

# HERALD of HOLINESS

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

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## The Church of the Nazarene

BOTH George Fox, the founder of the Quaker Church and John Wesley, the founder of the Methodist Church, preached that provision is made through the blood of Jesus for men to be saved from all sin in this present life. Also, both of these great leaders taught that men are sanctified wholly after they are justified. John Wesley spoke of entire sanctification as "The second blessing, properly so-called," and his conception of Methodism was that it was called into being as a movement especially to "Spread Scriptural holiness over these lands." And by "Scriptural holiness" he meant the holiness of heart which believers receive by faith after their regeneration. For many years the Quakers and the Methodists were known everywhere for their insistence upon this doctrine of holiness, but later they both became in a general way rather lukewarm toward it and finally there arose considerable opposition to it in many quarters and holiness of heart and life ceased to be a dominant note in the preaching of many Quakers and Methodists. When this situation arose, many preachers and people from these and from other denominations were pressed with the necessity of preaching holiness in their churches when they could, and also in independent meetings of an undenominational nature wherever possible. And under their labors there arose a somewhat separate people everywhere who became popularly known as "Holiness people." Some of these were at an early date in the last century gathered into such distinct communions as "The Free Methodists," "The Wesleyan Methodists," etc. Others of them retained their membership in the various churches which were usually indifferent toward the doctrine and experience of holiness, and were frequently open in their opposition to it. Others still, having been raised up from non-church adherence or having been dismissed from their former church affiliations for their profession of holiness, were either unorganized or had only such bands and associations as their spiritual leaders advised from time to time.

But during the last decade of the last century there was a rather general movement toward the distinct formation of organized churches from these bands, associations and independent persons which stood for the promotion and preservation of Scriptural holiness, so that holiness churches under various names appeared almost simultaneously in the various sections of the United States. Among these organizations was the "Church of the Nazarene," organized by Rev. P. F. Bresee in Los Angeles in 1895. As these various holiness churches began to spread, they heard of one another and by a series of very remarkable "Fusions"

many of them were welded into the "Church of the Nazarene" in its present form. The last of these unions or "Fusions" took place in 1915.

The following brief statement of doctrinal belief is taken from the Manual of the Church of the Nazarene issued in 1919. "We believe:

1. In one God—the Father, Son, and Holy Spirit.
2. In the divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly, subsequent to conversion, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.
8. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

From this statement, it will be seen that the creed of the Church of the Nazarene is that of Evangelical Protestantism, and that its distinguishing tenet is that of entire sanctification as a second work of grace wrought in the hearts of believers by faith.

The Church of the Nazarene practices, in common with most Protestant churches, the two ordinances of baptism and the Lord's Supper. Baptism is administered either by effusion or by immersion, according to the election of the candidate.

The ecclesiastical organization is representative throughout; and is symmetrical, having a General Assembly which meets every four years, forty district assemblies which meet annually and local congregations in charge of regularly elected pastors. "The church is intensely evangelistic at home and missionary abroad."

The membership of the Church of the Nazarene is approximately 48,000. There are 1,208 separate congregations, over two thousand ordained or licensed preachers and approximately 75,000 members in its Sunday schools. It owns church property to the value of more than four million dollars and it raised over two million dollars for church purposes during the last year.

The Church has eight schools and colleges, a Publishing House at Kansas City where its official organ, *The Herald of Holiness*, its missionary paper, *The Other Sheep*, and a complete line of Sunday school supplies, as well as many books and tracts are published, and approximately one hundred missionaries on the Foreign Field.

The church has three General Superintendents, twelve General Boards, forty District Superintendents and a full complement of machinery for carrying on the various branches of Christian work which are commonly undertaken by Christian bodies.

One of the most encouraging things about the Church of the Nazarene is that while many other churches lost in either the number of churches or the number of members which make up their communion, the Church of the Nazarene gained sixty-three congregations and over four thousand members last year. And the great concern of the leaders and members everywhere is to promote a genuine revival in which sinners shall be converted to Christ and believers in Christ shall be sanctified by the baptism with the Holy Ghost. Vital, New Testament Christianity in the hearts and practices of the people is the ideal of the founders and promoters of the Church of the Nazarene.

#### GETTING THE LAST WORD

FOR a number of months now the "Peoples' Forum" has been the center of interest for a number of *HERALD OF HOLINESS* readers because "General Assembly Issues" were being discussed. Looking back over it, we are confident that these discussions have been profitable. They have indicated the general tendency of the thinking of our people and have given something of a "Background" for the General Assembly. Delegates to the General Assembly know, of course, that they are not making laws and formulating plans for themselves alone; therefore, it is of advantage to them to know what the people whom they represent are thinking.

It would be going beyond my prerogative should I attempt to summarize for other delegates what has been said in these pages, though I think my own work in the Assembly will be better because I have heard from so many of our people. However, I will venture a little and say that my conclusions are that the legislation and planning of the coming Assembly are to be along constructive and conservative lines, and that the radical reformer will not be able to make his voice heard very far. Even our plans for the operation of the various branches of the work are to be improved, wherever possible, but we are not going to tear down much of what we have built in order to adopt some untried policy. The watchword and motto for the Assembly and for the quadrennium following is going to be a call for the enlargement of our borders and the building and the strengthening of our nucleus. To use an adaptation

of Dr. Williams' metaphor, the new policy will not be so much to strain the goose to make her lay more golden eggs, but it will be to produce more geese so that we can get more eggs, with normal effort. There is a feeling, almost a conviction, that the number of Nazarene churches and members in the United States and Canada, in the British Isles and in other parts of the English speaking world ought to be doubled within the next quadrennium, and it is quite strongly believed that this can be done.

Since the purpose of the discussions in the "Forum" would be defeated if the arguments were presented so late that opportunity for reflection on the part of the readers would be impossible, we decided to close this department with the issue of August 29. This has made it necessary for us to return some very good manuscripts to the writers, and we were sorry to have to do this. But we are glad to say that the indications were that the grounds of interest had been fairly well covered and the articles did not, as a general thing, contain discussions on new subjects.

And this is the last word of the editor which is intended to in any way have bearing upon the General Assembly, so far as the work of that body is concerned. So from now on, brethren, let us wait and watch and pray. From now on what the *HERALD OF HOLINESS* has to say about the General Assembly will be simply an effort to encourage its devotional spirit and to herald the news of its doings. The editor is happy to say that his faith in the principles, doctrines and practices for which the Church of the Nazarene stands was never stronger than now and that his confidence in the brethren and hope for the future success of our holy Zion was never stronger and more fixed than now.

#### Questions Answered

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

Q.—Is "Hell" an English word, where is it first found in the Bible, what is its definition, and why is there such a place? Mrs. J. A. M., Fla.

Ans.—The English word hell is probably from the Anglo-Saxon *helan* which meant to conceal. From the standpoint of its etymology, therefore, the word is a synonym for the Hebrew *Sheol* and the Greek *Hades*. But the real definition of the word is determined by its use by the translators of the Bible. The word appears for the first time in the English Bible in Deut. 32:22, where it is used to translate the Hebrew word *Sheol*, and it is used thirty-one times in the Old Testament as a translation of this same word. In the New Testament it is used in Matt. 11:23 and in nine other places as a translation of the Greek word *Hades*. Then it is used in Matt. 5:22 and in eleven other passages as a translation of the Greek word *Gehenna*, and in 2 Peter 2:4 as a translation of the Greek word *Tartarus*. Now *Sheol* and *Hades* were both

used with the meaning "The unseen world," just as we would speak of "The Great Beyond" without respect to whether heaven or hell is meant, although it can be shown that the words were never used when heaven or future bliss was actually intended. And there is evidence from many of the contexts that the meaning really was "A place of sorrow and punishment." But I have never heard of a scholar who would attempt to compromise the words *Gehenna* and *Tartarus* in the attempt to make them mean less than a "Place of future punishment for the wicked." We conclude, therefore, that there is ample authority for the orthodox use of the word hell as the name of the future place of abode for the wicked. As to why there is a hell, this enters into the field of Theodicy (Justification of God for what He has done) in which I prefer to walk very softly. I would say, however, that God made man the highest creature possible, and to do so necessitated that He endow him with freedom in choosing and with natural immortality. When men choose evil and reject God's remedy for sin, God must provide a place for the incarceration of such, as well as for the angels "That sinned," because they will exist on forever by virtue of the endowment given them in their creation. Given natural immortality, disobedience to God and rejection of the divine remedy, and a place; and you have all the essential constituents of hell.

Q.—Are loyal Nazarenes supposed to patronize or read Sunday Newspapers? A. S., Wash.

Ans.—They are not. Read Paragraph 2, page 26 in our manual. The Sunday Newspaper is a great curse to the country. It makes it necessary for thousands of people to work on the Sabbath. It is the occasion for little boys to go about the residence sections of the towns and cities disturbing the holy day with their hideous noise. And as though these were not enough, the paper itself is of very little value so far as news is concerned, but is usually largely made up of "Comic Supplements" that would be poor "character building" literature for any day in the week. Any person that professes religion—nay any one that belongs to even a formal church ought to be ashamed to be caught either dead or alive with a Sunday newspaper in his possession.

Q.—How are vacancies on the Church Board filled? C. E. W., Kans.

Ans.—It depends upon how the vacancy occurs. Ordinarily there can be no vacancies except where persons whose office entitles them to membership resign from the position which made them members of the Church Board. In this case, when the successor is elected (as for instance the Sunday school superintendent) in the usual way, he becomes a member of the Church Board. The Church Board is complete whenever there are any in the church that are entitled to membership on it, and a majority of that number constitutes a quorum.

# Justification, Sanctification, Organization Intensification

By REV. H. F. REYNOLDS, General Superintendent

**W**E, the Church of the Nazarene, have the first two, justification and sanctification, the doctrine and experience, represented in the quartet of terms given above, so thoroughly defined and generally established in our creed, experience and literature that we express our unwavering faith in the same when we boldly declare that our theology concerning this, contained in the basis of agreement, is unalterable; therefore no need of further legislation on the same.

We also have organization. And while it is true that our organization is unique, because in its basic principles are contained and combined elements of church government known as independency and superintendency, we have been able by the grace of God to demonstrate by our remarkable growth, geographically, financially and numerically, that our church organization, though unique, contains the basic elements that make it possible for us to have *continuous and greater* success. There may be a need of devout and careful legislation on a few features of our government, but if changes are to be made let such be made only after prayerful consideration, for we can not afford to change our organization except as is absolutely necessary in order that we may more rapidly and successfully accomplish the work our God has called us to do; namely, to spread and conserve holiness in all the world.

Intensification, the last named but absolutely important element mentioned in the above quartet, has in the history of religious bodies since the establishment of the Christian Church been allowed to decrease as the Church increased numerically, financially, socially and politically. As the Church of the Nazarene we have given, at least quadrennially, a complimentary attention to our theology referring to justification and sanctification, and have also paused for sufficient length of time to acknowledge some of the seeming weaknesses in our government, seeking to strengthen the same; but at what General Assembly have we given more than a passing comment, pro or con, to *intensification*? We can not improve our *doctrines*, we may advantageously strengthen our government; but we must give immediate and constant Holy Ghost-inspired attention to the intensification of every department of our work. To accomplish this every general and district officer and board, together with every pastor, church, Sunday school and young people's society must be intensified.

What is intensification? It is not a fourth work or blessing of God; but as organization is the work of men, intensification is the work of justified, sanctified and organized men and women. It is not to be sought as justification or sanctification are, but it is the work of men in cooperation with God, for "We are workers together with God." Intensification, according to world-wide recognized authority, like the other three members of the above quartet,

stands for an experience, a state, a condition that does or may exist. It is, as an individual or company of Holy Ghost-baptized individuals, to be filled with and to have a burning, hot, fiery, glowing, fierce, vehement, eager, keen, ever-increasing and intensive, fervent, passionate, affectionate ZEAL to save souls. With us it means to fulfill our call as the Church of the Nazarene, which is "to propagate the gospel of the Son of God throughout the world"—"not to exist as a denomination merely, but rather for the purpose of evangelizing and conserving the results of evangelization. This can be accomplished only through a well-organized church government" (Stated in Manual, 1919, pages 9 and 10).

With the doors of opportunity WIDE OPEN in every state and province, every town, village and city of this and every other country, with eternity-bound beings sounding out the clarion call of the Macedonian cry, "Come and help us," is it a time to talk about retrenchment? a time to reduce laborers on either the home or foreign fields? Is it a time to talk about retiring and pensioning off some of our workers? Rather is it not the time for reflection, meditation and prayer till the fire burns within and our hearts be made hot with love for the lost and, with Jeremiah, to wait on God until we shall be able with him to say, "His word was in my heart as a burning fire shut up in my bones . . . and I could not stay?" Then like him we shall have to speak and shall be so intensified that, realizing the world's great need, we shall say with Moses, "If thou wilt, forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written;" or with the fierceness of the spirit of Caleb we shall cry out, "Give me Hebron," the hardest place; or with

the burning, glowing, affectionate passion in the words of St. Paul say, "I could wish that myself were accursed [separated] from Christ for my brethren, my kinsmen according to the flesh;" or like Peter, whose Holy Ghost baptism had kept him stirred up for more than twenty-five years, seek to stir up the saints by putting them in remembrance of "the rock whence ye are hewn, and to the hole of the pit whence ye are digged" and that we "in time past were not a people, but are now the people of God," whose one work is to spread and conserve scriptural holiness throughout the world. Now is the time when we should the more earnestly seek to obey the injunction of our Lord and lift up our eyes and "look on the fields; for they are white already to harvest." And, because "the harvest truly is great, but the laborers are few," we should pray "the Lord of the harvest that he would send forth laborers into His harvest."

Would it be too much to anticipate that the slogan of the General Assembly for 1923 be "INTENSIFICATION"? Shall we not thank God that our doctrines are unalterable and give such devout attention to our organization as may be necessary? But shall we not one and all put first things first, spiritual intensification, bringing every department of our church to the spiritual concert pitch? If we shall do this then our whole work will be intensified and our General Assembly members will return to the world's fields with the intensified experience of intensification, and we shall have great revival outbursts, when multitudes will be saved, and constant revivals, when there will be added to the church daily those that are being saved.

"Sure I must fight if I would reign;  
Increase my courage, Lord:  
I'll bear the toil, endure the pain,  
Supported by thy word."

"Oh for a faith that will not shrink,  
Though pressed by ev'ry foe,  
That will not tremble on the brink  
Of any earthly woe!"

## The Church of the Nazarene An Evangelistic Movement

By REV. P. L. PIERCE

**T**HE Church of the Nazarene is the natural and necessary outcome of the great Holiness revivals which swept this country twenty-five and thirty years ago.

For many years the work of holiness evangelism was propagated along interdenominational or independent lines, which consisted, for the most part, in revival meetings held in brush arbors, schoolhouses and tents, and a number of great annual campmeetings scattered throughout the country. To these meetings the saints would come once a year, have a great spiritual feast and see many souls converted and sanctified. These converts would go home to be placed under the care of some carnal-minded, tobacco-using, holiness-fighting pastor, who would fleece, blister, peel and persecute them till the next revival season before they would get any real soul food. The result was that many of them turned back while others lost their love and respect for the organized church, and a spirit of Come-out-ism prevailed. At last we learned that it was just as necessary to have

a sanctified pastor to cultivate the field as it was to have the fire baptized evangelist to break up the ground and sow the seed; so it became an absolute necessity that we have a church home for holiness people; and as necessity is the mother of invention, the Church of the Nazarene was born to fill this imperative need.

This church which stands for holiness of heart and life, came up through conditions and under circumstances similar to those experienced in the rebuilding the walls of Jerusalem by Nehemiah. In this case the prophet and builders did not originate something new, but rebuilt that which had been thrown down and lay in ruins; there is no mention of their putting one new stone into the wall, but they "Gathered the stones out of the heaps of rubbish" and placed them in their original order.

So it has been in promoting the work of Organized Holiness: this wall of protection that should be around every regenerated life had been neglected and the enemy had thrown

it down until the doctrine and experience of holiness became "A pile of rubbish" to the old ecclesiastics, and they had about erased it from their religious map; consequently the holiness preacher was frequently accused of preaching a "New doctrine" and using a Bible different from the one in common use; however, investigation always proved the fact that they were just gathering up the old nuggets of truth from God's word, which had been thrown aside as undesirable material, so that not one "New stone" (doctrine) was used in building up this church, but just the old-time religion which was preached and practiced by the early church.

Again there is similarity in manner and process of constructing the wall of Jerusalem and the organizing of the Church of the Nazarene. In the seventh chapter of Nehemiah we read that the several families, or tribes worked separately for a while, but they were all doing the same kind of work, building the same wall, and finally joined section to section until it made one solid unit. So in building up this church we had several tribes, or companies who worked separately for a while in building up organized holiness. Almost simultaneously we had the following units at work:

In Brooklyn, New York, there was a little band of workers under the leadership of Revs. Wm. Howard Hoople, H. B. Hosley, John Norberry and H. F. Reynolds. They were preaching holiness and organizing the work.

At the same time there was another company in New England, led by Revs. F. A. Hillery, C. H. Davis and F. L. Sprague.

Passing to the Pacific Coast we hear the sound of workmen and find Revs. P. F. Breesee and J. P. Widney busily engaged in building up organized holiness.

Then coming down South we learn of Rev's. Thomas and Dennis Rogers, and C. B. Jernigan; they are laying the foundation and building the wall, while over in Tennessee Rev. R. L. Harris and wife have begun by organizing a church at Milan, and Rev. J. O. McClurkan is building at Nashville.

These companies all worked independently, or separately for some years, and like Nehemiah and his workers they were subjected to scoffs, jeers and ridicule of the people about them, but they refused to be discouraged, though the enemy did predict that the work would not stand (You remember, Tobiah said, "that which they build, even if a fox go up, he will break down their stone wall"). These workers were sure of their God-given commission and worked on.

Then as Sanballat and his crowd joined in with the Arabians and Ammonites and Ashdodites to oppose the building the wall of the Holy City, so the enemies of holiness united their forces against this great work; different denominations formed alliances with each other to stop the work, but they found this little company to have the grace that "Casteth out fear" and their counsel was brought to naught, for these builders were organized, and said we will carry on this work if must be with a sword in one hand and a trowel in the other. Many of the preachers literally carried a plow or hoe, a pick or shovel, a carpenter's

saw or mechanics hammer in one hand and the Bible in the other.

All these workers prospered and spread out until they came in touch with one another, and finding they were perfectly agreed in doctrine, and but little different in church government, they united the work by joining section to section until now they form one solid unit in the CHURCH OF THE NAZARENE. One of the marvels of the age is the unity that prevails in this church made up of a mixed multitude from every walk of life and religious persuasion.

While the organized church was launched with considerable enthusiasm, yet so prominent and pronounced was the evangelistic spirit, that many of our people were slow to recognize the importance of regularity and system, so essential to permanent success, and that old spirit of individualism would frequently manifest itself. Many a time has the pastor, District Superintendent, and General Superintendent hung the gospel plow under a root from that old stump.

## Modern Tongues Movement

By REV. B. F. NEELY  
CHAPTER FOUR

**W**HAT is the source of what the tongues people call speaking in unknown tongues?

We are frank in the assertion that we have never been able to obtain authentic proof that any one in modern times has ever spoken in tongues in such a manner as to be worthy of comparison with the incident recorded in the second chapter of Acts. But charity for some whom we believe to be good men and women, who are mixed up with the tongues heresy, forbids our attributing it to the Devil in a broadcast sense. On the other hand, our knowledge of the subject and our love for the truth of God and our interest in the cause of righteousness forbids our attributing it to divine activity. Therefore turning from these two sources, one or the other of which most people look upon as being the source of all phenomena which transcends the ordinary, we look through psychic research to the fields of subjective activity for the explanation; and this is not a barren field, for it abounds with illustrations of all kinds.

Discriminating students of psychic phenomena have discovered that (1) humanity has a dual mentality, a conscious mind and a subconscious mind, and (2) that the subconscious mind is the seat of the memory, and also the depository of certain psychic powers which under certain abnormal conditions become operative; and thus are performed many of the spectacular feats which attract so much attention among people of a certain type of mind.

This is doubtless the source from which the phenomena of Spiritism, Telepathy, Mind-reading, Mental-healing and all of the different forms of Hypnotism spring. We believe an impartial investigation of the basic principles of the subjects referred to above, will reveal it as a fact, that the principles of hypnotism are employed, either directly or indirectly in all the manipulations which result in the demonstrations of these occults which

For a long time our pastors were sadly neglected, while the evangelist received better support; consequently most of our preachers felt "Called" to the evangelistic work. It has taken years of careful, patient teaching, together with sacrificing service to overcome this condition, and we have not graduated yet, but we are improving and making definite progress, so that many of our strongest preachers are now turning to the pastorate.

The danger for the future, as I see it, is that we might swing to the other extreme, losing the evangelistic fire and fervor; and if we should do this, it would mean disaster and death to us; for this work was born in a veritable "Pentecostal storm," has lived in a "Cyclone of evangelistic activity" and if we are to continue to live and grow we must have the Old-time, God-called, Heaven-anointed evangelist who can go out into the spiritual deserts and turn the streams of life-giving water on them until they shall "Rejoice and blossom as the rose." We must keep the evangelistic spirit alive.

attract so much attention and induce so much comment.

The writer of these lines has never seen a professional hypnotist perform. But he has studied the subject in connection with other psychic principles.

It is held by those who claim to know how to induce the hypnotic state, that it is accomplished by the holding of the attention and the gaze of the subject to be hypnotized on one thing steadily and persistently for an extended period of time, with, or without the suggestion that he will be brought into the hypnotic state; and it is claimed that a willing subject can thus be easily hypnotized, or brought into the subconscious state. Then when once he is in that condition, his active mind is in abeyance and his subconscious mind is in the ascendancy. Now the subconscious mind is amenable to control by suggestion. Therefore whatsoever the operator suggests to the one in the state of hypnosis, which is not contrary to the subject's conception of right, he will do.

The tongues teachers do not stipulate well defined conditions, looking to the reception of the baptism with the Holy Ghost that can be supported by the word of God. But to the contrary, they instruct their seekers to "Praise through"! They say "the very last step is praises." Seekers are induced to say, "Glory" "Glory" "Glory"!!!! or some other ejaculation constantly and persistently for a long extended period of time, as fast as they can until finally, by the co-ordination of mental concentration and vocal conglomeration the hypnotic state is induced; and thus begins subconscious activity in harmony with the suggestion, which was the goal of his seeking; and the incoherent sounds, which they call speaking in tongues begins. For like all others in the state of hypnotism they obey the dominant suggestion; and with them, that suggestion was that they would speak in tongues; therefore the subconscious mind thus

produces that which is in harmony with the dominating suggestion which they had in mind when they started in quest of the spectacular.

Under such conditions as described above, it is possible and not altogether improbable that one might speak some words or phrases, and in rare instances some sentences of a foreign language. For if he has heard some foreigner speak, (and there are few but that have) and whatsoever is heard is registered in the subconscious mind, it is highly possible that foreign words would be produced when one goes into the subconscious, or hypnotic state, with the suggestion that he is to talk in tongues. To illustrate: On the grounds at the city Hall at Waco, Texas, Rev. Hinds, a returned missionary from Old Mexico, heard a woman talking in tongues. He said she was mixing with her jargon and gibberish one word of Spanish, which she repeated over and over. The meaning of the word, according to Mr. Hinds, was *sweet-potato*. Could anybody have the credulity to believe that God would inspire a woman to say sweet-potato constantly for an extended period of time? Rev. H. E. Toms of Colfax, Wash., gave the writer this incident: In the Apostolic-Faith Mission in Seattle, Wash., a certain man claimed to have received the gift of the Chinese language in connection with his Pentecost; and a prominent business man of the city had a Chinese servant whom they sent out to hear the man talk in tongues, who reported that he was talking in Chinese. He said the man was cursing God in the Chinese language. When the man was told that he was cursing God, he became furious and denied it hotly. What was the explanation? The man had simply heard some Chinese cursing and when he went into the semi-hypnotic state and the subconscious mind became operative, and he having the suggestion that he would talk in tongues, simply produced from the record of subconsciousness what was there that would correspond to his dominating suggestion. It is a well known fact that a person in the state of hypnosis can have the suggestion made to him that he is a dog, and he will bark and exhibit other characteristics of the canine creature. Or he can receive the suggestion that he is in the water and he will go through the motions as if he were swimming, in fact, he can be thus induced to do almost anything by the power of suggestion.

This peculiar mental condition has been produced by fever, and fractures and various diseases. People who could neither read nor write have been brought into semi-conscious states and have spoken sentences of Greek, Latin and Hebrew, and when they would be restored to the normal condition could not understand a word of it. Here is a case of record and open to the investigation of the public. "A young woman of twenty-four or twenty-five, who could neither read nor write, was seized with a nervous fever. She continued to talk incessantly in Greek, Latin and Hebrew, in very pompous tones and with very distinct enunciation. The case had attracted the attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and cross examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to contain sentences,

coherent and intelligible each for itself, but with little connection with each other. The young physician traveled to the place where her parents had lived, and found a surviving uncle, and learned from him that the patient had been charitably taken by an old Protestant pastor, at the age of nine, and had lived with him till the old man's death. A niece of the old pastor's who had lived with him as his house keeper, and who had inherited some of his effects, remembered the girl. He learned from her that it had been the habit of the old man to walk up and down a passage of his house into which the kitchen door opened, and to read to himself, with a loud voice, from his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned Hebraist. Among the books were found a collection of the Rabbinical writings, together with several of the Greek and Latin Fathers; and the physician succeeded in identifying so many passages with those taken down at the bedside of the young woman that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system" (Biographia Literaria, Volume 1, page 117, Edition 1847). This is an unanswerable argument in favor of the position which we take that in any state which approximates hypnosis there may be brought from the memory of the sub-

conscious mind that which has been lodged there at any previous time.

This is what we believe to be the source of what the tongues people call speaking in tongues. And this furnishes a good explanation for the fact that the tongues remain after the recipient has backslidden and gone into sin; and why in many cases when the backslider tries to come back to the Lord he finds himself "speaking in tongues" when he begins to get in earnest in his seeking. For when a person has been hypnotized once it is easier the next time to induce that state; and it becomes more easy with each recurring experience. We know a young woman who tells us that she never speaks in tongues except in her secret devotions. This is auto hypnotism and could serve to no practical use, only to keep one in a state of self-deception.

If the tongues people say, "we sought the baptism with the Holy Ghost and received the tongues; and therefore it must be the evidence of the Baptism with the Holy Ghost." We reply that they only sought the Holy Ghost theoretically. Practically they were seeking the tongues. For when one contends that certain phenomena must appear before a divine work can be accepted as having been accomplished, and he is seeking to have such a work accomplished in himself, he is, in reality, seeking for the phenomena. A man who insists on getting the witness of the Spirit to his justification, before he accepts pardon on the authority of revealed truth, is in fact seeking the witness of the Spirit. Theoretically he is seeking pardon, but practically he is seeking the witness of the Spirit; and if he should have some kind of a strange pleasant feeling he would then believe he had received the pardon which he was theoretically seeking.

God promises the Holy Spirit to those who ask for him, (Luke 11:13), and commands those who ask to believe that they receive what they are asking for (Mark 11:24), and He says they shall receive what they thus ask for. But God only assumes responsibility for what happens to a man when the man is doing what God tells the man to do.

#### THE WONDER OF PRAYER

By REV. C. E. CORNELL

If the church lacks anywhere it lacks in importunate, intercessory prayer. It is so easy to do *other* things than to pray. It is much easier to sing, to speak in meeting, to engage in some other Christian activity. But prayer is what most of us need. Prayer moves God toward men, and men toward God. Prayer changes things; prayer will save the individual and will save a nation. Prayer enlarges faith, and faith removes mountains. Prayer scales the impossible and cries "It shall be done."

It will be of genuine interest to note some remarkable Bible answers to prayer. Let the reader take courage.

Jacob wrestles and prevails—Gen. 32:23-32.

Moses cries. The sea divides—Exodus 14:13-22.

Joshua prays. Achan is discovered—Josh. 7:6-26.

Hannah prays. Samuel is born—1 Sam. 1:11-20.

#### ONE MINUTE WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

Are you a Martyr?

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be martyrs." This might be one translation of part of Acts 1:8. For the work *martyr*, which the King James version translates "witness," means one who bears testimony. Christ martyrs were His witnesses.

But as South has said, "The witnessing of the truth was then (in the early Christian ages) so generally attended with persecution that martyrdom now signifies not only to witness, but to witness by death."

In Revelation 2:15 we read, "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in the days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Here the word which is translated "martyr" is *martyr*, a witness.

In the beginning of our Christian era the world was reddened by the blood of multiplied myriads of those who for "the word of God and the testimony of Jesus Christ," loved not their lives to the death. They followed in the train of faithful, witnessing Antipas. Then "God made himself an awful rose of dawn," as He was establishing His church.

It has been said that the blood of the martyrs was the seed of the church. Moses said, "The blood is the life." It is also true, in a sense, that the life is the blood. Those who by godly and consistent lives bear witness to "the truth as it is in Jesus" are indeed his "martyrs," and God's church seed.

Let us rejoice and be glad that when we stand for holiness and meet with opposition and persecution, often "where Satan's seat is," but by blameless living show God's power to sanctify and keep, we belong to the "glorious band, the chosen few" who suffer "martyrdom" for their Redeemer. Of such the world is not worthy. Great is their reward in heaven.

Department of New Testament Greek, Olivet College.



Asa prays. A victory is gained—2 Chron. 14:11-12.

Jehoshaphat cries to God, and God turns away his foes—2 Chron. 20.

Isaiah and Hezekiah call upon God, and 185,000 Assyrians are dead in 12 hours—2 Kings 19:15-19, 32, 35.

Daniel prays, dream is revealed: lions are muzzled: seventy weeks are revealed—Dan. 6:10-28.

Nehemiah prays. The king's heart is softened—Neh. 1:1-11.

Elijah prays. The rain descends apace—1 Kings 17:20; and 18.

Elijah prays. Drought of three years—1 Kings 18.

Elijah prays. The rain descends—1 Kings 18:41-46.

Elisha prays. Jordan is divided—2 Kings 2:9-14.

Elisha prays. A child's soul comes back—2 Kings 4:32-37.

The Apostles pray. The Holy Spirit falls upon 120—Acts 2:4.

The Church prays. The place is shaken—Acts 4:31.

The Church prays. Peter is delivered—Acts 12:5.

Paul and Silas pray. An earthquake—Acts 16:25.

#### METHODS AND MEANS IN PROMOTING REVIVALS

By Rev. B. F. PRITCHETT

**Z** ECHARIAH 8:23 says, "We will go with you: for we have heard that God is with you." Note the reason for this decision and choice. "God with you." The secret of the church's power and triumph through all ages has been God with her. Her defeats can only come in His absence.

God's presence with His church will be evidenced by the following:

First. Love in the hearts of His people for one another. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." In many churches God has been grieved away by strife, backbiting, and fault-finding among brethren. Where such a state exists no revival need be expected. Humility is another evidence of the presence of God. God does not accept the person of the proud, much less their worship. Sound doctrine is another evidence of His presence. As soon as the truth is compromised, God begins to be absent, but He says His eyes run to and fro throughout the whole world to show himself strong in behalf of those whose hearts are perfect towards Him!

The absence of God will be evidenced by the use of illegitimate methods and means to secure the presence of the unsaved at the house of God. Legitimate methods means faith properly placed; illegitimate methods means the misplacement of faith. Let us fear lest we lead our people to believe that we are to expect a great revival when we have not met the conditions. Spectacular advertising is often relied upon as one of the means for a revival. Let us not forget that manifestation of God's presence and power will attract more people than all our advertising. So I would conclude that the essential thing is to secure the presence of God in the greatest measure possible, for we will certainly find that "Without Me you can do nothing." God is using the people called Nazarenes in a marked way; yet He yearns to reveal Himself in a greater measure, and will do so if the proper provisions are made. Let the first preparation be that of securing God's presence among us in a greater measure. This I believe to be the Bible method for the promotion of a great revival. Let this ever be the method of the Church of the Nazarene. Concerning the means to be employed, I would first say that the singing should be done by spiritual people and should be deeply spiritual. Dead singers will produce the same effect as dead preachers. Light chaffy singing will

produce the same effect as the same order of preaching. Let us scrap the class of songs that only entertain, and sing such songs as carry a gospel message; and let them be sung with the spirit of holy devotion, making them as spiritual and unctuous as we desire the sermon to be.

Then we would call attention to the selection of subjects of texts, together with the order of preaching. The order of preaching needed today is a clear presentation of the fundamentals of the Bible in a clear logical manner. There should be sermons on sin, the new birth, justification, the atonement, (a much neglected theme), the baptism with the Holy Spirit, entire sanctification, consecration, non-conformity to the world, the second coming of Jesus, hell, and the judgment. The plain Word of God on all these subjects will be honored by the Holy Spirit and will bring results. Many sermons are void of convicting power because they have so little real gospel in them.

Then the spirit of conviction will take hold of the unsaved just in proportion that the spirit of prayer is upon the church. In too many instances our services are marked by the absence of Holy Ghost praying. O, for the spirit of prayer to come upon the people.

Finally nothing will take the place of the personal touch of your life upon the life of the sinner, providing your life has been what it should be before Him.

PHOENIX, ARIZONA

"General Assembly Special"  
Your friends will be interested.  
See announcement page thirteen.

#### HOW AMERICANS SPEND THEIR MONEY

By Rev. JOE BISHOP

"Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2.)

**T**HE United States Commission of Education gave these figures for 1920: "The United States spent twenty-two billion for luxuries while from the beginning of the Nation up till this time we had spent seventeen billion for Educational purposes." Think of this, spending more money in one year for luxuries than we had for education in more than two hundred years! Also we find that we spend yearly four billion for toilet soap, seven hundred and fifty million for face powders, cosmetics, perfumes, etc. Five hundred million for jewelry, fifty million for chewing gum, two hundred and fifty million for ice cream, three billion for luxurious services, three billion for joy rides, races, and pleasure resorts.

In 1920 the enormous amount of eight hundred million was spent for tobacco. Over fifty billion cigarettes were sold last year and makers of the Chesterfield brand publish that eight billion of that brand were smoked last year. It has been stated that Arkansas spent five times as much for tobacco last year as it did for education; no wonder she is forty-sixth in line of education! Medical authorities tell us that there is enough nicotine in one cigar to kill two men. Our annual tobacco expense would build four Panama Canals. They tell us that a leech is instantly killed by sucking the blood from a habitual smoker. In 1919 more than two million acres of land were planted in tobacco. Our tobacco bill is \$20.00 per capita. Twenty-seven hundred Americans begin the use of tobacco daily. America's tobacco bill is twice what it cost to maintain the Government. In less than four hundred years the tobacco habit has fastened its fangs upon more than half the population of the world. Doctors tell us that nicotine is the most poisonous thing in existence except Prussic acid, yet a large per cent of the doctors use it and some use cigarettes. If one man were kept busy for one hundred years counting silver dollars he couldn't count our tobacco bill for one year. Paul says that our bodies are the temple of the Holy Ghost and if we defile them God will destroy us (1 Cor. 6:19; 3:17). Now if Americans are not defiling their bodies in many ways the writer is surely mistaken.

A little while ago we were in a drug store trying to get a prescription filled. After waiting for some thirty minutes until the waiter got through carrying out the cold drinks to those who were sitting outside in their cars, the druggist crowded through the

cigarette smoke that was curling up to the ceiling and asked if there was something for me. Now, beloved, I am fully convinced unless the mothers and fathers of this fair land awake and come to the rescue of our boys and girls they are headed for the breakers and that very soon. No wonder 65,000 girls fall every year! What will the manhood and womanhood of tomorrow be with these little painted cheek, bobbed hair girls and the little cigarette smoking boys as the parents! Oh, may God send us a great awakening along these lines.

SEARCY, ARK.

#### CURRENT CULLINGS

By LEEWIN B. WILLIAMS

It is reported by the *Bible Champion* that General Wood, governor general of the Philippine Islands, recently said: "You can write to your people and your religious papers, and tell them to send the best they have to these mission fields. These people need a positive man. They have doubts enough; they do not need to be fed any more. If a missionary is uncertain in his faith, they will be the first to know it and turn away in disappointment, or else be led astray—which is worse."

On July 31 an engineer on the Pennsylvania railroad ended what is believed to be the most remarkable record ever made by a railroad man. "Pop" Bowler brought the New York express into union station exactly on time, completing fifty years of continuous service with this company. This was his final run, and he was greeted by many friends; and officers of organizations presented him a handsome medal. He retires after having traveled 1,746,000 miles without an accident, never to his knowledge having run down even a pig. Would it not be wonderful if men on the heavenly railway could make as good a record?

"Keep your hand upon the throttle,  
And your eye upon the rail."

A magazine reports that a young girl in greater Boston was asked if she intended to join the church at Easter time. She is said to have replied: "Certainly; Dr. Blank plays a corking game of whist, and just loves to dance—who wouldn't join his church!"

It is reported that the former Kaiser is preparing a new edition of the Bible. He objects to all of the Old Testament, and the wonder is, What part of the New Testament will meet his idea of a Bible for modern times? It is strange how some people turn to theological subjects. It is said that Cole Younger, one of Missouri's notorious bandits, on his way home after making a raid, stopped at a country church on Sunday morning, represented himself as a preacher, and as the pastor was absent, took the pulpit and preached an excellent sermon.

Pasted on the wall of the editorial room of his newspaper, the *Marion Star*, Mr. Harding had the following "creed" for the guidance of reporters and editors who furnished the matter for his paper:

"Remember there are two sides to every question. Get both.

"Be truthful."

"Get the facts. Mistakes are inevitable, but strive for accuracy. I would rather have one short story exactly right than a hundred half wrong.

"Be decent. Be fair. Be generous.

"Boost—don't knock. There's good in everybody. Bring out the good in everybody, and never needlessly hurt the feelings of anybody.

"In reporting a political gathering, get the facts; tell the story as it is, and not as you would like to have it.

"Treat all religious matters reverently.

"If it can possibly be avoided, never bring ignominy to an innocent woman or child in telling the misdeeds or misfortune of a relative. Don't wait to be asked, but do it without the asking.

"And, above all, be clean. Never let a dirty word or suggestive story get into type.

"I want this paper so conducted that it can go into any home without destroying the innocence of any child."

Cut this out and paste it in your Manual just after the General Rules and Special Advices. Would it not make a good addition?

WASHINGTON, D. C.

## THE STORY OF A MAN WHO WAS CHANGED

ALL of you children know that a few years back we had a great and terrible war, such a great and terrible one that it has come to be called The World War. You know, too, how it started. Germany wanted to rule the world. She wanted to conquer all the nations of the earth, and make them into one vast German empire. And if she had conquered those near to her, Belgium and France, Italy and England, and the other countries of Europe then she would have turned her eyes toward America. I am glad it didn't come to that, aren't you? But let us suppose that she had whipped all these other powers, and then with the aid of their battleships and guns and airplanes, had come across the seas and whipped us too. Do you know what would have happened? Why, we would not have a president today; the Kaiser would be our ruler. And our governors and mayors, judges and officers would not be Americans we had elected, but Germans the Kaiser had put over us. We wouldn't like that, would we? And we would be used to the sight of German troops stationed in all of our cities, placed there to see that we kept their laws. There would be hundreds and hundreds of tax-gatherers, too, scattered over our country who would make us pay money to them to help support the Kaiser and his soldiers and officers.

I know we would hate to have to pay money to keep up a government which we didn't want to be over us. And it is very likely that the men who collected this money would act very ugly about it, taking more than they had any right to, calling us bad names and threatening us if we said a word against it. Then let us suppose one more thing—that some of our own people would hire themselves to these tax-gatherers and help them collect the money from us, even when they saw us being cheated and shamefully used. We would think such persons very poor Americans. We would have mere use for the Germans themselves then for such Americans.

Well, we are very thankful that none of these evils came upon us. But I drew this picture for you because it is a very true one of what had happened to the Jewish people about sixty years before the birth of Jesus.

It was the Romans then who wanted to rule the world. They had great ships and big armies, and one day they sailed across the sea and made war on the Jews, and whipped them just as they had all the other nations they had fought. And after that the Jews no longer had a ruler of their own; they had to serve the Roman emperor. His soldiers and officers were stationed in Palestine and a great many tax-gatherers were appointed to collect money to help pay the expenses of the Roman government. They were very mean to the Jews, these tax-gatherers. They cheated them, and sometimes falsely accused them and made them pay hush money. The Jews were bitter over their wrongs and hated their Roman conquerors very heartily. But even more did they despise these Jews who hired to the tax-gatherers, and thus took part in this wretched business against their own countrymen. Such Jews were called *Publicans*, and no patriotic Jew would invite one to his house or eat with him, or even be seen talking with him on the street. The publican was an outcast from his people; he was looked upon with scorn and contempt. But when Jesus came He did not feel that way toward them, for He did not hate men. He loved them and wanted to save their souls and show them how to lead good lives.

The publicans soon found this out and many of them came to hear Him preach. You remember that Zaccheus was a publican and that he was so anxious to see Jesus he climbed into a sycamore tree so as to get above the crowd and



have a good view of Him as He passed by. And you also remember that Jesus called Zaccheus down and went home with him, which made some of the Jews very angry even though the man got saved and promised to more than pay back anything he had taken wrongfully.

There was another publican named Levi who lived in the city of Capernaum. This was an important place, a center of trade, for quantities of goods were shipped across the lake and unloaded at Capernaum. And several great highways met there which were traveled by merchants with their long trains of heavily loaded camels going south to Jerusalem or north to Tyre, or Damascus. Duties had to be paid on all the goods they carried, so that Capernaum was a custom station, and Levi was one of the many custom men stationed there to collect taxes on merchandise and travelers.

He must have been a man of some education for he knew how to read and write well. And since he must keep his accounts in a correct and orderly manner, Levi's business had trained him to think in a clear, orderly way, all of which was going to mean much to him in after years.

At this time Jesus had left Nazareth and made His home in Capernaum, too. It was here that he performed many of His mightiest miracles and did some of His greatest preaching and teaching, so that it seems very certain Levi must have heard Him often. And that Jesus passing through the streets of the busy town was familiar with the sight of this man sitting at the receipt of custom, taking in money and making change for those who were paying their tribute. His Jewish brethren hated him, they had no use whatever for Levi, the publican.

But Jesus had. He wanted to save him and make a good man of him. And beside that He was going to want some writing done after awhile and He knew that Levi was the very man to do it if He could only win him for one of His disciples. So one day Jesus stopped by the publican's money table and looked earnestly into his face and said, "Follow me." Perhaps Levi had been thinking of this same thing himself. At any rate he settled the matter then and there, for he arose from his table and followed Jesus.

And see what great changes Jesus made in him, for Levi the hated publican saved and trained and taught by the Master, became Matthew the Apostle!

How wonderful! Truly none but Jesus Christ, the Savior of men could work such a mighty change as that! Matthew continued to follow

## THE FAITH OF JESUS

*And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.*

I live by the faith of the Son of God;

No lesser faith satisfies:

By the faith that in love was sealed with His blood;

No lesser faith sanctifies.

O Christ, not mine to choose or leave

Of the truth concerning Thee;

All Thou believest I believe,

For thy faith lives in me

—EMMET RUSSELL in *S. S. Times*.

his Master during the years of His earthly work. Then after Jesus went to heaven, Matthew, with the other apostles was baptized with the Holy Ghost on the day of Pentecost and began to preach the gospel of his Lord and Savior. He preached faithfully for some years. Then he began to see that the gospel needed to be written as well as preached, so he took up his pen once more, and as he wrote all of his old orderly habits came back. He wrote with great care, arranging all his subject matter very methodically, and proved step by step from the Old Testament prophecies that Jesus was the Messiah the Jews had expected so long. The man who had been the despised publican had the honor of writing the first of the New Testament books, The Gospel According to Matthew, one of the greatest books which has ever been given to the world. Which shows us that the Lord can mightily change and bless and put to a great use the talents of any who will leave all and follow Him, as Levi did that day so long ago in Capernaum.

## A BURMESE CONVERT

The very first man converted to Christ through Dr. Judson in Burmah was led to it by a little child. One day a Burman officer passed Judson's zayat (public shed or portico for worship) with his little son. The child looked into the zayat, and cried, "See; there is Jesus Christ's man. Amai; how white." And every time they went that way, the child looked in and smiled, and raised his nut-colored hand to the missionary, as much as to say, "Good morning, Mr. Teacher; I am glad to see you."

At length the Burman and his son stopped at the zayat, and the child brought a tray full of golden plantains, which he placed at the missionary's feet. "My little son," said the father, "has heard of you, sir, and he is very anxious to learn something about Jesus Christ. It is a very pretty story you tell of that man, and it has quite delighted little Moung-moung." The missionary and the Burman had a long talk about the new religion, and all the while the child sat on the mat, listening with all his might. At last he sprang forward, and cried, "Dear papa, let us both love the Lord Jesus. My mother loved him, and in the golden country she waits for us."

His mother was dead; but before she died, and while Moung-moung was a baby he fell sick; and his mother went to Dr. Judson to get medicine for him, which when the missionary gave her, he gave also the gospel of Matthew, and said it was medicine for her. She read the book, and found the Savior; when she died, she begged the nurse who took charge of the little boy to teach him the Jesus Christ religion; and as he grew up, the nurse took every opportunity of telling him about the good missionary, and the little she knew of the wonderful and blessed truths which he taught. The little Moung-moung loved to listen, and although his father hated the Christians, he tenderly loved his son, and visited the zayat for his sake. But he never came again; and not long after, the cholera broke out, and the child died. But before he passed away, his father read the little Testament and accepted Christ.—*Selected.*

When the Rev. John Brock, who was pastor of the Isle of Shoals in 1650, died, Cotton Mather wrote this remarkable eulogy: "Rev. John Brock was a good grammarian, he spoke the truth from his heart. He was a logician, he presented himself unto God with a reasonable service. He was a good arithmetician, he so numbered his days as to apply his heart unto wisdom. He was a good astronomer, his conversation was in heaven. So much belonged to this good man, that so learned a life may well be judged worthy of being a written one."—*Selected.*

## FOR YOUR PRAYERFUL CONSIDERATION

**W**E are within a few weeks of the meeting of the General Assembly. Thousands are praying that it will be one of the greatest Assemblies in our history. Eternity alone will reveal the results of the plans that will be put into effect at this meeting. Among the very important matters to be considered will be our missionary work. Reports will be rendered to the General Assembly and no doubt these reports will more or less affect the General Assembly in their action as to a future program. There are a number of matters that we desire to ask our people and our friends to give prayerful consideration in connection with our missionary work.

### OUR PAST RECORD

During the past twelve years our missionary work has steadily grown until today our missionaries are in all the large mission fields. In a number of these fields we have had phenomenal success and hundreds have been saved and sanctified as the result of the faithful efforts and prayers of our missionaries. In Africa and in China we have well established medical work in charge of splendid doctors. In other fields we are doing dispensary work in charge of trained nurses. While our medical work is probably not the primary object for which we are organized, yet we feel that it has its place and God has graciously blessed the efforts of our doctors and our medical workers. In most of our mission fields we have splendid buildings and good equipment. It is true that in some of the fields other equipment and buildings are needed when the funds are available. Eternity alone will reveal what has been accomplished during the past few years.

### OUR FINANCIAL RECORD

During the past twelve years, in answer to prayer and as a result of much sacrifice on the part of our faithful people, we have been able to close every year without a deficit in the General Fund. At times it seemed as though it was an impossibility, but always before the year closed the full amount needed has been received. We believe this should be an occasion for much rejoicing and thanksgiving. It is truly wonderful what the Lord hath done.

### OUR MISSIONARIES

We have almost ONE HUNDRED faithful, self-sacrificing men and women who are laboring and toiling in the foreign fields. In addition to this we have a number of splendid missionaries who are at home on furlough that are anxious to return, and they ought to return, but the funds are not available. We believe that we have as loyal a band of missionaries as will be found anywhere in the world. They all have the blessing of holiness and know how to preach and teach the experience and they know how to get the people into a real, genuine experience of salvation. They depend much on prayer and they have learned the great art of praying through until victory comes. We feel that in supporting our missionaries we are supporting men and women who are devoted to their work, with a divine call, determined to remain at their post of duty, though it may mean their life.

### OUR NATIVE CHURCH

A few years ago we had no organization in any of the foreign fields, but today we have well organized churches in many of the foreign lands. In Japan we have a church of almost two hundred members that is entirely self-supporting. They pay their own preacher; pay all of their own incidental expenses; they have purchased and paid for their own church building and a few weeks ago they sent us a contribution of \$15 for foreign missions. This church is the result of a few years' effort and work. Surely it is worth while. In a number of the foreign fields we have, as already stated, some well organized churches in charge of native preachers and missionaries and much good is being accomplished. It is our desire to train our native Christians to contribute to the work and

where conditions will permit get the churches on a self-supporting basis.

### OUR NATIVE PREACHERS AND WORKERS

We have over two hundred splendid native men and women that have been saved and many of them sanctified wholly and called to preach. They are faithfully working in their respective fields among their own people. What they have been able to do is remarkable. When we remember they can go into parts of the country where a white person can not live, and where conditions are such that only the native can reach the people, we feel that it is of great importance that we adequately support these splendid native men and women who a few years ago were brought out of heathen darkness and today are living and shining examples of the saving and sanctifying power of the precious blood.

### OUR FUTURE

We are confident that the Lord has called the Church of the Nazarene to be a missionary church, not only in spirit, but in reality and in activity and our future will be determined by the interest we take in lost men and women living in the regions beyond. Our sainted founder, Dr. Bresee, once said: **WE ARE DEBTORS TO EVERY MAN TO GIVE HIM THE GOSPEL IN THE SAME MEASURE AS WE HAVE RECEIVED IT.** If this is our responsibility, then our future will be determined by the effort we make to shoulder our responsibility and reach the millions of earth with the blessed gospel. It would indeed be a tragedy if after our glorious victories during the past few years we should come to a stage in our experience where instead of victory we meet with defeat. It need not be so. It must not be so. We must think of nothing but victory and we must look into the tomorrows of our existence for the greatest victories we have ever known. Shall we make our future both as a church and as individuals bright and glorious because we take the right attitude and put forth a reasonable effort to sacrifice and give to reach the whole world with the gospel?

### OUR IMMEDIATE NEED

If we are to close another year without a deficit it will mean that many will have to pray and sacrifice and give. In fact, we will have to join the ranks of the "sighers and cryers" and hold on to God until our needs have been supplied. September 20th the General Assembly convenes. Before that date we need several thousands of dollars. If we fail to get it we will close the first year in our existence with a deficit in the missionary treasury. We feel it is of great importance that we come to the General Assembly without a deficit, not only that we may maintain a record, which in itself amounts to nothing, but that we may be counted worthy to be entrusted with greater responsibilities and in order that we may show that we are interested to such an extent that we will make any sacrifice necessary rather than to meet with defeat. A report of victory to the General Assembly will be a wonderful encouragement and an inspiration to the Assembly. A report of a large deficit we fear would have a serious effect upon the General Assembly. Our immediate need is several thousand dollars to take care of the present deficit. **YOUR PRAYERS, YOUR GIFTS** will help make this possible.

### AN APPRECIATION

We desire to express our sincere appreciation to our pastors and people and our many friends who have helped make possible past victories. We trust that at this critical time you will not fail us. We know the Lord will bless and reward each one who will take an interest in this great need and help win the victory by making it a subject of daily prayer and a special contribution. We shall be pleased to hear from you.

E. G. ANDERSON, *Treasurer.*

2905 Troost Ave., Kansas City, Mo.



## A TESTIMONY

I am hungry to tell the world that God for Christ's sake pardoned my guilty soul of all my sins and wrote my name in the Lamb's Book of Life, regenerated my soul and gave the witness of the Spirit of my adoption into the family of God. All this was done in less time than I am telling it when I was only sixteen years old. I was called of God to preach at conversion but did not know what a call was then. I finally answered that call in September, 1894, and by October had entered the school for preparation and graduated in 1897. I then began teaching and continued to preach now and then. It was while teaching and acting as principal of the Monterey Training School that I received the true light on second blessing holiness. On Thursday night about 11 o'clock, April 4, 1901, twenty-two years ago, the blood cleansed my heart from all sin and the Holy Ghost came in to abide forever. Hallelujah. Of course He abides today. Time and space forbid me telling of His providential leadings and the wonderful victories He has won. I feel so unworthy and yet I must tell it. How can I keep it? The world is dying for just what I have of perfect love, perfect peace and perfect satisfaction in Jesus. I love the people of God every where. They are the salt of the earth. I love the HERALD and her great family. God is good to me.

—J. A. CHENAULT, Nashville, Tenn.

## "General Assembly Special"

See Announcement page thirteen.

Churches should order by hundreds.

## FIRST ANNUAL CAMPMEETING, FERGUS FALLS, MINN.

Fergus Falls Holiness Campmeeting Association held their first annual camp at Fergus Falls, Minn., July 15 to 29. Evangelists Rev. E. E. Wordsworth, pastor of the First Church of the Nazarene, Minneapolis, Minn. Dr. J. G. Morrison, District Superintendent of the Minneapolis District of the Church of the Nazarene preached in power and demonstration of the Spirit. Miss Luella Lovejoy and Master Vernon Wick, the boy soprano brought the message in song at each service to the edification of every one present. The success of the entire camp was so marked, that in order to make it permanent and conserve the work already begun an organization was effected with the following officers elected for the ensuing year. Rev. Ben Mathisen, pastor First Church of the Nazarene at Fergus Falls, President. S. S. Bright, Minneapolis, Minn., vice-president. Reno Mittelstadt, Fergus Falls, Minn., Secretary-treasurer. A goodly number of suitable trustees were elected. Your earnest prayers are solicited, that this camp may be prospered of God. Those desiring further information regarding this camp may write to Rev. Ben Mathisen, Fergus Falls, Minn., Box 145.—S. S. BRIGHT.

## DALLAS DISTRICT

Many good reports come in from various parts of the district. The summer revivals have been fruitful, adding many souls to the Lord and a goodly increase to the church. One new church has been organized since my last report, and another in prospect. The District Campmeeting at Peniel was great, both in attendance and in results; many souls prayed through in the old-fashioned way. Brother Cain greatly endeared himself to the people by his fearless, yet tender manner in preaching full salvation. He surely delivers God's message without fear or favor. Brother Waddle was sick part of the time, but did good work in spite of his affliction and the singing was good. Miss Carpenter, returned missionary, was a great blessing to us. Though sundered from an automobile accident, she was able to bring the message Sunday afternoon and God put his seal on the service. A nice cash offering was taken and God put it on the heart of one of our good men whom the Lord has entrusted with quite a little of this world's goods, to do a liberal part in supporting Miss Carpenter when she returns to the mission field. Money was freely subscribed to rebuild the tabernacle which was burned this summer and Brother Cain was called as one of the workers for 1924.

These are busy days for me, having the management of the Orphans Home placed in my hands, by an emergency justifying this added responsibility, so we will ask that our pastors and people make some

## Uncle Buddie's Good Samaritan Chats

To the Readers of the Good Samaritan, Greeting:

In our last letter we left you at the closing of our trip of the beautiful Yosemite Valley. We dropped into Sacramento, California, and had a week's meeting with Bro. E. E. Mieras, the wonder working preacher. A little over a year ago Brother Mieras came to Sacramento and organized a Nazarene Church of about a dozen members. Today Brother Mieras has a beautiful little church and a splendid membership. During our week's campaign we had eighteen at the altar and sixteen were either converted or sanctified. On the last Sunday he received six splendid members into his church. The finances came easy. Nobody was burdened. It is no trouble for Brother Mieras to raise money and hold meetings. He will build a beautiful church in the next two or three years. Brother Mieras seems to be a natural born success. We enjoyed our stay in Sacramento very much.

From Sacramento we ran down to Oakland, California, and gave Bro. Ralph C. Gray a week's convention. Here we had a splendid week, more than forty at the altar. We had no trouble here in raising all the money that was needed. The people love to give. We spent in Oakland one of the most beautiful weeks that we have most ever spent with the church. Brother Gray is making them a splendid pastor. The HERALD readers will remember that Bro. Russell Gray, Ralph's brother, is the pastor at Berkeley, and Brother Russell was in our meeting with his wife and members were in our meetings quite a bit during the week.

We had with us also, Bro. Donnell J. Smith from San Francisco, and Brother Whitcomb and a number of his members with us from San Jose. We made a beautiful trip or two across the bay on the large boats, and took in the beautiful Cliff House, Seal-rocks and the Golden Gate Park. We also visited Brother Smith's new church and enjoyed our visit with him very much. He has built one of the best churches on the district.

From Oakland we turned north, stopping in Sacramento for lunch, making our way up the valley to the beautiful little city of Gridley where Brother Hunter and Martin were holding a tent meeting. We stopped over and preached for them for two days. We had very large crowds. Our tent was packed to overflowing and many stood on the outside. Hunter and Martin had a fine sweep of victory on when we arrived. Gridley is in a fine irrigated belt of Northern California. This is one of the finest fruit belts I think that I have ever seen. Brother Martin and Hunter were invited to Gridley by the pastor of the U. B. Church. He was very kind to the Robinson family—a most beautiful Christian gentleman. We have since learned that this U. B. church of Gridley was the first pastorate that Dr. Wiley, of Nampa, Idaho, ever served. We enjoyed our stay very much in Gridley.

We drove north from Gridley making our way up the state highway. We had some auto trouble and lay over five hours in Chico. We got our work done in good shape and drove on north to Red Bluff and took supper with Brother Gray. From Red Bluff we drove on to Mt. Shasta Springs, got a good night's rest and the next day

spent several hours enjoying the beautiful springs and scenery.

Driving out by beautiful Mt. Shasta. There is nothing more beautiful than a great mountain covered with snow and the beautiful green sides, bubbling springs and rolling streams to dazzle the eyes of the travelers. When a man looks at Mt. Shasta with his old head sticking up for 14,444 feet into the clouds he knows that God has been there first. Mt. Shasta is not man-made, while thank the Lord, it can be enjoyed by man. Yet man had nothing to do with the building of this magnificent temple. We felt like taking off our hats and bowing our heads in worship as we beheld that wonderful mountain peak. It takes the best part of a half day to drive by Mt. Shasta. This will give the reader some idea of the greatness of the wonderful mountain. Sometimes after we had traveled two or three hours we would look back and it seemed that Mt. Shasta had been traveling with us. For as we would look up we would see his old white head in the cloud, he seemed to smile on us and say, "I am still here with you."

But after crossing over the beautiful mountains into the state of Oregon we drove on north until we reached the beautiful city of Eugene. Eugene is situated on the banks of the beautiful Willamette river. The State University is located in this lovely city. The building and grounds are perfectly beautiful. We had here a good night's rest, was up early and had a good breakfast and were driving north for Portland. Here we passed through some of the most beautiful wheat fields, alfalfa, prunes, peaches, English walnuts, red raspberries and loganberries. And the beautiful flowers and the greatest variety that you most ever saw. Reaching Portland in time for dinner, after dinner we got a supply of oil and gas and left Portland for the beautiful Columbia Highway. This highway is believed by the traveling public to be one of the most beautiful highways in America, if not in the world. Here we had the towering cliffs and beautiful falls leaping hundreds of feet and tumbling down to the highway and making their way into the beautiful Columbia river. This highway is probably a hundred and fifty miles and it required the skill of the best engineers and several million dollars to build it. Oregon has spared no pains or money to build good roads. And we have traveled through no state with more natural wealth than the state of Oregon. They have millions of feet of standing lumber. They have such beautiful rivers as the Columbia and the Willamette, the Hood river and the Rogue river. Along these beautiful rivers is the great lumber yards and saw mills where they send out millions of dollars worth of lumber. The great canneries where they can the red salmon are among the greatest canneries of the United States, and millions of dollars worth are shipped out of here annually. It seemed that God has blessed Oregon with the good things of this life. We have never enjoyed traveling through a state more than we did traveling through Oregon. And after a beautiful afternoon of travel along this beautiful highway we stopped near Pendleton, Oregon. Here we will have to say good night to the reader.

UNCLE BUDDIE.

allowance for us if we are not able to give the usual time and attention to our church work. I shall be obliged to do some of the work by correspondence that should be done in person, but will do all that I can to reach the churches where my services are needed.

Remember, we have only a few weeks until the District Assembly and we should make a special effort to bring up all our apportionments. Don't be afraid to press these claims on the people for it will bless them to make some sacrifice for the Lord's work.

The seat of the District Assembly has been changed from Dallas to Lufkin. Let all churches take notice of this change—P. L. PIERCE, District Superintendent.

## ALICETON CAMPMEETING

It was my privilege to attend the campmeeting at Aliceton, Kentucky, July 27 through August 5, and will endeavor to give a report of same. The preachers were Rev. N. T. Davis of Muncie, Indiana, and Rev. Gordon Rainey of Wilmore, Kentucky.

They brought us a full gospel message that stirred

the soul, without compromise or favor. They earnestly plead with the sinner to repent, the backslider to come home, the believer to make a definite consecration and receive the blessed Holy Spirit and have victory in the soul and be ready for faithful life service. Several other ministers and Christian workers were with us during the meeting. Rev. O. C. Severs of Corbin, Kentucky, led the singing. Brother Severs is not only a splendid song leader and choir director but is a man filled with the fullness of God and has for several years rendered the camp splendid service.

Miss Pike of Wilmore, Kentucky, presided at the piano and is a faithful worker and deeply spiritual. I think I am safe in saying there were fifty or more definitely blessed at the altar either in saving or sanctifying power. The saints were greatly blessed and I believe drawn closer to God. Aliceton camp ground is beautifully located about half way between Junction City and Lebanon, Kentucky, has splendid water and is an ideal place for physical rest and spiritual blessing. To God be all the glory for all accomplished in this meeting for He alone is worthy of praise.—Emma Brookshire.

**BONNIE, ILLINOIS, CAMPMEETING**

At this writing, we have passed the first Sunday of the Old Bonnie, Illinois, campmeeting. This is the twenty-ninth encampment. The campmeeting committee say they have never had a better start. They were attentive to the truth, and a number of earnest seekers came to the altar, among this number was an old man gloriously converted, who was never saved before. We are looking for a landslide before the camp closes.

Rev. John F. Owen of Boaz, Alabama, is our co-laborer in the ministry. Rev. G. E. Waddle of Dallas, Texas, is leading the singing. The committee of this camp is composed of some strong spiritual business men, who believe in radical holiness.

We took the pastorate of the Dallas, Texas, church, as a supply for the summer, and we enjoyed our short stay among them very much. There was a strong pull for us to remain longer, but on account of Mrs. Robert's health, together with the intense heat in the southern climate, we felt it was running too great a risk to stay longer. Mrs. Roberts was overcome with the heat several times, and we were advised by two doctors to move to a different climate.

Our mail headquarters will be at Kansas City, until the General Assembly. We love the old fashioned way, and our hearts are greatly burdened to see a mighty outpouring of the Spirit upon our entire movement, in order that we may reach the hungry multitudes of this age. We are praying for the greatest General Assembly our church has ever seen. While we are planning to economize on every line, we must not lose the spirit of Evangelism.

C. EDWARD AND MAY ROBERTS.

**Among the Churches****PORTLAND, OREGON, FIRST CHURCH.**

—A beautiful gathering of over 50 of the church people gathered at the parsonage, corner of 12th and Main Streets, Tuesday evening, August 14th, to pay our love and respect to our Bro. and Sr. Charles Carlson and family, who expect to leave for Pasadena soon where they will attend Pasadena University. Sister Carlson was our Deaconess for a number of years, and Brother Carlson representing the missionary work in the Sunday school, always had something planned to help us see the need on the missionary field. We will miss them. May the Lord richly bless them in their new field of labor. God is blessing First Church under the leadership of Bro. and Sr. D. Rand Pierce, who are real examples of holiness. We were favored by having Bro. Bud Robinson and party with us Sunday, August 19th. The tabernacle was filled in the afternoon as he told his hospital experience and in the

**Eastern Nazarene College  
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Write for Catalogue  
FLOYD W. NEASE, Acting President.

**National Young Peoples  
Convention**

September 18 at Kansas City, Mo.

Special Caucus—Monday Afternoon,  
September 17.

Platform Meeting—Monday Evening.

Business—Discussions—Organization  
—Tuesday.

Evangelistic Service—Tuesday Evening.

Will your District be represented?  
Have you sent in names of your representatives? If not, why not? Please do so at once. Plan to attend. All welcome.

REV. G. HOWARD ROWE, Chairman.

evening he told the story of his life. People laughed and cried together as Uncle Buddie told us how to get saved and keep sanctified. We have a band of praying people here who are expecting things from God. We need a church. Pray that God will help us to arise and build.—Mrs. Carrie Ebert, deaconess.

**TROY, IDAHO**

—This is a small town in the hill and timber regions of Idaho. The Church of the Nazarene is the only Holiness church in town and has been wonderfully blessed of God since our coming here, October 1, 1922. Two revivals have been held from that time until now, one under the leadership of Rev. Minnie J. Dickinson of Boise, Idaho, and the other under our tent this summer with Rev. Will H. Nerry and Rev. Lillie B. Nerry as workers. Both these meetings were good and proved great blessings to the church. New members were received after each meeting, with more to follow. Mrs. Johnston, with the assistance of Miss Lila Carter, has conducted Children's Meetings each week during the year, which have greatly added to our church. A special item on the Children's work will be seen in next week's HERALD. Two weeks ago we baptized ten people, two adults and eight children, all of whom have been saved and sanctified at our altar. Our people are good and stand by our work fine. Our regular services are good and we have a sprinkling of souls all the time. We mean to keep humble and press the battle for God and souls. Isaiah 26:3.—D. P. Floyd Johnston, pastor.

**NEW GALILEE, PA.**

—We came to this place as pastor after the Assembly which convened at Cleveland, Ohio. We found, though not many in number, some real Nazarenes. Our flock is increasing both spiritually and in numbers. One man and his wife of the Christian Missionary Alliance came into the church shortly after we came. Last Sabbath we received four more on confession of faith, then at the evening service God gave us a precious good altar service. Praise Him. Shortly after we came we made it our business to get the HERALD OF HOLINESS into every Nazarene home. Praise God for our paper. We are now making up a list of trial subscriptions of five months for fifty cents. On with the good work. We are planning a revival to commence about the first of October, with Bro. W. E. Ellis as evangelist. Pray for New Galilee that God will send us an old-fashioned revival.—R. F. Heinlein, pastor.

**CHELAN, WASHINGTON.**

—Glad we can report victory for the Church of the Nazarene at this place. The Lord is truly undertaking in a marvelous way for the true and tried band. We have some of the most loyal Nazarenes of the land. We are in a midst of a revival with Rev. E. T. Campbell of Winnipeg, Canada, as evangelist. Our church building is under construction. Brother Campbell is manager, workman and preacher working with the men from early morning until late in the evening, then preaching with fire from heaven at night. A few souls have found the Lord in the meeting. If possible will move into new building the second of September.—Lutie Koheberger, pastor.

**SANTA ROSA, CAL.**

—We have had a great refreshing from the presence of the Lord in a three weeks meeting with the

**"General Assembly Special"**

See Announcement page thirteen.

Churches should order by hundreds.

"Smith family" as the workers. The attendance was good; sixty-nine claimed victory in being saved or sanctified, ten were healed, six baptized and six united with the church up to the present. This is the fourth time the Smith's have held meetings in this place for us, and they have won all our hearts, and gained many friends outside our church. God bless them. We have a good pastor, Brother Fear, a happy outlook, and a steady uplook.—Hattie Little.

**SAINT DAVID, ILL.**

—Will close my second year at Dunfermline church Sunday, August 26. This has been a year that has tried our faith, but our God is a great God. My wife has been confined to her bed all but six months of the two years we have been here. August 22, 1922, God definitely called us to the evangelistic field and I promised Him I would go and He assured me He would heal my wife, glory to God He did and on August 4, of this year I was called to Mayton, Ill., for a meeting. My wife went with me and did altar and personal work all the time. God was there and gave us twenty-four professions, ten believers claimed sanctification, four were baptized and thirteen joined the church. Jesus did it all. We have had a good year at our pastorate and increased our membership five. Wife and I leave the pastoral work and will be ready for evangelistic meetings at the close of the Chicago Central District Assembly. Anywhere for Jesus, let me hear from you.—Rev. M. M. Vredenburg, Box 244, Saint David, Ill.

**CHICAGO, ILLINOIS, FIRST CHURCH.**

—We have had a very excellent year's work in First Church. During the month of July we conducted a tent meeting a few blocks from our church building. We had Bro. I. G. Martin as the evangelist. He is a former pastor of First church and although the membership is made up of many new people they with the older members immediately fell in love with him, and how he did preach. Such tremendous radical messages yet all in such a tender spirit and many times given in tears. Probably 125 persons knelt at the altar during the meeting but that does not begin to tell it all. The whole church got a vision of what God expected of the holiness movement and that alone was worth all the meetings cost us. Our regular services have been wonderfully owned and blessed of God. Not a Sunday has passed since December 31, 1922, but that from two to twelve seekers have sought salvation at our church altars. We have had a number of remarkable cases of healing that border on the miraculous, and I think more strangers coming in than I have seen since I have been pastor. Our young people's society conduct open air services Tuesday and Saturday nights and the church has its open air service Sunday evening preceeding the evening evangelistic meeting. Peace and harmony prevail in all departments of the church and we are happy in the service of God. \$4,000.00 raised for missions and over \$20,000.00 for all purposes.—W. G. Schurman, pastor.

**WILLS POINT, TEXAS.**

—Thank the Lord for victory. We have just closed a ten day revival meeting at New Home Church of the Nazarene. God wonderfully blessed in every service. New Home is located six miles northeast of Edgewood. This meeting was conducted

**WESTERN UNION  
TELEGRAM****HERALD OF HOLINESS:**

The Selkirk Opera House has been engaged for Special Holiness Campaign at South Haven, Michigan, September first to sixteenth.

People enroute to General Assembly plan to stop over. All holiness people living near, pray, come, invite others. Big choir planned. Special music.

Many orders now coming in for second blessing holiness phonograph records. Praise God!

E. Arthur Lewis, Evangelist.  
341 W. Marquette Road,  
Chicago, Ill.

by Rev. A. L. Lamburt of Arkansas. He is a man of God and full of the power of God. There were thirty souls either saved or sanctified. Hungry souls fell into the altar and prayed through in the old-fashioned way. A nice class was received into the church and others are to follow very soon. A love offering was taken for Brother Lamburt which was \$72.52. We pray that God will bless every one that gave in this offering. Our beloved pastor, Rev. Joe Vines received \$25.00 we pray that God will bless him and his work. My prayer is that the church of the Nazarene will keep red hot and on fire for God and keep ever before our vision a lost and dying world. We need old fashioned Holy Ghost revivals in these days of pleasure seeking, time serving, worldliness on every side. We earnestly desire the prayers of all God's dear children that we will be always found in the service of our Lord. Please pray for the healing of my body.—Mrs. Mary Vines.

POTEAU, OKLAHOMA.

—We are having some of the finest regular services I was ever in with from one to five praying through the past three services. To God be all the glory. Our Sunday school is holding up fine through the hot weather and our superintendent and teachers are working at their job. Rev. D. M. Spell and L. C. Messer will have charge of our revival that will begin October 4. We are expecting a great revival.—J. A. Russell, pastor.

LOWELL, MASS.

—We are still having victory at this place; Rev. C. P. Lanpher is supplying through the months of July and August. Brother Lanpher is a strong preacher, sending forth no uncertain sound, but preaches the old-time gospel with the Holy Ghost sent down from heaven, which carries conviction with it. Souls are being blessed under his ministry; some backsliders are being reclaimed and saints are being blessed. Praise His name. Rev. Martha E. Curry will be with us during the months from September to March when Rev. C. E. Martis expects to be with us. We are looking for a great time this fall and winter, with the presence of the Holy Ghost, saving and sanctifying the people.—C. S. Rabbett, secretary.

MERIDIAN, IDAHO.

—We have moved here since our Assembly in June from Richmond, Oregon. God has given us a gracious beginning. Perfect harmony prevails, the people are praying, God has hold of the reins and we have determined to do as He directs. Three have been at the altar, two found what they were seeking for. "Uncle Bud" was with us one night, August 6. The house was packed and God smiled upon the service, we will never be the same again. "Uncle Bud" was at his best and we appreciated his coming so much. Our cottage and regular prayer meetings are seasons of refreshing from the presence of the Lord. We appreciate the HERALD of HOLINESS. It is the best yet.—Watson M. Franklin.

SHAMROCK, OKLA.

—I am just home from Wister, Oklahoma, where we had a great meeting. I don't think I ever saw a greater praying people, and my, how they did shout. Quite a number got to God and I think the

## SUNDAY SCHOOL LESSON REFERENCES

September 2. PAUL THE APOSTLE.

Lesson: Acts 7: 54—8: 3; 9: 1-31; 11: 25-30; 13—28; Phil. 3: 4-14.

GOLDEN TEXT: I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 14.

Devotional Reading: Isa. 6: 1-8.

September 9. JOHN MARK.

Lesson: Acts 12: 12, 25—13: 13; 15: 36-40; Col. 4: 10; 2 Tim. 4: 11; 1 Peter 5: 13.

GOLDEN TEXT: Whatsoever thy hand findeth to do, do it with my might. Ecc. 9: 10.

Devotional Reading: Psalm 32: 1-7.

September 16. LUKE, THE BELOVED PHYSICIAN.

Lesson: Luke 1: 1-4; Acts 1: 1-5; 16: 9-18; Col. 4: 14; 2 Tim. 4: 11.

GOLDEN TEXT: A friend loveth at all times, and a brother is born for adversity. Prov. 17: 17.

Devotional Reading: Psalm 91: 9-16.

September 23. TIMOTHY, A GOOD MINISTER OF CHRIST JESUS.

Lesson: Acts 16: 1-3; Phil. 2: 19-22; 2 Tim. 1: 1-6; 3: 14, 15.

GOLDEN TEXT: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4: 12.

Devotional Reading: Psalm 119: 9-16.

entire community was helped some. I did my best for those people although I was sick most all the time while there. Our work in Shamrock is in good shape. God has wonderfully blessed us in our work. I have a fine bunch of people. Rev. Lee L. Hamric will hold our meeting beginning September 7. I solicit your prayers that God will help some one into the Kingdom.—John W. Dodd, pastor.

KANSAS CITY, MO., FIRST CHURCH.

—Our church has had a continuous revival throughout the year, with 570 seekers at the altar. We have had two special revivals, one of six days with Rev. Will Huff, evangelist and one of twelve days with Rev. Bona Fleming, Kenneth and Eunice Wells, evangelists. We have raised for all purposes \$17,500.00. This includes payments of \$2,726.95 on the church debt, and \$3,200.00 for missions. Our work has been extensive in visiting, prayer meetings, and services in many institutions of the city. The church membership is divided into twelve districts, in charge of which are twelve men and their wives, designated, "pastor's helpers." They assist the pastor in calling and in conducting prayer meetings. Mrs. R. G. Coddling was, until recently overcrowded with missionary duties, the church visitor, and her work blessed the entire membership. The Sunday school has an excellent equipment and an enrollment of 441, and has raised \$850.00. Percy H. Lunn is

our efficient, up to date superintendent. We have a Young People's Society of eighty-four members. They are blessed of God, and wonderfully devoted to the work of the church. They have raised \$393, distributed 6,500 tracts, conducted twenty evangelistic services outside the church and seven public programs. Our Woman's Missionary Society has 103 members, and has given \$500 for missions. Their monthly all day meetings have been a great inspiration to the church, and are a source of power in prayer. Our church building is very attractive and well located on one of the main thoroughfares. It would cost \$80,000 to replace the building today. The interior has just been newly decorated and made ready for the coming great General Assembly. We have great expectations in the approaching big tent revival with Dr. C. H. Babcock, Earle F. Wilde, and the Aeolian Quartet. It is giving us a wonderful opportunity to advertise throughout the entire city, and we expect to hold noon meetings in large factories employing 2,000 to 3,500 people. Kansas City must know we are here, and we are here on a wonderful mission. Pray for First Church, and we will trust God for wonderful results.—A. M. Bowes, pastor.

McKINNEY, TEXAS, ASH GROVE, CHURCH.

—We just closed a two weeks revival here with our beloved pastor, Rev. H. A. Gregory, who is also a splendid evangelist. His sermons are heart-searching, and also full of real soul food, for God's children. We also have splendid song services, which were directed by Dr. Aura W. Mann, assisted by his wife as pianist. The meeting was a great success, the Lord so wonderfully blessed in the altar service, only one seeker left the altar without praying through to victory, and she came back again and prayed through. There were forty-eight or fifty prayed through, and some eighteen or twenty of this number were sanctified, praise the Lord. I believe this was one of the greatest revivals I was ever permitted to attend, outside of Peniel Camp. We received a nice class of new members and believe there will be many more follow yet, in fact several others have said it was their intention to unite with us. We hope to see God's work continue in this, and surrounding communities until old Ash Grove will be known far and near for her spiritual power, and consecrated saints. The Lord also blessed in the way of contributions, which amounted to a little more than \$161.—D. A. Farnsworth, reporter.

REDLANDS, CAL.

—We are pleased to report that the work at Redlands is progressing favorably. During the summer season while many churches in this section have been practically at a standstill we have been able to move right on with a good degree of victory. Our attendance at Sunday school and at the regular services has been very encouraging. Under the efficient leadership of our Sunday school Superintendent, W. H. Cooper, the Sunday school has reached an enrollment of over 250. We have a young people's society numbering 35. Our Woman's Foreign Missionary Society has been doing some excellent work, having regular monthly meetings with appropriate programs and also devoting much time to sewing

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THIS is a suggestion of one method by which you can help us reach our goal of 25,000 subscribers by the General Assembly. We want to get the HERALD of HOLINESS into hundreds of new homes that its message of full salvation may bring hope to many hearts and that many may learn of the work of the Church of the Nazarene.

Perhaps several of your friends, relatives, etc., might be induced to take advantage of this special "Get Acquainted Offer."

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for the missionary boxes. We were recently called back as pastors for the third year and have entered into the work with renewed courage, feeling that God is with us and that we are serving a devoted and loyal people. In the past two years we have received into church fellowship 118 new members and have had many gracious revivals. We are planning a fall revival campaign and trust that many souls may be won for the Master. We covet the prayers of God's people everywhere.—Haldor and Bertha Lillenas, pastors.

GARVANZA CHURCH, LOS ANGELES, CAL.

—We have started on our second year with this church, and the good Lord is with us in a special way. The Sunday school is growing and our prayer meetings are well attended. Our revival services begin October 7th and continue two weeks, conducted by our Bro. L. E. Swaney, from the mountains of North Carolina. We ask that all the readers of the HERALD of HOLINESS pray much for us, and come help us if you are in reach.—V. S. Coughran, pastor.

## Gleanings From the Field

BIVENS, TEXAS, CAMPMEETING

We have just closed the historic campmeeting at Bivens, Texas. This camp was founded more than 25 years ago by C. B. Jernigan and surely it was well founded for it stands today much beloved by the people of Cass County. Very large crowds attended our services and the Lord gave us seventy souls. Our very congenial co-worker was Rev. R. J. Kirkland of Ellis, Louisiana. This brother should be kept busy in our churches. He is a Bible preacher and gets results. We also took forty-four subscriptions for the HERALD of HOLINESS. Thank God for our paper. I propose to put it into every home and institution that I can.—R. E. Gilmore.

MC COMB, MISSISSIPPI

I am here with my new big tent, 50x70 and the fire is falling. Souls are praying through in the good, old fashioned way. We have been running about eleven days and have had something like fifty professions and will be here another week or two. I feel led of God to old Mississippi and I shall stay on the District until God says it is enough. Pray that God will open up something in Mississippi.—C. E. Toney.

PORTAGE, OHIO

We are here in a meeting with Dr. G. W. Ridout. Yesterday was our first Sunday and God gave us a gracious day of victory with between sixty and seventy seekers during the day. This was one of the best days this camp has enjoyed for years, so we are told. We are expecting A. H. Johnston and wife to join us today and are expecting greater things during the remaining week. There is much praying, deep conviction, good victory "and the end is not yet, praise the Lord."—Howard W. Sweeten.

AKRON, OHIO

In a tent meeting here I am working under the auspices of the large Bible class of the M. E. church at Arlington Street. Brother Lessner is the teacher of the class and is owned of God. This is a community tent meeting with big crowds, splendid interest, some very clear conversions and some seeking holiness. This is my fourth day here. Pray for us.—F. W. Cox.

BIANSFIELD, ARKANSAS

God gave us a great meeting here. Our crowds were large and we had many that found God at the altar. We have a good church here and the respect of the town. Prof. J. J. Douglass and wife of Dallas, Texas, were our song evangelists, and they did good work. Prof. Roscoe Carrell of Cedar Hill, Texas, was our pianist and he is a blessing to any revival, as he puts all that he has into it. In all our rounds we have held out the HERALD as the best and greatest holiness paper yet, and have taken many subscriptions for it. I say, "On with the battle."—Lum Jones, evangelist.

GRINNELL, KANSAS

We are here in a tent meeting with Rev. Duby and wife as pastors. God is honoring His work and deep conviction is on the people as is evident by weeping and trembling under the power of God. Only one so far has yielded, but we are trusting God for victory. We go from here to Kansas District Assembly at Ottawa, Kansas. We are enjoying a good, second blessing experience. The Holy Ghost is our constant helper. Pray for us. Any one desiring our services, write us at Lyons, Kansas.—Rev. Thos. Keddie.

### "General Assembly Special"

See Announcement page thirteen.

Churches should order by hundreds.

BOONVILLE, INDIANA

We were here with Pastor Eugene Melvin for seventeen days. The battle was very hard fought, and so far as we were able to count the trophies, the majority of them belonged to the enemy. We preached, sweat, prayed and did our best in thundering out the law and pleading from Calvary, but could move very little. However, the meeting was inspiring to the saints, and was not totally barren in salvation. This church has had some serious reverses which have threatened the last vestige of its existence, but we sought to deal tenderly with the smoking flax, and to not break the bruised reed. The church was truly and visibly helped up the road. At this writing we are in the Hannibal, Missouri, campmeeting which is starting with real victory.—Roy L. Hollenback.

MOBETTE, TEXAS

We are in a circuit of meetings around Mobette (old Fort Elliott). The Devil has held this old Fort since the Civil War and he appears to think he has a right to keep it. But we have begun to surround the fort and eventually take it for King Emmanuel. Just closed a three weeks' siege on one of his outposts, six and a half miles southwest, and put the Devil to running. The Tongues people tried to break up the meeting but God gave the victory. There were three saved from sin and six or eight delivered from the Tongues. We are now at Mt. Zion, seven miles northwest and will go from here to Cann Valley seven miles southeast. We will then have the old fort surrounded and will march the forces from all three captured outposts into the old fort and take it for King Jesus. We believe in holding meetings around close enough together so we can establish a church. We expect to establish a church here at Mobette. Pray for old Fort Elliott.—J. L. Hoffman and wife, evangelists.

PRINEVILLE, OREGON

We just closed a splendid tent meeting at Prineville, Oregon. The workers were Rev. Mae Budd

### PAY YOUR PUBLISHING HOUSE PLEDGE BEFORE THE GEN- ERAL ASSEMBLY

Within a few days our General Assembly will convene in Kansas City. This will surely be one of the most important Assemblies we will ever have in the history of the church. Our people should pray earnestly that God will watch over us and lead in all decisions in order that mistakes and blunders may be avoided.

We have all looked forward to having the privilege of seeing our Publishing House entirely out of debt before the General Assembly. This would give strength and courage, putting into our people an inspiration that would mean much in the solution of all our problems. May we not have this institution out of debt? We have sufficient pledges in hand, if paid, to cover our entire indebtedness. This is meant as a last appeal to those who have signed pledges to pay them at once. If you do not have the money at hand try to borrow it and pay these pledges under these peculiar circumstances. This matter is vital and should enlist the extreme and utmost effort of every friend of the church. Pay your pledge NOW. Send the money to your treasurer or to Rev. E. G. Anderson, 2905 Troost Avenue, Kansas City, Mo., immediately if AT ALL POSSIBLE.

A complete victory in this great undertaking will mean a new era and a new hope and new courage and inspiration for every difficulty we face.

Brethren, please pay your pledge today. This is a matter not to be passed over lightly. If every one will do your best this week and next, we will see the last dollar paid and we will have a House making its own way, a going concern. We are praying day and night that you will not fail in this vital hour. PAY YOUR PLEDGE AT ONCE EVEN AT GREAT SACRIFICE. God will reward you and you will contribute greatly toward the success of the coming General Assembly.  
R. T. WILLIAMS.

and song evangelist Lillie B. Nerry and Deaconess Ella Cornelius and the writer. This was the first holiness tent meeting ever held in the town, but God broke through on the situation and gave some genuine cases of conversion and sanctification. Rev. Mae Budd will preach there regularly each week and keep the work going until such time as we deem it wise to organize a church. Many church members of different denominations were definitely helped in the meeting and one marked case was that of a person who had been a church member for thirty years and never knew God until the tent was stretched. In spite of the meeting being held in the very busiest time of the year, the attendance was good at each service.—Will H. Nerry.

ALTUS, OKLAHOMA

Because space in the paper was so valuable we have not sent in a report for more than a year. We have been "on the go," however, and are still enjoying the presence of the Holy Ghost. This has been by far the best year of our lives. A number of our meetings have overlapped, and there have been but few days in which we have not sung the blessed story of Jesus. We have had fine collaborators, and our finances have been miraculously supplied. We are fully satisfied with God's dealings, and expect to be faithful until He says it is enough. Amen. We enjoy the HERALD more than ever, and are pushing it wherever we can. May God bless every member of His great blood-bought family.—Willard and Edith Davis, singers.

ROGANVILLE, TEXAS

I can still report victory. Just closed a meeting at this place, twenty saved and several healed and we have organized a Church of the Nazarene of sixteen members. Well, praise the Lord I feel like going all the way. I never saw a lost world as I do today. I will ask the prayers of all the good people for me and my family, especially for my oldest boy. He is sixteen and was once a good Christian but has backslid.—R. L. Strickland.

### TELEGRAMS

HERALD of HOLINESS: Austin, Texas  
Sunday was a great day with Austin church. Souls in fountain. Pastor, Rev. I. L. Flynn, recalled with only three dissenting votes. Church voted an increase of salary for pastor.

EUNICE SPRUCE, Secretary.

HERALD of HOLINESS: Nashville, Tenn.  
Nashville camp closed tonight. Dr. Roy T. Williams at his best. Great tabernacle filled to overflowing. Some fifty professing. One of the greatest revivals in the history of the camp. Eight thousand dollars subscribed, about three thousand for missions and nearly four thousand for improvements at Trevecca College.  
R. J. KELLY.

HERALD of HOLINESS: Bartlesville, Okla.  
Great opening first night of what promises to be the greatest meeting in the history of the church. Fifty or more make request for prayer first night. Rev. W. E. Ellis and Professor Davis and wife at their best. This is a call for prayer from every one who reads.  
F. C. SAVAGE.

HERALD of HOLINESS: Cowan, Tenn.  
Eight members received into church Sunday, more following. Young Peoples' Society organized. Our hearts encouraged. Accepted call to serve another year.

MRS. HELEN BRUNER, Pastor.

"I am quite sure I have taken this paper since the first year it was published as 'The Messenger' in Los Angeles. One day we were in the city and went to the office and as I used to set type in my girlhood days, went into the composing room and set a 'stick' of type. How many times I have thought I'd love to come to Kansas City and go through the plant and help to get out the paper. May the dear Lord bless every one working on the paper from Brother Chapman down to the very least one and help you keep the standard of holiness high."—Mrs. J. E. Davis.

### 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.



### Review of New Books

"One may as well be asleep as to read for anything but to improve his mind and morals, and regulate his conduct."—STERNE.

**PROBLEMS THAT PERPLEX.** By J. W. G. Ward. Geo. H. Doran Co. 213 pages; price \$1.50.

In this day when the world is worshipping the genius of man, supplanting piety and conversion with education and culture, attempting to reconcile the supernatural with our limited knowledge called science, we welcome this most timely book by one who writes convincingly, strikingly and with a style that makes it a delight to read on and on, chapter after chapter. Dr. Ward's book is a worth-while contribution to the religious book world.

**THE PRAYER LIFE OF JESUS.** By Rev. M. E. Dodd, D. D. Geo. H. Doran Co. 173 pages; price \$1.50.

Following four chapters of a more or less introductory nature, we have fourteen chapters, each one dealing with one particular prayer offered by the Master. That the author has been for years an earnest student of prayer in all its aspects, as well as of the prayers of Jesus, is strikingly evident. The book has a decidedly spiritual tone and furnishes food for thought in its presentation of this vital subject.

**GOD'S CALL TO AMERICA AND OTHER ADDRESSES.** By Rev. George W. Truett, D. D. Geo. H. Doran Co. 208 pages; price \$1.50.

Dr. Truett stands out as one of the leading ministers in America today. This volume will be of special interest to those who know the author personally or who have heard him speak. The fact that about one-half of the chapters are discussions of eminent Baptists and Baptist institutions detract just a little from the general interest of the book.

**JERRY MCAULEY, AN APOSTLE TO THE LOST.** Edited by R. M. Offord. Geo. H. Doran Co. 304 pages; price \$1.50.

A book which since its copyright in 1885, has perhaps been more widely read than any other biography of modern times. Almost every person of evangelical faith knows of Jerry McAuley and his transformation by divine grace from a moral degenerate into one who gave his life for others and who for many years was a living witness to the saving and keeping power of the Christ whom he served. The book is more strange and interesting than fiction. It should never be allowed to go out of print, but each succeeding generation should have the inspiration of its message.

*Any of these books may be secured from the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.*

### REQUESTS FOR PRAYER

A new reader of the HERALD writes: "Will the dear HERALD readers please pray that my oldest boy may be healed who was born ruptured, also that my husband may be saved."

Special prayer is requested for the healing of a sister in Oklahoma.

Pray for a revival at Hermosa Beach, Cal., which we hope to have in September.—Roy Whisson, pastor.

Over a thousand Christian people from every state in the Union are praying definitely for a revival to sweep over Arizona. The readers of the HERALD OF HOLINESS are invited to get behind this prayer movement.—Robt. McMurdo, Goodyear, Arizona.

A brother in Arkansas asks special prayer for his wife that she may be healed.

A little girl nine years of age writes from Selma, Ala., "I have six unsaved brothers. I want you to pray that they may be saved, and also pray for one of my brothers who is very sick that he might be healed."

"Pray for the improvement of health of Sister S. and that her daughter may be healed of asthma."—A sister from Texas.

Prayer is requested for a son that he might be cut loose from Catholicism.

## EXTRA! EXTRA!

### GENERAL ASSEMBLY SPECIAL

Arrangements have been made to publish a special 32 page issue of the HERALD OF HOLINESS on September 26th. The whole issue will be given over to General Assembly news and information, so that it will not only be of special interest as current reading but for future reference.

#### SOME SPECIAL FEATURES

The Quadrennial Address of the General Superintendents.  
Report of the General Statistical Secretary.  
Reports of the various General Boards and Institutions.  
A brief of the principal sermons and addresses.  
List of delegates. (Ministerial, Lay, Fraternal.)  
Summary of the minutes of the sessions held.

Why not let your friends visualize the General Assembly by means of the printed page.

Extra copies will be available at the following prices:

1 copy .....	\$ .10
10 copies to one or more addresses .....	\$ .60
25 copies to one or more addresses .....	1.25
50 copies .....	2.25
100 copies .....	4.00

If you desire the paper to be sent to different individuals, attach list of names and addresses to your order.

## NOW

### IS THE TIME TO ORDER

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

## IMPORTANT!

Delegates and visitors to the General Assembly of the Church of the Nazarene, to be held at Kansas City, Missouri, beginning with the National Young People's Society convention September 18 and continuing to and including October 2, 1923, are hereby notified that the railroad passenger associations have granted us convention rates of one full fare for the going trip with the privilege of purchasing a return ticket at one-half fare;

PROVIDED, that each passenger taking advantage of such one and one-half fare round trip rate secure a certificate or receipt from the ticket agent at the place of purchasing the going ticket. If two hundred fifty such certificates are presented to General Secretary E. J. Fleming for his indorsement, we will secure the above rates.

PLEASE REMEMBER.—In order to obtain this special convention rate returning you must secure the certificate or receipt when you purchase your going ticket. To fail to do so will deprive you of the advantage.

EXTRA.—Make immediate inquiry of your ticket agent concerning this matter.

E. J. FLEMING, *General Secretary,*  
Church of the Nazarene.



## ANNOUNCEMENTS

**RECOMMENDATION.**—It gives me great pleasure to speak a word to the church at large concerning Rev. B. H. Edwards, evangelist of Lincoln, Nebraska. Brother Edwards has closed his pastorate at Lincoln this year, after being used by the Lord graciously in that capacity. Brother Edwards was changed to enter the District work, but felt that the Lord was calling him to return to the field of Evangelism, where he has been successful and used by the Lord in years past. It gives me pleasure to recommend Brother Edwards to our people everywhere as a good and safe man, and one who will give a church a good revival.—R. T. WILLIAMS.

**NOTICE—Tennessee District.**—All delegates to the Tennessee District Assembly, convening at Sparta, Tenn., Sept. 5-9 are requested to buy round trip tickets, on which there is a substantial reduction from regular rates, and oblige.—TIM H. MOORE, General District Treasurer.

**NOTICE.**—Special car leaves Indianapolis, Indiana, for Kansas City, September 10, at 2:45 p. m. (Via Big Four to St. Louis and Missouri Pacific from St. Louis to Kansas City) arriving at Kansas City September 20, at 7:30 a. m. Other delegations and visitors going to the Assembly are invited to go with us. Write me for tourist reservations and where you will board the special car. Beautiful trip is being planned.—J. W. Short, 5759 Lowell Avenue, Indianapolis, Ind.

**RECOMMENDATION.**—This is to introduce and recommend Rev. Clifford Pierson of Greensboro, Indiana, as a very able and successful evangelist. Bro. Pierson is entering the evangelistic work after years as a pastor. He is a splendid campmeeting preacher, and would give you a good revival in your church. We should keep him busy in our revival campaigns. He is able, spiritual and gets results. God bless him in his new field of labor.—J. W. Short, District Superintendent.

### THE GENERAL HOLINESS CONVENTION

(Indianapolis, September 11-16.)

A BRIEF REVIEW OF THE PROGRAM BY THE PROGRAM COMMITTEE.

Big things move slowly, and are hard to bring to completeness. We have previously announced a splendid list of names of leaders who will have part on the program, but even yet the subjects are not all fitted up. Some of our friends are eager to know what this "compelling" program is to be like. We are able to give the following advanced bill of fare, withholding for the present the disposal of the personnel.

## BETHANY-PENIEL COLLEGE

☐ Bethany-Peniel College maintains a grade school, high school and a four year college.

☐ The grade school, high school and junior college are fully accredited with the State Department of Education and with Oklahoma University.

☐ Graduates of the normal training high school and the junior college receive state teacher's certificates.

☐ Bethany-Peniel College is a member of the American Association of Junior Colleges.

☐ The theological department offers strong courses. A degree with a major in religion is conferred.

☐ The music department offers instruction in piano, voice, violin, wind instruments, harmony, and history of music.

☐ A department of expression is maintained.

School opens September 11th:

Write for a catalog.

A. K. Bracken, President

### THE OPENING

Tuesday evening, September 11, at 7:30 p. m., the Tabernacle Choir will assemble, supplemented by a number of convention voices, in charge of one of the leading song evangelists. A quartet will be rendered from one of the schools. Major Hites, resident evangelist of Cadle Tabernacle, will deliver a fifteen minute address on the Heart Hunger of Indianapolis, and W. G. Nixon of Detroit, will preach the Keynote Sermon.

### THE AVERAGE DAY

Each day will be crowded with great meetings and great fellowship. The three first hours of the convention each day will be devoted to prayer; three different prayer meetings, 6 to 7, 7 to 8, and 8 to 9 a. m., led by preachers and laymen who have the burden. The appointment to lead a prayer meeting will be among the most important parts of the program.

The Exposition Hour, under a leading Bible expositor, will be from 9 to 10 a. m.

The people will praise the Lord in song and testimony from 10 to 10:30 a. m.

A sermon and altar service will be from 10:30 to 12:30.

At 2:30 p. m. the theme each week day will be, "The Promotion of Holiness Considered as a World Problem." There will be thirty minute addresses prepared for the occasion on such themes as "A Historic Appreciation of the Movement in America and Some Lessons." "How Shall We Supplement or Perpetuate the Work of this Convention?" "The Need of a Definite Note." "How to Harness all the Forces." "Wherein We Have Succeeded." "Pentecost as the Main Spring of Missions." "Interdenominational Educational Work as a Mission Field for the Holiness Movement." Sunday afternoon will be one of the great evangelistic mass meetings.

At 7:30 each evening the several song evangelists will hold forth with the Tabernacle Choir and special songs of the highest type from the schools.

Impact meetings will be conducted over the city in public places and industrial centers. Effort will be made for far reaching and permanent results; but there will also be given special emphasis to the work of leading people into pardon and sanctification as immediate results of all sermons and prayer meetings.

### "General Assembly Special"

See announcement page thirteen.

Your friends will be interested.

## NOTES AND PERSONALS

Rev. R. L. Hollenback enroute to the Mt. Zion camp at Ava, Mo., stopped over at the Publishing House one day last week. He reports a good meeting at the Hannibal camp just closed.

Revs. Haldor and Bertha Lillenas who have been serving the Redlands, Cal., church as pastors the past two years have accepted a call to First Church, Indianapolis, Ind. They will attend the General Assembly and expect to begin their work in Indianapolis, October 7th.

Evangelist I. M. Ellis reports a good opening at Erick, Oklahoma, with a full altar and good crowds.

Rev. A. G. Crockett, pastor at Denver, Colorado, stopped over a few hours in Kansas City on his way to Washington, D. C., where he will be engaged in a special meeting with our church there.

Rev. Geo. L. Deck, pastor at Modoc, Ind., announces the arrival of a fine baby girl on August 9th. He says: "We call her Esther May and she is the Lord's for any place He wants her. Mother and baby are doing fine."

We were glad to greet Rev. B. O. Shattuck, pastor of the Pilgrim Holiness church at Flint, Mich., at the Publishing House last week.

Roscoe C. Carrell pianist who has been working with Evangelist Lum for some time will be open for calls after the General Assembly. His address is Cedar Hill, Texas.

Rev. B. H. Edwards, recently pastor at Lincoln, Neb., but who is now entering the evangelistic field made a pleasant call at the Publishing House on last Tuesday.

After a ten-day auto trip across the country from California Earl F. Wilde and wife arrived in Kansas City on last Wednesday. Brother Wilde will have charge of the singing at the Pre-Assembly tent meeting to be held at Kansas City, Sept. 7-18.

## DEATHS

**HUFF.**—Mrs. Ida Cordella Huff of Grand Rapids, Mich., 2134 Horton Ave., died in the faith and went to her reward May 26, 1923. She was born in Waterloo County, Canada, in 1868. She married Adalbert Huff in 1890. She was converted at the age of ten years. She became a member of the Church of the Nazarene at Connersville, Ind., in 1910 and transferred to the Grand Rapids church in 1916 and was a faithful member of the church until her translation to the church above. For some months before her death, due to internal gottre, she was quite a sufferer but the glory would at times just break through the gathering clouds and days before her death she seemed to sense it was near. A half hour before God called her home she was out in the yard. She was ready for a quick summons. Mourning the loss beside the husband is the adopted daughter Evangeline now in high school and four of her own brothers and sisters. Funeral services were held in the Church of the Nazarene only three doors from her home, conducted by the pastor, I. E. Miller. For some time in her testimonies she expressed her desire to go home and be with Jesus and her last days were lived in a kind of mountain top victory.—I. E. Miller.

**VANBUSKIRK.**—Maudie, wife of Meredith VanBuskirk passed to her eternal reward from her home in Elwood, Ind., June 26, 1923, at 5:30 a. m., age 35 years. She had been a member of the Church of the Nazarene in Elwood for about five years and was a great blessing to the church in many ways. During the past winter she had not been as faithful as she should but about a month before she passed away she was gloriously reclaimed and went home to be with Jesus. The funeral was conducted at the Nazarene church Wednesday afternoon, June 27, by the writer and she was laid to rest in the city cemetery.—Rev. L. O. Green.

**DOOLEY.**—Myrtle Viola Dooley was born at Yakima, Wash., June 30, 1906. She moved with her parents to southern Idaho in the spring of 1911. When she was ten years of age she came to Nampa and enrolled as one of the students of the grammar school at the college, finishing the fifth and sixth grades here. She entered the Academy in the fall of 1919 and graduated June 5, 1923. She was converted and sanctified and walked in His ways. She lived an unselfish life at home and away from home. She never longed for the ways of the world, but was ever keen to choose the right. She went to be with Jesus on the afternoon of June 13, 1923, just one week and one day after her graduation from the Academy of Northwest Nazarene College. She died in the triumph of faith. The funeral was held at the Nampa Nazarene church, Friday, June 15th.—H. Orton Wiley, pastor.

**FRIAR.**—Rev. J. E. Friar, widely known as Stam-

mering John, died at his home near Winchell, Tex., on July 31, after an illness of eleven days. The crisis of his sickness seemed to have passed and he was on the way to recovery when he suddenly collapsed and died. He had no warning and left no parting word, as he was not heard to speak, except to say "all right," as he fell over and expired. But such was his life and character that we have no tears, not the shadow of a doubt as to his entrance into the joy of his Lord. Brother Friar was born in Texas in 1852. The years of his childhood were passed in environments not conducive to religion, as a young man he learned the ways of sin. Profanity and intemperance became habitual with him, having hit upon the dark days of the Civil War and of the reconstruction which followed it, he did not receive the advantage of an education. He did not refer to the years he spent in sin and dissipation often and then only to show from what depths his Lord had lifted him. To hear him tell of his religious experience, his deep awakening, his struggle against despair, his wonderful conversion, his longing and groaning after holiness of heart, and of his entire sanctification, was always entertaining and edifying. He was an evangelist in the Church of the Nazarene since its organization in Texas. His call to preach was to his mind clear and imperative. His meager educational advantage and the natural impediment in his speech would have caused a human leader to pass him by if he had been looking for a man to call to the ministry. But God who often chooses the weak things of the world to confound the mighty, did not overlook him. For near forty years Brother Friar preached holiness and made sinners and Satan. In the day of judgment many will rise up from Arkansas, New Mexico and Texas and call him blessed. Severely plain in his dress and naturally stern in manners, God's Holy Spirit dwelling within him made him gentle and affable. I counted him one of my nearest friends. On the whole Brother Friar was a success. He spent the greater part of his seventy-one years in seeking to turn people to God, getting sinners converted and believers perfected in love. Had he devoted his talents and energy to gathering a fortune, he would have doubtless died rich, and men would have praised him. I feel sure that his life of service to Christ and his church, his sacrifice for God's cause will be treasures laid up above, outlasting and outshining gold. After a long career he made the landing safe. Truly Brother J. E. Friar was a great success.—R. E. Spruce.

**FIELDS**—Aunt Mattie Fields (nee Minter) was born December 21, 1852, in Green County, Georgia. Married in December, 1884, to James M. Fields. Died June 25, 1923, at Beattie, Texas. Aunt Mattie was converted when a small child and lived a pure, clean Christian life to the end. She was devoted to her home, faithful to her husband, children and all. She was sanctified as a second work of grace in 1903, in a meeting held by Brother Kilgore. Aunt Mattie was not only a mother to her family but a loving mother to all. Nothing was too much of a task for her to do for her husband and children. She was forgetful of self, ever ready to do the best for them, and not only to them but she was kind to all whom she came in contact with. She left a husband and four children and a host of friends to mourn her loss. Our loss is her gain. She often expressed that when she was gone she wanted it said of her that she had done all she could. This was her dying testimony.—Rev. J. W. Hampton.

**DEJERNETT**—Mrs. Alva Francis DeJernett died at the residence of her son, Dr. W. B. DeJernett, Commerce, Texas, July 24, 1923, at the ripe old age of 91 years and nine months. She was born in Marietta, Georgia, October 10, 1831, and while a child was removed to Cherokee County, Alabama. She moved to and settled in Greenville, Texas, seventy years ago. She was married to Dr. Ruben DeJernett, seventy years ago, of this marriage three children were born. One of them died in infancy and rests beside her parents in East Mound Cemetery, Greenville, Texas, being one of the first buried in that cemetery. The other two children, Rev. E. C. DeJernett, Peniel, Texas, and Dr. W. B. DeJernett survive their parents. The deceased professed religion at the early age of fourteen years and joined the Methodist Church. She was sanctified some forty years ago through the instrumentality of the book, "The Christian Secret of a Happy Life" and afterward moved to Peniel and joined the Church of the Nazarene. Some three years ago she moved from Peniel to Commerce to live with her son, Dr. W. B. DeJernett, where she passed away. Thus ends a long useful and eventful life. She leaves a number of grand and great-grand children to mourn her loss.—Her son.

**CUMMINGS**—Daniel Cummings, son of Philip and Catherine Cummings, was born near Powers Station, Jay County, Indiana, October 22, 1855. He died at the Methodist Hospital, Indianapolis, Indiana, June 18, 1923, age 67 years, 7 months and 27 days. He was united in marriage to Mary Johnson, July 26, 1879. To this union twelve children were born, four of whom are now living. The wife and other children have preceded him. He was united in marriage the second time to the widow, Mrs. Elizabeth Slonker of Albany, Indiana, who cared for him and stood by him as only a faithful wife can during his afflictions and suffering. Brother Cummings was converted a number of years ago, while at work on the railroad. He sought and obtained the experience of holiness, but was not so definite in his testimony until at the beginning of his sickness when he and his wife kneeled around their family altar and there he definitely received the Holy Ghost. He was a charter member of the Church of the Nazarene at Red Key and held an official position until the time of his death. He was a very industrious man, a good husband and father. He chose his own songs for the funeral, and asked the writer the last time he visited him to preach his funeral, and said, "Bro. Pendry, I will be waiting for you just inside the Eastern Gate." There were ten preachers on the platform at his funeral.—Loren R. Pendry.

**BILLER**—Minnie Gay, daughter of John W., and Eliza J. Shelor, was born April 8, 1881, in Floyd County, Virginia. She was converted, sanctified

and called to preach in the summer of 1902 at Meadow Creek Camp, near Christiansburg, Virginia. Was united in marriage to Rev. W. H. Biller, October 29, 1906. Went to be with her Lord in the afternoon of July 6, 1923, from her home at Cootes Store, Virginia. She, with Brother Miller, was pastor of the Pilgrim Holiness Church, at Cootes Store, Virginia. They were the first to preach Holiness through those mountain ranges. This work has been hard and required much sacrifice but God was not forgetful of their labors of love. Souls have been won to Jesus and a nice new church erected for the preaching of full salvation to the needy mountain folk. Sister Biller had a great and noble soul, but a weak, frail body. Yet she was always ready to "spend and be spent" in her Master's service. Her death came after some months of weakness and a few days of great suffering. She was ready for the event and after exhorting her seven children to live for Jesus and meet her in heaven she quietly, but triumphantly left this old sin-cursed world forever to be with God. Her last testimony was "Praise God for the shed blood." Please pray for Brother Miller and the seven children who are left with broken hearts and a saddened home.—W. D. Shelor, a brother.

**FITZGERALD**—Rebecca Fitzgerald was born in the State of Kentucky, August 10, 1838. On December 9, 1860, she was united in marriage to Loren B. Clapp. To this union were born three children, Martha and Loren who preceded her in death, and Mrs. Thos. J. Dunn, together with one grand-daughter and two great grand-children, remain to mourn her departure. In the realm of her home, where she was queen, she gave fifty years of her life to tender loving care of Martha, the invalid daughter who passed on before her a few years since. She was converted at the age of 19 years and united with the Christian Church at Redrock, Iowa. In the spring of 1903 she united with the First Nazarene church of Los Angeles. Since that time she has been faithful in the discharge of every known duty to her God and to the church of her choice, taking especial interest in the missionary work of that church. She had lived for thirty-five years at 3051 West Pico Street, Los Angeles from which place she went on Sunday morning, July 22, 1923, to be forever with the Lord. The funeral services

were conducted by the writer at the home on Tuesday at 10 a. m., July 24, 1923.—E. A. Clark.

**HARRIS**—Rev. Grace Harris, wife of Rev. Charles V. Harris, of Indianapolis, Indiana, died at Richmond, Indiana, at the home of her sister on June 28, 1923, of heart dropsy. Funeral was conducted by the pastor of the Church of the Nazarene, Richmond, Indiana, burial in Earlham Cemetery. Sister Harris was converted many years ago and joined the Methodist church but later became a charter member of the Church of the Nazarene at Richmond. She lived a most consistent Christian life and was truly an inspiration to those whom she came in touch with, always cheerful and trying to help and encourage precious souls on their journey to heaven. She leaves a husband, one daughter, many relatives and a host of friends to mourn her loss, but if we are faithful unto the end we shall meet her again and spend eternally with her, shouting the praises of Him who has redeemed us from sin.—E. E. Robinson, Pastor.

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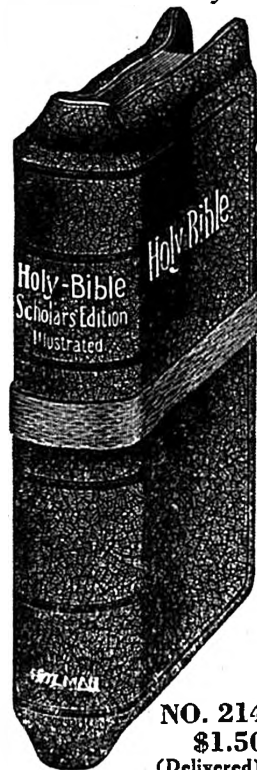
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Kansas (Ottawa, Kas.) ..... September 5-9  
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

## DISTRICT ASSEMBLIES

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Southwest (Mexican), Deming, N. M., ..... September 5-9

**R. T. WILLIAMS** ..... Dallas, 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 Oklahoma ..... October 17-21  
Eastern Oklahoma ..... October 24-28  
Little Rock ..... October 31-November 4  
Arkansas ..... November 7-11  
Dallas ..... October 17-21  
Hamlin ..... October 24-28  
San Antonio ..... October 31-November 4  
Louisiana ..... November 7-11  
Mississippi ..... October 24-28  
Alabama ..... October 31-November 4  
Georgia ..... November 7-11  
Florida ..... November 14-18

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPT 7-10

## Evangelists' Slate.

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.  
G. M. and Ina Lee Akin, Peniel, Texas:  
Sweetwater, Texas, ..... August 20 to September 9  
C. H. Alger, Bethany, Okla.:  
Willie F. Anderson, Collinsville, Texas:  
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:  
Jurettie and Dell Aycock, Atwood, Okla.:  
Burr Oak, Kas., ..... August 31 to September 9  
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:  
A. F. and Lenora T. Balsmiller, 1018 Filmore St., Topeka, Kas.:  
Kansas Assembly ..... September 5 to 8  
Rev. C. E. Blevins, 1808 Fourth St., Wichita Falls, Texas:  
T. E. Breebe, 812 E. 8th St., Long Beach, Cal.:  
Lincoln Place, Penn., ..... August 28 to Sept. 16  
F. H. Benjamin, Song Evangelist, Williams, Ind.:  
Crown City, Ohio, ..... September  
M. L. Baltzara, Milton, Ore., Box 0107:  
Miss Lela Bernard, 60 Sixth St., Lowell, Mass.:  
P. P. Below, Upland, Ind., Box 243:  
James M. Bell, 129 Third St., N. E., Washington, D. C.:  
W. G. Bennett, Billings, Mont.:  
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:  
Willard T. and Lida Brandyberry, Olivet, Ill.:  
J. E. Brasher, Crestview, Fla.:  
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:  
Elmer L. Buck, 2219 1/2 East Oakeson St., Jackson, Mich.:  
Mrs. Lois Wise Brenninger, 883 E. Center St., Marion, Ohio:  
F. C. Brown, 311 Front St., Portsmouth, Ohio (Text 35250):  
Lyman Brough, Pottersville, Mich.:  
C. C. Burton, Delmar, Ky.:  
M. M. Bessy and Wife, 1298 Wesley Ave., Pasadena, Calif.:  
W. R. Cain, 516 South Vine St., Wichita, Kas.:  
Springerton, Ill., ..... August 30 to September 9  
Minneapolis, Minn., ..... Sept. 23 to Oct. 7  
Janzen, Neb., ..... Oct. 9 to 21  
M. C. Cagle, Buffalo Gap, Texas:  
James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:  
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:  
Roscoe C. Carrell, pianist, Cedar Hill, Texas:  
Wann, Oklahoma, ..... Aug. 23 to Sept. 9  
Kington, Okla., ..... Sept. 10 to 17  
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.  
Leemie Carllitt, 623 West P. Ave., Oklahoma City, Okla.:  
Frank Catanesa, Hagerstown, Ind.:  
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:  
C. C. and Flora Ruth Chaffield, 107 Grand Blvd., Hamilton, Ohio:  
J. A. Collier and wife and Collier Band, Pilot Point, Texas:  
J. M. Crawford, Hooker, Okla.:  
W. F. Cloghessy, Bethany, Okla.:  
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio:  
E. M. Cornelius, Princeton, Ind.:  
Ernest Coryell, Wilmet, S. Dak.:  
P. W. Cox, Lubbock, Okla., Box 441:  
Mary A. Currence and Annie S. Allen, Gosham, Mo., R. F. D. 8,  
Earl E. Curtis, 141 Dayan St., Lovell, N. Y.:  
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:  
Corrogorado, Arkansas, ..... Sept. 4 to 16

Willard and Edith Davis, Singers, 931 E. Cherokee St., Wm.,  
Okla.:

William Deal, Ashland, Ky.:  
Dixonville, Pa., ..... August 26 to September 9  
Worthington, Ind., ..... Sept. 15 to 30  
T. B. Dean, London, Tenn.:

F. N. DeBoard, Davenport, Okla.:  
Marion and Dean Devell, 208 N. 13th St., Chariton, Iowa:  
Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julius  
St., Dallas, Texas:

Charles Dye, 420 Jackson St., Paulding, Ohio:  
Grace Edwards, Thompsonville, Ill.:  
B. H. Edwards, 1024 E. St., Lincoln, Neb.:  
C. P. Ellis, Box 34, Montrose, Colo.:  
I. M. Ellis, Bethany, Okla.:

Ft. Worth, Texas, ..... Sept. 7 to 23  
W. E. Ellis, Box 458, Ada, Okla.:  
C. E. Ellsworth, R. B. 9, Greenfield, Ind.:

Thos. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:  
Akron, Ohio, ..... Sept. 1 to 9  
Kansas City, Mo., ..... Sept. 30 to Oct. 5  
Ashabula, Ohio, ..... Oct. 7 to 21  
Geo. W. Erskine, Millfield, Ohio:

Henry C. Ethall, Springfield, Ore.:  
I. D. Farmer, Hugo, Okla.:  
Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,  
Anderson, Ind.:

Salem, Indiana, ..... Aug. 30 to Sept. 30  
B. T. Flannery, R. F. D. No. 2, Clam Falls, Wis.:  
Bona Fleming, Ashland, Ky.:

B. Freeland, 620 East 17th St., Winfield, Kas.:  
J. E. Gaar, Olivet, Ill.:  
Frisco, Okla., Stoneville Camp, ..... Aug. 26 to Sept. 3

C. J. Garrett, 208 North Agate St., Paola, Kans.:  
Hooker, Oklahoma, ..... Sept. 9 to 30  
Philip Gutter, 451 Alice St., East Palestine, Ohio:  
W. R. Gilley, Olivet, Ill.:

Buckhart, Mo., ..... Sept. 6 to 23  
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:  
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:

R. W. Gottschalk, 2528 W. Broad St., Philadelphia, Pa.:  
Ralph S. Griswold, Pennebog, Mich.:  
J. Walter and Bessie Marie Hall, Bethany, Okla.

Lee L. Hamric, Hamlin, Texas:  
Shamrock, Oklahoma, ..... Sept. 7 to 23  
Rotan, Texas, ..... Sept. 27 to Oct. 14

G. M. Hammond, Wilmore, Ky.:  
W. W. Hanks and wife, ..... Sept. 9 to 23  
Franklin, Ohio, ..... Sept. 9 to 23

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:  
C. E. Haworth, Alexandria, Ind.:

A. O. Henricks, D. J., 1438 E. Washington St., Pasadena, Cal.:  
Casper, Wyo., ..... August 20 to September 23  
Kansas City, General Assembly, ..... Sept. 27 to Oct. 7  
Lamar, Colorado, ..... Oct. 10 to 29

Edna Walls Hoke, 417 Barr St., Cartersville, Ill.:  
W. F. Herbig, Buffalo, N. Dak.:  
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:

A. R. Hodges, 2215 West Oak St., Louisville, Ky.:  
R. T. Hodges, Bethany, Okla.:  
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:

J. E. Hughes, Kingswood, Ky.:  
A. Columbia Hudson, Groverville Park, Beacon, N. Y.:  
Ural Hollenback and wife, 2109 Troost Ave., Kansas City, Mo.:

Roy L. Hollenback, Clarence, Mo.:  
Ave. Mo., Mt. Zion camp, ..... August 30 to September 9  
Kansas City, Mo., General Assembly, ..... Sept. 20 to Oct. 3

J. W. Hunt, No. 4, Nampa, Idaho:  
J. R. Hunter, 3919 5th St., Chico, Cal.:  
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.:

Camas, Washington, ..... Sept. 7 to 23  
Alsea, Oregon, ..... Sept. 27 to Oct. 14  
Allie Irick and wife, Pilot Point, Texas:

Abilene, Texas, ..... August 31 to September 10  
Roy J. Jacobs, Caney, Okla., Box 66:  
A. H. Johnston and wife, Song Evangelist, 800 Princeton St.,  
Akron, Ohio:

Akron, Ohio, Newton Heights ..... Sept. 2 to 16  
Akron, Ohio, Nazarene Church, ..... October 14 to 24  
Lam Jones, Ada, Okla.:

Wann, Oklahoma, ..... August 23 to Sept. 9  
Thomas Keddle, 821 S. Reed, Lyons, Kas.:  
E. R. Kelley, 853 Walnut St., Riverside, Calif.:

Robert J. Kennedy and wife, singers, Box 675, Collins, Texas:  
E. W. Kiesel, Sylvia, Kas.:  
J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:

R. J. Kirkland, Ellis, La.:  
Annabel Lattimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:  
M. R. Lee, 518 E. Beas St., Denison, Texas:

D. B. Lee and daughter, 1016 W. Noble Ave., Guthrie, Okla.:  
E. Arthur Lewis, 841 W. Marquette Rd., Chicago, Ill.:  
South Haven, Mich., General Assembly, ..... Sept. 1 to 20

M. R. Lewis, Holly St., Nampa, Idaho:  
M. F. Lizard, 1521 New Hampshire Ave., Lawrence, Kas.:  
Jack Linn and wife, Oregon, Wis.:

Oregon, Wla., Camp ..... August 29 to Sept. 16  
St. Cloud, Minn., ..... Oct. 7 to 21  
V. W. and Marquette Littlefield, 425 N. Summer St., Beatrice, Neb.:

M. W. Lowrey, 1404 Lincoln St., Amarillo, Texas:  
Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:  
Ansley, Nebraska, ..... Aug. 31 to Sept. 10

W. W. Loveless, London, Ohio:  
Hamilton, Ohio, ..... Aug. 19 to Sept. 9  
Kenon, Ohio, ..... Sept. 13 to 30

J. Warren Lowman, song evangelist, Lincoln, Neb.:  
Mabel R. Manning, Song Evangelist, Nahant, Mass.:  
Thomas S. Mashburn, R. D. No. 1, Box 37, Van Nuys, Calif.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:  
John Matthews, 4045 Benton Blvd., Kansas City, Mo.:  
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:

Indianapolis, Indiana, ..... Sept. 11 to 14  
Webb City, Mo., ..... Sept. 16 to 30

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:  
Grace McLamore, Singing Evangelist, Olivet, Ill.:  
J. L. McLendon, Moultrie, Ga.:

M. A. McCann, The Ardmore, Indianapolis, Ind.:  
W. T. Means, 1803 Park St., Keokuk, Iowa:  
I. B. Medler and wife, Brewton, Ala.:

C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:  
James Miller, 2698 Burton Ave., Indianapolis, Ind.:  
Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.:

George and Effie Moore, 1304 Comer Ave., Indianapolis, Ind.:  
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los  
Angeles, Calif.:

J. E. Moore, Prescott, Ark.:  
Searcy, Ark., ..... August 30 to September 9  
Cabot, Arkansas, ..... Sept. 13 to 23

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:  
Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio:  
A. M. and Minnie Morris Moorehead, Paulding, Ohio:

J. W. Montgomery, Plantersville, Miss.:  
F. R. Morgan, 713 West 9th St., Ada, Okla.:  
Tishomingo, Okla., ..... Sept. 7 to 23

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:  
Wm. O. Mease, Olivet, Ill.:  
Delanco, N. J., preachers' camp, ..... August 27 to September 3

B. F. Neely, Bethany, Okla.:  
Woodward, Okla., ..... Sept. 1 to 16  
H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:

G. F. and Byrdie Owen, Nampa, Idaho:  
John R. Patrick and daughter as singer, Care of Layman Press,  
Jamestown, N. D.:

New Rockford, Nazarene Church, ..... August 17 to Sept. 9  
Kansas City, Mo., ..... Sept. 12, 13, 14  
Oologah, Oklahoma, ..... Sept. 15

L. M. Payne, Bethany, Okla.:  
Mrs. Fannie Payne, 1021 W. Rebo St., Oklahoma City, Okla.:  
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:

A. A. Price, Denton, Md.:  
Holly Wood, Md., ..... Aug. 23 to Sept. 16  
F. E. Putney, 207 S. Millwood, Wichita, Kas.:

P. C. Ramsey and wife, West Huntsville, Ala.:  
Lawrence Reed, Newell, W. Va.:  
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:

J. E. Redmon and wife, Brookville, Ind.:  
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:  
S. B. Rhoads, Pasadena University, Pasadena, California:

Olive A. Rife and Nina Dean, Thomson, Ga.:  
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:  
C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:  
Charles Robinson and Brown, Bethany, Okla.:  
J. A. Rodgers, 492 E. Fain St., East Palestine, Ohio:

C. W. Ruth, 1288 Nowland Ave., Indianapolis, Ind.:  
Oakland City, Ind., ..... August 31 to Sept. 9  
Cabot, Arkansas, ..... Sept. 14 to 23

J. O. Schaap, 1342 Brand St., St. Paul, Minn.:  
R. A. Shank and wife, 191 North Ogden Ave., Columbus, Ohio:  
Schurman-DeLong, 13 Main St., Wareham, Mass.:

Baltimore, Md., ..... Aug. 22 to Sept. 24  
N. B. Shade, Florida City, Fla.:  
E. E. Shelhamer, 5428 Monterey Road, Los Angeles, Cal.:

Springer, Ill., ..... August 29 to September 9  
W. E. Shepard, 518 Redfield Ave., Los Angeles, Calif.:  
Kingswood, Ky., ..... August 31 to Sept. 9

F. B. Smith and family, 4434 View St., Oakland, Calif.:  
Guy V. Smith, Box 261, Logan, W. Va.:  
M. P. Smith and wife, Calumet, Okla.:

W. I. Smith, 1022 North Wheeler St., McPherson, Kas.:  
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:  
Jos. N. Sparks, 2220 Troost Ave., Kansas City, Mo.:

C. K. Spell, Bethany, Okla.:  
Fred St. Clair:  
Phoenix City, Ala., ..... Sept. 2 to 30

M. C. Stebbins, Waterville, Vt.:  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:  
M. E. and Della B. Stretch, El Paso, Ill.:

B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:  
Howard W. Sweetan, Ashley, Ill.:  
Kell, Illinois, ..... Sept. 16 to 30

F. V. Taylor, Delmar, Ky.:  
J. A. Tench, Virden, Man., Canada:  
W. A. Terry, Hamilton, Texas:

C. E. Toney, Peniel, Texas:  
L. C. Turner, Wann, Okla.:  
M. E. Tyler, Balton, Texas, R. 5:

W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:  
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:  
Pittsburgh, Pa., ..... Sept. 1 to 9

J. H. Vance, 1006 S. East St., Bloomington, Ill.:  
N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.  
J. S. Wallace, Cartersville, Ill.:

R. H. M. Watson, College Heights, Meridian, Miss.:  
Mrs. Dilance Wallace, 308 12th Ave., North, Seattle, Wash.:  
Geo. Ward, East Palestine, Ohio:

Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:  
Oakland City, Ind., ..... August 31 to Sept. 9  
Kendall S. White, 418 S. 4th, Bonham, Texas:

Mark Whitney, Ada, Okla.:  
Earnest E. Wiggins, 80, Laurel St., Richmond, Ind.:  
J. E. Wigfield, Burr Oak, Kas.:

Earl F. Wilde, Highlands, Calif.:  
J. E. Williams, Olivet, Ill.:  
Mrs. Esther Williamson, University Park, Iowa:

Georgetown, Iowa, ..... August 28 to Sept. 9  
E. E. Wood, Hillsdale, Mich.:  
Ara, Mo., campmeeting, ..... August 30 to September 10