

HERALD of HOLINESS

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WHOLE NO. 894

THE REJOICING CHRISTIAN

REJOICE with a rejoicing universe. Rejoice with the morning stars and let your adoring spirit march to the music of hymning spheres.

Rejoice with the jocund spring in its gush of hope, and its dancing glory, with its swinging insect clouds and its suffusion of multitudinous song; and rejoice with golden autumn, as he rustles his grateful sheaves, and clasps his purple hands, as he breathes his story of fruition, his anthem of promises fulfilled; as he breathes it softly in the morning stillness of ripened fields, or flings it in æolian sweeps from lavish orchards and from branches tossing bounty into mellow winds.

Rejoice with infancy, as it guesses its wondering way into more and more existence, and laughs and carols as the field of pleasant life enlarges upon it, and new secrets of delight flow in through fresh and open senses. Rejoice with the second youth of the heaven-born soul, as the revelations of a second birth pour in upon it, and the glories of a new world amaze it. Rejoice with the youthful believer when he sings, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation."

Rejoice with him whose incredulous ecstasy has alighted on the great gospel-secret, whose eye is beaming as none can beam save that which for the first time beholds the Lamb; whose awe-struck countenance and uplifted hands are evidently exclaiming, "This is my beloved, and this is my friend." Rejoice with saints and angels, as they rejoice in a sight like this. Rejoice with Immanuel, whose soul now sees of its travail. Rejoice with the ever blessed Three, and with a heaven whose work is joy. "Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart."—DR. J. HAMILTON.

HERALD OF HOLINESS

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THE DEEPER LIFE

BISHOP BERRY of the Methodist Episcopal church writes as follows concerning holiness in the Central Christian Advocate:

How many Methodist ministers preached a sermon on Christian holiness during the last year? We used often to preach that doctrine and emphasize that gracious experience. Those were the days of John Wesley, and John Fletcher, and Lady Huntingdon, and Francis Asbury, and William McKendree, and L. L. Hamline, and Alfred Cookman, and Phoebe Palmer, and Asbury Lowry, and Daniel Steele, and E. I. D. Pepper, and James M. Thoburn, and Luther B. Wilson. And then there are William F. Oldham, and Francis W. Warne, and Stanley Jones and others who are now living and blessing the church by their clear and passionate teaching of "the fullness of the blessing of the gospel of Christ."

In the former days it was expected that every Methodist preacher, would, at least occasionally, put pulpit emphasis upon the doctrine of an uttermost salvation, and call his people to seek the experience of a clean heart. At the annual conference the bishops often chose holiness as the theme of their Sunday morning sermon and of the address to "the class." Now such sermons and addresses are seldom heard.

Why is this? Is it because this great evangelical doctrine has been expunged from the Bible, or from our theological standards, or from our hymnology? Is it because some official word has been sent out advising less emphasis upon this vital phase of the gospel message? Nay, nay.

It is because some shallow and cranky people, many of whom were bitter in spirit and inconsistent in life, took up this doctrine and made it a specialty. The presentation was often accompanied by censorious accusations, and emotional extravagances, and boisterous demonstrations which were repulsive to thoughtful and truly devout people. Besides, it was often closely related to other teachings in which we never believed.

You all know the result. *We got frightened.* We were afraid that we, too, would be called peculiar and cranky. Then we allowed the pentecostal bands, and the healers, and the holy rollers and other grotesque extremists to run away with this precious Pauline and Wesleyan heritage. As time has gone on we have practically abandoned the definite preaching of a doctrine and an experience which was one of the major

reasons for the triumphant march of Methodism in this and other lands for more than a hundred years.

Do you think we have been guilty of a colossal folly? And do you not feel that Methodism should in some way rescue this heritage from the nondescript crowd which now seeks to monopolize it?

TOBACCO AND POVERTY

Will H. Brown in the Herald of Light has the following brief and interesting article on "Tobacco and Poverty." Much is being written in the denominational papers concerning the advertising methods of the cigarette manufacturers, and the ill effects of tobacco, but this comes with a new angle of approach. The article is quoted in the Methodist Instructor.

In 1899 William C. Todd of Atkinson, New Hampshire, placed \$500 in a bank with the stipulation that when the accrued interest had brought the amount up to \$1,000, the interest on it thereafter should be used by the Atkinson Selectmen for the relief of the needy poor, but that only total abstainers from liquor and tobacco should receive such aid.

The years have come and gone, with the interest reaching a total of \$391 in the early part of 1924, but not a needy person has been found who complies with the conditions. Every needy person in the place uses liquor or tobacco, while among the abstainers from these poisons not one has made application for aid from this fund.

Thoughtful persons should reflect upon the fact that the same general conditions prevail throughout every average community. The man begging, who doesn't use tobacco, is rare.

There is another phase to this condition which has been unintentionally, no doubt, brought out by the Tobacco Record, in discussing the relation of tobacco to mental efficiency, in the following language: "Nobody pretends that it is a burning cloud leaning on the ambitions. Its strength lies in the fact that it is a solace to those who are going on; a comfort to those who have fallen."

If this is true, less men are "going on," more men have fallen and need "comfort" than ever before in the history of the world. Tobacco is a solace and a comfort only to those who have become its slaves—who must have it to satisfy the craving that its habitual use brought about.

It is like the itch—the more you itch the more you scratch, and the more you scratch the more you itch.

OLIVET COLLEGE

Recently we spent a Sunday with President Willingham of Olivet College, and with Rev. and Mrs. Hertenstein, who have charge of the church in connection with the college. It was a very pleasant opportunity for us to look the college over and enjoy the fellowship of the good people in Olivet. They have recently held a revival in the college and church, President Willingham serving in the capacity of evangelist, and the effects of this meeting are very evident in the spiritual life of the community. President Willingham seems to have caught a new vision of the spiritual needs of the college and has set high standards for the spiritual life of Olivet. We were certainly pleased with the spiritual response which we found, and in Nazarene parlance, "the fire fell" and we had a time of blessing. Plans are being laid for a wide canvass of the territory during the summer months by President Willingham, Vice President Bracken and

others, and there will doubtless be a substantial increase in enrolment next year. The college has an excellent plant, a good faculty, and a high type of young men and women in the student body. We sincerely hope that the high standards that are being set for the spiritual life of the college will make Olivet a center of spiritual power for the entire central zone. There is nothing that attracts worthy young men and women, preparing for the work of the church, like the spiritual fire glowing on sacred altars in classroom and chapel. "The great need is for an institution where spirituality is at the front, and where it is clearly seen that an intense and enthusiastic devotion is a help instead of a hindrance to intellectual development."

It was a pleasure to again meet Rev. and Mrs. Hertenstein and be entertained in their hospitable home. Rev. Hertenstein has the ability to hold the confidence of his people, and to bring to his congregation fresh truths under the anointing of the Spirit and so has held what is known among us as a long pastorate. This is a goal which more of our young men should seek to attain, but it is made possible only by the high standard of ministry which they offer their churches. These young people will be a spiritual power in the church at Olivet and doubtless we shall hear often of great revivals under their ministry. Both church and college are fortunate in securing the services of those who understand students as do Rev. and Mrs. Hertenstein and we are sure that their ministering will be a blessing to the people.

PASTOR ASSISTS HIS PEOPLE TO EXAMINE THEMSELVES

The Scripture command is "examine yourselves," but Rev. L. A. Reed, pastor of the Church of the Nazarene at Long Beach, California, has taken a unique method of assisting his people in the performance of this scriptural injunction. In a pre-revival sermon preached during stewardship month, April 21, 1929, he submitted a list of questions to the membership and congregation at the morning service. It may be well for our readers at large to examine themselves also by this questionnaire proposed by Rev. Reed. Here is the list of questions submitted. The text of the sermon was Romans 14:12, "So then everyone of us shall give an account of himself to God."

1. Is it necessary for persons to be present or circumstances to occur, in order to compel you to resist impulses to questionable acts?
2. How long is it since you voluntarily refused to compromise your conscience?
3. How recently have you had a prayer positively answered?
4. Have you ever been instrumental in winning a soul for Jesus Christ?
5. How long has it been since you spoke to a person concerning his salvation?
6. Is your experience more real than it ever has been?
7. Would you be willing to face God at the judgment with your present experience?

8. Is the doctrine of holiness as clear in your heart as an experience, as it is in your mind as a Bible doctrine?

9. Would you be willing to die right now if you hadn't paid to God one-tenth of your income? Is your interpretation of the "storehouse" an honest conviction; a camouflaged convenience, or a "sop" to your conscience?

HOW I USE MY HERALD OF HOLINESS

The following interesting letter came to us recently and contains excellent suggestions concerning the use of the **HERALD OF HOLINESS**. It is not sufficient simply to publish good literature, the best use of such literature must be made if waste is to be avoided. The following suggestions may prove helpful to others.

When I get the **HERALD OF HOLINESS**, though I have been reading it some years, I am as pleased as with a letter from home. I know the day and hour I am to receive it and if it does not come then I know there is a delay and I am disappointed.

I turn first to the news items (may I be forgiven?) and then I begin at the first page and read it all from cover to cover. I do not have sufficient time to read it at one sitting but I read it. I make note of the requests for prayer, etc. After I have devoured the paper I go to work with the scissors. Sometimes there is a news item from some city in which a friend of mine who does not take our paper is interested. If I were to mail the whole paper to an unsaved person it might not be read but I cut this clipping and mail it to the one whom it might interest. Sometimes it is a notice of a meeting and I may send it 1,500 miles away to a friend, but I put myself on the advertising committee of each meeting I can possibly induce one person to attend.

Next I cut out the Bible lesson and stick it in a book kept for that purpose and I follow up the Bible readings and Bible study. By the way, this book is very precious to me. There is a margin on the right side of the column, as the scrap books are not wide enough to stick in two columns from the **HERALD OF HOLINESS**, and in this margin I make my own notes, etc. Next I cut sermons out. Some are so particularly my own that I keep them in a clipping case and read and reread them. Many are put in letters or passed out as tracts to those whom they will interest. Some items and extracts are so especially choice I stick them on the blank pages in the back of my Bible which I had bound into my Bible for such purposes. The Sunday school lessons are kept to supplement the regular lesson quarterly. Finally, if there is enough left to give away, I give it away but there have been weeks when not as much as the cover was left. Where could I get such an abundance of material for Christian work for \$1.50? A year will give me a book of sermons, a complete commentary on the Sunday school lesson, a valuable Bible course, many articles more useful for distribution than tracts, much material to advertise our Nazarene meetings over the world and an abundance of material for missionary work, to say nothing of the new interests for my prayer list.

The action of wise princes are riddles to vulgar construction, neither is it for the shallow capacities of the multitude to fathom the deep projects of sovereign authority.—**BISHOP HALL**.

God chooses neither to be completely comprehended—in order that faith may not be deprived of its proper merit—nor yet to remain wholly unknown—that there may be no excuse for unbelief.—**BISHOP HILDEBERT**.

EDITORIAL MISCELLANY

Selections for the Spiritual Life

One of our older Nazarene preachers writes that we must have soul food as well as doctrine and organization. This remark is timely. Doctrines are but the bones of the body of our belief. The great error of the last few years in disparaging doctrinal preaching, is to be remedied by clothing the skeletons with meat, not in doing away with the bones. The present flabbiness of belief is in our estimation largely due to the failure in the past of proper doctrinal teaching. Organization is but the machinery by which ends are attained and should be actuated by divine love and guided by divine wisdom. But soul food the individual believer must have, the sincere milk of the Word for those who are young in the way, strong meat for those who are full grown. Growth in the Christian life does not come through mental desires or good resolutions, but through feeding on the truth as revealed in the Word by the Holy Spirit. Christians who would be strong and vigorous in the kingdom must give proper attention to the laws of spiritual development.

Communion With God

"Daily communion with God must follow personal consecration to Him. This is indeed implied in consecration, and is the method by which consecration is sustained. It is an essential thing in the Christian life. Communion with God! What else can lighten your heart and brighten your face and chase away the shadows and give you peace? If we covet for ourselves a vigorous and wholesome piety, a religion that shall be good for the street as well as good for the sanctuary, for home as well as for church; if we would fain enjoy the luxury of a conscience void of offense and the sweet satisfaction of a spirit in which there is no guile; if we want in our Christian life and service to be above the misty levels of doubt and fear; if we want to live for something more satisfying than self-indulgence, and to gather treasures more enduring than gold; if we want to stand before our Savior at His coming 'without spot or wrinkle or any such thing' we must commune with God. Nothing else is of half as much importance as this. If we neglect it our spiritual life will shrivel and pine to a miserable shadow; if we neglect it altogether, we are dead while we live. If we live in its constant exercise we will be able to do great things for God, as He has done great things for us. Let us walk with God, though we have no other friend. Let us talk with God as one talks with a friend, and soon it shall be ours to surmount every obstacle in the way of our Christian usefulness, and to vanquish every foe that would hinder us from speaking of Christ."

A Novel Plea

The following interesting account of how a prayer saved a case in court was found in a clipping from an old newspaper published in 1864. On the reverse side of this clipping were the headings, "Shall There Be a Draft?" referring to the Civil War; and "General McPherson's Estimate of Grant and Sherman." The style of printing and punctuation sixty-five years ago is widely different from the present, but so also is the character of this article as newspaper copy.

A NOVEL PLEA

A judge related the following incident that occurred in his practice:

He was trying a petty case, in which one of the parties was not able to pay counsel fee, and undertook to plead his own cause. But he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worse appear the better cause.

The poor man, Mr. A., was in a state of mind bordering on desperation, when the opposing counsel closed his plea, and the case was about to be submitted to the justice for decision.

"May it please your honor," said the man, "may I pray?" The judge was taken somewhat by surprise, and could only say that he saw no objections. Whereupon Mr. A. went down upon his knees, and made a fervent prayer, in which he laid the merits of his case before the Lord in a very clear and methodical statement of all particulars, pleading that right and justice might prevail. "O Lord, thou knowest that this lawyer has misrepresented the facts, and thou knowest that it is so and so,"—to the end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had no difficulty in addressing to the Lord, being evidently better versed in praying than pettifogging. When he rose from his knees, Esquire W., the opposing counsel, very much exasperated by the turn which the case had taken, said: "Mr. Justice does not the closing argument belong to me?" To which the judge replied: "You can close it with prayer if you please."

Esquire W. was in the habit of praying at home, but not seeing the propriety of connecting his prayers with his practice, wisely forbore, leaving poor Mr. A. to win his case, as he did, by his novel mode of presenting it.

Beauty is God's handwriting; a wayside sacrament. Welcome it in every fair face, fair sky, fair flower, and thank Him for it who is the author of all loveliness.—KINGSLEY.

MAY GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

In a young people's talk this week, Rev. Harker, pastor of our second church in Richmond, Va., said, "Impression demands expression. This is my fundamental objection to the moving picture show. It can and does make impressions, then its youthful patrons go out to give expression to what they have received. Their impressions have been of robbery, impurity, murder, vice, and crime and they go out to practice these things to an extent that is unparalleled in the history of youth. But if the Church makes impressions upon its youth it must provide opportunities for expression, and this is one of the things our Nazarene Young People's Societies are attempting to do."

Speaking on a somewhat general line, Rev. Harker said, "A friend of mine who is the son of an old Methodist class leader told me he had observed that people either live up to their testimony or they soon quit testifying." About where we go, we sometimes hear the objection that so many people testify higher than they live. But perhaps these conclusions are premature. Perhaps if we would have a little patience people would either bring their lives up to their testimonies or they would quit testifying; for it is not claimed that all will do this *immediately*.

There are two sides—at least two sides—to the "long pastorate" question. There is the people's side and then there is the preacher's side. It is a sign of growth in grace in a people when they get to where they desire the continued ministry of a good man. And it is a sign of shallowness to desire frequent changes. But it takes a prepared ministry to be worthy and capable of long pastorates. We need and must have long pastorates in the Church of the Nazarene, and in order for us to have such, our preachers, our young preachers who are preparing for the work, must take extended training. A nine months' Bible training course is a great improvement over no preparation at all; but our young men must go to college and then spend several years in seminary training, along with much prayer and meditation and intellectual and spiritual "soaking" in order to prepare themselves for leading on the church which is committed to their care for a long term of years. It is said that a father once asked Garfield, when he was president of a college, if it was not possible for his son to omit some courses and finish school in a shorter time. To this Garfield replied, "It is possible for him to omit some subjects, but it all depends upon what you want to make of him. You can produce a squash in one season, but it takes a century to produce an oak." And a long pastorate demands somewhat of the oak qualities, so our young

men who are looking to the work of the ministry must not expect to get through on the qualities which enter into the making of a squash.

It is a sad sight when a man or woman spoils a good work by staying on too long, and one of the real tests of greatness is one's ability to retire gracefully and without hurt to the work they have once served with all their might. This was brought to our attention very forcibly one day this week when a Salvation Army captain remarked that General Washington did not win very many battles, but conducted a great many victorious retreats, and by such means won all the wars in which he ever engaged.

Rev. Harker, in his address, said, "There is a tendency to produce lop-sided Christians. One is a public worship Christian, another is a Sunday school Christian, another is a missionary Christian, and yet another a young people's Christian. But we ought all to be well rounded, full-fledged Christians, whose burden and concern reach to every interest of the church and to every plan and method for spreading the gospel of Jesus Christ."

We were pleased to hear one of our pastors say, "Every cause finally comes down to a personal cause. We talk of the General Budget, but when we follow this down to its final analysis, we find that in it is the bread and butter of the missionary whom we know and love and desire to help support. And it is thus with every cause. The interest of Jesus Christ was not in masses and in movements but in men as individuals."

The fearful are defeated and the faithful are victorious; for fear paralyzes and faith makes active and vital. Also fear destroys faith and faith kills fear—the human will is the deciding factor. There is a great deal of gospel in that old Salvation Army rhyme:

"It's better to shout than doubt;
It's better to rise than fall;
It's better to let the glory out
Than to have no glory at all."

Speaking at the Associated Press luncheon in New York, President Hoover declared that enforcement of law is the "dominant issue before the American people." And he made it plain that he was not thinking of one kind of crime when he characterized this as a lawless country and a lawless age. He said, "I have purposely cited the extent of murder, burglary, robbery, forgery and embezzlement, for but a small percentage of these can be attributed to the 18th amendment. In fact, of the total number of convictions for felony last year, less than 8 per cent came from that source. It is therefore but a sector of the invasion of lawlessness." However, it is significant that when law-

lessness is mentioned people generally think that the reference is to the breaking of our laws against the manufacture, sale and use of intoxicating liquor, and there is little chance to enforce laws in general unless we also observe and enforce our liquor laws. We are therefore glad to endorse President Hoover's program of law observance and law enforcement in regards to liquor, as well as to all other matters.

There is no way to overestimate the possibilities of home influence. It is of course possible for any child to "take the bits between his teeth" and go the way he chooses, in spite of all that can be done. But it is remarkable how "true to form" children really do run as shown by the fact that ninety-five per cent of the Christians in this country are the offspring of Christian parents. After we have given all possible credit to preachers and churches and Sunday schools and good books and every other agency for saving men, the big balance of power is left with the home and the big task with all parents is to see to it that their home is really Christian. If the conversation is always of money-making and pleasure and politics no wonder that the children follow after the world. But if the home is a place where God reigns and the Bible is read and prayer is offered and proper example is set there is a large probability of the children's choosing God and life. When Theodore Roosevelt complained that all his sons had entered the service of the United States in the beginning of the great World War, his wife is said to have answered him by saying, "Well, you can't raise sparrows in an eagle's nest." And when we see the children of sanctified parents—parents who have really lived the life and "worked at the job"—becoming preachers and missionaries and devout, sanctified laymen, we think, "Well, you cannot raise sinners in the home of saints."

RETRENCH—RETREAT—RETIRE

EARLY on the morning of April 30, 1926, we sat in our Gaza mud hut meditating. A cable had come from the Missionary Board saying that a retrenchment policy was threatened. For a while we were stunned but after a while we were able to think a little. What did it all mean?

Nearly three years have passed. The best years that our African work has ever known! And now in a recent issue of the *HERALD OF HOLINESS* there comes to us the intelligence that unless the church rallies by July 15th of this present year another reorganization (in reality retrenchment) policy will have to be adopted and that in 1930 *possibly half of our foreign mission stations may have to be closed*. How do you suppose this affects your workers on this far-flung battle line? Dear Nazarenes everywhere, can you imagine? We feel something as we did nearly three years ago!

Will you kindly allow us to give you a review of our thoughts at that time?

We have taught our people how to stand against the wiles of the devil; we have indoctrinated them in the doctrines of our holy religion; we have initiated them into the Nazarene "swing" but we have *failed to teach them what to do should the church at home fail them!* Should retrenchment come, missionaries recalled, native workers dropped, students from the training schools dismissed, it will be a blow against which we have never forewarned them. Think of the souls being lost to the kingdom because the African is not able as yet to stand on his own feet. With one accord they will rise up and ask us "Why?" Our answer will have to be *retrenchment!* Oh, the depth and meaning of that one word! I am unable to find this word in the Bible concordance but the definition is given in the dictionary: "Retrench; to render less or smaller; to diminish; to live at less expense." "Retrenchment; act of retrenchment; economy." When did the devil ever adopt such a slogan? **NEVER!** "To live at less expense!" Yes, but why does this have to apply only to missionary work in foreign lands? Why do mission stations have to be closed and missionaries recalled? "To live at less expense!" What if souls, who have come out of darkness are left without shepherds? We must "live at less expense." What if these souls go back into darkness, we must let them go because it is too expensive to carry on the work. It costs only \$10.00 a month to keep an evangelist; and only \$5.00 a month to support a student in training, but we must "live at less expense." It takes only about \$200 to build a church out here where a congregation is gathered together and a center of holy fire established, but it cannot be done. Why? We must "live at less expense." A missionary is willing to live on much less than he could get in the homeland for the privilege of bringing the gospel of full salvation to these "for whom nothing has been prepared," but he must be recalled, for we "must live at less expense." He is not even allowed the privilege of privations, inconveniences, fevers, separations, etc., because he "must live at less expense." The church at home says, "We must get our feet down—then we will look after the heathen." The "Economy" slogan has been adopted as far as the foreign work is concerned!—C. S. JENKINS, Portuguese East Africa.

NOTE: Ah what precious Nazarene will not rally and tithe for Jesus, after reading a heart-breaking message like the above? *Tithes and offerings from our people* would keep missionary hearts from breaking. Joining the Prayer and Fasting League would also do it. Fifteen minutes of prayer, and one meal a week donated to Jesus, would save the missionary cause.

J. G. MORRISON, *Executive Secretary*.

THE NAME THAT IS ABOVE EVERY NAME

By Evangelist I. C. Mathis

THERE is much in a name. The destinies of nations have been decided by the significance of a name. Armies have been inspired by a name. If a name stands for a person, it includes whatever rights, privileges, traits of character and achievements as belong to that person. When we hear the name of Moses we think of the lawgiver of Israel; of David, we think of the King and psalmist of Israel; of Paul, we think of the apostle to the Gentiles; of Solon, we think of the wise man of Greece; of Julius Cæsar, we think of the Roman general; of Luther, we think of the great reformer; of Wesley, we think of the founder of Methodism; of Washington, we think of the father of our country; of Lincoln, we think of the great liberator; and when we hear the name of Jesus Christ we think of salvation from sin. The name of Jesus is fraught with deep significance and pregnant with meaning. Paul said in Philippians 2:9, "Wherefore God also hath highly exalted him and given him a name which is above every name." Let us notice some of the characteristics of this wonderful name.

1. It is a transcendent name. High in the military horizon stands the names of Napoleon and Wellington. The name Newton is exalted amongst the heroes of astronomy. The name Garibaldi glistens upon the pages of Italy. The name Victoria stands for much in Great Britain. But the name Jesus stands above every name. It towers above the names of men and angels. There is no name like it in all the universe. It is the name that stands over every hierarchy in creation. The name that is above every name.

2. It is a precious name. He is the chosen of God, elect and precious.

"Jesus, I love thy charming name,
'Tis music to my ear,
Fain would I sound it out so loud
That heaven and earth would hear."

The scriptures declare that unto all who believe He is precious. His name is precious to us because He saves from sin. The angels announced, "Thou shalt call his name Jesus: for he shall save his people from their sins." He is precious in His character—He is human to sympathize and divine to help. He is precious as a teacher, His words have brought light to our

darkened souls and hope to our despondent hearts. He is precious in His promises, they have sustained us in the conflicts of life. His blood is precious because it cleanses us from sin. "Precious name, O how sweet, hope of earth and joy of heaven."

3. It is a comforting name. He is called the God of all consolation. He was spoken of as the consolation of Israel. Paul declares that our consolation abounds in Him. When He ascended on high He did not leave us comfortless. Mention the name of Jesus to the darkened soul and it will bring light. Mention that name to the sorrowing mother weeping over her dying babe and she will find comfort. Mention it to the lonely widow following the bier of her only son and her heart will be comforted. Mention it to the sisters as they stand at the grave of their brother and they will be comforted. No other name is so comforting to

the bereaved soul. Jesus stands by the bedside of the languishing; by the bed that contains the suffering patient; by the devouring grave, and says, "Look to me; I am the God of all comfort." The world may offer its human sympathy, its money, its pleasures and its honors, but the name of Jesus brings comfort when all else has failed. Praise His name.

4. There is salvation in His name. We are exhorted to "Believe on the Lord Jesus Christ and thou shalt be saved." We also read that "He is able to save unto the uttermost all those that come unto God by

him." Thank God, "He is mighty to save and strong to deliver." The Lion of the tribe of Judah can break every fetter. And salvation is only in the name of Jesus. Peter said, "For there is none other name under heaven given among men whereby we must be saved." Substitution is impossible. Efforts have been made to substitute other names and agencies, and in this substitution we face one of the chief dangers of our day. These builders would set at nought the chief corner stone of our salvation. They would substitute moral principles and examples, science and philosophy but all such fail to save man from sin. These embellish only the outward life and leave the soul untouched and unsaved. Soul salvation is found only in one name. "He is the way, the truth and the life; no man cometh unto the Father" save by Him. He is the hope of glory. He is the door into the sheepfold and if a man

"CONSIDER THE LILIES"

By REV. R. PIERCE

*Consider the lilies!" 'Tis the Saviour's sweet voice,
As He speaks of the great Father's care;
And points to the flowers which bloom at His feet
In their beauty and freshness so rare.*

*"Consider the lilies!" O how do they grow?
How clothed in their graceful array?
How gain they their fragrance? their beauty excels
The glory that monarchs display.*

*"Consider the lilies!" why take so much thought
For the needs which every day brings?
Be not over anxious, "your Father above
Knoweth that ye have need of these things."*

*"Consider the lilies." Then why not submit
To God's special guidance and love?
He'll crown with mercies while trusting Him here
Then take thee to mansions above.*

climb up any other way He is a thief and a robber. Other names may stand for a boasted progress, but the final question will not be whether we have made advancement, but have we been saved? When we affirm that Christ alone can save we do not deny that other agencies may improve mankind, but they do not save.

The statesman may assume that human government is the balm of Gilead for the world's woes, yet all history demonstrates that this theory is wrong. It may restrain and protect, but it will not transform the heart. Laws may dictate and control, but they will not save and cleanse the heart from sin. One form of government may be better than another but all are inadequate to save the heart of man from the powers of sin. Laws may regulate, but they cannot purify the heart from which action springs. Salvation is through Jesus and not of the civil government.

The educator may claim a universal system of education as the remedy of vice and sin. He may set self-culture as the chief glory of man. But what about the golden age of Greece? What about the intellectual culture of India? Has not education been tested and failed as far as salvation is concerned? Has not vice in its most hideous forms existed in the midst of communities where the highest honor was paid to intellectual culture? Knowledge may admit us to the secrets of nature, enable us to make the rocks, the plants and the planets our companions, but this knowledge will not regenerate the heart and change man's moral nature. Did wisdom save Solomon from vice? Did culture save Byron from immorality? Did philosophy save Bacon from bribery? Did poetry save Poe from intemperance? Were the Athenians free from vice? Culture attained such heights in Athens that the scholars of the world flocked thither to pluck the choice flowers that blossomed in her gardens of wisdom. Art attained such a height that the birds of Attica pecked at the grapes which Appelles painted upon the canvas. Yet the Athenians were corrupt at heart and needed a Savior to save them from their sins.

The benefactor may lay claim to philanthropy as the efficient remedy for vice. And we are sure that well directed charity may help to improve the general condition of humanity, but it will not save from sin.

If we go tell the poor in the slums of our cities, or the wage earner in the factory, or the mechanic in the shop, or the clerk in the store, or the tiller of the soil on the farm, that to be saved he must be educated and understand philosophy and science; he must apply to benevolent institutions and receive the benefactions and aid of philanthropists; and he will mock and laugh, hiss and despair and turn away helpless and hopeless. But go tell him of Jesus the Christ the only Savior of man and you have a message that will transform and purify his heart, from whence cometh all the issues of life.

But though all else fail, thank God, there is salvation through Jesus. He came "to seek and save that which was lost." He did not come as a schoolmaster,

and yet in Him was hidden all the treasures of wisdom and knowledge. He did not come as a philanthropist, and yet He went about doing good. He looked upon Rome and saw that law had failed; He looked upon Athens and saw that culture and education had failed; and He came to do that which they all had failed in doing—to save us from our sin.

He struck at the root of the troubles of man. The curse of man is sin, and He came to save from sin, from its power, its guilt, its pollution, and its penalty. Jesus Christ will save the high and the low, the rich and the poor. He says come and buy without money and without price. He tells us that "the way is so plain that the wayfaring man though a fool need not err therein." He will save "whosoever will come" unto Him. He will save the railway magnate in his palace car or the hobo on the rods. Though our sins "be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." His name is above every name because He brings salvation to poor lost, doomed humanity.

THE DESTRUCTION OF SIN

By V. MAY DORMAN

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Romans 6:6).

IN HIS book, "The Scandal of the Cross," Edwin McNeill Poteat has this to say of sin: "The whole of the Old Testament is mankind's text book on the thesis, God hates sin. Sin is a blight on the moral universe; yes, but we must not get beyond impersonal terms like these. Sin is rebellion, will against will, the rebel will of the sinner against the holy and loving will of God. From Prometheus defying Jupiter to Nietzsche defying God the issue has been the same; and until we see sin as God sees it we have misconceived the problem. By His holiness he is forever on the side of goodness and forever against sin. Hear two great souls of those who reject the reconciliation effected at the cross (Col. 1:20-22). Tolstoy at seventy-five years of age confessed that the sins of his youth returned to torture him, and within a few days of his death, when he left home on that fatal last pilgrimage, he wrote to his favorite daughter, 'Oh, to sin a little less!' Ibsen in one of his books put the case with poignant brevity in a bit of conversation: 'If I am to go on living, I must find some cure for my sick conscience.'"

The Christian who refuses God's provision for the destruction of the sin principle or body of sin in his heart is as guilty of an affront to God as the non-Christian who refuses atonement for his sins and becomes his own Redeemer. Truly has it been said, "There never was such a fateful experiment as when God trusted man with freedom. And once the issue was joined there could be no compromise in this war."

Sin is not a wrong to be forgiven but a principle to

be destroyed. One of the effects of the blight of sin in a justified Christian is a perverted and stubborn will which in process of time results in spiritual blindness and spiritual declension. Let me illustrate. An elderly Methodist minister, somewhat prejudiced against the destruction of sin in this life, is quoted as saying in his prayermeeting, "Christlikeness is not attainable in this life. As long as we are in the flesh we will sin," which saying evokes the question, "In what way do men read their Bibles?" Ruskin says, "The way in which some people read their Bibles is like the way in which the old monks thought that hedgehogs ate grapes. They rolled themselves over the grapes as they lay on the ground, and whatever first stuck to their spikes they carried off and ate." It is absurd to think we can read our Bibles and like the hedgehogs carry off and eat only whatever first sticks to our spikes and find when we render our account that we can deal with a weak, pliant, conciliatory, convertible God or Judge. He who has to do with our sin principle is not "an old man whom we can cheat," nor a "white marble Christ" who cannot save from all sin. God's perfect sinlessness can have no leniency toward nor reconciliation with sin of any kind. Therefore, we do not see Christ clearly until we see him in relation to sin and in relation to an overwhelming deliverance from sin. Why grapple with sin the balance of our

days and carry within us a smiting and an offending conscience when we may have an overwhelming deliverance and a conscience set free to enjoy fellowship unhampered by any degree of alienation? Why not let God take in hand the natural process and rid us by one divine stroke of our struggling and defeat and slowness of soul? For

*"Never yet abyss was found
Deeper than the cross could sound."*

It has been said that we can scarcely wonder at "timid hesitators, slow believers, neglectors, and opposers of their own conception of this doctrine without any wilful antagonism to it if they but rightly understood it." Let us first persuade our own minds of the truth of this doctrine of the destruction of sin through a right understanding of it, and then seek to feel its blessing in our hearts.

*"Knowledge thou has lent
But, Lord, the will—there lies the bitter need;
Give us to build about the deep intent
The deed, the deed!"*

*"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribbed and edged with steel,
To strike the blow."*

IN THE BUSINESS OF GETTING A BLESSING

By Rev. R. Pierce

"For it is more blessed to give than to receive."

YES, I am a Christian. I love the Lord, and know I have passed from death unto life, and enjoy the means of grace—prayer, the reading of the Word, and the fellowship and testimony of Christian people. Yea, and I consider myself somewhat of a theologian, being able to tell the standards of most of the churches, and understand pretty well the doctrines of the Bible; and I have also the blessing of a clean heart. I also believe that it is the Christian's duty to tithe his income, as well as to make offerings to the various benevolences that call for aid.

And yet I must confess that at times when in the quiet of my own thoughts, I have felt a lack, springing from what source I was not able to define; yet it was there. I was conscious of integrity up to my light, and would not for the world permit myself to entertain a thought of meanness of any kind.

I determined to set about as earnestly and sincerely as I could—to find out the cause of my lack. I applied myself to prayer, asking God for light; I conscientiously read the Word with the purpose of more definitely obeying it. I had often been surprised that Christians paid so little heed to the marvelous promises of God in reference to giving, when so great

blessings were promised in return: "Give and it shall be given unto you," and the fact that the "windows of heaven" were ready to be thrown open to those who were obedient to the command to "bring in all the tithes." This went on for some time, and all the time my soul-longings grew more intense; until one day, reading the precious Word, the sentence, "For it is more blessed to give than to receive," flashed before my eyes, and a flood of light seemed to come to my soul. It bore its message at once; it blazed out with a living message as clear to me as though spoken in my ear: "You have been a receiver, but not a giver—the blessing is for the giver."

Instantly a burning zeal seemed to take hold of me to literally test this precious promise, and with a recklessness of consequences or cost I determined to go strong after this blessing promised. I was but a poor man as far as this world's goods are concerned, but I knew that if I was true up to the measure of my ability a righteous Lord would not withhold the blessing. I was naturally very careful of my money—even to closeness—but would take pleasure in helping along various good causes, willingly giving my services free.

But here facing me—contrary to my natural inclinations—stood out the secret of this blessing I

needed—"Give! Give!" I did not hesitate. I determined to enter into the business of giving, so as just to get the "blessing." Call me a selfish giver if you like; but I was after the blessing in a business-like manner, and if God fulfilled the promise to me, it would be evidence that He was pleased with my selfish business. For I was determined not to tell anyone of what I was doing, but leave it with the Lord.

I was conscious right here of the responsibility of such an undertaking. I knew that human judgment would err many times in choosing the subjects of my benefactions; and bestow many times on those who were unworthy; yet I remembered that when He bestowed His priceless gift upon me, He indeed did it while I was unworthy. Yet I prayed for wisdom to be led aright. Anyway I was after this promised blessing—this "more blessed" experience.

It was not now a matter of "tithing" or offerings—I was in the *business of giving—to get returns*. I knew my business would be a blessing and help to others, but I knew it would be a greater help to myself—and I was in it for all I could get out of it. I had no occasion to seek where I could trim down in my expenses, for I was penurious so far as my personal expenses were concerned, never even indulging myself in any extras beyond carfares, and would often walk to save that.

I began to look around and see if I could find my first customer to do business with. I had not far to look. The missionary envelope should be taken up at once, and faithfully attended to, for I felt that if I got the blessing there was to be no slackness nor excuse in this business—and I was after the blessing. Then one after another of the needy causes of the kingdom came before me, and as I got light and ability I purposed in my heart that they should become agents of the blessing promised. I determined to crucify my penuriousness to get the blessing, and promised that I would not "turn down" any needy case so long as it was in my power to help.

Well, glory; even before I am well started in the business, I feel the droppings of heaven on my soul, and as I see the happiness my business brings to others it rebounds on my own heart, and creates a regular hallelujah factory inside. My, why don't folks form a new church society for the purpose of *giving* so that they could get the blessing. Say, brother, sister, will you be a member?

LOS ANGELES, CALIF.

"Men who are taught too much from books are not taught by Deity."

The truth the wise men sought
Was spoken by a child.

—HENRY VANDYKE.

Department of Bible Studies Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Twenty-one

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—1 Cor. 7. "Ye are bought with a price; be not ye the servants of men" (7:23). The one who paid the price for our soul has the right to our service. It is robbery to withhold from God the service due Him.

Second Day—1 Cor. 8. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (8:9). Our liberty is no license to place others in bondage.

Third Day—1 Cor. 9. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me" (9:16). We did not originate the glory of the gospel. We have only received it. The glory is not ours. We are to reflect it.

Fourth Day—1 Cor. 10. "Let no man seek his own" (10:24). The Christian life is a life of self-forgetfulness. The great continental divide of Christian character is Christ or self. Which way is the stream of your life flowing?

Fifth Day—1 Cor. 11. "Let a man examine himself" (11:28). Look into the inner depths of thy spiritual consciousness, knock at the door of thy soul. This will be enough to cure any egotism hidden there. Then submit your case to the Lord and let Him help you.

Sixth Day—1 Cor. 12. "That the members should have the same care one for another" (12:25). Kindness among Christian brethren is the oil that makes the machinery of the kingdom of God move smoothly.

Seventh Day—1 Cor. 13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (13:13). We may sip for a moment from the pleasures of the world's choicest nectar and it is gone, but we may enjoy the blessings of divine love forever.

PART TWO. THE UNJUST JUDGE AND THE WIDOW WHO WOULD NOT BE DENIED

(Luke 18:1-8)

In this chapter we have two parables on prayer. This one is on how to pray and that of the Pharisee and the publican is on how not to pray. This parable shows the duty, power and results of persistent prayer. The unjust judge cared nothing for the woman nor her cry. He did not care to trouble himself about helping her. There was no probability whatever that she would get her petition answered. He had no sense of justice and cared not for God or man. There is a great

contrast between this unjust judge and God. God delights to hear and answer prayer. This judge was annoyed by the widow's request but said that he would give her her petition. It was the importuning of the widow that brought the answer. She would not be denied. May we learn the lesson.

The Duty of Prayer.

"Men ought always to pray." Our Lord uses the word ought, which may be rendered "owe it." We owe it to God to pray. This is a debt that we cannot pay without pouring out our heart in prayer. We speak of prayer as a privilege, and it is. We may fall into the habit of thinking that we can pray or not as we feel inclined, whereas the Scriptures speak of it almost without exception as a duty. We must pray to meet our obligation to God. He requires and demands it. It is pray or disobey God. Also we note that the word "always" is in the command of Jesus. The Scriptures enjoin us to "Pray without ceasing"; to "be instant in prayer"; and "in everything by prayer and supplication with thanksgiving let your requests be made known to God." We do not understand the expression, "men ought always to pray" to mean that we should incessantly be in the act of prayer. We should be constantly in the spirit of humble dependence and expectation. This is the essence of true prayer. And we should frequently be offering our petitions in public or secret as we have need and opportunity. Trench says, "In this precept, to pray always, there is nothing of exaggeration, nothing commanded which may not be fulfilled, when we understand prayer as the continual desire of the soul after God, having indeed its seasons of intensity, seasons of an intenser concentration of the spiritual life, but not being confined to those times, since the whole life of the faithful should be, in Origen's beautiful words, 'one great connected prayer.'"

Why we should pray.

1. We ought to pray because we are dependent creatures and only God can supply our needs.
2. We ought to pray because God has placed upon us duties that we cannot discharge without His help.
3. We ought to pray because by holding communion with God we will develop our own spiritual life.
4. We ought to pray because of the great deadness and coldness all about us.
5. We ought to pray that we may not fall into temptations that we are not able to bear.
6. We ought to pray because it is only through prayer that an outpouring of God's Spirit will come upon us.
7. We ought to pray for only by prayer will a spirit of conviction come upon the unsaved.

The Power of Persistent Prayer.

It is not because God is unwilling to answer our prayers that we importune in prayer. No, He is always willing to give us the things that will minister to our highest welfare. He is more willing to give than

we are to ask. But we may be lacking in the true spirit of prayer. A delay in the answer is sometimes needed, for:

1. This will make us more earnest and intensify our desire for the blessing needed.
2. It will develop our faith or by a means of removing some obstacle to greater blessings.
3. It will cause us to value the blessings more highly and use them in a more wise way.

Finally, persistent prayer will bring the answer. Abraham prayed until the righteous in Sodom, the doomed city, were spared. David prayed in agony and fasting until God let him know that his prayer would not prevail. We should pray until God answers, yes or no. Jacob prayed until an angel touched him and made him helpless and ready to get his request. Daniel prayed until the opposing foe was overcome by reinforcements from heaven. Paul prayed until God answered him and promised sufficient grace to bear the thorn in the flesh. The disciples at Pentecost prayed until the Holy Ghost came. Jesus prayed until He sweat as it were great drops of blood. Many times our desire for the needed blessing does not overshadow our interest in the way we are to get it. The great obstacle to spiritual blessings is our indifference about them. Our wishes are half-hearted, and we are not moved by an intense yearning. We know little of the prayer that wearies our bodies and exhausts the vital powers. That which wrings the bloody sweat from our brow and makes us forget our food for days and nights. For this reason the blessing is lost and we are defeated.

PART THREE. WHAT THIS LESSON TEACHES ME

The duty of persistent prayer.

That God will hear and answer if we will hold on.

LET US NOT FAIL GOD

By LEROY D. PEAVEY

I am much impressed by what Dr. Morrison is telling us in these stirring days concerning our duty to Foreign Missions. May the Lord strengthen his hand in this great work! What we can do we must do, and to say our Nazarenes over the country cannot give an average of \$4 a member for the salvation of the suffering nations, is ridiculous. Anything short of this will be a crime.

Dr. Morrison is showing us the way. Love and sacrifice are the way, and we must not fail God. Think of it! An average of a dime a member a week is all that is necessary to carry us through to glorious victory, and when he tells us that the *whole thing can be accomplished by the Prayer and Fasting League*, we throw up our hands and cry, "Lord, save our Nazarenes from being a loud talking, nonperforming aggregation!" "O Lord, how long?" Amen!

"They climbed the steep ascent to heaven

Through peril, toil and pain.

O God, to us may grace be given

To follow in their train!"

For one, I have always been glad that I have continued an active member of our Prayer and Fasting League from the day it started until now. It seems to me there is "no discharge in this war." Brethren, let us all tread the path the Master trod. Pay it? Of course we can pay it. *Anything less, and we shall be forever disgraced!*

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of the Texas trip and the two days spent at Durant and Antlers, Oklahoma. On Wednesday, the first day of May, we left Daddy Messer at Durant at an early hour and drove that day north through the state of Oklahoma to the beautiful state of Kansas, now the home of the yellow corn and great alfalfa fields. Our first stop was in a rainstorm at Arkansas City, Kansas, where the Rev. J. G. Demoret is the faithful pastor—one of our fine old boys. We had an awful rainstorm but we had a fine crowd and the interest on the Kansas District opened up fine. We had some car trouble but as nobody else has ever had any car trouble I will not go into details; that is a plenty to say when you say car trouble. But I will say that Brother Demoret pulled us to Wichita and we left Professor Messer there and Brother Balsmeier and old Bud jumped on the interurban and made it into Hutchinson and there Sister Balsmeier and the District Superintendent and I jumped into their car after a good dinner and made a run of 135 miles to Junction City.

Here George W. Brannon is the fine young pastor. He secured the First Methodist church for the night and we probably had six or seven hundred to preach to. This is the first charge that Brother Brannon has served and he and his little wife, that used to be Miss Eva Messer, are doing a fine work in Junction City. The Methodist pastor was so very kind to us. He is a perfect Christian gentleman, and he showed us every kindness. May his tribe increase and may he live to be a hundred years old to be a blessing to humanity. At Junction City is the largest national fort of its kind in the world. Fort Riley is its name, and at the fort stands a large marble post on the exact center of the United States of America. So we have at last gotten to the middle of the world.

Some time in the night of Thursday, May 2, Professor Messer had gotten the car work done at Wichita and drove on to Junction City. He arrived about midnight, and had to miss the service.

We left Junction City at noon and made a run to Minneapolis where our good Brother O. B. Armstrong is the faithful pastor, and the meeting was well advertised. We had the house packed to the limit. My old friends from California, Brother and Sister Wear, were in

a revival. We had one delightful service, and everything came up fine for the campaign.

We made a run of eighty-five miles to Burr Oak and reached there in time for supper and then we faced the mob of humanity. My, my, but where do all the folks come from in Kansas? We had folks to peddle at Burr Oak. Brother T. D. Grover is our fine pastor. Brother Balsmeier had a home in the parsonage and Professor and old Bud had a lovely home with Brother and Sister Decker. I judge that from Junction City to Burr Oak is at least 150 miles, but it is through the finest country that a man ever put his two eyes on. There are hundreds of thousands of acres of land in Kansas that is equal to that of Iowa and Illinois and Indiana. I can remember when Kansas was looked on as the great western desert. But in the last twenty-five years Kansas has had plenty of rain, and today she is one of the finest farming countries of the nation. Corn and wheat and alfalfa and fine stock.

Well, we left Burr Oak on Saturday, May 4, and drove through a great farming country to Osborne, Kansas. Here Sister Alice Akin is the finest little pastor in the state of Kansas. We have a small work in Osborne and Sister Akin secured the First Methodist church of which Rev. L. F. Arend is the pastor. In all of my travels I haven't met a finer young man than Brother Arend. He was a perfect brother to us old globe trotters. We must have had nearly eight hundred people to preach to and they stood by us in the offering and for the tent campaign and every interest that we were representing. Our stay could not have been more pleasant. After preaching we had a fine room at the Sunflower Inn.

We left early on Sunday morning in a downpour of rain and drove to Plainville and reached there in time for preaching. Here Brother E. B. Hackley is our fine pastor. Though it was pouring down rain we had a fine crowd and a most beautiful service and everything came up beautifully. It was a pleasure to meet Brother and Sister Hackley again and a number of old friends of many years.

After eating a few bites we rolled into the car and we had to miss the afternoon service on account of the big rainstorm. We headed for Grinnell, a distance of almost a hundred miles and in the rain and mud. But gentlemen this is evangelizing in Kansas. Well, it was one hard trip, but we were there on time and the church is out some twelve

miles from Grinnell in the country. We had folks to peddle and we were told if the roads had been dry we would have had a thousand people on the grounds. They were coming for fifty miles from every direction. Here Brother Snyder and his good wife are the fine pastors. They have just about worked a miracle out in that great western country; they have bought land and built a beautiful church and a good parsonage, and they owe only \$275 on the property. If they had been in town they probably would have owed several thousand dollars, but these fine farmers know how to give. Brother Mack Anderson and Sister Ethel were closing up a good revival with Brother Snyder.

On Monday morning of May 6 our party and Brother and Sister Anderson left that beautiful old country for a run to Garden City, Kansas. Here our beloved Brother and Sister A. B. Bracken are the fine pastors and they have done a great work in Garden City. Here we had a fine crowd of not less than 350 people to preach to and we had a most delightful service. This service makes the first six days of this tour and we have preached to about three thousand people in the six days. My, my, but the people go to church out here on these Kansas plains, and we are working for gospel tents and the *HERALD OF HOLINESS* and for everything that is good. Brother and Sister Bracken have not been in the pastorate very long but they are making good and putting the job over in great shape. They are among the finest pastors on the Kansas District.

We are just now fixing to eat an early dinner at the parsonage and make another run for the afternoon and then make still another one for tonight. But that will come in the next letter.

In perfect love,

UNCLE BUDDIE.

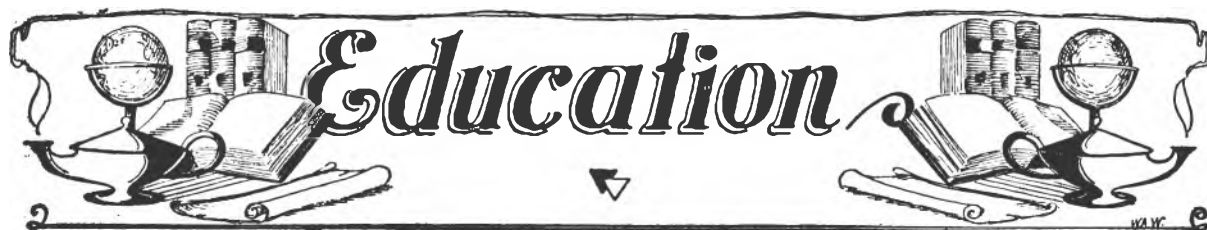
HYMN BOOKS FOR AFRICA

Precious Mother Marshall:

Just a note to thank you for your gift of that beautiful hymn book, and to let you know that we were so happy to have the privilege of bringing the whole one thousand books with us. We are inquiring today if they have reached Hextorspruit yet. There is a regular jubilee over here. I can assure you that you have stamped your name in dark Africa, to bless her for many centuries to come. Richest blessings upon thee and thine.

Yours in Christian love,

H. F. AND LULA SCHMELZENBACH



Education was recently characterized as the most important activity of the nation, and the great need of a Department of Education was stressed by Miss Charl O. Williams, field secretary of the National Education Association, in the open forum meeting of the Institute of Public Affairs at the University of Virginia. The extent of the American public school activities was illustrated by pointing out that a million teachers are now employed for the instruction of 27,000,000 children at an annual cost of about \$2,000,000,000.

The need of research was emphasized as shown by the high American illiteracy rate. She said, "In spite of compulsory education laws and free tax-supported schools, we still have in our country a higher percentage of illiteracy than any of the other leading nations. Every day approximately one-fourth of our children of school age are absent from the classroom, while at least an equal number belong to retarded groups, not delinquent or defective, but below the grade where they should be."

ARGUMENTS WHICH DEBASE EDUCATION

Professor H. T. Clark of Teachers' College, Columbia, has the following wholesome words concerning those arguments which would debase education by urging it on any other than honest grounds of life enrichment. He says, "College education, by and large, is so highly desirable in view of its enrichment of the lives of our boys and girls that it should not be debased by urging it on any other than honest grounds. The economic arguments in its behalf not only are out of keeping with many of the scholars' ideals, but frequently are harmful because they are leading thousands of American boys and girls into expectations of large incomes—expectations that cannot be realized. The outstanding reason that education does not pay the individual is that it is not planned. Too many people are trained for some occupations, too few for others. The so-called general education is not general at all, but is highly vocational in the sense that people who have had it tend to go into certain occupations."

NEAR EAST RECEIVES EDUCATIONAL FUNDS

The sum of \$10,000,000 from the estate of the late C. M. Hall is to be distributed among the educational institutions of the Near East. The twenty-one different institutions which are the beneficiaries of this fund are located in Japan, Korea, India, China, Greece, Beirut, Athens, and Constantinople. Mr. Hall was known as the "father of aluminum."

THE COST OF HIGHER EDUCATION

The following interesting report is from figures compiled by the Federal Bureau of Education, and shows that private benefactions exceed in amount both the receipts from public funds and from students. For the last year, the amount received from city, state and Federal government for higher education was \$116,000,000. Students paid into the coffers of these institutions for tuition, board and lodging a total of \$144,000,000, while the amount received from private benefactions was \$168,000,000. In addition to these amounts another \$50,000,000 came from miscellaneous sources. The total amount received was \$480,000,000 of which \$72,000,000 was for additions and endowments, leaving a total of \$408,000,000 as the operating costs of higher education for the last year.

The buildings of these colleges and universities are valued at about \$1,000,000,000 and they have another \$1,000,000,000 in the form of productive funds. Grounds, libraries, machinery, and such, have a value between \$300,000,000 and \$400,000,000. Altogether there is invested in these plants that yield higher education in the United States some \$2,335,000,000.

THE UNOFFICIAL AMBASSADORS

The Committee on Friendly Relations among Foreign Students has just issued an interesting booklet with the above title. According to a recent survey there are now 10,000 foreign students in American colleges and universities from 120 nations. The institutions having the largest number of foreign students are Columbia University with 895, Harvard 380, and the Universities of California, Washington, Michigan and Pennsylvania with more than 200 each. Many of these students come on fellowships offered.

SALARIES NOT INCREASED FOR THIRTY YEARS

Thirty years ago the salaries of the faculty of the General Theological Seminary, a Protestant Episcopal institution, were fixed at \$4,000 a year, and they have not been increased since that time. The seminary is now beginning a nationwide campaign for \$250,000 in order to provide funds necessary for increase of salaries.

VALUE OF PUBLIC SCHOOL PROPERTY

The Education Bureau has recently completed its biennial study of the school systems of all the states. The work was performed under the direction of Frank M. Phillips. Among the interesting data are the following:

The total value of public school property in the United States is \$4,252,000,000. This includes sites and buildings as well as furniture and equipment.

The total investment is shown by the report, of approximately \$173 for every student enrolled.

New York state has the largest total investment of approximately \$566,000,000; Pennsylvania ranks second with an investment of \$384,000,000 and Illinois is third with an investment of \$293,000,000. California ranks fourth and Michigan fifth.

SELF-SUPPORTING STUDENTS

The Educational Directory for 1928 shows a total enrollment of 878,088 men and women students in 1,068 higher education institutions. It is estimated that about one-half of the men and one-quarter of the women are assisting in their own support by part time work, while one-fifth of the men and over one-tenth of the women are entirely self-supporting. The self-help students earn approximately thirty-three million dollars annually. A recent survey which reported on seven hundred sixty-three colleges and universities, enrolling eighty-four per cent of all college students in this country, showed that forty-six per cent of the men and twenty-three per cent of the women were earning their way wholly or in part.

AVERAGE SALARY OF COLLEGE TEACHERS

A survey of teachers' salaries in 302 colleges of liberal arts in the United States showed that the average salary was \$2,958 for the year 1926-1927. This average salary, reckoned by the purchasing power of a dollar, represented an advance of \$101 over the average salary in 1914-1915. The average salary for college teachers in the New England states was \$3,385; in the Middle Atlantic states, \$3,214; in the Western states, \$2,808; Southern states, \$2,660. Sixty-seven per cent of the more than 11,000 teachers who answered the questionnaire said they supplemented their salaries by other work. The survey was made by the General Education Board.—*Christian Advocate*.

"To me education is living and loving and learning and developing without any expectation or desire of graduation: it's an endless process, something that lasts forever."—DR. SYKES.

"God never imposes a duty without giving the time to do it."—RUSKIN.

"Life is not a goblet to be drained; it is a measure to be filled."—HADDAY.



Foreign Missions

Western Oklahoma District leads the entire church in having the greatest number of churches paid to date on their General Budget. Hats off to Rev. J. Walter Hall, District Superintendent, and his splendid pastors.

A dollar will often buy a heathen soul.

Beacon Church of the Nazarene, one of the smaller churches on the New York District, not only paid its apportionment of \$240, but with pledges and prayer and fasting money rolled up a General Budget offering of over \$400. When our people are informed, they are the most generous hearted in all the world. Information means inspiration, and that means a full missionary treasury.

Make your money serve your soul.

St. Paul, Minn., church, Rev. Ben and Eva Mathisen, pastors, has enrolled 100 per cent in the Prayer and Fasting League. North St. Paul, a suburban church has pledged itself to keep even with the church in St. Paul proper. Rev. A. N. Bickmore is pastor at North St. Paul. Minnesota Nazarenes are pure gold.

"I can't," never did raise his budget.

Miss May Bursch is compelled to return to America for rest and recuperation. She has been doing faithful missionary work in Western India. Let our good people pray for Sister Bursch. Also remember the Western India field, which is now sadly depleted as to workers. If the General Budget can be kept full, we can quickly reinforce that needy field.

Moths never eat missionary donations.

Miss Nellie Ellison is on her way home from Eastern India, on furlough. Let all pray for this region so greatly in need of help. If the church underwrites the new budget, we can soon send reinforcements there. It all depends on the General Budget.

Holiness seed never rots.

God's Bible School Campmeeting at Cincinnati, May 31 to June 9, has invited our Missionary Department to send a representative to speak at the missionary rally.

Love never asks how little.

First church, Cleveland, Ohio, in spite of a very distressing building obligation which taxes the congregation heavily, recently sent by the hand of its busy pastor, L. W. Collar, \$120 to support a native worker. We appreciate to the full a church that, though loaded heavily with a splendid church building on one shoulder, reserves the other for the salvation of the heathen abroad.

FISCAL YEAR CLOSED

The General Assembly changed the fiscal year of the general interests from January 1 to May 1. The April just passed was the closing month of our fiscal year. Thanks to the blessing of God and the prayers, fastings, giving and enthusiasm of the churches, we closed April with enough to cover all the shortage in the General Budget. With May we enter a new fiscal year. The new General Budget calls for \$26,500 per month. If churches will pour this amount monthly into the General Treasurer's hands, we will supply all the pathetic needs of the various fields, and will forever bury any threat of retrenchment. The next few months will tell the story. Shall we maintain the requisite \$26,500 per month, and reinforce our foreign work, or shall we slump, cause another shortage, and close up some of the mission work of the glorious Church of the Nazarene?

TWO FAST DAYS IN COLORADO

The District Superintendent and Advisory Board of the Colorado District, after earnestly urging on all the Colorado churches the tremendous need of bringing the General Budget apportionments of all churches up in full, have called the district to observe two Fridays preceding the District Assembly—June 7 and 14—as days of fasting and prayer. Thank God, our people are practicing again the same means that brought great victory and grace in Bible days. We trust other districts will follow. Fervent prayer and faithful fasting God will always honor.

WINANS MEMORIAL AT DICKINSON, N. D.

The W. F. M. S. of our Dickinson, N. D., church had charge of the morning hour of worship on Sunday, May 5. A very touching and inspiring service in memory of Sister Esther Carson Winans, who gave her life for the Peruvian Indians, was held. The recital of the remarkable heroism and sacrifice of Sister Winans and her faithful husband proved an uplift to the church and an inspiration to greater sacrifice for missions in general. A special offering of \$40 was gladly given.—Mrs. Wm. Blakely, President.

ROGER WINANS IN JAIL!

Word from Rev. Guy C. McHenry concerning the persecution of Roger Winans, our missionary to the Aguaruna Indians, in Peru, gives this interesting quotation from a letter from Brother Winans:

"We have been having a fair number of converts between La Yunga and Jaen and the devil is stirred over his losses. A friar from Cajamarca has been stirring things lately and finally has formed a mob to attack us in our property. The Civil Guards came to our rescue and have taken me prisoner, with the avowed intention of saving my life and running me out of the country at one setting. Of course I object to the latter part of the program. I have had a splendid opportunity of giving my testimony and am having a fairly good time here in jail. I am rather hoping that they will keep me here long enough to completely break through the situation. Our hope and trust is in the Lord."

Before the letter was posted Brother Winans added the following postscript: "Ready to leave for Pomeria, all is well."—Guy C. McHenry.

"DOLLAR DAY" FUND SLOWLY RISES

Minnesota sub-district N. Y. P. S.	\$12.00
Mrs. C. L. T., Ind.	1.00
Mrs. L. K. P., No. Dak.	2.00

Total	\$15.00
Previously recorded	4.00

Total to date	\$19.00
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Who'll be the next?

HAVE YOU PAID YOUR TITHE YET?

"Beware, lest when thou hast built goodly houses, and when thy silver and thy gold is multiplied, then thy heart be lifted up and thou forget the Lord thy God and say in thine heart, My power and the might of mine hand hath gotten me this wealth, but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."

If we recognize not God's claims upon a portion of our means, but appropriate all for ourselves, when we might, as faithful stewards, have been the means of bringing salvation to thousands, we may know now the very words we shall hear before the judgment bar of Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." *Have you paid your tithe yet?*

One of the small churches on one district inquired of the District Treasurer where it should send money intended for the General Budget. This is a sample of the way our people fail to read the church periodicals, and inform themselves. *Money intended for the General Budget should be sent to the General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Missouri.*

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

DEEP WATER, N. J.

Just closed a very profitable convention and anniversary service. District Superintendent Maybury was with us, never heard him preach better. God was with us in every service. There were seven seekers the closing service. \$400 was pledged toward the church debt to be paid by November when we expect to have our basement church raised and completed, also \$50 on District Budget to be paid now. We are believing God as never before for a revival and the prospering of His kingdom here.—Rev. C. L. Woolson, Pastor.

READING, PA.

Well! here we are. Perhaps you have noted from time to time in the *HERALD OF HOLINESS* concerning the prospects of a Nazarene work in the city of Reading, Pa. Our District Superintendent, Brother Maybury, has several times referred to the prospects of a work being founded in our city, in this paper, and during a convention held during May, 1928, we were wonderfully convinced that we were on the right track, so plans were laid for the organization of the work which was finally realized on August 28, 1928, when the District Superintendent organized the class. So I say again we were born a healthy class of Nazarenes. Rev. R. O. Parry of Bethlehem was selected as pastor to serve until the next District Assembly. We have held two revivals since our organization. One with Rev. Aug. N. Nilson, of Oakland, California, the other with Rev. Joe Rowan of Wilkes-barre, Pa., as the evangelists. Souls were saved, believers sanctified and the sick healed. At the last District Assembly Rev. J. H. Parker of Washington, D. C., was assigned to Reading and in less than one week's time was located in a nice parsonage at 1250 Green St. Evidences of interest by people not at present connected with our work are being manifested. Our motto is "Holiness unto the Lord." We have a fine Sunday school with an enrollment of more than 100; also have a healthy N. Y. P. S. and a W. F. M. S. Also have an organized Thursday afternoon prayer band, which goes from home to home as doors are opened.—Church Secretary.

DISTRICT SUPERINTENDENT'S NOTES

Since our last report our District Assembly has come and passed into history. It was the largest numerically and the best spiritually ever held on the district. The writer was again chosen Superintendent and as it seemed to be God's will as well as the people's wish we bowed to providence and here we are to do our best for another twelve months.

The General Assembly gave the state of Virginia (most of it) to the North Carolina District, but we have nearly gained in new churches, membership and finances what we gave away and this is scriptural for if we give it shall be given to us again. We are planning some aggressive things along the line of Home Missions and there is good evidence that our people are waking up to see that as Jesus said, "Let us go over to the next towns" is a splendid idea.

Most of our pastors returned to their churches, the important changes being made in Reading, Pa., where J. H. Parker is the new pastor; and in Washington, D. C., where L. B. Williams became pastor. Both of these brethren report an encouraging outlook.

All heaven is back of us and the future is as bright as the promises of God.

J. T. MAYBURY, District Superintendent.

BLOOMSBURG, PA.

We want to say our church is coming along fine. Our pastor is now able to have charge of the Sunday services, after having been absent from the pulpit since last August. We all appreciate his recovery and trust he will continue to improve. In two weeks, May 12, we begin a ten days' revival with Brother Parker, now pastor at Reading, in charge. On Sunday our pastor took in three new members to the church and have in view several others who will join later. Our N. Y. P. S. is the best spiritually that it has ever been. Several new members have been taken in and everyone seems to be interested. The church is coming along both financially and spiritually.—Kathryn George, Reporter.

BALLSTON, VA.

Our work here is moving on nicely in every department. Though we are new in this particular section, the people are giving us a good hearing and are coming back repeatedly for more of the "food" served upon our table. We have added one new member since the assembly and have had twelve seekers since that time, with three or four exceptions all were new folks and the most of them are standing true blue. Under the leadership of Brother A. E. Smith as superintendent our Sunday school is growing in a very satisfactory way. Our N. Y. P. S. we believe will hold its own with any of those on the district along any line. Our W. F. M. S. and Junior missionary society are also making fine progress. The writer has been called to an evangelistic meeting in the M. E. church at Silverbrook, Va., for two weeks in May. The Lord gave us a great meeting near that point last fall. We trust that He will

again bless and manifest His power. Plans are now under way for extending our borders so as to seat approximately 200 folks. We hope to make this improvement within the next six weeks.—M. H. Cave, Pastor.

LANSDALE, PA.

Since our last report on the Nilson-Haas revival, which was a regular siege meeting and brought most gratifying results, we have entertained the Twenty-second Washington Philadelphia District Assembly. This assembly will be reported but may we be permitted to report that the assembly with Dr. J. W. Goodwin presiding, proved a great blessing to the church and community and to our own soul. Many were the remarks upon the part of the citizens and the newspaper force to the effect that you must certainly be having a great time. After attending the New York Assembly at Richmond Hill, L. I., to get a little relaxation, we have been visiting the homes of the citizens who helped with rooms for members of the assembly. We did this to thank them for their hospitality, which they seem to appreciate very much, and when we asked if we might have prayer with them it appeared that this is what they expected of the Nazarene preacher and thanked us so much. Tears were in some eyes and we were cordially invited back again and all thus far have spoken so highly of our people they entertained and have added that at any time they can help us in entertaining they will be very glad to do so. We have them all on record and it will expedite matters for the next assembly held at Lansdale. Some of the members of the assembly have written letters of appreciation to their hosts or hostesses. One sent a copy of "The Life of Bud Robinson" to the home where entertained. These people told me they surely have enjoyed reading the book and that the two women whom they entertained were wonderful women of prayer. They said they heard them praying every night before retiring and it did their hearts good. At one place a brother asked me, "What about this holiness-sanctification?" This was our opportunity which we relished and which those listening in seemed to appreciate. Some old chestnuts of opposition were exploded and the beautiful and soul-satisfying doctrine of holiness elucidated. Amen! You may imagine how this pastor has felt after leaving so many homes where the members of the assembly were entertained to hear such good reports which indicated that our beloved Nazarenes were adorning the doctrine of holiness by practicing the ethical side. We and the citizens of Lansdale want you back.—C. E. Ryder, Pastor.



LESSON FOR JUNE 9, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: The Story of the Rechabites.

LESSON TEXT: Jeremiah 35:5-11.

GOLDEN TEXT: *We will drink no wine* (Jer. 35:6).

THE time of the incident recorded in this lesson was during the reign of Jehoiakim. Jeremiah had been prophesying probably twenty years, when he received from the Lord instructions that he gather the descendants of Rechab together, and get them to march in a body to the temple—or it may have been a representative from each family—for the purpose of teaching by illustration, some principles that needed to be taught to the people because of their dissolute ways. The principles of obedience and temperance were most vividly portrayed by this object lesson, and a sound and powerful reproof was administered to the Jews for their faithfulness toward Jehovah.

These Rechabites were a nomad tribe, descended from the Kenites, the tribe to which Jethro, the father-in-law of Moses, belonged. Though not Jews, nor adhering to the Jewish faith, still they were of Abraham by Keturah, and sympathized with them, and in times of trouble could be relied upon as allies. It was indeed a strange scene enacted before the eyes of the people, to see these peculiar appearing Bedouins, led by Jeremiah—who was a familiar character to all—into a chamber of the temple and there tested out as to their loyalty to the ancient patriarchal laws of their ancestor Jonadab.

We are told that the chamber to which Jeremiah led them was centrally located, so that all could be seen by the entire court. The affair was not private at all, and those near the chamber not only saw but heard the dignified words of explanation from their leader as he refused, and not with regrets or apologies, the invitation to drink. The refusal rings true. There is a tone of integrity and manliness in it that is refreshing in these days of lack of definiteness, and though three hundred years had elapsed since the change was given, they still considered it binding.

The words of Jonadab as repeated by the spokesman of the Rechabites, "Ye shall drink no wine," suggest to us that evil and harm resulting from the drink habit was known many generations ago, and no doubt Jonadab's command to totally abstain forever, thus making the vow perpetual, was uttered because of its exceeding harmfulness. This is the only safe stand to take when dealing with such a gigantic evil.

The test coming from the source that it did called for much courage to refuse.

But God knew the type of manhood He was testing out, and He could safely make an example of them, for He knew they were steadfast. A tribe of people who had been loyal up to this time, were not likely to give way, even though so renowned a personage as Jeremiah offered them the flowing bowl.

We are impressed with the family government of this nomad people. Their domestic life must have been of the highest order. *Wives, sons and daughters* all observed the same rule of abstinence that was taught in the home; though that home was but a brown tent. This teaching faithfully continued through nearly three centuries.

These people also, according to the charge of Jonadab, were to live unlike the rest of the world; they were an exceptional sect. "All your days ye shall dwell in tents," the reason, "that ye may live many days in the land wherein ye sojourn." Tent life is considered most healthful and adds to one's years and strength. If resorted to by those broken in health, it has been known to effect almost miraculous cures, with proper climatic conditions and plain, wholesome, nourishing food. The blessing and favor of God attends such a life. Medical science has found that God's sunshine and fresh air, so bountifully given, are the best remedies for killing the murderous bacteria that infests human bodies and causes premature decay.

"We have dwelt in tents and have obeyed." This seems strange to us who are living in an age of progress, and are accustomed to the sneer at the ideas of those who builded our civilization, and whose judgment and opinions have been long since relegated to the past as unworthy of this brilliant age of progress. Our forefathers and their times are now considered a period of ignorance, prejudice, and old-fashioned notions, and we are not careful in the way we express ourselves. Let us beware of this spirit, for in it lies a snare. If we wish to hold the respect of our children, we should be careful to keep up respect for those who have gone before, and regard the principles for which they suffered with honor, for they laid the foundation for a Christian civilization and liberty that the world has had to admit was the greatest and best in all history.

We are bound not to do just exactly what our forebears did, but hold what we may, with reason, conclude would be their attitude, if they lived under the environment of the present, and acting in our place of responsibility. Wine has ever been associated with luxury, corruption and contemptible reveleries. The Rechabites were a living condemnation to all such practices. In the tents of this clan there were no fumes of alcohol, and

the scenes of shame and vice were unknown among them. They were a stalwart people who could say *no* with an emphasis unknown among the nations of that, and also of this, age. Certainly, then, it is the part of wisdom for us, with the Rechabites, to cultivate as they did, by obedience to our holy and righteous laws, strength of manhood and womanhood to say with them, "We will drink no wine."

WHEN WE HAVE THE VISION

We are today in Midland, Michigan, on the tour of the Michigan District in the interest of our Sunday schools. Here we found a beautiful little tabernacle church built about two years ago, and seating about 250 in the main auditorium with two small classrooms at the back on each side of the entrance. We arrived about half an hour before time for the first service to begin. We had been there but a few minutes until the pastor invited us to the basement to see the primary room. He said they were making improvements just as rapidly as their finances permitted. They had just made some improvements in this basement; had built four little tables and benches for them and a sand table, and screens to separate the classes, for the children's department. These were homemade, but were very neat and efficient. Then the pastor stepped to the case at the side of the room and brought a box of blocks and showed them to us, telling us that a few Sabbaths before he had stepped into one of the classes and found the teacher with the help of the class had built a jail and had a stick representing a man. The man was Peter and they were getting him out of the jail, and the children were intensely interested in the lesson, the teacher was teaching; the pupils were getting the lesson and probably never will forget that lesson.

It is impossible to successfully teach children without equipment and arrangements suited to their need. A child cannot be taught sitting on chairs where his feet do not touch the floor and the muscles of his legs full of pain. Neither can they be taught at a distance from the teacher. Small chairs or benches and tables are greatly needed and add very much to the efficiency of the work. Very much of the needed equipment is within the reach of all of our schools if they only thought so. In every community there is someone, sometimes more than one, who can make many of these things just as was done by the church at Midland. What we need is a vision of the task and the need and a desire to meet that need. When we have this vision and knowledge we will find a way to make or

get the equipment and make the arrangement for efficient work.

Friends, we are suffering for lack of vision. We are told that where there is no vision the people perish. Also that the people perish for want of knowledge. Let us pray and study until we get this vision and knowledge and then go to work and do the things that we can do and make this work a success. We are not taking the Sunday school as seriously as we should. We are not giving it the thought and care that it deserves; we are not doing all we could, and should, do if we would find out what is needed. We can do very much more, and succeed very much more than we are succeeding, if only we knew what we could do and were willing to do it. Benches, tables, sand tables, cabinets, maps and charts may all be made and pictures may be secured from magazines, if you are not able to buy them. No school with a vision and a willingness to work need be without equipment. If you do not know what to do or how to do it get and read some books that will tell you. If we can and do not, what will be the consequences? Will not the Lord hold us responsible?

GEORGIA DISTRICT CONVENTION

The Georgia District Convention was held at Thomasville, Ga., March 13 to 19, and was well attended by the preachers and local workers of the district. A number of interesting and helpful papers were given, covering all phases of the work, which were discussed from the floor. Among them were "The Pastor and the Prayer Life," "The District and General Budgets," and "The Rural Communities Raise the Budget Systematically," "Building and Maintenance of the Sunday School," "Revivals and Preparation."

An organization was created for the purpose of extending Home Mission work, with a goodly number of members, each paying \$1.00 to the support of each meeting launched in new fields.

The convention was a great blessing to all who attended and everyone went back to his field of labor with a new vision of possibilities for the Georgia District.

Reporter.

NATIONAL HOLINESS ASSOCIATION ANNUAL CONVENTION

The Sixty-second Annual Meeting and Convention of the National Association for the Promotion of Holiness was held at Wilmore, Ky., May 7-12, 1929.

The convention met in public service at the M. E. church, South. We were royally entertained at Asbury College where also our boards and committees met. Rev. O. C. SeEVERS, pastor, and Dr. L. R. AKERS, president, Asbury College, were untiring in their efforts to make our stay memorable.

Representatives were present from coast to coast, and from North and South. A wonderful spirit of unity prevailed in the various sessions. Heaven's refreshing showers were felt in the most strenuous

CABLEGRAM

Just as we were ready to go to press (May 23) we received the following cablegram from Africa:

"Herman Schmelzenbach passed away."—Esseltyn.

business hours, as well as in the direct evangelistic meetings.

The proposed amendment to the constitution was not adopted, but in its stead a by-law was added which looks toward the creating of a National Council of one hundred and twenty to function under the National Association for pushing the battle of holiness. A full report of this by-law will be given by W. M. Cary of Chicago.

A resolution concerning present day conditions of faith and doctrine was presented by Dr. Andrew Johnson. It was accepted, and ordered printed in our various publications.

The preachers were under the anointing; and God poured His great truths of a full salvation through them. The opening sermon of the convention was given by Dr. L. R. AKERS, who struck the keynote of vital godliness, holiness powerful and practical. Every speaker rang clear and true, lifting up the Christ of God, whose blood cleanses from all sin.

Rev. Joseph H. Smith conducted the "School of the Prophets" daily and preached Sunday morning. The speakers for Sunday afternoon and night were Rev. C. W. BUTLER and Dr. MORRISON. Other night sermons were given by Revs. John Owen, J. L. BRASHER, John Paul, and Paul REES. Rev. and Mrs. C. P. HOGLE, and Mrs. B. C. BEESLEY ably represented the missionary department. Revs. Iva D. VENNARD, Anna L. SPANN and Jennie Duryea added to the strength and blessing of the convention. Many other evangelists, pastors, teachers and missionaries gave their prayerful and helpful attendance.

The devotional and praise services were favored with choice messengers of music. Evangelist W. R. HALLMAN from Chicago led the convention singing. He was supported by a large orchestra, and by members of two college glee clubs. Several special soloists, among whom were Ruth Harris BENNETT, Magdalene DE BOUR, Rachel GILLESPIE, and M. V. LEWIS, gave messages of hope and gladness.

The attendance was large from the beginning, and the presence of God was manifest in convicting, converting and sanctifying power. The altar services were victorious and some souls entered in while the preacher was preaching. The spiritual tide ran high again and again and when it came time for election there was marked evidence of the leading of the Holy Spirit in the choice for president. The election resulted as follows:

President, Rev. C. W. BUTLER, D. D., Cleveland, Ohio

Secretary, Rev. John A. Duryea, Birmingham, N. Y.

Treasurer, Mrs. Ludwig Anderson, Hannibal, Mo.

Corresponding Secretary, Rev. Millie M. Lawhead, Van Wert, Ohio.

Railroad Secretary, Rev. O. W. Rose, Cooksville, Ill.

Auditor, Rev. E. O. Rice, Upland, Ind.

Vice Presidents: Rev. John Paul, D. D., Upland, Ind.; Rev. C. W. Ruth, Los Angeles, Calif.; Rev. Iva D. Vennard, D. D., Chicago, Ill.; Rev. Paul Rees, Detroit, Mich.; Rev. H. C. Morrison, D. D., Louisville, Ky.

Signed MILLIE M. LAWHEAD,
Corresponding Secretary.

NEW MEXICO DISTRICT

On April 28 we closed a two weeks' Pioneer Tent Campaign at Lordsburg, New Mexico. The result was a good revival, about fifty seekers, a goodly number sanctified and a new church with eighteen charter members. Several good prospective members, some of whom would have come in had they been with us the last service. A building campaign launched and we believe the beginning of a good work, that will radiate a holy power over that needy field.

Crowds were good but, would have been much better had it not been for high winds and cold weather. It became necessary to install stoves in the tent which the General Board helped us to buy. And its strength was the only thing that kept the campaign from being a failure, as an old tent would have torn to pieces.

People seemed hungry from the first. Large and attentive audiences listened on the street, conviction was evident, by the willingness of those in the audience, to seek the Lord. One good sister fasted a whole week before getting sanctified. An elderly brother who had been to church but very few times in forty years was a seeker. Also persons made wrongs right and there was a beautiful spirit which prevailed throughout the campaign.

Our band of workers were as follows: Rev. O. L. WRIGHT, pastor at Holtville, Calif., who was born and reared in Lordsburg, and who has many relatives there, stood efficiently by our side in preaching the Word. Mrs. Wright was our pianist and Brother and Sister Wright are very choice soldiers in our ranks. Miss Mary Hinshaw of Yuma, Arizona, led the singing. Miss Hinshaw is an excellent singer and plays the guitar and sings with the Nazarene swing. She was ably assisted in special music and singing by Rev. Frank White who is now pastor of the young flock. Several other good folks responded with stringed instruments until we had an attractive band.

Our stay in Lordsburg was very pleasant. We learned to love them dearly. We were loyally entertained and we are going back for another battle in the new church.

EDWIN E. HALE, District Superintendent.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



GENERAL N. Y. P. S. SECRETARY'S ACTIVITIES

WE have been in labors abundant within recent months, and indeed we have found it a great pleasure to associate with the many fine young people of our church in the different sections of the nation. Late in the winter it was our privilege to attend the New England District Convention in the interest of Sunday school and N. Y. P. S. work. The convention was well attended and a very fine spirit prevailed throughout. While in New England we held revival meetings in Livermore Falls, Maine, where the District N. Y. P. S. President is pastor; and at South Portland, Maine, where Rev. J. Glenn Gould, member of the General N. Y. P. S. Executive Board, is pastor. God graciously blessed our efforts in these meetings and a large number of people were definitely helped. It was also our privilege to visit Eastern Nazarene College at Wollaston, Mass., and speak to the very fine student body in their chapel service. We are impressed with the very fine type of students that are attending our Nazarene schools. During this school year we have visited Bethany-Peniel College, Northwest Nazarene College, Eastern Nazarene College and Pasadena College, and we have found in each of these schools young people of the very finest type. There is not a finer or cleaner group of young people in any schools in the nation than will be found in our own schools.

Later it was our privilege to attend the Southern California District N. Y. P. S. Convention, held in the fine new church building in Escondido, California. Rev. B. V. Seals has done a noble work there and the new church is a credit to the town and denomination. This convention was characterized by a very fine spiritual atmosphere. The district officers had been working for some time to interest the young people of the district in attending the convention and their efforts were rewarded in a very splendid representative attendance. Rev. O. J. Nease, president of Pasadena College, was our collaborator in this convention, and it was a pleasure to work with Brother Nease. Following the convention it was our privilege to hold services with several of the churches of the Southern California District. At Upland, where for four years we were the pastor, Rev. Brower, the present pastor, gave us a fine reception and a fine congregation of old friends were present. At Santa Ana with Rev. U. E. Harding we had a good rally from Thursday night until Sunday afternoon. Sunday evening we spoke at Los Angeles First church at the N. Y. P. S. service to several hundred fine young people. This society has been in a membership contest and has added over one hundred fifty new members to the society. Professor J. E. Moore is their president and the young people are backing him en-

thusiastically. Following this young people's service we preached for Brother H. H. Hooker to a splendid evening congregation. We spoke several times to the student body of the Pasadena College, and were with Rev. Melza Brown, the pastor of Alhambra church, for two nights. We enjoyed the very splendid spiritual atmosphere at this church and we really found a group of young people who to use their pastor's term were "on fire." For the closing week-end rally we were with Brother Frank Stevens and the church at Whittier. The Lord gave us some gracious services here with several people definitely getting to God. It was a very enjoyable trip, especially so when we had the privilege of being entertained at home with my father and mother. My father, Rev. W. B. Corlett, for nine years has been the pastor of our church at Brea. Rev. J. T. Little, the District Superintendent, is backing the N. Y. P. S. work and enthusiastically endorsed our Home Mission project, together with "The Penny a Day for Missions" as a method to raise these funds.

The more we see of our Nazarene young people the more we are convinced that nothing but a lack of faith on our part will stop us from making a definite impression for God and holiness of this generation. Let's push forward, for victory is ours.

D. SHELBY CORLETT.

ATTENTION, N. Y. P. S. TREASURERS

Some delay and confusion are caused at the General Treasurer's office because monies being sent for the different N. Y. P. S. projects are not being properly designated. Send all your general dues of twenty-five cents a member to the General Treasurer, Mr. M. Lunn, 2923 Troost Avenue, Kansas City, Mo., being sure to state definitely that it is for General N. Y. P. S. dues. Send your N. Y. P. S. Home Mission money through your local church treasurer, having him to state to the General Treasurer that a certain amount of his remittance for General Budget is to be credited to General N. Y. P. S. Home Mission Project. This will save confusion here and also your local church will get proper credit on their General Budget.

THE YOUNG PEOPLE'S JOURNAL

The Young People's Journal is meeting with general approval throughout our entire organization. The subscription list has been substantially increased since January. We are anxious to double its present subscription list before the close of this year. Has your society subscribed? If not enlist your members in a club and have ten Journals sent to one address at the rate of seventy-five cents each for the year. Remember the Journal is beneficial to the individual member, whether your

society habitually uses the topics provided for the devotional services or not.

Many of our large societies are using the Journal topics for their devotional services and are finding them to be interesting and beneficial. Perhaps by trying these topic lessons in your society for a few months it will add new interest and enthusiasm. Most people who are prejudiced against the use of topics are those who have never used them. Send for a sample copy if you are not familiar with this very splendid publication for Christian young people.

N. Y. P. S. RALLY, DETROIT ZONE, MICHIGAN DISTRICT

Eighteen N. Y. P. Societies and twenty-one Nazarene churches were represented at the greatest gathering of young people ever held on the Michigan District, when over six hundred met for the Detroit Zone Rally at Flint Central church, April 26, 27.

The presence of God was manifested throughout the rally, as the nine societies composing the zone rendered the entire program. Each society was made responsible for 45 minutes and was given the privilege of selecting their own subject.

Friday evening, the service, given over to Flint society, consisted of splendid papers, songs, talks and readings on the subjects, "Our Stewardship" and "The Relation of the N. Y. P. S. to the Church." Saturday morning at nine o'clock the day was started by the Rochester society, with members of their society acting out the characters of "Pilgrim's Progress," Christian successfully withstanding all temptations and obstacles along the way finally passes through the gate and kneeling before the cross is freed from his burden. Highland society next gave a splendid paper on "Young People and Tithing," followed by discussions. Detroit Second society gave helpful thoughts on "Prayer and Praying Through." Detroit Third with blackboard pictured our General N. Y. P. S. motto, 1 Tim. 4:12, while members of the society gave talks on different parts of the verse.

Saturday afternoon we were greatly blessed by the missionary pageant given by Detroit First society as they in native attire, presented the customs and worship of all foreign countries, interlarded with missionary songs. After the group song, at the words, "One reason why Nazarene Missions have not failed," the group parted showing a woman with tub and washboard scrubbing clothes. Through this illustration God gave us a vision of the great need to promote the missionary cause, and in a Hallelujah March \$116.75 was freely given to be sent at once to the General Missionary Board. Windsor society followed next on the program, giving us "Jerusalem, Historical, Prophetical and Spiritual." "The

Holy City" was played and sung at intervals during the reading. This paper, written by H. Muxworthy, is a masterpiece and will one day be published. The afternoon program was closed by Pontiac society when they, using the subject "Scatterers and Gatherers," ably portrayed, with members of their society, a N. Y. P. S. hour, first a society as scatterers, and next, a society as gatherers.

Saturday evening, the closing service of the rally consisted of special songs and a debate on the question, Resolved: That the Church of the Nazarene will make greater progress spiritually in financial prosperity than in financial adversity. The decision was in favor of the affirmative.

During this great rally we were favored by having with us our District Superintendent, Rev. R. V. Starr, all our District N. Y. P. S. officers, three zone presidents and fifteen Nazarene ministers.

Detroit Zone, consisting of nine societies, is growing in interest and number. The nine local presidents are co-operating 100 per cent, and we are determined to make this zone hold first place on the Michigan District, both in honoring our Lord and in winning of young people for Him.

Our next rally will be held in July with the Pontiac society, at which time a silver cup will be presented to the society showing the greatest increase in membership, spirituality and work accomplished during the three previous months. To the Inspirer, our District N. Y. P. S. Bulletin, published monthly in the interest of young people on the Michigan District, we owe much credit for the large attendance, as we are able through this paper to reach every society on the district, to announce and create an interest toward zone and district work. We praise God for the talented young people He has given us, and we are striving, through these rallies to advance His kingdom.

EDITH GILLESPIE, Zone President.

NORTH DAKOTA DISTRICT

We wish to pause in the midst of our many duties and send a report to the general church of proceedings on North Dakota District. The Lord is blessing our people in a very precious way; for which we are grateful. Since the beginning of the year we have been engaged in an intensive revival effort throughout our churches. There have been some outstanding victories and many souls have found the Lord in salvation and holiness. One splendid new church has been organized and at the present is functioning in a very satisfactory manner. This new church is in Fargo, No. Dak., the largest city on our district. Brother Lewis E. Hall was our evangelist, assisted by Henry Arhus and Dorothy Culp in charge of the music. Brother Hall is one of the best home missionary workers in our whole connection; and we are delighted to be able to obtain his services. We expect to keep Brother Hall busy as long as conditions are favorable, financially and otherwise. There is a great field for home missionary work over the state of North Dakota and our people

CABLEGRAM

Glasgow, Scotland

Rev. George Sharpe arranging a special healing service for Mrs. A. D. Fritzlan's arm June 7, 3 p. m. Earnestly pray that sensation and power of movement may be restored to her arm which is otherwise sound—A. D. Fritzlan.

are desiring very much to enter every open door. With the help of the Lord and our good people making it possible we wish to enter a number of these open doors during the tent season this summer. Our churches have had a substantial growth in membership and finances have come comparatively easy. Our General Budget is showing up well but the district is in a rather depleted condition at the present, not too bad though for this time of the year. It is our wish to come up one hundred per cent and even go over the top. I feel it will be so. Only one month and a half remains yet until the assembly. Let us rally, brethren, to the needs. We are grateful to the great Head of the church for these victories and are determined to press on to still great things. Our campmeeting is to be held on the district camp grounds at Sawyer, North Dakota, July 4-14. We have a large new tabernacle here, just as fine as you will find anywhere. The Nazarenes and their friends from all over the state and adjoining territory are planning on coming. Are you? Plan to attend this great feast of tabernacles. I feel it will please the Lord for us to make this camp the greatest in the history of our work in North Dakota. Begin praying now, and plan to come. Our assembly convenes the last four days of the above stated date, but we will continue with our devotional and evangelistic services through the assembly session. The District N. Y. P. S. Convention will be held on the camp grounds July 2-4. Entertainment will be free for the two days, to members of the N. Y. P. S. organization and their friends. Rev. Geo. Mowry is the District President and he lives at Van Hook, No. Dak., if you wish any information about the convention write him. For information about the camp write Rev. W. M. Brown at Sawyer, No. Dak. Our churches responded to the call of the general officers for the month of prayer, and the emphasis laid upon Christian stewardship has already had its fruit. I feel this month of prayer has been the means of deepening our spiritual life and broadening the vision of the entire district. Our people are reaching out for greater things in God. My heart's deepest desire is that we may keep the glory down and that we shall maintain a world-wide vision of dying men. We are standing by the program of the church, as set by the General Assembly. We expect to make the ten per cent increase in General Budget for the coming year. On with the battle, brethren. All for Jesus.

H. J. HART, Superintendent.

NEWS IN BRIEF

District Superintendent H. C. Cagle states the following: "I do thank God for the Stewardship Number of the HERALD OF HOLINESS. It was great, and just the truth that our people needed at this time. We have the best people on earth and all they need is teaching on that line. We are urging and doing our best to get all of our people to be strict tithers, and many are taking hold of it, and when we can get them all to do it all of our financial problems will be solved. Count on us; we may be a little slow but we are coming."

A brief note from Dr. W. W. Ward of Omaha, Nebraska, says that District Superintendent Cooper of the Nebraska District is slowly recovering from a nervous break down which occurred two weeks ago. Brother Cooper plans to be at the District Assembly at Fairbury, Nebraska, June 11-16, when a time of refreshing is expected.

CHURCH NEWS

PASTOR L. E. SHAW, ELK CITY, OKLA. —"I want to report our missionary rally here April 23, 24. We opened with a good service the evening of the 23rd. Then the following day was a wonderful time of inspiration. God did bless and open our eyes to new visions and draw us nearer to Him. Brother Surbrook brought fine messages. Brother and Sister A. J. Smith blessed our souls in Spirit-filled messages in song. Sister Fitz and Sister Wiman, also Brother Hall and Brother Arthur Miller, our new Home Missions and Church Extension Superintendent, spoke and let us see their visions for the future. Of course Dr. Morrison stirred and blessed us. We organized a W. F. M. S. with twelve or fifteen active members; they are doing fine. Practically all of the church joined the Prayer and Fasting League. Our N. Y. P. S., with about twenty-five members is doing fine, and our Juniors (thirty members) are very much interested. Every department of the church is doing fine. Sunday school numbers 115 and we are growing every Sunday. Everything paid in full. Surely God is good. Pray for us."

PASTOR CHAS. E. SMITH, DEWEY, OKLA. —"We are still on the firing line for King Jesus. When we came to this church last September we found some of the salt of the earth here. A more loving people you could not find anywhere. They are sacrificing and tithers to the end. Thank God, there are a few that will pay the price and take the old rugged way. We were disappointed in not having our spring revival. The meeting was canceled the last moment, but we are looking forward to a great meeting with the Edwards Ladies' Quartet which will be here from the fifth of July to the twenty-first. We covet the prayers of the great Nazarene family, that God will give us a mighty outpouring of His Spirit and many happy souls may find the great

God of the skies. Everything is moving along fine. The church is out of debt, apportionments paid up to date, and salary overpaid. The Sunday school is going along fine under the wise leadership of Brother W. J. McClure, who is a man of God. Our W. F. M. S. is getting along fine under the leadership of Sister Shrider and our N. Y. P. S. is going good under the leadership of Sister Smith. Pray for us that God will always keep the burden of lost souls on our hearts."

FREDERICK, OKLA.—"On Sunday, April 28, we closed a two weeks' meeting with Pastor LeRoy Taylor in charge. We had good attendance. Brother Taylor fearlessly preached the Word with the anointing of the Holy Ghost. There were thirty-one prayed through at the altar of prayer, either for pardon or for purity. Nine were added to the church. The meeting was preceded by a week of prayer. God answered prayer. Pledges were made on the apportionment in full. Just completed a nice five room bungalow as parsonage. The Dorcas Society furnished the parsonage with beautiful furniture. The church called Brother Taylor back for another year. We solicit the prayers of the people of God that our little church may continue to be faithful because we are a young class. There is a hearty welcome to all."—Ida Cook.

EVANGELIST JARRETTE E. AYCOCK—"After closing our meeting in Denver, Colorado, the last of February, we left Mrs. Aycock at our home in Bethany, Oklahoma, and made our way to Baltimore, Maryland, to hold a meeting in the People's Tabernacle where Rev. D. E. Higgs is the pastor. God gave us a good meeting with more than ninety seeking the Lord for pardon or purity. God especially blessed in the Sunday school work with 378 on time, one hundred of which were brand-new folks and 57 of which we are sure were not members of any Sunday school. Professor Burl Sparks was our collaborator in this meeting, and we surely enjoyed his services; he is a good singer, a booster for the meeting, and a blessed brother indeed. Our next meeting was at Canton, Ohio, with Rev. C. J. Forcey. Here God also honored our efforts. Professors Marsh and Schurman were our collaborators in this meeting and our fellowship with them was good. There were between ninety and one hundred seeking God, most of whom we believe were happy finders, and over twenty united with the church. In this meeting the Sunday school work took on unusual enthusiasm. One man invited 256, one hundred and nine of them came and eight-six came on time. There were more than five hundred on time and over ninety were new people with over seventy to follow up who were not members of a Sunday school. From Canton we went to Alliance, Ohio, where Rev. C. B. Strang is the pastor. We have never enjoyed the fellowship of a pastor more than Brother Strang. He led the singing, and local talent, visiting friends, and the writer did the special singing. There were something over fifty forward for

prayer, counting as they came, and ten joined the church. 387 came out to Sunday school on time and more than ninety were reached who are not members of a Sunday school. On Monday night after the Alliance meeting we held a young people's service in First church, Cleveland, where L. W. Collar is pastor. There was a good crowd out, and as we have held six meetings in the Cleveland church and we know so many of their people, it was like going home. We next went to Philadelphia, Pa., to Rev. John Nielson at the Collingdale church. This was not a large meeting, but a good one; the presence of the Lord was graciously felt; there were over forty professions. Brother Nielson said he would get a number of people out of the meeting for members. They have their Sunday school here in the afternoon, and this was the first one we had ever encountered, but it made no difference, the people got busy and there were three hundred and forty-six on time; around seventy of them were new folks and many were not members of any Sunday school. Our collaborator in this meeting was Brother Geo. P. Woodward, of West Chester, Pa., a religious cartoonist. He illustrates sacred songs, drawing the picture while the song is sung. His work is beautiful and was a great drawing card. This young man is very spiritual, a good personal worker and altar worker, and is an asset to any meeting. We are now in a meeting in New Bedford, Mass. God is blessing, not a barren service since the first call was made. The crowds are good. They call this conservative New England, but I have seldom seen such enthusiasm as is being manifested here in the Sunday school work. They have a goal of 500, and that is more than double their regular attendance, but I believe they will make it. Local talent is furnishing the music in this meeting, with what help the writer can give. This church is alive and doing things for God. In all these meetings the pastors have stood nobly by us, the people have seemed to love us, and the fellowship we have had with them has been blessed indeed. The last Saturday night of each campaign has been devoted to a service for the General Young People's Society, and the crowds have usually been our largest for week nights. We have secured in the above meetings over 225 subscriptions to the HERALD OF HOLINESS, over 60 subscriptions to the Young People's Journal, and over 300 names and addresses all told of people who were not members of any Sunday school which these pastors plan to follow up."

PORTSMOUTH, OHIO—"It has been our privilege to hold two meetings this spring. My first meeting was on Turkey Creek. God gave us great victory there. The church in which we held the meeting was a deserted church building where there had been no meeting for two years. The N. Y. P. S. of the Church of the Nazarene of Portsmouth helped us pray, sing and preach. A finer bunch of young people is hard to find anywhere. Eighteen souls found God and two were sanctified. From Turkey Creek we went to South Webster. A great meeting was

held there. It is a new field to the Nazarenes. We went through the first week without anyone at the altar, but they began to come and filled the altar night after night. Four entire families were saved in this meeting. The Cooper brothers of the Church of the Nazarene, Portsmouth, took care of the singing. They sure are great singers. There is a good chance for a Church of the Nazarene in Webster. We are only a local preacher and taking our course of study, so we earnestly covet the prayers of the HERALD OF HOLINESS family that the Lord will help us and lead us on to greater victory."—Frank Fox.

NEW BEDFORD, MASS.—"Closed good revival tonight with Jarrette Aycock. Over one hundred seekers, most of whom found God; ten united with church; over fifty subscriptions to HERALD OF HOLINESS. On time Sunday school rally successful, 514 in building on time; over one hundred new names to follow up. Money raised to make payment on new car for pastor."—R. J. Kirkland, Pastor.

CHELAN, WASH.—"We have just closed a very blessed, seven days' meeting with Brother Louie Adams, Indian, as evangelist. Brother Louie preached every night in full Indian chief regalia. Being the son of a chief, he wears it well. He brought us some wonderful, heart-searching messages and we were blessed on Sunday morning with three souls at the altar. Only eternity will reveal the good that has been done. At the opening service on Monday night we had a good crowd and the house was practically full every evening after that. As Brother Louie said, some came through curiosity and the Lord got His hook into them. They returned again and again. Old-timers here in the Church of the Nazarene say there was more interest shown in this meeting than any ever held in this church. Brother Louie expects to come back during the summer when he can stay longer and give us another meeting. Pray for us and him that nothing will prevent him. Praise the Lord, we believe there is a future for the little church at Chelan."—F. Wayne and Hazel A. Beals, Pastors.

PLACENTIA, CALIF.—"We are now drawing to a close of the first year of our pastorate in this rural community in beautiful Orange County, California, and feel it meet to send in a brief report. Leaving Bakersfield last June, where we had labored nearly four years among as friendly and appreciative a people as we have found anywhere, we came from the Northern California District over the Tehachapi mountains to Southern California District. It has been a great privilege to be in this great district, with its many conventions, group meetings, etc., all of which tend to cement us closer together in delightful fellowship, and where we find it literally true that the brethren all "exhort one another daily" to greater holiness and zeal. If you hear it said that Southern California preachers and churches are cooling off, don't you believe a word of it. From our fire-

brand of a District Superintendent, right through the district, we find the old-time swing and glory and believe it is increasing rather than diminishing. We have had a blessed year in our little church. There has not been a hitch or a jar during the year. There has been a steady advance during the year, although it is slow. We have had one revival campaign thus far. It was conducted by our old friend and brother, A. F. Laing, pastor of our Porterville church. He did some great work among us and was greatly appreciated. Those fine old southern boys, Jones and Scroggins, did the singing and it sure was well done. We have had two months of prayer since the first of January. The months of February and April were given to prayer, with prayermeetings every night. God undertook for us. The burden of prayer and souls came on to the church. The Lord was working, and we were glad to step aside and give Him control. Without a sermon, or an invitation, souls have come to the altar and prayed through. Financially, too, the Lord has blessed us. What a few months ago seemed an impossibility is now a realized fact, and that is that we are coming up to assembly with all locals cared for, and our District and General Budgets paid in full. About \$700 has been paid on our church property this year, some improvements being made and some old notes being paid off. We hope to see all the old church debt cleared off next year. We think the stewardship campaign throughout the church is the thing and should be continued. The church unanimously called us for another year and we are going in by God's grace to make it the best yet in every way. We close our year here with a great revival campaign, beginning May 19, with Rev and Mrs. C. E. Toney, as evangelists. Remember us in prayer.—M. R. Dutton, Pastor.

PASTOR GEO. S. CULVER, MEADOW VALLEY, S. D.—"The infant church of Central Northwest District is the outcome of a series of revival meetings held in a schoolhouse in August, 1925, by Rev. and Mrs. G. D. McDonald, now located at Loomis, S. D., with the assistance of the writer. Ever since these meetings were held, services of some nature have been held weekly at some point in that neighborhood with the result that the fire that

was kindled has been kept alive. A year ago the writer was engaged to supply the pulpit of a Friends church in that community. The result of this was that a revival broke out, souls were saved, sanctified and two were called into the service of the Master as missionaries. A class of holiness believers had been gathered around us and they must needs be taken care of, so again to a schoolhouse for meetings, where in September of last year a Sunday school was organized and quarters being too small we commenced to look around for something better, with the result that the Lord opened the way for the people of the Reformed church denomination to sell us a church property in that community that had for several years been without meetings. One brother said, 'God has told me to give \$200 and here is a check for same, whether you buy or not.' The glory fell, others commenced to pledge and our faith reached up and by the grace of God we determined to put it across for God and souls. That was in November; today we have the building moved to a more convenient place, upon a good foundation, with all expenses paid, including the purchase of a piano, giving the building two coats of paint and a self-imposed budget of \$160. We had intended to hold a meeting with our District Superintendent, Rev. S. C. Taylor, as the evangelist during the winter, but on account of the severe weather and bad roads this was impossible so we plowed along, functioning as a church but unorganized until this last week. Brother Taylor arrived and commenced a series of meetings on Friday evening, April 26, continuing over Sunday, May 5. These meetings were well attended; God met with us at every service, the Spirit being manifest and the fellowship sweet. On Saturday evening, May 4, an organization was perfected with nine charter members and on Sunday evening two others united with the church. There are others who will shortly unite with us and we believe that if we mind God that there are great things ahead for this country charge. Sunday afternoon dedicatory services were held, the District Superintendent being in charge, assisted by Rev. C. C. Swallow, pastor of our church at Platte, and the writer. A most wonderful service was this, the glory fell, hearts were blessed and a regular melting up time was experienced."

CHICAGO HEIGHTS, ILL.—"We have recently conducted a good revival with Rev. Joseph W. Peters of Olivet, Ill., as the evangelist. This in some ways is a difficult field but Brother Peters was the right man for the job. His clear, definite, second blessing holiness preaching coupled with his inspiring messages in special song make his ministry very effective. A good number including children, young folks and older people sought and found the Lord. Some of the oldest members of the church who have been seeking holiness ever since we came on the field were sanctified and are testifying definitely to the experience. This meeting is resulting in some new members and support for the church. Pastors and churches need-

ing an evangelist who is a strong preacher and effective special singer will make no mistake in calling Brother Peters for your meeting. We are now planning for a revival meeting and dedication service some time before the District Assembly. We covet your prayers."—J. D. Roach, Pastor.

TATUM, NEW MEXICO—"Well, praise the Lord, I am still in the battle against sin and the devil. We have started a co-operative, alternating prayermeeting. I will give my plan, as it might help some other pastor who is located in a small place. We have three churches here at Tatum: Methodist, Baptist and Nazarene, and after much prayer, the idea came to me to ask the pastors in conference to co-operate, also to alternate from one church to the next. We have had only one meeting under this plan but those present were highly enthusiastic over the idea and I believe it will work, and I do not know of anything that would tend to do away with prejudice so much as meeting together for prayer. If this plan works, will tell more about it later. God bless all the HERALD OF HOLINESS force."—R. A. Hall, Pastor.

EVANGELIST P. P. BELEW—"Since last reporting the writer has conducted two revivals and one convention. The first meeting was at Beloit, Wis., with Pastor William Smith and his church. God gave us a good revival and the pastor expected to take a nice class into the church. The other meeting was at Kokomo, Ind., where Rev. J. H. Baughman is pastor. We conducted a financial campaign in the city at the same time to raise money toward the erection of a new church building. This was my second meeting with this church. Following this we spent five days with Rev. John Drake and his people at Rantoul, Ill. We had a good time and some good cases of salvation. After a few days at home we leave for a number of meetings in the Central Northwest. Pray for me."

SONG EVANGELIST L. T. WELLS, ZANESVILLE, OHIO—"I have not reported since the assembly. From the assembly I went to Killbuck, Ohio, for a tent meeting with Rev. H. T. Stimel. We surely had a good meeting and a goodly number were saved and sanctified. From there we went to Warsaw, Ohio, and had the great pleasure of working with Rev. W. M. Philips. We surely had a great meeting, the Lord was on the scene and a

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number received help from the Lord. Rev. B. M. Delong was the good pastor. From there we went to Fairview schoolhouse, five miles out of Zanesville, and held a meeting. The seed was sown in that community. From there we held a meeting on Beaumont St., Zanesville, Ohio, in the religious temple, with great success. The next meeting was with the United Brethren, Zanesville, Ohio, with Rev. Worthy Spring as pastor. Had a good meeting with forty-five souls at the altar. From there we went to the Church of Christ and Christian Union for a three weeks' meeting which closed Sunday evening, May 12, with seventy-four souls at the altar and a great manifestation of the Spirit of God. Sunday afternoon we had a wonderful healing service and a number were definitely healed and shouted the victory. Rev. Paul Furgeson was the sweet-spirited pastor. Please pray for me that the Lord will continue to pour out His Spirit upon me."

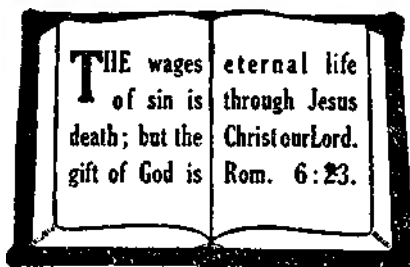
St. Louis, Mo.—"We have just closed a revival in First church with Rev. C. B. Fugett of Ashland, Ky., as evangelist. Brother Fugett did not shun to declare the whole gospel. He preached holiness and manifested the spirit of holiness. There were about fifty souls prayed through to victory. Our Sunday school is growing all the time and our N. Y. P. S. is simply going over the top. Our W. F. M. S. is also doing good work. Our midweek prayer meetings are the best in spirit and attendance that they have been since I have been here. Professor Willingham, president of Olivet College, was with us last Sunday evening and preached a sermon which was much appreciated by all. Brother Willingham says he wants to get better acquainted with all the pas-

tors and churches of the Missouri District. Well, I for one want to get better acquainted with Brother Willingham and our Olivet College, for a holiness school with the start Olivet has and a man like Willingham at the head of it, will certainly be felt in the earth."—J. W. Roach, Pastor.

EVANGELISTS C. T. CORDETT AND WIFE—"These are real happy days to our souls because of the glory of God in the meetings and souls praying through. We have had three good meetings in Michigan and found them a royal set of Nazarenes who like the holy fire. The first revival was with that blessed man of God, Rev. E. E. Wordsworth. This was a good meeting in many ways and about thirty-five souls prayed through. Some were taken into the church. Next was with Brother Warren at Durand, and oh, but the glory fell on the people and seventy-five souls prayed for the heavenly comfort. From there we went to Lapeer where Brother Martin is pastor of our Beulah church, one of the oldest churches in the state. God again visited us with about twenty at the altar. While in Michigan we visited the Preachers' Convention, and N. Y. P. S. Rally and S. S. Convention conducted by Dr. Ellyson. These folks all treated us royally so that we were able to buy a new Tudor Ford and now we travel by Ford line instead of train. And say, we gathered a good list of HERALD OF HOLINESS subscriptions from each meeting. On May 7 we drove into Olivet, Ill., and saw many of our old friends of the college. We sang and preached at Metcalf, Ill., in our new church and had a great time with Brother Fredericks and his flock. Now we are at Farnam, Nebr., with Brother Shea, have fine prospects and a good start. Need your prayers."

ATWOOD, OKLA., NEWBURG CHURCH—"We want to report victory through the blood of Jesus. These are good days for the Newburg church. God is giving us some very precious services. Eight have prayed through in our regular services during the last month and have received three good members into the church, one a minister and one a good song leader, all three have the blessing of holiness. Just closed a three nights' rally. Rev. C. C. Johnson and Rev. Wilcoxon of Holdenville did the preaching. God blessed the messages and gave us a real feast. Several attended from Holdenville, Lula and Stuart churches. We certainly enjoyed their presence and want them to come again. Our W. M. S. is doing good work. God is blessing them. Our N. Y. P. S. is moving along fine. We have several fine young people who are a great help to the church. Our Sunday school is growing in interest. We are looking forward to our summer revival beginning July 28, with Rev. Mrs. Gussie Morris Gill of Antlers, Okla., as evangelist. We love the Church of the Nazarene and the HERALD OF HOLINESS. Remember us in prayer."—E. M. West and Wife, Pastors.

PASTOR W. A. CARTER, SHAWNEE, OKLA.—"We have just closed a fine meeting with Rev. Bona Fleming as evangelist. There must have been about forty-five prayed through at the altar. The weather was against us but God was with us and the people came to hear the stirring messages of Brother Fleming. He is surely a man of God and knows how to reach the church as well as the unsaved with his gospel truth. We received seventeen members into the church, on the last day of the meeting, sixteen of whom were married people. There were five men and their wives included in this class. The evangelist was taken care of easily and a \$50 love offering was raised for the pastor. Evangelist Fleming was called back for a meeting next spring. Our church met last Wednesday night, May 8 and gave us a unanimous recall to serve them another year as pastor. This was very encouraging to both pastor and people to see the unity and harmony, which is characterizing the work, manifested in this manner. All departments of the church work are moving along well. We had as a record attendance at Sunday school 320 on time the last Sunday of the revival. Our goal in the three Young People's Societies is 100 members by the last of this month. God is wonderfully



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blessing us here and we are expecting great things of Him even in the near future. Pray that God may continue His blessings upon us. This is a fine people and a fine city and a prospect for one of the strongest churches on the district."

HOLYOKE, COLORADO—"This is our first report to the **HERALD OF HOLINESS**. We came to Holyoke just after the assembly and found an out of the way place where a few of God's people were holding services. We felt God would be pleased to have a nice church here so by prayer with faith started the battle, and today have a nice building, 32x60, with a five room parsonage in the rear. We surely praise the Lord for this building. We just closed our first revival meeting with Rev. Harold L. Volk, evangelist. God met with us and gave us a good meeting. It rained several nights during the meeting but in spite of the enemy there were several saved and sanctified. A class of six were taken in the church the last night and several more reported that they were coming our way. We are praying that God will give us a good paying church by assembly. Has been a real sacrifice to build the church here but the Lord has been with us ever since we landed in Holyoke. Rev. Volk preached the gospel with power and proved that the Lord was pleased with his ministry. Anyone wanting a revival will make no mistake in calling this man of God. I am glad that I can report victory at this present time. Pray for us!"—Rev. R. L. Robins, Pastor.

RICHMOND, KY.—"Vaughan Radio Quartet here one night. Also gave chapel program of State Teachers' College. Crowds galore! Evangelist Elwood Taylor of Lexington continued four days' convention over Sunday. He is a mighty preacher of the Word, attracts immense crowds and blesses church. Regular work of church moving on. Large Sunday night crowds. Sunday school growing in attendance and offering, 12 per cent over last quarter. N. Y. P. S. Convention May 29 to 30 here."—Chas. F. Pegram, Pastor.

EVANGELIST B. H. EDWARDS, WIFE AND DAUGHTER—"The meeting at Sulphur Springs with Pastor Williamson and people was a great joy. God was with us. Too much cannot be said of the courage of this man, with his little band of people. They have built a beautiful church right in the center of town and night after night, for five weeks, services were held in which souls were saved, many received truth they will never get away from. Our pleasure next was to work with the great people of Peniel, Texas, in a ten days' meeting. As they listened to Brother Edwards the straighter he preached the greater their delight. They say they will never be the same. We enjoyed the orphanage work and our fellowship with Dr. and Mrs. Benton was all we could wish for. More devoted and tireless workers and efficient could never be found. May God spare us the home; we need it so much. Well, here

we are at Blossom, expecting Uncle Buddie Sunday night. Between meetings we visited a convention at Amity on Brother and Sister Oliver's district, we then went to their home. They are surely a blessed people."

EVANGELIST GERTRUDE KNIGHT AND AMY SHULTZ—"We are glad to report perfect victory in our souls and in our work. We were called into Arizona last October for meetings on the district and God did give us some gracious times in that state. We were on that district until December, then were called to meetings in California. We held a one week's meeting at Meloland and fifteen or more souls were either saved or sanctified. Praise God, they are still on the way. Then we had a wonderful time at El Centro, where Rev. T. L. Taylor and wife are the pastors. They are among the best pastors in our movement. Sister Taylor with her smiles and beautiful tears just makes everyone love her. One precious man and wife, Brother and Sister Bashaw, paid the evangelists out of their own pockets and God blessed them. If

we could have a few more people like these folks in our movement we would go over the top. They make money and then give it to the Lord. From there we went in N. Y. P. S. conventions with Rev. Taylor Cox, President of the Arizona District. We were at Chandler, Peoria and Glendale, and had some shouting times. We finished a meeting in Wasco, Calif., May 4, where some precious young girls found Christ. We had as our coworker there Rev. W. P. Jay, a fine preacher and singer. He is one great man to work with. God blessed us together. We are now in a battle at Arvin, Calif., and prospects were never better than they are here. Saints prayed up and Pastor Willbanks on fire. We are expecting great things to happen and defeat the enemy. Sister Knight is doing some fine preaching. The writer is doing her best in the music and singing. We will be open for meetings this summer near our homes, Iowa and Ohio. Anyone desiring our services write us. No church is too small or place too hard for us to work in. Miss Knight is a preacher of the old-fashioned type, myself doing the singing

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and playing of the piano, accordion, banjo and saxophone. Address us at 1445 Indiana Ave., Toledo, Ohio."

EVANGELIST J. R. EDWARDS—"Since coming into the Ohio District at Troy, Ohio, two years ago we have been kept busy, and have had some blessed victories. Recently we have been in two of the best revivals it has been our privilege to hold in all our years of evangelism. We were called to the Church of the Nazarene at Greentown, Ohio. We confess it is a delight to work with such Spirit-filled, consecrated pastors as Rev. Robert Andrews and wife, yea, with such a capable Sunday school superintendent as Brother J. J. Drayer and his beautiful corps of consecrated teachers. The Akron Zone Preachers' Meeting was held at Greentown while the revival was on. Surely enjoyed fellowship with the dear pastors and their wives. It was a delight to meet old friends we hadn't seen for years, Brother C. B. Fugett and wife also Brother and Sister Johnson, evangelistic singers of Akron. A goodly number prayed through to real victory. We surely praise God for the way the pastors came in from various towns and put fuel on the fire. We took twelve subscriptions to the HERALD OF HOLINESS, baptized eleven on last Sunday and had the pleasure to see six heads of homes join the church Sunday night. We had the pleasure of

having the Barnett Quartet and they surely can sing the glory down; also had the Evangelical Quartet of Canton, Ohio. The pastor and people took good care of us. The church gave us a fine offering also gave the pastor and wife a nice love offering. They gave us a call back for a meeting this coming fall."

EVANGELIST HAROLD VOLK—"Since last reporting to the HERALD OF HOLINESS I have held meetings in the following places: Yampa, Colo., Calvary church, Burlington, Colo., Haxtun, Colo., Vona, Colo., Holyoke, Colo., and am now in a new field meeting in Limon, Colo. In all of these places God has blessed and some souls have been born into the kingdom. Praise the good Lord for His help and presence. I am conscious of the guiding hand of the Master in my own life, and have never been more determined to do His will than now. I am dated in full until the assembly which is to be in June, but am open for dates for the summer. Address me at 2585 So. Bannock, Denver, Colo."

SPRING VALLEY, N. Y.—"During the last year I had a strong desire to return to the pastorate; therefore, at the last District Assembly, I made known that I would not continue in the office of District Superintendent of the New York

District. I am back in my old church that I left when I took up the district work. God has wonderfully blessed me in the pastorate in other years, and I enter the pastorate again with the blessing of God on my soul, and with a fine class of people to co-operate with their pastor in spreading scriptural holiness over this fine home missionary field. This church is well organized, and has a good Sunday school, a live Young People's Society, a stirring W. F. M. S.; but best of all, willing workers, that are loyal to every branch of the Church of the Nazarene. My address is Box 183, Spring Valley, N. Y."—J. A. Ward, Pastor.

SPRINGFIELD, OHIO—"We closed a gracious meeting April 28 with Rev. Charles Dye of Piqua, Ohio, as evangelist, and Mrs. Lola Young Taylor and Mrs. Louise Cornell Shurm of Columbus, Ohio, as singers. The above workers rendered splendid service, and made many new friends for the church. The attendance was the largest of any meeting during our pastorate, for which we praise the Lord. We can say that Brother Dye is a great preacher of the Word of God. Our people liked him so well that they have called him back for another meeting this summer. Sister Taylor and Sister Shurm attracted the attention of many with their beautiful singing, which was blessed and used of God. Some prayed through to victory, eight members were received in the church, subscriptions for the HERALD OF HOLINESS were taken, and we feel that much good was accomplished. We are now building a tabernacle to worship in, and we are looking forward for greater and better days."—D. L. and Lena Brandenburg, Pastors.

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BEAUMONT, TEXAS—"We are rejoicing over the victory God gave us here in the revival with Evangelist B. H. Haynie and Professor B. D. Sutton and wife during the first part of May. We kept no account of the seekers, but there were a large number of backsliders reclaimed, and sinners converted, and some were sanctified. The work was thorough, and a revival spirit is still on the people. In fact, this church has seekers almost every service when there is no evangelistic campaign on. Brother Haynie won the people here, and made us many friends. Several good substantial people united with the church at the close of the meeting. The Suttons are too well known to need any commendation from me. They are a great team in the field of evangelistic singing. They sang twice over the local radio while here, and their labors did us much good. Every department of the work here is enjoying a steady growth and substantial development. Our Sunday school, under the efficient leadership of our young superintendent, W. D. McGraw, Jr., has outgrown our present building, and we are adding a thirty-foot extension, which gives us a floor space of forty-two by ninety feet, and all this can be used as a single auditorium when necessary, and will seat five hundred people or more. The assembly is to meet with us here in October, and we are ex-

pecting to see this auditorium filled at that time. The W. F. M. S. is real active. They meet every Wednesday, and in connection with their work they spend the noon hour in fasting and prayer, and God is honoring their efforts. They help every enterprise in connection with the local work besides raising liberal sums of money for the general interests. The N. Y. P. S. is in better condition than ever, and increasing in membership. We have some talented young people here which are an asset to our church in many ways. Some of them gave a musical program over the local radio station which drew much favorable comment. Then the Junior girls under Miss Alline McGraw, which meet every Sunday afternoon, are being trained in speaking and singing, and Bible stories. The church has called us for another year, and feeling that our work at this place is not done, we have accepted, and we expect to do our best to make good. Surely there is a great opportunity for the Church of the Nazarene in Beaumont. Will the reader breathe a prayer for us and the work here."—W. D. McGraw, Pastor.

UHRICHSVILLE, OHIO—"I am glad to report that God has been with us down through this year in a very special way, helping us to accomplish a few things for the advancement of His kingdom. We have just closed, we believe, the best year of our ministry here. We have advanced along every line from our cradle roll department of our Sunday school, to the membership of our church. Three years ago the church reported sixty-one members. This year we reported one hundred and sixty-four. The first Sunday we spent in Uhrichsville, there were twenty-eight in Sunday school. On the last Sunday of this year there were one hundred and ninety-nine present. Of the fifty new members we took in this year, three-fourths of that number came through the Sunday school. The church held three special revival campaigns this year, and joined the New Philadelphia church in putting on one home mission campaign. More than two hundred precious souls bowed at an altar of prayer, and obtained that 'peace that passeth knowledge.' There is a fine spirit of optimism prevailing among our people. Too many good things cannot be said of the precious people of the Uhrichsville church. They love their pastor and family, and the only regret of the pastor is that he is not a better man and a better preacher. God helping me, I shall be both. We face this new year with glad anticipation of the coming battles, and with determination to go over the top for Jesus. Brethren, pray for us."—Charles F. Whet-sell, Pastor.

ROXANA, ILL., CHURCH OF THE NAZARENE—"Through November last and the first of December we experienced a very gracious revival. Sister Etta Foiles was in charge of the singing and the pastor was evangelist; there were several pardoned, also a few sanctified, and God definitely healed a few in answer to prayer. The church was built up spir-

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itually through the leadings of the Holy Spirit. Then in February of this year we went over and entered Edwardsville, Ill., in a home missionary effort, with Rev. Paul Nelson of Mt. Sterling, Ky., as evangelist. This young man is faithful in his efforts for God. He preached and Sister Etta Foiles singing evangelist, had charge of the singing. After a month he returned home and we engaged Rev. J. E. Linza and wife, who along with Sister Foiles preached and prayed for near three weeks, after which time the writer did the preaching, making in all eight weeks of revival effort in this needy field. God

transformed a few lives by His grace during this time. Rev. J. M. Gordon of Warden, Ill., has been preaching to the few who gather for Sunday school and preaching since the revival. Rev. E. O. Chalfant, our District Superintendent, preached to a nice crowd who gathered at their hall, 905 N. Main St., last Wednesday evening. God is blessing here in Roxana church. The attendance in Sunday school the first Sunday of the month was 77; collection \$9.77. The Winans Memorial program, given by the Woman's Missionary Society, was a success. An offering of \$5.00 was taken, and after a few days we received another five to add to the above amount from one who is not yet a member of the Church of the Nazarene. We now have nine members of the Prayer and Fasting League. Naturally, with such a good interest in Foreign Missions, our budgets,

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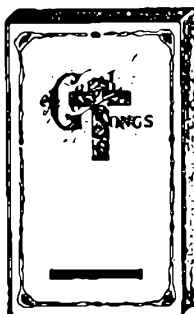
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both district and general, are paid up to date. God has helped us to raise our quota of \$56.00 on the old debt. Secured fourteen subscriptions to the HERALD OF HOLINESS campaign now on. We have near twenty resident members, a few who live elsewhere. A beautiful spirit among us all."—A. Wilson, Pastor.

ANNOUNCEMENTS

NOTICE—Lady singer desires work with an evangelistic party for the summer, as soloist and song leader. Have had experience in church and school music. Available June 1, 1929.—Miss Edna Jeanne Graham, California, Pa.

NOTICE—I have entered evangelistic work and would be glad to have any dates for a revival. I am a member of the Church of the Nazarene at Ft. Wayne, Indiana, and can furnish recommendations from pastor and District Superintendent.—Alberta Armantrout (Girl Preacher), 423 Fairmount Place, Ft. Wayne, Ind.

RECOMMENDATION—Unsolicited and without the knowledge of Rev. John F. Knapp, I take great pleasure in recommending him to the churches and committees of campmeetings as one of the best qualified, and one of the most efficient evangelists in the field today. He has educational advantages that but few

men have, and yet is one of the most unpretentious, humble souls I have ever known. For a dozen years I have known Brother Knapp intimately, having been associated closely with him in the work of God's Bible School and campmeeting work on Mount Auburn, Cincinnati, Ohio. After dealing with the public thirty-six years, thirty-three of that an itinerant minister, I can safely recommend him as a man among men, and a preacher among preachers, and a soul-winner. His address is, Box 99, Cincinnati, Ohio.—J. B. McBride.

NOTICE—The evangelist engaged to hold the summer campmeeting at Wellington, Texas, has accepted a pastorate and cannot come July 28 to August 11. Any campmeeting preacher who is not engaged for that date, will you please write me?—M. V. Dillingham, Box 112, Wellington, Texas.

REQUEST FOR PRAYER—My father, Marvin S. Cooper, District Superintendent of Nebraska District, is seriously ill at home in Hastings, Nebraska, suffering from a nervous breakdown. We will appreciate the prayers of our friends.—Marvin S. Cooper, Jr.

RECOMMENDATION—We would like to recommend Sister Etta Foiles to our Nazarene people. She has recently come to us from the Methodist church. We have had her to assist us in three evangelistic meetings. We know she manifests a Christ-like spirit, having had her

in our home nearly three months while in meetings. She is a good soloist and song leader, having had several years' training, and nearly five years' experience on the field. She is a good pianist and fine altar worker. Her address is: Kampsville, Ill.—A. Wilson, Pastor, Roxana, Ill.

REQUESTS FOR PRAYER—An elderly lady in Cheney, Washington, afflicted seriously, is seeking God for salvation. She requests earnest prayer that she may find peace to her soul and healing for her body. Also for an elderly brother in Sweetwater, Oklahoma, who is in very poor health requests prayer for more spiritual as well as bodily strength, also for the salvation of his five sons. A sister in Columbus, Ohio, requests prayer for the salvation of her husband.

BORN to Rev. and Mrs. Thomas B. Greene, formerly the pastors of the Spring Valley Church of the Nazarene, New York, a son, Thomas Chester, on May 7.—Thomas B. Greene, Evangelist.

NOTICE—Owing to changes in my evangelistic slate I now have June open. If any church wants my services please write or wire me in care of Rev. R. C. Morsch, 1115 Cornelia Ave., Knoxville, Tenn., until June 2, after that, Trevecca College, Nashville, Tenn.—A. O. Hendricks.

NOTICE—I am no longer in the field as an evangelist. I have accepted the pastorate of the Warren Avenue church, Columbus, Ohio. Those wishing to write me can reach me at 642 S. Warren Ave., Columbus, Ohio.—D. H. Hayde.

NOTICE—In rearranging our slate we have now two open dates for this summer, namely, July 25 to August 18 and August 25 to September 8. Any church wishing our services for any of these dates please write us as per slate, general delivery, or our home address, Frankfort, Indiana. We are also slating up for next winter now.—Paul and Dora Cell.

RECOMMENDATION—Rev. Ray Davis, one of our best young men in the evangelistic field is a member of the Kansas City District and his address is 2923 Troost Ave., Kansas City, Mo. He is busy but any church needing a good live spiritual, praying, soul winning evangelist can do no better than to secure this good man.—N. B. Herrell, District Superintendent.

SPECIAL NOTICE—Evangelist D. M. Coulson and Professor Barnes have arranged to work together this year. They will close a meeting at Wewoka, Okla., the first Sunday in June. Then they will go by automobile to New York state, and they will be able to stop for short conventions, one or two to include a Sabbath, enroute. They will do any church good. Address them at Wewoka, Okla.—J. R. Chapman, General Superintendent.

NOTICE—I have been asked by hundreds of people when my third book, "The Trinity Exalted" would be off the press. That all who might be interested may know, will say that some person picked up my brief case containing a Corona typewriter, my book manuscript, and a number of important papers last July near Maysville, Ky. After much advertising I have heard nothing. I spent two years preparing my manuscript and made some special trips into some states to procure some things of interest not in print, and it is impossible for me to reproduce it as it was and it is a matter of conjectures as to when I shall be able to prepare another manuscript. The manuscript and letters and documents had my home address on them, so whoever got them knows whom they belong to. Pray that whoever got them will get converted.—J. B. McBride.

NOTICE—The Northern California District will hold their Annual District Assembly at Porterville, Calif., June 5 to 9, with General Superintendent Williams

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Strangely enough there has been very little written on the subject of personal work by holiness writers. For that reason we are especially gratified at being able to offer a few hundred copies of this book. Perhaps someone else could have written as good a book. We do not see how anyone could have done better. J. O. McClurkan not only understood the theory of personal work but he was well versed in the practice of it. He was an artist, you might say, in that field.

The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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as Chairman. Porterville members are making great preparations for this meeting and we believe it will be the best District Assembly we have ever held. If you have business with the District Board of Examinations please be there June 3. Mail your District reports not later than May 29.—John A. Dolson, District Secretary, 1347 S. California St., Stockton, Calif.

ATTENTION—Chicago Central District: Will all pastors and churches please take notice that there has been some change in our Manual since our last General Assembly, relative to the annual church meetings. The notice for the annual meetings should be given from the pulpit at least two Sundays preceding such meeting. The clause covering this particular matter is Paragraph 54, Page 44, under the head of Church Meetings. You will also notice that the annual meeting for each local church shall be within sixty days prior to the meeting of the District Assembly.—E. O. Chalfant, District Superintendent.

Notice—The Board of Examination of the Nebraska District will meet Tuesday, June 11, at 9:00 a. m., at Fairbury, Nebraska, the seat of the District Assembly. All licentiates and any person having business with this Board should be present at that time.—V. W. Littrell, Secretary of Board.

CAMPMEETING CALENDAR

June 2 to 11, Fairbury, Nebr., City Park, Nebraska District Campmeeting will be held, preceding the District Assembly. Free camping space, light and water to all, meals will be served on the grounds, reasonable rates. Bring your own bedding, etc. Tents may be engaged from \$3.50 up. Workers: Dr. J. B. Chapman the evangelist, with Kirby and Juanita Fields as special singers. All musicians bring your instruments. For information write, Harvey C. Miller, Fairbury, Nebr., District Secretary.

June 2 to 18, Poplar, Montana, Elmdale Circuit Campmeeting. Near the intersection of Poplar, Sidney and Brockton roads, about 22 miles south and east of Poplar. Workers: Rev. and Mrs. C. T. Corbett of St. Paul, Minn. (formerly of Nampa). For information, write Pastor Roy M. Bowers, R. D. 1, Poplar, Mont.

June 6 to 16, Hennepin County Holiness Association Campmeeting, Corcoran, Minn., 16 miles N. W. of Minneapolis. Workers: Revs. Theo. and Minnie E. Ludwig; R. A. and Mrs. Shank, song evangelists. For information write, Mr. E. A. Rochike, President, Rogers, Minn.

June 6 to 16, Little Cooley, Pa., Old Fashioned Holy Ghost Campmeeting. Workers: Evangelist R. D. Wise of Marion, Ind. The Davidson party will have charge of the music. Special missionary service June 16, in charge of Rev. C. Warren Jones of Alliance, Ohio. Come and bring your tents. For information write, Rev. Byron H. Mead, President, R-3, Centerville, Pa.

June 9 to 23, Sale City, Georgia. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley and the Vaughan Radio Quartet. For information, write Mr. W. A. West, Sale City, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

June 13 to 23, Coshocton, Ohio, Bethel Camp, interdenominational. Workers: Rev. T. M. Anderson and Rev. Lawrence Reed, evangelists. Rev. James E. Campbell and wife, song and music directors, and Miss Anna E. McQuhie, young people

and children's worker. For information write, R. K. Gamertsfelder, Secretary, 338 North 8th St., Coshocton, Ohio.

June 14 to 23, Chippewa Holiness Association Campmeeting, Montevideo, Minn. Workers: Rev. E. E. Shelhamer and Mrs. Julia Shelhamer; Miss Grace Sorenson, musician. For information write, Theo. Landmark, Sec., Montevideo, Minn.

June 18 to 30, N. E. S. Dakota Camp, under auspices of the Church of the Nazarene, Rosholt, S. Dak. Workers: Revs. Theo. and Minnie E. Ludwig, Rev. Lee Bates and wife. For information write, Rev. Lee Bates, Rosholt, S. Dak.

June 21 to 30, Bethany Park, Lincoln, Nebr., Nebraska State Holiness Association Camp. Workers: Rev. C. W. Butler and Willard B. Davis. For information

write, Rev. Geo. Wright, President, 4322 St. Paul Ave., Lincoln, Nebr., or Rev. A. Jacobs, 2100 E. St., Lincoln, Nebr.—A. Jacobs, Secretary.

June 26 to July 7, Wilmington, N. Y., Annual Campmeeting of the Wilmington Holiness Campmeeting Association. Workers: Fred Suffield, Ben Duvall and Mrs. Ella, evangelists. Mrs. Kitty Suffield in charge of music. Mrs. Collins Easley, children's worker. For information write, Mrs. Frank Warren, Secretary, Haselton, N. Y.

June 27 to July 7, Syracuse, New York (Syracuse Camp). Workers: J. M. Hamos, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers and others. For information write, Rev. C. H. Cox, Pres., Route 3, Bellevue Road, Syracuse, New York, or Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, New York.

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July 4 to 14, Lafayette, La., Acadia Holiness Camp. Workers: Rev. Lee Hamric evangelist, Rev. A. J. Martin singer. For information write, R. W. Beadie, Secretary, Lafayette, La.

July 4 to 14, Sawyer, N. Dak. (Church of the Nazarene) North Dakota Campmeeting. Workers: Rev. J. W. Goodwin, Rev. Russell V. DeLong, Rev. H. J. Hart, Northwest Nazarene College Male Quartet. For information write, Rev. W. M. Brown, Sawyer, N. Dak.

July 11 to 21, Kittanning, Pa. The Fifth Annual Campmeeting of Armstrong County Holiness Campmeeting Association

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July 11 to 21, Santa Ana, Calif., Southern California District campmeeting, Church of the Nazarene, Walnut Grove Auto Park, 2700 N. Main St. Workers: Rev. W. G. Schurman of Chicago; J. B. Chapman, General Superintendent; Rev. O. J. Nease, president Pasadena College; Rev. D. I. Vanderpool of Denver; Harry Wenger, musical director; Vernon Wilcox, pianist; Mr. I. W. Young, Sacramento, children's evangelist. Rev. J. T. Little, District Superintendent, in charge. Cottages, tents, dormitories, hotel rooms, cafeteria and lunch rooms, reasonable rates. For information write, Rev. U. E. Harding, 433 S. Broadway St., Santa Ana, Calif.

July 17 to 28, Waco, Texas. The San Antonio District (Church of the Nazarene) Campmeeting. Workers: Rev. I. M. Ellis and Rev. R. E. Dunham. For information write, O. F. Hatfield, 1816 North Colorado St., San Antonio, Texas.

July 18 to 28, Columbus, Ohio, Moore's Road, Ohio District Nazarene Campmeeting. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, Prof. L. C. Messer and Rev. F. M. Messenger. Rev. Chas. A. Gibson, platform manager. For information write, Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 18 to 28, Freeport, L. I., N. Y. Prince Ave. Long Island Holiness Campmeeting Association, Inc. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Rev. Geo. N. Buell, Rev. James Jones, H. Willard Ortlip. In charge of music, Rev. C. I. Armstrong, pianist, Robert L. Simpson. For information write, H. J. Cornell, 46-14 Burling St., Flushing, Long Island, N. Y.

July 18 to 28, Woneewoc, Wis., Hillsboro Wesleyan Methodist Campmeeting Association. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy, song leader, Rev. Raymond Lewis. For information write, Rev. J. B. Clawson, Woneewoc, Wis.

July 25 to August 4, Little Rock, Ark., Arkansas District Campmeeting, Church of the Nazarene, will be held on the camp grounds one mile north of Little

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July 26 to August 4, St. Croix Falls Campmeeting, Ashland, Wis. Workers: Rev. J. E. Redmon and wife, Rev. E. O. Chalfant, Rev. T. W. Willingham, Miss Daisy Dean and others. For information write, Mrs. Ida Yates, Elmwood, Wis., Secretary. ADDITIONAL—Young People's Holiness Convention, July 25, 26. Speaker, Rev. T. W. Willingham. Regular program arranged. For information for convention write, Miss Pearl Beyer, 711-3rd Ave. W., Ashland, Wis.

August 8 to 18, Sherman, Ill. Annual Camp of the First Illinois Holiness Association. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson; children's leader, Mrs. Della B. Stretch; song leader, Rev. G. Edward Gallup. President, Grover Williams, Chatham, Ill. For information write, Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 9 to 18, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook; Chorister, Rev. C. D. Jester. For information write, Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

August 9 to 25, Oregon, Wis., Hallelujah Campmeeting. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

August 14 to 25, Holiness Association Camp, Batesville, Ark. Workers: Revs. Theo. and Minnie E. Ludwig, local pastor and others. For information write, E. A. Mashburn, Batesville, Ark.

August 16 to 25, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Rev. S. H. Owens of Ada, Okla., evangelist; Rev. Harvey Galloway and wife of Cincinnati, Ohio, as singer and pianist. For information write, Mrs. L. Martin, Secretary, Prescott, Ark.

August 23 to September 1, Normal, Ill., Annual Camp of Central Illinois Holiness Association. Workers: Rev. A.

L. Whitcomb, Rev. C. B. Fugett; children's leader, Miss Clementine Cooley; song leader, E. C. Milby. President, Mrs. Della B. Stretch, El Paso, Ill. For information write, Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

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DEATHS

LATOURNETTE—Paredes Hamlin Latourrette was born in Clark County, Ohio, February 16, 1916, and passed away at Sutter Hospital, Sacramento, California, April 15, 1929. Brother Latourrette was noted for his high moral standards throughout his long life. When but a young boy he enlisted in the Civil War and served his country faithfully for three years. His loyalty to Christ and the church was beautiful. He was active in the work of the church, up to the time of his accident. Being chairman of the board of trustees, he was especially interested in the erection of our new church. On Dec. 28, 1924, God wonderfully healed his body and since that time he had not ceased to give testimony to the power of prayer and faith in the healing of the body. While on his way to church he was struck by an automobile, and after everything had been done for his comfort he said, "I still have my same old Physician; had it not been for Him I guess I would have been killed on the street." But it seemed that God had higher service for him so promoted him. He was a devoted husband, a kind and tender father and was loyal and true to the multitudes of friends who dearly loved him. The funeral service was held in the First Church of the Nazarene, Sacramento, California. The service was very impressive and as some remarked, "It was more like a homegoing than a funeral."—L. W. Young, Pastor.

WHEELER—Harry V. Wheeler was born in Waterford, Vt., August, 1850, and died March 27, 1929, age 78 years and 8 months. He spent most of his time till he came to his majority in New Hampshire, and called himself a citizen of that state. He received most of his education in New Hampshire but attended the St. Johnsbury Academy in Vermont, the same school that President Coolidge attended later. Brother Wheeler became a Christian in his early manhood and was for many years a member of the M. E. church. A few months prior to his death, he united with the First Church of the Nazarene, Los Angeles. He left one son, Henry M. Wheeler, C. Ph. M., Brooklyn, N. Y., connected with the U. S. Navy, who was not able to be present at his funeral services. His wife preceded him to the heavenly home several years before. Rev. H. H. Hooker and the writer conducted the funeral services and he was laid away in Evergreen Cemetery beside his wife to await his resurrection call.—W. H. Prescott.

SMITH—Brother John T. Smith was born in South Carolina, Nov. 20, 1854. Died at the home of a friend at Clayton, New Mexico, April 23, 1929, age 74 years 6 months and 3 days. He moved with his parents to Georgia early in life and at the age of 21 years he left the state of Georgia and moved to Texas. In the year 1880, at the age of twenty-six he was united in marriage to Mollie Sidney Brown. To this union were born nine children, seven of whom are still living to mourn their loss, two of his children and his wife having passed on some years ago. The children still living are: Rev. Frank B. Smith, of Berkeley, Calif., who is now District Superintendent of the Northern California District of the Church of the Nazarene; Robert P. Smith, whose address is unknown; Stanley H. Smith, of Clayton, New Mexico; Averill Smith, of San Antonio, Texas; Mrs. O. E. Winslow, of Glen Rose, Texas; Mrs. Alice Mooneyhan, of Kansas City, Mo.; Mrs. Edna Black, of Bethany, Okla. Brother Smith was converted and joined the Methodist church early in life, later joining the Church of the Nazarene, in which church he remained until death. He raised a large family of fine children, the majority of whom are still living to bless the world. He lived a good life, he will rest in

peace. Farewell, Brother Smith; we feel that you have only "passed over the river to rest under the shade of the trees." Funeral services were held in the First Baptist church at Clayton, New Mexico, on Saturday, April 27, 1929; Rev. McLaughlin, the pastor, preaching the funeral sermon to a large crowd of friends and relatives. A friend and brother—J. S. Collins.

FRANKLIN—Hattie Flournoy Franklin was born in New Florence, Mo., Feb. 24, 1886, and departed this life May 4, 1929, age 43 years two months ten days. She came west with her parents to Yakima, Washington, in 1902. She was married to Watson M. Franklin Feb. 20, 1908, and to this union were born six children, five sons and one daughter, Elaine, who preceded her to the other shore at the age of ten years. She was converted when only a girl in her teens, was later sanctified and lived a consistent Christian life. She had not been in good health for some time previous to her death. As a wife and mother she always has been true, constant, loving and kind. She delighted in the work of her Master and her ambition for her children was the highest. She leaves to mourn their loss her husband, Rev. Watson M. Franklin, pastor of the Church of the Nazarene at Weiser, Idaho; five sons, DeLance, David, Earlyne, Wesley and Fred, all of Weiser. Also two brothers, Emmett Flournoy of Edmonds, Washington; Oscar Flournoy, Yakima, Washington, and one sister, Mrs. Alma Kenyon, Yakima, Washington, besides a host of friends in the different places she has lived. We bid her good-by for the present but shall meet her at the eastern gate over on the other shore. The funeral message was given and the service conducted in the Church of the Nazarene in Meridian, Idaho, by Rev. A. E. Sanner, assisted by members of the Ministerial Association of Weiser, Idaho, associates of Rev. Franklin, 2 p. m., May 7, 1929. Interment in the Meridian Cemetery—A. E. Sanner.

KNAPTON—Donella Inez, daughter of Mr. and Mrs. David Gonzello, was born at Milwaukee, Wis., June 8, 1870, died at her home at Ridgeland, April 28, 1929, age 58 years 10 months 20 days. She was married to W. J. Seymour at Milwaukee, Wis., in 1888. To this union was born one son, George W. March 23, 1901 she was married to A. L. Knapton at Lindstrom, Minn. They moved to Ridgeland, March, 1902, where she resided until her death. She leaves to mourn her loss, her husband, a true man of God, one son, George, of Webwood, Ontario, Canada, five stepchildren, Elfred at home, Mrs. Mable McNeal of Sioux Creek, Norma of Evansville, Wis., two grandchildren, five step-grandchildren and a host of relatives and friends. She united with the Ridgeland M. E. church in 1908. She was converted at Ridgeland and later sanctified at the Wisconsin Holiness Association camp-meeting at St. Croix Falls, Wis. She was a true mother in Israel, one that was always doing for others. She was one that would carry your burden, cheer your heart and send you on your way with a new determination to see Jesus. She is missed by all who knew her, but our loss is heaven's gain. She was laid to rest May 1, 1929. Rev. R. T. Flannery conducted the services.—D. C. Mountford.

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 Scottsville, Texas (Camp) July 26 to Aug. 4

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Newark, Okla. June 0 to 24
 Waco, Texas (Camp) July 17 to 28

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 Ironton, Ohio (Sunrise Nazarene Church) Aug. 4 to 18

EDWARDS EVANGELISTIC LADIES' QUARTET

Snyder, Texas May 10 to June 9
 Slaton, Texas June 13 to 30
 Dewey, Okla. July 6 to 31
 Hugo, Okla. July 26 to Aug. 11
 Sayre, Okla. Aug. 18 to Sept. 1

REV. MARY HUBBERT ELLIS

New Philadelphia, Ohio June 2 to 23
 Wilmington, N. Y. June 26 to July 7

THEO. ELSNER AND WIFE

Eureka, Calif. June 0 to 23
 Brooklyn, N. Y. July 1 to 18
 Schenectady, N. Y. July 31 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists

Fairbury, Nebr. (District Camp and Assembly) June 2 to 16
 Indianapolis, Ind. (West Side) July 21 to Aug. 4

BONA FLESHING

Cincinnati, Ohio (Camp) May 31 to June 8
 Aberdeen, S. Dak. (Camp) June 6 to 16

JOHN FLEMING

Cincinnati, Ohio (Camp) May 31 to June 9
 Conway, Ark. June 12 to 24
 Searcy, Ark. June 26 to July 8
 Reading, Pa. (Camp) July 18 to 29

C. R. FUGETT

Hutchinson, Kans. (Camp) May 24 to June 2
 Cincinnati, Ohio (Camp) June 6 to 9
 Cumberland, Md. June 18 to 30
 Newcastle, Ind. July 7 to 21
 Little Rock, Ark. (Camp) July 26 to Aug. 4

NANCY GALBREATH

Ashley, Ind. June 1 to 16

PAUL AND DORA OEIL

Anamosa, Iowa May 12 to June 9
 Mendon, Ohio (Beulah Grove Camp) June 14 to 21
 California, Pa. July 7 to 31

THOMAS B. GREENE

Canastota, N. Y. May 21 to June 9

- H. A. OREGORY**
Norton, N. Mexico May 28 to June 9
Galveston, Texas July 18 to 28
Wheeler, Texas (Corn Valley church)
Caldco, Okla. Aug. 2 to 11
Caldco, Okla. Aug. 14 to 25
- J. C. HAFLEY**
Ablene, Texas June 7 to 23
Cedar Hill, Texas July 26 to Aug. 11
Lamesa, Texas Aug. 18 to Sept. 1
- LEE, L. HANRIC**
Anawillo, Texas (2nd church) June 16 to 30
Crowley, La. (Arcadia Camp) July 4 to 14
Wellington, Texas (Kelly Church)
Buffalo Gap, Texas (Camp) July 18 to 28
Post, Texas (Lynn Chapel) Aug. 1 to 11
Tulsa, Okla. (First Church) Aug. 15 to 22
Tulsa, Okla. (First Church) Sept. 1 to 22
- S. P. HARDESTY AND WIFE, Song Evangelists**
Harold, S. Dakota June 9 to 30
Blunt, S. Dakota July 1 to 21
Onida, S. Dakota July 22 to Aug. 11
Acar, S. Dakota Aug. 12 to Sept. 1
- A. O. HENRICKS**
Racine, Wis. (Camp) July 4 to 14
Bethany, Okla. (Camp) Aug. 23 to Sept. 1
- WILLIAM O. AND NORA HESLOP**
Norfolk, Va. May 26 to June 23
Mountain Lake Park, Va. (Camp)
Columbus, Ohio (Camp) June 27 to July 7
Columbus, Ohio (Camp) July 18 to 28
- LEE HILL**
Waldmrt, Ark. June 8 to 23
N. Little Rock, Ark. June 28 to 30
Arkadelphia, Ark. July 5 to 14
Vilonia, Ark. (Camp) July 19 to 28
District N. Y. P. B. Convention
Beebe, Ark. (Camp) July 31 to Aug. 4
Mena, Ark. Aug. 8 to 18
Mena, Ark. Aug. 19 to Sept. 1
- HUFFEY EVANGELISTIC PARTY**
Olfret, Ill. May 21 to 26
- ALLIE AND EMMA TRICK**
Cleveland, Ohio June 9 to 23
Duncan, Okla. June 30 to July 14
Many, La. (Pt. Jessup Camp) July 19 to 29
Dyer, Tenn. (Vincent Springs Camp)
Madill, Okla. Aug. 2 to 11
Potrau, Okla. Aug. 16 to 26
Potrau, Okla. Aug. 29 to Sept. 8
- K. HAWLEY JACKSON**
Newberg, Oregon May 18 to June 23
Beacon, N. Y. (N. Y. Dist. Camp)
Beacon, N. Y. (N. Y. Dist. Camp) June 28 to July 7
- ANDREW JOHNSON**
Templeton, Pa. June 9 to 18
Hickman, Ky. June 23 to July 7
Junalusa, N. C. July 8 to 14
Penhook, Va. (Camp) July 18 to 28
New Hampshire, Ohio (Camp) Aug. 1 to 11
Reverly, Ohio (Camp) Aug. 14 to 23
- A. H. JOHNSON AND WIFE**
Raglan, Mich. June 9 to 23
Dayton, Ohio July 18 to 28
Clinton, Pa. Aug. 2 to 11
Hopkins, Mich. Aug. 22 to Sept. 1
- LUM JONES**
La Junta, Colo. June 4 to 16
Lytton Springs, Texas June 18 to 30
Tyler, Texas July 2 to 14
Sulphur Springs, Texas July 17 to 28
Port, Texas (Grassland Church) Aug. 2 to 11
Dodgeville, Texas (Camp) Aug. 16 to 25
Tishomingo, Okla. Sept. 1 to 15
- LILLU KELL**
Chester, W. Va. May 29 to June 16
Johnstown, Pa. July 7 to 21
- J. F. KNAPP**
Butterville, Ont. (Camp) June 28 to July 7
Bohring, Ohio (Camp) July 12 to 21
- THE LERMAN AND SON JAMES, Song Evangelists**
Butler, Pa. May 29 to June 9
Lima, Ohio June 16 to 30
Muncie, Ind. (First Church) July 14 to 28
Stauberville, Ohio Aug. 4 to 25
Pittsburgh District Sept. 1 to 29
Alliance, Ohio Oct. 6 to 20
- JACK LINN AND WIFE**
Youngstown, Ohio (Gen. Del.) June 9 to 23
- W. W. LOVELESS**
Cincinnati, Ohio (1810 Young St.) May 31 to June 9
Pittsburgh, Pa. (97 Fullerton St.)
Pittsburgh, Pa. (97 Fullerton St.) June 20 to 30
- THEO AND ANNIE LUDWIG**
Corcoran, Minn. (Camp) June 8 to 18
Rosholt, S. D. (Tent) June 18 to 21
Oshkosh, Wis. (Tent) July 3 to 21
Garden City, Kans. (Tent) July 25 to Aug. 11
Batesville, Ark. (Camp) Aug. 15 to 25
- I. C. MATHIS**
Haltown, Mo. (Camp) July 19 to 28
Woodard, Okla. (Camp) Aug. 8 to 18
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1
Cape May, N. J. (Camp) Sept. 6 to 13
- J. B. MCDRIDE**
Willow Lake, S. Dak. May 30 to June 10
Kearney, Nebr. (Gen. Del.) June 16 to 30
Mt. Washington, Ind. (Cincinnati, Ohio, Gen. Del.) July 3 to 14
Cincinnati, Ohio (Gen. Del.) July 16 to 28
Portsmouth, Ohio (Gen. Del.)
Ramsey, Ind. (Gen. Del.) July 30 to Aug. 11
Cincinnati, Ohio (Norwood Nazarene church) Aug. 15 to 25
Cincinnati, Ohio (Norwood Nazarene church) Oct. 8 to 20
- L. O. AND BERTHA MILBY**
Janetville, Wis. (Gen. Del.) June 9 to 23
Durand, Wis. (Gen. Del.) June 30 to July 14
Oshtan, Ind. (Gen. Del.) July 17 to Aug. 4
- JAMES MILLER**
Berkeley, Calif. (care Frank B. Smith)
New Castle, Pa. April 21 to June 9
Joliet, Ill. June 15 to 30
Joliet, Ill. July 7 to 28
- W. H. MINOR**
North St. Paul, Minn. May 31 to June 9
Freeman, S. Dak. June 14 to 30
- WILL H. AND LILLIE B. NERRY**
Camas, Wash. June 2 to 16
- AUG. N. NELSON, Evangelist, and CLARENCE J. HIAS, Song Leader**
Perkasie, Pa. June 6 to 30
Nashville, Mich. July 7 to 28
- JOHN NORRBERY**
Centre Valley, Pa. (Holiness Campmeeting)
Centre Valley, Pa. (Holiness Campmeeting) July 27 to Aug. 4
- EDWARD C. ONEY**
Silver Grove, Ky. (Tent) June 9 to 23
Indianapolis, Ind. (West Side, tent)
Indianapolis, Ind. (West Side, tent) July 21 to Aug. 4
Augusta, Ky. Aug. 11 to 25
- G. F. AND BYRDIE OWEN**
Meade, Kans. June 2 to 23
Kirk, Colo. (East Plains Camp) Aug. 16 to 25
- EDDIE E. PATZCH, Song Evangelist**
Hammondsville, Ohio June 2 to 18
- D. M. PEFFLEY**
Millersburg, Ohio May 26 to June 9
Morristown, Ind. June 11 to 30
Sharon, Pa. (care F. G. Strickler)
Cherry Grove Camp, Ind. July 12 to 28
Cherry Grove Camp, Ind. Aug. 4 to 18
- J. E. AND ADA REDMON**
Mishawaka, Ind. (Gen. Del.) June 16 to 30
Richland Center, Wis. (Gen. Del.) July 8 to 21
St. Croix Falls, Wis. (Campmeeting, Gen. Del.)
St. Croix Falls, Wis. (Campmeeting, Gen. Del.) July 28 to Aug. 4
- LEWIS J. RICK**
Contra, S. Dak. May 28 to June 9
Aurora, Ky. June 16 to 30
La Fayette, Ind. July 7 to 21
Ladoga, Ind. July 28 to Aug. 11
Ft. Wayne, Ind. Aug. 14 to 18
- C. P. ROBERTS**
Climbing Hill, Iowa (camp) Aug. 9 to 18
- J. A. RODGERS**
Wellsville, Ohio May 27 to June 18
Ashland, Ky. June 28 to July 7
Muncie, Ind. (First Church) July 14 to 28
Steubenville, Ohio (Pioneer Meeting)
Steubenville, Ohio (Pioneer Meeting) Aug. 4 to 25
- PERRY R. ROOD**
Omega, Ohio May 24 to June 2
Chillicothe, Ohio (tent) June 9 to 23
Dexter, Ohio (camp) July 15 to 21
Richmond, Va. (First Church of the Nazarene camp) July 27 to Aug. 11
Cardington, Ohio (Camp) Aug. 15 to 25
- W. M. ROOPER**
Carman, Nebr. July 18 to 28
- G. HOWARD ROWE**
Payne, Ohio June 2 to 16
Lima, Ohio June 18 to 30
Ironton, Ohio July 7 to 21
Rockaway Park, N. Y. July 22 to Aug. 10
Cumberland, Md. Aug. 11 to 25
- FRED ST. CLAIR**
Meridian, Texas June 9 to July 7
Jamaica, L. I., N. Y. July 28 to Sept. 1
- J. O. SCHAAP**
Sheridan, Wyo. May 19 to June 9
Livingston, Mont. June 18 to July 7
- OTTO SCHWAB AND WIFE**
Sulphur Springs, Texas July 18 to 28
Blvins, Texas (camp) July 29 to Aug. 4
Prague, Okla. Aug. 5 to 18
- MR AND MRS. R. A. SHANK**
Corcoran, Minn. (Camp) June 8 to 18
Omaha, Nebr. (Camp) July 4 to 14
Bomeo, Mich. (Camp) Aug. 2 to 11
Kampsville, Ill. (Camp) Aug. 15 to 25
- E. Z. SHELFRAMER**
Cincinnati, Ohio (Camp) May 31 to June 9
Monterideo, Minn. (Camp) June 7 to 18
Des Moines, Iowa (Camp) July 4 to 14
Monroe, Ind. (Camp) July 17 to 28
Indianapolis, Ind. (Camp) July 29 to 31
- F. D. AND WINNIE SIMPSON**
Wewaka, Okla. June 4 to 27
Searcy, Ark. June 25 to July 7
Manfield, Ark. July 10 to 21
Wellington, Texas July 28 to Aug. 11
Post, Texas Aug. 15 to 25
Erick, Okla. Aug. 20 to Sept. 8
- E. H. STILLION**
Barnesville, Ohio May 26 to June 16
Woomer, Ohio (Wayne Co. Holiness Association Camp) June 20 to 30
California, Pa. July 7 to 21
Corydon, Pa. July 24 to Aug. 11
South Eliot, Maine Sept. 15 to 28
Portland, Maine Oct. 6 to 27
Bath, Maine Oct. 30 to Nov. 17
- OZO W. SURDROOK**
Richmond, Va. July 7 to 21
Lawton, Mo. July 23 to Aug. 18
- B. D. AND MARGIE SUTTON**
Gordon, Nebr. (Camp) June 27 to July 7
Pasadena, Calif. (Camp) July 11 to 21
Little Rock, Ark. (Camp) July 25 to Aug. 4
- E. C. TARVIN**
New Albany, Ind. June 2 to 16
- T. L. AND GERTRUDE TERRY**
Rockville, Ind. (Home Mission Tent)
Rockville, Ind. (Home Mission Tent) June 9 to 30
Clinton, Ind. (Home Mission Tent) July 7 to 28
Sullivan, Ind. (Home Mission Tent)
Sullivan, Ind. (Home Mission Tent) August 4 to 25
Indianapolis, Ind. (District Assembly)
Indianapolis, Ind. (District Assembly) Aug. 26 to 30
Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15
- FRED THOMAS**
Oakes, N. Dak. (Campmeeting)
Oakes, N. Dak. (Campmeeting) May 31 to June 9
Cleveland, Ohio (First Church, 1368 Hampton Road) June 14 to 16
Barberton, Ohio (Box 208) June 17 to 18
Ashtabula, Ohio (20 Pittsburgh St.)
Ashtabula, Ohio (20 Pittsburgh St.) June 20 to 23
East Liverpool, Ohio (867 St. Clair St.)
East Liverpool, Ohio (867 St. Clair St.) June 26 to 30
Washington, D. C. (Campmeeting, Gen. Del.)
Washington, D. C. (Campmeeting, Gen. Del.) July 26 to Aug. 4
- C. E. TONEY**
Montrose, Colo. (District Assembly)
Montrose, Colo. (District Assembly) June 18 to 23
Delta, Colo. June 23 to July 14
Abermathy, Texas (Camp) July 28 to Aug. 11
Springer, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- I. N. TOOLE**
Saginaw, Mich. June 2 to 16
Allentown, Pa. (Beulah Park Camp)
Allentown, Pa. (Beulah Park Camp) July 14 to 16
Denton, Md. July 18 to 28
Cladwell, Mich. Aug. 8 to 18
- E. E. AND ORA TURNER**
Oskaloosa, Iowa (602 S. 7th St.)
Oskaloosa, Iowa (602 S. 7th St.) June 14 to 30
Moose Jaw, Sask. Canada (828 Caribou St.)
Moose Jaw, Sask. Canada (828 Caribou St.) July 3 to 8
Mantario, Sask. Canada (General Del.)
Mantario, Sask. Canada (General Del.) July 10 to 28
Mantario, Sask. Canada (District Work)
Mantario, Sask. Canada (District Work) Aug. 1 to Sept. 1
- N. B. VANDALL, Song Evangelist**
Macon, Ga. June 2 to 23
Ottawa, Ont., Canada June 29 to July 7
Sharon Center, Ohio July 28 to Aug. 4
Findlay, Ohio Aug. 8 to 18
- VAUGHAN RADIO QUARTET**
Salem City, Ga. (Camp) June 9 to 23
Hammond, Ind. (Church of the Nazarene)
Hammond, Ind. (Church of the Nazarene) July 3 to 8
Bacone, Wis. (Camp) July 4 to 14
Columbus, Ohio (Shepard Church of the Nazarene) Aug. 8 to 18
- HAROLD VOLK**
Canon City, Colo. (Free Methodist Church)
Canon City, Colo. (Free Methodist Church) June 3 to 16
- H. W. WELSH**
Veederburg, Ind. May 26 to June 9
Lancaster, Ohio June 18 to 30
- LON R. WOODRIM**
Des Moines, Iowa June 16 to 30
Ryan, Okla. July 26 to Aug. 11
Bitter Creek, Texas Aug. 16 to Sept. 1