the orphanage; that Brother Hudson was unusually well adapted to the work of raising money; and that they succeeded in securing very large amounts in the aggregate for the maintenance of the orphanage work.

Specification 3 under Charge 1, is as follows: "About Feb. 20th, 1922, Oscar Hudson told that Mrs. E. J. Sheeks was found guilty of forgery." The testimony purporting to support this specification is entirely hearsay, and hence we cannot uphold either the specification or the charge of falsehood based upon it.

Specification 5, Charge 4, is as follows: "He told the trustees of Peniel College he would furnish money on the vendors lien note to run the school. This he refused to do, there was a conflict in the evidence supporting this specification, and hence, we deem ourselves bound to sustain the finding of the lower court. The generally accepted rule of law is that it is only in cases where all the evidence is contrary to the findings of fact made by the lower court, that an appellate tribunal is justified in refusing to uphold such findings.

Specification 11, Charge 4, is as follows: "At the General Board meeting in February, 1922, he falsified regarding a certain note of \$1000.00." This specification was upheld by the lower court, and we must sustain its action in so ruling, and the charge of which it is the basis, viz., Falsehood. At the time of the meeting of the General Orphanage Board, in February, 1922, Brother Hudson, according to a statement contained in a letter written and signed by a member of that Board, told the members of the Board that it would be necessary for him to collect all amounts due to him from the orphanage, as he had a note that was due or overdue on which he must pay all those amounts. We are not giving the exact language used but that was its plain purport. As a matter of fact, and as admitted by him, the note to which he referred was not his personal note, but was one due by the orphanage and signed by him. He does not claim that he used any of his own funds in part payment of the note, and it does not appear that he did so, or that it was necessary for him so to do. His explanation of the transaction is that he did not intend to convey the idea that the note was his own personal obligation, but only that it was his in the sense that he had signed it, and was personally liable for its payment.

Specification 12, Charge 1, is as follows: "He falsified in pledging himself to stand by and support the new management of the Orphans Home. This pledge made at the General Board meeting in February, 1922." This specification and charge were sustained by the lower court, and we must uphold its ruling. The specification is rather artificially drawn, and perhaps should have stated that he falsified himself, not in making the pledge, but in breaking it, but it is sufficiently clear and explicit to meet all legal requirements. After giving this promise, Brother Hudson sent telegrams to Peniel, which, if not designed, to embarrass and interfere with the success of the new management were at least well calculated to have those results. It appears also that as a result of instructions given by him to the Post Master at Peniel prior to his departure for Kansas City, Mo., to attend the annual meeting of the Orphanage Board, all the mail of the orphanage was delivered to another employee of the orphanage, and withheld by her from Mrs. Sheeks and Mr. P. F. Dozier, who had been elected as successors to Brother Hudson as the Manager of the Orphanage, for some time after their return to Peniel from Kansas City. It was not until Brother Hudson, at a same discussion, instructed his daughter to hand the mail to them that they were in a position to proceed properly with their official duties. In the meantime the letters had been opened.

We are not unmindful of the intense nervous and mental pressure under which Brother Hudson was acting at this time, and of the excitement and agitation which existed in connection with the affairs of the orphanage. The record discloses the fact that the community at Peniel was greatly stirred up on this occasion, and that there was a condition of much confusion. There were those who justified him in the course that he took, and sympathized heartily with him at every step, and it is possible that influence may have been brought to bear upon him by them which caused him to break his promise to the Board, assuming for the moment that he made the pledge in good faith, and with the intention of keeping it.

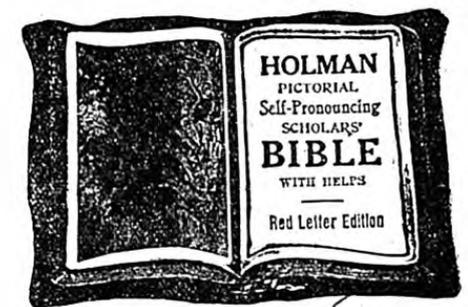
Specification 1 under Charge 5, is as follows: "Failing to support the Peniel Church according to his ability." This specification is made under the charge of Failing to keep his Covenant Vow. It was sustained by the court below, but we cannot uphold it, as it is not supported by the evidence in the case.

Specification 3, under Charge 5, is as follows: "Striving up strife in the community, and in the church at Peniel." The court below found that this specification was supported by the evidence, and we must sustain its finding.

This disposes of our review of the findings of the court below, and it only remains for us to take up its judgment, which is as follows: "The court deems the foregoing as imprudent and un-Christian conduct, and hereby pronounce upon the defendant the following judgment: That he surrender his credentials as an elder in the Church of the Nazarene and be dismissed from all his official relations thereto, and be suspended from membership therein for not less than twelve months. At the expiration of this time, he may be reinstated as a member of said Church, and, at the discretion of the District Assembly, his elders orders restored."

Inasmuch as we have not sustained the gravest charges, it is consistent that we modify the penalty imposed by the lower court. Hence, it is ordered that the indeterminate suspension become determinate, and that Brother Hudson's suspension shall remain in full force and effect until August 1, 1923, at which time his credentials shall be restored to him by the District Superintendent of the Dallas District of the Church of the Nazarene.—
H. D. BROWN, E. A. GRIVIN, E. E. ANGELL, J. B. CHAPMAN.

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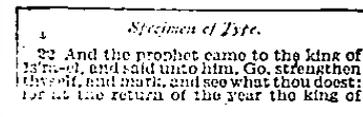
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Idaho-Oregon (Buhl, Idaho) June 6-10 Alberta, Can. (Red Deer, Can.) June 28-July 1 Man.-Sask. (Moose, Sask.) July 4-8 Dakota-Minn. (Ellendale, N. D.) Aug. 8-12 Indiana (Indianapolis, Ind.) August 21-26 Chicago Can. (Olvest, Ill.) August 29-September 3 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.

DISTRICT ASSEMBLIES

Southern California (Pasadena, Calif.) June 5-10 Eastern Colorado-Wyoming (Denver, Colo.) June 13-17 Western Colorado-Utah (Delta, Colo.) June 20-24 Iowa (Sioux City) August 28-September 2 Michigan (Detroit, Mich.) September 5-9 Tennessee (Sparta, Tenn.) September 12-19

DISTRICT ASSEMBLIES

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

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 Hamilton 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 27

Evangelists' Slates

Aecian Quartet, 1754 Washington Blvd., Chicago, Ill.: San Francisco, Cal.: June 10 to 24 C. H. Alger, Bethany, Okla.: Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.: Marjette and Dell Aycock, Atwood, Okla.: Gardner City, Kas.: July 1 to 15 R. S. Ball, 218 E. 4th St., Hutchinson, Kas.: Whitewater, Kas.: May 27 to June 10 Peabody, Kas.: June 14 to July 8 A. F. and Leona T. Balsmeier, 1018 Filmore St., Topeka, Kas.: Nell Heno, Okla.: May 27 to June 10 Meade, Kas.: June 13-24 Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas: Y. E. Brehe, 812 E. 8th St., Long Beach, Cal.: Warren, Ohio.: May 24 to June 10 Cleveland, Ohio.: June 14 to July 1 F. H. Benjamin, Song Evangelist, Williams, Ind.: M. L. Baltzore, Milton, Ore., Box 0107: Miss Lela Barnard, 60 Sixth St., Lowell, Mass.: P. P. Belew, Upland, Ind., Box 249: James M. Beit, 129 Third St., N. E., Washington, D. C.: W. S. Bennett, Jamestown, N. D.: M. R. Bishop, Bethany, Okla.: M. E. Borders, 6349 Normal Blvd., Chicago, Ill.: Willard T. and Lida Brandyberry, Olivet, Ill.: J. E. Brasher, Crestview, Fla.: Lawrence and Irene Brown, Song Evangelists, Bethany, Okla.: Elmer L. Buck, 2210 1/2 East Ganson St., Jackson, Mich.: Mrs. Mae Budd, 420 W. A. St., Moscow, Idaho: F. C. Brown, 311 Front St., Portsmouth, Ohio (Tent 35x50): Lyman Brough, Pottsville, Mich.: M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.: W. R. Cain, 515 South Vine St., Wichita, Kas.: Kansas City, Mo.: May 31 to June 17 M. C. Cagle, Buffalo Gap, Texas: James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.: Stockton, Ill.: May 27 to June 17 Wakonda, S. D.: June 29 to July 10 Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.: Dr. Edw. E. Carr, 6483 Dorchester Ave., Chicago, Ill.: Leonia Carrell, 423 West F. Ave., Oklahoma City, Okla.: Roscoe C. Carrell, Cedar Hill, Texas: Cisco, Texas.: May 28 to June 17 Frank Catareza, Hagerstown, Ind.: J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.: C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio: J. A. Collier and wife and Collier Band, Pilot Point, Texas: A. H. Crawford, Hecker, Okla.: W. F. Clegg, Bethany, Okla.: Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio: Pennbe., Mich.: June 1 to 17 Orangeburg, Ky.: June 19 to July 1

E. M. Corvill, Princeton, Ind.: Ernest Corvill, Wilmet, S. Dak.: F. W. Cox, Lisbon, Ohio, Box 441: Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8, East E. Curtis, 141 Dayan St., Lowell, N. Y.: Frank Danile, 807 W. 41st St., Los Angeles, Cal.: Wickes, Ark.: July 12-23 Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.: F. N. DeBoard, Davenport, Okla.: Marjion and Dean Devoll, 208 N. 13th St., Chariton, Iowa: Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Jullus St., Dallas, Texas: Charles Dye, 420 Jackson St., Paulding, Ohio: Logan, Ohio.: May 20 to June 17 Petersburg, Ind., camp.: June 23 to July 8 Grace Edwards, Thompsonville, Ill.: Harry Joseph Elliott, 916 16th Ave., S., Nampa, Idaho: I. M. Ellis, Bethany, Okla.: W. E. Ellis, Box 453, Ada, Okla.: June 8 to 24 Alabama City, Ala.: June 29 to July 15 C. E. Ellsworth, R. R. 9, Greenfield, Ind.: Thea. Elmer and wife, 314 Beach 145 St., Neponset, L. I., N. Y.: Parkersburg, W. Va.: June 17 to July 2 Henry C. Ethall, Springfield, Ore.: I. D. Farmer, Hugo, Okla.: Kirby Flatis and Wife, Song Evangelists, 2319 Monroe St., Anderson, Ind.: May 28 to June 17 Elsa and Lula Fischer, Millford, Neb.: B. T. Finery, R. F. D. No. 2, Clam Falls, Wis.: Sons Fleming, Ashland, Ky.: Cincinnati, Ohio.: June 1 to 9 Chicago, Ill.: June 10 to 24 Berwyn, Neb.: June 25 to July 3 B. Freeland, 620 East 17th St., Winfield, Kas.: J. E. Gaar, Olivet, Ill.: Jasper, Ala.: May 27 to June 10 Memphis, Tenn.: June 14 to 24 C. J. Garrett, and Orie Bollenberg and Wife, Singers, 208 North Agate St., Paola, Kas.: May 27 to June 17 Guide Rock, Neb.: June 24 to July 15 Liberal, Kas.: Philip Geller, 451 Alice St., East Palestine, Ohio: W. H. Gilley, Olivet, Ill.: June 3 to 24 Marshall, Ill.: A. G. Glavin, 2109 Troost Ave., Kansas City, Mo.: Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas: G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.: Ralph S. Griswold, Pennebog, Mich.: Elkton, Mich. (Camp): June 1 to 17 Gray, Ky. (camp): July 4 to 15 J. Walter and Sessie Marie Hall, Bethany, Okla.: Leo L. Hamric, Hamlin, Texas: June 1 to 24 McKinney, Texas: G. M. Hammond, Wilmore, Ky.: R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.: W. W. Hantz and wife, and singers. Frankfort, Ky.: June 1 to 17 Mitchell, Ind.: June 20 to July 8 C. E. Haworth, Alexandria, Ind.: Edna Wells Hoka, 417 Barr St., Carterville, Ill.: W. F. Herbig, Buffalo, N. Dak.: F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.: A. R. Hodges, 2215 West Oak St., Louisville, Ky.: R. T. Hodges, Bethany, Okla.: Nellie Hudson, 3304 Washington Ave., Racine, Wis.: J. E. Hughes, Kingswood, Ky.: A. Columbia Hudson, Groverhill Park, Beacon, N. Y.: J. R. Hunter, Chico, Cal., care of Rev. Willard Ingram.: Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.: Roy L. Hollenback, Clarence, Mo.: J. E. Hughes, Kingswood, Ky.: J. W. Hunt, No. 4, Nampa, Idaho: J. R. Hunter, 3919 5th St., Chico, Cal.: Arthur F. Ingler, Lock Box 502, Greeley, Colo.: Allie Iriek and Wife, Pilot Point, Texas: Roy J. Jacobs, Caney, Okla., Box 66: A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio: Lisbon, Ohio.: June 10 to 27 Akron, Ohio.: June 28 to July 8 Lum Jones, Ada, Okla.: Wister, Okla.: May 31 to June 17 Thomas Keddle, 321 S. Reed, Lyons, Kas.: Robert J. Kennedy and Wife, Singers, Box 675, Collins, Texas: Maypearl, Texas.: June 10 to 24 Avey, Texas.: June 25 to July 8 E. R. Kelley, 853 Walnut St., Riverside, Calif.: E. W. Klemel, Sylvia, Kas.: J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.: R. J. Kirkham, Care of Layman Press, Jamestown, N. Dak.: Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.: M. R. Lee, 518 E. Bear St., Denison, Texas: D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.: E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.: Middleton, Ohio.: June 8 to 24 M. R. Lewis, Holly St., Nampa, Idaho: M. F. Leland, 1521 New Hampshire Ave., Lawrence, Kas.: Jack Linn and wife, Oregon, Wis.: June 1 to 10 Jamestown, N. D.: June 15 to 24 V. W. and Margaret Littrell, 700 Elk St., Beatrice, Neb.: M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas: Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.: Lorelio, Minn., Camp.: June 8 to 17 W. W. Loveliss, London, Ohio: Lock, Ohio.: May 28 to June 10

Mabel R. Manning, Song Evangelist, Nahant, Mass.: Thomas S. Mathur, R. D. No. 1, Box 27, Van Nuys, Calif.: Chas. Maxson, 814 Newell St., Walla Walla, Wash.: John Matthews, 4045 Benton Blvd., Kansas City, Mo.: J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.: F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.: Martintown, Wis.: May 20 to June 10 Grace McLemore, Singing Evangelist, Olivet, Ill.: J. L. McLendon, Moultrie, Ga.: W. A. McCann, The Ardmore, Indianapolis, Ind.: W. T. Means, 1803 Park St., Keokuk, Iowa: C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.: James Miller, 2638 Burton Ave., Indianapolis, Ind.: Logansport, Ind.: May 27 to June 24 Joliet, Ill.: July Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.: George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.: Somerset, Ky.: May 31 to June 17 New Castle, Pa.: June 2 to July 8 John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.: J. E. Moore, Prescott, Ark.: J. E. L. Moore, 231 N. Jefferson St., Indianapolis, Ind.: Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio: A. M. and Minnie Morris Moorehead, Paulding, Ohio: J. W. Montgomery, Plantersville, Miss.: F. R. Morgan, 712 West 9th St., Ada, Okla.: Cisco, Texas.: June 1 to 17 Hominy, Okla.: June 23 to July 15 R. L. Morgan, 3206 Central Ave., Anderson, Ind.: (R. F. D. 3, Box 31) Spencer, Ind.: June 6 to 24 Wm. O. Nease, Olivet, Ill.: B. Fz Neely, Bethany, Okla.: H. T. Nyhus, 1342 Brand St., St. Paul, Minn.: G. F. and Byrdie Owen, Nampa, Idaho: John R. Patrick, Valley City, N. Dak.: Larimore, N. D.: June 1 to 19 Jamestown Camp.: June 15 to 21 L. M. Payne, Bethany, Okla.: Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.: Miss Louise Pimell, 2305 N. Liberty St., Salem, Ore.: F. E. Putney, 207 S. Millwood, Wichita, Kas.: P. C. Ramsey and Wife, 618 South Louisa St., Shawnee, Okla.: Lawrence Reed, Newell, W. Va.: C. A. Reedy, 2 Roberts Ave., Danbury, Conn.: J. E. Redmon and wife, Brookville, Ind.: L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas: S. B. Rhoads, Pasadena University, Pasadena, California: Olive A. Rife and Nina Dean, Thomson, Ga.: C. C. Rinebarger, Song Evangelist, New Albany, Ind.: Kokomo, Ind. (Camping): June 1 to 10 Lincoln, Neb.: June 14 to 24 Gordon, Neb.: June 29 to July 8 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.: Charles Robinson and Brown, Bethany, Okla.: C. E. Roberts, 114 N. Winnetka Ave., Dallas, Texas: C. W. Ruth, 1838 Newland Ave., Indianapolis, Ind.: University Park, Iowa.: June 1 to 10 Auburn, Pa.: June 23 to July 1 Old Orchard, Maine.: July 6 to 16 Fred St. Clair: Macon, Ga.: June 3 to 24 J. O. Schaap, 1342 Brand St., St. Paul, Minn.: W. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio.: June 1 to 17 Marion, Ohio.: June 22 to July 1 Schurman-DeLone, 73 Main St., Warshaw, Mass.: N. B. Shade, Florida City, Fla.: W. E. Sheppard, 613 Redfield Ave., Los Angeles, Calif.: Columbus, Ohio.: June 1 to 17 Portsmouth, Ohio.: June 19 to July 1 F. B. Smith and Family, 4434 View St., Oakland, Calif.: Guy V. Smith, Box 261, Logan, W. Va.: M. P. Smith and Wife, Calumet, Okla.: W. L. Smith, 1022 North Wheeler St., McPherson, Kas.: Burt Sparks, Song Evangelist, 435 East 4th St., Seymour, Ind.: Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.: C. K. Spell, Bethany, Okla.: M. C. Stebbins, Waterville, Vt.: Chas. A. and Lennie M. Strahl, 234 Wright St., Cadillac, Mich.: M. E. and Della B. Stretch, El Paso, Ill.: B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.: Jonesboro, Ark.: June 10 to 24 Waterloo, Iowa (camp): June 28 to July 8 Howard W. Sweetan, Ashley, Ill.: Sorento, Ill.: May 20 to June 10 Leighton, Pa.: June 24 to July 3 C. E. Toney, Peniel, Texas: L. C. Turner, Wann, Okla.: M. E. Tyler, Belden, Texas, R. 5: W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.: J. D. Thompson, 149 West 6th St., East Liverpool, Ohio: J. H. Vance, 1006 S. East St., Bloomington, Ill.: N. B. Vandall and W. W. Caskey, Song Evangelists, Akron, Ohio: 624 Merion Ave.: J. S. Wallace, Carterville, Ill.: R. H. M. Watson, College Heights, Meridian, Miss.: Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.: Geo. Ward, East Palestine, Ohio: Kenneth and Eunice Walls, 2115 Barth Ave., Indianapolis, Ind.: Mark Whitney, Ada, Okla.: Ernest E. Wiggins, 30 Laurel St., Richmond, Ind.: J. E. Wigfield, Burr Oak, Kas.: Earl F. Wilde, Highlands, Calif.: Mrs. Esther Williams, Song Evangelist, University Park, Iowa: J. E. Williams, Olivet, Ill.: E. E. Wood, Hillsdale, Mich.: