

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

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

The Atheism and Immorality of Evolution

MINISTERS and Christians generally are not primarily concerned about even scientific facts, much less about *pseudo-scientific* theories. All the discoveries and inventions and accomplishments of the past have not affected man's fundamental need, nor have had the slightest tendency to actually move the rock foundation of truth upon which the faith of the Church of God rests. And so long as the teachings of men do not interfere with faith in God and the propagation of true morality, we "care for none of these things." But teachers of the evolutionary theory of the origin of species and of man have had time to prove the religious and moral value of their tenets and in each case they have been "found wanting."

There is no sane man who can reject the Genesis account of the origin of the world, of man, and of the entrance of sin into this world and then go on and accept the story of redemption which is based upon the Genesis account. Therefore, the logical and practical tendency of evolution is toward atheism, and since it is the age-long calling of believers in Christ to "contend earnestly for the faith once delivered unto the saints," it becomes our obvious duty to enter the arena against the evolutionary *hypothesis* and wage a ceaseless war against it.

Evolution has popularized Atheism and Agnosticism to such an alarming extent that there is nothing left for earnest contenders for the faith but to undermine the sandy foundation of this "betrayer of the innocent" and rejoice to see it fall to its own ruin.

And even those who are so liberal minded as to not care for "the faith of the fathers" and who stake their all upon conduct and good works, even these, must not fail to see the brutalizing effects of evolutionary teaching. When men can deny that they were created in the image of God, they will at the same time deny the legitimacy of the demand for being in His likeness now and for following in the steps of "The sinless One." As soon as men begin to believe that they evolved from the beasts, they will yield to their innate tendencies to turn back to the ways of the beasts. Evolution is the logical foundation for free-loveism, divorce, harlotry, and libertineism. It laid the foundation for Germany's philosophy of "might is right" and is, therefore, chargeable with the rape of Belgium, the slaughter of the Armenians, the drownings of the innocent victims of the Lusitania and the murder of ten millions of people in the useless wars of

1914-18. In fact, evolution is a proper intellectual progenitor of all the sin and crime and immorality to which the unrestrained wickedness of men's hearts may lead them.

Men who destroy faith in the existence and direct rulership of a personal God, destroy the sanctity of the oath and thus overturn and despoil civil government and open the way for anarchy and rapine; for when men cease to fear God they will no longer respect one another. When faith in a personal God is weak, human life is cheap; for it is the fact that he was made in the image of God that gives man his dignity and his value.

Evolution is the father of Atheism and immorality. It is the subtle destroyer of intellectual perspective, heart fidelity and moral correctness. It is the enemy of body and soul, of home and church, of society and nation. It is the renegade son of a fallen father and the culpable father of a whole breed of mischievous and destroying children. It serves no necessary and useful end and is, therefore, due to go the way of all diabolical inventions. Let us see to it that from here on "his grey hair shall not come down in peace to the grave."

The Church and Nonspiritual Agencies

IT has always been the trick of Satan to get the Church so involved with agencies that are not really spiritual that the main issue is lost sight of. I do not say that there is any special indication of a bent of this kind in the Church of the Nazarene, but it is not too early for us to emphasize the fact that we know what our calling is. We are not called, primarily to build hospitals, schools or orphanages and we are concerned for such things only so far as we are able to maintain them and keep their spiritual atmosphere such that they will be soul-saving institutions. We are not greatly interested in matters pertaining to social entertainment and community work. Even though these things may be kept within the bounds of what is right, still we can well afford to touch them lightly. It may be that putting emphasis on the social phase of life does not cause churches to lose their spiritual power, but we know that there are no churches which are noted both for spirituality and for great attention to social matters, and we must always drive down the main road and always be a spiritual people.

BLAZING A NEW TRAIL

THE Church of the Nazarene is not another Methodist, Baptist or Presbyterian Church. In fact, it is not a revamp of any thing. It is a distinct and definite movement with the most vital reason for its existence.

There are always some who will quote precedents to us and warn us any time when we are about to do something which is not approved by the *rulers*. But let us all remember that the Church of the Nazarene came into existence because the existing denominations were neglecting a most important task and that we are called with a special calling. It need not, therefore, seem strange if we find it necessary to use some machinery that others have not had or if we leave off some things that others have laid much stress upon.

Without casting any reflection upon any one, we may be sure that one of our greatest dangers arises from the fact that many will always be asking that we have things as "other nations have them."

Of course, it is foolish for us to try to be original in every thing. There ought to be a better reason for refusing any thing than just the fact that "others have had it." If others used a method successfully it may be that we can do the same.

But, after all has been said, the Church of the Nazarene must blaze its own trail much of the way. Our task is unique and we must know that we can not copy a great deal from others. God is with us and we must push on in the way that He shows us, even though this liberty shall cause some to mark us as *peculiar*.

NEBRASKA NAZARENES

IT was my good fortune to be one of the evangelists in the recent District campmeeting in Nebraska. The District Assembly was held during the first week of the camp and this gave me opportunity to meet most of the preachers and many of the people from all over the State.

Dr. Reynolds was the presiding officer at the Assembly. This blessed man of God actually seems younger and more capable than he was ten years ago. He is truly a ripe saint in every sense of the word and is a benediction by both precept and example to all who come in contact with him. He is the personification of that portion of the church vow which says, "Be courteous to all men." Dr. Reynolds is the most perfect Christian gentleman that I ever met. He is a wise and safe leader whom our people justly trust to the fullest degree.

Bona Fleming was my evangelistic companion. He is a true brother, a sane Christian, a zealous worker, a radical preacher, and a great soul winner. He is fully deserving of his standing as one of the leading evangelists in our movement.

Prof. John E. Moore, of Los Angeles was the music director and soloist. He has few equals and no superiors in the field of evangelistic singing. He is as faithful and devoted to the task of winning souls as he is efficient and artful in his special work as a singer. He was formerly with the Williams-Robinson Party in the Big Brown Tent, he is now assistant pastor, with C. H. Babcock of First Church, Los Angeles, and is in full demand in the largest camps and revivals for evangelistic work.

The campmeeting was a real success; the best, the brethren said, that they had had in years, if not the very best district camp Nebraska has had. But, since some one authorized to do so, will no doubt, report the meeting, I will not say more of it in particular.

The Nebraska District of the Church of the Nazarene is now ten years old, but it is just beginning to get its feet down good now, and I predict that its growth within the next year or two will be phenomenal. The present membership is about eight hundred. Churches are being founded in most of the larger cities, though in some cases there is a struggle to "get their feet down."

Nebraska is truly one of the finest states in the Union, but my observation is that it has not been the scene of as much religious activity as some other sections. There is not, therefore, quite so many *isms* and the field is not so fully occupied and competition is not quite so keen. There is here one of the greatest opportunities for the Church of the Nazarene that can be found any where. For a western state, Nebraska has an unusual number of good towns and small sized cities. The people are commonly well to do and are fair minded people of splendid type.

Brother Haas, the District Superintendent is a strong and aggressive leader. The pastors are earnest, clean cut, determined preachers. The people are just like the Nazarenes I have found in every quarter of the country; they are old-fashioned holiness folk who want to see sinners converted and believers sanctified wholly and who are ready to brook every sacrifice for the sake of the work of God. I did not see a *tenderfoot* or a *compromiser* among them.

Nebraska is one of our most promising home mission fields and Brother Herrell and the leaders of the District plan to make some most strenuous efforts to "get ahead" in that line this year.

I had almost calls enough for revivals while at the campmeeting to keep me in Nebraska for a year, and, while I can not stay there that much, I am greatly minded to "give them a lift" for a few meetings any way.

The Nebraska District should double its membership between now and the General Assembly next year. Remember what I tell you, Nebraska Nazarenes will be given a place on the map yet.

Questions Answered

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

Q. Does the Bible teach that we are "born of the Spirit" before we are "baptized with the Spirit"? Please explain 1 Cor. 12:13. "For by one Spirit are we all baptized into one body—and have been all made to drink into one Spirit." H. B., Tenn.

Ans. The Bible does teach that we are to be born of the Spirit before we are baptized with the Spirit. In fact, we may say that it is no more possible to baptize a Christian with the Spirit until that Christian has been "born again" than it is to baptize a body with water until that body has been born. Always, birth before baptism in any realm. Concerning the Scripture mentioned: a careful reading of the entire passage will, I think, convince one that the Apostle is not discussing the method or means by which one passes through the epoch making experience which brings one into the body or church of Christ. The subject is "Unity in Diversity." Though composed of many officers and variously gifted members, still the Church is one. Just as the various members of a man's body are influenced by one soul, so the many members of the Church are made harmonious by the fact that all are influenced by the Holy Spirit, who is to the Church what the soul of man is to the body. The observation of this fact does not in any wise touch the question of the means by which one comes into the body, nor does it touch the question of the relation of the new birth and the baptism with the Spirit.

Q. To whom did Christ's spirit preach while His body was in the grave (1 Peter 3:18, 19)? G. E. S., Colo.

Ans. You have referred to one of the admittedly difficult passages of the New Testament. Some think that the Apostle, in exhorting the brethren to be patient in persecution, brings up the long suffering of God Himself as an example and declares that it was the Spirit of Christ which bore so long with the ante-diluvians while Noah preached righteousness unto them, even though they were disobedient to the messages of warning given. Others think that the passage refers to Christ's dis-embodied spirit making declaration to the disobedient dead in hades of the fact that the atonement which was promised had been made, and that the word *preach* is not to be understood as meaning the giving of a saving message, but to refer to the heralding of the Victory of the Cross, which unbelieving sinners had doubted while in this world. This last would be taken as setting forth of the fact that if the brethren will endure persecution in silence now, later they too will be able to announce the victory won.

Q. Give me the best Scripture proof to the fact that one may fall from grace and be lost in eternity. A. B. N., Kansas.

Ans. 1 Cor. 9:27; Heb. 6:4-8; John 15:2; Heb. 10:26, 27.

Song Leaders—Please Put on the Brakes

By REV. C. E. CORNELL

THE cry in certain quarters relative to the spirituality of the church, is, "give us fewer brakemen and more firemen." Or, in other words we need fire and steam if the old church is to make the grade, rather than brakemen to slow up and stop the train. We have no objection to more fire providing it is Holy Ghost fire and not human fire. Purely human energy without the manifestation of the Spirit will never help the train over the hill. One ounce of Holy Ghost energy is worth a ton of merely human activity.

Our song leaders—many of them—seem to be possessed with a degree of the human almost to the breaking point. They "whoop-up" tremendously, until it takes a very sprightly chap to catch up or keep up. Every song must go with the rapidity of a modern machine gun. The time in which the song is written cuts no figure. It should be written in common time, or four-four time it makes no difference. The song must swing off at the rate of a hurried march and all the elegant sentiment of the hymn is lost sight of in a desire to "make her go." Then when the lovely song is written in three-four time or six-eight look out, put on your running shoes. For by the time the fourth verse is sung you will be out of breath; and when the chorus has been sung fourteen times, you will undoubtedly have palpitation of the heart. You will be ready to "throw up the sponge" and in the mad rush to the finish, the only thing left for you to do is to say Amen! and Hallelujah!—providing you have breath enough left to articulate a fairly healthy shout.

Now ladies and gentlemen, brothers and sisters in the Lord, the writer has made some observations during the past decade. And here is what I have discovered: our song leaders are getting faster and faster. If the thing keeps up the whole of us will need to take breathing lessons in the development of our diaphragms to sing them at all. The *old sheep* can never hope to even sing "Rock of Ages." The impetuous, energetic-everybody-sing (God bless 'em) boys will simply take a few sprightly young folks and run away with the song service and we of slower trend will be left behind, out of sight, as it were. Is it not time to put on the brakes?

Then our pianists—most of them good and pretty, they know how to juggle the ivories—have caught this chain-lightning fever. They simply play all over the key-board up one side and down the other until the interlude sounds like a country band playing a jazz selection. I've actually heard the leader announce hymn number 257 and it turned out to be, "Nearer my God to Thee." The pianist thundered away first on the bass and then tra la la-la with a zip off the treble end of the piano, while I was wondering if she or

he had not missed the number, when all the time it was the introduction to that majestic soul-stirring old hymn, "Nearer My God to Thee." The song leader guessed at the introduction by the pianist and swung in at a two-forty gate with the great campmeeting audience struggling to keep up. Then bless you, when 254 was announced, and the orchestra was tuned up, the fun began to fly. Such racing to get through—somewhere—can hardly be imagined.

"Hallelujah, Jesus saves me,
And my head is sweetly pillowed on His breast.
Hallelujah, Hallelujah, His shekinah covers me, and I am blest."

I am blest, and out of breath and busted. This at the end of the fourth verse. By that time the song leader is sweating, the choir is on the run, the big audience is dazed, the bass horn player, the slide trombones, the cornets and the fiddles are all up to the highest pitch of "go," and I can tell you there is nobody asleep around there. And that's what we call healthy campmeeting or revival singing. Forsooth! it is but an expression of creaturely activity or human enthusiasm. The sense and true spirit of the grand old hymn is lost and the song writer would never have

recognized what he intended it to be—a beautiful, dignified, glorious hymn that would bless anybody if sung with the spirit and the understanding.

Dear song leaders and pianists, please slow up a little. Hold your horses! give the common people a chance. When you start in to play "Down at the Cross," do not put in so many frills and furbelows that it sounds like Yankee Doodle. Down at the Cross is a sacred place; many a soul has been blest there. There ought to be some solemnity about it. If Down at the Cross is to degenerate into a jig or a Hot Time in the Old Town or whiz, bang, happy go lucky, hip ze bum bum order, we suppose she'll have to go, but God pity us for losing our sense of reverence and love for the splendid old hymns that our fathers and mothers used to sing with such devotion and expression that the rafters fairly shook. We might as well say it, for we think it, many of these splendid old hymns are worth a carload of the new fangled, run-away-wild-ditties, that are meaningless both from the poetic standpoint as well as the musical, yet seem to be the most popular today.

Give me the old time religion.

Give me the old time Holy Ghost power.

Give me a song leader who can interpret a sacred hymn.

Give me a pianist who can play "In the Cross I Glory," till the whole audience is melted to tears.

The New Bible of Civilization

By BASIL WILLIAM MILLER, M. A., S. T. M.

MAN without God is controlled by a principle of continual wrongdoing. His propensities are inclined toward evil. His base desires and hell-inspired motives spring from a lustful and depraved and entirely sinful heart. His crude ideals and selfish ambitions and cancerous-eating longing are thrown out of his soul by the imps of damnation. There is no limit to the extent, no bounds to the depth of sin to which he may go. Without God man's mind and heart are untouched by the higher forces of divine love, God-given truth, immovable sincerity and heavenly nobility and Christ-like purity.

Sinful man has no unfailing guide for truth; no light for his intellectual, moral and spiritual life; no stimulation of holy conduct; and no soul food upon which to feed and live forever. He is lost in moral darkness; he is blinded by the gods of this world. Without God man steps aside from the revealed path of right and truth, and is blown about by the winds of every shame and whim of an innately and insanely sin-blighted and spiritually-seared soul and conscience.

God's Word is the age-long and revealed consummation of spiritual truth. In it the God of the Living writes the eternal denunciation of all who shall add to or take away from its laws, words, truths, commandments and precepts. Modern higher critical and

pagan man neither heeds God nor fears His warning. The voice of the God of Abraham fails to arouse a response in his debased and wrecked soul.

For the commandments of God he establishes as fetishes principles that accord with his own evil nature. For the laws of personal regeneration and the birth from above, proclaimed by Christ, he substitutes those maxims of conduct that are pleasing to his sensual soul. By the modern infidelistic, pagan, higher critical, skeptical and doubting man God is not wanted and His Word is not sought for. God's Word is spurned, cast aside, scoffed, laughed and sneered at. Thus man is given over to believe a lie and to be damned. His soul is saturated with the deepest-dyed principles of the pit. He is the co-laborer of the Arch-Fiend.

To illustrate the depths of the mire of sin to which man without God will go: H. G. Wells, the great English novelist and author of the *Outline of History*, has recently written a book entitled *The Salvaging of Civilization*. Two chapters are devoted to what Wells calls the New Bible of Civilization. According to his own testimony in *The Invisible God*, Wells is not a Christian and accepts nothing of the Christian faith except the belief in God.

"The Bible," writes Wells, "is not all we

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Introducing the Preacher



Rev. G. F. Owen is a native of Texas. He was converted at eleven years of age and immediately felt the call to preach the gospel. He spent a number of years in Oklahoma

Holiness College, Peniel College and Northwest Nazarene College. He graduated from the Theological course in 1916. He has spent two years in the pastorate and seven in the evangelistic work. He is now slating meetings in company with Rev. Arthur F. Ingler, "The Sweet Singer of Israel" and the two make one of the very best teams.—Editor.

Carnality's Ultimity

By REV. G. F. OWEN

"He then having received the sop, went immediately out: and it was night" (John 13:30).

A Name Besmirched

THE man Judas has few namesakes. Parents who wish their children to live lives of constancy and fidelity, refrain from naming a child "Judas." And we can imagine those so named, upon maturity, resorting to the courts for relief from such an incubus. Because of the owner's treachery modern dictionaries define the name "Judas,"—"one who betrays another under the guise of friendship." Etymologists have little good to say about either "Judas" or "Iscaiot," but attach many niggardly meanings to either. Neither occupation nor position discolored this character's name, but *his ultimity*: Those last hours of his life; those last yieldings, those last words, that last bargain, that last kiss, and that last suicidal step turned the multitudes against the very name by which he was called. Notice his career.

First:

Carnality Breaks Out

Carnality is sin in the essence. Evil in the concrete; it is not only envious but is envy itself; not only corrupt, but is corruption itself; not only rebellious, but is rebellion itself; does not only covet, but is covetousness itself.

Judas had carnality, else he would not have rebelled against Jesus Christ, neither would he have cared to possess the thirty pieces of silver which the chief priests and captains had in the treasury, and neither would he have said, "What will ye give me, and I will deliver Him unto you?" for this is one of the

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carefully coined questions of carnality. Judas' use of this question proves that he was then on the banks of disaster—and such is true with all men, in or out of the church—for when they have arrived at that place where they can see little or nothing in a proposition, institution, or movement unless there is "Something in it for me" they, too, are nearing disaster, and soon carnality breaks out.

It is very beautiful to see the Holy Ghost-filled man moving among the multitudes, with but one purpose, and that to bless and help his fellow men, and doing so in tenderness and love. One is made to think of the Christ who never performed a miracle for His own benefit, but who gave His all, blessed earth's all, and received heaven's all.

Even the casual reader will observe that Judas was the opposite of the Holy Ghost-filled man, for he appeared to be after all he could get.

It is very sad indeed to see our precious fellow-men led on by carnal desires, into ruin and disaster. Their aim is to get much for themselves, but they get little. Judas expected much, yet lost all, and cursed earth's inhabitants with an example that nineteen centuries have not lessened the influence of. Even the few pieces of silver which he received burned his hands. Carnality will accumulate no lasting good for the individual; it may hoard its wares in great heaps and then turn with assurance that possession is gained, but possession of anything foreign to the soul only brings uneasiness, restlessness, remorse, and in the end retribution. Sin pays poor dividends. Beware of carnality, for if you do not get it burned out it may break out, and you will be forced to assume the damage bill, and possibly burn. I had a friend who felt that he was safe and secure in his justified state. He lived a splendid life, his testimonies were clear and convincing, but one day some difficulty arose between him and some of his fellow-students. The contention grew very sharp, and at the height of the argument some one encroached upon his rights to the extent that he forgot to maintain the spirit of a Christian, and flew angry. Like a flash this wild feeling gripped his very being, and like a flash the fact forced itself home that he had displeased Christ and that his soul was again inhabited by Satan; whereupon his anger increased, and with the words, "You have caused me to lose my religion," he pounced upon the offender and pelted him until he was dragged off. Years have passed and this young man has not regained his Christian experience. The world in a man's heart will get him into the world,

or he will get the world out of his heart. Carnality may "possum" for a season, or be suppressed for years, but ultimately it will go the way of the world.

Second:

Judas Breaks Company With the Godly

The worldling at heart is ill at ease where extreme spirituality exists. The spirit of worship, the breaking of bread, and the singing of songs freighted with holy unction, and accompanied by divinity itself, are hardly befitting to his feelings. Therefore he leaves; he is not in harmony with the sacred atmosphere. He has thought of the world, he has covenanted with the world, and he must go with the world if he expects to receive that which his carnal heart calls for. Judas would not stay; he leaves, and goes out into the night and on to the worldly enemies of Christ, yet his going is but to follow the carnal desires of his heart.

As the impious "Old Man's" desires and inclinations were in Judas' day, so they are today. No wonder our church requires that each of its members "Earnestly desire to be cleansed from inbred sin." The unsanctified heart certainly has within it the nature of carnality. True, it may be suppressed and subdued; yet there is always danger. At some unguarded hour the depravity of the heart will be on the field of action lustily calling for the gold, the gaudy, or the godless. Unsanctified church members may favor carnality and pamper his desires. At best we are safer when sanctified, for the "Old Man's" diabolical wisdom prompts him to try the individual when plans have failed, nerves are twitching, friends are unkind, and loved ones fail to understand, or when you are increased in cattle, houses and lands, or when you are well clothed and fed, he seeks to help you on to better investments, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." If people could only understand the deceitfulness of riches they would not care so much for them; for when we have the most money to handle we are more susceptible to temptation and the enemy's snares, "For the love of money is the root of all evil"; yet we all must have a certain amount of the "Legal tender," but happy is the holiness man, or any other, who can handle it and not get his heart set on it. All who have met the business world will call to mind just how few bankers have the experience of holiness. It was the treasurer, the apostle who handled the money, that committed treason.

Most of us can recall different characters who failed to see the need of going on unto perfection. By and by we found them listening to, looking like, or running after the world. Soon they were failing in their devotion and bargaining for some questionable thing of the world. Then it was plain to be seen that they had sold their Lord, and had broken company with the godly.

The principal manner in which worldliness enters a church or organization is through the hearts and minds of the individuals; that being the case there is always a strong possibility of any church becoming worldly, and it is always in order for leading church officials to watch the organization to prevent worldliness creeping in.

Notice in the context that the Christ of the church offers Judas the sop before he has the opportunity to get advantage or to influence others of the apostles. Christ knew when worldliness entered Judas' heart and was not so carried away with "his crowd" that he could not see devilry when it entered, neither was he so engrossed with his plans and movements as to fail to detect carnality's maneuvers in one of his most responsible followers. Here is where some of the old churches failed; the churchmen held confidence too long in the worldly-minded. They could not afford to insinuate that some individuals were not true to the church, they were afraid they would lose those members and hurt the cause. Christ preferred only eleven apostles that were righteous to twelve and the Devil with the twelfth. Even though he were "the man who handled the money," Christ offered him the sop and said, "That thou doest do quickly," or in other words he forced the issue upon him; he could choose for righteousness and fidelity or he could go out from them: he chose the latter. It is interesting to note that his leaving did not lessen the spiritual tide, or cause the sacred atmosphere to grow more secular. In fact, one is made to feel that Christ and the eleven had closer fellowship with the Father after the worldly-bent treasurer left.

Some who leave the holiness movement have left the impression that the movement would go to the wall, but the movement has merely increased its momentum and growth, until one would be made to feel that it had been relieved of a retarding factor, or even a parasite. Surely no church of God is damaged when the worldling decides, or is forced to the conclusion, that he will go in company with the world and attempt no longer to be numbered with the people of God. No, the church is not hindered, but oh, the blighting curse that comes to that individual who turns his back upon the church and its sacred vows, its altar, and its holy influence! No more rest, but remorse. The God who painted the sky, tinted the rose, planted the trees, spread out the prairies, and piled up the mountains, is offended at the one who betrayed His only Son. Even Judas' fellow-men who honored him, labored with, and loved him are no longer his friends. No, not even the enemies of Christ. The chief priests and captains will not even relieve him of that awful blood money. Even nature appears to frown on him. Birds may sing, flowers may bloom, earth yield her increase, and Jerusalem shed forth her glory, but none of these blessings are meant for Judas. With nature, man, and

God against him, his own heart condemning, his conscience lashing his forsaken soul, life's attractiveness has gone, and a veritable hell is within. Gloom and darkness are intensified around him, the dreadful reality has seized him that

Third:

It Was Night

As Judas penetrated the darkness it was then that darkness increased in his soul. He stepped out into the night, and since then no ray of light has fallen on his treasonable pathway. He "loved darkness rather than light because his deeds were evil." Only a few hours walk in this gloomy way almost dethroned reason for the one who had had so much light. Higher and higher leap the waves of gloom, until in billows they dash too high, and poor Judas takes the final leap into Gehenna—eternal burnings—and into "Outer darkness" where his soul is enveloped in the extent of God's wrath.

On that fatal night when he separated from Christ and resorted to Christ's enemies, he was drifting down the shades of deepest night, where he would soon be lost to hope; to love, and to light. Ofttimes he has re-lived those hours when he heard the mob clamor for Christ; yet the clamor of hell has long since become obnoxious to Judas, for oft-times his soul is submerged in waves of wails, and his flight is interrupted by thick swarms of hellish friends who wing their way in pursuit of the apostle, who as an intruder dared enter the regions of the damned. He had no business in the presence of the chief priests and captains, he should have remained at the last supper. He had no business in hell, he should have gone to the realms of light. But now his soul is engulfed in darkness and all he sees is shrouded in the hellish gloom of eternity's night.

If perchance he meets Pilate, the chief priests, and captains, he recognizes them, but they too are shrouded in the black hellish mist. As they fight their way through the thick darkness toward him, he sees their bony fingers pointed in scorn, and as he turns to make his flight, he hears the hiss of the serpent, and perceives that the tigers of hell pursue him in his flight through the inky blackness of night; it is then that he perceives the hatred of hell. On earth his guilt drove him to the use of the hangman's rope, yet he went accompanied only by his inner guilt. In his agonies, and, too, that black gloom which drove him to suicide and to the bottom of Gehenna whence like a lost jewel he had fallen, is ever intensified.

Ah, that poor soul they call Judas is suffering more retribution than we can realize, for no man-slayer's guilt ever hissed and grabbed at his soul as Judas' sins now gnaw at his vitals and sting his very soul as he goes from precipice to precipice, and from thence to the fiery banks of damnation. No criminal forging through the dense forest on a moonless night, pursued by blood hounds, ever felt the

extreme fear that the soul will feel when chased by the hounds of hell through the inky blackness of *eternity's night*.

Oh, earth-dwellers—

"Eternity's darkness
Now falls on the shore,
The twilight begins to appear;
Soon there will be mercy,
Sweet mercy no more,
But darkness and death draweth near."

Oh, inhabitants of the abode of the damned—

"Eternity's darkness!
Its gloom doth affright,
No star beams of hope from on high;
No morning shall dawn
On the gloom with its light,
There cometh no sweet bye and bye."

THE NEW BIBLE OF CIVILIZATION (Continued from page three)

need today . . . It is redundant . . . It stirs our pulses feebly . . . There are a great number of modern problems with which the Bible does not deal at all . . . and all sorts of moral problems arising out of modern conditions on which the Bible sheds little or no direct light . . . (It is not) the compactest statement of essential truth and wisdom . . . The Bible breaks off but the world has gone on and goes on . . . During the last century the Bible has lost much of its former grip . . . It has lost its hold and nothing has arisen to take its place . . .

We have allowed the Bible to become antiquated and remote . . . *What we need is a New Bible of Civilization.*" Wells then goes on to outline this New Bible.

First, based upon the Bible, Genesis should be rewritten in terms of modern science, in terms of naturalism and materialism. The theory of non-theistic evolution should be adapted to the story of the development of the universe and of life. There should be included the tale of the flaming and nebulous beginning of the worlds, the changing speed of revolutions and modes of solar existence, the spontaneous generation of life from inanimate matter, the gradual and constant evolution of the millions of species from the primal slimy sea cell, the gradual "adaptation to stimuli," the "survival of the fittest," the production of man by the brute. The soul-inspiring record of the creation of man in the image of God would be blotted out and not a vestige of the relation of God to the production of life should remain. God and the supernatural would be eliminated from the process; blind, mechanical, impersonal force would be substituted for His power.

Second. Following the Bible precedent, Wells says, "We should tell the history of mankind." In Genesis, Exodus, Joshua, Chronicles and Kings we read the history of God's choosing the Jews as His representatives, of His dealings with them and of His commandments for their lives. Wells would have a number of the best scientists and historians gather in the council chambers of wis-

dom and write the universal history of mankind—with the elimination of any reference to God and His dealings with early man. This would include a brief story of the past development of all races and tribes of the earth.

This will be written in all languages and tongues; and all nations will study it; it will bind them with the strong bonds of universal kinship. It will be for the training of the immature. It shall form the hope of the aged—upon its precepts shall they dwell in their declining years. It shall form the basis of those stories that all mothers shall tell to their babies in the cradle—be they black, white, red or yellow. It shall cement all men and nations into one through love and universal friendship. When its lessons are learned then shall the nations beat their swords into ploughshares! It will be that message that will send noble, self-sacrificing, worldly-minded missionaries for the uplifting and educating, civilizing and socializing of the heathen of the world! It will be that word of scientists—not of God—that will open up to men the past ages of the world!

"You see then the first part of my project for the Bible of Civilization is a rewriting of Genesis and Exodus and Judges and Chronicles in terms of world history."

The *third* division would consist of Rules of Life and Health—corresponding to God's Laws for the life of the Jews. Cleanliness, purity, sex life, sanitation, rules of property, trade laws, the relation of the employer to the employee—all would be included—modern morals without any reference to Christ in the heart as the only true motivation of conduct.

The *fourth* part of this weird book would consist of world literature. Out of all the writings of the world in all ages three or four volumes of material would be selected. This, the best, as in the Bible, would be called the canon. The other material, hardly so good as the first, would be relegated to the Apocrypha. The Psalms, Ruth, Esther, The Proverbs and other works of Solomon, the Epistles would be eliminated and the best of Milton, Shakespeare, Dante, Tennyson, Ibsen, Dickens, De Foe, Tolstoy, Emerson and Whittier would be included. Esther would give way to *Don Quixote* and Job to parts of the *Scarlet Letter*.—Wells would like to have included in the canon two novels, Tolstoy's *War and Peace* and Hamsun's *Growth of the Soil*. Lincoln's Gettysburg speech would possibly take the place of a part of the Sermon on the Mount! Snatches of *Gulliver's Travels*, of Plato and Socrates, of *The Iliad* and *The Aeneid*, of *Paradise Lost* and of *The Divine Comedy* would in all probability inspire the hearts of the future *socialized world citizen* as the Epistles of Paul and John have inspired the souls of the martyrs in the ages past! Without doubt Wells would close the first volume with the dying words of Socrates, "I think I see the golden isles; but oh, that we had a stouter ship and a stronger hope" and would eliminate Paul's dying testimony,

"I have fought a good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

The *fifth* part would be made up of material that would take the place of Revelation—the vision of John as to the future of the world; the final outcome of the fight of God and sin; the final reward of the just and the unjust; a view of heaven, with Christ as its Light and with the blood-washed shouting around the throne of God and singing the song of the redeemed. This would be a book of world *Forecasts*. Great statesmen would tell what they thought of the tomorrow. Wilson for America; Lord George, for England; Clemenceau, for France; Lenine, for Russia; others for China, India, Japan, Africa and South America—each would prophesy of the future of his country. As inspired by the angel of the Lord, John unfolded the future to the vista of man; but Wells, without this inspiring and guiding angel, would have erring and mistaken men—common mud men—decipher the enigma of the centuries! *Oh, the wisdom and brilliancy of asses!*

This book was recently reviewed by the editor of a leading religious magazine, who said that it consisted of the most vigorous thinking that he had read during the year! Poor reading that our friend editor had been carrying on!

This is an attempt to overthrow the Word of God; to eliminate the Christ of our salvation; to destroy our faith in the purification of the Holy Spirit; to debase the Bible to the ordinary erroneous and sinful level of other human books; to make its truths of no moral effect; to kill the power of its commandments; to blot out the knowledge of God. It not only takes away from the Bible but it adds to it. To the doom of such men will be added the plagues and damnations, vituperative warnings and invectives and unmitigated wrath that God has thundered out to them who dare to tear down the stronghold of His Word.

This is but indicative of the age. It is an evil day for the world when men shall value so lightly the Inspired Word. It is a sad time for life when men shall try to destroy God's plan for our soul salvation. Dark is the hour when out of the hearts of God-created humanity spew forth such heresies and damnable doctrines. Then shall our efforts at right living be blighted by the hot winds of God's wrath. The clock of destiny strikes twelve when men shall be led astray by such nonsensical folly and silly absurdities.

In such there is nothing to inspire moral hope and courage; nor to lift the harlot out of the gutter of sin; nor to cause us to lift our souls to God in communion; nor to point us to the Light and Life of man; nor to console the broken hearted and to lift up the down fallen; nor to steady the ship of destiny when the storms of sin rage furiously. It is hopeless. It would leave us as a ship without

a rudder, a soul without a conscience, a world without a spiritual light, a race without a Saviour, as immortal beings without the hope of seeing our God.

God's Word alone is sufficient.

HOLTVILLE CALIF.

THE BEST OF ALL

Dr. Bounds' biographer, Rev. Homer W. Hodge, we think is correct in denominating his book on Satan to be the Doctor's masterpiece. It is called "Satan; His Personality, Power and Overthrow." This book possesses all the charm of spiritual insight, Scriptural familiarity and deep insight into human nature, which distinguishes all of Dr. Bounds' books. The author makes good the triple proposition implied in the name of the book, by proving abundantly the personality, the power and final overthrow of Satan. His logic is invincible and is backed by incontestable testimony of Holy Scripture, on these several points.

Every Christian professor needs this book, if he would be equipped to successfully meet and overcome this arch enemy of mankind. Dr. Bounds writes exactly as one who had met and overcome this enemy, in royal triumph and hence was eminently qualified to warn and instruct others of his diabolical arts and intrigues.

Be sure to get this book if you would be a happier Christian and become enrolled among the royal conquerors of this enemy of souls. As in all his books, the Spirit of the Master breathes and animates the pages of this volume, giving to the book the flavor of heaven and a divine uplifting energy.

B. F. HAYNES.

THE NEW BIRTH

By REV. J. W. MONTGOMERY

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God" (Jno. 3:1-3).

HERE we have the account of a very religious man who was earnestly seeking salvation. It is very seldom that we have people at our altar now-a-days seeking salvation who are strictly religious, especially leaders and teachers of the people. In Wesley's day it was often the case. Multitudes, of the most religious people from every walk of life, sought and obtained salvation under Finney's ministry, but why so few today? Perhaps the main reason is that we do not stress the importance of being born again as did our Master and these great men of God. We fail to prove that we have something they do not have.

Nicodemus was a man whom the people called "Rabbi," but he could plainly see that Jesus had power to do things that he could not. Many a soul has sought and obtained salvation who would never have been awakened had he not seen a shining face, heard a ringing testimony, or listened to a Holy Ghost shout which caused him to realize that the people of God had something he did not have. Although Nicodemus was a very religious man, a Pharisee, and a leader among the people, Jesus told him that he must be born again. We may stand high in church circles, have a clean moral record, be loved by our neighbors, well respected in the highest of society, and at the same time be far away from God. There are many religions, but we must have salvation in order to be saved. We must have the precious blood of Jesus applied to our hearts. If Nicodemus needed to be born again what do the movie-going, tobacco-soaked, smutty joking, church leaders of today need? May

(Concluded on page eight)

DISTANCE LENDS ENCHANTMENT TO THE VIEW

WE are all familiar with this old saying, which simply means that things which look very common place near at hand often appear very attractive to us when viewed from a distance.

I sometimes wonder if it is not true of religious work as well as of other things.

There are people who are persuaded that they would do wonderful work if they could only get to the foreign field, yet they have never been burdened for their lost friends at home. And most of us have an idea that we are engaged in Christian service when we go across town to visit the sick, but do not see that it is just as religious to visit and cheer a shut-in neighbor.

That was how it was with Adelia Barnett, who came into her aunt's room one sultry August afternoon dressed for going out. She had complained of a headache in the morning, that Mrs. Barnett looked at her in surprise. "Surely you are not going out in all this heat, Adelia," she said.

"Yes, I am going to see a sick woman," answered the girl.

"But child, why are you starting in the middle of the afternoon when the heat is at its worst? Why not wait an hour?" asked her aunt, looking at Adelia's rather pale, delicate face a bit anxiously.

"The woman lives on East M— Street, and that means a long ride on the street car, and then a walk of several blocks. I would not have time, for the trip if I waited," said Adelia.

"Who is the woman?"

"I don't know her." She paused a moment then said: "I have been talking with our pastor about my Christian experience, you know that I have been so dissatisfied with it lately. He told me that I ought to do more practical Christian work, for often the best way to cure our own ills is to help some one else who is in need. So he gave me a list of sick people to go to see, and I am starting on my visits this afternoon. Somehow I felt that I just could not put it off any longer."

"That was good advice," said her aunt thoughtfully. "When we get our minds more upon others and less upon ourselves we get along better both in soul and body. By the way dear, have you been to see Miss Janet lately?"

"No, I have not been there for a long, long time. Really, I had not thought about it," said Adelia. "You know that she has always been able to keep up her knitting, even after that last spell of rheumatism crippled her so badly that she can not walk any more."

"But lately her hands have drawn much worse and she fears she will have to give up the work which has helped her pass away many a lonely hour. Miss Janet is the bravest soul I know, but just now she does stand in need of a little encouragement. She would enjoy a visit from you. Then there is a little Mrs. Gray in the next block. It has been about a month since she lost her baby, you know. She is very sad over it. Mr. Gray travels, so that she is alone much of her time. Have you ever paid her a visit?"

"No," confessed the girl slowly.

"And Elizabeth Williams, your uncle's stenographer is home from the hospital after her operation for appendicitis. I say home, but mean that she is at the place where she boards, just around the corner from Mrs. Gray's. Some flowers from the garden, and the thought that you, a young girl, remembered her in her illness, would cheer her up wonderfully."

"Why Aunt," began Adelia, but Mrs. Barnett interrupted smilingly.

"O yes," she said, "you have been like the rest of us. You have felt that it was very religious to hunt up sick folks you have never seen who live a long way off, but did not stop to think that it was equally as religious to go to see people who need cheering up just as badly even if they live within a few blocks of your own home."

THE HOME

Conducted by MRS. J. T. BENSON

"It isn't that I do not want you to visit the people on your list. I do. But I would like for you to add the names of some of your old friends and neighbors to those your pastor gave you. You will have time to visit all three of these I have mentioned, and yet not be in the sun enough to risk bringing back your headache. So run along child. Get your song book, gather some flowers and start in with dear, patient Mrs. Janet."

Do we, like this girl, imagine that there is some peculiar virtue in Christian work if only it lies a great way off, but blindly overlook the opportunities which are at our very door?

And have we any right to suppose that we would make good personal workers in the slums of a great city, or in China or India, when we have never spoken to the grocer boy, or the ice man, or washer-woman about their souls?

WHO IS MY NEIGHBOR?

You remember that a lawyer once asked Jesus this question, and although our Lord's reply has been preserved for us, it seems that we are still pretty ignorant on the subject.

Jesus answered the lawyer by telling him the parable of the man who started down to Jericho, and fell among thieves, on the way. We often speak of this as the parable of the Good Samaritan, because the Samaritan was the only one of those who passed by to treat the wounded man as a neighbor. A writer reminds us that Jesus spoke of the unfortunate traveler as a *certain man*. The *certain man*, this writer says, is the one we have it in our power to help, whether he lives next door, or we meet him on the way to town, or can reach him by church, or by letter, or on the other side of the globe. The *certain man* to you and to me, then, is the one we can help. And he is usually much nearer than we think.

Jacob Riis tells the story of a man who asked him to find a poor widow with five children the ages of his own children, that the two families might be mutually helpful to each other. He wished each of his children to be interested in another child that was growing up along with him. Mr. Riis searched long for the right family, and at last found it in an East side tenement. The brave mother was supporting her large family by scrubbing in an office building. And where was that building? It was the very building where this Mission Secretary had his office, and it was his own floor where she worked! They were neighbors, in very truth, each capable of service to the other, and they did not know it.

MORE ABOUT THE CERTAIN MAN

It may be that the *certain man* for us is one of our own household. And after all, isn't it just as religious to be kind to one's own father and mother, and sisters and brothers, as to someone who is a stranger?

An exchange tells how this truth came home to the heart of one boy: That morning the minister had preached an unusually earnest sermon. At its close, he had shut the lids of his Bible and looked around the village church,

"You are told," he said, "when you make a feast, to call to it not your rich neighbors but the poor, the maimed and the blind. Now none of you is going to set out a fine dinner or supper this week. Some of us never in our lives gave a great entertainment. Yet the order is to us. I want each of you, when you go home, to consider *what God has given to you besides food with which to make a feast, and who are the poor folk whom you should bid to it.*"

People glanced, smiling, at each other, for the good man was full of queer suggestions! But the

idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Phil Dorrance as he sat alone in his room. He usually sat alone, except when at his meals. Phil was the blacksmith's son, whom his father, by dint of years of hard work and saving, had sent to college. He was grateful to his father but felt that his education had made a great gulf between him and the old man. His companions were his classmates. He had meant to spend this afternoon with some of them, discussing a paper he had written on the history of his native State. Instead, he took it downstairs to the kitchen, where his father and mother in their Sunday clothes sat nodding over the fire. How bare and empty their lives were—work and sleep!

"I want to read you something I have written," he said, cheerfully.

They drew up their chairs, their eyes sparkling with pride and delight, and listened with a keen, shrewd intelligence that surprised him. They were able, too, to correct mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years, Phil," said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

The boy had done something for his parents, but he had done a great deal more for himself. He had given them a pleasant hour, but he had added something to his own character which made him a bigger, broader person than he had been before.

It is not only then, that our people need us, but that we need and *must have them* if we are to amount to anything either in usefulness or character.

And however it may be as to our other wants, *this need of others*, whom we may have the priceless privilege of serving, is one which can always be met, whatever the circumstances of our lives may be.

"THE SHINE"

A missionary tells the story of a Hindu trader in a market in India asking a native Christian: "Perma, what medicine do you put on your face to make it shine so?"

He replied, "I don't put anything on."

"Oh, yes, you do," exclaimed the trader. "All you Christians do. I have seen it in Agra and I've seen it in Bombay, and all other cities where you Christians come to the market."

Then Pema's face shone all the more, and he said:

"It is not medicine that we put on, but love and peace and trust that we have *within*, if we are Christians, that makes our faces shine. Our sacred Book says that 'a merry heart doeth good like a medicine,' and Christians have happy hearts."—*Classmate.*

CRY UNTO THE LORD

"When we cry unto the Lord in our trouble, He saves us out of our distresses!"

Every supreme need gives to him who has it a claim on God. It is not the claim of *worthiness*, but of *need*. When the freed slave, Sojourner Truth, was telling the pathetic story of her child, who had been stolen from her and sold, she said:

"I didn't know rightly which way to turn, but I went to the Lord and said unto Him:

"Oh, Lord, if I was as rich as you be, and you was as poor as I be, I'd help you, you know I would; and oh, do help me!" and I felt sure He would, and He did."—*Sel.*

Religion is a process repeated, not a process remembered.—C. M. LAMSON.

As sin is selfishness, so righteousness is fraternity.—SHALER MATTHEWS.

THE NEW BIRTH (Concluded from page six)

God help us! I am afraid Nicodemus' life would put some of us to shame who are professing the high standard of holiness, if he were permitted to live among us as he lived before he went to Jesus.

Notice, Nicodemus was a Pharisee. It was the Pharisees' custom to fast. Jesus says that there are certain kind of devils that are cast out only by prayer and fasting, and some of us allow that kind to remain, rather than leave off a meal or so. Shame on us! If we have allowed twelve months to roll by without fasting and praying for the salvation of some soul until the Devil was cast out, we should be careful about comparing our lives with the man's life to whom Jesus declared he would have to be born again in order to reach heaven; for very likely we will get under conviction if we do. Oh, that we would think less of our temporal needs and more of Jesus Christ and a lost world! There are holiness professors who are almost willing to club people who do not accept the doctrine of holiness as soon as they hear a sermon on the subject. They say "Any one ought to be able to see that, they just don't want to see it." They seem to forget the fact that the same old Bible that says "Be ye holy" also says "Bring all the tithes into the storehouse." The unsanctified tither has the same right to believe that the holiness professor who refuses to tithe "Does not want to see it," for the Bible is as clear and definite on the one as the other.

We preach and teach that a man who has really been born again will accept the doctrine of holiness as soon as he sees it. Does the unsanctified tither not have equal right to believe we will accept his doctrine as soon as we see it if we really have what we profess? Let us be willing to be judged as we judge.

I believe Nicodemus was a strict tither before he went to Jesus. I do not believe he used the Lord's money to buy religious books for himself or his children. I do not believe he used it to educate his children even for the ministry or mission field. I do not believe he used it to pay his own way to a campmeeting. No, he was not guilty of any of these things, but there was something lacking—he had never been born again. Jesus did not tell him to join the church, enter college, preach the gospel, quit his meanness or help the poor. He was a member of the church, well educated, preaching, or teaching the people, had a clean moral record, liberal hearted and loved by all. Jesus had the same message for him that he has for every unregenerated person—"Ye must be born again." Reader, have you been born again? Where were you born the second time? Do you remember it well? Are you as anxious to see others saved as you were then? Do you love the prayermeeting as you did then? Are you just as willing and ready to forgive others as you were then? Do you love the Christian's fellowship as you did when you were first born again? Do you know that it means much to be born again? "Except a man be born again he can not see the kingdom of God."

LOUISVILLE, KY.

WESTERN OKLAHOMA DISTRICT

We are nearing the annual Assembly, and our pastors are closing up a good year in most places. This has been a year of financial testings among our pastors, as our work is supported in most places by farm products and when the farmer fails in Oklahoma, almost every thing else fails with it. Our wheat crop was very short, and now the cotton crop has been cut off by the drought, and we are almost facing a panic in this part of the state. But we have as loyal a set of pastors as ever breathed, and most of them as true to their trust as was Daniel in days of old. One of the pastors on this District walked nineteen miles to his appointment in the early spring for several months and when he spoke to me about it I said, "Well suppose you drop that appointment from your charge." His reply was, "There are about eight members and all of them women and they need the gospel and they are loyal Nazarenes, if they are poor and I'll keep up my appointment and trust God for results." He lived absolutely on bread and water for nearly two weeks, and corn bread at that and four days of that time had no grease to go into the bread. If that is not consecration, then I am at a loss to know.

Surely God did reward him, and in a recent revival there was a great number blessed and now the church numbers thirty-four, and they are paying twenty-five dollars per month for one Sunday a month.

This is the kind of material that we have for pastors in the Western Oklahoma District. Do you wonder at our growth and progress? Such men as this can build a church and have a revival any where on the face of the earth. We have no place for roomers nor boarders in this District. It takes real men to put things over here.

We have two places on the District among our rural Districts that are working out the "Five Acre and Parsonage Plan," and they have secured the five acres of land and building parsonages. With their pigs, chickens and a good cow they can succeed in country churches and devote their entire time to pastoral work.

Our evangelists have conducted some great revivals in the bounds of the District as well as some in other Districts; such men as Rev. B. F. Neely, Rev. I. M. Ellis, Rev. L. M. Payne, Rev. Arthur Green, all of whom live in Bethany, have been kept busy all the year, also Rev. W. J. Hawley who came to us from the New York District, he has put over some great revival campaigns in the new fields, and then our students in Bethany-Peniel College have been kept busy all the summer in meetings with good success. Our school gives them the necessary theoretical learning, and then we help them put into practice what they have learned. Again our District is blessed with the residence of our beloved editor Dr. Chapman who also lives in Bethany. This together with the Bethany-Peniel College makes us feel like we were in the core of the continent, proper.

Our larger churches have kept the fire burning and there has been a steady increase in membership all the year from the World-Wide Revival on until now. There are fifty-five organized churches in the District, some of which are formed into circuits or charges with two churches to one pastor. We are planning for a great District Campmeeting in the next year. We have subscribed \$2,500 for the Publishing House fund on the District, in spite of the hard times. Oklahoma has more subscribers to the HERALD of HOLINESS than any other one state.

Our District Assembly convenes at Woodward, in the north western part of the state September 27 to October 1. Dr. Roy T. Williams presiding. Rev. L. A. Bolerjack, the pastor there has secured the great convention hall with a seating capacity of 2,500 and all the committee rooms needed adjoining, while the Secretary of the Chamber of Commerce and the Mayor of the city assure me that they will furnish rooms for all who attend. We will set a common table, and eat as one great family during the Assembly. Plan to come, and enjoy a real feast. We expect a real revival during the Assembly.

Our Sunday school superintendents have the vision and there has been a healthy increase in the Sunday schools, and many Young People's Societies have been organized. We have secured a District Colporteur who will travel the entire District, holding Home Missionary Rallies, selling holiness books, and distributing tracts, and preaching as he goes in neglected places. We must scatter the printed page if we succeed as a church.

The prospect for the opening of the Bethany-Peniel College is good and our Business Manager Rev. J. C. Henson is setting the house in order.

C. B. JERNIGAN, Dist. Supt.

I PRAYED—HE ANSWERED

This morning before I had gotten out of bed I prayed and before I had gotten out of bed our heavenly Father answered: Praise Him!

Our Gospel car, "The Hallelujah Chariot," is parked beside our new Gospel tent in a little town where there is a big saw mill up here in this great North West. God has blessed the meeting and the people have been very kind, but our diet was a little one-sided and we were hungry for fruit. Every can of every description had been used from our cellar and we had been without any fresh or canned fruit for several days. About three days ago I talked to Jesus about it and asked him to send us some. This morning I waked and was so hungry for fruit I felt I would be sick if I did not have some at once. I prayed again and just when I had finished, I saw a man come up to the front of our car and then go away. I dressed and went out and looked at a dozen quart jars of assorted fruit placed on our door step. A man on his way to Michigan had seen the tent and camped near us over night. This morning he decided that his load was too heavy to cross the mountains just before him, so he told his wife he would lighten his weight by unloading a dozen jars of fruit on the preacher. I went over

and told him I was praying for some, and he said, "I guess I had to bring it." I went back over to the car and opened a jar of nice fruit and when I bowed my head to thank Jesus for it, the glory rolled like billows in my soul. The only apology I have for shouting and praising God is that I can not half do the job like it ought to be done. O glory! Hallelujah! Amen! I am serving on the praise committee.

"That shouting preacher,"

M. M. BUSSEY.

AN INTERESTING REPORT

Since our last report we have held three tent meetings in Oklahoma, all of which were owned and blessed of God.

The first one was with our church at Marlow, Okla., with Rev. P. R. Jarrell as pastor, we had the largest crowds here we have preached to this year. There were 156 knelt at the altar during the meeting and 127 were either saved or sanctified, 12 joined the church and 47 subscriptions were secured for the HERALD of HOLINESS, a good donation was given to the pastor and some four hundred dollars raised to buy new seats for the church.

Our next meeting was at Duncan, Oklahoma, where Rev. W. B. Walker is pastor. God has used him in this place to build up a good church. We had 149 seekers in the Duncan meeting, 97 prayed through, 34 united with the church and we secured 70 subscriptions to the HERALD of HOLINESS, many of the day services were times of refreshing from the presence of the Lord and the saints shouted the victory until after the noon hour had passed.

Our last meeting was with the Davenport, Okla., church where Rev. F. W. Johnson is pastor, our crowds were good; 85 sought the Lord and most of them were happy finders; 13 of them united with the church and 19 subscriptions were secured for the HERALD.

We put on Sunday School Campaigns in each of these meetings with the result that the record attendance was nearly doubled. The special children's meetings were a delight and a blessing to the little folks. We received 135 subscriptions in the three meetings and we intend to try and make it 150 in the next three.

JARRETTE and DELL AYCOCK.

SCHURMAN-DE LONG

We are happy to report a busy summer, full of victory and blessing. Recently, we held a splendid revival campaign at Monticello, N. Y., with Rev. L. C. Richmond, pastor. A little band of holiness people have in the last year, built a church and parsonage, valued at \$12,000. God blessed us here with about thirty seekers. The advertising of this meeting was a characteristic feature. Each evening before the service an auto parade was run through the city, bearing banners of invitations to the meetings. This proved a decided success.

We closed here Sunday, July 30th, and joined Prof. F. W. Nease at Warren, Pa., for a tent meeting. There was unusual interest from the beginning and seekers throughout. This campaign was under the auspices of the Young People's Society of the local Nazarene church. Miss Esther Rieder, the president of the society, personally planned a series of morning prayermeetings in various parts of the city. These were a source of power to all. We were greatly inspired in having the privilege of being with Dr. B. F. Haynes and wife. How they encouraged us to press the battle to the very gates.

At present, we are in the Rosslyn, Va., camp with Evangelist Moffat and wife. God's power is being manifested, and in some services, the preacher has been unable to preach; such was the demonstration of the Holy Spirit in our midst.

The close of this camp will terminate fifteen months of uninterrupted labor in the evangelistic field. We plan to re-enter Eastern Nazarene College in September, to complete our college work. Remember us in prayer.

SCHURMAN-DE LONG.

EVANGELISTIC REPORT

We had a good meeting at Rochester, Texas, with an attendance of five hundred the first service; between fifteen hundred and two thousand were present the last Sunday night. God gave us a number in the fountain, either for reclamation, pardon, or purity. The offerings were good. Organized a church with fourteen members, and the writer called for another year.

We are now at Southard, Okla., in a meeting. Pray for us.

MRS. FANNIE PAYNE,
MISS BEULAH BOUNDS.

NAZARENE MISSIONARY SANITARIUM AND INSTITUTE

The Nazarene Missionary Sanitarium and Institute, Nampa, Idaho granted certificates of graduation to a class of thirteen young men and young women June 7, 1922; also one certificate in the Home Nursing Course, was awarded at that time. This First Aid and Home Nursing course is the same as that of the St. John's Ambulance Corps, an organization of the British Government. The course covers, or is called a three years' course, and gives to our missionaries who will go to countries under British rule, a precedence they would not otherwise have, enabling them to act with confidence and authority in cases of accident or emergency, in this way furnishing an avenue of approach to the native people.

Our class work will begin again Sept., 1922 and continue on through the school year. Many students of N. N. C., will take advantage of this course of instruction. Three young ladies will graduate next year in the regular School of Nursing, which covers a three years' course of study and hospital nursing. God has wonderfully blessed and led. We need a more commodious and better equipped building, and covet the prayers of the general church that this will soon be forth coming.

Pray for us. In His service,

THOS. E. MANGUM, M. D., *Dean*,
MRS. EMILY MANGUM, R. N., *Supt.*

VESTAL, NEW YORK

The gracious bestowal of justifying, sanctifying and healing grace was evidenced throughout the entire ten days of the Reformed Methodist camp held at Lily Lake, N. Y., August 10 to 20. This is our 25th annual camp and the best of them all. Aggressiveness in faith, experience and future work for God was driven deep into the minds and souls of the saints and we believe this camp has become the mother of blessed revivals in the scattered parts of New York State, represented by those in attendance.

God wondrously used Brother Theo. Elsner and Sister Belle Barnes in the ministry of the Word.

H. F. BAILEY.

CHAPMAN'S CHAPEL

This name, Chapman's Chapel (near Monteagle, Tenn.) is very significant. It was named for our beloved editor of the HERALD of HOLINESS, James B. Chapman, who was the first one to preach holiness in this section in the spring of 1904, and in the following fall, Brother Chapman wanted to come back for another meeting but no church would admit him, which was a very fine recommendation of his class of preaching. This being the case, a friend, W. M. Aylor, not saved then, went to work, furnished and had sawed most of the lumber for a new church building and in a few days, not exceeding twelve, they had ready, to the great surprise of Brother Chapman, a commodious new church building. God gave them a gracious revival which resulted in the organization of a new church with forty-two members. I think it was first organized as a Holiness Church of Christ, and afterward by the union became the Church of the Nazarene.

From the beginning it has had an interesting and growing Sunday school. Since the organization, Dr. Chapman, Brothers C. B. Jernigan, O. C. Crain, M. Record, Sam Tucker, B. F. Neely, the Roberts brothers, and others have held good revivals here. It has had as good shepherds to feed and care for the flock, Brothers Sam Tucker, S. W. Strickland, and for the last four years its present pastor, W. H. Elliott. He is certainly a very fine young man. He has a farm and makes his own living, or most of it.

Chapman's Chapel, like other churches and individuals has not been without its problems and hard battles. God sent Brother Elliott here at the time of the church's greatest need. Thank God for every such self-sacrificing man, although he has a wife and seven children to support and educate, he has kept close to his job and scarcely missed an appointment. Pray for this man of God.

I came here and began this revival August 17th, with large crowds and good attention. The break came last night, when a man with a baby in his arms came from the back of the church and bowed at the altar. Some eight or nine followed, most of whom were heads of families. Three have professed faith in our Christ. Bless His name! Brethren, pray for us. Several have already subscribed for our church paper, and I hope to get a goodly number ere the revival closes.

J. A. CHENAULT.

DAYLIGHT RELIGION

In these times of Goshen darkness when the whip lash of Satan is being plied to every thing that is holy, it is supremely delightful to find an atmosphere in a church that is created by a week-day all day prayermeeting. Such we have in Miami. As A. R. Simpson used to say, this has been one of the days of heaven on earth. All day long different "shifts" of the saints have been coming and going to and from the Nazarene church. Not large numbers but real prayers. This is the fourth week the meetings have continued all day on Tuesday. It is blessed to have time to "wait," "tarry," and "watch" in prayer. How truly delightful to know God has put the pressure on, that this work of the Holy Spirit is a result of the outpouring of the Spirit of grace and supplication that really we are praying in the Holy Ghost; the sick, unconverted, city's corruption, Florida as a white harvest field, our mission stations in all lands, and every other interest comes in for a pull at the throne; the impediments in church life, re-appointing of the saints every where, sanctification of believers and finally the penetration of the midnight darkness and an old-time heaven sent revival for all Christendom. Oh, for the new girding, the new grasp of power; Oh, for the heaven like mountain-flowing, tide-moving, thunder-storm visitation of the Holy Spirit. God is able. He is planting it in us for just such a movement. Heaven knows no defeats. Sin abounding is met by "Grace more abounding." Hallelujah! We join hands with every praying band on earth who wants a deluge of Holy Ghost fire and conversions of such a type that the Devil will know he is wasting time to tempt them with the follies of life. Pray with us.

J. L. ROBY.

FROM EVANGELIST W. W. LOVELESS

We closed a good meeting June 4th, in Columbus, Ohio, with Rev. H. C. Henslee who superintends a holiness mission on the west side. The crowds were not large but the interest was good and some precious souls found victory at the altar in the good old-fashioned way. We were rewarded very liberally financially by the good people and were invited to come back next winter for another meeting.

We were privileged to help in special meetings this week at Newport, Ohio, and next week we will engage in meetings with Rev. William Tatman at Danville, Ohio. We are swinging out into evangelistic work, and will consider calls any time and any where. We aim to keep busy in the Lord's work.

W. W. LOVELESS.

FROM EVANGELIST JOHN W. OLIVER

Since my last report I have held meetings at Watonga, Okla., Hillsboro, Texas, and am now closing at Kingston, Okla., with Rev. Mrs. Gussie Morris as pastor.

At Watonga, Rev. Mrs. Fannie Payne is the efficient pastor. She had called to assist her, besides myself, Rev. C. H. White who led the singing, and Miss Beulah Bounds who presided at the piano. These workers were each good in their special field, and the best of fellowship existed throughout. Our crowds were up to the average, and the Lord greatly aided us in the proclamation of the truth, but few accepted.

At Hillsboro, Texas, Rev. J. H. King is the good pastor. We had known the Kings in former days. It seemed to me the weather was the hottest I ever experienced, but the Lord did not forsake us. Our services resulted in something like twenty professions. God bless these dear people.

Kingston, Okla., is near the north Texas line, and holiness has been planted here for years. This is the home of our dear Brother J. Hampe Willis. He is in very poor health, but shouting the victory. So far, we have had about fifteen professions. Rev. Mrs. Gussie Morris is the good pastor. This is her first year, but she is getting hold of the situation. Still the Lord is good to us.

May God bless all our pastors and people. I go next to Madill, where Brother Wade Nelson is pastor. Pray for us there.

J. W. OLIVER.

BRADFORD, PA.

Brother Davidson and wife, pastors of the First Church of the Nazarene called us here for a tent meeting. The Holy fire is falling; souls are praying through. Evangelist J. D. Tompkins and wife, of East Liverpool, Ohio, are doing the preaching. The Holy Ghost is using them in a most wonderful way. We are believing and praying for a mighty revival to sweep the west end of this town. Pray for us.

C. C. CONLEY, *Song Leader*.

GROUP MEETING

A group meeting of the following churches, Troy and Moscow, Idaho; Colfax and Garfield, Wash., was held at Troy, Idaho, July 28th, which was a great blessing to all present; Rev. Edw. Miller, pastor of the church, and his faithful wife with their good people, gave us such a royal reception, that we all felt right at home from the very start.

The first service opened at 10 o'clock a. m., with a good rousing song service and prayer, such as Nazarenes are in the habit of having, after which the reading of two good papers on Foreign and Home Missions by Revs. Harry Toms and N. E. Franklin, this was followed by a very inspiring, and helpful Bible reading on the necessity and need of holiness of heart, by Rev. Aug. Nilson, and was indeed very fine, this concluded the forenoon program, and we adjourned to meet again at 2 p. m. In the meantime we were escorted to the parsonage where Sister Miller and the good sisters of the church had prepared a very bounteous spread, and as "Uncle Buddie" says, "what we did to that meal, was a plenty." The afternoon service again opened with song and prayer, and the reading of two papers, one on "Making the Sunday School more Attractive and Efficient," written by Sister Cornealus of Colfax, the other, "The Importance of our Publishing House," by Rev. Nilson, these were very fine, and enlarged our vision, the rest of the afternoon was given to Rev. Harry Toms, pastor of Colfax church, who brought us a very forceful message, and at the close one lady came forward, and God sanctified her. Hallelujah! The closing service started at 8 p. m. A good spirited song service led by Brother Nilson, and after some good special singing, the writer brought the message to a well filled house, the subject being, "Losing Christ," one backslider again found her Christ, others were under deep conviction, and raised their hands for prayer, and we feel that good results will follow, and with stronger faith than ever, we are looking forward to our next convention, to be held at Moscow, Idaho, with our Brother Nilson the last Thursday in August. We covet the prayers of the Nazarene family.

N. E. FRANKLIN, *Pastor*.

POTEAU, OKLAHOMA

We are in a fine meeting in this nice town of Poteau with the Church of the Nazarene; under their new shed. Crowds are large; interest great; souls praying through. Our next meeting is in McKinney, Texas in a campaign in the city coliseum. These are good days to me; my health is perfect; my faith is strong and God's perfect love satisfies.

LEE L. HAMRIC.

UPLAND, INDIANA

It has been some time since I reported, but I have not been idle. I just closed at this place a strenuous campaign for the Home Missionary Board, which lasted more than five weeks. The crowds were not large, the opposition was great, and I was called to Kentucky twice by the deaths of my brother and his wife, but despite it all God gave victory. A number were brightly saved and sanctified and the last night we organized a Church of the Nazarene. To God be all the glory.

Prof. Jas. E. Campbell and wife of Kokomo, Indiana had charge of the music the first three weeks. They are fine and were much liked here. Harold Seamon, of Indianapolis, had charge of the singing the rest of the meeting, and did well. Also we were favored throughout the meeting with special numbers by singers from Taylor University. Their singing was beautiful and much appreciated. Rev. H. P. Thomas, Rev. Ed. Vanbuskirk, and Rev. M. S. Cook did some good preaching in the meeting.

I began a tent campaign in Gary, Indiana Friday, August 11. Please pray for its success. I have located here. Those desiring my help in meetings may address me Upland, Ind., Box 243.

P. P. BELEW.

REDMAN, MISSOURI

My first meeting as an evangelist of the Church of the Nazarene has just been closed at Redman, Missouri, a small village northwest of Clarence. Brother L. P. Schwada, a lay member of the Church of the Nazarene, put the meeting on and called the writer to assist; our co-laborer being Brother Harry Doerley. The battle was hard, but victory was won in the name of Jesus; and a Church of the Nazarene will be later organized. Thank God! While the number were not great, yet there were those who got dug up and some got through to God for salvation and entire sanctification. "I'm glad I'm one of them." I feel perfectly free as an evangelist in the Church of the Nazarene.

I go next to Donnellson, Illinois. Pray for us. Will have open date after Sept. 24th. Write me at Laclede, Missouri.

EDWARD R. KELLEY.

THE BUDGET SYSTEM

WE notice that a number of our districts are adopting the budget system for the raising of their finances. After some experience with this system of raising money we feel that a few words from our experience might be of some profit to the District Superintendents, and pastors, undertaking to operate the plan. Like all plans it will look well on paper but the problem comes when we try to put it into operation.

ADOPTING A SYSTEM

In adopting any kind of a system there must be the proper attention given to educating the people not only as to the system but as to the advantages gained by the system. As a church we depend mostly on the inspiration of the hour to pull us through financially as well as otherwise. We have been trained to look to men and their ability in raising money instead of working a system. Every preacher has his own peculiar way of raising his church finances. When a local church changes pastors they in a large measure make a change in their system of raising money. Now to change from a personality to a cold system is no small thing. To put in a uniform system such as the budget system will mean for all the pastors to fully co-operate in educating the membership of the District. At first it will seem slow and tedious work but if the pastors are faithful they will soon see their District pass from the primary stage and begin to get a grip on the system.

If the budget system is to succeed and remain as a fixed policy in the church, the District Superintendents will necessarily have to give much attention the first few months after the system is adopted to assisting the pastors in training the people to the system. If the budget system fails it will be at the point of education. Too much stress can not be placed on this point until all have a good working knowledge of the system. Some churches will submerge into the system much quicker than others, but, the system is not a complete success until all the pastors and churches of the District are fully into it.

Then there is another thing that falls to the District Superintendent. When a pastor enters the District from a District where they have not had the budget system, the new pastor will need some help and instruction as to the budget system. The budget system is not perpetual motion and unless properly cared for by the pastor, will lag and soon drop out. A new pastor for lack of knowledge and being used to another plan, will not be able to keep up the same interest in the budget system as did the former pastor. The budget system will work but it means daily vigilance on the part of the District Superintendent and pastors. As a church our weak point is that we do not want to take time to train our people to do a thing. We seem to be in so big a hurry to do a thing that we haven't time to prepare to do it. Consequently we only about half way do some things and then say they are a failure and pass on to something else. It always pays to take time to prepare to do any thing that is worth doing.

TITHES AND OFFERINGS

The budget system will no more fill our treasuries with the necessary funds than a pump will a bucket unless there is water in the well. Our people must first have the money before we can hope to pour it through the budget system. Back of the system must be the tithes and offerings of our people. As far as results are concerned, will largely depend on the success the pastors have in getting the people to give in their tithes and offerings. We should not deceive ourselves by thinking that when we have adopted the budget system that our work is done and our troubles are over. To completely change the financial system of a District and establish it in good shape we should count on six months or a year. Much patient work is required to accomplish the idea that is involved in the budget system. We are not saying these things to discourage any one but to safe guard against a failure of the budget system. The wise builder counts the cost and goes slow enough to build solidly from the bottom up.

WEEK-END CONVENTIONS

As a District Superintendent we held week-end conventions with the pastors and taught tithing and the budget system to the laity. Some churches moved right off. Others were a little slow, and still others seemed inclined not to grasp what we were trying to do. But, line upon line finally brought results, until our entire District was operating the budget system. The tithes and offerings. The envelope. Together with budget system, go to make up one of the finest systems in financing the church that has been tried. Every interest gets her portion in due season. Campaigns for money are largely done away with. Men are submerged into a system and the church is exalted.

THE PEOPLE'S FORUM

We still have the material we used in other days and will be glad to assist District Superintendents and pastors in week-end conventions for the education and inspiration of our people in the financing of our church through the budget system. We merely mention this desiring to be of what little help we may to see the budget system succeed. We are certainly going in the right direction in putting in the budget system. Now if we will just keep going until the budget system is thoroughly established on a solid working foundation, then, and not until then, have we succeeded in putting in the budget system.

N. B. HERRELL.

PLAN OF REORGANIZATION

For some time it has been apparent to those who have given the subject careful thought, not only that we must have a complete budget system beginning with the local churches, extending to the District Assemblies, and culminating in the governing or executive body of the church at large, but that there must be a thorough unification and co-ordination of the functions now performed by our various general boards. Our present system of multiplied agencies for conducting the general benevolences and other enterprises of our denomination is in its very nature wasteful and inefficient. Hence it has become absolutely necessary to adopt some simpler and more effective and economical governmental machinery for conducting such benevolences and enterprises.

Much might be said about the evils of our present system, but at this time I will direct my attention exclusively to the remedy for such evils. After much prayer and reflection I have reached the conclusion that the next General Assembly should be asked to substitute something in the nature of the following for the present provisions with reference to the various general boards of the church, found in Part 3 of the Manual, under the general caption of "Government," pages 73 to 78, inclusive:

GENERAL COUNCIL

This body shall have a membership of twenty-one, and shall consist of the three General Superintendents, who shall be *ex-officio* members, and eighteen other members, who shall be selected by the General Assembly, to hold office until the meeting of the next General Assembly.

The General Council shall be presided over by the General Superintendents, jointly and severally. During the interim of the quadrennial sessions of the General Assembly, the General Council shall supervise and have complete control of all the benevolences and other enterprises of the Church, and shall receive and disburse all money given for the support of such benevolences and enterprises.

The General Council shall institute the following departments, by and through the instrumentality of which it shall conduct the various benevolences and enterprises of the Church:

1. Department of Foreign Missions.
2. Department of Home Missions and Evangelism.
3. Department of Publication.
4. Department of Education.
5. Department of Church Extension.
6. Department of Social Welfare and Orphanage Support.
7. Department of Mutual Benefit and Ministerial Relief.
8. Department of Colportage and Tract Distribution.

The General Council shall appoint a Manager for each of these departments, fix his salary, provide him with such clerical or other assistance as he may require, direct his policy, and supervise his work.

The General Council shall be an incorporated body.

The General Council at its first session shall elect a Secretary and a Treasurer, whose duties are hereinafter specified.

The General Council shall make an annual budget of its estimated disbursements through its general departments, or otherwise, for the various benevolences and enterprises of the Church, and shall apportion to each of its general departments such *pro rata* of its total estimated income for the year as to such General Council may seem wise and proper.

The General Council shall endeavor to educate the members of our church in the principles of Christian stewardship, as set forth in the New Testament, and induce them on the first day of every week, if possible, to give as the Lord prospers them to the support of the local churches and the church at large in all its benevolences and enterprises. To this end the General Council shall see that our people are systematically taught that proportional giving from week to week, wherever possible, is the Scriptural method of meeting the financial needs of the Church of Christ, and that a tithe, the Old Testament standard, might well be taken as the minimum contribution of every Christian to the support of the church.

SECRETARY OF THE GENERAL COUNCIL

The Secretary of the General Council shall record correctly and preserve faithfully all of the minutes and proceedings of the General Council and its Executive Committee, and shall have custody of all other documents belonging to the General Council. He shall keep in close touch by correspondence and otherwise with all of the general departments, and with the Superintendents of the various assembly districts of the church.

TREASURER OF THE GENERAL COUNCIL

The Treasurer of the General Council shall be the custodian of all moneys received by the General Council from every source. All checks shall be signed by the Treasurer and the Secretary, or in the absence or disability of either or both, by some member or members of the Executive Committee, authorized by that body so to do. The Treasurer shall cause to be kept a complete set of books, showing not only all of the receipts and disbursements of the General Council, but also all the disbursements of the general departments. The amounts of these last named disbursements and the data relating thereto shall be obtained by the Treasurer from monthly reports received from each of the general departments, accompanied by detailed vouchers. He shall also receive a monthly report through the department of education from each of the educational institutions of the church, showing its receipts and expenditures for the month covered by such report, and also showing the amounts of bills payable and bills receivable, with the cash on hand at the time of the making of the report. All of the books, documents and accounts in the custody of the Treasurer shall be accessible at all proper and convenient times to any member in good standing of the church.

EXECUTIVE COMMITTEE OF THE GENERAL COUNCIL

The General Council shall have an Executive Committee, consisting of the General Superintendents, the Secretary, the Treasurer, and two other members of the General Council, who shall be nominated by the General Superintendents and elected by the General Council. Three shall constitute a quorum of the Executive Committee, which shall be presided over by the General Superintendents, jointly and severally, or in their absence by some other member of the Executive Committee. The Secretary of the General Council shall also act as Secretary of the Executive Committee. In the interim of meetings of the General Council, the Executive Committee shall exercise all the powers of the General Council; provided that its actions are not in conflict with any previous action of the General Council; and provided also that its actions may be set aside by the General Council, where the rights of innocent third parties are not prejudiced thereby.

In the multitude of counselors there is safety, and I deem it advisable to give this plan, which necessarily is more or less tentative, the widest possible publicity, so that there may be a free and full expression of opinion by the membership of our Church as to whether or not it will satisfactorily solve the administrative problems which now confront us. I will be glad in future to explain my reasons for suggesting so radical a change in our legislation.

E. A. GRIVIN.

EVANGELISTIC

The Milano camp was good but not big; large and attentive crowds. Brother and Sister Joe M. Tyson, of Temple, had charge of the music. They are fine help. Sister Tyson is one of the best pianists I have ever heard. Brother Tyson has a most excellent voice; it is a volume of melody. The writer did the preaching, the best he could. Pray for us.

J. E. THERADILL.

"No flower can bloom in paradise which is not transplanted from Gethsemane."

THE HAMLIN DISTRICT

Greetings to the great HERALD of HOLINESS Family! We are happy to announce that victory through the precious Blood is our sacred inheritance. The God of heaven is with us and salvation results crown the pastors and churches on the Hamlin District.

Many great and fruitful revivals, camps and rallies have swept our District this summer, and multiplied scores have been saved, reclaimed and sanctified wholly and large numbers have united with our church.

We have six new churches organized on the District since our last Assembly, and others are in the making and waiting to be set in order. Thank God!

Everything looks very hopeful, prosperous and full of inspiration for a glorious future. The only source of regret from our District is the distressing and oppressing financial conditions. Our time for closing up our Assembly year is very brief and all our pastors and churches will need to *push, lift hard, pay, pray much, meet every obligation and bring up full reports for Assembly at Amarillo, Oct. 11-15.*

Dear pastors, of Hamlin District, please see to it that every claim and interest of the District and general work is met, and all departments of our work are carefully, prayerfully and fully considered, and met.

Remember, our Assembly meets at Amarillo, Oct. 11-15, and let our churches raise, at least, \$2.50 per delegate for entertainment at Assembly. Also, be sure and raise the District Expenses, this goes to pay our District Secretary and for printing of minutes, etc.

Let our churches consider calling of pastors for another year, follow the Manual and be united, and we will keep the unity and power of the Spirit, and will press on harmoniously.

Our increase of churches and of members gives us occasion for great rejoicing and praise to our glorious Captain and Commander, and we are under deep and lasting gratitude and appreciation to all our noble, holy, happy ministers and laity of the Hamlin District.

If there be those outside our District who desire pastorates in our District, please communicate with us, Pilot Point, Texas, giving reference and experience and fitness.

Will have some open doors for the proper type of holy, aggressive, wide-awake, sacrificing pastors.

Say, dear brethren, please suffer a word from this humble scribe: please do not seek any effort or permit any undertaking to change the name of our church organ. "The HERALD of HOLINESS" is too sweet, pure, holy, suggestive and significant to be altered, affected or re-arranged. But we would suggest that the main name and title be retained just as it is, but right under the front head-lines, insert these words: *The official organ of the Church of the Nazarene. Amen!*

We must have revivals, build churches, conserve holiness, evangelize this generation, hasten the coming of our Lord, and hand down a pure gospel with holy standards of doctrines and deep spirituality.

ALLIE IRICK, Supt.

SOUTHWEST MEXICAN DISTRICT ASSEMBLY

In the HERALD of HOLINESS, May 17, 1922, was a report of the first Assembly of the Southwest District. This good report from Rev. H. J. Kerns the District Superintendent, inspires one with faith for its future, and so it has proved to be, God has not failed them with His presence and blessing.

It was my pleasure to be present and participate in their second Assembly, being sent as fraternal delegate from our Southern California Mexican District.

Brother H. F. Reynolds, General Missionary Superintendent, presided and seemed not in the least disturbed by the "new tongue" speaking through an interpreter. His "punctuations" of Hallelujah and Amen were always fitting and comforting during the business sessions; he seemed to enjoy also the pouring out of truth of God upon this hungry people as much as in the great American assemblies, this interest was greatly appreciated by our people. The presence of God was so manifest in one service that it seemed that the voice of the preacher and the voice of the interpreter united in one passionate desire for the salvation of lost souls, the result was that the altar and several rows of chairs were quickly filled with seekers among whom was a Catholic Priest who testified to having pardon through faith in the atoning blood of Jesus. Amen! Brother Reynolds will not soon forget that service.

Brother and Sister Davis have worked nobly for the comfort of the delegates. They are much

loved by their people and are building for the future.

Some precious young people are hearing God's call for service.

Santos, our faithful missionary in Juarez, has a good work. We spent two days with her visiting her people and noting the rapid growth of the city. Surely we have a great open door there.

Would be glad to mention many other items of interest but already my report is long I fear.

Mrs. M. McREYNOLDS, Reporter.

REPORT OF EVANGELIST McDONALD'S WORK

A successful revival meeting closed in the town of Inola, Okla., Sunday night, August 6. It had been in progress three weeks, being conducted by Evangelist F. L. McDonald, a Nazarene minister from Indianapolis, Ind. It was in many respects the greatest meeting the town has ever known.

A great many people were saved at the altar. People came to the altar almost every service and remained until they felt and knew that they had won a victory. Not only so, but the Christians who attended have been free to express themselves as getting much good from the meeting.

After running for three weeks in the Baptist Church it was decided to move over to the Methodist Church for the Sunday services. Great congregations attended the three services on Sunday. Sunday morning Evangelist McDonald preached one of his great sermons on The Power that Comes from God. In the afternoon an evangelist from the German Church preached on the subject of A Clean Heart. Almost the whole congregation came forward on the proposition, promising to live with clean hearts. At the evening hour Rev. Carr, of the Baptist Church preached to a large congregation.

All the churches in the town and country have been greatly helped. A union prayermeeting has been started in the town as a result of the meeting. The Sunday schools have grown, there being a larger attendance since the meeting started than before, and this in spite of the fact that it is summer, and that the weather is very hot.

We feel that any church that can secure the services of Evangelist McDonald will do well to get him. He preaches the gospel with power, never compromising with sin in any form, and when he leaves he leaves the churches of the town in a better condition.

FRED CHADWICK,
Pastor, M. E. Church, South.

REPORT OF REST COTTAGE

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Psa. 41:3).

David tells us here what the Lord will do if we consider the poor, the needy, the ones that are stranded by the wayside. We do not know of a text in the Bible that will give you a more direct reference to the unfortunate girl, than the above mentioned scripture.

God Almighty, over 20 years ago, gave us a definite call to this line of work. He made it plain that the unfortunate girl must have another chance in life. We launched out in His name, under His leadership, so far, He has never failed us. He has proven Himself mighty to save and strong to deliver.

We have at the present time a very fine class of girls in Rest Cottage, over 40 in number, several little babies. The Spiritual condition of the Home was never better. All of our girls converted, many of them sanctified wholly, three of them called to the ministry. The Lord is marvelously using them in the salvation of souls, not only do the girls pray through for themselves, but their hearts are burdened for others. People that come this way to visit the institution, often get converted, pray through, often times sanctified and healed.

We want the readers to get a glimpse of what it means to carry the financial burdens of this institution, over 50 inmates. If we succeed as we should, we are bound to have your prayers and hearty co-operation. The financial crisis that has been on for sometime, has made it hard on us. We had to go to some extra expense recently and make some necessary improvements, also had to replace some furniture such as: window shades, rockers, rugs and also enamel and varnish, etc. Mrs. Roberts and some of the girls labored hard for four weeks in order to make everything shine for Jesus. As many of our readers will know, we have to go over the entire building once a year in order to keep the institution up to the standard. The State Health

Inspector, was here some time ago to inspect the institution, she told our physician it was one among the best upkept institutions in the State. People come this way from almost every State in the Union to look in on the work and see what God has done. We want the friends and supporters of Rest Cottage to please join with us in prayer that God may give us the means to pay these extra bills mentioned. We believe you will. Let the good women send in boxes of clothing, etc. The majority of these girls are praying daily for God to move upon hearts to supply their needs. If you could only be here when a box comes in, certain garments fit different girls, they shed tears of joy and rejoice that God has answered their prayers, such a jubilee as they have.

We often have letters asking us what is needed in the institution. We are in need of table linen, bed linen, etc. Sometime ago a number of churches had what they called a soap shower and called for the people to bring in a bar of soap and sent it to Rest Cottage, this cuts down expenses. The girls need stamps, and can use good second hand clothing, shoes, etc. If any of the friends would like to have measurements of any of the girls in order to make garments, if you will drop us a line we would be glad to furnish you the same.

We want to thank the dear readers who have labored so faithfully on the field. Brother and Sister Irick never fail to hold a rally in their meetings. Sister Bessie Williams is pushing Rest Cottage in her meetings. W. E. Ellis is also pushing the work. Rev. Mrs. Carrie Sloan spoke of Rest Cottage in the Eastern Assembly. We have had letters of inquiry from a number of the saints there. Northern California Assembly agreed to give Rest Cottage \$650.00 in the coming year. Southern California Assembly provided for \$1000.00 in the budget for Social Welfare Work. Western Colorado Assembly threw their doors open, and Miss Salles, our matron, Miss Smith, our music teacher, made this Assembly. They asked us to send a representative there sometime this year. We appreciated all this, more than we can tell you on paper. Dorcas Societies and Missionary Societies that have sent boxes, etc., we thank you one and all for your interest in Rest Cottage and the giving of your means. There are others that have helped that we can not call to mind at this writing. The Lord will reward them for their labors of love and sacrifice in behalf of Rest Cottage.

Please pray for us.

J. P. ROBERTS, Superintendent,
Mrs. MINNIE L. ROBERTS, Manager.

NEBRASKA DISTRICT ASSEMBLY

Just want to say that the Lord gave us a good District Assembly. We were greatly pleased to have Dr. Reynolds with us as the presiding officer. His messages have been a great blessing to us. All of the night services were evangelistic. The Assembly was followed by the District campmeeting. Dr. J. B. Chapman and Rev. Bona Fleming were the evangelists. Their ministry was fruitful with seekers at the altar in most of the services. Brother John Moore brought us some great messages in song. He is one of the best song leaders. We have asked him to come back again next year.

The blessing of the Lord continues to be with us here in Hastings. The prayermeetings and the regular preaching services are well attended. Twenty-six new members have come into the church since the Assembly including the twenty that came in the last Sunday of the campmeeting. Last Sunday night there were three seekers at the altar.

While in Kearney we had the privilege of attending a few services of the Holiness Association Campmeeting. The evangelists Brothers Aycock and Bennard were at their best for the Lord. Seekers at the altar in all of the services on the first Sunday of the camp.

Have had the privilege of preaching to a few of the saints in Bladen the other week. Here we are making arrangements for a meeting in the near future with Brother and Sister Theodore and Minnie Ludwig as the evangelists.

Next we went to Omaha to see how one of our baby churches was getting along. We found that the Devil is trying to give us severe trouble. But the saints are determined to press on to victory. Pray for these people. Some changes are being made which we trust will work out for the good of our church and the cause of holiness in general in the city of Omaha.

We are now planning our fall campaigns. Two tents are in use and another one may be in service ere it gets too cold for tent meetings. We are looking up and trusting God for victory along all lines. Amen!

H. N. HAAS, Dist. Supt.

PENIEL, TEXAS CAMPMETING

The twenty-seventh annual campmeeting of Peniel, Texas has gone into history. Rev. L. L. Hamric of Hamlin, Texas, and Rev. P. L. Pierce of Dallas, Texas were the preachers. Mrs. London and myself had charge of the music. The managers of the camp say that this meeting was one of the best that has been held for several years. This was the third time that I have had charge of the music and I have never had a better choir or heard much better singing.

Rev. L. L. Hamric is an old-fashioned preacher and gets results. He preaches like he means business and he does. There is no foolishness about Brother Hamric. He goes in for souls and is not disappointed. The people love him and he does not preach in a manner to drive people away, nor does he compromise the truth one particle in his ministry. He preaches the gospel. Under his ministry the long altar was filled many times and he never leaves as long as a sinner is seeking Christ. He works at his job as but few preachers do.

Rev. P. L. Pierce the District Superintendent of the Dallas District is loved by his people, seemingly, as but few Superintendents are loved. He has served his District for several years. He is a doctrinal preacher. He loves his preachers and will sacrifice as much for the interests of the church as any preacher on his District. He is a good man and his wife is truly a helpmeet.

Rev. J. W. Hampton is the pastor of the church at Peniel and has seen a steady advancement of his church work. Of course the town and church seem different. It does not seem right to go to Peniel and see no school work, or preparation not going on for the coming year of school. The buildings are run down. The dormitories are vacated. Many of the old settlers are gone. But, in the midst of these things we had a great campmeeting. Many of the friends from over the country were there. Several pastors from over the District helped to make the meeting a success.

The Pilot Point and Berachah Rescue homes were represented by Miss Sallee the Matron of the home at Pilot Point and her corps of workers and by Brother and Sister Upchurch and helpers of Berachah. Every camp and revival meeting would do well to have a special service representing rescue work.

President Bracken of Bethany-Peniel College gave an excellent address in interest of Christian Education. This institution is making great advancement under the administration of Brother Bracken. Great interest was aroused over the work of Christian education and we believe there will be several students enter our institutions this fall as a result of this meeting.

Time would fail me to speak of father DeJernett, the Fishers, Bentons, Doziers and many others who contributed largely to the success of this camp. But suffice to say that these brethren and sisters will have their reward for the work accomplished this year. The people were so kind. The restaurant was handled in as fine a manner as we ever saw one handled at a campmeeting.

The finances came easy and lots of it. Scores of people found Christ. Many Christians were encouraged to fight on. The camp, has gone into history and what is written is written.

A. S. LONDON, Reporter.

REPORT OF NORTHWEST DISTRICT

The spirit of revival is manifest all over the Northwest District. Since our Assembly in May we have re-opened work in two places where there had been no Nazarene work for years. Diamond and Wenatchee, Wash., have organized two new churches; Boville, Ida., and Milton, Oregon. We are in a great meeting at present in Selah, Wash., under tent, with prospects for a new church. Our Yakima church has had an old-fashioned campmeeting on the state fair grounds with evangelists, Chapman and Kring, and pastor Hepburn has plans already under way for another camp next year. Rev. Mrs. DeLance Wallace held a gracious tent meeting at St. Maries, Idaho and pastor Anglin reports the revival continues with numbers at the altar. Rev. Fred St. Clair held a nine weeks' meeting at Milton, Oregon, and many found the Lord for pardon and purity. Rev. Ed. Miller and wife have just concluded a tent meeting at Chelan, Wash., with pastor Kohnenberger.

Our new church at Boville, Ida., with pastor Hartzel and our Grandview, Wash., church have great street meetings and the folks follow them to the church and are getting through to God. Pastor Anglin from Grandview is making plans to build on their fine lot, located in the center of town, in the fall.

Our work at Union Gap under leadership of John Croft is moving steadily up grade. Pastors Nilson

of Moscow, Idaho; Toms of Colfax, Franklin of Garfield, Miller of Troy are having great monthly all-day meetings and are full of faith and fire. Rev. Irwin of Onaway is sending out messages that victory is in camp, and C. B. Langdon of Princeton is sanding the rails and is making the grade.

Brother Swarth at Arlington is giving the gospel nightly to the campers at the public auto camp and cares for the church there and has started a Sunday school and preaching point eight miles from town.

Brother Beiner of Condon refuses to be daunted by the wiles of the enemy and is planning an onward move on the enemy's forces and pastor Nellie Robins of Goldendale has in the face of difficulties started a new preaching place and is moving on with the banner of victory unfurled.

Pastors Harold and Eva Churchill of Pendleton, Oregon, are determined that the barley cake shall cause consternation in the enemy's camp there. J. S. Maddox reports a summer of victory with the Nampa students home on vacation to assist. Pastor Burger at Walla Walla reports good crowds to preach to all during wheat harvest and our church at Dixie, Wash., though young, with pastor W. H. Huntington in the lead are acquainting the folks with the fact that they have come to stay.

B. L. Simmons of Dayton with his good folks have raised their church building and put a cement basement under the entire church; which adds beyond expression to the looks and convenience of church and outsiders exclaim: "Those Nazarenes do things."

Evangelists Mae Budd and Lillie B. Nerry have been working together this summer and have dug out a couple of new churches.

The Cheney, Wash., folks testify that the Lord is blessing their services in an unusual way with Rev. Ora Ogle in the lead.

H. B. Wallin of Woodlawn, Chicago will commence his pastorate at Spokane First Church in September, and Brother Fowler at Lincoln Heights reports a steady growth in interest in their work.

We have had great altar services in the meeting here at Selah and a wonderful healing service with some very definite cases of healing with the testimony of unsaved doctors that the work is genuine.

The Nampa students have been a great blessing to the District this summer and we can only judge an institution by its fruits and we believe Nampa has the fire for the students are full of faith and on fire for God with a zeal for souls. Believing in the old time glory and that Home Missions pay.

If you would like to help plant churches in the great Northwest, write us. We have room for some real Nazarenes. Moving up, "By little and little."

WILL H. NERRY.

FROM ROY L. HOLLENBACK, EVANGELIST

We are at the closing day of the Olive Hill (Kentucky) Camp; and with this camp our slate of summer camps and tent meetings closes. As we look back at the battles fought and the victories won, we can truly say this has been the best season of our life in the evangelistic field—best in the spiritual life, and best in the actual number of souls who have found God.

How I praise God for the privilege of being at the Olive Hill Camp. Though not listed among the larger camps, yet the attendance was excellent; many coming from surrounding towns and communities; and some from Cincinnati, Ashland, and Charleston, W. Va. This camp has been blessed of God to the salvation of hundreds of souls in the past sixteen years of its existence, and because of its beautiful location and holy spiritual atmosphere, a number of saints come there for the refreshing of their souls. It is estimated that the Sunday attendance is about three thousand. We attribute many of the victories of this camp to the untiring labors of its altar workers, which we have never seen equalled in any meeting. They simply will not allow the Devil any place to spread doubts and fears around the altar. As "like begets like," these faithful souls beget faith in the seekers; and they stay with it until the job is done, without being "weary in well doing." We shall ever look back with joy to the delightful ten days spent ministering to these good people, their "amens," their shouts of victory, and their prayers will never be forgotten.

We are now making up our slate for the winter and next summer, seeking the mind of the Lord in the same. To any who may feel God directing you to write us about the same, will say, my address will be the same as at present, Clarence, Mo. We are starting out upon our fall and winter work with greater faith, greater love for men, and a greater determination to keep in touch with heaven's power-house. Remember us in prayer.

Yours in bonds of fellowship,

ROY L. HOLLENBACK.

"JUST BETWEEN US"

Week-to-Week Visits With

"Our Folks" on Matters of Mutual Interest

Many business firms today are spending thousands of dollars in what might be termed indirect advertising for the purpose of acquainting the public with their methods, purposes, financial condition, etc., etc. All this is an acknowledgment of the fact that the business world is coming to recognize that better understanding promotes better co-operation which is simply another term for "working together."

The management of our Publishing House appreciates the necessity of the very closest co-operation and the most complete explanation possible on matters which may not be clearly understood by the people whom we serve.

With this thought in mind we have appropriated a corner of each issue of the HERALD of HOLINESS where we shall discuss matters of mutual interest.

Perhaps there is no institution of the church more complex in its operations and less understood in many of its phases than the Publishing House. In coming issues we shall discuss in this *Just Between Us* column, the purposes, plans and some of the possibilities of the Publishing Interests of the church, viewing them from as many different angles as possible. It is only when we fully comprehend and are thoroughly in sympathy with the plans and purposes of any institution that we can put our shoulder to the wheel and do our share in furthering the work which is being undertaken.

The Publishing House never can attain to its full measure of potential service until our people are standing by with whole-hearted co-operation, and to be whole-hearted we must have an intelligent understanding of all that is involved.

Watch the next issue, and every issue.

NAZARENE PUBLISHING HOUSE.

SOUTH DAKOTA DISTRICT ASSEMBLY

The third annual Assembly of the South Dakota District closed Sunday, August 27. General Supt., Goodwin presided and brought evangelistic messages in the evenings. We give thanks to our Father for sweet peace and harmony during the Assembly.

Brother William Eckel, the missionary from Japan, was with us and God stirred His people to new missionary zeal through Brother Eckel's preaching.

Brother J. G. Morrison, of Jamestown, N. D., was in the Assembly and preached under God's blessing.

In three years the little Assembly has increased until its membership numbered sixty-three this year. Very few of the Assembly members were absent this year. Financial conditions are good, considering the general depression. All District bills have been met and there is enough money in the treasury to launch a campaign in a new field.

We have added three new churches during the year, Heber, Irving and Corsica, making twelve churches in all. All churches have pastors excepting the last named, and one is expected for that place soon.

Brother M. T. Brandyberry, the retiring District Superintendent and his wife after two years of hard work on this field, returned to the Chicago Central District to evangelize.

The important business of the Assembly was transacted to the glory of God and without a dissenting vote, was the uniting of this Assembly District with the portion of North Dakota and Minnesota recently set apart at the North Dakota Assembly. This new District is the Dakota-Minneapolis District with Brother J. G. Morrison, of Jamestown, N. Dak., as District Superintendent. Brother Ira F. Hammer of Jamestown, N. Dak., District Secretary and Brother Ben Mathisen, 29 Washington Ave., Minneapolis, as District Treasurer.

We believe God was guiding in the work of the Assembly and that this new District will push the battle for God and for souls throughout this coming year. Evangelists S. C. Taylor and R. A. Wilson united with the Church of the Nazarene during this Assembly and will evangelize. "Praise God from whom all blessings flow."

MINNIE CROUCH, Dist. Sec'y.

Among the Churches

EDMOND, OKLAHOMA

—We entered into a battle against sin and the Devil at this place August 4th and continued until Sunday the 20th. The tent was pitched on the public school grounds. Brother S. S. White, a member of the faculty at Bethany, Oklahoma, was the evangelist, while Lawson Brown led the singing. The attendance was excellent from the very first. Nearly every night the tent was more than full and many sat on the grass about tent from night to night. Often the crowd outside the tent was larger than that inside. Yet amidst the greatness of the crowd there was very little disturbance, the people giving respectful attention. Brother Lawson Brown is an excellent singer and believed in making "The welkin ring." His singing will live in the memory of those who heard him for a long time. Professor White is an excellent evangelist and did not hesitate to put all his energy and talents into the work. Both of these brethren were well liked by the people of the town, and at the last service we asked how many would like for these brethren to come back next year, and nearly every hand went up. This meeting marks a new era in the church at this place. Two joined the church at the last service, and several more are to join soon. But the greatest victory of the meeting is that the prejudice of the people has been broken down and homes are now open to us that were not before. We did not keep count of the number who professed to be saved or sanctified in this meeting, but there were a goodly number. But among those who were saved for the first time was a man well along in years, (about sixty years of age) and he sure did get a good dose too. After he arose from the altar he said: "I feel as I never have felt before." Very few who have gone through life thus far are ever saved, so we consider this as something that is truly wonderful. We anticipate a great future for the work at Edmond.—T. J. Pomeroy.

PRINCETON, TEXAS

—We're still in the fight here. God is giving good meetings to cheer our hearts as we go along the way. Our meeting at Copeville was a success. We began the meeting with the help of Sister Bellew, out going missionary to Africa. She is one of the best helpers I have ever had in a meeting. The people had great confidence in her, and will never forget her. The break came the first Sunday night. Then they prayed through all along during the meeting. Rev. L. A. Miller was with us the last five days. He was at his best as God helped him to preach the old story we all love so well. There were only a few dry services and they were at the beginning of the meeting. One thing I like about it is the revival is still on. We took a nice class into the church and others are to follow. We are now in a revival at Valdasta with the same workers. Brother Miller is at his best. Six have prayed through good, up to date. All have been grown people, and I was told that one was an infidel. We are looking for a landslide from glory. Pray for us.—S. M. King, Pastor.

WEST TULSA, OKLA.

—I have been here since last Assembly; have not been saying much through the paper, but have been doing my best for the work here. We have built a nice church this year, and in a short time will have the parsonage finished. This year has been one of hard labor, but thank God we have had victory in almost every service; have had two revivals. The spring meeting was a success; about thirty-five or forty prayed through. Our summer revival conducted by Rev. F. R. Morgan, evangelist, and Prof. L. C. Messer, song evangelist was wonderful. About eighty souls found pardon or heart purity. I will say that no church will make a mistake in calling these men of God for a revival. We have about doubled our membership this year. Will say we have as fine a people as I have ever met. I have a unanimous call for another year and have accepted. We earnestly ask your prayers; the victory is ours now.—A. C. Gustin, Pastor.

WARREN, PENN.

—We have just passed through a good revival meeting. It was a tent meeting here in the city held by the church and one of the best attended meetings the church has had. There were a good many seekers and finders of the grace of God for pardon or purity. Some have joined the church since and others will later. Rev. F. W. Nease was the preacher who helped us in the meeting and Messrs. Schurman and DeLong led the music. A splendid and thorough type of evangelistic work was done by them and the Lord's blessings were manifestly felt and seen throughout the entire meeting. When Brother Nease left August 9, Dr. H. F. Reynolds came and carried the services on for the remainder of the week ending his stay with a great

ANNOUNCEMENT

The General Assembly of 1919 authorized the General Superintendents, together with a committee to be appointed by them, to select the time and place for the next General Assembly. Kansas City has been chosen as the place for the Assembly and the time fixed September 27th to October 9th, 1923.

R. T. WILLIAMS, Sec'y of Committee.

day of evangelistic and missionary services on Sunday. Superintendent Reynolds, as all know, is a cyclone of energy and power. A great audience Sunday afternoon, the closing day, heard him give his report of his missionary tours especially his visit to the holy land. The closing services, Saturday night and the three Sunday services, were held in the church, also the previous Sunday morning service. Things are moving on and a steady progress can be detected in the work. We are trusting the Lord for greater victory, for His glory and in His name.—A. F. Haynes, Pastor.

EAST LIVERPOOL, OHIO

—We deem it a great privilege to be able to make report in our own church paper, the HERALD of HOLINESS, of the gracious victory the Lord is giving the East Liverpool church. Our World-Wide Revival of last January still continues, God giving us many seekers and happy finders at our regular services. Since the close of our Assembly, May 7th, we have seen at our altar fifty-five seekers without having special revival services. However you would have thought you were in a revival that had been going on for three or four weeks. The hot weather did not check the revival spirit as we had fourteen seekers during the month of July and over \$800.00 in cash received without any special effort. Fifteen new members have been received since May 7th, ten men and five women. Praise God for the men. Our prayer service on Wednesday night and class meeting on Friday night are wonderful times of prayer, praise, and seeking of the Lord by hungry hearts. Our attendance at these services is very seldom less than one hundred. Our Sabbath school in charge of Thomas Durbin is a great blessing to the church and has doubled its number in a little over a year, and now has an average attendance of about two hundred fifty. Our Sabbath school raised \$7000.00 for foreign missions last year and have pledged the same amount this year and are doing splendid work to date, and will raise the full amount. Our Woman's Missionary Auxiliary under the leadership of Mrs. Frank Poland has raised in

four months \$341.05 for the worthy cause of missions. Our Young People's Society under the leadership of Mrs. O. L. Benedum is doing splendid work and has a fine lot of young men and women who have experiences and delight to serve the Lord in the beauty of holiness. The society has an average attendance of seventy-five. Thirty-five of these young people make up our church choir and they surely can sing the glory down. The East Liverpool church is united and beautiful harmony exists among its members and when the unsaved come to the services they are at once convicted, and the revival continues as a natural result. It was a great treat to us all to have with us July 31st and August 1st, Rev. Bud Robinson who gave his Hospital Experience and Life Story to crowds too large for the church and we were compelled to take services to High School Auditorium. The great audiences were greatly moved as Brother Robinson told his wonderful experiences. Our general budget system adopted by the Pittsburgh District at our Assembly in May is proving a great blessing to our church and is no longer a question with us as to whether it will work or not, it is working, and our financial condition was never better, and it would be useless to tell you our folks are mightily encouraged. We have as loyal a band of Nazarenes as you will find on earth who have vision, faith and perseverance, and are prayers, payers and workers. Our fall revival begins Oct. 1st with Miss Edna Banning of Cleveland, Ohio as the evangelist. To God be all the glory.—O. L. Benedum, Pastor.

SUNNY CREST, MAN.

—We were called by telegram to visit Sunny Crest on the Wood Mountain circuit recently where Sister Reddick, a Methodist lady preacher from Opime, Montana had been holding revival services for about two weeks. Brother and Sister Olson who live at this point, had been doing faithful work for years and God was pleased to give a gracious revival. The closing Sunday there were 14 at the altar and it was a time of victory and blessing from the presence of the Lord. On Monday night a Church of the Nazarene was organized and they expect to have a pastor on the field in a short time. God is giving us open doors in this part of the country. Sister Reddick is a blessed woman of God and other points on the circuit are hoping to have her for meetings after the harvest season. Brother H. H. Tromburg has been holding a three weeks' tent meeting at Ernfold since the Assembly, with the writer assisting. It was quite a battle but the Lord put His seal on the services and there was some fruit at the altar. A Sunday school was organized and a mission hall opened to carry on the work. Rev. Mrs. C. A. Wilson is in charge and there are good indications for a permanent church organization. Rev. M. W. Gunn held a tent meeting at this point a year ago and did some good pioneer work during the year. Brother H. F. Vogt reports salvation in his work at Donnybrook, since the Assembly, and a new point opened on the circuit for the preaching of this glorious gospel. Praise the Lord. We are expecting good news soon from Winnipeg regarding their new church property and the prospects for enlargement there. We understand Brother Metcalf, the Winnipeg pastor, is now in a revival campaign at Sperling, Man., with good results. Let us all pray for Brother Metcalf and his co-laborers in their great undertaking in the city of Winnipeg.—W. B. Tait, Dist. Supt., Man., Sask.

PILOT POINT, TEXAS

—We are coming to the close of our Assembly year with a good increase along all lines. The work has had a steady growth. Our campmeeting conducted by Revs. E. G. and C. Edward Robert was a splendid success. All six of the Roberts brothers were present and it was a great inspiration to hear them sing together and as their aged father and mother joined them, the glory fell and the saints wept and shouted in the old-time way. Many found the Lord in saving and sanctifying power. As a result of the meeting thirty-six have been added to the church which with those already received and a few more yet to be received will more than double our resident membership this year. We have recently added three new classes to our Sunday school, also organized a Junior League and a Bible Study Class. The Bible Study Class conducted by Brother Cline, who has recently come to us from the Free Methodist Church, is proving a great benefit to all. Our midweek prayer meetings are times of great refreshing from the Lord. In fact every department of the work is on the upgrade. Blessed harmony and unity prevails and we are marching on to new territory yet unpossessed.—Mrs. Lillian Wilson, Pastor.

WILSON, OKLA., WHEELER CHURCH

—Just closed a ten days' revival with Rev. Miss Lena Montgomery, evangelist, and Miss Zula Brewer, of Shawnee, Okla. The saints of God were a blessing to the church and community. There were only

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

Prayer in Jesus' Name

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

September 24

I. HOW TO PRAY:

1. In the name of Jesus. Jno. 14:13, 14; Jno. 15:16
2. With all our heart and soul. Jer. 29:12, 13; Duet. 4:20.
3. Earnestly and steadfastly. Acts 12:5; Acts 13:2, 3.
4. With thanksgiving. Phil. 4:6.
5. In unity with others. Matt. 18:19, 20.

II. WHAT TO PRAY FOR:

1. For the coming of God's kingdom and that His will may be done. Matt. 6:10.
2. For forgiveness. Matt. 6:12; Luke 18:13; Ps. 25:11.
3. For sanctification. 1 Thess. 5:23.
4. For a clean heart. Ps. 51:10; Ps. 51:7.
5. To be taught the ways of the Lord. Ps. 86:11; Ps. 24:4.
6. To be taught to pray. Luke 11:1.
7. To be strengthened in the inner man. Eph. 3:14, 16.
8. For reviving—or for revivals. Hab. 3:2.
9. For wisdom. Jas. 1:5.
10. For the Holy Spirit. Luke 11:13; Acts 8:15.
11. That laborers may be sent into the harvest of souls. Matt. 9:38.
12. For the heathen. Ps. 2:8.
13. For all the necessities of life. Matt. 6:11.

III. TOPICS FOR DISCUSSION:

1. The key to all spiritual power is prayer.
2. The lack of secret prayer is the first step in spiritual weakness and in backsliding.

three souls saved; the results were not what we were longing to see but thank God for the souls who were saved, the efforts were well worth while. The finances came easy, raised about \$70.00 for the evangelists, \$28.00 in money and groceries for pastor. The closing service was the best service I ever witnessed. God broke in on hearts in the testimony service, and shouts and praises went up from the saints all over the arbor, which lasted about forty-five minutes. Praise God for His Son who shed His blood for us that we might be saved, and the Holy Ghost that sanctifies and gives us comfort. Our church is in better condition than it ever was. We are marching on with a conqueror's tread. The church gave us a call for another year. This is our first year of pastoral work, and it has been a wonderful year. Glory to God; He is my tower. I served two churches at the beginning of the year, walking nineteen miles to serve one appointment, but praise the Lord, He has repaid me a thousand times.—E. L. Striegel, Pastor.

WINFIELD, KANSAS

—Winfield is still on the map. Praise the Lord! Just closed a revival with our dear Brother B. F. Griffith, a wonderful man of God. We are thankful that God sent him this way to give our little church a lift in the time of need. Only a few were saved and sanctified but many were blessed. I took five into the church, and others are looking our way.—Grace Bowman.

GLASGOW, KY.

—Glad to report that this city has had one of the best revivals that it has had for years. Rev. E. H. Farris, and wife were the evangelists. They are people who know God and will not give up. Eighty souls bowed at the altar and claimed the victory. We organized a Church of the Nazarene with 21 members, all fine folk, for which we thank God. Pray for us.—M. L. Norris, Reporter.

PITTSBURGH, PA.

—We want to say that the Lord is very precious to us these days. He is blessing in our new field of labor. We came here July first and took up this work as pastor; two months have rolled by and we feel to say that we believe there are signs of advancement along all lines of activities in the church. Our people are responsive and willing to work and we are enjoying the labor with them. God has certainly been with them in the time they were without a shepherd. They have received us with open arms, and we are praying hard that we may not disappoint the Master, nor them. There is a great field for labor here, and we suppose by the help of the Lord and our people to take as much of the spoil from the enemy as is possible. Our Sunday school and Young People's Society are doing splendid work. The prayermeeting is well attended. Coming to the field late, we began late with our park meetings, but they bid fair to reach many people. We covet your prayers that we may keep low at the feet of Jesus and do our work faithfully.—Chas. A. Brown.

Evolution Has Failed

By
JAMES B. CHAPMAN, D. D.
and

BASIL W. MILLER, M. A., S. T. M.

The Evolution theory strikes at one of the very fundamentals of the Christian's faith—"In the beginning God created." During recent years so-called ministers of the gospel and would-be scientists have disputed with revelation in their efforts to establish absurd claims of Evolution.

Busy pastors and laymen, who are forced to answer the arguments of Evolution will find assistance in this book. It is a modest volume in appearance and size—fifty-five pages in paper covers—but it is the result of much hard work and extensive research and it makes out a case remarkably clear and, we believe, unanswerable. You can depend on the statements in this book. Read it and pass it on to your friends. The country should be literally sowed down with books like this until the word, "Evolution Has Failed" is acknowledged on every side.

Price, per copy 25c.

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2109 Troost Avenue
Kansas City, Mo.

SUNDAY SCHOOL LESSON REFERENCES

Sept. 17. THE MESSAGE OF MALACHI. Lesson: Malachi 3:1-4:3.

Golden Text: Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.
Devotional Reading: Psalms 32:1-7.

Sept. 24. REVIEW. THE EXILE AND THE RESTORATION.

Golden Text: The Lord hath done great things for us; whereof we are glad. Psalm 126:3.
Devotional Reading: Psalm 66:1-5, 16-20.

Oct. 1. THE BIRTH OF JOHN THE BAPTIST. Lesson: Luke 1.

Golden Text: He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink. Luke 1:15.
Devotional Reading: Luke 1:68-79.

Oct. 8. THE BIRTH AND CHILDHOOD OF JESUS. Lesson: Luke 2.

Golden Text: And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52.
Devotional Reading: Isaiah 9:1-7.

MINNEAPOLIS, MINN.

—Rev. T. E. Beebe and Prof. David Lytell Hutton, of Long Beach, California have just closed a very successful revival meeting with us. The meeting was held in the month of August which is not the best time in the year usually for a revival. The humidity at times was intense. Nevertheless we had a good revival and every time an altar call was made there were seekers and finders. Brother Beebe is a safe and sane evangelist and knows how to bring things to pass. We had a good number who sought pardon and purity. One whole family, a mother and three children, found God, besides many others. Rev. Beebe did some very excellent preaching and greatly blessed and helped the church. Prof. Hutton, our song evangelist and special soloist is a fine young man. He knows how to stir the congregation to singing and his own songs were spiritual and uplifting. He sang so much about Jesus, and of course we had a shout in the camp. These two splendid men are among the best in the nation and their services are a valuable asset to any people among whom they may labor. We wish to highly recommend them to any one desiring good successful workers. We will receive some good members as the result of the labors of these evangelists. Our church is still marching on to victory. The spiritual life is deepening. Our prayermeetings are on the increase and God frequently comes on us in mighty floodtides and pentecostal plentitude. Amen! On with the battle!—E. E. Wordsworth, Pastor.

BLOSSOM, TEXAS

—Blossom is still on the map, and the work is progressing nicely, all are on the up grade with their tugs tight. We have just closed our annual summer revival July 30th. It was a hard fought battle the first half of the meeting but the God of Elijah came to our rescue, and gave us 30 precious souls and a nice class came into the church, and souls are still praying through in the regular services. Rev. L. M. Payne, of Bethany, Okla., was our evangelist and to say he is fine is putting it mildly, and he never forgot the pastor. No pastor will make any mistake in getting this man. He will leave you in better shape than he finds you. Brother Lawson Brown was our song evangelist, and he is a whole team by himself when it comes to putting the singing over. He is a young man and one of the coming singers of our church. He should never be allowed to be idle. Our Sunday school is fine and Y. P. S. also, and despite the financial depression in this part of the country we are getting along fine and expect to go over the top by the time our Assembly convenes, with all the bills paid. Amen. Pray for us.—Arthur L. James, Pastor.

PASADENA, CALIF.

—On the evening of August first the people of First Church gave a beautiful reception to the pastor and his family, the reception was held at the parsonage and the house and lawn were filled with happy people, the lawn was lighted with Japanese lanterns and seated with chairs. These kind hearted people loaded the pastor's table with substantial gifts and a fine leather purse and some money to go in it. A short program was rendered, Prof. J. E. Hoover made an address of welcome to the pastor and his family, after which the pastor responded. The music was in charge of Prof. Harry Wenger and wife. After the program the people were served with ice cream and cake, every one had a most delightful

time and they certainly made the pastor feel that he and his family were welcome, and that they were united to push the work of the King. Thank God for the privilege of working with such a class of people.—U. E. Harding.

MILLFORD, ALA.

—Just closed one of the greatest meetings at Piney Grove Church, that that country has ever had. There were fifty plunged in the fountain either for pardon or cleansing, one united with the church and more are looking our way. I can truthfully say that the Nazarene church here has more sympathizers than ever before. Our evangelists were Brother and Sister Platt. They did some fine preaching; they prayed and preached so, until the people found their way to the altar and plowed their way through in the old-time way. They won the confidence of the entire community, the people paid them well, and besides Brother Platt announced that on the last Friday night they would have a pounding for the pastor, and to my surprise the people loaded a two horse wagon with provisions for the pastor. To God be all the glory. Hallelujah! We feel like traveling on. Brother and Sister Platt know how to help the pastor. Any pastor in need of two real Holy Ghost, fire baptized preachers who will hold you a real revival, do not be afraid to call for Brother and Sister Platt.—W. P. Colvin, Pastor.

SHAMROCK, OKLA.

—We are going fine here. We have had to do some pruning since we have been here. This kind of work is not pleasant, but grievous, but sometimes such must be done in order to save the work. Our work is in good shape now, and we feel like going on for God and Bible holiness. Our meeting conducted by Rev. Lum Jones, proved a great blessing to our work. He did some great preaching, which was enjoyed by all. Brother Wells, of Norman, led the chorus. He is a very pleasant brother, and a good singer. May God bless these men. We begin another campaign August 27th. The pastor is called to conduct this meeting, under a large tent on Third and Main streets. We invite our friends to come and help us in this battle for God and souls. Pray for us.—J. W. Dodd and Wife, Pastors.

LOMAX, ILLINOIS

—The church here is moving on to victory. Praise the Lord! We closed out a very successful ten days' revival last Sunday evening. Rev. L. W. Dodson, the District Superintendent of the Missouri District was the evangelist. He did some wonderful preaching, while here and the Lord gave us victory. Hallelujah! There were twenty-one souls saved, or sanctified, and the church was wonderfully blessed by his being here. Rev. A. J. Mitchell was the song leader for this meeting. His spiritual singing, prayers and testimonies were a blessing to the revival. We shall not forget him. Sister Madge Thompson, of Coffee, Missouri was soloist and pianist. Her singing and presence were surely appreciated. Hallelujah, for victory. The writer is saved and sanctified up to date. Praise His precious name.—Nellie Lones, Pastor.

CHICAGO, ILL., AUSTIN CHURCH

—We have not reported but have been doing things here. With our small membership have raised over \$11,000 this year. Bought church of the Christian denomination last November and after the Chicago camp went in and took possession. We are alive, growing, active and blest. Sunday school enrollment 111, church numbers right at 60 and the best folks to be found anywhere. We begin a tent meeting on our corner lot next to the church right after the Assembly, Sept. 6-24th. We have secured the Beebe Party of Pasadena, Calif. Come hear them. They can sing. Pray for this meeting.—C. H. Strong, Pastor.

DECHERD AND COWAN, TENN.

—The churches in these towns have just closed revivals in which souls were saved and sanctified. Mrs. J. O. McClurkan and Miss Laura Perry, with Rev. W. M. Tidwell, of Chattanooga to preach the three closing sermons, held this meeting in Cowan, closing one week before the Decherd meeting began. Some six or seven were saved. Several were still at the altar when meeting closed. We are planning another revival for this church to begin August 16th, with Rev. W. W. Hanks and wife to lead. Pray that God may give us an outpouring of the Spirit at this time. Decherd was made to feel the influence of Evangelist M. F. Lienard's rugged gospel sermons on old-fashioned religion. Men's hearts were plowed and awakened. A number were saved and several were sanctified; others still seeking. Eight members were received when we closed out Sunday night, July 9th, and the church blessed and stirred. All praise to God for this kind of preachers, and for all the good done.—Mrs. Helene Bruner, Pastor.

NOTES AND PERSONALS

A postal report from Rev. Loren R. Pendry, reads as follows: "God is giving a great revival at Dunkirk, Ind. Brother Short preached last night and we believe we have a fine opening there. Am expecting to pastor the work there this coming year. Please pray for us."

Rev. J. H. Smith of Breckwalker, Texas wishes to correspond with some Holy Ghost preacher, a man and wife preferred, who has the experience of sanctification and preaches the old-time Wesleyan doctrine.

H. H. Sherrill, pastor Monroe, Okla., reports a good meeting five miles west of Hartford, Ark., with J. H. Hueston, of Danville, as evangelist. Eighteen were saved or sanctified, and seven came into the church at Hartford.

Evangelist Edw. R. Kelley, of Laclede, Mo., is in a good meeting at Donnellson, Ill. Brother Kelley will locate in California but will be glad to hold meetings for the brethren any where he may be called.

Evangelist Lee L. Hamric writes from Sallisaw, Okla., that he is in a great revival there; first two nights altar full and several prayed through. Great crowds in attendance. Scores prayed through at the old Peniel camp.

Brother Jerry Clevenger reports a successful meeting in Sullivan County, near Milan, Mo. There were 32 saved and 15 sanctified. They are calling for holiness preaching, and a good prospect for a Church of the Nazarene. A lady in Milan has purchased a three-acre lot in the county seat which she wishes may be used for a Nazarene church. Envoy Peter Mobley assisted in the meeting, rendering splendid service.

Rev. C. M. Carel has just closed a meeting for Rev. L. B. Whitten at Bell Chapel, Ark., in which 62 souls were saved. Brother Whitten has a fine church, and he stood by the evangelist. Brother Carel lives at Phoenix, Ariz., and will be glad to hear from any one desiring him for a meeting.

Evangelist W. E. Ellis is in a great revival at Canute, Okla. Old time conviction upon the people. Some prostrated under the power of God for twenty-four hours. Some great cases of entire sanctification.

A mother in Fremont, Ind., asks the prayers of the readers for her son who is soon to begin last year in high school.

"I am filling a barrel of linen, clothing, shoes, etc., for a Nazarene Rescue Home. If readers of this notice will send me packages by parcel post, I will see that they find the right place. Rev. F. E. Miller, Supt. of The Open Door, Lowville, N. Y."

Miss Sue Bresee, daughter of Dr. and Mrs. P. F. Bresee, has had a very serious operation, but is now recovering and is home from the hospital.

Evangelist C. E. Roberts recently called at the Publishing House, and gave us a large list of subscriptions to the HERALD of HOLINESS. Others who have sent in lists of subscriptions of special interest are: J. A. Chenault, H. A. Erdmann, Ted McWilliams, J. B. and E. J. O'Dell.

Evangelist J. L. McLendon reports a good meeting in Bell City, La., with souls praying through. This is his second tent meeting in Louisiana this summer. If interested in launching a tent meeting, his home address is Peniel, Texas.

"The readers of the HERALD of HOLINESS are requested to pray earnestly for the healing of Theo. W. Fly, Coffeeville, Miss. A sufferer with nervous and mental trouble for 18 years."

RECOMMENDATION

We take pleasure in recommending to our churches for evangelistic work, Rev. V. W. and Marguerite Littrell, who have spent several years as pastors on the Nebraska District. They have felt called to go into the evangelistic field, and have been granted evangelistic license in the Nebraska Assembly. We heartily endorse them as safe and sound. They are young people of splendid musical ability. Sister Littrell is a good soloist. Both sing and play guitars. Brother Littrell is a good preacher. They will unquestionably be a great blessing in the evangelistic field. Write them, they are just filling their slate. Their permanent address will be, 902 West Court St., Beatrice, Nebr.

H. N. HAAS, District Superintendent,
B. H. EDWARDS, Pastor, Lincoln, Nebr.

"An arrow may fly through the air, and leave no trace; but an ill thought leaves a trail like a serpent."

ANNOUNCEMENTS

NOTICE—To the Dallas District. In the arrangements of the Fall Assemblies it has been better to change the date of the Dallas Assembly making it one week earlier. I trust this will be pleasing to all concerned. I trust we may have a great opening service Tuesday evening, Oct. 23d.

JOHN W. GOODWIN, Gen. Supt.

NOTICE—To the Little Rock District—To save time and expense I am asking a change in the dates of your Assembly, making the dates one week later, Nov. 1st to 5th. Please take notice of this as this change will appear in the list of Assemblies. I trust this will be pleasing to all. Let us have a very great opening service Tuesday evening, Oct. 31st.

JOHN W. GOODWIN, Gen. Supt.

NOTICE—The Kentucky Assembly which convenes at Science Hill will give meals and lodging free to all preachers and their wives, and all delegates also will give free lodging to all visitors, but they will be expected to pay a small amount for meals. If you are planning to come, please notify J. A. Phillips, Science Hill a few days before Assembly convenes.—J. A. Phillips, Pastor.

NOTICE—Our Assembly convenes at Woodward, Okla., Sept. 27 to Oct. 1. Our church and the good people of Woodward, backed by the Chamber of Commerce are sparing no means for the entertainment of the Assembly. The splendid Convention Hall, with a seating capacity of 2500 has been placed at our disposal by the City Council. The Chamber of Commerce, together with the various churches of the city have assured us that ample rooms will be secured all delegates and visitors. Those desiring to drive through may have access to the splendid Tourist Camp Grounds, with all accommodations. If you are coming please notify the pastor, Rev. L. A. Bolerjack, so he can arrange for your entertainment.—L. A. Bolerjack, Pastor; C. B. Jernigan, Dist. Supt.

NOTICE—Sept. 12th closed our year's work here at Lyons, and we feel that the Lord is leading us into the evangelistic work. Those desiring our services, address us at Lyons, Kas.—R. S. Ball.

NOTICE—The "Owen and Ingler" party has disbanded till next summer on account of Owen returning to Northwest Nazarene College to teach and finish his course and get his degree next June.—Arthur F. Ingler.

NOTICE—The Arkansas District Assembly will convene with the local church at Conway, Ark., Oct. 11 to 15. Delegates and pastors, and the pastors' wives will be entertained free, as far as possible. All those contemplating coming with us, please give names and number of delegates. This is necessary if you wish free entertainment.—S. D. Slocum, Pastor, Conway, Ark.

NOTICE—At the recent South Dakota Assembly, held at Mitchell, S. Dak., the Assembly unanimously voted to unite the South Dakota District with the Minneapolis-Jamestown District. It was agreed to change the name of the Minneapolis-Jamestown District to that of Dakota-Minneapolis. With this change the South Dakota Assembly territory became an integral part of the new Dakota-Minneapolis District. Rev. J. G. Morrison is the District Superintendent, and the headquarters of the District is at Jamestown, N. Dak.

SPECIAL NOTICE—Hamlin District Assembly—All members and visitors, preparing to attend the Hamlin District Assembly, to be held at Amarillo, Texas, Oct. 11-15 will please notify the Pastor, Rev. M. M. Lowery, 1406 Johnson Street, Amarillo, Texas at once, and thereby help them in preparing for your comfort and entertainment. Please raise apportionments in full if possible. Pastors will please see after the making out in proper form the "Annual Statistical Report" properly signed by the Church Secretary, also send your "Pastor's Annual Report to the District Assembly" and have your Sunday school Supt. to send in their report. See that these reports are all in not later than Oct. 4th, 1922. We need them by that time to make out and have ready the Official Roll for the opening day of the Assembly. The Bible says: "Not slothful in business, fervent in spirit serving the Lord."—W. B. Pinson, Secretary-Treasurer.

NOTICE—Rev. J. W. Oliver, 1022 W. 10th St., Oklahoma City, Oklahoma, is one of our strong and loyal men. He has been in the pastorate the greater part of his ministerial life and is not so well known in his new sphere as evangelist. But he is a safe, sane successful preacher and a good soul winner. The brethren will do well to keep him fully employed.—J. B. Chapman.

NOTICE—Rev. A. F. Daniels of Sylvia, Kansas is leaving the pastorate for the evangelistic field and will be available after September 17. Brother Daniels was formerly Superintendent of the Little Rock District and has been an evangelist for many years. He is a strong preacher and a good soul winner. Our brethren will do well to keep him busy.—J. B. Chapman.

RECOMMENDATION

Rev. A. F. Daniels is planning to re-enter the evangelistic field after some years of successful labor as pastor and District Superintendent. Having known Brother Daniels for a number of years and having been his co-laborer in revival work, I most gladly recommend him to our churches as a man of fine ability and a real successful revivalist. He has real revivals and blesses and builds the churches wherever he labors. Keep him busy. Don't let any rust accumulate on him, and he will keep the churches bright wherever he goes.

Address him, Rev. A. F. Daniels, Sylvia, Kas.
JOS. N. SPEAKS, Sec'y-Treas.,
General Board of Church Extension.

YOUR ATTENTION

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OFFICIAL PAPER, CHURCH OF THE NAZARENE

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Office, 2905 Troost Avenue, Kansas City, Mo.

FALL ASSEMBLIES

Tennessee (Nashville) Sept. 20 to 24
Western Oklahoma (Woodward) Sept. 27 to Oct. 1
Eastern Oklahoma (Bartlesville) Oct. 4 to 9
Arkansas (Conway) Oct. 11 to 15
Mississippi Oct. 18 to 22
Louisiana (Alexandria) Oct. 25 to 29

J. W. GOODWIN Pasadena, Calif.
1850 North Sierra Bonita Avenue
Mail Address, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kentucky (Science Hill) Sept. 13 to 17
Hamilin (Amarillo) Oct. 11 to 15
San Antonio (Ballinger) Oct. 18 to 22
Dallas (Dallas, Texas) October 24 to 29
Little Rock (Prescott, Ark.) November 1 to 5
Alabama (Farrish, Ala.) November 8 to 12
Georgia November 15 to 19
Florida November 22 to 26

Evangelists' Slates

Aeolian Quartet, 9-304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Mrs. E. M. Arnold, 680 Quimby St., Portland, Ore.:
Jarrett and Dell Aycock, Atwood, Okla.:
Osage, Okla. Sept. 19 to Oct. 1
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:
Topeka, Kansas (Assembly) Sept. 11 to 17
M. L. Balteore, Milton, Ore., Box 0107:
T. E. Beebe, Prof. Hutton, and Miss Carol F. Beebe, singers, 333
Orange Ave., Long Beach, Calif.:
Chicago, Ill. Sept. 6 to 24
Springfield, Ill. Sept. 27 to Oct. 15
Open until Nov. 15
W. G. Bennett, Grandview, Wash.:
Henry Bell, 220 West Newell, Syracuse, N. Y.:
P. P. Belue, Upland, Ind., Box 243:
M. R. Bishop, Bethany, Okla.:
J. E. Brasher, Crestview, Fla.:
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:
Lyman Brough, Pottsville, Mich.:
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60):
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1238 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
Coshocton, Ohio Sept. 14 to 30
Newark, Ohio Oct. 5 to 22
H. C. Cagle, Buffalo Gap, Texas:
Mrs. A. Cross Campbell, Soloist and Song Leader, 999 Raymond
Ave., Long Beach, Calif.:
Lonnie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
Frank Catanese, Hagerstown, Ind.:
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:
C. C. & Flora Ruth Chatfield, 526 Welsh St., Kane, Pa.:
Marion, Ohio Sept. 10 to Oct. 1
J. H. Crawford, Hooker, Okla.:
W. F. Cleghorn, Bethany, Okla.:
Prof. C. C. Conley, Song leader, 729 College Ave., Columbus,
Ohio:
E. M. Cornelius, Morristown, Ind.:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:
Ernest Coryell, Wilmet, S. Dak.:
J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 16 Stewart St., Lowell, N. Y.:

Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3,
Box 51:

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

Frank Daniel, 222 E. 42d St., Los Angeles, California:

Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas,
Texas:

Tishomingo, Okla. Sept. 15 to Oct. 1
I. M. Ellis, Bethany, Okla.:

W. E. Ellis, 323 North Ash St., Ada, Okla. Sept. 15 to Oct. 1
Dill City, Okla.:

C. E. Ellsworth, R. R. D. Greenfield, Ind.:
Theo. Elmer and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Neponset, L. I. August 24 to Sept. 20
Lehighton, Pa. Sept. 24 to Oct. 8

Henry C. Ethell, Springfield, Ore.:
I. D. Farmer, Hugo, Okla.:

Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Ind.:

B. T. Flanery, 3616 Norton Ave., Everett, Wash.:
Bona Fleming, Ashland, Ky.:

Thur Oak, Kas. Sept. 1 to 10
Alvado, Ohio Sept. 14 to 24

John Fleming, 315 Holt St., Ashland, Ky.:
J. E. Gaar, Olivet, Ill.:

C. J. Garrett, Paola, Kas.:
Philip Geiter, 220 W. Newell St., Syracuse, N. Y.:

W. R. Gilley, 531 N. Butler St., Lansing, Mich.:
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:

Lee L. Hamric, Hamlin, Texas:
G. M. Hammond, Wilmore, Ky.:

September open for calls.
R. A. Harris, Red Rock, Texas:

W. W. Hanks, Box 308, Ashland, Ky.:
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:

A. R. Hodges, 1739 L St., Lincoln, Nebr.:
R. T. Hodges, Bethany, Okla.:

A. Columbia Hudson, Groveville Park, Deacon, N. Y.:
Roy L. Hollenback, Clarence, Mo.:

Jonesboro, Ia. Sept. 14 to Oct. 1
Ural and Alma Hollenback, 2109 Troost Ave., Kansas City, Mo.:

Open Sept. 14 to Oct. 1
Upland, Ind. Oct. 5 to 22

J. E. Hughes, Kingswood, Ky. Sept. 11 to 19
Kingswood, Ky. Sept. 20 to Oct. 9

Lorington, Ill. Sept. 20 to Oct. 9
Oscar and Nettie Hudson, and Miss Hester Fisher, Peniel, Texas:

J. W. Hunt, No. 4, Nampa, Idaho:
Allie Irick and Wife, Pilot Point, Texas:

Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:

A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:
Lum Jones, Ada, Okla.:

Thomas Keddle, 321 S. Reed, Lyons, Kas.:
Robert and Pauline Kennedy, 3024 S. Stonewall, Greenville,
Texas:

Harrisburg (Houston) Texas Sept. 15 to Oct. 1
Edward R. Kelley, Laclede, Mo.:

Open after September 20th.
R. J. Kirkland, 402 Incline St., Lake Charles, La.:

H. R. Lee, 518 E. Sears St., Denison, Texas:
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. R. Lewis, Holly St., Nampa, Idaho:

M. F. Lienard, 1521 New Hampshire Ave., Lawrence, Kas.:
V. M. and Marguerite Littrell, 502 W. Court St., Beatrice, Nebr.:

September Open
Lone Star, Nebr. Sept. 28 to Oct. 15

Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St.
Louis, Mo.:

W. W. Loveless, London, Ohio:
Milfield, Ohio Sept. 14 to Oct. 1

J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena,
Calif.:

Cliffondale, Mass. Sept. 8 to 21
Portland, Maine Sept. 27 to Oct. 15

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seats) Peniel, Texas:

R. A. McCann, The Ardmore, Indianapolis, Ind.:
T. F. Maitland, Winfield, Kas.:

Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:

Dr. John Matthews, 3600 Benton Blvd., Kansas City, Mo.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

Howard V. Miller, 6 Pine St., Binghamton, N. Y.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:

James Miller, 2638 Burton Ave., Indianapolis, Ind.:
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:

John E. Moore, Song Evangelist, 6th and Wall Sts., Los Angeles:
J. E. Moore, Prescott, Ark.:

Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Bellevue Pl., Indianapolis, Ind.:

J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:
G. F. Owen and Arthur F. Ingler, Box 237, Nampa, Idaho:

L. M. Payne, Bethany, Okla.:
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:

F. E. Putney, 207 S. Millwood, Wichita, Kas.:
New Mexico District August and Sept.

P. C. Ramsey and Wife, 304 N. Aydelatte St., Shawnee, Okla.:
C. A. Reney, Patchogue, N. Y.:

J. E. Redmon and wife, Brookville, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, California:

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

C. Edward Roberts, 1238 Bresee Ave., Pasadena, Calif.:

Charles Robinson and Brown, Bethany, Okla.:

C. W. Ruth, 1833 Novland Ave., Indianapolis, Ind. Sept. 10 to 24
Kitchener, Ont., Canada

J. O. and Grace Schaap, 1342 Brand St., St. Paul, Minn.:
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio:

Schurman-Delans, 72 Main St., Wareham, Mass.:
W. E. Shepard, 513 Bedford Ave., Los Angeles, Calif.:

F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:

C. K. Spill, Bethany, Okla.:
H. C. Stebbins, Waterville, Vt.:

Syracuse, N. Y. (403 W. Newell St.) September
October Open

B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.:
Howard W. Sweeten, Ashley, Ill.:

Indian Head, Md. Sept. 9 to 25
Washington, D. C. Sept. 30 to Oct. 17

Carl Tucker, Winchester, Ind. Sept. 17 to Oct. 8
Anderson, Ind. Sept. 17 to Oct. 8

M. E. Tyler, Belton, Texas, R. 5:
W. H. Tullis, R. D. 1, Box 651, Pasadena, Calif.:

Wm. C. Urschel, 1332 Summit St., Findlay, Ohio:
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:

D. I. Vanderpool, Joes, Colo.:
J. S. Wallace, Carterville, Ill.:

Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Geo. Ward, East Palestine, Ohio:

Frank and Marie Watkins, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:

Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
E. W. Wells, 1503 Trinity St., Austin, Texas:

Ernest E. Wiggins, 30, Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kas.:

Earl F. Wilde, Highlands, Calif. Sept. 7 to 21
Venice, Calif. Sept. 7 to 21

J. E. Williams, Olivet, Ill. Sept. 7 to 21
Mrs. Bessie Williams, 314 Bois'd Arc St., Ft. Worth, Texas:

C. L. Wieman and Wife, Campton, Ky. Sept. 6 to Oct. 1
Open date

E. E. Wood, Hillsdale, Mich. Sept. 6 to Oct. 1

TELEGRAMS

HERALD OF HOLINESS: Des Moines, Iowa
P. G. Watson operated upon for appendicitis.
Dangerously ill. Please pray.

AGNES FRYE, Pastor.

HERALD OF HOLINESS: Fresno, Calif.
Northern California District Young People's Con-
vention in session. Great glory in all the services.
Rev. L. A. Whitcomb brought morning message on
"A Good Soldier of Jesus Christ." Rev. Fletcher
Galloway preached great evangelistic sermon in
evening resulting in fourteen at altar; almost all
prayed through, giving gracious testimonies.

COMMITTEE.

HERALD OF HOLINESS: Dexter, Mo.
Twelfth Annual Assembly Missouri District closed
Sept. third. A most blessed spirit of harmony, love
and victory prevailed throughout. A net increase
shown by statistical report. Rev. E. C. Dees, elected
District Superintendent. Budget system adopted.
NORA F. MILLIGAN.

HERALD OF HOLINESS: St. Louis, Mo.
Rev. W. E. Fisher accepts pastorate of Flower
Memorial. Great opening service Monday night. One
thousand dollars raised for budget. Rev. Will
Eckel gave missionary address. Love offering of
over twenty-five dollars for Brother Eckel.
J. A. GIBSON, Sec'y.

HERALD OF HOLINESS: Holdenville, Okla.
Third night of revival. Large crowds, great con-
viction. Evangelist A. G. Jeffries captivating the
town with his messages. Great singing conducted
by Prof. Babin. Pray.

J. C. HOPLEY.

HERALD OF HOLINESS: Miami, Fla.
To whom it may concern: this will notify you
that Rev. E. W. Holland of Jacksonville, Florida,
has withdrawn as an elder in the Nazarene Church.
R. J. EBY, Dist. Sec.

HERALD OF HOLINESS: Caddo, Okla.
Ten days' revival closed; 105 professions, 25 new
members. Organized Y. P. S. L. M. Payne, Willard
and Edith Davis workers.

MRS. LILLIE LATIMORE.

HERALD OF HOLINESS: Newcastle, Penn.
Just closed fine meeting at Warren, Ohio. Or-
ganized with 30 members and raised \$800 on lot
for building. Brother and Sister Johnson of Akron
led the singing the last week. Began here last night
with good prospect.

DR. J. H. SLOAN.