

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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Why God Will Not Let Sinners Out of Hell

JUDGE ALTON B. PARKER has suggested to President Harding that the President state publicly that he will pardon such war prisoners as take an oath to support the Federal government and promise to refrain from all efforts to destroy that government. It is declared that a number of "political prisoners" would have been released ere this if they had not persisted in refusing to support the government of their country. They also refuse to cease their efforts to overthrow the government whose clemency they are seeking. In other words, it is claimed that these prisoners are being kept as such, not so much because of what they have done and have been, as because of what they still are and are still doing. And indeed why should the government release men whose avowed object is to go out to preach anarchy and to throw bombs? Punishment does not change character and if these men were a menace to the nation before they were sent to prison, and if they have had no change of heart since going to prison, the safest place to keep them is in prison.

But this gives us the thought that there are some who ask, "How could a good and just God punish men in everlasting hell just because they were disobedient and sinful for a few fleeting years here below? The answer is that this is the world for repentance and salvation; and the man who dies in his sins and goes to hell will have rejected the only means by which his heart could have been changed and his rebellion cured; but he rejected that means and passed on into the world where men sow no more, but ever reap; where they ever remain as they were when they arrived there.

There is no reason for supposing that men who would not repent here will repent in hell. They will have remorse, but they will not repent. The Devil does not repent, the fallen angels do not repent, and men who die unsaved will not repent. So we are not to picture hell as a place where men will pray and repent and seek God, but only that God will not hear them and save them. It will be a world where men will curse and blaspheme the name of God; a world where they will weep and gnash their teeth; a world where they will suffer the pangs of conscience and endure the horrors of despair, but they will not repent!

Repentance includes the willing forsaking of sin and glad allegiance to God. It requires a surrender that no man can make after he crosses the line of worlds. Men cannot be driven to seek God solely by fear, they cannot

find God if their chief motive is to escape suffering. Not many people get real salvation through prayer offered on a sick bed; this is proved by the fact that the majority who pray only when they get sick, quit praying when they recover; and "death bed repentance is burning the candle of life to the service of the Devil and then blowing the dust into the face of heaven." Noah "was moved with fear" to build an ark for the saving of his house, but before he had that scare he had found "grace in the eyes of the Lord." His fear was not the fear of a guilty man, but the wholesome fear of a righteous man who "was perfect in his generation," and who believed God would do what He said He would.

It is the fixedness of man in his impenitence that bolts the gates of hell against the sinner who would escape from his doleful prison. Why should God let a sinner out of hell when that sinner is still a rebel who would overthrow the government of God and de-throne Deity himself? Thoughtless and light-minded people want anarchists and bomb throwers released from prison, but thoughtful and peace loving people support the government that punishes the wicked in order to protect the righteous. And worldly, graceless souls may malign God for keeping the doors of perdition locked forever, but those who know the heinousness of sin and the lawlessness of sinners earnestly sigh for a world where "the wicked cease from troubling and the weary are at rest."

If we are asked, "Would not God pardon and restore the sinner even from hell, if that sinner should repent?" Our answer is that the very fact that a spirit is found in hell is evidence that his impenitence has become incurable. Truly the good God does not stop with a single reproof, but "He that being often reproveth and hardeneth his neck will suddenly be destroyed, and that without remedy." It is not the multiplicity of reproofs that are to be emphasized in this process, so much as the persistent hardening of the heart. The reproofs are the works of God, but the hardenings are works of the creature, and when the hardening has reached the place where the impenitence is beyond remedy, the punishment becomes remediless also. There is no use of speculating on what would happen if a sinner in hell should repent, for every sinner in hell has passed beyond the line where he had power to repent. Henceforth he will be an impenitent forever and as such he may justly be the subject of an incarceration that will never end.

GENERAL ASSEMBLY ISSUES

MEMBERSHIP AND FRANCHISE

DISCUSSIONS on the wisdom of retaining the "Church Membership Committee" all seem to take it for granted that the sole purpose of this committee is to pass on the eligibility of applicants for membership in the church, and the committee is allowed to assume somewhat the position of "The Dog in the Manger." Now it may be that this is a true description of the work and position of the majority of such committees, but if such is the case it is rather the fault of the pastor and of the individuals of the committee rather than of the institution. Our Manual sets forth as the first duty of this committee "to seek out those who seem desirable as members and to recommend them to the pastor." An active membership committee certainly ought to find some desirable person to take the place of every one that they turn down on the occasion when they are acting as a committee of examination with those who have applied for membership without the solicitation of the committee. The work of this committee saves the pastor and also candidates for membership the embarrassment that would result if persons were publicly rejected who do not measure up to our general rules. On our present method no one is ever rejected publicly, and I think this one fact fully justifies the membership committee and I trust it will be continued as an institution of our church. I am fully confident that there will be no change in our General Rules. Our people will vote overwhelmingly to stick to "the old land-marks" on lodges, tobacco, etc.

On first thought the plan to set an age limit as a qualification for voting in the business meetings of the church seems to commend itself. There is no question but that there are many things concerning which the judgment of a child can be but poorly trusted. But any form of government in either church or state justifies itself, not solely by the wisdom with which its affairs are conducted, but by the type of citizens which it tends to produce. A benevolent, paternal autocracy is a more efficient form of civil government than a democracy, but a democracy is preferable because it tends to produce a higher type of citizens. I have little doubt but that we would have a more efficiently conducted church, for a while, if we would turn all our governmental affairs over to people of experience in such matters, but what would we do when these people of experience died? It is a part of our task to train our children to love and care for the house of God. We learn to do by doing, and we don't learn a great deal any other way.

Now I think the instances of where children cast the determining vote in an important election in the church are not very common and if such a thing did occur, some adult, rather than the children, was to blame. If a new law is to be passed, why not make it an offence for any adult to attempt to carry

an election by voting the children his way? But there is really nothing serious in the proposition as it is. Results in nine cases out of ten would be as they are now, even if the children were denied the right to vote, but for the sake of the interest that even a child feels in a proposition for which he is responsible let us not pass this age limit law. Let the children vote and let them learn as early as they can that it requires wisdom as well as grace to properly carry on the business of the church. If we must pass an age limit law, let us make it as low as possible. I would not like to see it placed higher than ten years. Perhaps I am prejudiced, but you see I was a Sunday school superintendent at fifteen and I am not sure that I could do the work any better now than I did then. Let us do nothing that will even tend to wean the children from the church.

THE WORLD'S SOREST SPOT

THERE is little doubt but that the representatives of fifteen great denominations and philanthropic organizations who presented a letter to the President of the United States on June 11 dealing with the conditions in the Near East, the Armenian refugees and the situation in Greece, expressed sentiments that are common among Christian people and all lovers of righteousness.

The churchmen told the President that there is a large and increasing number of citizens who feel that the Government should give to the Greeks the moral support which would come to them with the resumption of diplomatic relations, and explained that this group believes the Government should take a more definite stand in securing justice in behalf of the oppressed people of the Near East. They called attention to the fact that the Armenians seem to have been abandoned to their fate and suggested that the United States should refuse to ratify the new treaty with Turkey until that country has returned to the present Armenian Republic the territory which has been taken from her since the war.

Of course there are many sore spots in the world, but it does seem that the treatment which the Armenians have received and are receiving is the very sorest of all. If America is to take any responsibility in behalf of the oppressed people of the earth, it seems that none are more deserving and more sorely in need and more fully unavenged than the Armenians. These humble Christians have suffered the ravages of the unspeakable Turk for many centuries, and still there seems to be no eye to pity and no hand to save. Surely, surely there must be something that can be done to succor them.

Ability to "practice the presence of God" is more to be sought than power to work miracles, wisdom to solve mysteries or tongues to confound the wise; for if God is for a man, they fight in vain who oppose him.

Questions Answered

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

Q. Verses seven and eight of 1 John 5 are omitted in the Revised Version, why is this? They seem to me to be very important verses. J. W. L., Ohio.

Ans. You are mistaken about the eighth verse, only the seventh is omitted in the Revised Version. The revisers explain that the oldest and most authoritative manuscripts do not contain this verse. The truth contained in this verse is found elsewhere in the New Testament, so the revisers are not taking any vital truth from us.

Q. How do you harmonize James 1:13 with Genesis 22:1? The first says "God tempteth no man," while the second says "God tempted Abraham." And why did Jesus teach his disciples to pray, "Lead us not into temptation"? W. W. L., Ohio.

Ans. Temptation has two meanings, (1) it means solicitation to sin, and, (2) it means trial from providential situation or circumstances. James says, "Let no man say, when he is tempted (solicited to sin), I am tempted of God; for God cannot be tempted with evil, neither tempteth he and man." But God did prove or try (tempt in the other sense) Abraham by requesting him to do the hardest thing it was possible to require of him, though He by no means enticed Abraham to do wrong. The prayer Jesus taught His disciples meant, "Lead us not into circumstances where our fidelity will be too strongly proved, but deliver us from evil." Knowing that our strength is not great, it is quite proper for us to ask God to not suffer us to be placed in situations where it will be too hard for us to stand. The Devil is the tempter, but God rules the circumstances and can protect us so that the outside pressure will not outweigh our strength.

Q. Does 1 Cor. 5:5, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," teach that Satan can destroy our bodies because of sin and yet the spirit be saved? W. W. L., Ohio.

Ans. I believe the word flesh (Gr. *Sarx*) in the text means the depraved nature, and not the physical organism; and that the entire passage means that the impenitent and stubborn church member is to be excluded from the communion of the faithful in the church in order that, confronted with his gross sinfulness, the offender would learn to destroy his depraved lusts and seek reclamation. The church must guard its own purity, even though it means the final casting away of the offender, but many a backslidden church member would wake up and repent if the church would exclude him from its membership, but he will go to hell asleep, if something is not done.

Religious Fainting Spells

By A. M. HILLS, D. D.

AND David went down, and his servants with him, and fought against the Philistines: and David waxed faint" (2 Sam. 21: 15).

A famous English writer, Charles Reads, says: "David is the widest character on record, a shepherd, a soldier, a courtier, a famous friend, a fugitive, a general, a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent: and nothing by halves." And yet this man of such varied experience and heroic mold once fainted. Who then may expect to escape?

Spells of depression, fits of melancholy, despondency of soul are more or less the common experience of even the noblest of men. No one seems to be so balanced in faculties, so happily circumstanced, and so joyous in temperament, as to be always living in the sunlight, with head above the clouds.

I. WHAT IS THE EXPLANATION AND THE REASON OF IT?

First, it may be because we are a fallen race not living the normal life which God originally intended. Everything as God first planned it "was very good." But somehow a cog seems to have slipped and humanity got out of gear in Eden. A day had not passed before our first parents found themselves strangely changed. They were consciously out of harmony with God and with each other. Previously clothed by the glory of God and the beauty of holiness, they are now distressed at their conscious nakedness and are vainly trying to hide their shame. Ever since, disquietude and uncertainty, foreboding and fear of future evil, have weighed upon the spirit and troubled the heart. Even the valiant Martin Luther, often lifted to the third heaven of exultation, as often sank to the borders of despair. "His very death-bed," like John Calvin's, "was not free from tempests, and he sobbed himself into his last sleep like a great wearied child."

2. The basis of such spiritual depression is often found in ill health, or physical surroundings. The body oft clips the wings of the soul. No poet of joyous stanzas and uplifting, inspiring verse was ever grown in a malaria-infested tropical marshland. Liver-complaint and dyspepsia do not inspire faith and hope and joy. The saintly Cowper was marked with a tendency to gloom, which brought him to the border of suicide. "Melancholy marked him for her own." Only unusual grace kept him from fatal despair.

3. The very work of the earnest minister or missionary tends to the deepest depression. The constant sight of priests selling themselves for hire, and princes and courtiers infatuated with idolatry, and his country madly rushing to a hopeless doom in spite of all his pleadings, made Jeremiah a weeping prophet with eyes "fountains of tears." Even John the Baptist, whose fiery calls to repentance and fierce denunciations of sin swayed such vast multitudes, when not seeing the expected success, and being shut up in a gloomy dun-

geon to await martyrdom, his faith wilted and his courage drooped, like a caged eagle beating his wings against the cruel bars. In an hour of doubt he sent a messenger to Jesus asking: "Art thou He that should come, or look we for another?"

St. Paul seeing the obstinacy of his Jewish brethren for whom he would gladly give his life, and knowing that the mighty gospel he preached was a savor of life unto life or of death unto death, cried with heart-breaking earnestness, "O Lord, who is sufficient for these things?" Many a missionary beholding the abysmal depths of sin around him, and the millions dying in despair yet rejecting the only gospel that could save them, has had his Gethsemane anguish and sweat of blood. Many an evangelist or pastor has felt that his ministry was in vain, and has carried about a broken heart.

4. The reaction after the nervous strain of some heroic and unusually successful effort is sometimes dreadful to bear. No finer il-

BLESSINGS OF PRAYER

*What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there?*

*Prayer makes the darkened cloud with-
draw;*

*Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.*

*Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor
bright;*

*And Satan trembles when he sees
The weakest saint upon his knees.*

*Were half the breath that's vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
"Hear what the Lord has done for me."*

WILLIAM COWPER.

lustration can be given than that of Elijah. The crowning day of his public achievement was spent on Carmel, at the decisive trial of the Gods. The nation by representation was assembled to be judge of the trial. Four hundred and fifty prophets united to be champions of Baal. Elijah alone stood for God. It was the climax hour of three years of faith and prayer, a day of daring mockery of religious sham; of building an altar by the lonely prophet to publicly honor his neglected God, of praying devouring fire from the skies; of slaying with pitiless sword the wicked deceivers of the nation; of finally praying a deluge of rain from a brazen sky to save a dying people. Before or since did ever a man live such a day of trial and achievement? But think of that awful reaction. The eventful day had scarcely ended ere this mailed giant of the Omnipotent God was fleeing from the field of victory like a coward at the wicked

threat of an impotent woman, fleeing far, far into the desert, and praying for death! As if God was defeated and His cause was lost.

5. The facing of some coming responsibility may make the soul faint-hearted. Gideon felt it and wanted a reassuring sign from God. Charles Spurgeon once said he had preached to more people on one spot of ground than any other man in the Christian centuries. He had the biggest congregation in the world when a mere youth just out of his teens. But hear him: "When I first became a preacher in London my success appalled me; and the thought of the career which it seemed to open up, so far from elating me, cast me into the lowest depths, out of which I uttered my *miserere* and found no room for a *gloria in excelsis*. Who was I that I should continue to lead so great a multitude? I would betake me to my own village obscurity, or emigrate to America and find a solitary nest in the backwoods, where I might be sufficient for the things which would be demanded of me. I felt myself a mere child and trembled as I heard the call of God.

II. LET US BRIEFLY POINT OUT THE REMEDY.

It is to lean harder on God with a mightier faith. After a great trial, "David encouraged himself in his God," Isaiah said: "The everlasting God, Jehovah, fainteth not, neither is weary; . . . He giveth power to the faint; . . . even the youths shall faint, and the young men shall fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint" (Isa. 40: 28-3). David wrote: "I had fainted unless I had believed to see the goodness of Jehovah" (Psalm 27: 13). Jesus taught that men ought always to pray, and not to faint, Luke 18: 1. St. Paul said: "Faint not in well doing" (2 Thes. 3: 13). "Ye shall reap in due season if ye faint not" (Gal. 6: 9). Christ approves those who do not faint (Rev. 2: 2).

Therefore, in every delay, in every trial, in every temptation and dark hour, get a firmer grip on God. Cast the anchor of faith and outride the storm.

AN ACUTE SITUATION CONFRONTING US

By B. F. HAYNES, D. D.

MANY vital matters await the action of our General Assembly in September. Perhaps no question to come before the body is of greater importance, or more pressing in its demands, than that of some practical and sensible system for stationing our preachers. Some method is imperatively demanded that will do away with pastorless churches and churchless pastors. Several have already written on this subject, and some good things have been said. In my study of the question I have reached one very definite conclusion. That is, if we are to reach a safe and sane system by legislation, some of us will have to yield materially, in our opposition to, and dread of, autocracy. There will necessarily have to be a measure of authority deposited somewhere, if a method is ever found.

In a former article I favored having a stationing committee elected by every District Assembly, charged with this important duty,

of appointing the preachers to their pastoral charges. The plan proposed provided for the election of such a committee by each District Assembly. Conferring with my friend, Dr. H. D. Brown, of Seattle, Wash., I am convinced that a plan which he has favored, and possibly offered at some former General Assembly, is a better one than my own. He favors making the Advisory Board of each District Assembly, the stationing committee, with perhaps the addition of a few members to be elected by each Assembly, perhaps the District and General Superintendent should be ex-officio members of this stationing committee. I cannot see any objection to this plan, except the mere fact that it takes the appointment out of the hands of the churches and pastors, and puts it into the hands of a new body, composed as above indicated. Its removal from the hands of the churches and pastors is the very thing desired. The churches and pastors have had a trial of the matter for fifteen, or twenty years, and have miserably failed to succeed in having every church supplied with a pastor, and every preacher supplied with a pastorate. Certainly our experience with this plan has proved conclusively that we cannot longer trust it, and must seek another plan. I do not believe any other system is possible that does not deposit the authority in some individual, or company of individuals, to make the pastoral arrangements. The stationing committee plan, as suggested above, is relieved almost entirely of the autocratic charge, by the fact, that the committee to be intrusted with the making of the appointments is to be elected by the District Assembly. Two things face us in this fact. In the first place, they will be men of our own choice elected by our own ballots. In the act of election, there would, of course, be special pains taken, to consider this new prerogative to be conferred upon these men of selecting the pastoral charges for their colleagues in the Assembly. We certainly ought to be able to place the necessary confidence in men of our own selection, whom we have chosen for this special business.

In the second place, we should consider, that the men whom we would elect would be those with whom God had previously dealt. They will be men and women whom God has saved from sin by the glorious work of regeneration, and subsequently sanctified by the Holy Ghost through the atoning blood of His Son. This marvelous work of God certainly means something. It certainly ought to mean enough to enable us to trust them to impartiality and prayerfully make the pastoral arrangements. If we are to continue as a denomination, we will need continued influx of young preachers in addition to such accessions as we get from other denominations, to keep up our ministerial supply. These men come into our church entire strangers, knowing neither the preachers nor the churches of the denomination. How are they to find employment among us as pastors under our present absence of any system, or method of stationing the preachers. It is a frequent occurrence now to have capable young men to come to us, and after waiting a few months for a call, which never comes, to leave us and go to some other church. This

will get worse and worse the longer we wait.

The quicker we reach some practical, workable plan, the sooner such losses will cease; and the greater will be the number of candidates for places among us of capable, desirable preachers.

The paragraph of the Manual providing for the annual election of the District Advisory Board could be amended so as to provide for the plan outlined above, as follows:

In paragraph I on page 55, under head of District Advisory Board, in the second line, instead of two elders and two laymen, insert

A Burden For Souls

By EVANGELIST R. L. HOLLENBACK

IT was a long time after God saved me from sin before I learned that the strength of prayer lay not in its beautiful phraseology, not in the noise that composed it; but that it lay in the attitude of the heart of the one who offered it. Like many others, we were inclined to minimize the prayers that did not seem to possess a great deal of physical energy; and we were quite sure that one had "prayed through" who worked himself up to a high pitch of noise and exertion.

It is not our intention in these lines to show the faults or weaknesses displayed in the various manners of praying, for we are not able to do so; but we do want to impress upon our minds that there are feelings and emotions in prayer which are deeper than those which appear on the surface; and that these feelings have their place in the art of prevailing prayer. We have heard the subject of this discourse used as a common phrase by preachers and others; but though the phrase is commonized, the feeling of soul burden is by no means a common grace.

To show that a feeling of burden may at times accompany prayer, I want merely to call your attention to some of the many examples given us in the Word. David expressed the depth of his anguish of heart in these words: "Horror hath taken hold upon me because of the wicked that forsake thy law" (Psalm 119: 3). The term "horror" is indeed a strong word, expressive of pains, and of fearful apprehensions on the behalf of sinners. In the same Psalm we have evidence that these feelings of "horror" gave rise to tears and weeping: "Rivers of water run down mine eyes because they keep not thy law." His sorrow of heart was so great for the wicked that it touched the fountain of his tears, and caused him to weep in their behalf.

Jeremiah has been called the "weeping prophet" because his life was fully punctuated with prolonged seasons of weeping and anguish over the souls of men and the judgments he saw lying before them. We wish only to call your attention to one outburst of his heart feelings, as given in chapter four, verse nineteen: "My bowels! My bowels! I am pained at my very heart. My heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of a trumpet, the alarm of war!" There were times in the life of this regal old prophet when he would be prostrated before the Lord under terrible visions of the doom

three elders and two laymen; then add to the paragraph thus amended, the following words: "This advisory board, together with the District and General Superintendent presiding shall constitute the Stationing Committee, after getting all the available information possible, concerning the churches and pastors, to appoint pastors to all the vacant churches in all Districts, a majority vote of the Committee being required in each decision. This appointing power is to apply only to such churches and pastors as have not satisfactory arrangements before the meeting of the Assembly."

of the "sinners in Zion." At the time when the enemies of the Lord were seeking the destruction of His people, and it seemed as though they were about to accomplish their evil purposes, you will recall how Mordecai rent his clothes and wept in sackcloth and ashes. Again, behold our Jesus who, when He beheld the swift destruction about to come upon His enemies, looked out upon the city and "wept over it."

But why, perhaps you ask, do these tears and emotions accompany prevailing prayer? Is there any merit or virtue in them? If not, then pray tell me why did they hold such a prominent place in the ministry and prayers of the saints of old?

These strong feelings illustrate God's own feelings, and harmonize with the ministrations of the Holy Ghost. God is pained, God is grieved, God yearns for the lost. What man has ever felt more of a passion for the souls of men than the Son of God? Though it is true that He was of all men the most joyful, yet there were frequent occasions when His heart was in anguish and His spirit was troubled until He would pour out His soul in "strong crying and tears." This is also the manner of the Spirit's praying, for we are told, "He maketh intercessions for us with groanings which cannot be uttered." And we may truly suppose that if the Spirit prays through us, we will also feel at times these groanings and these compassionate heart-yearnings for the lost. The love of Christ in our hearts will move us to some extent as it moved Him. The more we love the souls of men, the greater will be our feeling of distress at the apprehensions of their damnation.

In view of the dangers in which sinners stand, it is only natural that we should feel distress and agony of heart for their salvation. What the shallow-hearted Christian would call "fanaticism" and "undue excitement" is in reality only the result of benevolence, and is in no way unnatural nor "undue." Suppose your child is seen to go down in the churning waves of a swift current of water, and the cry is given, "Your child is drowning!" Would it be thought "undue excitement" if you should become alarmed and excited even to a point of great emotion? Yet some are ready to say that these emotions are out of place when one apprehends the danger of his own children or friends being drowned in the fires of perdition. We contend that these feelings are but natural; and that anything less than a real feeling of solicitude is criminal.

We have often felt very intense burdens for certain persons when we did not know what their spiritual condition was at that time, and we had no personal knowledge of their danger. On a few occasions, we have felt burdens for those whom we had never met personally; and we did not know any of the circumstances surrounding their lives at all. Some of these persons we have never come into personal contact with until this day; but we felt led to plead with God on their behalf, for needs which were unknown to ourselves.

It is almost impossible to give any sort of vivid description of the feelings one has when under burden for the souls of others. We have found that these feelings often vary in their intensity, and in the kind of emotions they produce within us. At times these burdens have been of the agonizing, crushing nature; while at other times they have seemed to be of a milder and tenderer nature. But whatever their nature, they are designed to drive us into prayer. And we should never wear off these burdens by neglecting to prostrate ourselves before God for the needs we feel.

These burdens for the lost always produce within us a strong feeling of solicitude for the salvation of those for whom we are burdened. How we yearn to see them crying to God for mercy! How restlessly we long to see them awakened to the sense of their lost condition! Usually when under these seasons of burden we get a greater conviction of the value of souls than we have hitherto felt. We would make zealous exertions for their salvation. With feeling, we would snatch them as "brands from the burnings"! What

carefulness we feel for them! What vehement desire! Our spirits are troubled, and we would warn, we would exhort! There is at these times a watchfulness and a feeling of anxiety for the lost that is far beyond what we have ordinarily felt. This leads us always to put before those for whom we are burdened every possible occasion to make them see their need of God, and to try to compass their salvation.

The burden for souls usually causes us to feel alarming apprehensions of their danger; and we feel as though if they are not saved, and saved soon, their doom is dreadful. It is when in these feelings of the sense of their lost condition that we can most successfully pray the "effectual *servent* prayer" which "availeth much."

If there is one thing above all others in my own experience that I cherish and praise the Lord for it is the seasons of soul agony which have come to my own heart. How they melted my spirit! How refining they are to the heart that has about it anything of carelessness or lethargy! We actually prefer these seasons of soul burden to all the ecstasies and shouts we have ever felt; for their effects are so deep and so lasting. They humble us. They destroy our foolishness; and they teach us the art of praying as nothing else will.

We should be very faithful to obey the burdens that the Lord puts upon us, so that He will feel He can trust us with others. We should cherish these burdens for the lost, so that in the day of judgment none of those with whom the Lord has entrusted us can rise up and say, "No man cared for my soul."

CLARENCE, MO.

Evangelism the Pith of Christian Maintenance and Progress

By FRED M. WEATHERFORD

EVANGELISM is witnessing to the truth of Scripture teaching that man may, and must be recreated, and cleansed by the Spirit of God, if he would enter eternal life. Evangelism begins wherever the new birth takes place. With the Galileans, whom Jesus called to be his first disciples, it began at the seashore.

But after Christ's resurrection He said to His followers, "Go and make disciples." (Matt. 28:14 R. V.) The importance of His message lies in the fact that it was the last personal instructions given to the disciples. But it was not to the twelve alone, that He gave the command; for, in the same breath He said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and Peter informs us there were at least about one hundred and twenty who went to the upper room, where they were all filled with the Holy Ghost. He also said, "The promise is given to you, and to your children, and to as many as the Lord our God shall call." This message was given to every child of God, as every other message in the Bible is given to man. Christ preached sermons to individuals, but in so doing he reached the world. He preached a whole sermon to one man on the new birth. Yet when He said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." He spoke it to the world. The command is as binding

on us as the constitution of the United States. It is true the constitution was formed before our birth, but we have since become citizens of the nation according to civil law. When we have met the prerequisite for citizenship in heaven, the office of discipleship is enjoined.

CAN A PERSON BE A DISCIPLE AND NOT A DISCIPLE MAKER

God said, "Go and make disciples." Failure here means disobedience, and disobedience is the arrow that points back to Egypt all through the Bible.

Christ taught us our part in the evangelization of the world when he gave us the parable of the talents. He exacted of each, only as he was able to perform. The first two men mentioned in the parable were faithful in discharging their obligations, and were rejoiced to see the return of their Lord. He received them with gladness, and rewarded them abundantly. The third kept his talent out of sight. He let all of his opportunities for service pass, making no effort to succeed. He began to make excuses for his slothfulness, when the Lord appeared to him. But his reward from the Master was, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

GO.

What is it that makes one go after the lost? It was love that sent Jesus into the world

(John 3:16). But just before He left for glory, he said, "Peace be unto you; as my Father hath sent me, even so I send you" (1 John 20:21). And His words when entering the field of service were, "I am come to seek and to save that which was lost."

Going with the message of salvation, is not a matter of arbitration with the redeemed; it is a matter of acquiescing to the behests of Jehovah God.

It is not enough for us to stay on the defensive side of Christianity and the Bible. We must leap over the barricades, and witness to the truth we carry behind the goal posts of our enemies' defense. We must go! The demand is on us to champion the cause of Jesus the Christ. We can no longer delegate the task to a certain class of laborers. When I tell you that seventy-five per cent of the Protestant preachers made not a single convert in 1920, you will see that a move on our part is imperative, if men are to be reached with a saving gospel. The foregoing statistics appeared in both the *Christian Work* and *The Christian Advocate*.

The slothfulness of the ministry is again brought to our attention by statistics taken from the *Independent* of August 20, 1921. The enrollment at the Episcopalian seminary decreased from 463 in 1916 to 193 in 1920. The Presbyterian, from 1188 in 1916 to 695 in 1921. In the Methodist seminaries, from 1226 in 1916 to 976, and Congregational seminaries, from 499 in 1910 to 255 in 1921. A total enrollment in all seminaries in 1916 of 4276, and a total in 1921 being 2119. A decrease of about fifty per cent over a period of five years.

The cause for the shocking results were summed up in three propositions. 1. Bad theology. 2. Bad Christianity. 3. Bad Protestantism.

God is not looking for Pharisaical, Ecclesiastical potentates, to promote and propagate His cause. This element has run its course a second time. God is looking for some more fishermen along the lake shores. He is looking for followers of the lowly Nazarene, men who will say with John Huss, "I do not care to live in this corrupt world, unless I can lead to repentance both myself and others, according to the will of God." John Wesley said, "Give me one hundred men filled with the Holy Ghost, who fear nothing but God, and hate nothing but sin, I care not a straw whether they be learned or illiterate, such alone will destroy the works of the Devil, and set up the kingdom of heaven on earth."

Surely we have come to an hour for young people to volunteer, challenge the issue, suffer the shame, bear the reproach, take up the cross and make disciples for Him who said, "Lo, I am with you always, even unto the end of the world."

MAKE

Christ said, "Go and make disciples," and nowhere in the Bible is there to be found a place where He revoked the command. There is no alternative, all the disciples of Christ are delegated to the task. We have had the legacy of the ages bequeathed to us, and we are bound by love to our fellow creatures, to bear the news that they are privileged to share with us.

"During the American war, a regiment re-

ceived orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them farther. An officer, learning the state of affairs, cried, 'Men! It must be done! I have the orders in my pocket.'

We must *seize* the opportunity, and bring forth new fruit. Christ said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." "A good man is always seeking to make others good, as fire turneth all things about it into fire." Carlyle said, "Man is emphatically a proselyting creature, and assuredly the new creature is such."

It is persistency, and ever-lastingly being consumed in the endeavor, that brings in the ripened sheaves of salvation. William Carey, that chivalrous missionary to India, was seven years on the field before he made his first convert. "Let us not grow weary in well doing: for in due season we shall reap, if we faint not."

Are we prepared to say with John Huss (one of the trio who fathered the reformation) rather than give up our experience, and belief in the fundamental teachings of the Bible, "I am willing and glad to die for the truth of the gospel which I have taught, written and preached."

Let us stretch our hands to the heavens, with the seraphic Isaiah, and cry, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

PASADENA, CAL.

WHAT IS CONVERSION?

By EVANGELIST T. S. MASHBURN

ACCORDING to Dr. Sanford's *Cyclopedia of Religious Knowledge*, the word conversion in Latin—*conversio* denotes that act in which the soul estranged from God; turns back to Him, in order that it may share afresh in His grace. Conversion is mentioned many times in the Old, as well as the New Testament scriptures.

The ancient Jews were so prone in turning from God, and going off into idolatry, that it meant a literal turning again from the golden calf to Jehovah, Israel's true God. Theologically it means soul restoration. The Law of the Lord, or (Doctrine of the Lord), is perfect converting the soul, or (Restoring the soul). Our greatest theologians tell us that holiness is man's normal state, and since he lost this state by the fall, he of necessity must return from his abnormal and sinful state in order to regain this loss. By so doing he re-enters into a state of grace, or favor of God. Calvinists have generally maintained that grace works irresistibly in the elect, while Arminians deny this, at the same time asserting that grace is the source of all spiritual good. According to the Revised Version conversion is turning from.

A man finds himself going in the opposite direction of his objective point, and he immediately turns around and starts on another course. This in itself does not make him a Christian. Of course, it convinces him and brings mental relief from anxiety, but "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Jesus taught Nicodemus that it comes down from above, and that the "wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." Personally, we do not think it any part of man's business as to how God does His work. We like the definition given by a little girl who said, "Faith is taking God at His word and asking no questions."

Some teach that conversion is to believe on the Lord Jesus Christ. If that were all there is to it,

then it would seem like the Devils who believe, might be saved. Others say, water baptism is conversion. Some say, come into the church and you are all right. And again, they say children do not need conversion, but just take them into the Sunday school and church, and they will never go astray. But putting a pig in the parlor does not change its nature one iota; it's only a pig under different environments. In this age of critics and new religion propaganda which would destroy fundamentals by ignoring the Deity of Christ, and His vicarious offering of Himself on the cross, for lost and sinful men, requires heroic courage on the part of God's watchmen upon the walls of Zion, who must cry aloud and spare not to proclaim His truth. "For all have sinned and come short of the glory of God, and He hath made to meet on Christ the iniquity of us all."

In former times others talked much about getting religion and heart-felt religion, etc. Dr. Adam Clarke said, "Many talk well and much about what Christ has done for them, but little or nothing at all, as to what He has done in them." Many people of today criticize and call this fanaticism. We quite understand that there is nothing more unpopular at this age than a supernatural religion. The new birth makes us heirs and joint heirs in Christ, the author and finisher of our faith.

We once met a man who said that he preached the gospel for ten years and did not know one thing about regeneration as an experience. Finally at an old time campmeeting he saw his condition and his own soul's need and then and there resolved to be true to the vision. He paid the price and got saved. If any man will do His will, he shall know of the doctrine. The blind man on being healed said, "Whether Jesus be a sinner, I know not; one thing I know; that once I was blind but now I see." The birth of a soul into God's Kingdom is the greatest miracle in all of His universe. Christ is the true Light which lighteth every man, and in Him there is no darkness at all; and the Holy Spirit our teacher is true to his office, witnessing with our Spirit, that we are children of God. He imparts to us this knowledge, whereby we are as conscious of this fact, as we are of physical life.

Where are the true, ringing, clear testimonies once heard in the good old class meetings? "Then they that feared the Lord spake often one to another and the Lord hearkened, and heard it, and a Book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

While engaged in evangelistic work in the Southland the past summer we were privileged to attend an all-day meeting specially announced as old folk's day. In the morning service we had a good sermon and appropriate for the occasion. At the afternoon service an opportunity and a call for personal testimony was given to old people exclusively. The leader having exhausted all effort and failed, a brother pastor jumped to his feet and said, "Now all of you veterans of the cross just get up and stand on your feet for a few moments and that will be your testimony." This they did and not a word was spoken. Oh, the neglect of testimony.

Sin is real, and there is, and must be a real and radical remedy for it. Evolution, culture, and human psychology will not save a soul. Heaven and hell are real. Death and the judgment are real. And we believe in future rewards and punishments. Be ye also ready. While this may speak of dogmatism, yet we must stick to Christ, "The Way, the truth, and life; no man cometh to the Father, but by me." Those are His words, who spake as man has never spoken.

Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you go through the whole day. —CUYLER.

HINTS TO CAMPMEETING GOERS

By REV. E. E. SHEEHAMER

1. Get ready. Begin days or weeks before hand to lay aside just such things as you will need—rubbers, umbrella, heavy coat, fan, soap, wash cloths, hand mirror, stamps, writing paper, pins, pencils, Bible, and various utensils for camping if you intend to do your own cooking.

2. As soon as you arrive prepare for the best and the worst. Dig a ditch around your tent and put suit cases, trunks, and beds onto sticks, or stones, so as to keep them dry in case of a sudden rain. Let the sunshine and fresh air in, so that nothing moulds or mildews. Stretch a rope or wire high up from pole to pole in your tent where you can hang clothing.

3. Plan to "stay through." Do not let the cares or cattle at home get your attention. Some one will care for these things when you are dead. Suppose you practice death for ten days and die out to all earthly things. Do not let the Devil or anyone else run you off the ground just before you receive a great uplift. Don't look back. Remember Lot's wife.

4. Another thing! It may be that your tent or room is right in the sun, or near crying babies. Now be careful! Don't complain and threaten to leave! God may have permitted this to develop patience in you, or in a special way make you a blessing and inspiration to a struggling soul. If so, it will be worth infinitely more than if everything were according to your liking. Perhaps a crisis of your life has unexpectedly come and you cannot afford to fail.

5. Insist on it at the outset that you will quickly enter into the spirit of the meeting. Sit up near the front, sing and pray with all your might, and thus head off discouragement and homesickness. Don't get tried if you are not asked to sing solos or lead meetings, but pitch in and help those who are in the lead. It will not be long until they will see your worth if you have any.

6. Insist on another thing, that you will not nurse your likes and dislikes. There are all kinds of people at a campmeeting, yourself included. It is barely possible that the preacher or pilgrim whose ways you dislike may do you more real good, than the one who just suits you. So do not praise one or run down another. If you talk too much you may prejudice a soul against the very one who could help him.

7. Do not fall into the awful habit of parading, or sitting around visiting and looking wise. Better form a prayer band and have stated seasons for reading and praying through for the meeting. Then when the altar call is given do not find an excuse to leave, but invite some one to Jesus and resort to intercessory prayer. A wide field here, for there are not many at it.

8. Do not cast away your confidence. If the preaching is searching and a flood of new light comes, hold fast what you have and press forward for more. It is not always best to rush to the altar, for some things can be settled in your tent, or out in the woods. However, if you have not been kind and victorious on every line, then do not pretend or cover up, but make all haste to get right and thus recover lost time.

9. If God has given you superior light or grace, do not think that you must rant about it and force others to see and do exactly as you do. Don't force your way in at a half open door, but wait your time and then in a humble way speak of His dealings with you. Sooner or later there will be fruitage in proportion as you keep in the Spirit.

10. The camp will be what you and others make it. If you go largely for an outing, or to see and be seen, you will hinder rather than help. But if you follow some of the above suggestions you will return from camp tired and dusty, but with the satisfaction that you grew in grace and were made a blessing to others. God grant that the latter may be so.

LOS ANGELES, CAL.

We are in grave danger of alluring people into the kingdom by the pleasant instead of the tonic call of the difficult. We seek to amuse men rather than to enlist them in a grim campaign. And yet it was to the cross that Christ called his disciples, and to the cross he calls them today.—J. H. JOWETT.

Dear boys and girls:

The fourth of July is past but it will not be out of place for us to have a little "patriotic talk" together anyhow.

A good subject will be something which I heard Miss McClellan, one of our missionaries, say in a service she held for us.

"We Americans are quite used to seeing foreigners, since our country is the land of the emigrant," she said. "And like all of you I have gazed at them, Chinese, Japanese, French, Italians, Greeks and Swedes, and thought what queer people 'foreigners' are. Their clothes were peculiar, their manners awkward and they seemed dull and slow in learning to speak our language, and to make their way among us. I suppose I considered all 'foreigners' rather stupid folks."

"Then the day came when I learned that you don't have to be a Japanese or Chinese in America to be a 'foreigner.' I had gone to Burmah as a missionary and now I was the 'foreigner' myself, peculiar in dress, awkward in my manners, and very dull and slow in learning enough of their language to make known my simplest wants. I must have appeared very stupid to the people. And even after I was studying under a teacher, I would make the most foolish mistakes, which would embarrass me very much."

"How grateful I was to the Burmese for being too polite to laugh at me, or have fun at my expense. I am sorry to have to say it, yet it is the truth, that they were much kinder to their foreigners, and more considerate of their feelings, than we Americans are to ours."

I had not thought about it in just this way, but Miss McClellan's words made me see that it wasn't a very pleasant thing after all, this being "a foreigner."

So I decided then and there that I wouldn't stare at them any more like they were curiosities, but remember to be as kind and polite to them as I would want them to be to me, if I should happen to be a foreigner sometime.

ARE YOU GOOD AMERICANS?

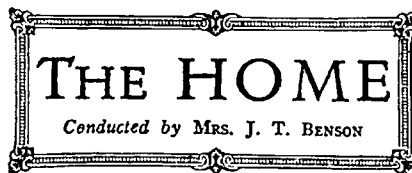
Once I heard of a little boy who had moved to America when he was about six years old. He had been told so much about this great country which had provided homes for people from all over the world, that he loved it even before he came over. And he was very proud when he learned to speak English, and went to an American school. "This is my country now, and I am an American," he would say. He grew into a fine bright lad in a few years and everyone forgot that Tony had once been a queer little foreigner.

Then one day a new pupil entered school, a French boy who could say only a few English words. And he pronounced those in such a funny way that the other boys laughed loudly every time he opened his mouth. They did not mean to be unkind. But they were. Poor Jules became even more timid and ill-at-ease, and often felt very lonely among all those strange boys. Then Tony gave them a good straight talk about it. "It is not American, the way you treat Jules," he cried indignantly. "Why America is the biggest, kindest-hearted country in the world! And she has opened her doors to him, so that he can become an American boy, and have the same chance the rest of us have. You call yourselves Americans, but this is not enough. You have got to act American if you want Jules to believe that is what you are."

These boys were astonished. Certainly they were Americans, they didn't want to behave so that anybody would doubt that. So they quit teasing Jules, and in place of making fun of him, they helped him when he made mistakes. They became so kind and friendly, and so interested in the boy that he forgot his strangeness, and began to learn twice as fast. They acted American as Tony put it. Is that the way you are treating the foreigners in your school or neighborhood?

HOME MISSION WORK AMONG FOREIGNERS

This is a much greater, and more important work than most of us realize. Statistics tell us



that only one third of the children of our land have both parents native born. About one-third have one parent foreign-born, and the rest have both parents foreign-born. Nearly forty languages are used among these people, and there are several million of them who cannot speak a word of English. The following scene took place in a court room where a Polish man and his wife stood before a judge. The man had asked for the papers which would make an American citizen of him, and give him the right to vote. He answered all the questions successfully, but his wife could not answer the first question asked her, for she could not understand a word of English.

"What does this mean? Doesn't this woman speak our language?" asked the judge. "No, your honor," said a witness. "She don't get out among English-speaking people. She ain't had no chance."

"I am sorry," said the judge, "but I cannot make a citizen of this man, because his wife

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle cry, a flaming breath
That calls to conquest or to death.
A word to rouse the church from rest
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!
The glad Evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the skies—
Evangelize, Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
Evangelize, Evangelize!

—HENRY CROCKER in *Missions*.

would take on his new nationality, and that would give her a vote. It would be a grave danger to us to make voters of people who cannot even speak our tongue."

The Home Missions Societies of the different churches who are trying to help foreign-born families, do a great deal of house-to-house visiting among them. They find that the men are picking up English at their work, the children are learning it at school, but that the mother of the family seldom has a chance to learn our language, or anything about our country. Such women can never really become Americans.

A sad thing about it is that their families do not see that it matters. "They don't need to speak English. Their work is to stay at home and scrub and wash and sew and cook for their husband and children," is what they say.

But Home Mission workers tell us it is proving a most blessed thing to gather up neighborhood classes of these poor drudges, and teach them simple English; then to love them a bit and talk to them about Jesus. Are there any such women near us to whom we can "give a chance"?

OUR DUTY

It is incumbent upon every person of every description to contribute to his country's welfare.—GEORGE WASHINGTON.

He serves his country best who lives pure life, who doeth righteous deeds.—SUSAN COOLIDGE.

A KINDLY GREETING

An Italian emigrant steamer, every available foot of its deck space crowded with sea-worn passengers, steamed into New York harbor, and was making its way up to a North River dock. Just in mid-stream a double-decked ferry-boat, laden with commuters from New Jersey suburbs of the big metropolis, slowed up to allow the steamer to cross its bows. For a moment or two the commuters, most of them New York business men on the way to their offices, stared with cool indifference at this ship-load of peasant foreigners, many of them fresh from the slavery of Sicilian sulphur mines, others from the worn-out, tax-ridden fields of Calabria. In mute wonder, much as might so many round-eyed oxen, the immigrants gazed at the prosperous-looking inhabitants of the new land to which they had come.

Then a young man on the upper deck of the ferry-boat, prompted perhaps by nothing better than a spirit of fun, waved a newspaper. That was enough. Those two thousand voyage-worn peasants understood. The careless waving of the newspaper meant to them a friendly welcome from the kinsfolk of their adoption; it meant a cheery greeting from the land of the free. And how they did respond. In an instant the crowded decks blazed with color, became alive with motion. A thousand gay-hued handkerchiefs were in the air, a thousand battered hats were waving.

Across the narrow strip of water separating the two boats leaped the enthusiasm. It spread among the commuters. Cold indifference gave way to good-natured interest. Brokers, merchants, bankers, clerks, young women stenographers—all caught the spirit of the moment. Silk hats, derbies and white handkerchiefs were waved in answer to the salute of the poor immigrants. Between the two sets of passengers, of course, was still a wide social gap, but for a moment humanity bridged it clear and fair.—*Youth's Companion*.

FOUR WAYS OF LOVING, BUT ONLY ONE TRUE WAY

There are four ways of loving our fellow men. Some of them are very easy. One is the hazy way, very popular: It gives a certain emotional satisfaction to cherish a vague and airy sentimentalism about men. It prompts to no action. It lays no cross on one's life. It does not deal in concrete people; it prates airily of "humanity."

Another is the interested way, to love those whom it pays to cultivate.

Another is to spend the whole of one's affection within the charmed circle of kindred and congenial spirits.

Christian love is not any of those. It comes from a belief in men's worth; is built on their needs. The "interesting" man to Jesus was the man in need, not, as is so often the case with us, the talented, the clever, the congenial. To love sincerely is to find all need interesting.

CHRISTIANITY IS HELP

There are men, women, and children calling all over the land for "help," and we put our fingers in our ears and go home and say, "Behold, we know it not." Christianity is "help" or it is nothing—active service, co-operation, sympathy, a command sacrifice for a common good.—JOSEPH PARKER.

Forget not to show love unto strangers; for thereby some have entertained angels unawares.—Heb. 13: 2.

A VAST WORK

The very vastness of the home mission task is inspiring rather than discouraging to heroic souls. Difficulties will not hinder the American when once he is moved with the divine impulse, sees the thing to be done, and sets himself with God's help to do it. Condensed from a chapter in *Aliens or Americans*, by HOWARD B. GROSE.

WHAT IS OUR PLAN?

By REV. H. D. BROWN

In a previous article, I endeavored to lay emphasis upon the fact that the local church must be consulted and, so far as possible, their choice of a pastor should be respected. During the last twenty years, at different times, I have presented to our church a plan for the distribution of our preachers. I fear that I have not made it clear that the call of each church is to be had and the desires of all the membership considered very carefully. The local churches are the component parts of our church and they are first to be considered. To this end the District Assembly elects the District Advisory Board and this board is intended to watch over the interests of the local churches. They are to see that their rights are protected. In order to be systematic in changing our pastors, as nearly as possible, all these changes should be made at the annual assembly. Every pastor should take his work for not less than one year, and each church should receive its pastor for not less than one year.

There is an urgent demand for some change in fixing the pastoral relation. I have been importuned from far and near, by both ministers and laymen in our church, to write and publish my plan for distributing our preachers and fixing the pastoral relation. I was for many years a Presiding Elder in the Methodist Episcopal church and five years a District Superintendent in the Church of the Nazarene. During these years I studied the question and worked out a plan, which I feel sure would be an ideal plan for our church.

These considerations prompt me to present this plan, which I believe would greatly increase our usefulness and efficiency. In the quarter of a century of our work we have done something but not what we ought to have done. We are now nearing the fifty thousand mark. With the great opportunity we have had that seems a small work for us. The trouble seems to be in our lack of a systematic plan for the distribution of our preachers. Let me suggest what I think would be a systematic, *workable*, *successful* plan.

First. Let the District Superintendent and other members of the Advisory Board gather information during the year. Let the different churches make "calls" during the year and put them in the hands of the District Superintendent. Let the preachers express their wishes and let the District Advisory Board be fully informed as to the condition and desires of the entire district.

Second. At the District Assembly, let the General Superintendent meet with the District Advisory Board. Let all this information be given to him and let him and the advisory board go over the entire situation giving careful attention to the wishes of the churches.

Third. As the next step in the process, let the General Superintendent make out a list of appointments for the entire district. He is, no doubt, one of our best men. His experience has trained his mind for the work. He should be an expert in this line of work and he comes to us in a judicial capacity to pass on the facts submitted to him. Yes, let the General Superintendent make out a full list of appointments and submit the list to the District Advisory Board for their approval. This board knows the condition of the entire district and let this board pass on the list of appointments. If the advisory board refuses to approve the list, then the General Superintendent must change and revise the list. He may be obliged to revise and submit it several times. When he finally gets a list which is approved by the District Advisory Board, he may announce it as the approved list of appointment for the ensuing year. In this way the advisory board holds the veto power. It may watch over the interests of the churches.

In this way the one man power is eliminated. The General Superintendent can do nothing without the approval of the Advisory Board. This plan will insure an effective superintendency. It is an appointing power, but so limited and guarded that it is not dangerous. It gives us the benefits of an appointing power but none of the dangers of an appointing power. It will provide every worthy preacher with a work and every church with a pastor. It will enable our General Superintendents to introduce to our work promising young men who are educated for the ministry. It will save our church from the unfortunate disagreements that are constantly working wreck and ruin in our churches. It will open the door to numerous people who desire to come among us but, because of our lack of system, are now standing aloof. This class is composed of both preachers and laymen. I speak advisedly when I make this statement.

This plan will enable our Church of the Nazarene to go forward with a new impetus which will mean the salvation of many precious souls. Will our church give this plan a careful, prayerful, fair-

THE PEOPLE'S FORUM

minded consideration. Those prominent in our church say that something must be done. For more than twenty years our church has been seeking a substitute for the appointing power and no successful substitute has been found. The reports that come to me indicate that things are getting worse instead of better. Are we willing to lay down our personal preference and follow a plan which promises success in the work which God has given us to do?

SEATTLE, WASH.

WHY NOT HAVE AT LEAST SIX GENERAL SUPERINTENDENTS?

By REV. C. E. CORNELL

The Church of the Nazarene can make more rapid progress and get the gospel of full salvation to a larger number if we will only plan and work at our job.

I am in favor of the electing at least six General Superintendents, assigning them to selected districts and holding them responsible for advanced work in their respective sections. If a General Superintendent cannot or does not make good, do not re-elect him, but elect somebody who can make good.

I coincide with Brother Jernigan's suggestion. Pay the General Superintendents a comfortable salary sufficient to maintain their families, so that they can give their entire time to the development of their respective districts. Let them plan their work and work their plans that the Church of the Nazarene may be established in a thousand centers. Back them up with Home Missionary money, give them authority to place efficient pastors at strategic centers, establish churches and missions, hold revivals and pave the way for aggressive campaigns and the organization of churches especially in populous centers.

A wide-awake General Superintendent will organize his forces, plan campaigns, and work his specific territory and bring things to pass in general in the interest of his church. Here is a suggestion worthy of prayerful consideration.

Where will the money come from to pay six General Superintendents? That's easy; cut off a few of our various boards that we can conveniently do without—we are now about bored to death—save the expense of secretaries and assembly representatives, and we'll have ample funds to pay for a practical, workable superintendency. Who says Amen!

WHY MAKE CHANGES?

By S. D. SLOCUM

And Samuel said, "What meaneth then this bleating of the sheep in mine ears and lowing of the oxen which I hear."

For the last two months, much has been written to our church paper and discussed in our assemblies with reference to the change of the Church Manual. Brethren, why do we want to change our Manual so much and so often? I frankly confess it seems to me many are on the road to compromising.

I have been informed that one District Convention had a majority vote to cancel the clause on the "tobacco question." One prominent elder in the Nazarene church told me he thought we ought to take people in our church who use tobacco.

We need to be much in prayer lest many of us go to the General Assembly with a spirit of mistrust instead of going for a veritable Pentecost.

Samuel would have never heard the bleating of the sheep if Elder Saul had not compromised with his people, and, if we are not careful as Elders of the Church of the Nazarene, we will let some prominent layman or group of laymen, who are not as spiritual as they might be, yet stand out as a great factor to our church, cause us to let down the standard or land mark of the old pioneer holiness preacher.

As to the calling of pastors and such subjects, we are as near on the neutral ground as we can be. If we give the Superintendents more power, we will not be democratic in our form of government, if we take from them any of the power that they have, it seems to me we won't need them at all. So let us pray for God to so unite us together that He

will enable us to do that which will honor our Christ and build up a strong holiness church instead of a strong ecclesiastical body.

MEMPHIS, TENN.

LET THE GENERAL ASSEMBLY ELECT THE EDITOR

No piece of machinery in our church is of greater value and importance than the HERALD OF HOLINESS. It is the spokesman for nearly 50,000 people, and, no doubt, is read by twice or three times that number. It not only speaks to the membership, but for the membership. It is my representative scattered abroad.

Its great mission is to speak for the whole church. No certain department, but all. It must ring true to our standards of doctrine and church polity. Our ideals must be reflected through its columns. From its appearance and contents ideas are formed, sinners converted, believers sanctified and saints encouraged.

This being true, the editorship of the HERALD is among the most important positions in our church, carrying with it a responsibility second to none. If I should make a difference in responsibility, I would make it in favor of the editor, for it is said that "the press is the moulder of public opinion." Others may speak to a congregation of a few hundred, but he to more than 50,000, and that every week. He it is that must furnish the moulds to make Nazarenes, and this mould must be kept going.

Therefore, I would suggest, because of these general considerations, that the General Assembly elect the editor of the HERALD OF HOLINESS from the floor instead of delegating this authority to a Board.

JOHN W. OLIVER, Little Rock, Ark.

LET'S MAKE TITHING OBLIGATORY

By E. C. WILSON

I have a deep hearty "Amen" to Brother Cady's article on "Tithing" in a recent issue of the HERALD.

All of us who, really have the blessing know it is wrong to use tobacco, and be joined with unbelievers in secret societies but the Bible is far more definite on tithing. From observation I am convinced that any one having a bona fide experience is only too glad to tithe but many begin to fall down on this when they begin to lose out in their souls. Our expenses would all be met and a number of additional missionaries could be sent out if all our members tithed. We have numbers of people who profess to love the church who spend more, proportionally, for dress, than they give to the church. The argument will be advanced that we would lose a good many members. Even so, a number would tithe who do not now tithe and as our apportionments are made according to membership, we would not suffer. We can never expect to be the soul saving church we should be, with so many members who refuse to obey God's commands and who love money more than His cause. We read where all Israel backslid because they failed to tithe. Who are we that we can expect God's blessing to remain upon us if we refuse to pay what we owe.

"Let's make tithing obligatory." Please read Malachi 3:8, 9 and Romans 2:21.

CHANGES IN MANUAL

By ELBERT THOMAS

Have seen several articles in the HERALD OF HOLINESS concerning the age limit of voters in the Church of the Nazarene. They all seem to think that eighteen would be fair but I think it would be all the worse for the church. Not because I am under eighteen but because I believe and feel impressed that it would prove to be a setback to the church. Let us notice a few reasons: First, because there may be many who have made up their minds to join the church, half of which might be under eighteen, who would not join because the children could not vote. Second, it might tend to bring reproach on the church and folks might say, "Oh, yes, there they go, other churches allow their children to vote." Third, there are probably children in the church who might draw out because all who have been born of the Spirit will be impressed how to vote.

STONEWALL, OKLA.

MORE CALLS THAN WE CAN FILL

By Mrs. H. A. Wiese

The last two months have been very busy months for us, the people having leisure time. The first of April we held special meetings for ten days with a worker from the National Holiness Mission as evangelist. He is a very capable man, and held the crowds well. It made us realize more than ever our lack of suitable workers. We believe if we only had an educated man we could swing the officials as well as the business men of Puchow for Christ. But, alas, our workers can read and that is about all.

Several of the government school boys have repented, and we hope they will stand true to Christ. One, a graduate and a son of a store-keeper, has stood through persecution from his parents, but they are now reconciled and his grandmother has repented. One man in the post office, a fine young man, has repented.

The official class are very friendly, inviting us to their homes to feasts and calling on us and sending us small favors. The river official has prepared a place for preaching and the evangelist a place to stay and intends building a larger place as soon as he can get the materials together. We only wish we had been in China for years so we could speak this language efficiently to lead them to Jesus.

The head soldier and several soldiers say they know our religion is the true religion, and they expect to repent soon. We are opening up work to teach them to read. The head soldier heard people were stealing from our yard, so without our knowledge he has had a man guarding our yard at night.

He and several of his soldiers were wounded in skirmishes with robbers. We treated them, and they all have done well. One whom the Catholics treated got bad so the official took him back to camp and had us call for Dr. Chai, who came and stayed till the man was on the way to recovery.

The last weeks we have been going to the villages. We find the people eager to listen, and very few have ever heard the gospel before. At first they think I am a man because I have big feet and wear a hat (Chinese women do not wear hats). The first words are to assure them that I am a woman and show them how convenient my big feet are. By that time they are talking about my white face. Then I begin to tell them to have a clean heart is important, and if they will trust Jesus He will give them a clean heart and that in heaven they will be white (I don't know if this is correct theology but it serves to make them interested in this wonderful place after death). By that time the Bible women are ready to begin preaching. They preach till we have just time enough to reach home before dark. Still the people have not heard enough and beg us to come back again.

One old lady, ninety years of age, who was hearing for the first time, listened with open mouth, and the next day she hobbled into the city on her little bound feet through the heat and dust to hear more of this wonderful doctrine. The next day was Sunday, and again she came, and has been every Sunday since.

We are getting more calls to villages than we can fill. Some are out too far for us to walk, so we cannot go. Some of the places we go to now we shall have to discontinue visiting through the hottest of the summer, as it will be too far to walk in the intense heat. We are praying the Lord to send money so we can hire a cart to reach more of these villages.

One evening, returning about dark, tired and with a headache, at the gate I was met by the girl with our baby, who told me a young woman had been waiting for hours for me. She had a broken finger, broken two days ago, and the bone was sticking out about an inch. She was suffering terribly. I had never set a finger, but I set about to do the best I could. I had to heat irons to make the cloth as sterile as possible and then try to find a board and cut it down for a splint. I gave her some "Asperin" and went to work.

At 9 o'clock I sat down to supper as weak as a kitten. All this time babe was discontented, wanting me. I suppose she was thinking, like many at home, that she was giving too much to missions. At seven that morning her father had left for a two-days' trip. I had spent the morning in another room studying and in the afternoon had gone to a village. We have now gone twice to the village that this

MISSIONARY DEPARTMENT

woman was from, and crowds gather around us to listen. This woman has told them we have hearts of love. She and many others come in to services and say as soon as they understand more they want to repent. So I feel a thousand times repaid. In one village a lady with a child ten years old, a mute—the people said, "Bring him here. If the teacher touches him he will be well." We are continually having to tell them we are not Jesus but only people as they are.

Oh, what a dense darkness they are in, but praise God the light is breaking in upon some of them and many more are becoming interested. The work is by far the most encouraging since we have been here. Pray for us. We are happy in Jesus.

MANJULA, A CHRISTIAN, THE CHILD-WIFE OF A HINDU

By Mrs. K. HAWLEY JACKSON

The story of Manjula is a sad but interesting one. The first that I remember of her is that she came to the front veranda where I was caring for Welden, and begged to talk with me about her salvation and going to school. I gladly listened to her story, and promised to do all I could for her, but felt doubtful, for she was married (the preliminary ceremony), and was reaching the age when the husband might come for her at any time. Her parents are Christians, but her marriage was made when she was a tiny child, before her parents were saved. I put her off, so as to have time to investigate her case and pray, but she kept coming and begging to enter school. It was neither her wish nor that of her parents that she should go to her husband's home, but he came and wanted her. We called him in and talked a long time with him. He is a Hindu. We asked him if he would not be willing to divorce Manjula and get another wife, but to that he was absolutely opposed. We talked to him about his soul, and begged him to turn Christian too, but he refused. Then we asked him to enter the boys' school and see if he could not learn something, hoping that if we got him in school, under the gospel teaching and preaching he might see the light and walk in it. He refused this also. He threatened to take the matter into court if he did not get his wife soon. Then the matter dragged on, and Manjula came crying often, begging to enter the school. At last one time, when the husband had come to visit Manjula's father, he consented after a fashion to Manjula's entering the school in order that she might learn to read and write. So in March, 1921, we entered her with the other girls in the boarding school. She was surely a happy and grateful girl. She had found the Lord in the meantime and was brightly converted. She seemed to have the real joy of the Lord in her heart. She learned very rapidly in school and was soon at the head of the primer class and going into the first reader long before anyone of the other new girls was ready.

We had hoped that something might be done to release her from this Hindu husband for whom she cared nothing. An English barrister who had lived in India many years said that nothing could be done; that all was on the side of the husband; and that in every such case he would win. After hearing this we knew all too well that some day we would have to give her up and, in spite of all we or the law could do, she would have to go to the home of her Hindu husband and live as his wife. Knowing this we did all we could to encourage her and get her indoctrinated as best we could. Some months before her school was out in March, 1922, the husband came and wanted her to go at once, but we pleaded that she finish her year out and then we would turn her back to her father, and he could settle the matter with him. The father talked some of taking her and disappearing with her, but he never did.

When school closed Manjula went to her father's home, and we knew she would never enter the school again. She was all in tears every time her husband

was mentioned. Inasmuch as we knew she had to go, I talked with her about her new home and tried to encourage her, and, most of all, urged her to be true to Christ no matter what happened. Just before she went we had the husband sign a stamped paper that he would not be cruel to her or beat her. Our hearts were very sad, but we were so helpless.

Just a year after she had entered the school she had left it and was going to a home of her own. It was very hard for her, but she tried to be brave. I have seen her a number of times since then, but she is not happy. She is receiving great persecution for being a Christian, reading her Bible and praying.

In spite of these hardships, she still declares her faith in Jesus and her love for His Word, and is determined to live for Him even if they kill her. She feels that if she will only be true God will surely in some way bring her deliverance. I believe so too.

We never would have let her go if we could have helped it, yet we feel that under the circumstances a great amount of good has been done, and Manjula has really found God and is living for Him today. I know that you will rejoice with us in this fact. Her lot is a very hard one indeed. She needs our prayers that she may not fail in the fire.

LIVING GRACE AND DYING GRACE CONVINCING

By MISS SARAH M. COX

Don Leon Dubon, one of the most fanatical men of Cubulco, bought from a colporteur who was passing that way "a book," as he called it, which I think must have been a New Testament, and taking it home told his wife that she might read it, as he had no time. She read it, was convinced of the truth, accepted Christ as her Savior and was truly converted. Then began the battle. If she went to the services he scolded, if she dared to testify he scolded more. Last July, when we visited there, we were given lodging in their home, but he only looked at us out of the corner of the eye with disdain.

In October our good sister fell very sick and soon afterwards, when Brother Scott was there for the special meetings, she planned to have him baptize her in the bed, trying to keep it all a secret from her husband for she dreaded the scolding which was sure to follow if he knew it. The days and weeks passed, she grew worse instead of better in her body, but with the decline of her physical strength her soul seemed to mount up on wings. The time came when she must go, the hour was fast approaching. Her husband said to her, "Now if your religion will do to die by I want you to give me some assurance of it in the last moment." And the assurance was not lacking. As the scenes of this earth were receding a smile wreathed her whole countenance, she spoke of her vision of Jesus, gave assurance that all was well, charged them that they were not to permit the usual prayers that the Roman Catholics make for their dead. As it is also a custom here to cry in a loud voice, to lift up a wail when the corpse is carried out of the house, whether they feel sorry or not, she said to her children that if they wanted to weep for her they should do it in secret and not to make a public display of it. Thus came the end. The believers gathered and had a funeral service in the house, where many had the privilege of hearing the gospel, then another little service at the cemetery.

I was there just a week later holding some services and the man accepted Christ as his Savior, saying that he is thoroughly convinced that the religion of his wife is the only religion. The family will all follow, I believe, for all were completely convinced by her life and her dying testimony.

"The foretokens of foreign missions were when the Holy Spirit directed Philip to the eunuch and Peter to Cornelius. And the first act in the world drama of Christian conquest was when in the church at Antioch the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

"The work of Missions is the business of the whole church, and every member should have a part in it."

Dr. Henricks and Pasadena University



Dr. A. O. Henricks was called from Spokane, Wash., to the pastorate of First Church Pasadena, Cal., in 1913. At the District Assembly that year he was elected as a member of the Board of trustees of Pasadena University and has continued in official relation to the school until the present time.

When the school was passing through its great crisis and it looked as though the property would be sold for debt, Dr. Henricks was one of the few who believed that God would help His people to "carry on" to the fulfillment of Dr. Bresee's vision for the school. The story of how God led and helped the trustees and Dr. Henricks as president to find a way to save the school reads like a romance. Dr. Henricks' brother from Calgary, Canada, was directed in answer to prayer to come to the rescue of the school and was used of God to provide for extension of credits until the people who had the work on their hearts could be rallied to provide the money to take care of the interest and indebtedness of the school.

During the five years of Dr. Henricks' presidency the school has had a most remarkable growth. When he took the institution, the en-

rollment had run down to only sixty-nine students; this last year, his fifth in the presidency, the enrollment reached the highest mark in the history of the school and lacked only three of being 600 and there were 125 graduates from all departments. The scholastic standing of the school is remarkable, the spiritual condition is also quite satisfactory, and from running thousands of dollars behind each year on operating expenses, the school has come up to where it takes care of itself with the assistance of the small budget in the educational zone.

In closing his long service with the school, Dr. Henricks commends his collaborators on the faculty, especially Dr. Smith his vice president, and also speaks in highest terms of the loyalty and devotion of the Board of Trustees.

Dr. C. B. Widmeyer who now succeeds to the presidency of Pasadena enters upon his duties with the full confidence and good will of the friends and patrons of the school. Dr. Henricks is especially enthusiastic in his support. Prospects for Pasadena were never brighter. The financial affairs, under the direction of J. F. Sanders are being carefully looked after and the general condition is improving continually. Dr. Henricks will now take up again his work in the regular ministry and Pasadena will go forward as one of the strongest schools of our church.

J. B. CHAPMAN,
President General Board of Education.

SUNDAY SCHOOL CONVENTION

A one day convention of the Sunday School Providence Group was held June 2, 1923, at the Church of the Nazarene, Wesleyan Church, Providence, R. I. This was our first Group Convention but feel sure that unless Jesus comes it will not be the last for God was with us to bless. The following speakers were with us for the day. Rev. C. J. Washburn of New Bedford, Mass., gave us a sermon in the morning on "Soul Saving Methods in Sunday School Work" which gave the hearers a clear, sane idea of the dangers that might be encountered by using methods that might be a detriment instead of a help. While needing more Sunday school equipment and using it there might be the tendency to look to equipment for the results which equipment will never bring.

Rev. H. S. Hurd of N. Attleboro, Mass., gave us a talk on Teacher Training which clearly showed the importance of it.

In the afternoon Miss Olive L. Sweezey of Cliftondale, Mass., gave us a fine paper on "Hand Work in the Sunday School," in the beginning mentioning how she overcame her objection to hand work when she clearly saw or rather it was revealed to her that the hand was as much a faculty as the ear and eye. This paper which was full of good things is to be printed that all Sunday schools might have the benefit of it.

Miss Edith Cove of Lowell, Mass., gave a timely talk on the "Importance of Missionary Training in Children" for how can any department of our church or any convention be complete without a time for the subject of Missions! One felt sure as Miss Cove gave her paper that like her sister, Miss Mollie Cove, now in the New York District, the Lord hasn't all his missionary workers in the heathen lands but that are some in the homeland to stir up our pure minds now and then on the subject so dear to His heart.

Rev. Orval J. Nease of Malden, Mass., gave us two wonderful sermons in the afternoon and evening on "Our Supreme Need, Consolation to the Task," and "Grow in Grace through Our Lord Jesus Christ." After the afternoon sermon by Brother Nease it was blessed to find so many Sunday school officers, teachers and scholars around the altar making a complete "consecration to the task."

During the day Rev. Thomas Armstrong, Rev. H. S. Hurd and Miss Olive Sweezey rendered solos. We had the privilege of having nine of our preachers with us on that day and we feel that the Father, Son and Holy Ghost were with us too. We feel sure that our Sunday schools cannot help but be bigger and better after so much good advice given us that day. Our Danielson, Conn., church earned the banner given to the church having the largest attendance at the Convention, per membership, outside of entertaining city.

May the Lord wonderfully bless our Sunday schools and help us all to realize as Sunday school

teachers and workers that we have the boys and girls with us but once to mould their young lives for Him.

MISS ANNIE M. CUNNINGHAM,
Secretary Group 5, Sunday School Association.

TENT CAMPAIGN

CHICAGO-CENTRAL DISTRICT

We are closing up the first month of our summer tent campaign. By the time this report reaches the readers we will have had, put on and putting on more than thirty meetings. These meetings are being conducted in all kinds and sizes of places from a country community to the great city of Chicago. We are using a great variety of workers, and endeavoring to get the right worker in the right place. Thus far we have been able with few exceptions to pay the workers in a respectable way without drawing very heavily on the home mission treasury. There has been a most beautiful spirit of sacrifice and co-operation among the evangelists, singers and pastors. Much of the advance work for these meetings has been done by our pastors and in other instances the evangelists have done it.

We are having a most encouraging opening in the state of Wisconsin. In the extreme northern part of the state Evangelist F. L. McDonald is pushing the work—at this date he is at Oconto. He reports that on the first night there a hundred were in attendance and eleven raised their hands for prayer. Arrangements are being made for a good hall with fine prospects for an organization at the close. This meeting is self-supporting. Madison reports fine prospects for an organization. B. T. Flanery, our evangelist there is lining things up for a great work. In general Wisconsin holiness people are making an aggressive warfare in the propagation of holiness. Evangelist C. H. (Jack) Linn plans to have three meetings in his section of the state under his new tent. Rev. P. A. Dean of St. Croix Falls, is busily engaged in the northwest part of the state. Evangelist C. S. Driscoll is putting on a number of campaigns in the central part and Rev. B. H. Haynie, pastor of our Woodlawn church Chicago, and our pastors and the good people of Racine a campmeeting in Racine during the month of July. From all reports the outlook for holiness is most encouraging from all parts of the state.

In and around Chicago we are getting under headway. Evangelist Bona Fleming, and the Lowmans as singers, conducted a very successful campaign at Morgan Park with many souls in the fountain. Rev. W. G. Schurman, pastor of First Church, assisted by Evangelist I. G. Martin starts a great campaign at Englewood July 1st. He also with his church is planning a meeting for the north part of the city. Pastor Lawrence Howe reports a good meeting at Harvey in one of our new tents. Evangelist James Miller opens up a home missionary campaign in the heart of the city of Joliet July 1st.

Evangelist W. R. Gilley assisted by Song Evangelist Mrs. Lois Breuninger and Miss Dorris Fleming are closing a good pioneer home mission meeting at Marshall, Ill., July 1st. Evangelist A. F. Balsmeier and wife opened up one at Royalton, June 24th with a fine report and prospects of an organization. At Murphysboro, W. O. Nease and the Lowmans are in a great campaign in one of the new tents. Here we are planning for a second church. Evangelist Roy Hollenback is assisting pastor Martha Howe in a fine meeting at Bloomington, with many souls in the fountain. Rev. Harry Morrow and some of the students from Olivet and Pastor Claude Henderson of Lerna church are campaigning at Mattoon. Pastor Julius Miller of Georgetown is assisting Miss Cooper in a meeting in the country a few miles east of town. At Champaign, Evangelist Ural T. Hollenback and Revs. M. E. and Della B. Stretch have a good start on a great meeting. Evangelist R. L. Morgan and Pastor L. G. Milby report a fine meeting at Sullivan with good prospects of organizing a church. Pastor J. S. Wallace is in a tent meeting at Canton and Lomax, one of our new places, will begin on July 1st.

Possibly three of our most successful meetings are just closing at Lincoln, Franklin, and Mt. Vernon. At Lincoln Evangelist Edna Wells Hoke and Misses Lois Tinney and Dorothy Cooper have been the efficient workers. Twenty-seven names were given Sister Hoke asking for an organization with a fine work of salvation and good prospects of buying a suitable building. Lincoln is a beautiful city of seventeen thousand people without a place of vital salvation and affords a splendid opportunity for our Nazarene work. Our pastor at Springfield, Edward Gallup continued the meeting a week after the others left with good results and has arranged to preach for them each Sunday afternoon. At Franklin Pastor F. P. Kerst of Auburn with Rev. Kirby Fields and wife had a wonderful meeting with many souls saved and sanctified. The people there bought a lot, paid cash for it and raised in cash and pledges enough to put up a tabernacle. At Mt. Vernon Evangelist J. Leslie Freels has conducted a gracious meeting with many at the altar. I just reorganized this place last fall and many additions have been made in this meeting and Brother Freels is remaining with them as pastor till Assembly.

We are just now entering four other large cities of the state, Joliet with thirty-six thousand, Jacksonville with twenty, Quincy with thirty-five and Peoria with seventy-five thousand. Pray especially for these campaigns.

We are having a steady stream of salvation in all our meetings and in general good crowds, which means that many people are hearing the gospel of full salvation for the first time. We are making it our aim to push our workers out into new places where holiness has never been preached and thus are gaining new friends for the cause. Please, PLEASE, whoever reads these lines, put us on your prayer list and pray daily that we may be able to do our part in carrying the message of holiness to the ten million people of this district.

E. O. CHALFANT, District Superintendent.

WESTERN COLORADO-UTAH DISTRICT ASSEMBLY

The fourth annual Assembly of the Western Colorado-Utah District of the Church of the Nazarene was held in Delta, Colo., June 20 to 24 inclusive with General Superintendent Dr. J. W. Goodwin in charge. We had some other distinguished guests. Rev. Jos. N. Speakes, secretary of Board of Church Extension, Rev. C. B. Widmeyer newly elected president of the Pasadena University, and Mrs. Coddington one of our missionaries from India. Brother Speakes and Brother Widmeyer gave us some helpful talks and Mrs. Coddington spoke of the need of the people in India and how hungry they are for something that will satisfy their hearts' yearning which we know only the true gospel of Jesus Christ can. May we pray and sacrifice to the limit for our missionaries. God was with us and gave us a blessed time and we all feel better prepared to push the battle for holiness after hearing Dr. Goodwin's encouraging and helpful talks. Rev. W. S. Purinton, pastor of the Grand Junction church was elected to serve as District Superintendent until the General Assembly when some other arrangement will be made. We have bright prospects for the coming year, as plans are being perfected for a church at Salt Lake City and Rifle, Colo., within the next month. We are going to keep so busy we won't have time for discouragements. Among the recommendations of the Assembly was that all supplies so far as possible be purchased exclusively from the Publishing House and paid for in advance thus doing away with a large amount of bookkeeping. And as it costs approximately two dollars for every fifty-two issues of the HERALD OF

HOLINESS that we contribute the difference if at all possible. Brother and Sister Mason pastors at Delta surely provided well for the delegates and visitors during their stay and every one enjoyed themselves immensely both materially and spiritually. The pastor of the Methodist Episcopal church very graciously allowed us the use of their beautiful church for the services Sunday afternoon and evening. Five or six souls prayed through to victory these last two meetings.

GRANT HERR, Reporter.

NORTH DAKOTA-MINNESOTA ASSEMBLY

We met at Mohall, N. D., June 20-24, under the presidency of Dr. R. T. Williams, and spent five very pleasant days in business sessions and evangelistic services. There was a good attendance from the various churches of the district, and the reports made indicated a considerable degree of progress and prosperity, under the blessing of God. Two new churches were organized during the year by District Superintendent Brewer, viz., Des Lacs and Fessenden, both in North Dakota, and all churches were supplied with pastors during the year, except one. Rev. W. L. Brewer was re-elected as District Superintendent, and Rev. H. G. Cowan as District Secretary and Treasurer. The delegates to the General Assembly are Revs. W. L. Brewer and H. G. Cowan, ministerial, and Mrs. Gus Sather and Mrs. J. J. Larsen, lay delegates. Rev. J. T. Little was present as a representative of the Northwest Nazarene College, and made a favorable impression for that institution. He also occupied the pulpit three times, as did also General Superintendent Williams, and under the preaching of these brethren a number of souls sought the blessings of salvation, nearly all of whom prayed through. There were very few changes made in the pastorates.

One or two features of the Assembly entertainment are worthy of notice. The first is that the basement of the Catholic church, with all its equipment, was secured for kitchen and dining room, where the delegates were royally fed, and the second is that under the good management of the entertainment committee no appeal to the Assembly and friends was necessary to provide for the expense, and the Assembly treasurer reported that after all bills were paid there would be a small surplus in the treasury. This is unprecedented in the history of this Assembly.

Reports were adopted looking to the support by the District of all the general interests of the church, including the Publishing House, and plans were laid for an aggressive effort for Home Missions. Commencing with the District campmeeting, at Sawyer, N. D., three days after Assembly adjournment, plans are on foot for aggressive efforts for soul saving, and it is our purpose to kindle revival fires on every altar.

H. G. COWAN, Secretary.

THE HAMLIN DISTRICT

The Lord God is blessing, leading, helping and answering prayer on the Hamlin District. Many revivals are in progress and much fruit is being gathered into the kingdom and for the church. The revival at First Nazarene church of Oklahoma City with Pastor Dillingham was fruitful for God and the church. Several score found God, many were divinely healed and the church was greatly blessed and inspired.

Electra work and people are encouraged with revival and brighter outlook. Bradleys Corner church is forging ahead. The salvation campaign at Wichita Falls church was crowned with glorious victory. Many found God and a good class came into the church. Pastors Phillips and wife have things well in hand.

The church at Cisco recently enjoyed a gracious ingathering of souls. Brother Stanfield is pushing the battle at Dodsonville. Kelley work is advancing and they look for fruitful revival in July, with Rev. Mark Whitney. Wellington church grows with the days. Amarillo work has its battles and blessings. Hamlin church and college are very hopeful. The prospects being the brightest yet, and the promise for a large student body and a successful college year was never better. Brother and Sister Cagle are waging a glorious warfare at Lubbock with Pastor Wallace and church. J. A. Collier and band held good meetings for our churches at Childress, Hedley and at Kirkland. Brother and Sister Jones are pushing the battle at Merkel, where a new church is in the making. Post revival, held by Brother and Sister Cagle, will no doubt, result in the organization of a new church in the very near future. Rev. Lee L. Hamric and Brother Wallace plan a campaign at Slaton with view of blasting out a church before Assembly.

Rev. E. W. Wells, of San Antonio District, is assisting pastor Mrs. Bessie Williams at Ft. Worth in

GENERAL ASSEMBLY ANNOUNCEMENT

The date for our General Assembly has been fixed by the Board of General Superintendents. The Assembly will convene in Kansas City, Mo., September 27th. This will without doubt be one of the greatest gatherings since the organization of the Church of the Nazarene. The attendance will be larger than at any other General Assembly.

Committees have been appointed to look after all the arrangements in connection with the Assembly. Careful consideration has been given to the question of entertainment. According to the action of previous General Assemblies, entertainment will be furnished free of charge for all accredited delegates and members of the General Assembly. The expense involved is quite an item. It will naturally be impossible for any one congregation to assume responsibility for this expense, therefore the General Superintendents, together with a Committee appointed for this purpose have agreed that each church should be asked to make a contribution equal to 25c per member. This contribution, if received, will provide for all the expenses in connection with the Assembly, both the entertainment of members as well as many incidental expenses that must be provided for.

It is earnestly requested that each pastor take this matter up immediately and raise the money at the earliest possible date, forwarding same to the District Treasurer, designating it as a contribution for General Assembly expense. We sincerely trust our pastors will help us in this undertaking, so as to relieve the Committee of further anxiety in connection with the matter. District Treasurers are requested to forward funds promptly to the General Treasurer, E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

BOARD OF GENERAL SUPERINTENDENTS,

By R. T. Williams, Secretary.

CHURCH OF THE NAZARENE,

By E. J. Fleming, Secretary.

E. G. Anderson, General Treasurer.

a revival. Many camps, tent meetings and revivals are in progress or will be in full swing throughout our District. God is with us and victory through the Blood is ours.

The District Superintendent and District Evangelist are pushing the battle for God and holiness with our church and pastor at Quanah, Texas, Prof. Kendall White, leader of song. Say, pastors and churches of the Hamlin District, I would call your very earnest attention to the HERALD of HOLINESS subscription campaign on our District to be opened about the first week of September, when we must roll up several hundred new subscriptions and hundreds of renewals. Now, dear pastors, please make this one of your big, important and eventful occasions of your year's work on our District. Our net increase in members throughout the District is very gratifying. The great revival wave and salvation work is our all-consuming theme and need, and the co-operation and deep sacrifice of our people to all interests, of church make us to rejoice.

Revivals, additions, new churches, payment of all apportionments and advancement on all lines, explain our purpose and plan.

REV. ALLIE IRICK, District Superintendent.

Among the Churches.

CORNING, ARK., HOPSONVILLE CHURCH.

—We are glad to report victory over sin and the Devil, praise the Lord. Through much prayer and faith in God we have just won a great battle. You people may think we are not doing very much up here, but we certainly have some fine people who are really on fire for God and thank God we are marching on the upward way, new heights we're gaining every day. Just closed a fine meeting with Rev. Miss Della Walker and Rev. Miss Ruth Wilkinson as evangelists. They surely preached the full salvation in the old time way. There were fifty-two prayed through either for pardon or purity and have received real old time salvation in answer to prayer. I want to say that prayer is the key that unlocks heaven's door and let's the sunlight and the breeze of glory sweep over our souls. There were a number joined the church and I had the blessed privilege of burying ten precious souls in baptism, yesterday June 24 and we are still expecting great things from God. Well, glory to God, we have given the old Devil a black eye and have started him off down the road and bless God we mean to keep him going. Remember us in your prayers.—Rev. Miss E. A. Wheatley, pastor.

WINFIELD, KAS.

—We are still moving on for God and souls. God is wonderfully with us, and our faith is still growing, praise the Lord. Souls are being saved, sanctified and healed and we have taken five new members into the church. So we like Gideon's band will win the victory in Jesus' name and the secret of it all, is praying with faith believing He answers now. Glory, Pray for us here.—Pastor.

FRANKLIN, OHIO.

—Surely the Lord has been with us in great might and power since our Assembly. We have seekers and happy finders at almost every service. We are glad because the Lord is on our side, and if God is for us who can be against us, bless His name. We praise the Lord for giving back to us our former pastor, Rev. and Mrs. D. L. Brandenburg, who are doing a great work here. God bless them. We as a church love them and are going to stand by them with our prayers and help them to win souls in this place. We have good open air services every Saturday night, with Mrs. Brandenburg in charge. We have also a neat little church free from debt, located on West Eighth street and a lovely parsonage on South Front street. Pray for us that God will keep us on the firing line.—Mr. and Mrs. C. H. McGraw, reporter.

LANSING, MICH.

—Brother Preston Roberts of the Church of the Nazarene of this place put on a twenty-day campaign. Workers called were: Rev. John Mathews, Rev. E. E. Curtis, Kenneth and Eunice Wells as singers. Brother Curtis came the first ten days and plowed and stirred the ground with his powerful preaching. Brother Matthews followed ten days later and all that know Brother Matthews know his type of preaching—the John the Baptist kind, as well as second blessing holiness. We never heard him preach with such unction and fire of the Holy Ghost and as sweet as heaven, sinners were awakened and felt their need of a Savior and were converted, backsliders in heart became uneasy again sought God and were reclaimed. Believers were made hungry for holiness and the Holy Ghost sanctified them wholly. Some services they would come to the altar crying, confessing before he would finish his sermon, then the large altar would be lined with hungry seekers. Such calling on God would bless your heart, to see such a scene in these days of sin and forgetting God and old time religion. You couldn't help but say God is in this place. All the holiness people in Lansing and around gathered together, Nazarenes, M. E. Methodist, Wesley, Free Methodist, Pilgrim Holiness Church, all worked in such holy love and harmony, it certainly was blessed fellowship. There were two great healing services where the altar was lined with seekers to be anointed with oil

and prayed for. Many gave testimony that the Lord touched their body, and healed them. We want to say that because of these meetings we have been made richer in our experience, we have gone up the road by leaps and bounds. One feature of this meeting I noticed, is that the people prayed. Dr. Matthews knows how to exhort and insist on people praying. We want to give the Lord and the Holy Ghost all the honor and praise. Amen and amen.—Lyman Brough.

GARY, IND.

—We have just recently closed a very successful revival with Rev. P. P. Belew of Upland, Ind., as our evangelist. The battle all the way through was hard fought, but the saints prayed and God helped the evangelist to preach the glorious truth. There were about twenty-three seekers all told during the revival among these was a consecrated deaconess of the Reformed Church who prayed through and received a good experience. We expect to receive some members in the church as a result of this revival. One of the interesting features of this campaign was the burning of the mortgage on the present building. We now have a property worth five thousand dollars out of debt and plans are being made to complete the building in the near future. The second Sunday of the meeting our beloved District Superintendent Brother Short was with us and preached a great sermon on holiness. Also he attended our children's day program which was rendered in the afternoon after which the church voted on the recall of the pastor. Although called back by a large majority we declined to accept on account of feeling led of God to enter the evangelistic field. We have never pastored a church that we have appreciated any more than this one. The past two years in this field have been fraught with battles and victories and thank God few defeats. The church has more than doubled its membership. This past year we have taken in seventeen members and will take in more before the Assembly. We have had eight years' experience as a pastor and held evangelistic meetings almost every year. We are now ready to make dates with any one who desires our service as an evangelist. Our Assembly year closes September 1st; our present address is 3903 Adams Street, Gary, Ind.—C. C. White, pastor.

CLAYTONIA, PA.

—We have been richly blessed of God thus far during the year. The year was opened with a glorious season of refreshing and salvation. Our young people attending E. N. C., home for the Christmas holidays, were a means of blessing and inspiration to us. In May we scaled the heights of another Mount of Blessing. We closed the series of meetings Memorial Day with the greatest victory probably ever known here. Several auto loads of our Pittsburgh and Tarentum Nazarenes were with us, shouting the victory. On the 17th of June our Sunday school had a record attendance of 127, at night nearly 500 people gathered to hear the Children's Day Missionary Exercises. We are making plans to open special meetings in the neighboring community and expect to see new churches organized. Our people are greatly encouraged. We thank God for the victory.—G. B. Schlosser, pastor.

WHITEWATER, KAS.

—The tabernacle meeting from May 27 to June 24 at this place was a hard fought battle but with some gracious victories. For the first three weeks the meeting was hindered by heavy rains, but very good crowds came all the time. Brother R. S. Ball the evangelist was much helped of the Lord in preaching the word. He is a sane, sound, forceful and spiritual man of God. His splendid wife was good help in song and prayer. Mrs. Esther Williams led the host in song. She is one of God's choicest saints and a most beautiful singer. She sings with the Spirit and with the understanding and is a great soul winner. There were fifteen seekers at the altar most of whom professed salvation. The last night was the greatest service of all. Six united with the church and six more were at the altar seeking peace with God. Much conviction was upon the people and much prejudice was broken down. However the Devil was busy on the job all the time. Although the meeting was not all that we really desired, yet we feel to praise the Lord for what was accomplished. The work is being more firmly established, the church strengthened, built up and the gospel of full salvation was heard by many who had never heard it before probably. We feel that God's hand is upon the work here and we are looking to Him for greater things.—Mrs. E. D. Cornish.

ELLINGTON, MICH.

—We have just closed a revival effort. The meeting was a union of the Nazarene and Mennonite churches, with Brother W. H. Johnson of Kalamazoo, Mich., and of the Mennonite church as evangelist. Brother Johnson is a great preacher and was much enjoyed. The sweet spirit, Christian fellowship, and

SUNDAY SCHOOL LESSON REFERENCES

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

GOLDEN TEXT: Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.
Devotional Reading: 1 Peter 2:1-10.

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

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

Devotional Reading: 1 John 4:11-21.

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

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

Devotional Reading: Isaiah 55:1-7.

August 5. MARY MAGDALENE.

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

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

the blessing of God enjoyed was truly wonderful. Fifteen souls bowed at the altar of prayer for pardon or cleansing, which was not as many as we had hoped, yet the union of the two churches had broken down considerable prejudice which has prevailed. The meeting closed with the people hungry for another meeting next year. To God be all the glory, and praise. Friday, June 29, we enter another meeting at Caro, Mich., with Evangelist F. W. Cox of Lisbon, Ohio. We ask the prayers of the HERALD family for this needy portion of the Master's vineyard.—Rev. C. J. Studt, pastor.

BLOOMSBURG, PENN.

—Our beautiful new tent arrived a little later than we had hoped for, but God signally blessed the efforts put forth for the salvation of souls during the ten days left us, before it was necessary to clear the deck for a chautauqua. The Devil put up rather a stiff fight but our pastor, J. H. Parker, was faithful and fearless and presented the truth in all its fullness until prejudice melted away and twenty-five souls sought God for pardon, purity, or reclamation. Rev. E. C. Krapf and James Price assisted in the preaching. Considering the attraction elsewhere in the city we consider this a good revival. Souls were saved who were never before in the experience of salvation and these being added to the church and act as though they would make soldiers of the established type. To God be all the praise. We pulled up stakes and moved the tent to Almedia, a small town about eight miles from Bloomsburg and advertise victory before we see it for we know God is faithful.—Miss Ella Seibert, secretary.

LINDSAY, CAL.

—We are glad to report that the Lord is with us here in Lindsay where we are surrounded with orange groves and almost everything else that would encourage one from a material standpoint, but all this is a blessing only as we use it to His glory. We are back from the District Assembly which was the greatest ever held on this growing District. The church gave us a unanimous call on the first ballot there being sixty present and voting and not a "no." This shows the spirit of unity that prevails. We now have 134 members, a net gain the last year of 28. We took in 52 last year, one for each Sunday during the year. We made 517 calls last year and plan to make at least 800 this year. We have never labored with a more devoted people. They know how to pray and help the preacher preach. Surely the Lord has given Lindsay church at least some bit of the cream of the Nazarene church. Our services are well attended and a revival spirit is on the church. Our prayermeetings are well attended many times having as many as seventy out or more and how the Lord does bless. Our Young People's Society under their new president, Brother C. W. Morrill, is surely growing in interest and attendance. We will have the Frank B. Smith family with us for the fall revival and we are looking for a great revival. These are the very best days of our life and we were never more determined to push holiness in all our life. We have about 125 subscribers to the HERALD of HOLINESS.

Our people are thoroughly Nazarene and believe in pushing the HERALD. Our heart burns within us to do something for Jesus.—L. T. Wells, pastor.

PRESCOTT AND DELIGHT, ARK.

—We have not reported since last fall. But the Lord has been blessing the work. At Delight the work is about as usual. We closed a meeting last Sunday night, June 24th, with Rev. Mrs. Gussie Morris of Kingston, Okla., as evangelist. The meeting was well attended, but not much visible results. At Prescott, we are pushing up the hill in the Sunday school with Brother Milton Smith as Superintendent. We had Rev. Jos. N. Speakes with us for a few days back in February. We had a blessed time together. He was privileged to see many of his old friends of bygone days. We had Rev. Mrs. Morris with us at Prescott, also, from May 25 over the second Sunday in June. We had a blessed meeting. There were nine conversions, two sanctified, ten united with the church, and the pastor baptized eight. We certainly appreciate Sister Morris, and pray that God will use her to the salvation of many souls. We are looking up and believing. Pray for us.—J. Sam Curtis, pastor.

OSKALOOSA, IOWA.

—A convention was held at our church June 15-17 in charge of our District Superintendent, Rev. H. L. Kinzie. Not only were our own people strengthened and encouraged, but strangers also received help. June 21st Miss Bertha Doering, the missionary among the Indians of Old Mexico and Arizona spoke at the Nazarene church. For a long time we have not had an example of such faith as that which she has had; and we were inspired to undertake greater things for God.—Reporter.

CARTERSVILLE, ILL.

—The Lord is blessing the work here. We have gone over the top on missions, gave about \$12000 more than our apportionment for the year. Our prayermeetings are fine and some souls finding God in the regular services. We are having street services out in the small mining towns north of Cartersville and have crowds ranging from 75 to 200, almost all the time the latter number. And they surely do appreciate the old gospel truth. The Tuesday night meetings are held in a town that is made up principally of colored people, and while they have money and fine cars and other things of this world, most of them need God. We covet the prayers of the HERALD family that the Lord will make them so hungry for Him that they will say the yes that brings victory. We have Miss Alta Fisher, with us who is a called missionary to Africa and is being used of the Lord to get the gospel to the colored folk here. The crowd at the other place where we hold services is principally made up of Italians and colored people with a few Americans who need God. We earnestly request an interest in your prayers for the work here of the Lord, here we have a number of fine young people who are surely giving their lives out in services, many of them helping in the preaching of the gospel of full salvation to from 300 to 350 people each week.—J. O. and Edna Wells Hoke, pastors.

CHICAGO, ILL., MORGAN PARK CHURCH.

—Just closed a wonderful revival, in fact the greatest Morgan Park has ever seen. The evangelists, Bona Fleming and J. Warren Lowman and wife as singers are among our best, the best I have ever seen and the people loved them so well that they have invited the party back for another meeting next year. Over three thousand dollars was raised for all purposes and the evangelists were well remunerated. Finances came easy. This little church of only thirteen members located in the aristocratic part of the city, has a vision, and is doing things for God. We expect some real fruitage from this meeting. Praise the Lord. The pastor and church were drawn closer together and I believe God will give us a great year. Rev. B. F. Haynie and Rev. F. M. Messenger preached each once in the afternoon for us. Pastors from all the churches were in attendance at different times during the meeting, also members from all the churches attended. The quartet from First Church did excellent work also Brothers Kimm and Nylan, also many others helped us in the music. In all I think this one of the best meetings I have ever attended or been privileged to be in. We closed in a blaze of glory. Twenty-three in the altar the last night. Many found God during the meeting. We say praise the Lord for victory and on with the battle till Jesus comes.—Otis Pope, pastor.

MEXICO, MO.

—Just a little report from the Nazarene church here. We are still pressing forward against the forces of Satan and if we haven't gained much ground we haven't lost an inch. Bless His name. There are just a few who are standing fast but thank God for the few. This week we are having some work done on the church. The addition of two windows in the north side of the building will

make a much better ventilation. We would like for our brothers and sisters to visit us sometime, especially, on Thursday evening. We have splendid meetings. Thursday evening, June 21, the writer was healed, praise His name. Brother Sellards, our pastor, preached one of the best sermons I ever heard Sunday night. We believe God will yet answer some earnest prayers for the backslider, prayed at this place. Pray for us.—Mrs. Ralph Hutcherson, reporter.

DANBURY, CONN.

—Danbury is still on the map although the Devil tried hard to wipe it out. When we came last fall and saw the conditions, with the windows broken out of the church and parsonage of a property worth \$10,000.00 and some in favor of renting it out for school purposes, we felt like old Nehemiah when he saw the walls of Jerusalem down. One good brother who had been here said he did not see any way out but the Home Missionary Board would have to take it over. But we young fellows of the holiness movement of twenty-five or thirty years ago are used to tackling hard propositions. God has blessed. We have the windows in. One of our sisters who held a second mortgage of \$650.00 agreed to cancel it for a lot the church owned so we made the exchange. We have been able to raise all our apportionments, raised \$180.00 for Foreign Missions, \$134.00 for Publishing House debt. Last month we had the New York District Young People's rally here, and over 100 came from Brooklyn, Bridgeport and other places. God gave us a great day. Brother Wm. Eckel and wife, returned missionaries were with us for a service on the twenty-fourth, which was a great blessing. We have raised our budget for this year and are traveling on. Pray for Danbury.—C. A. Reney, pastor.

**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.

**Bresee Theological College
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¶A one year BIBLE TEACHER'S COURSE to prepare for Sunday school, Vocational school, and all Bible teaching work. Bible study, Organization, Conducting, Teaching.

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Also Academy, Theological College and Fine Arts Departments. All arranged with the Christian Worker in view.

Only one hundred and fifty can be accommodated in our present quarters. Get your application in quickly as the list is rapidly filling and some are going to have to be refused.

For Particulars Address

REV. E. P. ELLYSON, President
215 E. Fourth Ave., Hutchinson, Kas.

Gleanings From the Field

LINCOLN, ILL.

This meeting was brought about by a family that has been especially blessed through Olivet during the past year. Brother Philip Sampson had a very precious daughter but the world was bidding for her and the associates she had in high school were not helping her and she seemed to be getting past the control of her parents. They prayed and tried but all in vain the child could not see. Then they decided to put her in Olivet for the last semester, and Brother Sampson who was an elder in the Cumberland Presbyterian church but not right with the Lord went down to take his daughter and the first night they were there father and daughter accepted the call made by Dr. Chapman while he was holding the midwinter meeting and they were both saved, then afterward sanctified. Brother and Sister Sampson felt so grateful to the Lord for what He had done for them that they began to do their best to get a meeting at Lincoln. Of course our beloved District Superintendent has his eyes open and his heart so in the Home Mission work that he only needs to know that there is half a chance to get into a town and he is there with the tent. So we began the eighth of June. The weather was cold and it rained and was so damp that it looked like it would be a failure. But not so for the Lord came and gave us about eighteen people in the fountain. Some Methodists and several Presbyterians were sanctified and several were justified. Some young girls who were in homes where sin abounded were saved and wanted to know how to return thanks at the table. We could not stay away from the work at Cartersville to finish the meeting but Rev. Gallup pastor of the Springfield church had helped to get the tent and other things ready for the meeting and he kindly consented to continue another week. But before I left I took up about eight subscriptions to the HERALD and about twenty-seven people wrote their names down that they wanted a Church of the Nazarene or a mission where full salvation could be preached to a lost world. These were all adults except two and a fine class of people. Our District Superintendent was with us for two nights and helped us by praying the glory down, telling the people what and who we were, and taking up the offering for the evangelist. He surely does his best for the men and women he calls to do Home Missions work on his district. Please pray for the Lincoln work. They have a chance to buy a real nice frame church. There is not a mission, holiness church and not even a Salvation Army in the city of about 18,000.—Rev. Edna Wells Hoke, evangelist; Dorothy Cooper and Lois Tinney, singers.

FROM EVANGELIST CURTIS

Just a few lines to let you know I am still enjoying the blessing of God and living under the anointing of the Holy Spirit, that His will is the dearest of all things to my heart, that I never enjoyed the work of general evangelism as I do these days. God still continues to put His seal upon the old type of rugged full salvation preaching. His power is most wonderfully and graciously manifest in the salvation of sinners, the sanctification of believers, and healing of sick bodies. Have you read that wonderful message in the June 20th number of the HERALD of HOLINESS, by Rev. C. H. Strong, on "The Evangelist?" Thank you, Brother Strong, it's just grand. Please give us some more messages with real teeth in the same. Providence permitting I expect to attend the General Assembly in September. I have never had the privilege of attending one of our General Assemblies and am looking forward to the same with great pleasure. I am thinking of spending most of the late fall and winter in California and the Northwest. I was obliged to turn down calls last year from the western coast because of previous engagements. Will all who read this little report pray for me earnestly three minutes each day for thirty days. I will appreciate the same greatly. If all who comply with this request will drop me a card, I will send each some wonderful Scripture that God recently gave me when in need of special help from Him.—Earl E. Curtis 141 Dayan St., Lowville, N. Y.

MT. VERNON, ILL.

Just a word to tell you of the meeting just closed at Mt. Vernon, Ill. God was good to us in all things. There is a new tabernacle that seats about four to five hundred, and during the four and one half weeks of meeting it was filled and many turned away nearly every night. There is a small band of loyal workers here. They know how to pray and pay. It is not an easy field, but one that needs prayers and attention. Indeed, God gave us

a good time and results were good. There were thirty-five at the altar. Many of them found pardon or a clean heart. The crowd of unsaved young people were broken in on, and when we organized a Young People's Society, seventeen young people came forward and joined. Seven new members, all adults, were taken into the church. More have hinted that they will join soon. God blessed with a good offering, and the people are looking up. Pray for this little flock. They are catching the vision and pushing on. Amen. Pray for us in our work among the needy fields.—J. Leslie Freels, evangelist.

LARIMORE, N. D.

I want to report victory in my soul, having good meetings this summer. I have my daughter with me who takes the children and trains them to sing and gets them to the altar and gets them saved. I can see the need of getting hold of the children, these days. We have children's meetings every day, from the very beginning and by the time a ten-day term is over she has twenty to thirty saved and some of them sanctified and all of them taught to sing. Many of them no doubt may wander away, but they get something that will stay with them and be of value when they do come back, which they are almost sure to do. Remember us in prayer.—Evangelist John R. and Mary Patrick.

REQUESTS FOR PRAYER

Mrs. L. M. Young of Osceola, Ark., requests the prayers of the HERALD family for the healing of her little three year old daughter who has heart leakage and the doctor says there is no medical cure for her.

A wife of Floydada, Texas, requests that all Nazarenes everywhere please pray earnestly for the healing of her body, and the salvation of her husband.

A sister in Ohio requests prayer for her healing.

"Please pray for my husband, Rev. S. D. Anderson, that his sight may be restored and his body healed."
—Mrs. S. D. Anderson, Kansas.

Prayer is requested for a sister in Kansas that she may be healed of creeping paralysis.

A father in Arkansas asks prayers for an eleven year old son who has a fractured bone in his leg. He says, "We have had two operations and if the Lord does not undertake for us we will have to have the leg taken off."

25,000

NO person interested in the work of the Church of the Nazarene can read of the remarkable increase in the subscription list of the Herald of Holiness without a thrill of joy and at least a silent tribute of praise to God.

From 7,000 subscriptions at the last General Assembly in 1919 to 17,000 at present, with the next General Assembly four months away, is doubtless unprecedented in the annals of denominational papers.

This increase has been steady and healthy and has been brought about largely through the untiring efforts of many of our pastors and evangelists.

Now just think of what we could do with the Herald of Holiness providing every pastor, every evangelist, every layman would do his or her part. We have set our goal at 25,000 subscriptions by the General Assembly, and this amount is not outside the range of possibilities.

Since announcing our "Get Acquainted" offer of five months for 50c, a great many subscribers have sent in several subscriptions with their own renewals. Pastors have secured subscriptions from friends of the church and the subscription list is still climbing.

Now let us unite for a simultaneous, concentrated campaign for subscriptions. If you can't send more than one five-month subscription, thank God for that one, and send it in. Every one can have a part in this campaign—men and women, young and old; rich and poor. By working together for one common cause we can do what otherwise would be impossible.

NAZARENE PUBLISHING HOUSE

NOTES AND PERSONALS

"In a letter to the House in which a nice list of subscribers to the HERALD of HOLINESS was sent, Brother J. Warren Lowman writes: "This is a list of subscriptions secured at the Morgan Park church in Chicago where God gave us a good meeting. Brother Bona Fleming was our co-laborer here. We trust the HERALD family will always pray for us."

A request for prayer comes from George W. Fox of Newcastle, Ind., for the speedy recovery of his wife who underwent a major operation on June 27th.

The good words and work of our faithful pastors concerning the HERALD are always appreciated at the Publishing House. Brother R. F. Heinlein, pastor at New Galilee, Pa., says, "I am submitting to you some subscriptions for the HERALD of HOLINESS. The more I read its pages the richer it becomes to me and the more determined I am to put it in every Nazarene home. We always look forward each week to its coming and read its every page. The editorials alone are worth the price of the paper."

Brother J. G. Fetterhoff writes of a good meeting, closing with good victory at Matthews, Mo., and the organization of a church with eleven members and several to follow soon.

"After thirty years in the ministry in Louisiana, Texas, Oklahoma and California I have suffered a nervous breakdown and finally my throat has given away and I have been forced to give up the ministry for two years or longer. I have resigned my M. E. church, at Tracy, Colo., and am moving to San Leandro, Cal., to work for the Del Monte cannery. It is hoped that after a long rest I will be able to re-enter the ministry, but that's uncertain."—H. E. McWilliams.

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According to information received through the Reference Librarian of the New York Public Library, the number now exceeds 107 languages and dialects. In commenting on this, Mr. Frank H. Mann, General Secretary of the American Bible Society said: "This is a remarkable record for any book and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects; more than seven times as many as Pilgrim's Progress."

TELEGRAMS

HERALD of HOLINESS: Alabama City, Ala.
Meeting closed in blaze of glory. Holy fire swept down on us. Souls came to the altar. Nice class came in church, including an ordained elder. Others coming. Evangelist W. E. Ellis great.

J. H. KEMP, Pastor.

HERALD of HOLINESS: Orange, Texas.
Word just reached me that our Peniel campmeeting tabernacle burned. This is a great loss but will not interrupt program for the campmeeting. A large tent will be used for the encampment, August 2 to 12. Let all our people plan to be there.

P. L. PIERCE, District Superintendent.

NAZARENE PUBLISHING HOUSE: Spokane, Wash.
Special tent campaign in the city. Great victory at First Church. Souls prayed through Sunday. Successful missionary program, 246 present, \$123.00 for missions.

REV. HENRY B. WALLIN.

HERALD of HOLINESS: Cleveland, Ohio.
A real revival just closed. Seekers at every service. Church greatly blessed. Excellent work done by Evangelist T. E. Beebe of California and Schurman and DeLong of Boston.

C. WARREN JONES.

ANNOUNCEMENTS

NOTICE—to Kansas District.—Rev. I. W. Young having transferred from Kansas District makes it necessary to appoint a member of the Advisory and Examining Boards in his place. Therefore, I hereby appoint Rev. A. L. Hipple of 110 East 9th, Newton, Kas., on the Advisory Board and Rev. S. H. Erwin of Sylvia, Kas., to take his work on the Examining Board.—A. S. Tunnell, District Superintendent.

NOTICE—All mail for immediate reply should be addressed to me at the address given in my slate. Be sure and put General Delivery on letters. Mail sent to me at Pasadena, Cal., is slow reaching me.—J. B. McBride.

NOTICE—Any church of the Nazarene desiring a carpet for platform can have one by paying transportation. Carpet has only been used on one side and is reversible. It covered a room 11 x 12.—Miss Lottie Cobb, Borodoinham, Maine.

NOTICE—This is to notify the general church that B. F. Pritchett, formerly of Phoenix, Ariz., is no longer a member of the Church of the Nazarene and his credentials have been cancelled by the Arizona District Assembly.—(Signed) M. H. Brown, Secretary Advisory Board.

TO WHOM IT MAY CONCERN—This is to certify that I the undersigned sever my affiliation with the Church of the Nazarene after the 20th day of May, 1923, and do not wish to be regarded longer as an ordained minister or a member of the movement.—(Signed) Ernest L. Powiesland.

A RECOMMENDATION—I take pleasure in recommending J. Willis Anderson and Ernest B. Marsh of Warren, Penn., as singing evangelists who render splendid service in church, tabernacle meeting, or camps. They are spiritual and sing the gospel in the Spirit, fine in altar, and personal work. Any of our pastors or people wanting song leaders for their meetings will do well to give these young men a call. Address them 21 Dartmouth St., Warren, Pa. They attended the Eastern Nazarene College last school year and are available at once for service.—J. B. McBride.

NOTICE—I have secured the use of a tent for this season, and can give any church on the Indiana District a meeting August 1-19 or September 1-23. Let those interested write me at once to Upland, Ind., Box 243.—P. P. Belew.

bargains

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CAMPMEETING CALENDAR

June 20 to July 22. Rosedale, Kas. Church of the Nazarene at 2519 Orchard St. Tent meeting. Workers, Rev. D. M. Spell, evangelist, Miss Eva Spell, pianist, other special singers and workers.—Rev. Frank Mayhew, pastor.

June 29 to July 15. Duntirk, Ind. Tent meeting. Workers: M. T. Brandyberry and wife, evangelists.—Loren R. Pendry, pastor.

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

July 1 to 15. Mannington, W. Va. (Tent meeting.) Workers: The Mackey Sisters from New Cumberland, W. Va., will be with us and other friends and workers. All day meeting July 4. Come and pray.—Rev. Lawrence Reed, pastor.

July 1-22. Indianapolis, Ind. The North Side Nazarene church will hold its second tent campaign on the corner of 30th and Barnes Ave., Northwest part of city. Workers: Rev. E. Arthur Lewis of Chicago as evangelist, and Mr. and Mrs. F. H. Benjamin of Vincennes, Ind., as choir leader and pianist, and Rev. H. P. Groves, personal worker. For further information write the pastor, E. E. Turner, 1049 Congress Ave., Indianapolis, Ind.

July 4-22. Ashtabula, Ohio. Workers: T. E. Debo of Long Beach, Cal., evangelist, Ralph Schurman and Russell DeLong of Wollaston, Mass., singers. Under auspices of the Church of the Nazarene. Come.—Frank and Helen Lehman, pastors.

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

July 6-15. Beacon, N. Y. New York District Campmeeting. Workers: Rev. J. H. Moon, District Superintendent, evangelist in charge. Preaching by the pastors of the district. Meals at dining hall, \$3.00 for 10 days. Tent cottages \$6.00. Bring blankets, sheets and pillow cases. For further information write Rev. C. W. Brown, 1233 Sterling Place, Brooklyn, N. Y. Visiting preachers half rate.

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

July 6-16. Old Orchard, Maine. The twentieth annual campmeeting of the National Association for the Promotion of Holiness. Workers: C. W. Ruth of Indianapolis, Ind., in charge. Other workers: Rev. Geo. W. Kunz, president, of New York; Rev. John Hewson, evangelist, Rev. L. M. Ellis, Rev. S. A. Baker, Rev. O. L. W. Brown and other local preachers. We solicit your attendance and prayers in making this another strong meeting for Old Orchard.—Isaac W. Hanson, Haverhill, Mass.

July 11-22. Racine, Wis. Holiness campmeeting at Spring Park. Grounds two miles south of 12th Street depot on the C. N. S. & Milwaukee Electric Railway. Workers: Rev. E. H. Haynie, evangelist, and Mr. and Mrs. E. A. Shank, song leaders. For further information address Rev. C. A. Geeding, 1223 Racine St., Racine, Wis.

July 11-29. Clam Falls, Wis. Tent meeting. Workers: Evangelists B. T. Flanery and others. For further information write B. T. Flanery.

July 13-29. Ashland, Ky. Tent meeting of the Church of the Nazarene. Workers: Dr. John Matthews, M. G. Standley, George and Effie Moore and others.—Rev. John Fleming.

July 12-22. Joplin, Mo. The second annual campmeeting of the Southwest Missouri Campmeeting Association. Workers: Rev. John W. Goodwin, Pasadena, Cal., Rev. E. C. Dees assisted by the pastors of the different churches. Rev. C. C. Childress and wife will have charge of the song service. All invited to attend this camp and help build up the work in this needy field. For further information write E. E. Miller, Carl Junction, Mo.

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

July 13-22. Crowley, Texas. Ebenezer Holiness Campmeeting. Workers: Rev. E. O. Hobbs as evangelist, Mr. Clayton and daughter in charge of music and Miss Williams will have charge of the children's meeting. Services three times every day. Entertainment free to all preachers. Everyone welcome. For further information write Otis Traulick, Route 1, Crowley, Texas.

July 15-29. Fergus Falls, Minn. Holiness campmeeting. Workers: Dr. J. G. Morrison, Jamestown, N. D., Rev. E. E. Wordworth, Minneapolis, Minn., Miss Luella Lovejoy, Minneapolis, Minn., Master Vernon Wick, Minneapolis, Minn. For further information write Ben Mathisen, Fergus Falls, Minn., Box 145.

July 17-29. Colfax, N. C. The Colfax Annual Campmeeting. Workers: Dr. T. E. Baker, Rev. Edw. M. Graham, and a number of the N. C. Wesleyan Methodist preachers, song leader, Rev. W. D. Cress, Mrs. T. L. Hill and Mrs. I. O. Forester, pianist. The N. C. annual Wesleyan Methodist conference camp will meet with the Colfax association this year. Address Rev. T. L. Hill, Colfax, N. C.

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

July 19-29. Freeport, I. L. Long Island Holiness Campmeeting Association at Roosevelt Camp. Workers, Rev. A. L. Whitcomb, D. D., and Rev.

Joseph Owen as evangelists. Tents to rent, board and entertainment at reasonable rates. Send for booklet address, Mrs. John A. Duryea, Huntington, L. I.—Mrs. John A. Duryea.

July 19-29. Yamhill, Ore. Oregon Annual Campmeeting of the Oregon State Holiness Association. Workers: B. C. Dewey, evangelist, Fred Canady, song leader, Mrs. E. H. Arnold, conductor of school and prayer; and local ministers. Address Catherine L. Dickey, 293 E. 34th St., Portland, Ore.

July 19 to 29. Yakima, Washington. Second annual campmeeting will be held on state fair grounds. Workers: Drs. R. T. Williams, General Superintendent, and A. O. Henricks. Rev. H. B. Wallin will have charge of the singing. Tents can be secured from \$2.50 to \$5.00. Cots at a very reasonable rate. Bring toilet articles and bedding. N. J. Hepburn, 113 N. 3rd St., Yakima, Wash.

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

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

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

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

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

July 27 to August 5. Rosslyn, Va. Park Lane Holiness Campmeeting. Workers: A. A. Price, Miss Mary Price and Miss Louise Parker will assist in gospel singing. Preachers of the Washington and Philadelphia District will assist in the meeting. For further information write, Rev. C. R. Mateer, R. F. D. Box 61, Rosslyn, Va.

July 23 to August 12. Adrian, Ga. Annual District Campmeeting. Workers: Rev. J. E. Hardy and Evangelist Fred St. Clair.—H. J. Eason, secretary, 314 Lawrence St., Dublin, Ga.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

August 24 to September 2. Prescott, Ark. Main Springs Campmeeting, 4 1/2 miles southeast of Prescott. Workers: Rev. Lee L. Hamric and Rev. R. E. McCain. For further information address Steele McLelland.

August 29 to September 9. Gosport, Iowa. Marion Holiness Association Annual Campmeeting. Workers: Rev. J. E. Hewson of Indianapolis, Ind., evangelist, Mrs. Esther Williams of University Park, Iowa, song leader.

August 30 to September 9. Ava, Mo. Campmeeting of the Ozark Holiness Association at Mt. Zion Camp. Workers: A. L. Whitcomb, Roy L. Hollenback, and C. C. Rinebarger. Address F. L. Spindler, Ava, Mo.

August 30 to September 10. Springerton, Ill. Campmeeting held at Jacob's Camp. Workers: Rev. W. R. Cain and Rev. E. E. Shelhamer, singers, George and Effie Moore. For further information write Jacob Flock, Enfield, Ill.

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

DIRECTORIES

GENERAL SUPERINTENDENTS

R. F. REYNOLDS Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave.

DISTRICT ASSEMBLIES

Montana (Billings) August 1 to 5
Manitoba-Saskatchewan (Mortlach, Sask.) July 4 to 8
Dakota-Minn. (Jamestown, N. D.) Aug. 8-12
Indiana (Indianapolis, Ind.) August 21-28
Chicago Cen. (Olivet, Ill.) August 29-September 2
Kansas (Ottawa, Kas.) September 5-9
The first session of the assembly will begin 9:00 a. m., of the date given, and all of the assemblies will have an evangelistic service beginning 7:30 p. m., on the night before the assembly.

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

DISTRICT ASSEMBLIES

Iowa (Sioux City) August 28-September 2
Michigan (Detroit, Mich.) September 5-9
Tennessee (Sparta, Tenn.) September 13-18
Southwest (Mexican), Deming, N. M. September 18-23

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

DISTRICT ASSEMBLIES

Missouri (Eldon, Mo.) 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
Hamilton October 24-28
San Antonio October 31-November 4
Louisiana November 7-11
Mississippi October 24-28
Alabama October 31-November 4
Georgia November 7-11
Florida November 14-18

GENERAL ASSEMBLY, KANSAS CITY, MO., SEPTEMBER 27

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ARKANSAS—G. H. Harmon Conway, Ark.
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HAMLEN—Allie Irick Pilot Point, Texas
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