

HERALD of HOLINESS

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

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What the Bible Teaches About Man

THE Bible teaches that man was originally created in the image of his Maker (Gen. 1: 26). This means that he was morally pure, that he possessed the ability to acquire knowledge and that he was immortal.

The Bible teaches that the first pair was surrounded with the bounty of God to meet every legitimate need of theirs, that Satan presented temptation from without and that man of his own consent fell into sin (Gen. 3: 1-6). The Bible teaches that as a result of the fall of this first human pair, the whole race which sprang from them was defiled by sin (Rom. 5: 12). It teaches that because of this first sin, all members of the human race are spiritually dead and require to be revived and re-born by the Spirit of God (John 3: 3); and that sickness, ignorance and every human ill is chargeable directly or indirectly to the presence of sin in the world. It teaches, furthermore, that left to himself man is helpless and hopeless in both time and in eternity.

The Bible teaches that any and every man who will come to God through faith in Jesus Christ can be saved from all sin (Rev. 22: 17; Heb. 7: 25). It teaches that all outward and inward sin can be removed and destroyed so that the believer in Christ can be *actually* free from sin right here in this present world (Luke 1: 73-75; Rom. 6).

The Bible teaches that the soul which has been regenerated through faith in Christ may also be sanctified wholly by faith in Him (Acts 26: 18; 1 Thes. 5: 23, 24).

The Bible teaches that it is the duty of all men to live holy lives here in the present world and that it is possible for those who have received "the fulness of the blessing of the gospel of Christ" (Rom. 15: 29) to measure up to this requirement (Rom. 6: 22).

The Bible teaches that all men, save those who "are alive and remain until the coming of the Lord" (1 Thes. 4: 15), must certainly die (Heb. 9: 27), and that death is a fearful crisis for those who are not right with God when that time comes (Matt. 16: 25, 26). But it teaches, furthermore, that those who have fully trusted Christ during life will also triumph in the hour of death (1 Cor. 15: 55).

The Bible teaches that wicked men will perish in an endless hell and that the righteous—those who are saved through Christ—will enjoy everlasting joy and bliss with God in heaven (Matt. 25: 46).

Taking Ordination Lightly

A call to preach the Gospel is indeed a sacred and responsible calling, and a man who claims to have this call

puts himself into a very trying and difficult position. If he says he is called to preach and then goes right on with secular pursuits, he is certainly open either to the charge of insincerity or else to that of partial obedience or disobedience. I have mentioned this matter in these columns before, but I am really embarrassed, almost appalled, by the large number of legal Nazarene preachers who are actually not preachers at all. We have entirely too many who are preachers in name only. Just today I was talking with one of our ministers about a certain licensed preacher who is expecting to be ordained at the coming District Assembly. I asked if the preacher in question is really giving his time to the ministry. The answer was that he is a farmer and goes out and holds a few meetings each year. Now no District Assembly should ever vote orders to a man like that. There are other qualifications for the eldership besides merely passing the course of study. I asked if this preacher is of the type that is likely to succeed in our work. The answer was that he is a kind of trouble maker in his own church and that he is of a storming, driving type and is quite as likely to do harm as he is to do good. I asked if it is likely that he could hold a pastorate with any degree of success. The answer was that the District Superintendent did not feel certain enough of him to be willing to recommend him to any of our churches. I then asked if it is likely that the assembly will ordain him this fall. The answer was that there is some doubt about it. But as I thought the matter over, I felt a fear there is yet the possibility that this man and others like him will, because they have made some kind of grades on the Course of Study, be made full-fledged ministers among us.

The fact is there are entirely too many preachers in our movement who are not working at the job. It would be a lot better for our work if about five hundred inactive preachers were dropped from our rolls. If a man finds he is not called to preach, or if he finds hindrances that are insurmountable, there is nothing disgraceful in his dropping back into the regular ranks of the laity, where he really belongs. Of course, some narrow minded people will accuse him, still it is the only fair and right thing to do.

The time has certainly come for the District Assemblies to be more particular about the men whom they give license and about the men whom they vote to ordain. It is not so much more preachers that we need as it is better preachers.

GENERAL ASSEMBLY ISSUES

OUR INSTITUTIONS

THESE discussions of General Assembly Issues would be worthless if I did not speak out frankly and openly. In a former article I have suggested that our church withdraw entirely from orphanage work at this coming Assembly. This move will, I think be best for all concerned and I hope the step will be taken.

The three rescue homes which are connected with our church either make such drafts upon their local supporters or are so nearly self-supporting that they do not constitute a severe burden upon our churches and people generally and they are doing a great and needy work, so we will do well to continue them right on.

Our schools and colleges have constituted one of our big problems. During the quadrennium we have closed up three of our schools. This has been a great blow to the local constituency of these schools and only the fullest necessity has influenced us to take these steps; still we are bound to say that we have had more schools than we could support, and so our problem has been made some easier by the closing of these three schools. We still have eight schools left and it is beginning to be a matter of doubt whether we are going to be able to pull all these through. Our schools have done a noble work and are, I believe, our most paying investments, so far as institutions are concerned, and just as soon as it can be determined which ones and how many deserve to survive, our church should adopt some definite plan for the establishment and enlargement of these institutions. I am not sure that we can tell by General Assembly time just what should be done. Perhaps we should have even fewer schools yet. It may be that six will serve our purpose, at any rate we must soon adopt a program for the advancement of our educational institutions.

Our Publishing House can be run as a self-supporting institution, once the debts are paid. This fact has been proved by the operations of the last year. Of course, it would be fine if some one would provide new and modern quarters for our publishing business, but unless they do, I believe it will be better to go right ahead with the business for another four years without calling upon our people for money to build or to enlarge. Let the business enlarge on its own profits and then its growth will be sounder and more secure. And our program of institutionalism must be abbreviated and we must enlist "all hands and the cook" to promote revivals and establish churches.

TAKING AWAY THE FEAR OF THE WICKED

SOME time ago Sir Arthur Conan Doyle was reported as saying that within a few years Spiritism would become the principal religion of the world, and now comes the news that he has made the discovery that everybody will get to heaven. He

claims to have received the revelation that some will have to wait a while in a sort of purgatorial ante-room until their names are called, but finally their names will be called and they will go on into heaven.

The waiting room will not be overcrowded, says Mr. Doyle, people are not so wicked as we think they are. The normal citizen will get in as soon as he dies.

There is not a doubt but that this will soon be a very popular religion, if Mr. Doyle can only produce evidence that will convince people who have any brains or common sense that he knows what he is talking about. But there is where the rub comes—too many will be afraid that he is mistaken. His proposition reminds me of a man who offered to buy cold drinks for the company of four if he could not cut the brim off another's man's new six-dollar hat and put it back on again so that it could not be told that he had ever taken it off. The owner handed over the hat. The challenger cut the brim off very close to the crown all the way around. Then, after working with it for a few minutes, said, "Gentlemen, I lose, I just can't put this brim back." So the silly dupes who offer their souls for the experimentation of spiritualists, who assure them that one can get to heaven without getting rid of sin, will one day discover that it is not true. The only way for a sinner to get to heaven is to repent and be born again and press on into holiness. Spiritualists and every one else who would promise heaven to unholy men are agents of damnation for the souls of any who listen to their advice.

Questions Answered

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

Q. Was Judas Iscariot ever saved? Give Scripture proof. C. A. R., Cal.

Ans. I think the fact that Jesus gave Judas, along with the other apostles, power over demons and diseases (Matt. 10: 1; Mark 3: 13; Luke 9: 1-6) is sufficient proof that he was a Christian man; for surely the Master would give no such commission to a sinner. Also Judas is said to have fallen "by transgression" from his ministry and apostleship (Acts 1: 25), which saying would be misleading if the conclusion that he was always a sinner is accepted.

Q. Was Rahab the harlot justified by the Lord and excused for the willful falsehood she told concerning the spies (Josh. 2)? I notice she is mentioned in Heb. 11 as one of the great characters of faith because of this very act. W. W. L., Ohio.

Ans. Rahab was saved for her faith and not for her falsehood. The Bible writer records her falsehood, but does not commend it. She believed in the Hebrews and in their God and was hospitable toward the messengers which came to her, but she need not have practiced falsehood any more than Abraham needed to have denied his wife.

But living among a profligate and depraved people, this inn-keeper (for such is the real meaning of the word in the Septuagint version) would not be likely to make any nice distinctions between truth and falsehood, nor could her example in this particular be applicable to men in an enlightened age.

Q. Do you consider "The Youth's Companion" a safe magazine for boys and girls to read? B. M., Idaho.

Ans. Aside from professedly religious publications, the "Youth's Companion" is, I think, one of the very best magazines for every member of the family.

Q. Concerning the parable of "The Ten Virgins," Matt. 25: 9-11, did the foolish go and buy oil? And where did they go? Did they obtain the oil? If not, why did they return and demand admittance? S. L. M., Ark.

Ans. I do not think the Master intended that His parables should be interpreted and applied "piece-meal." The Master did not draw His stories from imagination, but gave descriptions of occurrences, with the like of which His auditors were quite familiar. The "Ten Virgins" is a story of a marriage and the details are incidental. The lesson taught is, that Christ is coming back to the world again and that it behooves every one to be ready with "lamps trimmed and burning" (in the best of spiritual condition); so that when He does come, we shall be ready to go out to meet Him. The wise represent those who are ready, the foolish those who are not ready. Though the foolish did go after oil, they did not get into the marriage. Emphasis is to be laid simply on the fact that they did not get in. And the conclusion is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Q. Please explain Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." A. S., Mich.

Ans. Jude quotes this as though it were familiar to his readers, as it perhaps was to those of his day; but the incident to which he refers has not come down to us in any clear manner. It is thought that there was a tradition among the Jews to the effect that Michael was sent to bury Moses in a secret place, and that Satan resisted him, wishing to show the Israelites where Moses was buried, knowing that they would then adore his body and be led into idolatry. Jude uses this tradition to enforce his argument that it is very unbecoming for men to be rash in their judgment of one another.

Q. In what sense did Job sanctify his children (Job 1: 5)? A. S., Mich.

Ans. When the birthdays of all the children had been celebrated, Job gathered the members of the family together and held a feast unto the Lord, making sacrifices for their sins, whether known or committed in ignorance. Thus, he "gave them a clean sheet," which answers to sanctification from the human standpoint.

What Is Your Reputation Worth?

By REV. W. E. SHEPARD

THE question is not concerning your character, but your reputation. Your character is what you are before God; your reputation what you are before the people. What God knows you to be is your character; what the people believe you to be is your reputation.

The Word of God says, "A good name is rather to be chosen than great riches." Surely a good name is one of the greatest assets in one's life. Did not Shakespeare get it right when he wrote, "He that steals my purse, steals trash; but he that steals my good name, robs me of that which enriches him not, but makes me poor indeed"? There are some things worth more to us than money. One of these is our good name—a good reputation. When my good name is gone, I am practically gone, so far as proper usefulness is concerned. Just in proportion as I lose my reputation along any given line, I have practically lost my usefulness along that line. I may regain my good name, but the odds are against me.

The thought of this article is to bring out a few lines of carelessness which obtain among the people and which stand in the way of one's best usefulness. In case any of these should come close to the reader, he would do well to ponder and pray.

1. CANCELLING MEETINGS.

This is altogether too prevalent. All over the land we hear of evangelists failing to meet their appointments, and cancelling their engagements. Many times this becomes absolutely necessary, but often it is not. When the evangelist accepts many calls and then chooses from these the ones he desires the most, that certainly is not acting the part of honesty and fairness with those who extended to him the courtesy of the call. To accept a call is to give the party the promise of being there. What right has one to cancel this obligation unless it is a case of necessity? To cancel an engagement for the purpose of accepting a better one, shows a dishonest strain in one's makeup. I sat on the platform of a great campmeeting one time and a preacher spoke to me saying that the evangelist he had engaged for a certain camp has cancelled it: he had a better call. I said to him, "Thank the Lord; you are the lucky one." Any one who would cancel an engagement for such a purpose is the one I would not want under any consideration. There might be some excuse if an evangelist would get the consent of those calling him to grant the cancellation, but to do so arbitrarily is simply reprehensible. And yet some are noted for breaking their engagements. If I were a pastor, would I ever call such a one? Never. I am no better than my word; neither is the other fellow. My character before God and my reputation before the people are of such import, that I cannot afford to break my word. Should sickness in oneself, or family, or change of work from the evangelistic field to the pastorate, or other unforeseen providence occur, then to cancel engagements might be legitimate, and the one doing so would doubtless retain the confidence of those calling him; otherwise he is sure to

suffer loss—loss of reputation which is greater than money.

2. MEETING OBLIGATIONS.

I might be vague and hazy in my message, so much so that the reader would scarcely observe my point; but I purpose to make it so clear that yonder runner (the fellow who is running away from such things) will be able to read.

What do you owe the Publishing House? What about books you received on credit and sold for cash? What became of this cash? Was it yours to keep? Stop right now and figure up your indebtedness to any publishing house for books, and then look at the heading of this article. Can you afford to be careless in such matters? What do you think the Publishing House thinks of you, with an old bill against you, and it running on month after month and may be into the years? How can you look God and man in the face and profess saving grace and honesty with such a record? This is practical. Then to make the matter worse, why did you ignore the statement which was sent to you and the kind request to remit? You could at least have made some explanation, and if it was legitimate, the Publishing House would understand. I have not been asked to write this article; but I have had some dealings

myself with the *genus homo*. Some species are queer animals.

What about your subscriptions for the church, missions, expenses in general? That was your promise. You are expected to make good what you promise. You are no better than your word. These subscriptions do not outlaw. They will meet you at the judgment. If reverses have come and because of which you are absolutely unable to meet the subscription, the church is not unreasonable. A proper explanation of the matter, and the church doubtless would forgive the subscription and cancel it, leaving the subscriber still in good fellowship and confidence with the church. There is a proper method of adjustment when providences interfere with the possibility of meeting such promises; but it is not honest to make a subscription and then ignore it, and let it remain unpaid.

What about other debts? In the town from which you came, are there doctor bills, grocery bills, rent bills, any bills against you? Did you leave, having first gone to your creditors and made sufficient explanation, that they still retained confidence in you? Or did you just slip out and let them think what they pleased? What is your reputation in the last place where you lived? Could you go back there and testify before all the people that you are "saved and sanctified and sweetly kept"? And would they believe it? Is your house rent all paid to date? Does the owner of every house in which you ever lived believe you are thoroughly honest? If you still owe house rent, are you doing enough to keep the confidence of the owner? Is your reputation not of such importance that you cannot afford to be careless or dishonest in such matters?

3. CONDUCT WITH THE OPPOSITE SEX.

Are you a ladies' man? Do you pay more attention to the feminine sex than the masculine, being a man yourself? Do they talk about you as "liking the women"? Are you soft in that direction? Do you hold their hand longer than necessary when you shake hands? Do the women pay more attention to you than they should? After you have held a meeting somewhere, do they talk to others about you as being a little too familiar with the women? What kind of a trail have you left over the country? What is the value of your reputation in these matters? If a story should get out on you in regard to some undue familiarity, is your past record such that people would really not believe the story, or would they naturally accept it, because your reputation is such on that line? When one's trail is lined with such inferences, is there not generally something really wrong or tremendously lacking in such a one? Why not ask yourself, What is the value of my reputation? Can I afford to arouse suspicions in the people?

4. CONDUCT IN HOMES.

Evangelists are being entertained all over the country in homes. One follows another. Some homes are not so careful in their talking as others. In this way some things have come to my ears. Some evangelists have not the best of a reputation in homes where they have been entertained. The description of the way they keep their rooms would be laughable if not so serious. The way they

ONE MINUTE WITH THE GREEK NEW TESTAMENT

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

"I keep under my body" (1 Cor. 9: 27). In the Greek the verb that is used here is *hypopiazō*, and it means "to strike heavily in the face so as to render black and blue." Paul is taking a figure of speech from the prize-fighting ring. As a pugilist does his best to "knock out" his opponent, so the spiritual combatant is to do his utmost to prevent his physical part gaining any advantage over him. In this New Testament passage we have under consideration "the body is the adversary, regarded as the seat of the temptations of Satan."

It is possible to pervert and wrest these words of Paul, as did the monks of former days. They abused, tortured and afflicted the body in a way that was not pleasing to God. They, of course, are not our exemplars. But undoubtedly with the majority of Christians the need for disciplining and subduing the body for the sake of the soul is very great. Jesus taught that we must deny ourselves daily. This will include bodily mortification.

One of the chief benefits of fasting is that it enables one to keep "the soul on top" and "the body under."

And when we fail to eat that food that is most nourishing and wholesome for us, following appetite rather than reason, we are not imitating Paul in conquering our bodies. Excess in eating, a sin more common among those who have named the name of Christ than is generally admitted, is another way whereby we are defeated by our bodies.

In the Wilderness Temptation, Jesus refused to turn stones into bread. What ravenous clamoring for food he must have felt then, after his forty days' abstinence! But He would not permit His flesh and blood to have dominion. His disciples are not greater than their Master.

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make the tired housewife wait on them, cooking special meals, meals cooked after meeting at night, having eaten three times that same day, is not the way to establish the best reputation in that home. I have had it stated how little trouble an evangelist was. I have had other statements. A good, strong, husky evangelist who eats three meals a day, and then demands a fourth one at night after meeting, is laying himself liable to a very poor reputation in that town. Some may go without supper, preferring a little after meeting, or may eat a little with some others in the family, without causing any special work on the part of the one entertaining him, this without any thought of any burden, but where one demands the extras in eating or in service, his reputation is almost sure to suffer as a result. Physical troubles may require some special article of food, and probably no housewife would feel it a burden to help one of God's servants in this; but the unnecessary is what hurts.

5. THE UNANSWERED LETTER.

Let us all now bow our heads in prayer, while some one prays for our poor guilty souls. Oh, that I might be able to look down my back track and say I am innocent! But I am still alive, and there is a chance for reformation. More than once have I written to some sanctified man, and then the "watchful waiting" for the answer, that either never came, or came after I sent the second letter, or after it was too late for any good. Brethren, these things ought not so to be. Courtesy demands that a letter which is not an insult should receive a reply, if a reply is expected. Now who among us have the reputation for ignoring real requests in letters? What do you say if we ask the Lord to sanctify our courtesy. Suppose the inclosed stamp was overlooked, we owe something to each other by way of real courtesy. I have a preacher in mind right now, if I should write him a letter on any line, I would expect a prompt response the same as if I asked him face to face. In my mind he has a reputation for Christian courtesy and business habit, along these lines. No wonder he is pastor of one of our largest churches. Now what about that other preacher, from whom I would not expect any answer, no matter what sort of a letter I might write to him? Well, the Lord help us.

6. THE QUESTION OF REMUNERATION.

Most evangelists feel a hesitancy in stipulating the amount they expect or wish to receive at a given meeting, for they know that in general the public sentiment is against it. Yet how many there are who come so very close to it that the pastor does not have to scratch his head very long to discover what the evangelist has in view. Of course there are different angles to this problem. Had I put up a stipulation of a hundred fifty dollars to that little church (I will not say where) it would have placed them where they either could not have had me at all, or else it would have embarrassed them beyond endurance. As it was I received \$23.81. This was a chance for me to grow in grace and practice what I preach to others—"Rejoice evermore," and "In everything give thanks." But suppose I had stipulated the amount to that other pastor for one hundred fifty dol-

lars, how much worse off I would have been, for they gave me five hundred. "The law of compensation" still holds.

How did you and your conscience get along when you made the arrangement with the pastor to accept what would be freely offered, and after you got into the meeting you gave him to understand that you must have so much, and made it so uncomfortable for the poor pastor, and made him scratch gravel so hard to raise it, that he felt you had not treated him fairly nor stuck to the original proposition?

And what about getting so scared over the finances that the leaders of the meeting had to go to the bank and borrow the money to quiet your fears? Did you get a second call to that place?

But I am not through. Let me hold a close class meeting with my brother evangelist for a few moments. What about that pitiful tale you spun off about the hardships your wife and family were enduring along financial lines, and by working thus on the tender sympathies of the people you extracted the

last dime or dollar from that poor washer woman, when you were much more able to give her money instead? Oh, let me desist, or I will be hunting up some extra words from the dictionary to express my utter contempt for such a procedure! What is our calling anyway? Is money the principal thought or is it souls? How many evangelists have so conducted themselves regarding the remuneration, that pastors would never give them a second call! These things ought not so to be. No evangelist should make it so uncomfortable for the pastor, or put the financial question so at the front that it will disgust the church where he labors, and preclude any possibility of a return on that account.

Now, I think I am through for this time. Nobody will accuse me of scraping any star dust and throwing it at him, but I have hunted up a few interrogation points and tossed them in somebody's direction. If they are what you needed, will you accept them and promise to be good hereafter? If so, I will feel that "I have not run in vain, neither labored in vain."

Does the Condition Utterly Defy Remedy?

By B. F. HAYNES, D. D.

WHEN we began writing on false teachers in foreign mission fields the extent of the evil was not fully known. We had no doubt of the fact, but we were not aware how widespread the practice had become, of our Christian denominations educating and sending out missionaries to foreign fields, after having trained them in unbelief of the fundamentals of the day. At first there were denials from prominent church men of all denominations that this condition existed at all. Now, however, it is generally conceded, and we cease to hear any contradiction of the fact. Of all the dark clouds overhanging the horizon of the church, the blackest and most discouraging, is this fact of the so called liberals having captured so completely our Protestant churches and their colleges and seminaries, that the bulk of missionaries sent out to foreign fields are liberal, or modernistic in their views. Dr. John Roach Straton sounds a bugle blast in his *Fundamentalist*, of a recent date under the title "What shall we do with false teachers on the foreign field?" He quotes from a well known missionary in China his views of the weakness of the Chinese government in recent years. He attributes this weakness "To lack of real character on the part of the leaders of the Chinese people; and then as a worker on the field, he declares that the hope which Americans had entertained that by forgiving China the Boxer Indemnity, and having that money used for the education of young China in American schools, we might help to get the new Chinese Republic safely on its feet, has not been realized." This gentleman then raised the question of why the Chinamen who have been educated in this country have really contributed so little of helpfulness when they returned to their home land. Answering that question, he says:

"Because education without Christ as the center of it, never made a new man, or a new nation. Education in America without Christ

in it, is no better than education anywhere else. Though most of these students who have gone to America have gone to Christian schools, colleges and universities, they have not found Christ there. For Christ has been crucified afresh, or driven out of these schools by modern science so called, or the modern Diana of evolution, which had her rise in Charles Darwin.

A Christian student going there will do well to get out without having his faith shattered to pieces, and a heathen will come out, if not more heathen, a two-fold more child of hell than when he went there. He returns to his home land with his depraved wits more sharpened for evil, and like thousands of his fellows, seeks an opportunity, by hook, or crook, to prey on the remaining vitals of his defunct government. Notwithstanding he has been educated in a so-called Christian country, and in most cases in the so-called Christian college, instead of becoming an asset to his tottering government, he has become a drawback, and the wise of China do not want his service."

The same missionary discussing the Chinese schools (for China now boasts her own Harvards, Yales, and Columbias) says: "These schools are taught by learned professors who are educated abroad, and of course they give their students the same false theories of evolution that they received in America and other countries. So they now have what is known as the Sin Shi Chao, the incoming tide, of New Thought, the center of which is Darwinism. It has so permeated all government schools now, as to be, by far, the strongest foe of the gospel in China, idolatry not excepted."

This same missionary authority, turning his attention to the mission school, says: "Here too, we have the same conditions, only in a modified form. Evolution in these schools goes under the name, no doubt, of Theistic Evolution. But every right thinking man knows that the mere change of the name of

false teachings does not change the facts about it, nor its ruinous effects on the minds of the students who are taught it. It is more damning and dangerous under the new name than under the simple, or Darwinian Evolution. For under the new name it is spoken of as a messenger of light and wisdom, and exploits itself in the very Holy of Holies to the everlasting undoing of the weak, untaught, and vacillating minds of the young. If anyone doubts my statements in regard to the condition of the mission schools in China, let him read the Chinese Recorder of April, 1921, on this subject. With this evolutionistic and atheistic New Thought spreading like wildfire in China among the educated classes and student body, is it strange that confusion confounded rages here? And more and more of this false science of evolution and rank materialism is making this land ready for a hot-bed of Socialism, Anarchy and Bolshevism. And the most lamentable part of it is that the virus, which if not checked, seems destined to make China a veritable hell on earth, is imported from so called Christian countries. Worse still is the fact that it is being brought here by hundreds if not thousands of professed missionaries of the Cross, and fostered in mission schools. Surely this is enough to stir the righteous indignation of all the loving, God fearing and loyal Christians in this country, and in America and Europe. Do you wonder that the missionaries who are loyal to God's word have found it necessary to organize a Bible Union?"

"Blessed Is He that Doeth Righteousness at All Times"

Psalm 106:3

By EVANGELIST W. R. CAIN

HERE is much in the inspired word of God in the form of *unconditional counsel*. In fact, *exceedingly dogmatic*. And the last two words of the above quotation mean just that. We frequently hear it said, "Circumstances alter cases." But this scripture makes no such distinction. The person who does right just because he knows he is being observed is *dishonest*. Any one who takes advantage of another, thinking no one sees him—*doing what he does merely because he can*—needs to be saved. Opportunity to do wrong comes to one and all. If not, why such scripture as "Abhor that which is evil," "Abstain from all appearance of evil," etc.? Making decision between right and wrong and deliberately preferring to do right, especially when the diametrically opposite could be done, is one phase of stalwart character building. Inconceivably more than we will ever know is involved in "doing righteousness at all times."

Analyzing this text, we note first, we are to do right, and *without any reluctance*. He who hesitates, when he knows his duty, is liable to go the wrong way. For while he hesitates, stronger solicitations may come, which will not be quite so easy to reject. Secondly, we are to do right *whether observed or not*. "No one will see" did you say? Isn't there an Omniscient eye looking down upon us? Then, it is quite common to hear such expressions as, "I'll pay it back," "No one will know it," etc., but this is bad business. In the third place, we are to do

This same missionary says: "It is my candid opinion that more than half of the members of East China Baptist Mission are to a greater or less degree tainted with Modernism, and would not deny holding these views. I think they feel that since the Board is satisfied with them, that is all that is necessary. I am sure that very few Baptists who hold to the vital doctrines of Christianity realize the appalling rapidity with which the apostasy has progressed in China."

Many of my readers will recall having read the following paragraph in a recent issue of the Other Sheep: "The following is a quotation from an Armenian brother, with whom the editor has recently had an interview regarding conditions in the Near East:

"I would rather work with graduates of Catholic schools than graduates of so called evangelical schools. The leaders of Asia today are graduates of some of the leading evangelical schools, and in educating them, we have been arming our enemies to more effectually fight us. The modern teachings in many of the great schools has resulted in educated men and women who do not believe in the deity and divinity of Jesus Christ."

Perilous, pitiful, pathetic, appalling in the extreme is the situation. There is no remedy possible except a drastic one, which must begin at home in purging our own schools, churches and colleges of the fatal virus of Modernism. There is no hope anywhere else.

that doeth righteousness is righteous, even as He is righteous" (1 John 3:7). Then, notice the converse, in 1 John 3:10, "Whosoever doeth not righteousness is not of God." Here we have both the negative and positive.

In conclusion, doing right at all times results in some things Rockefeller's millions cannot buy. (a) A clear conscience. (b) Communion with God. (c) Fellowship with the Trinity, also God's choicest people. (d) A holy character. (e) A home in heaven. (Not just ANY home at all, but something special.) For Jesus did not say, "I go to prepare a mansion for you," but "A PLACE." A "place" among the mansions. We verily believe the mansions are for the archangels, cherubim, seraphim, etc. But the "PLACE" among the mansions is for the BRIDE of the Lamb. Surely, we cannot very well escape the fact that God is going to have something EXTRA for the Bride for His only begotten Son. For, (f) we are "*kings and priests*" and we are going to "*rule and reign with Him*."

To summarize: To so live, does away with the idea of fickleness. To do righteousness at all times, is *God's uniform standard*. Yea, *God's ideal man*. Say what we may, the evenly balanced, symmetrically formed, sterling, clock-like characters who can be depended upon, no difference what comes or goes—no wavering when the circus comes to town—no affinity for anything worldly—no gravitation earthward—etc., such characters are few and far between. ALWAYS THE SAME.

Not a deportment up high today and down low tomorrow. (When we were in school, to be ever so good one day and then the next to scrape the feet on the floor, throw paper wads, whisper, etc., meant a low general average, and often it would not pass.) Neither is this the substitution of maturity for purity. For how plain the Word of God in such passages as the following: "God is faithful, who will suffer no man (or woman, either—not even the weakest one in the settlement) to be tempted above that which he is able, but will with the temptation, also make a way for your escape, that ye may be able to bear it." Then, James says, "Count it all joy when you fall into divers temptations," etc. Also, Phil. 4:6, 7 is appropriate: "Be careful for nothing (that is, don't worry about anything) but in everything, by prayer and supplication (prayer and supplication here are not synonymous) with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds (or, thought) (Paul said, "I bring every thought into captivity unto the obedience of Christ") through Christ Jesus." *Safety, for the whole journey of life*. Amen! Let us remember, the "BLESSED" of the text, is just for those who live up to this standard. Not to so live, forfeits this particular "blessed."

THE ESSENTIAL UNITY

REV. I. L. FLYNN

In this day of multiplicity of organizations, we hear much said of "unions." So glibly do they talk of "unions," until their meaning becomes very indefinite. As Americans we could not advocate union of state and church;

yet there should be no fight between the two; they should work together. Can Protestantism unite into one body without all compromising points of doctrine? We doubt very much if we can. But though we cannot unite on all points of doctrine, we can stand together for the furtherance of the cause of righteousness.

Jesus prayed that we might all be one (John 17:21); but that oneness did not mean we would all see just alike. It does not mean we will all understand everything alike. Our spiritual vision is sometimes very much impaired. Our spiritual understanding is sometimes dull. Many have taught all down the ages that if all the people would belong to one organization there would be unity, but that would not bring unity. You cannot find complete unity in any one denomination; nor can you find complete unity, where all see eye to eye, in any one congregation. There are differences in belief. As some one has said, "You can hardly find a family but that is divided on some question of religion." That does not mitigate against true religion. The salvation of the human race is not founded on human knowledge; it is a heart experience. "The world by wisdom knew not God." True unity must then be a heart unity; it cannot be manipulated by human organization. The more we organize, the more organizations it will take. Neither can we expect to defeat the powers of darkness by human forms and ceremonies. You cannot crush an evil by transgressing God's law. Take the mob spirit; it is born of evil. The mob that takes a life is guilty of murder. We cannot combat evil with evil. As Paul says, "The weapons of our warfare are not carnal" (2 Cor. 10:4).

Can there be unity among the people? There may be. There can come a union from two causes: (1) They may be welded together by fire, or (2) They may be frozen together by cold formality and ritualism. In the latter case there will be no warmth, but an apparent unity. In so many churches today there is a lack of warmth and friendly feeling that is conducive to real fellowship.

But to have true unity there must be a welding together by the Holy Ghost. He was to be given as fire. "He shall baptize you with the Holy Ghost, and with fire." This will melt their hearts together and solidify them into one (Heb. 2:11).

Many will say, why is there division then? Carnality and spirituality cannot be united. There is no union between the two. Carnality is of the Devil, spirituality is of God. The two are irrevocable enemies. The one is against the other. The carnal mind is enmity against God (Rom. 8:7). This carnal mind must be destroyed (Rom. 6:6). Nothing but the fire of the Holy Ghost can accomplish this work, but it is contingent upon a full consecration. When you present your body a living sacrifice (Rom. 12:1, 2) He will accept the gift, burn up the dross (Mal. 3:1-4), and fill you with all the fullness of God (Eph. 3:19). A heart filled with the pure love of God must overlook many things in others, and in spite of their differences, will be one, as the husband and wife are one in love and fellowship. But where there is carnality there will be fault-finding,

disagreements and division. Carnality cannot get along with the spiritual. There must be a division or the spiritual will be finally lost. There must be a division in order to preserve the spiritual. If the carnal minded are separated from the spiritual there will be life and freedom in the Spirit, for "Where the Spirit of the Lord is, there is liberty." That is, where the Spirit has full right-of-way, there is freedom among the people. But let the carnal minded predominate the affairs of the church and there will be little spiritual freedom. Our only hope is to keep separate. Keep the fire burning. Let God have His way in our lives.

AUSTIN, TEXAS.

CHARACTER BUILDING—THE WORK OF OUR SCHOOLS

By H. O. FANNING

MEN and women of sterling character are not so few in the world because of lack of possibilities, but because of lack of training to develop their powers and possibilities. All have more or less capacity for the development of noble manhood and womanhood.

The failure to develop these possibilities may lie along several lines. There may be lack of opportunity for such training, due to lack of vision and failure on the part of those who should provide for it. There may be failure on the part of those who are to do the training. This may be due to ignorance, incompetence, lack of proper ideals of character, negligence, or indolence. There may be failure on the part of those who are to be trained and developed. This may be through thoughtlessness, laziness, or willfulness.

Some things are essential to character development. There must be ability and persistent effort on the part of those whose duty it is to do the training, with a proper sense of the importance of the work. There must be willing co-operation on the part of those who are to be trained, with a proper appreciation of the value of such effort. Both parties must understand that character does not happen; it must be built. There must be earnest, conscientious work on the part of all concerned. There must be a proper response to environment; yielding to, and promoting the good; resisting, and discouraging the evil. Submitting to God, and resisting the Devil, are both essential to the development of character. Properly viewed, the world is an athletic field for the development of character, of sterling manhood and womanhood.

Character, to be ideal, must be Christian. The prime requisite for the building of Christian character is salvation—full salvation. Sanctified boys and girls are the raw material out of which God makes His noblest men and women. Our holiness schools are the best places to develop them. The Word of God is the indispensable essential in their development. The essentials of character development center in, and revolve around the great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Successful character building engages every affection and power of our being in fullest devotion to the service of God, and of our fellow men, energized and empowered by the Holy Ghost. Efforts at character building must be persistent. To achieve the greatest success possible requires the unintermittent effort of a life time.

Salvation that does not result in character (if there be such salvation), fails directly in one very important particular, and incidentally or indirectly, in many others. A testimony to salvation not backed by character is, to say the least, of doubtful value. There is but one ground of salvation—the merit of Jesus Christ and His shed blood. There is but one medium of salvation—faith that worketh by love. There is but one legitimate end of salvation so far as the individual is concerned, character. Concerning God and our fellow men—loving service. The chief end of our school work is that of build-

ing character. We must train intellects—but we must make men and women of character of the boys and girls that have the intellects. Education that does not result in character, fails directly in the one all-important particular, and indirectly in a multitude of others. A certificate of graduation that is not backed up by character, is, to say the least, of doubtful value, either to the student, the school, the church, the world, or to God.

HOW TO FORGIVE AND FORGET

By REV. C. B. LANGDON

TO forgive is Godlike. It is a divine attribute and we cannot possess the Spirit of our Master and be unwilling to forgive, to pardon, to cancel, to blot out of the book of memory forever, which is God's plan. David prayed, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." A man having received such an abundant pardon and having become partaker of the divine nature, and having escaped the penalty for sin and the corruptions which are in the world through lust, and having added to his "Faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," will surely be ready to forgive those who have wronged him. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from HIS OLD SINS," and may hold a grudge against another.

We have not a shadow of a chance of heaven unless we possess this grace and spirit of forgiveness. We read in the eighteenth chapter of Matthew of the servant who owed his master ten thousand talents and was not able to pay and the master had compassion and forgave the debt. This servant went out and found a fellow servant which owed him an hundred pence and took him by the throat saying, "Pay me that thou owest." And when this debtor cried for mercy he cast him into prison, etc. The Lord of the first servant heard what he had done and "delivered him to the tormentors, till he should pay all that was due him." Jesus added, "So likewise shall my heavenly Father do unto you, IF YE FROM YOUR HEARTS, forgive not every one his brother their trespasses." This grace is one of the good gifts that cometh down from the Father of lights with whom is no shadow nor variableness of turning. The above ten thousand talents has been computed as a great debt that could not be paid, or about \$70,000,000 in our coin, while the hundred pence was possible but a few dollars. It does seem that a man with a seventy million dollar blessing of forgiveness and divine grace could forgive another a note of fifteen dollars and set him up in business and love him good. Our heavenly Father has forgiven us all and has set us up in business, making us "heirs of God and joint heirs with Christ." He has mercy for the just and for the unjust.

How then shall we forgive and forget? By keeping filled with the Spirit of the living God. It is our privilege to have this great grace and to have the key to the great storehouse of divine grace. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." God's love is compared to an ocean, and I believe it is a boundless ocean without sides or bottom and so deep that Satan cannot find our sins. And it is from this ocean that we draw our supply to forgive and forget all wrongs that are done against us. To refuse to forgive is to become a spiritual pauper and to enter the prison house of doubt and condemnation. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Jesus said, "Father forgive them for they know not what they do." The martyr Stephen cried out in the midst of a shower of stones, "Lord lay not this sin to their charge." If we thus live out the Christ life we shall leave a record and an influence for good that can never die. Amen. Grace and love always forgive, but to be carnally minded is to be carnally revengeful. Perfect love suffers long and is kind, is not provoked, seeketh not her own.

LEWISTON, MAINE.

Dear Children:

This week I want to tell you how one of South Africa's great diamond fields was discovered. A traveler, passing through a valley stopped at the door of a settler's cabin for a drink of water. The settler's little boy was playing with a handful of stones and pebbles, and dropped one, which rolled to the feet of the traveler. The stranger stooped to pick it up, thinking to toss it back to the child, when his eye was caught by a tiny ray of pure, sparkling light which seemed to force its way through a crevice in the rough outside of the stone. He examined it closely, his heart beating quickly with excitement; and no wonder. For he was holding in his hand a valuable diamond, one which was worth a large sum of money! Besides it was pretty certain that other costly gems were to be found where this one came from; which proved to be true. The man got together all the money he had and bought up the land around there. Within a short time he had thousands of men at work, and had become immensely wealthy from the sale of his diamonds.

The strange part about it is that all through that section there were those who had come to South Africa with the hope of making money, men who had toiled and struggled for years with the thought of being rich ever before them. And here, at their very doors untold wealth had been lying all the time! Settlers walking around their grain fields, or looking over their flocks, had wondered anxiously how much money these things would bring in, and all the while they had been stepping over gems which would have bought a thousand fields and flocks, such as these. The peasant's cart wheel had passed over them. A child had tossed them up in the air in play. *The trouble was that none of these people knew a diamond when they saw it in the rough.* But the traveler did. He knew diamonds even when they had not had the rough outside cut off and the gem inside polished and beautifully set in gold or platinum. So he reaped the wealth.

Now I suspect all of you are thinking the same thing, something like this, "My! what a lucky fellow. I wish I could be walking along some day and pick up a diamond as easily as this man did." Well, this South African traveler wasn't the only man who has done such a thing.

Let me tell you about another man who did, indeed who made it the business of his life to be on the lookout for rare stones, which he might pick up in the most unlikely places. And his heart was so full of this business, and his eyes had become so trained, that he could detect something very costly and precious where you and I would only have seen dirt, and worthless rubbish.

This man was a Christian missionary and he was president of a Christian college which had been built in Turkey. One day President Browne was riding through the narrow, muddy ways of a miserable village in Eastern Turkey. His horse stopped suddenly, for he had almost stepped upon a beggar child who was squatting in the mire of the filthy street.

It was a little girl, a hump-back, and when her first fright was over, she glared viciously at the missionary, and began to curse him in the vilest manner. When President Browne reached the house of the native Christian teacher he had come to see, he asked about the hump-backed child. "Oh," said the teacher, shaking his head, "nothing can be done with her: she is so hardened as to be past helping. I look upon that child as a lost soul already."

"It was the lost Jesus came to seek and to save," answered President Browne, gently. And some of that same love which brought Jesus down to a lost world was burning in his heart for the little hump-backed girl. The next day he visited the parents and begged them to let her enter school. But they too were ignorant, and sullen, and refused to have anything to do with him or his school. That is where we would

THE HOME

Conducted by MRS. J. T. BENSON

HIS JEWELS

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Malachi.

*"When He cometh, when He cometh
To make up His jewels,
All His jewels, precious jewels
His loved and His own."*

*"Like the stars of the morning,
His bright crown adorning
They will shine in their beauty
His loved and His own."*

have given up, isn't it? But not so President Browne. You see he believed that every human soul is a *priceless jewel*, else Jesus would not have tasted death for every soul. And he was after this particular jewel for his Master. So he stayed in the village until he had gained the good will and consent of the child's parents. It took five days to bring this about: five days of a busy man's time spent to give a chance to a wretched child who was degraded in mind, and deformed in body. Did it pay? This was what took place. She was converted in less than a year, and became such a tender, beautiful, loving character, that she was able to help "hard cases" whom no one else could manage. When she graduated, they made her the principal teacher of the college, for she had a rare gift for teaching. But after a few years of most successful work, she resigned her position. "I cannot be content here," she told President Browne. "There are many who are willing and capable of filling my place in the college. I feel that God would have me go where no one else is willing to go." So she was sent to an out-of-the-way place among hard people. But she loved and labored, and at the time of her death had founded four churches, and had won hundreds of the people to Christ. After reading her history, we are quite ready to say that it was indeed a precious jewel which the faithful man of God plucked out of the mire of the Turkish village street.

AGAIN A LITTLE CHILD LEADS

SHE was a little tot in a Baptist Sunday school in the Pacific Northwest, and we will call her Mary.

One Sunday Mary was much impressed by the teaching of the lesson that we ought to say "Thank you" to God for the blessings we receive from him, and among the particular blessings mentioned by the teacher was our daily food.

In Mary's home grace was not said at meals, and that day at dinner Mary earnestly informed father and mother that they ought to say "Thank you" to God for their food. The child's suggestion was not heeded that day, however, nor during the immediately following days, although Mary spoke of it often.

Some weeks later Mary again came home from Sunday school with her little heart stirred, and when they came to the table she turned her great earnest eyes on her father and said, "Papa, I do think we ought to say 'Thank you' to God today before we eat."

The father had been doing some thinking in the meantime. His heart was not hard, he had just been thoughtless and negligent. Tenderly he regarded his little daughter for a moment, and then replied: "Yes, Mary, I think myself we ought to say 'Thank you' to God today before we eat, and we will, not only to day, but every day."

And with bowed heads they together for the first time thanked God for their daily food.—W. E. HENRY in *Sunday School Worker*.

A BUTTERFLY

IN early summer a lady brought home a chrysalis, and laid it aside in her room to see what would come of it. One bright June morning the little cell was opened, the grave-dress cast aside, and a delicate, beautiful butterfly fluttered gently away to the sunny window. There it rested on the casement, opening and closing its soft gold-dusted wings in the warm sunshine, apparently in an ecstasy of enjoyment. It soon grew so tame it would alight on the lady's fingers whenever she held them towards it, sipping tiny drops of honey with evident relish. Even when she walked in the garden with it on her hand, it never seemed desirous of escaping, taking only short flights, and returning directly to its resting-place.

Its home was a tiny cage made of threads of bamboo fibers, and a carpet of moss and a vase of flowers made it very pleasant and fragrant. It soon had intelligence to see that by closing its wings it could slip through its little prison bars, and fly to its favorite window. Its little life of three short weeks was as bright and cheery as a butterfly's life could be, and probably it had attained a "good old age," for its species. Perhaps our three score years and ten look like just such a span to those who dwell where "the years of eternity roll." No doubt the joys and pursuits there will contrast as strongly with our old life; and new capacities will develop as marvelous to us as the butterfly's gilded wings.—*Selected.*

WHAT A MAN BELIEVES

"The blood of Jesus his Son cleanseth us from all sin." The cross is the central fact of Christianity. To it we look for salvation from our sins. A commercial traveler said to me the other day, "You people have it all wrong when you say that a man's salvation is dependent upon his belief in Jesus. It makes no difference what a man *believes*. What I do determines whether I shall be saved or lost."

Does it make no difference what a man believes? Let us take a look at that. Two men received the warning in the Johnstown flood. One believed the message and fled away to the hills; the other said that it was all nonsense and remained in the valley. It does make a difference what one believes. Belief can never change a fact, but it can so change our attitude toward that fact as to make a vast difference. We look toward the cross as our hope of salvation from the trail of sin in the life of the human race. "The blood of Jesus his Son cleanseth us from all sin."—*Sel.*

PATRIOTISM NOT ENOUGH

During the world war we heard much about "The Supreme Sacrifice."

It was openly taught, and even preached to our soldier boys, that when one of them lost his life in this great struggle for liberty and peace, he had made the Supreme Sacrifice—and in dying for others he had saved his own soul.

Edith Cavell, the brave English nurse who was shot by the Germans, knew better. When she found that she had but a few hours to live, she wrote letters to relatives and to others whom she hoped her last message might influence for good. The rest of the time was spent in prayer and reading her Bible.

In her last talk with the British chaplain she uttered these words: "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward any one. I must be right with God."

LOOKING BACK

As life progresses, and we look back, we see many of its occurrences in a new light. How much more so will it be when, on the threshold of eternity, we recognize the true value of some of the things by which we have been so obsessed during life's little while!—*The Christian*.

CALLING THE PASTOR

By L. LEE GAINES

WE have noted with much interest the various contributions to this page on this subject, and we, too, shall have somewhat to say.

First: It is not our desire to in any way underestimate the value of the counsel of our superintendents, either district or general, but we are not in favor of delegating to them, even though they have a few laymen to counsel with, the power to make all our future pastoral arrangements. As our Manual is at present, we have every benefit of their counsel and advice, and no church can make pastoral arrangements against their will.

One of the agreements of the basis of union at Chicago in 1907 was that the authority given to superintendents should not interfere with the independent action of a fully organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute. We do not believe that our people generally are willing to surrender the privilege of making their own pastoral arrangements yet; even if it should elect Brother D. B. (Don't Bother-us) for Secretary, and call Rev. S. S. (Simple Simon) for Pastor. Now it is just possible that Brother S. Simon would fit in better in a church of that kind than anyone a superintendent and cabinet could appoint.

If we change our present system of making pastoral arrangements, there are only two others from which we may choose, namely: the extreme congregational and the extreme episcopal. There seem to be no advocates of the former system, although we would prefer it to the latter. If we adopt the latter system for the congregation; to be fair and consistent, we shall be forced to adopt the same system in placing our preachers. We aver, however, that not many of our preachers are willing to surrender all further voice in all their future pastoral arrangements. Why not be as considerate of the laity?

If delegating this power to our superintendency would settle all our church disagreements, we believe our people would gladly adopt it—personally, we would be in favor of this system, as badly as we dislike it, but this is not a panacea for all our church disagreements. We have paid particular attention to the tranquility and disturbances of the various churches in the communities where we have served as pastor for the past eight or nine years, and the most dissatisfied churches and those which have accomplished the least, because of their unsatisfactory pastoral arrangements, have been those whose pastors were appointed by their superintendency.

True, there are a few of our preachers out of a job under our present system, but most of them are so because they are looking for a church with a nice place of worship, a good parsonage, and one paying a nice salary, rather than a place to do the heroic thing, a place to begin at the foundation and build up. There is no reason why any Nazarene preacher in the world should be out of a job, and we are not in favor of changing the Manual to give one a job.

ALBUQUERQUE, N. M.

CHANGES IN MANUAL

By I. L. FLYNN

There is one change that should be made in regard to organizing new churches in towns where a church already exists. There is in almost all larger churches, a certain element which becomes disgruntled and want their way in running the church. They are usually at "outs" with the pastor and the best people of the church. They want to put a ban on religious fervor. They don't like shouting and rejoicing. Sooner or later they will kick up a strife, and if they cannot run things their way they will desire to divide the church. If you will investigate this class of opposers, you will usually find they do not live up to the rules of the Manual; for those who do live up to the rules of the Manual have no trouble in getting along with the rest of the church. Of course the District Superintendent cannot know all the local conditions of a church, and a few may lead him to believe that another church may be needed, and to organize such would be to have two small churches instead of one strong one.

Now the Manual should read thus: "No church shall be organized in a town where a Nazarene church exists without the consent of the existing church. In case the consent cannot be obtained, and the District Superintendent thinks it advisable to organize another church, the District Advisory Board shall sit as arbitrator. The church or District Superintendent may appeal to the General Superintendents."

AUSTIN, TEXAS.

THE PEOPLE'S FORUM

INSURANCE AND OUR MUTUAL BENEFIT SOCIETY

By L. LEE GAINES

We would not plead for the lodge, as we consider it unchristian in principle, although they may do many things which are beneficial to humanity, and especially for those who are lodge members. But it is simply preposterous for a Christian to contend that it is necessary for him to belong to an oath-bound fraternity in order for him to render to his fellowman assistance when he is in need.

It is our intention to deal particularly with the question of insurance in the lodge. There are many people who have taken out policies in lodges a number of years ago and who have loved ones who would be dependent on their policy in case of their death. Some of these people are beautifully sanctified and care absolutely nothing for the fraternal part of these lodges, they never attend a meeting and never will. A few of these people would like to come into our church, yet they feel it would be unjust to those who are dependent upon them to deliberately give up their insurance and have nothing to take its place.

It has been argued that we have a Mutual Benefit Society that exactly covers just such cases. Now we ought to have, but we have not. Our Mutual Benefit Society as we see it, is being conducted on a very sane, conservative, constructive business-like plan, a plan that gives the maximum of protection to the members. Many people who are carrying policies in lodges could not now pass the physical examination to join our Mutual Benefit Society. It seems to this writer that we should revise the by-laws of our Mutual Benefit Society so that such persons could join without physical examination; if we are going to argue that these should give up their policy. We know this may not be the best business policy but it will at least prove that we are desirous of being consistent when we insist that people give up their insurance. Personally we would like to see this plan adopted and once for all settle this lodge question.

ALBUQUERQUE, N. M.

SUNDAY SCHOOL OFFICERS

By W. S. PURINTON

I wish to submit one suggestion for a change in our Manual and that is in regard to our election of Sunday school officers. Our present manual is silent as to how the officers shall be elected, but our "Form adopted for Constitution and By-Laws" in the back of the Manual, Page 97, states that they shall be elected by the Sunday School Board. We are democratic enough to allow our entire church to vote on the election of a pastor, and it would seem as if a similar rule should apply in the Sunday school. The officers themselves, (with the teachers and Sunday School Committee of three) compose the Sunday School Board, and it may be that too often our schools fall into a rut by the board re-electing the same officers from year to year, when a change, voted on by the entire school, might create new life and zeal. I would suggest that a change be made providing that the OFFICERS of the Sunday school shall be elected by a vote of all members of the Sunday school who are 18 years of age or older. Also that another clause be added requiring that these officers, or at least the Superintendent, shall be a member of the Church of the Nazarene.

GRAND JUNCTION, COLO.

CHANGING THE NAME OF OUR PAPER

By L. LEE GAINES

WE consider the discussions concerning the changing of the name of our paper quite timely. We believe it ought to extend to the *Other Sheep* also.

For sometime we were very much opposed to the proposed changing of the name of the HERALD of HOLINESS. We felt that it would be very unfortunate to drop the word "holiness"; as that word meant so much to us. We know that it is just as precious to many thousands of other Nazarenes, and so far as we are concerned personally, no name for our church paper would suit us better than HERALD of HOLINESS. But we are living for others now, since we are sanctified, and are willing to make any sacrifice, except the sacrifice of prin-

ciple, for the purpose of getting the message God has given us to our fellowmen. If the use of one word on our first meeting will prevent us from reaching him, no matter how much we love that word, we will not use it till we are at least first introduced.

Now we all know what the word "holiness" means to us, but what it means to us is often quite different from what it means to those whom we are most anxious to help, and who need our help most. To them it usually means religious holiness, unknown-tongues, long-haired men, snake handlers, wild-fire and religious fanaticism in general. A paper may be ever so orthodox and spiritual, but when it is just labeled Holiness or Herald of Holiness it usually, on first appearance, reminds the stranger of all the afore mentioned heresies, and he is likely to cast it aside without further consideration, while if we would permit our official paper to introduce itself as "Nazarene Herald" it would not have to overcome this unnecessary prejudice.

We were fairer to our church; for when we saw that we were being mistaken for a people of another faith because of a certain word we were using in our name, we dropped that word from our church name. We did it so that people would know on first sight what we stood for, and who we were. In short, we did it for the sake of those who were not acquainted with us, and for the same reason I am in favor of changing the name of our church paper to *Nazarene Herald*, and our missionary paper to *The Nazarene Missionary*.

Recently the pastors of this city all agreed to place their respective church papers in the city library and we, of course, placed the HERALD of HOLINESS there along with the rest. When these periodicals came I went to the library to see what the other denominations were doing. I did not know the name of many of their papers before looking them over, but I had no trouble in finding which was Lutheran, Methodist, Baptist, or any other denomination, except the Nazarene paper. If I hadn't already known what it was, I would have said that the Nazarene pastor failed to put his paper in as he agreed to do. I immediately decided for making our church paper more easily found and recognized by the stranger.

ALBUQUERQUE, N. M.

A LETTER TO THE EDITOR

Dear Brother Chapman: Perhaps you will not think a kind note by a stranger out of place, and you can consign it to its "natural and deserving place," whether the page of your "paper" or the "scrap basket."

They are calling me an old man now, though I am only in my 78th year. I have been a minister in the Methodist Protestant church for 54 years, and 46 years a pastor; and all my work, save an occasional service, has been in that church; so I consider myself a pronounced "regular." For some months, I have been a careful and interested reader of the HERALD of HOLINESS. I am delighted with your paper, and while I have read by the month and even by the year many of the "full salvation" publications of the last century; starting with those of Dr. and Mrs. Palmer, I am sure that none of them have pleased me more and I may say as well as your publication.

I am by nature a "conservative," and radical things are not attractive to me. I think both in your editorials and in your "Answers to Questions," you go as far as you are justified "by both the Word," and the opinion of the master teachers of the present and the past. I am sure it will not suit all your people here, or elsewhere, as some of them have opinions very far in advance of your own and mine; but it may be either of us are fully as good authority as any of them, and are as familiar with the word of the "Book of Books," and of the master teachers of the "past and present."

I have been greatly interested in your approaching Assembly and the things suggested.

One especially was the matter of "hasty ordination." We had the same trouble for years, and some proved very unworthy; then we raised the standard with the result that we soon found ourselves short of men. Strong men, men of mind, began to study the matter for a remedy. With the result that we had a plan suggested, that now for more than ten years has fully met all our needs, and the anxious ones seem to be satisfied.

We have presented what we call "an annual license"; and when one of our "students in course," is to supply a charge, while attending school he is supplied with such a license, and it holds good while he is employed. The same is true of "local preachers," who are sometimes employed as a supply on some convenient field of labor. By this Annual License we authorize them to do all the work of ordained men while in our employ as a pastor of a charge. We are perfectly satisfied with it so far.—S. S. Fleming, Mt. Vernon, Ohio.

A POSTPONED FUNERAL

MISS IDA VEG

It was Monday afternoon, a few weeks ago, when Mrs. Chao, the Bible woman, came in to inquire if we could go to a funeral. Some one had just come from Meng village, two miles away, saying old Mrs. Meng had passed away and her husband, although not a Christian, requested that we take charge of the funeral service.

Mrs. Meng was an earnest Christian and was baptized last summer. She had been sick all winter, and knowing her extreme poverty and great longing "to depart and be with Jesus" we could not but be glad that her wish was granted.

We immediately sent word to the carter whom we usually hire when doing village work, and within an hour we were on our way. A dozen or more Christians from the city also decided to walk out, for this was to be the first Christian funeral in that village and they wanted the heathen to see and know that we do honor and respect the dead in spite of various reports to the contrary.

Just as we drove up in front of the house one of the village Christians came out and brought the startling news that Mrs. Meng had revived and the funeral would have to be postponed. We were taken into the dark, dingy room. There she lay on the brick bed, dressed in her grave clothes, but still breathing. The Chinese have the custom of preparing the person for burial before breathing has ceased, as they say it is easier than to wait until the body is cold. They also have the custom of burying within a few hours after death if the family is too poor to prepare a feast for the numerous relatives who will be sure to call if the funeral is postponed for a few days.

The Bible woman then asked Mrs. Meng if she wanted a drink, and she nodded assent and asked for more, and a little later when others spoke to her she was able to whisper that she was happy and ready to go. This disproved the falsehood of one of her Catholic neighbors, and may have been the reason God spared her five days longer to give testimony to her faith.

It was evident there would be no funeral that day, but such a large crowd had gathered by this time that we felt it was an opportune time to preach the gospel, so divided them into two groups, the men outside the yard and the women inside. Many listened attentively, and we believe some seed fell into good ground. Mrs. Meng passed away peacefully the following Saturday, another trophy to lay at the Master's feet.

A SONG OF VICTORY

By MISS DORA CARPENTER

We are continually praising God for opening the way for us to come to this needy people, and we feel at home among them. How we love them! The children, "little black lambs," are especially easy to learn to love. What a privilege to be called to such a work. While there are many things that might look discouraging from a human standpoint, and many things that seem hard for us to bear physically; yet deep down in our hearts there is that assurance of a divine call and a consciousness of being in His will. How our hearts are refreshed from time to time. Even in the services where we can hardly understand a word that is being spoken, we can feel the sweet presence of the blessed Holy Spirit in our midst.

Our quarterly meeting is over and the evangelists have gone back to their homes, but we cannot forget their shining faces and victorious testimonies. One who had been especially tried by the enemy had such a note of victory and the shine of heaven on his face. Truly it pays to send the gospel to this people. While our hearts are made sad by some cases that have rejected the blessed gospel story and seem so hardened by sin, yet when we see these who have been redeemed by the precious blood of Jesus standing at their posts of duty amidst superstitions, witchcraft and heathendom in its many forms—many risking their lives to go into the fever districts to take the Word of Life to those in heathen darkness—surely money invested in their support is money well spent. Let the people in the homeland not forget to pray for our native evangelists and Christians, as well as the missionaries. They mean so much to our work here.



How we praise God for the prayers of the dear ones in the homeland. How they uphold us when the battle seems hard. If you could only realize how much they mean to us, surely you would not forget to pray a single day. We were especially burdened for the needs of our Board during the great financial strain, and when word reached us that the victory had been won, we had a great thanksgiving prayer-meeting. How our hearts were rejoiced to hear how God had so wonderfully answered prayer. The cause of missions is very dear to the great, loving heart of God. We would not forget to praise Him for the many answers to prayer we have had here also. He has heard and answered so many times in behalf of the sick ones.

While we have lost two that were very dear to the hearts of the missionaries, surely He has a purpose in their homegoing. One was a dear little baby, the only child of one of our evangelists here in school, and the other was the wife of one of our evangelists at an outstation. They go into the fever districts, "counting not their lives dear unto themselves," that they may win some to Christ. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, and the gospel's, the same shall find it." It will take a consecration like this to evangelize Africa. Thank God that He is calling out some with such a consecration to carry the gospel message to their own people. Praise His holy name!

A HAPPY EXPERIENCE

By MRS. R. C. INGRAM, Salama, Guatemala.

Mr. Ingram, our two faithful colporteurs, Pablo and Estanislao, and I had traveled since daylight, and it was now the middle of the afternoon. I am not sure which one of the quartet welcomed most heartily the sight of the tiled roof of a native home as we emerged from the pines and came around the brow of a brushy hill. Perhaps our Guatemalan companions had the gladdest feeling, because they journeyed on foot and had gone the way before and were acquainted with the family living under that tiled roof. A few tall banana plants and two or three orange trees in the inclosure that surrounded the house also made us hope for the taste of some refreshing fruit. Mr. Ingram was just putting our hopes into the form of a request that our fellow travelers ask if there was fruit for sale when they informed us that this was to be our destination for that day.

Such a welcome as we received! The dogs were hushed, and the pigs, chickens, turkeys and ducks scattered in every direction as we rode up to the broad veranda and dismounted from our mules. The senora greeted us with Christian fervor and embraced me with the tenderness of a sister in the faith. Soon we were made acquainted with other members of the family. I think there were three generations living under the same roof. Grandma was not too old to be occupied while she squatted on the rock floor of the wide corridor, and there was Lydia, Esther, Noah, Ezekiel, Jeremiah, and how many more I cannot say. It seemed to me there were at least a dozen and a half. The father was engaged in overseeing the making of sugar from cane syrup. On a nearby hillside we could see the flames under a huge caldron where the men were working. Later, when he came to the house, he gave us the same cordial welcome that we had received from his wife and other members of the family.

What was the meaning of this cordiality and rare hospitality? Many people whom we meet in the way will not even speak, and when we ask favors of them we are often gruffly refused. No doubt the secret has been guessed. Salvation had come to that house, and for almost twenty years that father and mother had been believers on the Lord Jesus Christ as the Savior of their souls. Hence the Bible names, given to the children and the spirit of welcome and

fellowship that so surprised and blessed our hearts. Presbyterian missionaries in another part of the country had gleaned these precious souls, and they, moving to this mountain village, had not left their God behind.

We had intended to pass the night only, but so earnestly they entreated us to stay that we remained over a day; went with the father to evangelize the homes in the village; gave out tracts and Sunday-school picture cards and held public services both nights in the home of our host. When the meeting was opened for testimony we were wonderfully surprised again at the liberty and feeling and conviction with which various members of this believing family testified to the work of God's grace in their lives. The testimonies had the ring of genuineness, and we did not doubt them. Oh, may God bless them and through them win many of those villagers who look upon their lives day after day.

When the morning for our departure came there were tears mingled with the good-bys, and earnest entreaties for our return. As we resumed our journey across the pine-covered hills our thoughts returned again and again to that native home. Talking about it together, Mr. Ingram and I agreed that the joy of that one experience more than paid us for the effort of the whole one hundred and twenty mile journey.

EXCELLENT OPENING IN PAITA, PERU

Miss Augie Holland writes the following from Paita (spelled Payta in map on page 53 of our "History"), a town of four thousand population with fine harbor, 150 miles northwest of Monsefu. It has railway connection with Huaca, Sullana, and Piura, the capital of Piura Department. Piura City has a population of 8,000 and Piura Department, of 214,000, all waiting for the Church of the Nazarene to evangelize them.

A good voyage of a day and a night from Puerto de Eten here. I have had the privilege of preaching to sailors and second-class passengers on the steamer.

On arriving here Friday I began my house-to-house visiting and selling Bibles, Testaments and gospels. I had worked just one hour when I found a hungry soul who had heard the gospel some ten years ago. He never went back to idolatry, but had backslidden. Well, he took me to his home, where I sat for two hours reading the Word, and prayed with him and his wife. I went again Saturday to invite them to Sunday service. They came. I preached to some fifty adults and children. Well, this hungry couple came to my room in the hotel, and they both professed to be saved. Truly God led me to come this way at this time.

During the one hour Friday and Saturday I was enabled to sell seven Testaments and 57 gospels in my house-to-house visiting; gave a gospel message to a few in the market and another to a group in the street. I can enter a home and sit down and talk all I want to and they listen attentively. The people are so ignorant of gospel truths. They are receptive (Luke 10:2). This is what holds me in the foreign field. I could never be content in the States again. Hope I may live in Paita soon.

BUILDING FOR ETERNITY

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which brightens all eternity.—DANIEL WEBSTER.

PERSONAL WORK

"The world is not going to be saved by great preaching, but by the personal witness-bearing of the grace of Jesus Christ in the individual."

"Personal work is hand-picked fruit and fetches the most in the market."—GREGORY SMITH.

"He who lives who thinks most, feels the noblest, acts the best. Life is but a means unto an end—that end, God."—P. J. BAILEY.

TENT CAMPAIGN ON CHICAGO CENTRAL DISTRICT

I have just made a trip through the great state of Wisconsin in the interests of Home Missions. I have been tremendously encouraged as I get in close touch with the religious forces of this great state. I have had occasion to correspond and by personal touch to come in touch with hundreds of people who are intensely interested in getting the Gospel to this great commonwealth. It is very encouraging to find that the quality of full salvation people in Wisconsin is way above the ordinary. It is also very encouraging to know that people and the places are really begging us to come to them with the Gospel.

Quite recently I met up with Rev. C. S. Driskell, who has had one of the most outstanding full salvation works in the state. He being about 50 miles northwest of Madison with others is the head of a work that is reaching in every direction. They have a great campmeeting. This year they had at their camp 2000 and 3000 people at night. Their altars were crowded, and the campmeeting of the old-fashioned swing and sometimes the meeting would take on great proportions and run without preaching at all. Brother Driskell and his good wife with others are taking the Gospel and full salvation in every direction.

I find that there are people all over the state banding themselves together to push the truth as never before. A brother J. J. Schramm, one of God's elect saints, has built a tabernacle near Arcadia. Rev. P. A. Dean of St. Croix Falls is establishing a campmeeting in northwestern Wisconsin and reports a good meeting at Balsam Lake, Wis. Rev. B. T. Flanery and Brother and Sister Driskell are opening up a tent campaign at Clamm Falls, Wis., with the prospect of an organization of a Nazarene church. Evangelist C. H. (Jack) Linn is preparing to build a tabernacle at Oregon, Wis., his home.

He also plans to put on at least two meetings under his new tent between now and cold weather.

Yesterday we organized two Nazarene churches in Wisconsin, one at Madison, where Evangelist B. T. Flanery and Singing Evangelist Chas. Buss and wife conducted a most successful campmeeting. We had a fine class to come into the new church and the outlook is most encouraging. We also organized a good church at Oconto, Wis. We are making preparations to organize four more in the near future. God is opening up in a most gracious way.

While Wisconsin is a most difficult field in many ways yet we have had the most encouraging reports. We are having some fine campaigns and God is blessing the people. My heart takes courage to press the matter and bring the gospel to fields where its fullness has never been preached.

E. O. CHALFANT, District Superintendent.

THE NEW ENGLAND DISTRICT CAMPMEETING, NORTH READING, MASS.

The third annual campmeeting of the New England District is now a fact of history. It is past but not forgotten. To describe a holiness campmeeting where God moves and works is no easy task, in fact it is impossible. The camp opened June 23rd and closed July 4th. The attendance although small at the beginning increased as the camp progressed. Had we had accommodations we likely would have had more people.

Rev. I. M. Ellis and Rev. John Thomas came to us, strangers to each other and us, but one would have thought they had worked together for years. If there was a ripple of discord anywhere the writer failed to see it. The preaching was of high order, pure and simple, yet strong and rugged. The Bible truth of holiness was given first place, and as in days gone by sinners and believers came

together, one to be saved the other to be sanctified. The singing was in charge of Mable R. Manning with Miss Gladys Beers at the piano. We shall never forget the seasons in the woods. Most of the time between services praying could be heard somewhere. There was real wrestling with the powers of darkness but not without victory. There was no great break but yet there were many souls at the altar. There was scarcely a dry service. Finances came comparatively easy, around three thousand dollars being raised or pledged. The last service was one long to be remembered. Evangelist Thomas preached a strong message closing with a brief account of capture and beating by Japanese soldiers while a missionary in Korea. In connection with the general invitation he invited all under thirty-five who were willing to go to the foreign field to stand. Ninety-eight persons stood. These with a few seeking souls gathered around the altar for prayer and thus closed the camp of 1923.

The regular fall camp will be held September 1-3. Rev. S. W. Beers in charge assisted by pastors of the District—E. T. French.

WESTERN OKLAHOMA DISTRICT

The work in this District is progressing nicely in spite of excessive droughts, floods, and financial depression. The financial condition is discouraging, as most of our constituency are farmers, and farm labor is exceedingly high and farm products low in price. But in spite of all this there is great revival spirit on among our people and like the Israelites in Egypt: "The more they afflicted them, the more they multiplied and grew." Depression along financial lines does not discourage our people. We are not especially trying to open new fields with the little Home Mission money that we get but rather trying to get our churches on a self-supporting basis. But in spite of this we have organized eight new churches this year at the following places: Chickasha, Center Grove, Capitol Hill in Oklahoma City, Franklin, Guymon, Mountain View, Lively, and Waterloo.

We have also built or bought nine new church buildings as follows: Alva, Cora, Comanche, Canute, Capitol Hill in Oklahoma City, Fruitland, Jet, Lawton and Mangum. We have also built three parsonages, at Cushing, Dill City, and Jester.

We have also established one great State Camp Meeting at Oklahoma City, August 2 to 12, with Dr. Williams and Dr. Chapman leaders. This is supported by both Districts. Our preachers are the most self-sacrificing set of men that I ever saw, many of them suffering to put their work over. Our motto is "It Can Be Done," no matter how difficult the problem. Financial problems do not stand in their way. The lion that roared against Samson at the vineyards of Timnath, only tolled the bell for his own funeral, and the bigger the lion, the more honey his hide will hold. Nobody but a giant killer can live and do pastoral work in Oklahoma. If you can do exploits you are needed here.

C. B. JERNIGAN, District Superintendent.

CARO, MICHIGAN, CAMPMEETING

"It is a good thing to give thanks unto the Lord." The Tuscora Holiness Association has much reason for doing this, for the gracious way in which the blessed Holy Ghost has helped them in the camp, which closed, July 8th.

There was some fear in some minds that the meeting would be a failure on account of certain conditions. It is true that the conditions were not as bright and hopeful as might be expected, but the God of battles came our way, and things went far beyond the expectation of many. We had some good seekers. Audiences were good. The membership was nicely increased. The finances were all met, and a balance left in the treasury, beyond the sinking fund.

Rev. F. W. Cox, of Lisbon, Ohio, was the engaged evangelist. God honored this clean, fiery, and intelligent minister of the gospel. The people were well pleased and the Association engaged him, and his wife again for the 1924 camp. It will be June 29th to July 8th. Miss M. Catherine of Jackson, Mich., was engaged as leader of song. She is a sweet singer, and helpful to the young people.

Rev. Star, Nazarene District Superintendent, of Michigan spent the Fourth with us, and brought an excellent message in the afternoon. Rev. Star is an honorary member of this interdenominational meeting, and was chosen as chairman of the business meeting.

Several local pastors, and various others from the different churches in the county were present. There was splendid unity. All said it was a good meeting. Good plans are now on foot to make next year's camp a great success. In closing, I wish to add a merited word of commendation for Rev. F. W. Cox.

Here's A Challenge

MONTGOMERY, ALA.

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

H. H. HOOKER.

This is a challenge to every District Superintendent, pastor and evangelist in the church. We should have the other forty-nine names before another issue of the paper is mailed. Preachers, send in your names. Send them by special delivery, by telegram, by long distance telephone, but get on the list at once. We shall be glad to supply sample papers, five-month-subscription envelopes or annual-subscription envelopes free of charge.

Remember that by increasing the circulation of the HERALD of HOLINESS you are (1) Spreading the glad tidings of full salvation; (2) Getting the work of our church before the people; (3) Helping to get your Publishing House on a self-supporting basis.

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

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

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our evangelist. I can truly say he would be a blessing to any church or camp. He stands by the pastors, and work with an untiring energy. His messages are logical, practical and unctuous. We shall be glad to see him with us again next year.

REV. F. P. HASNOR, *President.*

Among the Churches

AUBURN, IND.

—As we draw near to the time for another great Assembly, we look back over the past year with a shout of praise and thanksgiving to God for the way He has led and blessed us here. The work throughout the year has progressed nicely and there has been a good spirit of harmony and co-operation manifested in the church at all times. God has wonderfully undertaken for us in buying the church and parsonage and the day we dedicated, Brother Short was present and we raised a thousand dollars in cash and pledges, more than we needed to cover the indebtedness on the property. Praise the Lord. Finances have come easy during the year and we expect to come up to the Assembly with a full report. We have had five special meetings during the year of from one to five weeks duration each. God blessed us with souls and we have souls at the altar nearly every Sunday. The church has given us a unanimous call for another year. Thank the Lord. June 6 we opened up a four weeks' meeting in a tent at Garrett, Ind., with Rev. Fred Turner as evangelist, and Brother F. H. Benjamin and wife as song leaders and they were surely a fine corps of workers. After the first three weeks the evangelist feeling his work was finished went home and the writer continued the meeting. While our meeting was not such a grand success yet we feel it was a starting point and at the close of the meeting we opened up a mission and held the opening service July 8. God blessed us and we feel that He is in this new work. We expect to put on another meeting this fall and eventually organize a Nazarene church. We earnestly ask the prayers of the great Nazarene family. At the close of the tent meeting Rev. Fred Turner of Muncie, the Quaker evangelist promised to give the Nazarenes five hundred dollars to help build a church in Garrett and a good sister promised the lot, so we feel this is a good start. We are just getting the work in hand nicely and expect to do a greater work this coming year. This has been the busiest and most victorious year of the writer's life. Thank the Lord. Pray for us.—J. L. Bashore, pastor.

OCONTO, WISC.

—We have just closed a three weeks' revival. Our first place was a township hall several miles from Oconto. The attendance and interest were fine. We held services there nine nights and God graciously honored every service. Brother F. L. McDonald was our evangelist. A number prayed through and found Jesus as their Savior while some professors felt they were not where they should be and sought God for help. At the close of this meeting we moved down town into a hall that we had rented on Main street. God also crowned that meeting with success. The crowds were not very large but what few did come were hungry and deeply interested. Some said that was just the kind of a meeting they had been hungering for. The District Superintendent came up and spent several days with us and a little spiritual band of us were organized into a Nazarene church for which we praise God. We are expecting a pastor and will organize a Sunday school in the near future. Pray much for us that we will keep spiritually alive and keep on the move for God and precious lost souls. We shall never cease to praise God for sending Brother McDonald to us as we have never seen a man that knows so well how to deal with people in this dark Northern Wisconsin, where people know so little about a real saving gospel. Brother McDonald is a great man on account of his simplicity, great faith and prayer, his great life of sacrifice and he is humble and little in his own eyes. We truly recommend him to any one wishing a good revival in a hard place or any other kind of a place. We also thank God for Brother Chalfant. Our hearts rejoice to see such a progressive man so deeply interested in the great State of Wisconsin. We have lived in this state for five years and have prayed much and carried a burden for the dear neglected people of this part of the state and believe God is going to establish in this northern district a great spiritual movement. We earnestly request all those that may chance to read this report to pray for us a little new born church at Oconto in a hard place with a lot of opposition, that many will see our good works and glorify our Father which is in heaven.—Mrs. Elmer Kastner.

SUNDAY SCHOOL LESSON REFERENCES

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

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

Devotional Reading: 1 John 4: 11-21.

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

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

Devotional Reading: Isaiah 55: 1-7.

August 5. MARY MAGDALENE.

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

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

Devotional Reading: Psalm 40: 1-8.

August 12. MARTHA AND MARY.

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

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

Devotional Reading: Psalm 116: 1-8.

HOMINY, OKLA.

—These are good days for the church at Hominy. We are able to be up again after being confined to our bed three weeks with pneumonia fever, and we want to thank all those for the good letters of encouragement, and their prayers in my behalf, for I feel it was in answer to prayer that the Lord raised me up. We have just finished the enlargement of our church which was so badly needed as many folks had to be turned away for lack of room each Sunday evening. The improvements made in all cost about \$1600. We are steadily gaining on all lines. Folks are getting saved and sanctified at nearly every service. Our membership has increased from thirty-one to seventy-eight since we came, and we have some of the finest folks in the world. Nearly every one of them tithe and as a result our finances come easily. Our Sunday school has increased in attendance from 50 to 130. Our Sunday school offerings run from six to fifteen dollars each Sunday. We give God all the praise for the above, and are pressing on believing on Him for better days. We are to have Brothers Morgan and Messer with us beginning August 10th for our summer meeting, and we are praying and believing God for a great time. Please join us in prayer to that end.—W. H. Barlow, pastor.

YOAKUM, TEXAS.

—It has been some time since I have written to you, so will say that I have the victory in my soul today. I pastor two churches, one Gonzales and

Thomsonville and the King of Glory is blessing me good. Have just closed one of the greatest meetings where the Spirit of God has blessed in a wonderful way in a Baptist church. The pastor of this church was sanctified some few weeks before he asked us out to hold him a meeting. There were thirty professions, and people quit the use of tobacco and went to their neighbors and asked for forgiveness, old debts were paid, and we just shouted the victory in the old-fashioned way. A nice class of folks came into the Nazarene church at Thomsonville, as we were not far from our church at this place. We are still after the Enemy, with Jesus as our Captain. We made up a good offering of groceries for the Baptist pastor and some subscriptions for the HERALD of HOLINESS.—Jason Dean and wife.

OZARK, ARK.

—We have never reported from Ozark and Alix this year but while we have been silent through the good paper we have been doing our best to tell the people the way of life and the Lord accepts it as our best for He is with us in every service. We are not moving along as well at these places as I would like to see but we are trusting the Lord to have charge of the work and lead us into greater depths in His love. We surely appreciate the dear old HERALD. We get some real food out of it, for our souls. We have some real Nazarenes here some are paying a tenth of their income into the church treasurer regardless of the grocery bills and I think in the near future the entire church will be doing the same. We have some members where the wife belongs to the church and the husband does not so it is hard to convince the husband that he should pay into the Nazarene church. We realize that in order to be a true follower of Jesus we must sacrifice and while we feel that it hurts us to sacrifice some times, God will always fill our cups to overflowing and repay us for all we do. We are glad our title is clear to mansions in the sky.—C. A. Dawson, pastor.

HOUSTON, TEXAS.

—We are happy to report victory for the church here. The revival here June 22 to July 1 conducted by dear Brother A. G. Jeffries was a success, resulting in about twenty-five good professions and the edification and building up of the saints. Brother Jeffries is not strong in body, but he preached twice a day with his usual unctuous; in fact it seems that he is more unctuous than usual and his energy and physical force seemed to be almost normal in his pulpit discourses. He is undoubtedly one of the most spiritual preachers that live on the earth and I believe he is being supernaturally sustained by the power of God to finish his ministry. Eternity alone will reveal the good done in this meeting in Houston. Among those reclaimed or saved in the meeting were several young men who threw their cigarettes away and are standing true to God. Several are coming into the church right away. We are now in another part of the city with our new tent in a revival conducted by Rev. J. R. Keith, one of our licensed preachers and other local help and prospects are bright for a glorious revival. We expect to keep the revival fires burning in this city till the Assembly in October, moving our tent from place to place. The attendance and interest in our Sunday school is the best we have ever had here and the blessings of God are resting upon every department of the work,

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praise the Lord. Personally we are really growing in grace and were never more determined to continue the fight to the end than now.—W. D. McGraw, pastor.

HUNTSVILLE, ALA.

—We are yet reporting victory through Jesus' blood. Rev. H. H. Hooker, our District Superintendent has arranged with us for a revival, from August 31 to September 26. Already we have been sitting together in heavenly places in Christ Jesus. God is blessing us here mightily, make us a special object of prayer.—Earl Hale, reporter.

BURLINGTON, COLO., CALVARY CHURCH.

—We are glad God has made it possible for us to report a good meeting with Dr. A. O. Henriks, as evangelist. We want to say God so had it arranged that he was the right man for the place. The afternoon meetings were wonderful, as one listened to Dr. Henriks expound the Bible truths it made us more grateful to God for this wonderful salvation which He has planned and provided for those who heed His call. There were near sixty-five seekers, either for justification or sanctification, and many were happy finders. There were thirty-one seekers the last night of the meeting. Several were healed at the healing service one afternoon. The light came to many in this meeting and a good foundation is laid. Much good seed has been sown which we expect will yield a bountiful harvest in the days to come. There were many things to hinder the meeting among them was our tent blew to pieces so we could not use it, and we moved to a centralized school building where the Evangelical people hold their services, they were as one of us in pushing the battle for holiness. Brother Harvey Huscher and pastor there were on hand almost every service. He has the blessing and of course longs to see others also enjoying it. We appreciate their co-operation. The finances came easy, all things considered, and the expenses for the meeting were soon raised. On Sunday morning an offering from the mixed congregation was given to the pastors equally, amount was something over \$100.00. Brother D. I. Vanderpool, our District Superintendent was with us over two nights and was an inspiration to us.—Archie Wilson, pastor.

JACKSON, MICH.

—We were glad to report victory, that our church here is on the upward march for Jesus. God is wonderfully blessing with special victory giving us souls saved, some sanctified and some reclaimed in our regular services. Attendance at our prayer-meetings is fine. Sunday school is on the gain in every way. God is healing sick folks at home and in the church. The Lord has taken our church through a process of sifting as wheat and since then

there prevails a wonderful spirit of unity. As I call at the homes in this large city I find a spirit of gratefulness for our church and the work we are doing for God and holiness. We have just closed a most blessed revival meeting with Rev. E. M. Borders as evangelist and Miss Grace McLemore, soloist and chorister. It is putting it very mild when I say that Brother Borders is a powerful preacher. God surely blessed him and his preaching. He cuts deep and wide with the gospel sword but knows how to pour healing balm into the wound which effects a cure for sin's disease. Miss McLemore sings the glory down on the people. She is a splendid altar worker. You won't miss it to have these workers for a meeting. Souls were saved or sanctified at nearly every service. God gave us a most blessed healing service. Finances came easy. Several accessions to the church. To God be all the glory.—A. J. Bush, pastor.

HUNTINGTON, W. VA., CHURCH.

—Well, it looks like we were having a preaching contest in this part of the country. Two weeks ago last Sunday Billy Sunday closed a great campaign at Logan, W. Va., only a few miles away. Then a week ago last Sunday Will Huff and Dr. Brasher closed a great holiness meeting in Charleston only a few miles from Logan. The following night W. E. Shepard began a meeting with the Nazarene church of Ironton, Ohio, about ten miles from Ashland, Ky., which is just across the Ohio river and only eighteen miles from Huntington. Then last Sunday three tent meetings started in this city of Huntington, one at our local Nazarene church, one at the Pilgrim Holiness Church and one at the Independent Holiness Church. Our local church has the Chatfield Evangelistic Party of Hamilton, Ohio, and the very first night's service there were about 500 people present. Last night the third night of the meeting we were unable to seat the people. On Friday night of this week, Rev. John Fleming the pastor of the Nazarene church of Ashland begins a tent meeting with Dr. John Matthews as preacher, with Geo. and Effie Moore as the singers. A week from next Sunday Evangelist John Ash begins a tent meeting at Russel, Ky., about ten miles down the river from Ashland and at the same time a holiness meeting begins at the Union Mission on 18th street in this city. So you can see we are well blessed with preaching. If there is nothing going on in your part of the country and your spiritual teeth need sharpening, come over.—Clyde E. Green, pastor.

PASADENA, CAL.

—The work of the Lord at First Church is going forward with the blessing of God upon us. During the past assembly year the church has enjoyed three gracious revival campaigns with more than six hundred seekers at the altar and 212 uniting with the

church. Financially the Lord has prospered us. During the year we raised the entire church indebtedness which some felt would have to be continued over a number of years. Besides this we did repairs and made improvements on the church property amounting to over \$5,000. We received for all purposes during the year over \$35,000. We are doing evangelistic work in the county jail, San Quentin Penitentiary, and the county hospital. By this means we are reaching thousands. Already a number of young men have been put on the road to right living and some have been sent back to their parents in the east to lead different lives. At this point let me say that in our jail work great credit must be given to Mrs. Mabel Dorr of 1619 Whitefield Road, Pasadena, Cal., who is at the head of our jail and prison work. The railroad company furnishes her with passes which she uses for frequent visits to the San Quentin Penitentiary more than 500 miles away. Any person knowing of some one in trouble in the coast cities can feel free to write Mrs. Dorr. Another step in evangelism is among our navy boys. This work is conducted by Mrs. Ida Auld of 305 Lincoln Ave., Pasadena, Cal. A number of young men have been wonderfully saved through her influence and some of them conduct meetings on the ships among their mates. Any person having boys in the navy can feel free to write "Mother Auld" as she is called among the boys. We have just closed lately a very successful tent campaign under the auspices of First Church. The Aeolian Quartet, Israel's sweet singers, furnished the music and the writer was the evangelist. The tent was crowded from time to time and many people were turned away for lack of seating room. A number of souls prayed through to victory and at the closing service seven applied for membership in our church. The meeting financed itself. We are now thinking seriously of placing a tent in the field under the auspices of First Church. We must also add a word about our Woman's Missionary Society. Under the newly elected president, Mrs. J. E. Bates the society is moving forward on all lines and a great drive is under way at the present time to enlarge the membership and to secure a large subscription to the *Other Sheep*. Our slogan is "On with evangelism till Jesus comes."—U. E. Harding.

KANSAS CITY, MO., FIRST CHURCH:

—To record the details of the special meeting called for Wednesday evening, July 11 to vote on the recall of our pastor for the coming year, is no small job, especially when space is at a premium. The presence of Dr. Goodwin was an unexpected pleasure and his Bible reading was an inspiration to all who were in attendance. The tellers were not long in making returns on the vote cast, which resulted in inviting Brother Bowes to return to us another year, only two votes being cast in the negative. Since coming to us last September Brother and Sister Bowes have certainly proven that their call was of the Lord, and their ministry has been crowned with success on every line. The high spiritual condition of the church and the splendid working organization, attest the fact that our pastor has the confidence and heartiest co-operation of every member. The Sunday school and Young People's Society are functioning as never before, while every prayermeeting is a season of spiritual refreshing. If there is a church in our denomination that can justly claim, "Every service a revival service," that church is First Church, Kansas City. In addition to the practically unanimous call, was added a substantial increase in salary and then to make the measure "pressed down and running over" a love offering of \$80.00 was gathered to cover the expenses of a three weeks' vacation tendered the pastor by the board. Surely during the past year the lines have fallen unto us in pleasant places and the outlook for the coming year is most encouraging.—Reporter.

MEDFORD, ORE.

—On June 15th we began our revival with Rev. Aaron Wells of Salem, Ore., as evangelist. From the very first service he had the hearts of the folks and in his quaint way he poured in the truth, so mixed with love and tears that no one could take offence. He was assisted by three girls from Portland, Miss Mae Bonat, and the Misses Annie and Nellie Putney all splendid musicians. With their beautiful voices accompanied by their cornet and saxophone and backed up by shining faces and rich Christian experiences they were a great inspiration. Many in Medford said they never saw anything like it before. Rev. W. J. Call of California with his guitar and mandolin added much to the music. The Salvation Army attended most of the time and were a great help in the meeting. Captain Ford is a live wire. The interest was good and over fifty seekers were at the altar and most of them were happy finders either of justification or sanctification. The Lord was good to us and gave us a great meeting for which we praise Him. Our Sabbath school aver-

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

ages better than 50. The regular services are growing in interest and we are hoping and praying for greater things in the future. I trust that our many friends, scattered over the U. S. and Canada will not forget to remember us sometimes when you are talking to Father.—C. M. King, pastor.
PITTSBURGH, PA.

—As we see it we have made some substantial progress in the past year as a church, in spirituality and in our advance on the territory of our common foe. We added thirteen members to our number, and the Lord gave us quite a number of souls at our own altar services. We feel that we did excellently in our finance, though we did not quite reach our budget. However we came up to it not a little over that of previous years when the membership was larger and their obligations were not so heavy. Just a few months before our coming to this place, the property next to the church was purchased from Sister Norris, the wife of a former pastor, for a parsonage at the cost of \$10,750.00. The trustees borrowed this amount so as to pay her cash down for the property. So you can see that to keep up the interest and also to meet our payments on the principal is no light task, with a membership of one hundred and none of them wealthy. But we are keeping up with this and our regular running expense, which too is not small, and by the help of the Lord we expect to climb the grade. So we say we feel we have with all this done well to come so near the goal on our budget. Our class meetings under the leadership of Brother Francis are times of spiritual uplift. Our Sunday school and Y. P. S. with Brother Vilce as Superintendent and President are making progress. We have a fine band of Juniors who are being trained by Miss Bertha Brooks. The Personal Workers League organized last year are still doing good work in the hospitals and rescue homes. Souls are finding the Lord under their ministry. Our park or open air services are well attended, hundreds hearing the gospel in prayer, message and song. We give the dear Lord glory for giving us some good singers both among the youths and the more mature folks. We wish to say to His glory that the mixed quartette and the young girls Sunshine Sextette are a splendid asset both in church and park meetings. Brother Rollins, our chorister, is as faithful in directing the music as any one I ever met. By the help of the Triune God we hope to make rapid strides this year as a church toward the city not made with hands. We earnestly covet the prayers of the saints that we ALL may be one hundred per cent Christians, and also one hundred per cent Nazarenes. Our motto is, "Don't let down the standard, but bring the regiment up to the flag, and not the flag back to the regiment."—Chas. A. Brown.

Gleanings From the Field

LIBERAL, KAS.

We are just now in the third week of our revival here, in a new tent, which by the help of my many friends I have been able to buy. We had an awful storm the second Sunday, blowing the tent down, damaging it some, but Brother Ray E. Poole and his people and friends came to our aid with sewing machines and we soon had it up in good shape again. The tent is 40 by 61 feet, olive drab, water tight. I am thankful to the near one hundred people who have made it possible for me to buy it. May God reward them. We are a new church in Liberal but have some real Nazarenes. The pastor, Brother Poole, and wife are loved by all and they are laboring faithfully. About ten or fifteen souls have sought God and others coming; the crowds are good. Brother Orie Bottenberg and wife of Wichita are not with me now, owing to her illness. They are very spiritual singers and liked by all who know them. Our last meeting before coming here was in Guide Rock, Neb., where we found a fine lot of Nazarenes. God helped us and souls found God. Their pastor, Brother Essly resigned a call to come back to them and went to California. We go from here to Guymon, Okla., then to Coffeyville, Kas., and back to Hooker, Okla. We need your prayers. I am saved and sanctified and the blood sweetly flows over my soul, the Holy Ghost abides and Jesus was never sweeter to me and I feel like traveling on.—C. J. Garrett, evangelist.

OCONTO, WIS.

Just closed a great revival in this place. We have no church but the meeting ran for three weeks. Many folks were saved and sanctified and the dear Lord worked so great with us at this place that we called Brother Chalfant, the District Superintendent and organized a good church. You see it pays to keep spiritual and move right up for the Lord. My meeting failed at Milwaukee, Wis., so I closed the

eighth of July and then went to Madison, Wis., took charge of a tent meeting the ninth of July that Brother Fleming had to leave on account of other meetings. This town is the capital of Wisconsin, a great city. I have not found a greater place for us Nazarenes and I and my two good singers expect to do our best for the Lord by staying on our knees till we hear from heaven, then canvas this town and bring in the lost sheep and little lambs to the fold. Please pray for us here, if you need my service in a meeting call me at this place.—F. L. McDonald, evangelist.

LORETTO, MINN.

For the first time in a number of years we have been privileged to spend Independence Day, July the Fourth, at home. After six months of continuous labors in the Master's vineyard we felt the need of a little rest. The Lord gave us a very good camp at Loretto, Minn., with the Hennepin County Holiness Association. A fine spirit of love and harmony prevailed and a goodly number of souls prayed through at the altar, some for whom loved ones had labored and prayed for years. This camp is among the German Methodists and Evangelical people especially, who have churches in that immediate community, but many of various churches attend and help support. The Nazarenes and their pastor, Brother Wordsworth from Minneapolis attended well and many Lutherans helped shout on the victory, and some Catholics attended the services. If the Lord has His way and the people keep united this new camp is destined to exert a great and good influence over that whole country. Rev. G. A. Wolff, pastor of the Methodist church is vice-president of the association and has the camp much on his heart and did much to make all arrangements for a successful camp. God bless him and his people good. On the last Sunday we received pledges to the amount of \$550.00 for a tabernacle which they will build for next year's camp. They unaniously called us back for the 1924 camp and God willing we shall be glad to labor with them again. With victory through the blood.—Theodore and Minnie E. Ludwig.

AKRON, OHIO.

We closed at the above place with wonderful victory. Crowds were fine, more than could be accommodated under the large tabernacle towards the last of the meeting. Many souls were saved and sanctified. They have one of the best openings for a campmeeting that we have seen. The camp is in its infancy (this being the second meeting), but it takes on the proportions of a full-grown camp. Rev. B. H. McCrory the president, Rev. H. H. Davis the secretary, Rev. Beery the treasurer, and Rev. Mitchell, Rev. Masters and several other ministers, and with Prof. A. H. Johnston and his wife all belonging to different churches working in harmony

together means a strong camp in the years. They are backed by a splendid constituency from seven or eight churches with their pastors. We never heard Brother and Sister Johnston sing better, the blessing and unction of God was upon them. Rev. Chas. M. Dunaway of Decatur, Ga., was my associate preacher. All that you have heard about Chas. M. Dunaway being a great preacher and a soul-winner is so. He is great and a most amiable man to work with, and we shall be glad to be with him anytime in a meeting. Mrs. McBride rendered good service, and wielded a fine influence for holiness. The Sebring, Ohio, Quartet visited us over the first Sunday, and rendered splendid service in song. The "Cornfield Quartet" from Findlay, Ohio, was with us over the last Sunday, and they did fine work for the Master. Others brought good messages in song. In all this was a wonderful meeting. God bless this good work and workers.—J. B. McBride.

DUNKIRK, IND.

Our meeting at Seymour, Ind., closed Sunday evening June 24. We certainly enjoyed being back in the battle field where we were pastor for three years, some ten years ago. We were given a most hearty welcome by the pastor and the members of the church. It surely brought to us a great degree of joy to find a goodly number of our spiritual children standing true to God and pushing the battle for Him. We were also much pleased to conduct the meeting in the beautiful new church building which is a credit to the Nazarene people of Seymour. Rev. Collar, the pastor has won the confidence and esteem of all his parishoners and many friends outside of the church and he with the co-operation of his people are doing a great work in Seymour. The Sunday school under the leadership of Brother Robert Meyer is one of the best that we have ever attended. The street meetings were well attended, in fact we never saw a better place for a street meeting than Seymour. People stood for forty-five minutes and let us pour on the hot gospel truth. The last week of the meeting earnest seekers bowed at the altar every night and a goodly number were definitely blessed. We wish many more had been reached. While we are not competent of measuring results by outward signs we trust that much more good was accomplished than what we were able to see. Our entertainment was first class and our offering was a liberal one, for which we are very thankful. We shall never forget the kindness showed us by the people of Seymour during this last meeting, also, in other days. We began here the 29th of June with Brother Pendree, pastor. The first Sunday the attendance was good and we are expecting victory. All for Jesus.—M. F. and Lida Brandyberry.

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TROY, IDAHO

We just closed a tent meeting at Troy, Idaho, in which God gave some definite cases for salvation, brand new folks, and also a class for church members. The pastor Rev. Floyd Johnson who was just ordained at our assembly in Colfax, Wash., with his consecrated wife, together with Rev. Minnie Dickinson and Miss Lila Carter were tireless in their efforts to make the meeting a success and God honored. Despite the continued rain the first week of the meeting the attendance was good; prejudice is being broken down rapidly in this community because of the children's meetings held weekly by Sisters Johnston and Carter. Children from families of all denominations attend and to see from thirty to fifty of these girls and boys march up and down the main street of the town singing gospel songs, during their exercises, would make your heart rejoice and of course is causing the parents to look our way.—Will H. and Lillie B. Nerry.

SOMERSET, KY.

We have just closed a month's revival at Somerset, Ky., in the old skating rink. My church at Science Hill, put it on and was on the scene to make it go by the help of God. We had Brother McBride a few nights in the beginning of the meeting, then Brother and Sister Geo. A. and Effie Moore were with us two weeks, then Brother Montgomery the Superintendent finished. God was with us, all did their best, and God honored their labors. We organized a Nazarene Mission and we go from my church at Science Hill, and have services each Sunday afternoon. Later we hope to hold another revival and organize a church. Pray for us that God will have his way and give us a good church, in this the county seat.—Elwood Taylor.

PREACHING IN THE GROUND HOG'S HOLE

During the years we have preached the word of God, we have had many and varied experiences. We have preached on boats and trains and on the platforms at depots, to the crowds at railroad wrecks, on the beach sands and in the parks, have preached from wagons and automobiles, in yards and on lawns, standing on bridges to fishermen, on logs to woodsmen, on the streets and in private homes, under brush arbors and tents, in stores, school houses and halls, in churches large and small, but the latest and sweetest experience came recently when I preached to a lovely band of saints in what some called "The Ground Hog's Hole."

In North St. Louis there is a Nazarene preacher who has gathered a little band of true saints. They found it hard to pay high hall rent and the whiskey element make it hard for them to find a suitable location at a reasonable price. But full of faith and zeal they kept pressing the battle. They began using a room about fifteen feet square with a half dozen benches. It is a basement room, yea, almost a cellar with the entrance under the steps. Some of the young people named this place of worship "The Ground Hog's Hole." But the saints are undaunted. One Catholic woman who had been saved and sanctified held up her hand and with shining face said she was glad she found "The Ground Hog's Hole," then two more gave the same testimony. They are having conversions at nearly every service and large crowds at their street meetings. God bless them! Brethren, there is no use to say we can't. If we cannot get a large church building, with a big choir loft and a hundred singers to help us we can get a "Ground Hog's Hole" and do business for King Jesus. Amen! By the grace of God I am on top of everything earthly and my soul is on the wing. Hallelujah! I would not know where to find anything to grumble about. Our gospel car, "The Hallelujah Chariot," is parked by the side of a little Nazarene church at Plainfield, Ind. Jesus is with us. One soul has prayed through and conviction is deep. Pray for us.—M. M. Bussey and wife, gospel car evangelist.

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Rev. L. L. Piclett, Wilmore, Ky.

WANTS

WANTED—A widow, with or without children, to take charge of plain cooking in return for board and room in a small Nazarene orphanage. References: Rev. F. J. Shields, 242 Elm St., West Somerville, Mass., and Leroy D. Peavey, 108 Marshall St., Watertown, Mass. House of Prayer Orphanage, 8 New Cross St., Somerville, Mass., Miss M. F. Babbell, Superintendent.

ELDORADO, ARK.

This finds me on the battle field at this place. This is a nice oil city of about 40,000 people and God is with us giving us souls. Four prayed through last night. Have two more Sundays yet. We are with the Salvation Army people. Captain Wicka, the leader is a very fine second blessing man and has a fine corps of workers. We began in the army hall, but it was too small to accommodate the people, so the good Methodists kindly gave us their large tabernacle that will seat a thousand or more people. These are good days to us and we are enjoying the fight and victory. Will be here until July 15 then we go to Troup, Texas. Pray for us.—Lee L. Hamric, evangelist.

ANNOUNCEMENTS

ATTENTION N. Y. P. S.—The Second Annual Convention of the Western Oklahoma District will be held in Oklahoma City, August 2-12 in connection with the State Nazarene Campmeeting. Wednesday, August 8th is special Young People's Day with Dr. Williams in charge. We especially invite the young people of the Eastern District to meet with us in this convention.—Edith A. Davis, Secretary, 930 E. Cherokee St., Enid, Okla.

NOTICE—To the many friends of the Miami Valley Holiness Association which has been fostering the Dayton, Ohio, campmeeting for many years, we want you to know the place for the meeting has been changed and the Trinity Reformed Church building, a modern edifice near the center of the city has been rented for this occasion. The meeting will open Thursday evening, August 2 and continue over Sunday, August 13. Entertainment has been arranged for a limited number very convenient to the meeting and we are anxious to meet as many of our old friends as may find it convenient to be with us at our Eleventh Annual Camp. We would be pleased to hear from you immediately regarding your coming that we may arrange entertainment accordingly. Address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

RECOMMENDATION—Owing to the fact that our pastor, Rev. B. F. Harris, 117 N. Walnut St., Sherman, Texas, who has faithfully served the Church of the Nazarene, in Sherman, Texas, for almost two years, is desirous of removing to other fields of labor next year, therefore, we the members of the Church Board, hereby express our appreciation of his work here, and most heartily recommend him to any church needing a pastor. He is a man of God, a genuine Nazarene, sound in doctrine, an able preacher, a good pastor, and a man whose heart is in the work of God.—Members of the Church Board, Church of the Nazarene, Sherman, Texas.

RECOMMENDATION—My first meeting with Rev. Kelley Spell was near Cleveland in Bolivar County, Mississippi, in August, 1902. Since that time he has been pastor and evangelist at various places and churches and has made full proof of his ministry. He is a safe, sane and earnest Bible preacher. He does his work well and it will be well for the Church of the Nazarene to keep him busy. I have had Brother Cornelius Spell as a singer in a number of meetings and I take great pleasure in recommending him as an efficient worker in the song service.—W. B. Pinson, pastor, Conway, Ark.

ARE YOU COMING?

From all points of the compass we have news of people planning to come to the General Holiness Convention at Indianapolis, September 11 to 16. Many of the nation's leading preachers of the full salvation tribe have said they are coming, many others having engagements are trying to adjust their dates to be there part of the time. Indianapolis is looking for us. An impact committee is there planning to use our workers throughout the city during the great feast. Do not wait to be called. Every one pays his own way and comes. And it will be worth to his work or his ministry ten dollars for every dollar he puts into it.

JOHN PAUL, Chairman of Committee,
Upland, Ind.

ORA M. RIGGS, Secretary, Chicago, Ill.
MRS. H. C. MORRISON, Corresponding Secretary,
Louisville, Ky.

J. F. KNAPP, Corresponding Secretary,
Cincinnati, Ohio.

IMPORTANT NOTICE

On account of the change in the date for the convening of the General Assembly it will be necessary to change the dates of the Iowa, Michigan, Tennessee and Southwest Assemblies. Each one will be held a week earlier. Following are the new dates:

Iowa	August 21-26
Michigan	August 29-September 2
Tennessee	September 5-9
Southwest (Mexican)	September 12-16

Please take note.

J. W. GOODWIN, General Superintendent.

A CORRECTION

In the article, "Authority, Artificial and Real," by Rev. W. E. Smith in the issue of July 4th the sentence reading, "The District Superintendent in the Methodist church came to us four times a year and had fifty charges with over two hundred churches to visit," should have read, "The District Superintendent in the Methodist church came to us four times a year and had more than a hundred charges to visit."

TELEGRAMS

NAZARENE PUBLISHING HOUSE: Boulder, Colo.

We just closed a fine two weeks' meeting in new church basement. Sixty-five professions to pardon or purity. Good class of members received, more coming. Over two thousand dollars raised on basement. Sister White and daughters in charge of music. They were a great blessing. Rev. Wilbur H. Parker is doing a great work as pastor.

D. I. VANDERPOOL, District Superintendent.

NAZARENE PUBLISHING HOUSE: East Liverpool, Ohio.

Home campmeeting, Newell, W. Va., July 25-August 5, ten minutes' ride from East Liverpool, Ohio. General Superintendent Dr. J. W. Goodwin in charge. Rev. Arthur Gould song leader. For further information write the pastor, Rev. Lulu Kell, 149 Sixth St., East Liverpool, Ohio.

Rev. LULU KELL.

REV. E. G. ANDERSON, Treasurer, BEACON, N. Y.

General Board of Foreign Missions.

Great missionary mass meeting at the New York District camp held at Grovesville Park, New York. Rev. and Mrs. W. A. Eckel from Japan were present. Offering amounting to \$1,100.00.

MRS. S. N. FITKIN.

NAZARENE PUBLISHING HOUSE: Beacon, N. Y.

New York District campmeeting greatest in fourteen years. Wonderful healing service. Many seekers. Finances easy. H. M. Mopre, District Superintendent, in charge.

Rev. G. HOWARD ROWE.

SPECIAL SACRED SONGS NO. 2

Our new special song book containing 125 special songs has already met a remarkable response. The book contains a large number of songs not before published. Sunburst covers. One copy \$1, two copies \$1.75. Postpaid. Liberal discounts to agents.

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SPECIAL SHEET MUSIC SONGS AND
SECOND-BLESSING PHONOGRAPH
RECORDS

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

HOW TO KEEP SANCTIFIED

By J. O. McClurkan. Sound, practical, wholesome advice to all sanctified people. Anyone following the suggestions given in this booklet will never backslide and lose the blessing. Every pastor should have a supply to sell or give away.

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NOTES AND PERSONALS

Rev. F. H. Bugh, formerly of North Little Rock, Ark., has accepted the pastorate at Hutchinson, Kas.

Evangelist W. R. Gilley writes: "We closed out our pioneer Home Mission meeting at Marshall, Ill., with good victory. Several at the altar and nearly all getting through. Quite a few friends were made for the work of holiness as promoted by the Nazarenes."

District Superintendent H. H. Hooker of Alabama is pressing the battle on his district this summer. In the campaign at Montgomery, Ala., there have been forty-two professions and at the time of writing there were two weeks more of the campaign. He expects to organize a good church. In regard to the HERALD he says, "I will be one of the one hundred preachers who will pledge myself to raise one hundred subscriptions by the General Assembly. Under God let us do the job."

Evangelist Frank Daniel reports a good start in the meeting at Wickes, Ark., with Pastor W. O. Felts. He writes: "We are expecting a great revival. The church is small, but a splendid people. The Lord is helping me to preach the word."

Prayer is asked by Pastor W. J. Bell for the annual summer meeting now in progress at Jester, Okla., that it may be a great salvation time.

Just as the HERALD was being made up we received the following from Brother U. E. Harding, pastor at First Church, Pasadena:

"By the time this issue is in the hands of its readers, I will be in Mt. Zion Hospital, San Francisco, California, for an operation on both eyes. Will the readers of this announcement please remember us in prayer. I have been greatly benefited by the operations which were done more than a year ago. This operation is to elevate the lids of the eyes."

CAMPMEETING CALENDAR

July 21-August 6. Burr Oak Church. Holiness campmeeting near Gaylord, Kas. Workers: Rev. Milo Conrad of Gaylord, Kas., and Rev. Thomas Matthews of Burr Oak, Kas., are the evangelists in charge. Special music. Please pray and plan to come.—J. A. Stansberry, pastor.

July 23 to August 12. Des Arc, Mo. The seventeenth annual campmeeting. Workers: Evangelists, Rev. B. H. Edwards, Lincoln, Neb., and W. E. Babb, Mrs. Ernie Patterson in charge of the music. For further information write Wm. Seal, pastor.

August 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its eleventh annual campmeeting in the Trinity Reformed church on the corner of Jefferson and Green Street. Workers: Evangelists, P. E. Elliott, I. M. Toole, singers, B. D. Sutton and wife. Address J. L. Kennett, 23 Louis Block, Dayton, Ohio.

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

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

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

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

August 2-13. Dayton, Ohio. The Miami Valley Holiness Association will hold its annual campmeeting in "Berkeley Heights" grove just south of Dayton. Evangelists P. F. Elliott, I. M. Toole and B. D. Sutton and wife; address J. L. Kennett, 23 Louis Block, Dayton, Ohio.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

August 16-26. The thirty-fourth annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kas., August 16-26, 1923. Workers: Rev. Jos. Smith and wife, Rev. Chas. Smith, Rev. A. D. Zahner and Professor B. D. Sutton and wife. Address Rev. W. R. Cain, secretary, 615 South Vine St., Wichita, Kas.

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

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

August 16 to 26. Kearney, Neb. The West Nebraska Holiness Association will hold their twenty-first annual camp. Workers: C. W. Ruth, John Hawson, Kenneth and Eunice Wells. Free tents furnished to all.—B. J. Patterson, secretary.

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

August 17-25. Normal, Ill. Annual campmeeting of the Central Illinois Holiness association. Workers, J. B. McBride, Jack Linn and wife, Mrs. Della B. Stretch. For further information, address Mrs. Bertha C. Ashbrook, secretary, Tallula, Ill.

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

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

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

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

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

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

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

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

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

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

N. F. REYNOLDSKansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave.

DISTRICT ASSEMBLIES

Montana (Billings)August 1 to 5
North Dakota-Saskatchewan (Mortlach, Sask.)July 4 to 8
Dakota-Min. (Jamestown, N. D.)Aug. 8-12
Indiana (Indianapolis, Ind.)August 21-26
Chicago Cen. (Olivet, 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.

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

DISTRICT ASSEMBLIES

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

R. T. WILLIAMSDallas, Texas
208 North Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLIES

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

DISTRICT ASSEMBLIES FOLLOWING GENERAL ASSEMBLY

Western OklahomaOctober 17-21
Eastern OklahomaOctober 24-28
Little RockOctober 31-November 4
ArkansasNovember 7-11
DallasOctober 17-21
HamilinOctober 24-28
San AntonioOctober 31-November 4
LouisianaNovember 7-11
MississippiOctober 24-28
AlabamaOctober 31-November 4
GeorgiaNovember 7-11
FloridaNovember 14-19

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 20

Pre-Assembly Tent Meeting

Kansas City, Mo. -- September 7 to 18



DR. C. H. BABCOCK

REV. CHARLES H. BABCOCK, D. D., is pastor of the First Church of the Nazarene, Los Angeles, California. He has spent many years in interdenominational evangelistic work and enjoys a national reputation as one of the most eloquent and forceful preachers in the holiness movement. Those who have heard Dr. Babcock will need no urging to make a special effort to hear him again in this meeting. To all who have not had the privilege of hearing him, we simply say, "Don't miss this opportunity!"

EARLE F. WILDE needs no introduction. Most of our folks have heard him. The few who haven't heard him have heard of him. As a song leader he has no superior. Among the gospel so-

A GREAT spiritual feast and time of revival to precede the General Assembly! It will pay you to sacrifice if necessary and to make a special effort in order to attend this meeting. We have engaged some of the very best workers in the church to do the preaching, lead the singing and furnish special music. We are praying and believing that this revival will provide a spiritual atmosphere which will be prevalent throughout the sessions of the General Assembly. You can't afford to miss these ten days of "sitting together in heavenly places." If you cannot come for the entire time, come for the latter part of the meeting.



THE AEOLIAN QUARTET

loists of all denominations in America, Professor Wilde is in the very first rank. Besides this he is an intensely spiritual man with a real burden for souls. We are extremely fortunate in having secured him as song leader and special soloist for this Pre-Assembly Tent Meeting. A large chorus choir will sing under his direction.

THE AEOLIAN QUARTET is now devoting all its time to evangelistic work and the church is keeping them busy. In every meeting where the quartet sings, folks flock to the services, some of them coming for miles, to enjoy their special songs. If the Aeolian Quartet cannot start the joy bells ringing in your soul it must be because the joy bells are not there. It will be worth attending the meeting, just to hear them sing.

THIS Pre-Assembly Tent Meeting will be under the auspices of First Church of the Nazarene, Kansas City, Mo. All services will be held in a large tent, conveniently located, with a seating capacity of 3,000.

This is your meeting. Come and enjoy it. We are doing everything possible, from a human standpoint, in the way of preparation. For the results we are counting on you. It will be worth a very special effort for you to come. If you cannot attend, we do solicit your very earnest prayers for an outpouring of God's spirit. In this way every lover of holiness may have a part in this great Pre-Assembly Tent Meeting.

All General Assembly delegates and visitors and any others who may be able to come should write at once to Rev. A. M. Bowes, 2400 Troost Ave., Kansas City, Mo. Our committee on entertainment will be glad to assist you in securing entertainment at reasonable rates.



PROF. EARLE F. WILDE