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HERALD of HOLINESS

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THE PROMISE OF THE FATHER

AMONG the things which Jesus promised to His disciples as a result of the gift of the Holy Spirit, the following stand out as among the most important; *First*, the Holy Spirit in His office as sanctifier; *Second*, as a Spirit of Truth who should guide the disciples into a deeper, more comprehensive knowledge of God's Word; *Third*, His abiding Presence as a Paraclete or Comforter in the tests and trials of life; and *Fourth*, His power to convince the world of sin, of righteousness and of judgment.

The promise of the Father, therefore, covers the whole range of man's need. The first touch of the Spirit makes man holy, and His abiding Presence preserves the soul in its separateness from sin and its supreme devotion to God. The Spirit also comes as a Guide into truth and the development of the Christian life is possible only as the soul appropriates Him by faith. He alone can give meaning to truth, can transform the letter into life and make words to glow and thoughts to burn. The soul likewise needs to be established in divine grace, but this permanence can come only through an abiding trust in the Spirit as Paraclete and Comforter. Man is also made to serve, but service can become effective only through the Spirit. The promise of the Father, therefore, brings to man holiness, knowledge, permanence and power; and these are communicated to the soul in answer to obedient faith, as it comes to appropriate Him in all of His offices.

HERALD OF HOLINESS

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EMPTYING WORDS OF THEIR CONTENT

MANY of the problems which confront us in our doctrinal statements are the result of our own making. We have been surprised, often, to find how a new angle of approach would not only clarify an obscure passage of Scripture but set forth its truth with compelling attractiveness and beauty. Words must be accepted in the precise sense in which the writer uses them, and much of the truth as well as the beauty of the New Testament lies in the delicate shades of meaning made possible by the flexibility of the language in which it was written. The Greek of the New Testament is now acknowledged to be the finished product of the common speech of that day as it was used by educated Hellenes. True it is different from classic Greek, a fact which for many years gave rise to great problems among biblical scholars, but it is in no wise inferior, either in the beauty of its expression or the preciseness of its statement. In a growing, developing language, such as modern English, words by gradual emphasis take on new meanings, and often are emptied of their content and made to carry an entirely different connotation. As an instance of this, the word "school" formerly was associated with the idea of leisure; now it is more closely associated with the idea of discipline. This important fact must be taken into consideration in the biblical use of terms.

One of the words which give rise to many problems, because in modern speech they have been so largely emptied of their biblical connotation, is the word "knowledge." According to the New Testament there can be no right knowledge of divine things except on the basis of a felt contact between man and the Spirit of God, as given in Christ. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:11, 12). The apostle John uses the word in the same sense. "And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:24). Knowledge is therefore at base a spiritual comprehension. Personal knowledge

is obtained through loving obedience to God's will and is always ethical in its nature. Now there is a secondary plane of knowledge which is known as "scientific" as distinguished from personal knowledge. Given personal knowledge through the spirit, the content of this knowledge may be developed as a purely logical process, resting solely upon the relation of propositions to each other. It is merely the systematizing, or logical arrangement of the truths gained by personal knowledge. It is the difference between *knowing* a person and *knowing about* that person. Both are forms of knowledge, but the Scripture uses the word knowledge only in its personal sense to express the saving relationship between the soul and Christ. The latter is important only as a means to lead the soul to Christ or to express this new found relationship. It is evident that this secondary knowledge has its place, but if it be divorced from a loving heart and an obedient will, it is merely external and superficial. To know *about* Jesus may enrich the intellect, but to *know* Him is the source of eternal life. In reading the Scriptures, therefore, we should be careful to attach to the word "knowledge" its proper meaning.

Another word which is rapidly being emptied of its scriptural content is the word "spiritual." With the apostle Paul this term is reserved as an expression which denotes the transformation wrought in the heart of man by the Holy Spirit in vital contact with the human spirit. Man becomes "spiritual" by being made a partaker of the divine nature. Furthermore, this term was not often used even of "babes" in Christ, as is instanced in the first epistle to the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1). The term was reserved for those who had entered fully into the new spiritual covenant of grace. Now, however, the term "spiritual" is being used to express the finer things in human life, such as attention to art, learning, music and the higher social contacts. While there is a shade of relationship between the two uses of the term, they are as far apart as the human and the divine. If this term "spiritual" continues to be used as modern writers are now using it, it will soon mean no more than the refinement of intellectual or æsthetic pursuits and be entirely dissociated from its original scriptural connotation. As the Bible uses the term, it is a state or condition of the soul wrought by the Holy Spirit.

Only God can take out of your heart the bad temper, pride, malice, revenge, love of the world, and all the other evil things that have taken possession of it; and fill it with holy love and peace. To God you must look, to God you must go. This is the work of the Holy Ghost; He is the Purifying Fire; He is the Cleansing Flame.—WILLIAM BOOTH.

THE KENTUCKY DISTRICT CONVENTION

We have just visited one of the most interesting conventions of the season, due in part to the fact that this section of the country is entirely new to us, and novelty lent interest to the occasion. With the exception of Brother and Sister Wells we had never met any of the preachers except one or two very casually at the General Assembly. Our first impression of these good people was, that whatever else may be said about them, certainly no one would suspicion them as belonging to the "blessed quietness" crowd. They sang and shouted, and shouted some more, and acted as if they really believed that they had found full salvation the richest thing in the world. One verse of Scripture kept ringing through my mind as I sat in the convention, which seemed to characterize the services, i. e., "The kingdom of heaven suffereth violence and the violent take it by force."

We came here with the impression that the Kentucky District was one of the smaller districts, barely maintaining existence, which only goes to show how little we know about the work of our church in the various sections of the country until we have come into direct personal touch with it and witnessed it at first hand. Our General Assembly never took a wiser action in our estimation, than when it established geographical representation on the General Board as well as representation of its several interests. The problems in the various sections of the country are widely different and can be properly represented only by those who understand them at first hand. We were agreeably surprised to find that this district now has sixty-two churches and a membership of 2,125, and a general atmosphere of enthusiasm and hopefulness everywhere.

Here is an illustration of what can be done with able supervision and a little home missionary money. Three years ago there were but 38 churches, now there are 62. There are now 2,125 members, a gain of 812 above all losses in three years, or a net gain annually of about 271 members. During the three years also that Brother Wells has been in charge of the district he has had but \$930 for use on the district, or \$310 annually. Part of this amount was used for the purchase of a tent which he has been using, but the total cost of the churches organized on this district has been but \$38.75 each. This is certainly a remarkable record. There is a great field for the Church of the Nazarene in this section of the country and the possibilities are almost limitless. Our heart was greatly stirred as we listened to an address on "Home Missions" by Brother Wells. There are 118 counties in this district, which includes a portion of West Virginia, which have no Church of the Nazarene; there are 112,000 adults in Kentucky who can neither read nor write; and there is one stretch of territory 125 miles in length down a beautiful river valley where there is not a single resident preacher of any denomination. The District Superintendent and preachers are stirred by the successes already made and are

reaching out for larger things in the next few years.

There seems to be a beautiful spirit of co-operation among the preachers, and also among the districts in this part of the country. Rev. C. J. Quinn, District Superintendent of the Indianapolis District, was present and gave an excellent address on "The Relation of the Pastor to the District and General Interests." We had an opportunity of trying out what we had always heard about Southern hospitality and found it as reported. Mr. and Mrs. Heinrich took us into their home and made us feel welcome, while the Midland restaurant operated by Mr. and Mrs. Williams served the delegates with excellent meals. Brother and Sister French, who have charge of the local church, are young people of sterling worth and the church is making a steady growth under their able supervision. How they succeeded in entertaining the convention at the low cost reported we have not yet been able to figure out, but we do know that they entertained well.

We shall remember the good people of the Kentucky District with the greatest of pleasure, and their appreciativeness, their joyousness, their desire to put themselves in line with every phase of the work, their spirit of fine fellowship and co-operation, their enthusiasm will, we predict, mean rapid advance during the next few years. Brother and Sister Wells are very thoughtful and courteous and are greatly loved by their people. We pray God's richest blessings upon them all.

LITERARY DIGEST POLL QUESTIONS

There has been some questioning as to the poll which is being taken by the Literary Digest, more especially as to the method of selecting the names to whom the ballots are sent. The Epworth Herald says, "Many of the friends of the law think this poll useless and unfair and consequently will not send in their ballots. We believe that this is a mistake. Every enemy of Prohibition will vote and if every friend of Prohibition would have a chance to vote and would take that chance there would be another Prohibition landslide. In summing up the reasons why this vote will not be representative the writer states:

"First of all this poll was launched after months of the most vigorous, not to say vicious, campaign that the wets have put on in a long time. It must also be kept in mind that three-fourths of the ballots were received and many of them marked and returned before the dries had a chance to be heard before the Judiciary Committee of the House of Representatives. The last of the ballots will be received before the dries have had an opportunity to complete their side of the case. The method of selecting the names to whom ballots are sent weights the whole procedure against those who favor the Eighteenth Amendment, for the names are taken from the telephone books and the list of the owners of automobiles. This shuts out about

ninety per cent of the women voters and a large number of young men and women because the telephones and automobiles are usually in the names of husbands and fathers. Neither is there any way to check these ballots to discover how many repeaters will vote."

FROM THE EDITOR'S CHAIR

We sincerely appreciate the kind letters our friends send to us in regard to the **HERALD OF HOLINESS**. It is our constant prayer that the paper shall furnish its readers with "soul food" and prove a source of inspiration to higher and better things in the divine life. We are solidly back of every movement to advance the work of organized holiness and to conserve the results for further advances. Here are a few letters from different sections of our country.

A sister in Missouri sends this testimony:

I wish to give testimony of appreciation concerning the **HERALD OF HOLINESS**. I could not get along without it. Am a lone Nazarene here in the midst of worldliness and unbelief. The nearest Church of the Nazarene is several miles away. I know what it is to walk the narrow way alone with Jesus and with what joy I look forward to the weekly visits of the **HERALD OF HOLINESS** with its feast of good things.

A sister from Illinois writes:

Enclosed find my subscription to the best paper in the world to me. How would I know that our beloved brothers, Dr. Goodwin and Dr. Williams, were abroad and what their mission is if I did not take the **HERALD OF HOLINESS**? There are many others whom I have learned to love, whom I have seen and heard. It almost breaks my heart not to be able to be in the assembly in Louisiana with Dr. Reynolds, but circumstances prevent me from visiting my old home at this time. There is no Church of the Nazarene here, so you see the **HERALD OF HOLINESS** is like an oasis in the desert to me. I have been giving some of my papers to the pastor and to the members and marking certain articles which I desired them especially to read. May the Publishing House enjoy great prosperity this year and may God's smiles be upon everyone connected with it is my wish for you and my earnest prayer.

A brother in Stephenville, Texas, in sending his subscription for the **HERALD OF HOLINESS** says:

I can't afford to try to get along without the good soul food each week. God bless its mission and grant that it may continue to grow until every hungry soul for holiness may be a reader and a booster. We do not see how anyone belonging to the Church of the Nazarene can afford to be without it. It has been wisdom and food to us for so long. If this should go in print, remember that I am sending it with a prayer for Stephenville, that someone filled with the Holy Spirit may come this way and organize us into a Church of the Nazarene. God bless the cause of holiness and prosper it. It is the only thing that satisfies the human soul.

"We have taken several holiness papers since we were first saved but have found none that carry such a varied line of information and helpful articles as the **HERALD OF HOLINESS**. Uncle Buddie came this way sowing holiness seed and we tried it out. The benefits have been many and the help unailing when relied upon.

"The Nazarenes here have a fine pastor and wife who are in the battle and pushing the fight into the devil's lines. This is their third year and their best. Trust that their church will call them back for another. We are not Nazarenes but might possibly be some time."

"Keep the **HERALD OF HOLINESS** hot and fiery. Holy fire will

not burn anything but sin, and that is what the old world needs in this day."—R. E. W., Indiana.

I have noted the new design on cover of **HERALD OF HOLINESS**, and think it improves it very much.—Rev. G. H. MacLachlan, Shackleton, Sask.

THE HOME MISSIONARY NUMBER

The Home Missionary Number of the **HERALD OF HOLINESS** will be published May 21, 1930. Great interest is being aroused in this paper by those interested in the cause of holiness throughout the whole country. The paper will have an art cover in a new ink color known as cerise and we believe will meet with favor among our people. The object of this number of the **HERALD OF HOLINESS** is to show the growth and development of the Church of the Nazarene, and to set forth in as terse and effective manner as possible the great opportunities awaiting the Nazarenes. It was at first proposed to print an edition of 100,000 copies but from all indications it will be necessary to publish a still larger edition. Orders must be in by May 1.

THE HOME GOING OF MISS MUSE

God has seen fit in His wise providence to call home three of our missionaries. The last to answer the summons was Miss Eltie Muse of Western India. At the Kentucky District Convention a very precious service was held by the W. F. M. S., Sister Wells being in charge, and many words of sympathy and appreciation were spoken. Miss Muse was the only missionary on the field from the Kentucky District, but was supported by the Colorado District during the past year. Miss Muse has a large place in the hearts of these people and many beautiful words were spoken in her memory. The church suffers a great loss in her departure, and the mission field loses one of its most competent and devoted workers.

THE POSSIBILITIES OF GRACE

In the sanctified life we cannot put the standards of possibility too high. "The measure of the stature of the fulness of Christ," is the divine limit. But we can easily put the standards of attainment in the sanctified life too high. It is to be feared that some among us have done just this, and thus grieved people who should not have been grieved, and discouraged others who should not have been discouraged. Vast ranges of possibility lie between purity and maturity—all of the possibilities of the sanctified life—and one of our biggest undertakings is that of encouraging and helping our people to realize these possibilities. We cannot expect too much of divine grace, but we may expect it too soon. Growth has an important place in the realization of the possibilities of grace—not in the obtaining of initial experiences of grace—and growth takes time. It is as important for those who are in the experience of sanctifying grace to meet the conditions of growth in grace, as it is for those who are seeking the experience to meet the conditions of obtaining it.—H. O. FANNING.

THE LAND BEYOND THE VEIL

By General Superintendent Chapman

A LAWYER, I. H. Linton, in his recent book, "A Lawyer and the Bible," quotes extensively from "The Cause and Cure of Infidelity," a book written by Dr. Nelson, who was born in 1793 and died in 1844. A practicing physician, Nelson was himself an infidel, but was made uncertain and uncomfortable in his unbelief and finally converted to Christ through his observations in connection with the death-bed scenes of saints and sinners. Dr. Nelson observed that although sinners were often composed when they *thought* they were dying and Christians were sometimes afraid when they *thought* they were dying, there was uniformity of response with both classes when they were *actually* dying.

Among the experiences recited by Dr. Nelson are the following: "I was called to see a female who departed under an influence which causes the patient to faint again and again, more and still more profoundly, until life is extinct. When recovered from the first condition of syncope, she appeared as unconscious or as destitute of activity of spirit as others usually do. She sank again and revived; it was still the same. She fainted again more profoundly, and when awake again she appeared as others usually do who have no thoughts which they can recall. At length she appeared entirely gone. It did seem as though the struggle was forever past. Her weeping relatives clasped their hands and exclaimed, 'She is dead!' but, unexpectedly, she waked once more, and glancing her eyes on one who sat near exclaimed, 'O Sarah, I was at an entirely new place!' and then sank to remain insensible to the things of this world."

"Why she, like others in fainting, should have no thoughts which she could recall when not so near death as she afterward was when she had thought, I could not clearly explain. Why her greatest activity of mind appeared to happen during her nearest approach to the future world, and while so near that from which stage scarcely any ever return who once reach it, seemed somewhat perplexing to me. I remember that in the case recorded by Dr. Rush, where the man recovered who was to all appearances entirely dead, his activity of mind was unusual. He thought he heard and saw things unutterable. He did not know whether he was altogether dead or not. St. Paul says he was in a condition so near to death that he could not tell whether he was out of the body or not; but that he heard things unutterable."

"In the city of St. Louis, a female departed who had a rich portion of the comforts of Christianity. It was after some kind of a spasm that was strong enough to have been the death struggle that she said in a whisper, being unable to speak louder, to her young pastor, 'I had a sight of home, and I saw my Savior.'

"There was a man who believed himself converted, and his friends, judging from his walk, hoped with him. He was seized with disease, and believed himself within a few paces of the gate of futurity. He felt no joy, his mind was dark and his soul clouded. His exercises were painful and the opposite of every enjoyment. He was not dying. He recovered. He had not been in the death stream. After this he was taken again. He believed himself dying and he was not mistaken. All was peace, serenity, hope and triumph."

"There was a man who mocked at holy things. He became seriously diseased and supposed himself sinking into the death slumber. He was not frightened. His fortitude and composure were his pride and the boast of his friends. The undaunted firmness with which he could enter futurity was spoken of exultingly. It was a mistake. He was not in the condition of dissolution. His soul never had been on the line between two worlds. After this he was taken ill again. He supposed as before that he was entering the next state, and he really was; but his soul seemed to feel a different atmosphere. The horrors of those scenes have often been described and are often seen. I need not endeavor to picture such a departure here. The only difficulty in which I was thrown by such cases was, Why was he not thus agonized before, when he thought himself departing? Can it be possible that we can stand so precisely on the dividing line that the gale from both this and the coming world may blow upon our cheeks? Can we taste of the exercises of the next territory before we enter it?

"I have known those—the cases are not infrequent—who were brave, who had stood unflinchingly in battle's whirlpool. They had resolved never to disgrace their system of unbelief by a trembling death. They had called to Christians in a tone of resolve saying, 'I can die as coolly as you can.' I had seen those die from whom entire firmness might fairly be expected. I had heard groans, even if the teeth were clenched for fear of complaint, such as I never wish to hear again; and I had looked into countenances such as I hope never to see again."

"Again I had seen cowards die. I had seen those depart who were naturally timid, who expected themselves to meet death with fright and alarm. I had heard such, as it were, sing before Jordan was half forded. I had seen faces where, pallid as they were, I beheld more celestial triumph than I had ever witnessed anywhere else. In that voice there was a sweetness and in that eye there was a glory which I never could have fancied in the death spasm, if I had not been near."

Dr. Nelson says there is a circle of stupor, or insensibility, drawn around life and through which all

either pass or seem to pass who go out of life, and he says this is used by some to argue that the mind cannot exist except in connection with organized matter, and that therefore the soul must slumber until the resurrection when it will be united again with the body. But in working upon the basis of his observations connected with death scenes, Dr. Nelson fell upon one of the most remarkable illustrations I have seen anywhere. It is as follows:

"If we were to stand on the edge of a very deep ditch or gulf, on the distant verge of which a curtain hangs which obstructs the view, we might feel a wish to know what is beyond it, or whether there is any light in that unseen land. Suppose we were to let down a ladder, protracted greatly in its length, and ask a bold adventurer to descend and make discoveries. He goes to the bottom and returns, telling us that there he could see nothing; that all was total darkness. We might very naturally infer the absence of light there; but if we conclude that his powers of vision had been annihilated, or that there could surely be no light in the land beyond the curtain, because to reach that land a very dark ravine must be crossed, it would be weak reasoning; so much so that if it contented us we must be easily satisfied. Suppose this adventurer descends again and then ascends again and then ascends the other side so near the top that he can reach the curtain and slightly lift it. When he returns he tells us that his vision had been suspended as before; but that he went nearer the distant land, and it was revived again—that as the curtain was lifted, he saw brighter light than he had ever seen before. We would say to him, 'For a certain distance vision is suspended; but inaction is not loss of sight. Only travel on farther, and you will see again.' We understand that one might go to the bottom of that ravine a thousand times—he might

remain there for days, and, if he went no farther, he could tell on his return nothing of the unseen regions."

One can scarcely read this illustration without thinking of another in which a trusting soul spoke of the comfort he expected to receive while passing through "the valley of the shadow of death." Nor can he think of that slightly lifted curtain without being reminded of that dying martyr who exclaimed with departing breath, "I see heaven opened and Jesus standing on the right hand of the Father!"

The ravine is nearer than the land beyond the curtain, for the curtain itself is on the farther verge of the ravine, but the land beyond is as real as the valley which intervenes. And although the valley itself may be dark and deep, thank God, for the saint there is ascent on the other side; and there is a lifting of the veil and there is entrance into the glory of such light as no mortal eye ever beheld. Heaven is my home.

Be more afraid of the littleness than the largeness of life.

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom He has called to be His ministers!—
PHILLIPS BROOKS.

STRENGTH IN CONFLICT

By H. B. GARVIN

*Arise my soul in conflict strong,
In heaven's might oppose the wrong;
For sore temptations, hidden snares,
Will come upon thee unawares.*

*Lean not upon the fleshly arm,
Nor on the strength of skill and charm,
Lest thou shalt meet a deadly foe
With trembling hand and broken bow.*

*Arise and trim thy feeble flame,
And fill with oil in Jesus, name;
And fail not on each passing day,
To keep Christ's word to "Watch and pray."*

*Would'st thou in triumph meet today,
The fiends of hell in strong array?
Commune with God in secret prayer,
Before you meet the day's first care.*

*Be strong, be strong, and learn to fight
The tempter's power with all thy might;
And thou shalt gather strength to win
A constant vict'ry over sin.*

CHAMPAIGN, ILL.

A Matter of Grave Concern

By General Superintendent Williams

DR. GOODWIN and I have just arrived in Scotland and for the first time in several weeks have been able to secure a copy of the *HERALD OF HOLINESS*. Naturally we have read it with interest, every part of it, especially the reports that tell of the increasing deficit in the General Budget. We are more than concerned over this situation; we are stirred to the very depth of our souls. It seems that we are hardly able to sleep, or to remain contented to complete our journey, knowing of the dangers faced by our missionary interests, especially.

We have just looked upon the indescribable sufferings in lands where millions have no hope beyond the grave. We have seen their poverty, ignorance, superstition, hopeless misery. We have seen the tears of our heroic missionaries, and heard their appeals for help that would break a heart of stone. Just while we were praying and planning for means to supply the needs of the missionaries, and make possible greater success in reaching the heathen with the gospel of hope and light and salvation, there comes this depressing news that the budget is in arrears and the work we are trying to do is threatened with disaster. This should not and must not be.

Our battle line on the foreign fields is "thin" and "far flung." Every missionary is doing work that is sufficient to tax the energies of two strong men or women. Shall they be asked to work on without proper equipment and without hope of ever having reinforcements, and even threatened with having the present meager support withdrawn? What shall be the answer?

A few weeks ago, only a few weeks ago, we were with Miss Muse in Western India. We were in preaching services together, in her humble station in that section, so unhealthful for a white person, and there saw her tears, heard her pray and beg for a mission station with a chapel and a bungalow for the missionary. There was never a more heroic soul nor one that was more unselfish than she. Word that crushes us with grief comes that she is gone.

We looked at the grave of a missionary buried in India near her station. She had died of this same terrible disease, smallpox. No casket could be had. There was no one to bury her except another missionary and his good wife who had nursed her through her death struggles. A piece of corrugated iron six or seven feet long and three feet wide was found, and the body of

this missionary was placed upon this and wrapped with a sheet, and carried to borrowed ground and laid to rest. I stood in Bombay and looked upon the grave of Miss Viola Willison, that tender young woman that gave all she had—who made the supreme sacrifice—and while I stood beside that grave, I said, "What a price some are called upon to pay, while others get off so easily." Not for money, not for fame, not for position and power, not for pleasure did they leave home and friends and loved ones but for the love of God and souls in darkness. What is easier, to go there with one's life, or to send a few dollars to support that one that is ready and even anxious to give up everything for the love of Christ and for those for whom He died?

We are able to bring up this deficit and go far beyond it. The pastors might have special prayermeetings, the whole church might begin to agitate this important matter and all begin to give with a little more self-sacrifice.

We must not only do what we are doing at the present time on the fields, but we must go far beyond that. Many of us are living in homes of comfort while the missionaries—some of them have no bungalow.

Our hearts were moved here in Scotland while a young pastor here urged his people to give all they could to bring up this deficit. Many of his people in this awful industrial depression here have been without work for months and some of them have suffered for the necessities of life, and yet in this situation they were urged to give out of their limited means to relieve this existing condition in our General Budget. Such an appeal from every church in the connection will not only bring up the deficit, but will make possible an advancement. This is no time to go back, nor stand still. We must advance in the name of the Lord all along the line of battle.

We have all talked about poverty but the most of us never saw any. I never saw poverty till this trip, though I was under the impression that I had seen poor people and some suffering. I have changed my mind. The last few months have revealed the first poverty to me I have witnessed in all my life. Millions of the earth have no hope in this life but to exist and that in the most unspeakable filth and misery; comforted only by a cold, lifeless fatalism. Let us be stirred to give and co-operate with our Lord in His efforts to save a lost world.

GLEANNING IN THE FIELDS OF BOAZ

By General Superintendent Goodwin

IN REACHING Palestine from India we came to Port Said, the last port through the Suez Canal. What a wonderful ride through this long canal. No danger of sea-sickness here, it is just like a great river. It took something like eight hours, bringing us to Port Said about ten o'clock at night. This would have been a bad time for strangers to land in a strange city, but our missionary, Brother Kauffman, was right on his job and came on board the ship to welcome us. How delighted we were to see him, not only because our troubles were now over—for he took full charge of our baggage, looked after the coolies—but it was a joy to look into his face and meet with one who could talk our language. We were so soon well located in a good, reasonable hotel, and reading our mail with deep interest, for we both had letters from home.

After a good rest through the night we were ready for plans the following day. We were so near Egypt, and third-class was so cheap, we concluded to spend a few hours in Cairo to see the great pyramids and look over this field in the interest of the church. Time will not permit us to make mention of the pyramids as they are too well described in literature. Our trip to Palestine was full of interest as we passed so many places familiar in Bible history. We pass through old Gaza where so many battles have been fought and where so many have been slain in various contests for that land of promise. Ashkelon, Azotus and the Plain of Sharon are familiar names to Bible students. Leaving Jaffa or Joppa we were soon passing near the land where Samson carried on his noted career in his conflict with the Philistines. Soon our train was climbing up the mountain sides some 2,500 feet. Such mountains, terraced on all sides for the cultivation of vines, olive trees, and vegetables, I never saw before. I was reminded of this text: "As the mountains are round about Jerusalem so the Lord is round about his people." Thus I gave God the glory. Soon the Holy City, Jerusalem, on the hilltops, greeted our eager gaze, and sure enough we were at last in this ancient city, possibly the oldest city in all the world, for it seems to have been the city of Melchizedek, king of Salem.

On the platform at the station was Brother Krikorian and his wife with Sister Kauffman and children to give us a hearty welcome. Are we here? Is it possible? Strange as it seemed, yet we were at last at the very gates of this noted city of the Bible lands. We hardly had time to get our breath before we were informed of the service that very night and every night onward in our short stay in the city. But while we were a little weary as we had to sit up all night on the train, yet a well, healthy looking old chap like myself could not well complain, so we tried to give the

people a message while Brother Krikorian preached it to them in their language.

We were glad that the service began early at 6:30, and a fine congregation came out to see the strangers. It rained nearly every night and much of the time through the day, but our dear Nazarenes and their friends in Jerusalem do not pay much attention to storm or rain and we had a good company out at all the services. We enjoyed the services very much and did our best to give them the gospel, but I must confess that it will be quite a relief to get somewhere so I can preach without one of these "interrupters." However, our Brother Krikorian is quite a genius in telling the people what a fellow is trying to say and the people seemed blessed in the efforts.

Rev. Krikorian came to Jerusalem some eight years ago, and with Dr. Reynolds looked over the field with the view of establishing our work in this beloved city. After much prayer Dr. Reynolds concluded it to be in the will of the Lord and the necessary plans were made to open the mission. Brother Kauffman came later and these two men have worked very harmoniously together through these years. We now have a church of sixty-five good members with others soon to unite with us. They have a Sunday school of about 150 or more and one of the best in the city. They have been very greatly handicapped with a poor building and a very poor location. But with all these disadvantages good work has been done and a fine congregation of people has been gathered with many friends of the work who seem interested in its success.

They have secured a fine lot in one of the best locations in this fast growing city. The lot is all paid for and they have about \$500 in cash to begin the building. But they can go no farther without more funds. Here they stand all ready to move forward but waiting for funds. There is no question but greater success would be given them with a good place of worship. Our Nazarene people in Jerusalem have sacrificed much and in the midst of their poverty have given over \$1,200 this last year to help on in the building of this new church. With a proper building they could soon have a self supporting congregation in a short time.

On the platform at the station were Brother Krikorian Lord was born of the virgin Mary, and where the wise men came to worship the newborn child, and where the shepherds came to give glory to God for a Savior, Christ the Lord, we stood for some moments overlooking the fields where the shepherds heard the heavenly message of the angels. Then just over to our right were the fields of Boaz, where Ruth gleaned after the reapers to obtain a few handfuls of grain to sustain life for herself and her mother-in-law. If she could not own the field and have the abundance, she

seemed willing to follow the reapers and take the gleanings. For her patience and toil the reapers were given command to drop a few handfuls of grain to encourage her faithful soul. After this she became the wife of Boaz and a part owner of the field and her days of reaping were at an end. Now she could have the harvest itself with all its abundance.

As I stood and looked over this field on the hillsides just across the valley, the thought was thrust upon me that our workers were gleaned in the great harvest field not far away, in the city of Jerusalem. Some precious grain has already been gathered and God has dropped a few handfuls along the way. The workers are much encouraged. Now if they could only have equipment, larger opportunities are within their reach. Oh, that we might find some good hearted Boaz who would come forth and give them the field with proper equipment. It will take \$10,000 more than what is on hand and what the local church can raise to build the proper building to carry on the work. They must not only have a church building but opportunity to carry on school work, as there are no public schools in the city nor will there be for many years to come.

The last Sunday was a busy day, as we spoke in the morning and then went to Joppa for the afternoon where Dr. Williams spoke to our mission in that city. Dr. Williams went back to Jerusalem for the night service while I remained in Joppa for the evening service and then rode back to Jerusalem after the service. While in Joppa we went to the housetop where St. Peter had his noted vision which clarified his thinking regarding the ingathering of the Gentiles through Christian preaching.

We had several very interesting services with the missionaries and teachers in our schoolrooms now being rented for this purpose. How they begged for help to build their new building and yet how helpless we were to assist them. What a crime to send forth missionaries with no equipment and then expect from them results. The strange feelings which controlled us at times cannot well be described. But, to say the least, more earnest prayer will be offered on the part of the writer for better judgment in his missionary enthusiasm. On Wednesday evening before our departure from Jerusalem, the church had a farewell service and pledged co-operation in every possible effort to establish our work in this city. May heaven's richest blessing ever abide with our Nazarene forces in Jerusalem.

Our hearts were greatly blessed as we visited some of the places where our Lord preached and ministered to the people. However, one will not be in Jerusalem long before it will be evident that God is not in places, but rather wants to abide in human hearts. Christ is seeking those who will worship in spirit and in truth. The great need in this fast growing city is the same as when our Lord preached in the temple courts two thousand years ago. The great need now as then is a spiritual awakening which will bring spiritual results. Nothing but a mighty outpouring of the Holy Ghost in a mighty revival will bring the needed results. The Church of the Nazarene in Jerusalem with its workers is praying and working and believing for a gracious outpouring of the divine Spirit. The time is ripe and may God give them a gracious revival which shall sweep the city.

THE NINETEEN HUNDREDTH ANNIVERSARY OF PENTECOST

By A. O. Henricks

IN A FEW weeks we will be celebrating the Nineteen Hundredth Anniversary of Pentecost. This will be a great occasion and ought to mark a red-letter day in the history of the Christian Church. As we read the religious press we are glad to note the deep interest manifested in the coming celebration. We are sincerely hoping and praying that it will be more than a mere celebration; that it will mean a real "endowment" of power from on high.

With some this will doubtless be a very formal affair, yet we are convinced that the need of another Pentecost is gripping many serious thinking religious leaders in all lands. This is as it ought to be as we approach this great coming event. Underneath all the rubbish of modern religious thought and ritualism there lies an instinctive, inborn hunger for the real supernatural manifestation of God in the individual heart and life. The human heart, created for God, can be satisfied only in Him. "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore; touched by a loving heart, awakened

by kindness, cords that are broken will vibrate once more."

It is this original hunger for God in every human breast that encourages and inspires us with hope in our struggle against the powers of sin and darkness. Modernism is only a "negation" and has nothing worth-while to offer the hungry human heart. Thank God, true Christianity—the salvation of our risen Lord—offers solace and comfort to every discouraged troubled breast. "Come, oh, come to me said Jesus, come and I will give you rest; I will take away the burden from your heavy laden breast. No matter who the wanderer, nor how far he's gone astray, behold whosoever cometh, I will comfort him today."

The great need of our day is not a mere celebration of Pentecost but a real pentecostal experience, that will fully satisfy the human heart by cleansing it from all sin and making it perfect in love by the mighty baptism with the Holy Spirit, the third person of the adorable Trinity.

Personally we believe that God is moving on human hearts in a very gracious and unusual manner. He is seeking to sweep this world with a glorious pentecostal revival that will be free from all sham and false signs and pretenses. We have sensed this for some time in our own revivals the past year or more, and feel it more and more as the days come and go. We deeply regret that some very good people seem to think and advocate that the days of revivals are past. We confess we have no sympathy with this idea or spirit. We believe just the opposite. God has given the writer some of the most gracious revivals the past year, and by His grace we are looking for still greater in the days to come. We sense the mighty presence and power of God in a very wonderful way in saving, sanctifying and healing power. We have seen more than three hundred get to God for pardon and purity and many healed in a single ten days' meeting. Recently the Holy Spirit came on the people in the Sunday school and morning service until the pastor could not make his announcement or take the offering, and the evangelist could not preach, for the people wept, sang, shouted and the altar was lined with hungry hearts.

We are wondering if we as a holiness church—founded upon the glorious truth of Pentecost—are really awake to our great privilege, opportunity and responsibility in the coming anniversary of Pentecost. Are we making the contribution God expects of us and taking advantage of our opportunity? Or are we standing back leaving it for someone else to do; looking on with a questionable or even critical attitude, saying this will only be another celebration? Are we putting forth our very best efforts to inject the real spirit of Pentecost into the coming anniversary, or are we taking the position of mere onlookers and observers? May the Lord help us to make our contribution to make the coming celebration what God would have it to be.

News from the mission fields tell us that in some places in India special "until" meetings are held in the villages under the leadership of Indian men, where the people come together to pray and wait "until" they receive the power from on high. Laymen as well as regular Christian workers are sharing in this great work. These meetings are resulting in confessions and a general breaking up of the hardened hearts of men, until the Holy Spirit has a chance to come in mighty power. These people, we are informed, are not seeking merely for some spectacular manifestation of "some" power, or some sign, but are seeking "the" power of the Holy Spirit that came on the apostles on the day of Pentecost, that purified their hearts and made them perfect in love according to Acts 15:8, 9.

It seems that Christians almost everywhere are becoming more and more conscious that what the Church needs is not more entertainment but a real "endowment" of power from on high. Leaders in some of the

older denominations are coming to feel this need and to see the importance of it, and in their heart of hearts are crying to God mightily for a real Pentecost. Some of them may not be ready for such an experience, but they feel the need of something that will set things right and bring back the old-time power and blessing to the Church. They realize that we are swiftly drifting to certain doom, unless something comes to help us; and are they not right? A real Pentecost will bring old-time conviction for sins committed, resulting in true repentance and turning to God on the part of the multitudes the same as it did on the day of Pentecost and the days, weeks, months and years following.

If our good pastors and leaders everywhere would start immediately to assemble their people for earnest supplication and prayer—all nights of prayer, all days of fasting and prayer—there is no telling what the outcome would be among our own people and friends, and through them in reaching out to the ends of the earth. The time is getting short, but there is yet time to supplicate the throne of grace and bring about a revival that will bring lasting results. Will we do it? God help us not to fail in this opportune crucial moment. This is our day of opportunity, as well as for all of the holiness people and God's true people everywhere. This is the supreme need of the hour.

The great lack of our life is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitudes we could have access to one of the wisest and noblest of our fellow creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the arch-angel that presides as vice-regent over this system of worlds, how strong and brave we should become! Whatever our needs, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, and that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, power and love blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—*Selected.*

The W. F. M. S. stands ready to put the halting cause of foreign missions across in any church. Call on the women.

It is said that the wealthiest ecclesiastical corporation in the world is the Protestant Episcopal church in the United States which now has assets of \$25,000,000 development from an original fund of \$9,000,000 since 1917.



Foreign Missions

An Illinois sister offers the missionary cause a diamond ring that once she wore before she knew the Master. Now she desires its value to go abroad preaching holiness to the ones lost in darkness and superstition. Thanks, sister, we are glad to receive it. The General Treasurer has means for disposing of old gold, gems, rings, watches and jewelry, and will send the value in money post haste to work for the spreading of scriptural holiness. Possibly there are twenty thousand other Nazarene women who stripped off their worldly ornaments when they prepared for the heavenly race; and these rings, earrings, necklaces, chains, watches, bangles and spangles are hidden away in some old trunk. Dig them out, sisters, and ship them to M. Lunn, 2923 Troost Avenue, and let him sell them for foreign missions. He can dispose of several bushels of these evidences of your unregenerate days, just as well as a single diamond ring. Start them along, from Maine to California, from Florida and Texas to Saskatchewan. Let the men join in with lodge pins, seal rings, necktie stickers and other gold whatnots. There's probably a dray load in the entire Church of the Nazarene. Our missionaries can win a dozen dusky souls to the Master with a dray load of trash like that.

Pastor, marshal your sanctified forces and plant holiness in some nearby town or country place. It will bless your own people to undertake such a venture. It will cheer your own individual heart. It will bless the community where you go. If one-third of our thirteen hundred pastors would do this it would mean four hundred and thirty-three new churches each year. In one quardennium it would mean over seventeen hundred. Use your home church more as a force, and less as a field.

NEEDED, A BIG BROTHER

Come, Big Brother, with the cozy home, the comfortable car, the radio, and the steady income, are you really carrying your share of the missionary load? How would you like to face a situation like the one given below? Come to think of it, would you not like to send us a check for the amount of this pastor's General Budget (\$50) and instruct us to write him to take comfort to his aching heart because you had filled the void in the General Budget offering which his church was expected to fill and could not do so for reasons which he gives? Read the following and then mail us your check:

"Your heart-touching appeal for the general interests of the church came to

my hands today. There is no one more chagrined than I am that my church is on the zero list for general interests. It is the first time in my ministry that my church has not paid and overpaid its general apportionment.

"I was appointed here at our last District Assembly to do my best to resurrect a church. The membership at the time of organization a year ago was reported at forty-five. Practically all of these were people absolutely new to the work and standards of the Church of the Nazarene. Before there was time enough for them to develop the Nazarene vision and the Nazarene loyalty the church went to pieces. Out of the wreckage I have been able, after two revival efforts with special and very capable workers, to gather three members, and they financially oppressed, who will really stand by the work. I would gladly have paid the budget myself if I had only had something with which to pay it. And as it stands, the far less than a handful, loaded down with a staggering and disgraceful debt from the past, are unable to carry either local, district or general obligations."

HERE'S A CHANCE TO LIFT

We want the attention of some church that isn't already bent double with its own budget loads. Do you reply by saying there is no such church? Well, then, we want the ears of some church that in spite of its doubly bent back, still has a heart for a fellow who is worse off than it is. We want some church to put its strong hand under this pastor's load and carry it for him. He is not complaining, as you will see, but is merely writing us to tell why he didn't pay his General Budget. Read this letter and then write us at once:

"The minutes of the last District Assembly show that we have 16 members here. I found only 8 adult members and 4 children belonging to the church. Since then four of these adult members have moved to California, leaving us with four adult members—three women and one man—and 4 children. The crops this year were an entire failure, because of drouth, with the exception that one man has a good corn crop. I receive no salary myself. I receive an offering each Sunday which amounts to from \$3 to \$7, usually around \$4.50. I have to buy groceries with this money, but I always tithe, which does not amount to much. I presume we could organize a Prayer and Fasting League, but whether my people could give the 25 cents a week I cannot say. They can at least pray and fast. As to a W. F. M. S., I presume we could organize one with the three women as active members. You know the people down here live many miles apart.

"This may look to you very much as if I have no faith and that I am discouraged, but that is not the truth. I am optimistic. In fact, *I believe God*. I am praying and believing for an old-time revival to sweep these dry plains out here and give us some good, loyal Nazarenes. God is still on the throne and He is helping us, I am sure. By His help we will pay our General Budget and our District Budget and build a basement in which to worship Him. Pray for us. Oh, how we need the prayers of God's children. Have mercy on us, Brother Missionary Secretary. Look out upon these dry, sun-baked plains, with no crops, and the only way to make a living is through the milking of cows, and most of the people too poor to buy cows to milk. Just simply existing. Really, instead of paying anything, we need help from the Home Mission Department. But we are brave enough to stick it out and fight the devil and sin and trust God, and by His help we will pay our apportionment. Maybe we can get the one man in our church to sell a horse or a cow and pay the budget. Who knows? But we will preach budget and pray budget and believe God for the budget, if you will only lift us up to the throne of grace along with your many problems which you take to God. I will do all I can to get it going."—W. W. G., Colo.

SURE CURE FOR POOR PREACHING

There is undoubtedly a tremendous volume of poor preaching inflicted upon a pathetic public, and it is not surprising if sometimes the public ceases to be patient and first *strays away* and then *stays away*. But the remedy for poor preaching is not no preaching, but *better preaching*. If it is regrettably true that some preachers now are too small for the position of spiritual leadership which they occupy, one shudders to think to what still smaller dimensions they would shrivel if they preached any worse than they do.

OBJECTIVE OF NAZARENE MISSIONS

The Church of the Nazarene sends its missionaries not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ. Our men and women are ambassadors for Christ, not diplomats for western civilization.



LESSON FOR MAY 4, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Promotion in the Kingdom.

LESSON TEXT: Matthew 20:17-28.

GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Matt. 20:28).

INTRODUCTION.—Jesus is now nearing the close of His earthly ministry. He has taught clearly the principles of His gospel and with infinite compassion has ministered to the needs of both the body and souls of men. His life before the multitude as well as among His followers, had been a living illustration of the truths He taught. But He is now on His way to Jerusalem for the last time to be rejected and crucified.

In our last lesson Jesus taught us the dangers connected with riches and how difficult it was for people of wealth to become Christians. Scarcely will a man amass a fortune without giving himself so exclusively to it that every other interest becomes second in importance. He becomes greedy, intolerant, and conceited and usually an opposer of those who are less fortunate than he. After Jesus had given His lesson on riches Peter reminded Him that they had left all to become His disciples and asked what would be their reward.

SERVICE THE STANDARD OF GREATNESS.—Two men working for the same company were asked "What are you working for?" One man replied, "A hundred dollars a month." The other said, "I am working for the — company," naming the company. The last man received his reward from the company—he became its president; the other received his hundred dollars a month. A true laborer is more concerned about the kind of service he renders to the cause than he is about the remuneration he receives, though to respect one's recompense is scriptural. However, Christ does condemn the spirit that is selfish and labors for the personal reward promised.

Jesus is seeking to convey to His disciples the standard of true greatness by foretelling His crucifixion. All true service must contain the element of sacrifice. It is this that makes it valuable and acceptable to the employer. Such service smacks of devotion and faithfulness and will be amply rewarded. The highest example of such service is found in the Man of Calvary, who freely and voluntarily gave Himself for our redemption. "He gave himself a ransom for many."

There are but few who can render a great service, for pride, selfishness, and a narrow mind, together with a restricted vision, will keep them from being great servants. There must be great love

for others before one is willing to perform sacrificial service, and keep at it without gratitude from the recipient, or compensation even in a small way being given. Nevertheless, Jesus taught that greatness lies in just such service as this.

MAN'S CONCEPTION OF GREATNESS.—We have in the ambitious plea of this mother and her boys the conception of greatness held by the people generally. The way of the world is not Christ's way. In the world's thinking the men who are great are those who exercise authority over others, but in Christ's kingdom where He rules, there are no high ranks and low ranks. Christianity is a leveler of men; the high and low are equal.

The spirit of the ten was equally as bad as the spirit of the two but they lacked the boldness or the courage to ask. How often we condemn in others the very things that are hidden away in our own hearts. This condition is surely a mark of carnality. Just to be able to exercise authority and demand obedience from men, carries with it no particular virtue, but often ruins what would otherwise be a useful life in the world, for men cannot, it seems, stand much of that kind of power.

Men say, "He is a great man," because of his splendid outward display. Again they say, "He is great because he can rule men, makes a fine show of authority." Because he arrives at a high vantage point in official appointment he is considered great. But to a true Christian all of these considerations are very meaningless and hollow, for none of the above have any lasting qualities and greatness is nothing without it.

In contrast to all of this, we listen to the words of Jesus in the 26th, 27th and 28th verses of the lesson, and we realize of a truth that the basic element in true greatness is to be a ministering servant to those in need and not to be ministered unto. This is the law of greatness in the spiritual kingdom. Christ lived among men as their servant and died as a sacrifice for condemned humanity. Such humility has never been equaled in all the ages. But God has highly exalted Him, far above all principalities and powers and the way of "promotion in the kingdom" is to follow Him who made Himself of no reputation.

PENTECOST

Pentecost is one of the most important incidents of religious history. It belongs to both the Old Testament and the New Testament, a memorial and typical feast in the Old and a great religious experience in the New. This New Testament experience is one of divine indwelling, fellowship, teaching, leading and empowering.

It is the gift of Jesus to this age. To ignore it, to neglect it, to misrepresent it, is most serious business.

There have been and are many false pentecostal movements. The power and manifestations of Pentecost have attracted certain types of men and so they have organized their occult, mystical, miracle working movements under this name. But Pentecost is not a movement, it is a spiritual life. Another type of persons are putting on a formal program of celebration. One organization has elected a Queen of the Pentecost celebration.

In the midst of these conditions there is a great need for a sane, middle-of-the-road, Bible presentation of the truth of Pentecost. Who is so able to do this as the Church of the Nazarene, and where is a better place to do it than through the Sunday school? If all our teachers were living in this experience and carefully presenting it to their pupils what a blessed revival we would have. And this is just what we should have at this Pentecost celebration time.

We wish to recommend the reading of Stanley Jones' book, "The Christ of Every Road," by all of our Sunday school teachers. There is much of our terminology that he does not use, and the book will only have the larger reading and influence with people because of this, but there is much of the truth which we sincerely believe strongly and beautifully presented.

ADOLESCENCE

J. D. Folsome says, "Early adolescence is a period of intense activity. . . . From the moral standpoint incessant activity is the boy's safety. To bottle him up tight would be like putting new wine into old wineskins. Give him a chance to let himself out; he will be the better for it. Somebody will be mean enough to suggest that if the boy wants to stretch his muscles there is plenty of work for him to do, forgetting that it is not the outer man only but much more the inward man that needs the free and joyous exercise such as all sorts of boyish plays and enterprises afford. It is not to be understood that the work element is to be excluded, for that also has its value, but simply that the margin for play should not be too much encroached upon.

"At the age of sixteen there are sure to come two or three years (middle adolescence) of peculiar testing. Nothing will then seem to be exactly as it should be. The mind has become keen enough to see the numberless defects everywhere in evidence, but the judicial quality of mind that can see both sides and pronounce an equitable judgment has not.

(Continued on page fifteen)



Home Life

DEAR YOUNG PEOPLE:

Our last talk together, which we did not finish, was on this subject: that while we read and hear more said about the Bible today than ever before, and by all sorts of people, young and old, learned and unlearned, we cannot afford to accept too quickly the statements we hear, no matter from what source.

Here is an illustration: A gentleman told me that he was discussing religion with an old friend who was not a Christian. His friend said, "The trouble with you Christians is that you take too many things for granted. You have heard certain things preached and taught all your lives and it never enters your minds to question them."

"Meaning what, Jim?" asked the first man.

"Well, there is your belief about the Trinity. You believe in the doctrine of a triune God, Father, Son and Holy Ghost, and yet the Bible nowhere teaches such a doctrine. I grant you that it speaks of God the Father in many places, of the Son in many others, and of the Holy Spirit in still others. But nowhere are they put together in a plain, definite statement. It is your theologians who have gathered the three thoughts together and evolved the doctrine of a triune God. And the rest of you, just supposing that it is all there in the Bible as they state it, go right on stating it and believing it yourselves."

"You believe in the Bible, don't you, Jim?" asked the first man.

"Yes, I do, but I don't believe all that theologians and preachers say about it," was the answer.

The other man took a testament from his pocket, turned to the last chapter of Matthew and read, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These are not the words of a theologian, but of Jesus. Wouldn't you think our Lord is plainly stating the fact of a triune God?

Jim's eyes were big with wonder. "Yes, that is as plain as anything could be," he acknowledged slowly. "But I don't understand. It was only last week that I heard Judge M— say that nowhere in the Bible was there any one passage which contained all these names. And I believed him; you know what a smart man the judge is."

The other man smiled. "You have been doing a little supposing yourself, Jim," he said. "Because the judge is a smart man in law books, you have taken it for granted that he must be equally smart in God's Book. That doesn't follow at all. The verse I read from Matthew which links together so unmistakably the three

names of Deity, is one of the most familiar passages in the New Testament. Almost any Sunday school child can repeat it. All of which proves to my mind that while the learned judge may know a lot of law, he doesn't know much Scripture."

Here is another incident. A few months ago I read a question like this in a certain column of a daily newspaper: "Did Jesus anywhere make a plain, unmistakable statement that He was the Son of God?"

The answer was given by a very scholarly man, whose information along almost any line is very broad and thorough.

This is what he said in effect. "Read the early Gospels of Matthew, Mark and Luke carefully and you will find Jesus repeatedly speaking of himself as the Son of man, but nowhere as the Son of God. It was His disciples, impressed by what He did and said who made the claim that He was the Son of God. John writing much later than these three, did put such words into the mouth of Jesus."

Yet we have only to turn to Mark 14 to find these words: "Again the high priest asked him and said unto him, Art thou the Christ the Son of the Blessed? And Jesus said, I am."

Could anything be plainer or more definite than Jesus' declaration here that He was the Son of God? And almost identically the same passage is found both in Matthew and Luke. The fact is that all four Gospels show that this was the charge upon which the Jews condemned Jesus. "We have a law, and by our law he ought to die, because he made himself the Son of God," they told Pilate.

Now the point I want you to get is this: the man who sent in the question knew that the scholarly gentleman would answer intelligently and correctly almost any query in history, science or literature. And he supposed that a man who could do this could answer any simple Bible question correctly. Again let us say that this does not always follow, by any means.

A young man reared in a Christian home had become much interested in reading books by what we would call modernistic writers. I heard him make a statement like this: "Christ was undoubtedly a Socialist. He was entirely out of sympathy with the existing order of things in His day, and as a protest, habitually broke the laws which He saw interfered with human liberty. Anyone who is at all familiar with His life must realize that He was a law-breaker and that because He was standing for principles which were higher and more important to human welfare than the old Mosaic system of law."

Now the truth is that the young man had been given a very shallow and a very false idea of Christ by the writers he admired so much.

Christ did come into conflict with law, but what law? Let us say emphatically that it was not the law of Moses. Every good Bible student knows that in Christ's day the Jew recognized two sets of laws—the written law and the oral law. The written law consisted of those precepts of God, moral, ceremonial and judicial, which were delivered to Moses on Mount Sinai and were put into writing. This was the Mosaic law.

The oral law was made up of precepts of various teachers of the law, of elders and wise men, handed on by word of mouth. It is probable that a good and pious motive led to the first collection of these sayings. But the oral law had become a menace when Jesus began His ministry. Here are some of the things which confronted Him as a teacher:

First, the oral law had been added to until it had become such a mass of commands and injunctions that it threatened to completely overlay and hide the simple, direct commands of the Mosaic law.

Second, it was filled with petty, hair-splitting requirements, and since these requirements touched almost every act and thought of a man's life, the oral law had made life a burden to the common people, who were denounced if they did not live up to it. Here is an example: a man might keep the Sabbath without condemnation if he walked forth in sandals sewed with thread. But if the soles were fastened to the thongs with hob nails, he was a Sabbath breaker, since each time he lifted his foot he lifted the metal, and this was counted as carrying a burden on the sacred day of rest.

Third, it often made the commands of the written law ineffective. This was the body of law which Jesus attacked, giving it one smashing blow after another. He did not dignify it by the name of law. He called it the "traditions of the elders," and the "commandments of men." Here are some of the things He said about it: "The scribes and Pharisees . . . bind heavy burdens and grievous to be borne on men's shoulders, but they themselves will not move one of them with one of their fingers."

When the Pharisees asked, "Why do thy disciples transgress the traditions of the elders?" Jesus answered by asking, "Why do ye also transgress the commandments of God by your traditions? For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Full well ye reject the

(Continued on page fourteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat I left you down about Hemet, California, and went from Hemet to Corona. Here I had three most beautiful days with Brother I. C. Mathis and wife. He had put up a nice, large gospel tent and the people came in droves. I was with him over the last Friday and Saturday and Sunday of March. On the last day of my short convention we had three most beautiful services. They had engaged Brother C. E. Toney to be with us on Sunday in the afternoon and preach for us, and then come back from Hemet on Monday and go on over three Sundays with the meeting. They had engaged Miss Iva Ewell to lead the singing, and she was doing fine singing. Miss Iva is a wonderful worker.

The last I heard from Corona, Brother Toney was in bed sick but haven't heard any more and don't know how he is. I do hope and trust that he got all right and went on with the meeting for we had such a fine start and the people were coming from all parts of that great valley. On Sunday in the afternoon we had with us the Messer Brothers, Brother Halley, our fine young pastor from Colton, and his brother, Willis, who works with him. I think that he is the Sunday school superintendent and the choir leader and maybe the president of the Young People's Society there. We have no finer young men on earth than Halley and Willis Messer.

The reader may not know that these young men are the brothers of Professor L. C. Messer, who is now known as one of the sweetest gospel singers in the nation, and for several years we have not only worked the United States but a large strip of Canada. These young men are the sons of Mother and Father Messer at Durant, Oklahoma, and their father, the Rev. J. M. Messer, is one of the most remarkable men that I have ever met. He can hold a better meeting in the town where he has lived for the past generation than almost any evangelist in the country. And when you hear Brother J. M. Messer pray, you are not surprised that his children are among the finest workers in the United States.

But here I have gone off on one of my detours and gone as far east as Durant, Oklahoma. Here I am back at Corona, California. We also had with us on that beautiful Sunday in the afternoon, Brother Hunt and wife and their beautiful daughter Miss Fern, from the Riverside church. We have no finer people on earth than the Hunt family. They have been in the great holiness movement in Canada for years before coming to the United States and they went through the mills

of hardship and persecution for the doctrine and experience of sanctification; just about like we older boys went through in the United States. Well, gentlemen of the cloth, it makes no difference which side of the Canadian line you are on, if you really get the experience of sanctification as a definite, second work of grace, the devil will set up a howl and the powers that be will rage and join hands with the devil and make trouble for the man or the woman that really gets the blessing. May the richest blessings of heaven rest upon Brother and Sister Hunt and Miss Fern. They are sacks of salt for the hungry sheep.

We also had in that Sunday meeting, a full carload from Hemet that came over with Brother Toney. Among them were: Brother Dennis Rogers, of nation-wide fame as a holiness preacher and an early day evangelist. I believe my readers will let me say that I could not love Dennis Rogers any better than I do unless I had more sense and more religion.

We also had with us for the day Brother Busey from the Pilgrim church down the coast some thirty or forty miles. I think that two carloads came. Brother Busey is one beautiful brother and when Busey prays he just sweeps the heavens above and the earth beneath. May his tribe increase, is the prayer of this old preacher.

On Sunday night after preaching Brother and Sister Mathis and old Bud rolled into their car and drove to Pasadena and went on into Los Angeles. On Monday, the last day of March, we drove to the ranch and had two days with my children. We had a most delightful visit. On Tuesday night my oldest grandson, Mr. Harper Welch, drove me to Lindsay and we had supper and then I preached for my old Texas friends, Rev. P. L. and Minnie Pierce. Brother and Sister Pierce are doing well at Lindsay and have a beautiful people and a fine work. We had one good time together and enjoyed every minute of the time. After preaching we drove back to the ranch some thirty miles and on Wednesday morning we left the ranch for the Pasadena home.

We drove in at four o'clock and had an early supper and then drove to Van Nuys and had a beautiful service. Three churches had united; the Nazarene, the Missionary church and the Four Square church. The service was held in the Missionary church, as it was much larger than either of the others. We had a most delightful service and many fine people. They seemed to enjoy it to the limit. After preaching we drove back to Pasadena and spent the night.

On Thursday at 12:15 I boarded the bus for San Diego and reached that beautiful city at six o'clock and was met at the bus station by Brother and Sister E. G. Roberts, our fine pastors at University Avenue Church of the Nazarene.

We had four great days. I preached seven times and I think that we had twenty-one at the altar in the four days. I spent one day in the home of the Roberts' family. After that I spent the night in the home of Brother and Sister George Winston, better known as the De Winston Hotel, or to make it still plainer, Hotel De Winston. Well, if there are better people than that fine couple, let me find them before I make my last trip for they are simply great. My stay in their home was as delightful as I have ever spent anywhere in this nation. Early Monday morning of April 7, Brother Winston drove me to the bus station and I left for my home at seven a. m. and reached home at one p. m.

That night George C. Wise, my son-in-law, and old Bud rolled into the car and made a run to Anaheim. We had one service in the Southern M. E. church of which Brother Harold Lewis Thatcher is the pastor. He has a lovely people and they enjoyed the story of my life from the first word to the last and we had a lovely service. Some of our fine Nazarenes were out and our good pastor, Sister Isham.

After preaching we drove back to Pasadena and on Tuesday and Wednesday nights I was with my good friends, Brother W. I. Deboard and wife, our fine pastors at Belvedere Gardens. This church is located on the great Whittier Boulevard, out some eight miles from Los Angeles. We had two nights that were simply beautiful.

Well, after all, what would be left us in this old cold-hearted world if all the good people were taken out of it. This church is less than one year old and they have nearly sixty members and nearly a hundred and fifty in Sunday school and the outlook for the church is very bright. But Brother and Sister Deboard can build up a church anywhere. May heaven smile on them.

In love,
UNCLE BUDDIE.

HOME LIFE

(Continued from page thirteen)

commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; but ye say, If a man shall say to his father or mother *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

Now what was Jesus' attitude toward the written law, the law God had given to Moses? From His very infancy everything was done in His life which was necessary to the fulfilling of this law.

He honored it, He obeyed it, He kept it perfectly both in letter and spirit. He said, "Think not that I am come to destroy the law: I am not come to destroy, but to fulfill." He declared, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled."

Jesus was no breaker of God's laws. Yet the young man I have spoken of, reading the writings of men with brilliant minds perhaps, but a superficial knowledge of the Bible, had Jesus pictured to him as a breaker of law: Jesus, the only perfect keeper of law who ever lived!

Why have I had these two talks with you? Because we human beings always have a tendency to over-value the real worth of earthly wisdom. That is why Paul warns his converts, saying, "Lest any man beguile you with enticing words—and spoil you through philosophy after the traditions of men, . . . corrupting your minds from the simplicity that is in Christ."

The truth we need, dear people, is in the Bible, not necessarily in what men say about the Bible, however wise they may seem to be. Let us read the Book, then, for ourselves, reverently and prayerfully, asking God to use it to the saving of our souls and the enlightenment of our minds.

MRS. JOHN T. BENSON.

ADOLESCENCE

(Continued from page twelve)

yet been gained. For a while, therefore, the young people seem to be like anchorless ships tossed every way at the mercy of the storm. The more frivolous will abandon themselves to their feelings and run a wild, swift course to practical infidelity, to worldly pleasures, to sin and eternal shipwreck. But the previously well trained, whose habits are fixed, and who are accustomed to find divine wisdom and strength in prayer will pass safely through this season of storm and stress."

It is during the early and middle adolescence period that the Sunday school suffers its greatest loss. Three out of every four that we have in the Sunday school at twelve years of age are lost from the Sunday school by the time they are eighteen, and two of these are never won back. It is very important that our children should be converted before they reach this age. We are much concerned for adult conversion. We should have a larger concern for child conversion. All of our children should be converted some time during their primary or junior years.

But this is not enough. Wholesome and wise leadership is needed through these years. Because we have not studied adolescence, we have not understood them, and we have not understood the adaptation and application of Christianity to them, hence have not been able to give them very successful leadership. Possibly our greatest failure as a church has been with youth of this age. If a business corporation discovered a place of leakage such as this they would at once

THE FEAST OF PENTECOST

A Proclamation

PENTECOST was one of the three great, original, annual feasts observed by the Israelites after their Exodus from Egypt. At first it was connected with the Passover and was a harvest feast. Later it was observed as the anniversary of the giving of the Law at Sinai. But in the history of the Christian Church it is remembered especially because it marks the time when the Holy Spirit was poured out upon the waiting disciples in the upper room at Jerusalem at which time "the promise of the Father" made by our Saviour before His crucifixion was fulfilled and the dispensation of the gospel was fully ushered in.

June first to eighth, 1930, marks the nineteen hundredth anniversary of that Pentecost upon which the Holy Spirit was poured out upon the Church, and it is befitting that the occasion should be remembered and observed by giving attention to those enduring facts of experience and life made real by the advent of the Holy Spirit in dispensational fulness. And there are no people to whom such an observance can be more natural and more becoming than to the Nazarenes.

We, now, therefore, hereby proclaim June first to eighth as "Feast of Pentecost," being the nineteen hundredth anniversary of the outpouring of the Holy Spirit upon the Church and the ushering in of the gospel dispensation, and ask that it be observed by our ministers and people everywhere as a period of special Personal Evangelism in which we shall seek to encompass the salvation of the sinners about us, the reclamation of any backsliders in our midst, the sanctification of believers, and the enlistment of new recruits for membership in the church. Let every church and minister, every department and auxiliary, and every member and friend enter heartily into the intensive campaign for the observance of the anniversary of Pentecost by the further promotion of pentecostal blessings among men. Let the activities include personal visitations, department and auxiliary activities, special prayer meetings and public evangelistic services. Let all the denomination be engaged in the same work at the same time, and fresh showers of blessings shall come upon us as a people and new and larger ingathering of souls shall be recorded.

Yours in His service,

THE GENERAL SUPERINTENDENTS.

begin a special investigation. They would make a careful study of the whole situation and seek a way to stop the leak. Should the church do less?

SOUTHEAST ATLANTIC DISTRICT

We have been on the district about three months and the gracious opportunities of this Southeast stretch out before us with its unlimited possibilities, its open doors, its warm hearted hospitality; all combining to form a solid background on which to build strong work.

There still remain a love for the Word, a regard for sacred things, peculiar to this section; giving us an opening that has not been closed by unbelief, infidelity, modernism and evolution.

The beautiful city of Richmond, the pride of the South, filled with its colonial and national memories and rich in Virginian antiquity; also such historic places as Alexandria, Lexington, Fredericksburg, Appomattox, King's Mountain and many others, all lie within the bounds of the Southeast Atlantic District.

Our impression thus far has been most favorable and we cannot but feel the grave responsibility of spreading scrip-

tural holiness and developing our work in this section.

At Charlotte, North Carolina, the work is progressing nicely. Rev. R. E. Dobie, the pastor, is leading the hosts on to victory and they are greatly encouraged in seeing a substantial increase in numbers in the last two months. We greatly enjoyed a recent campaign with them.

Rev. and Mrs. W. E. Johnson at Norfolk, Virginia, are forging right ahead; their Sunday school is growing so rapidly they are pressed for room and the spiritual tide is rising with a number of additions to the church.

At Greensboro, North Carolina, Pastor Nelson is greatly encouraged, the Sunday school has doubled in the last three months. We have secured a large tabernacle seating about 3,000 in the heart of the city for a month's campaign and are in the midst of a great meeting. The Trevecca College Quartet are with us for the first two weeks and the Vaughan Radio Quartet will be with us the last two weeks. This gives promise of being a widespread revival; the crowd being estimated at 2,000 one night this week.

At Victoria, Virginia, Evangelist Earl Stillion of Oil City, Pa., assisted in song by Mrs. W. E. Johnson of Norfolk, Vir-

ginia, held a two weeks' meeting with excellent results. Mrs. Sloan and I followed the last week and organized a nice class into a mission. They have secured a pastor and are falling in line like veteran soldiers.

The problems we meet here are found elsewhere. What we need is men and women of courage and action, full of faith and the Holy Ghost, with financial backing to help them get their feet down in the centers of population. The hope of the future is to establish centers of fire from which shall radiate blessings and streams of gladness shall flow to enrich the despairing multitudes.

Quite a few of the churches we have are so small they are liabilities rather than assets, being unable to properly function or support a pastor. But the people are here and the God of Abraham still lives and we contend the job can be done and that we are on the winning side, "for if God be for us who can be against us?" Our next objective is Richmond, Virginia, then on to Winston-Salem, North Carolina.

J. HOWARD SLOAN,
District Superintendent.

SOUTH ZONE N. Y. P. S. CONVENTION, ABILENE DISTRICT

The greatest convention held in this section in recent years was held at Post, Texas, March 28 to 30. The Holy Spirit was with us in great power. Brother B. M. Wade is president of our group and Sister Minnie Echols is our zone chairman.

Talks that instructed our minds and blessed our hearts were given on many pertinent subjects such as: "Work of the Pastor and Evangelist Differentiated," "Church Finance," "Personal Work," "Reverence for God's House," and "Goals for the Group," were some of the topics discussed. Rev. R. M. Hocker, Plainview, pastor and District N. Y. P. S. President, climaxed this part of the program by a pointed talk on unity, applying it to Sunday school and young people's work.

The musical part of the meetings was richly blessed of the Lord, overflowing our hearts with love and glory. And what a Canaan feast was the preaching. Preaching that taught us, that inspired us, that rebuked us, we heard. Brother Clegg of Grassland gave us a message on "Perfect Love," with timely instruction on "Tongues." Brother Ralph C. Gray caused some self-examination on the text, "This is the condemnation that light is come." Evangelist Lon R. Woodrum stirred us as only an Irishman filled with pentecostal fire could, on "By Faith." The people laughed and wept and shouted and two young men prayed through at the end of the service. Brother T. C. Ingram, Rotan pastor, preached with great victory on "Whosoever Will." On Sunday at eleven our beloved Sister Cagle preached on "Consecration." She chastened us with stern rebuke and wept over us with motherly love by turns so that we felt both our shortcomings and were encouraged to overcome them. Sunday evening Brother Woods from Abernathy gave us some bed-rock truth on faith.

The young people gave excellent programs, Lynn Chapel and Abernathy distinguishing themselves in this respect. In a program on Friday night Sister Dawson, pastor at Spur, gave an exceedingly interesting and instructive talk on her methods in N. Y. P. S. work. Members of all the churches in town opened their homes to us and entertained us with true Christian courtesy. The meals were never surpassed. This all bespeaks the good management of Sister Echols and the co-operation with her of her church and fellow-townsmen.

Convention Reporter.

SAN ANTONIO DISTRICT CONVENTION

The San Antonio District Preachers' and Sunday School Workers' Convention met with the Austin, Texas church April 1 to 3.

Without hesitation we must say that this was the very best convention we have attended in the ten years we have been in Texas. Throughout the entire sessions the presence of God could be felt. At times the glory of God was so great the printed program had to be set aside and let the Holy Ghost have His program.

On Tuesday night Rev. B. F. Nowlin of Grace church, San Antonio, brought a fine message to an attentive congregation.

Wednesday morning the convention opened with District Superintendent Wm. H. Phillips in the chair. He presided with all ease and fairness. Rev. G. F. Webb was elected secretary.

Miss Emma Harrison of Goldthwaite gave a splendid outline of the Prayer and Fasting League. Rev. J. C. Henson, financial agent for Bethany-Peniel College, preached a splendid sermon at the eleven o'clock hour.

Many good papers were read on various subjects, and the discussions that followed brought out many helpful points. Mrs. B. F. Nowlin and Mrs. Wooley sang several special songs. Rev. Joe Tyson and wife also sang several special numbers. Brother Tyson preached once while the saints rejoiced. The other convention preachers were Rev. G. R. Dosier and the District Superintendent. They preached with power and unction.

The healing service Thursday morning led by the District Superintendent resulted in a number getting their bodies touched.

The high water mark was reached on Thursday afternoon at the round table discussion on the pastor's problems. Instead of telling their problems, it seemed

that most of the pastors told how God had solved their difficulties. The Spirit came on the people, and such rejoicing, shouting and praising God is seldom heard nowadays.

While there was a good attendance, yet many of the pastors could not be present. The Austin pastor, Rev. W. O. Fisher, and his good church royally entertained the convention. The next convention will be held at Grace church, San Antonio, in September. All left feeling that God had indeed met with His people.

I. L. FLYNN, Reporter.

ALBERTA DISTRICT ASSEMBLY

The Twentieth Annual Assembly of the Alberta District convened in the Calgary church on March 26 to 30, with General Superintendent Chapman in the chair. The members of the assembly greatly enjoyed this, the first official visit of Dr. Chapman to the Alberta District. The practical morning talks to the workers, the able way in which the business of the assembly was conducted and the stirring evangelistic messages of the evening services all won for our General Superintendent the admiration and love of the Alberta Nazarenes. We cannot but feel that Dr. Chapman is the right man in the right place.

The delegates—the enrollment of which exceeded by far that of any other year—were most efficiently cared for by Pastor R. F. Smee and his local people. The new Calgary church is very well adapted to the caring for such gatherings.

The reports of the different departments of our work showed a healthy growth on the field. The membership of the district increased ten per cent in the last assembly year. The District Treasurer's report showed the General Budget apportionment overpaid about \$1,100. The Northern Bible College, according to the report of the president, Rev. C. E. Thomson, had in the last term an excellent increase in students and at the present time has a property value of about \$15,000 with an indebtedness of only \$3,500.

Very few changes were made in the pastoral arrangements. Rev. E. S. Mathews was elected District Superintendent. The board of trustees of the Northern Bible College appointed Rev. C. E. Thomson as president and Rev. D. A. Prescott as vice president, each for a term of three years. Brother Prescott will also pastor the Innisfail charge while Brother Thomson, through the summer months, will act as field representative for the school and will also do home mission evangelistic work. Rev. E. H. Osborne and Mr. S. S. Toppin were re-elected to their respective offices of District Secretary and Treasurer.

The assembly enjoyed the presence of a number of ministerial visitors. Rev. George Beirnes, Superintendent of the Manitoba-Saskatchewan District was with us for part of the session. Rev. Clive Williams presented to us the work, the plans and the needs of the Nazarene Missionary Sanitarium and Institute at Nampa, Idaho. Rev. D. H. Walworth, furloughed missionary from Peru, gave

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us in his own person a sample of the great work that is being done by the Sanitarium for worn-out missionaries. Brother Walworth also spoke to a good crowd at the W. F. M. S. annual meeting. Rev. J. F. Penn, furloughed missionary from South Africa, stirred our hearts when he gave us some glimpses of the progress and needs of the African field.

The month of June has been specified as the HERALD OF HOLINESS Campaign month. It is expected that every pastor and layman will co-operate with District Superintendent Mathews in putting over the campaign.

The consensus of opinion seems to be that we are more unified and better organized than we have ever been for an aggressive campaign for the cause of God and the Church of the Nazarene on the Alberta District.

PERCY J. BARTRAM, Reporter.

SOUTHERN OREGON GROUP MEETING

The Southern Oregon Group Meeting met at Ashland, Ore., March 19 to 21. Rev. Wm. M. Irwin the wide-awake, energetic pastor had worked hard to create an interest and get up something worth while, and it was conceded by all that it was a great success. There was no shortage anywhere. A splendid program was provided and the entertainment was par excellent.

Rev. J. F. Penn, returned missionary from Africa, and Miss Ida Vieg, returned missionary from China, spoke a number of times and were a great inspiration and blessing to the convention.

Some of the papers read and subjects discussed were, "Evangelizing the Community," A. J. Schocke; "Opening New Fields," C. M. King; "Responsibility of the Ministry," G. O. Crow; "School Organization," Wm. Irwin. Brother Bates spoke on "Home Missions." The "Trio," Sisters Fewless, Bates and Schocke, sang a number of beautiful songs and dear Brother Langdon blessed the folks with his inimitable singing.

The N. Y. P. S., led by Rev. Hall, District President; the W. F. M. S. and the Sunday school all received due attention. Sister Schocke read a splendid paper on "The Sunday School at Work." The discussions and remarks that followed the papers were good and helped round out the program.

Owing to the fact that Rev. King was in a building program and trying to get ready to dedicate their new church at Grant's Pass the following Sunday he was able to be present only one day. Brother Harry Likes of Medford was appointed to act as Secretary in his place.

The churches of southern Oregon were greatly encouraged, and feel well paid for the effort, it being, "a new thing under the sun," in this particular part of the country.

It was decided to hold the next meeting at Grant's Pass, Oregon.

C. M. KING, Secretary.

"A stewardship campaign, if successful, amounts to a revival in the church."

NOTES FROM THE PITTSBURGH DISTRICT

This has been a year of unusual revivals on the district and large numbers have been added to the church. A. W. Gould of New Brighton, Pa., is reaping the fruits of a revival with Bona Fleming as evangelist. This church will seat 350 and yet people were turned away on the week nights. John Fleming has just closed a meeting for Chas. Hanks at Arlington St., Akron. This building proved to be entirely too small. The church was packed and people were turned away nearly every service throughout the campaign. On the last Sunday Brother Hanks took in 23 fine members.

C. B. Jernigan and the Vaughan Radio Quartet have just closed at East Liverpool where O. L. Benedum is the pastor. Talk about crowds. On the last Sunday by actual count, they had 906 in Sunday school and 2,700 in the three services that followed. During the meeting Brother Benedum took in more than thirty new members.

Many of our church buildings are too small. Have at least a dozen Sunday schools that are at a standstill, simply because they lack room to grow.

At this writing there are a number of revivals in full swing. Evangelist James Rodgers is at New Castle, Pa., Chas. Dye and Horace Booker are at Chester, W. Va., Lulu Kell is at Stockdale, Pa., E. H. Stillion is at Wadsworth, Ohio, Edward Oney is at Greentown, Ohio, Chas. Dunaway and the Johnstons are at Barberton, Ohio, and Howard Sweeten and Buri Sparks are at Cleveland First church. God is working and the unusual is happening in all these meetings. This is not all. Just no end to it.

Just organized two new churches, one at Fairmont, W. Va., a city of 40,000, and another at Franklin, Pa., a city of 15,000. Both fine classes. Have already bought property at Fairmont. Prospects for the work were never brighter. Shall give God the praise, push on and press the battle.

C. W. JONES, District Superintendent.

NEWS IN BRIEF

Rev. J. K. Mayberry writes that he has spent twenty-seven years in the Church of the Nazarene without regret and has only a good word to speak for the church, her pulpit and pew. He testifies to the abiding presence of the Holy Ghost as a Comforter and says that he hears the ranks of the other world and is already brushing the dew in the better country.

Rev. H. H. McAfee of Lakeland, Fla., sends in an interesting report of the Florida Holiness Campmeeting. A large tabernacle has been purchased in a beautiful pine grove. The workers were Rev. Joseph H. Smith, Col. S. L. Brengle, Dr. Joseph Owen and Dr. H. C. Morrison. Dr. Morrison was not able to be present on account of illness. Professor and Mrs. Kenneth Wells, Brother and Sister Red-

mon, Brother and Sister Hoffman and Brother and Sister Fred Davis furnished excellent music.

Clyde R. Summer, president of the New York State Holiness Association, sends a report of a holiness convention held at Glens Falls, N. Y., March 11, 1930. The workers were Rev. J. C. Long, State Evangelist, and Rev. H. C. Johnson who had charge of the singing. The meeting was held in the Free Methodist church.

An interesting case of healing comes from Rev. J. E. B. Cowan from Stringtown, Indiana. Miss Katie McKinley evidently was bitten by a rat, and complications set in which necessitated a number of minor operations. On Sunday morning after her fifth treatment with serum prayer was held for her in the Church of the Nazarene and she was instantly healed.

If thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying. Walking exercises the body; praying exercises the soul; and fasting cleanses both.—QUARLES.

Personal Work

By J. O. McClurken

We wholeheartedly and enthusiastically endorse this volume to every Christian who desires "to show himself approved, a workman that needeth not to be ashamed." Young and old alike will be benefited by its message. We know of no better book on personal work.

It is a large book, page size 6x9 inches, 187 pages, beautifully bound in red cloth boards, easily worth \$1.25.

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. McClurken 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 McClurken'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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CHURCH NEWS

EVANGELISTS ALLIE AND EMMA IRICK—"These are gracious good days with us and in His glad service. We never had any better Christian experience than now. We had a wonderful and fruitful revival with Pastor Baldwin and church at Bartlesville, Okla., in fact the tide was so high when we closed out they carried on the meeting another week, with remarkable results in salvation work and more good folks to come into the church. Our next engagement was with Pastor Hester and church of Sublette, Kans. This is one of the best churches and most aggressive pastors you will find. These folks represent the highest type of noble citizenship and Nazarene church membership you will find anywhere. It was a genuine treat to have District Superintendent Balsmeier to drop in and spend several hours with us. He wants us to spend much of our evangelistic labors and time on his great and growing district, and this will please us greatly. We are now enjoying a glorious revival campaign with Pastor Dipboye and church at Boswell, Okla. Great crowds are coming and much and wide-spread interest is manifested. Looking for a sweeping victory for God and the church at this place. Go next to Lake Charles, La., and we hope and pray hundreds of our old-time friends in southern Louisiana will avail themselves of attending our revival campaign with Pastors Lowrey at Lake Charles, La., April 20 to May 4. We are well in soul and in body and spirit. Our time is slated up until September 8, and we will appreciate any communication with pastors and churches for revivals for this fall and winter. Terms, entertainment, expenses and freewill offering."

LINCOLN PLACE, PITTSBURGH, PA.—"God has been very good to us and is blessing in all departments of the church. We closed a gracious revival March 16, with Evangelist Lawrence Reed, and Ernest B. Marsh as song evangelist and Mrs. Dan Wilson as pianist. Rev. Reed preached the Word without fear or favor and God honored by giving seekers at the altar and the edifying of the church. The last Sunday of the meeting was Rally day in the Sunday school. The church was filled and people standing

in the vestibule. Brother Marsh gave a very interesting illustrated talk to the school which was a help and blessing to all. We have not advanced by leaps and bounds but steadily going forward. We have a very good W. F. M. S. which is faithfully doing its part. We have a fine N. Y. P. S. with a real missionary spirit who are now supporting two native workers in China. We also have a great Sunday school which has steadily increased in numbers and interest. We are crowded and must enlarge our church to be able to accommodate the people. We are returning for our fourth year. On March 28 and 30 Brother Jones, our District Superintendent, and the Barnett Sisters of Akron, Ohio, were with us. On Sunday morning for Sunday school, the church was filled and Brother Jones taught the school as one big class."—T. H. Arnott, Pastor.

EVANGELIST J. WARREN LOWMAN—"These are busy days. The Lord is surely blessing our hearts and labors. I am now in a campaign with God's Bible School in Cincinnati, Ohio. Some of you may be able to tune in on WKRC, in Cincinnati, and hear us over that station twice daily; 6:45 to 7:15 a. m. and 4:30 to 5 p. m. We never had more to do or felt better able to do it both physically and spiritually. Remember us in your prayers. Our home address is: 1039 Clinton, Carthage, Missouri."

Mt. PLEASANT, P. E. I.—"Having heard the Macedonian cry, Mrs. Myatt and I opened meetings here March 6, and continued over four Sundays. This church with splendid church building and parsonage, garage and barn, has been without a pastor all year; the services having been carried on faithfully by Kenneth Williams, a local preacher. The working of the tongues people nearby had caused the membership to become somewhat scattered. We preached and labored as God led and finally the school teacher of the community came up to our boarding place under deep conviction and prayed through in real Nazarene fashion. This young man plans to enter the ministry and we hope to hear from him in the future. His conversion left a splendid impression upon the thinking people of the community. We held on but finally

had to close and return to our own field of labor at O'Leary with one other precious soul praying through. Before we left we were with them in their annual meeting and recommended to them one of our young men from Eastern Nazarene College as pastor. Oh, for some godly young people to come this way and help in this great needy field. We are remaining in O'Leary for another year, the church having given us an urgent call to stay with them. We feel we have personally been drawn closer to the Lord this year and never felt more like going all the way for precious souls. Pray for us."—E. J. and I. G. Myatt, Pastors.

BEACON, NEW YORK—"Last year was a great year for us in the Lord's work. We had some great battles, and won some great victories through His free grace. We labored in the evangelistic field, holding meetings in California, New Mexico, Ohio, Pennsylvania, and New York, until the 22nd of January, at which time we came to Beacon, New York, to assist in a campaign. The church asked us to stay with them until the assembly. During our stay here as pastor after the campaign the church gave us a unanimous vote for the coming year. It seems to be the Lord's will for us to stay, so we are now in the fray with some of the finest people in the country. We placed the storehouse titling system before the church which resulted in adopting the system by a majority vote. April 6 was our first Sunday. Receipts showed over a two-thirds increase for the day, in finances. Storehouse titling is God's way. God's ways are the best ways. We are looking forward for a great year. We have a good N. Y. P. S. Our people are encouraged and God is with us. Please pray for pastor and people."—L. S. Mer-shimer, Pastor.

WATONGA, OKLAHOMA—"Our work here is moving along nicely. Souls are finding God in saving and sanctifying power. March 6 we started a revival meeting with Brother Lee Goodwin of Sayre, Oklahoma, as evangelist. We had a great revival and God blessed us wonderfully. Fifteen souls were born into God's kingdom, being either saved or sanctified. At the close of the meeting six adults joined the church. We have a fine bunch of young people here and we are hoping and praying to God that He will send us more young people who will stand for the right. We ask the prayers of God's people that our church here may grow and glow for God."—Miss Vera Goodwin, Reporter.

SAN ANTONIO, TEXAS, FIRST CHURCH—"An excellent revival of old-fashioned religion has just closed at this church in San Antonio. The church board requested that their consecrated and earnest pastors, Revs. O. F. and Lela H. Hatfield, be their evangelists for this meeting, and the results have proven the wisdom of their action. There were good morning services every day, and at night the Word was preached with such liberty and un-

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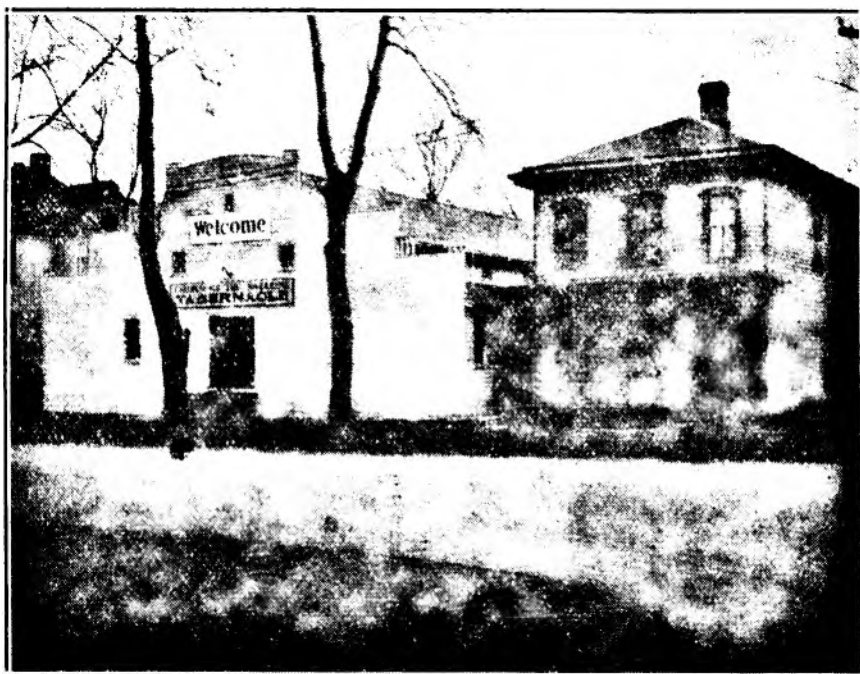
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CHURCH OF THE NAZARENE, ROCK ISLAND, ILLINOIS

This is the tabernacle and the parsonage of the Rock Island, Illinois, Church of the Nazarene. Rev. E. W. Larrabee is the pastor of this church. Five years and a half ago Brother Larrabee became the pastor of this church with eleven members, no property, no salary, and no place to worship. He has labored long and faithfully and today we have this property, worth possibly twenty-five thousand dollars, with six thousand dollars debt, a Sunday school that goes near two hundred and a membership of one hundred.

This is a striking example of what God can do in a great center of population like we have at Rock Island, Davenport, Iowa, Moline and East Moline.—E. O. CHALFANT.



tion from above that the altar calls were heard and responded to by many hungry souls, nearly all of whom prayed through and there was great rejoicing. There were about fifty seekers and thirty-seven professions during the two weeks of the meeting and the church has been wonderfully revived. The Holy Spirit's power was manifested at all the services, and the devil was defeated very signally. So these progressive pastors and people are thankful to Him from whom all blessings flow, and are looking up for even greater things in the future. An important and lasting work is being done in this city, and our God who has never lost a battle, is leading on to victory."—Reporter.

DURAND, MICH.—"We wish to praise the Lord for another old-time revival. God has given us two good revivals this year. Last fall with Brothers Wyland and Guy and now with Brother Kidd of Detroit First church and Sister Irene Chapple of Grand Rapids First church. The Lord was present in the first service. Over one hundred bowed at the altar and sought Christ. One family came twenty-two miles to visit their sister and she brought them to church Sunday. They went home unable to eat, sleep or work and came back and got saved; came regularly, joined the church and are calling for a meeting of some kind in their neighborhood. We had a membership of twenty-six at the beginning of this assembly year but have taken in forty-two members, including six whole families, none under fourteen years of age. I was agreeably surprised in the work of

our evangelists. Brother Kidd hit sin, and almost everything else, with a spirit of love and much prayer and left no bad feeling that I know of. God gave us a wonderful missionary service and we got fifty to join the Prayer and Fasting League; took a number of subscriptions for the HERALD OF HOLINESS. Brother Kidd preached tithing, boosted the Sunday school and gave the children talks they will not soon forget and after all expenses were met, he took a love offering of over seventy-five dollars for the pastor. Sister Irene Chapple, our blind evangelist, sang her way into the hearts of the people, so we had good audiences each service and I felt one-half of the battle fought before the preacher got to preach. God bless them; may we keep

them busy. Forty young people who were at our altars are meeting with us weekly and we hope to organize them into a Young People's Society. This is closing our third year. God has a fine band of Nazarenes here. Our prayermeeting has run larger than our membership for the past year. Thank God, budgets all met, General Budget overpaid and board voted to raise pastor's salary. Thank God for victory through His Son."—Iven Warren, Pastor.

ADRIAN, MICHIGAN—"We have just closed a gracious meeting with Rev. P. P. Belew as evangelist. The meeting continued two weeks and a number were saved and some got sanctified. We had beautiful fellowship with Brother Belew

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and I found him to be a lovely brother and a fine yokefellow. He did good work here; and this was his second meeting in Adrian. He is more than an average preacher. His sermons are homiletical but not dry. I believe there is a great future for this young man whose whole heart and life are on God's altar. But best of all and above all God is in our midst here at Adrian. The work is steadily but surely moving on to victory. The struggle has been long and hard, the field is difficult but a new day is dawning for this church."—U. B. Arnold, Pastor.

WADSWORTH, OHIO—"We feel like rejoicing in what the Lord is doing for us here. Our church is three years old. We have as loyal a crowd as can be found anywhere. We just closed a very successful revival with Rev. E. H. Stillion of Oil City, Pa., as evangelist, and Ernest B. Marsh as singer. The spirit shown by these men won the hearts of the people and made many friends for the church. Rev. Stillion preached with the power and unction that brought conviction to the hearts of the people. Strong men were made to weep and tremble under the power of God. Several prayed through to definite victory. Five joined the church with others to follow. Brother Marsh not only had charge of the singing but was willing to fit in wherever needed. He proved a great blessing as altar worker, children's and young people's worker and Sunday school booster. On the last Sunday he put on a Sunday school rally with a record breaking attendance. We are looking forward to greater things, with a new church building in the near future."—Estella Mae Kinsey, Pastor.

SAN FRANCISCO, CALIF.—"The revival for which we have worked and looked forward to for such a long time is now a matter of history but as our evangelist, Dr. C. H. Babcock, put it we will never be the same after this. We had a most gracious time. Souls were seeking the Lord from the very first. Many times the altar was lined with earnest folks dying out to sin. We truly enjoyed the preaching of Dr. Babcock. It made our hearts rejoice to hear him exalt Christ

and denounce sin. Harry Wenger of the First Church of the Nazarene, Pasadena, California, was in charge of the music. We thoroughly enjoyed his singing and literally fell in love with him. We want to have him back with us again. As a church we are pushing on. We are on the firing line and intend to stay there until Jesus comes. We have recalled our pastor, Rev. J. W. Henry, for another year. We are very thankful that Brother Henry was permitted to come our way and that we can keep him."—Reporter.

EVANGELISTS JARRETTE AND DELL AYCOCK—"It is not often that we report, but having been blessed of God in this great corner of the United States we felt it might be of interest to some to mention the meetings held. We left our home in Bethany, Oklahoma, just before Christmas and drove to Los Angeles, where we placed our daughter Maridel in Pasadena College, then leaving our car we came by train to our first meeting of 1930 at Salem, Oregon. Brother L. D. Smith is the efficient pastor of this church and a man greatly loved by his people. This was a blessed meeting and had not a blizzard of more than a week's duration struck us we would have had a good revival; however, the blizzard came and we did the best we could under the circumstances; the church stood nobly by us and made us feel they would like to have our services again. Sixty-eight were forward for prayer and nine united with the church. More than twenty others joined some two weeks later. Our next campaign was in Portland, with Donnell J. Smith. This was our fifth meeting in Portland since 1926, three in Brother Smith's church, once in the camp and once in another church, and this was by far the best. We have never held a meeting where there seemed to be a better spirit throughout than in this. The crowds were good; seventy-six were seekers during the meeting, most of whom prayed through and seventeen joined the church. From Portland we went next to Yakima, Washington. Weaver Hess is pastor here and this was our fourth campaign since 1925. God was with us from the beginning; the crowds often packed the building. There were 124 seekers and in this

meeting seventeen came into the church. Moscow, Idaho, was our next campaign. This was our fourth time there also. Rev. John Croft is pastor. This church always stands by its workers, and there are no finer people anywhere than in the Moscow church. God gave us our best meeting of the four times here and five of the seventy seekers joined the church. Our last meeting in the Northwest was with Rev. Alpin Bowes of Seattle. Brother Bowes has a beautiful building, seating something like eight hundred people, right in the heart of this great city, and though it has meant and is meaning great sacrifice for him to build it and put it across, God is seeing him through, and Seattle Evangelistic Center, as he calls it, is becoming known throughout the city. Brother Bowes certainly knows how to treat his workers. This meeting is still in progress, and we don't know just what the results will be, but they have been good so far. In all these meetings the churches have stood by us, given us good offerings and royally entertained us, and we have found the pastors very appreciative. Mrs. Aycock's object work in the public schools has also proved a great blessing, and in all these Northwest cities where we have held meetings the superintendents and principals of the schools have opened their doors to her character object lectures and in four months she has spoken to more than ten thousand different school children. Many of these children have never been inside of a church, and scores, so teachers tell us, get no character training outside of the public school. This is something new in connection with our revival work, and so far no public school where we have sought entrance has refused us, and the pastors who have arranged these services for her as well as the teachers with whom the arrangements have been made, seem very much pleased with the results. Our next campaign is with Rev. H. H. Hooker at the First Church of the Nazarene in Los Angeles. This was the first holiness church we ever attended after our conversion nineteen years ago. We little dreamed then we would ever be called there for a meeting. The prospects of our work were never brighter, our love for God and souls was never greater and we mean to go on for our Lord."

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PASTOR U. E. HARDING, SANTA ANA, CALIF.—"The church here is enjoying a healthy and steady growth on all lines. Since our revival in December, conducted by the pastor and assisted by Earle F. Wilde and wife in charge of the music, we have watched with pleasure a steady increase on all lines. The pastor is preaching to a full house both morning and evening, which is rare in California. The finances have increased despite the general depression throughout the country. Especially is this noticeable in missions and Sunday schools, the latter having increased three hundred per cent. After the revival we divided the church into three groups for cottage prayermeetings, each of these to be held on Tuesday evening. These are well attended and a means of grace to the church. Our prayermeetings are like a Sunday morning congregation. We have the largest prayermeetings in

the city. Two-thirds of these are not members of our church. The financial depression has hindered us in going forward with our new church building the 'Cornell Memorial Church.' But we hope now within a few weeks to be able to let the contract. Last Sunday the vote was taken for the pastor for the coming year. The present pastor received every vote on the first ballot. The church board then presented a resolution, recommending that the call be for the period of three years and again the ballot was cast unanimously. It is a real pleasure to serve this church, no grumblers or growlers, harmony prevails. Our board meetings are out at nine o'clock. They shower us with kindness and make us feel like laying out our lives for such a people. Santa Ana, is the county seat of Orange County, which is known as the richest county in the United States. God is giving us friends outside the church. The pastor has been asked to speak Easter Sunday at the sunrise meeting in one of the neighboring cities in a union service, to be held under the auspices of the chamber of commerce of that city. Our new church will open a gateway for greater development for us here. We are crowded out in our present location."

ELK CITY, KANSAS—"The revival here March 17 to April 6, was in many respects a grand success. Brother J. J. Steele of Halltown, Missouri, came to us on Monday following the midyear convention at Kansas City, Missouri, at his best in body and soul. Brother Steele sang and played his guitar and preached and we visited the high school where he sang and played the guitar and piano and spoke to the schools, attracting a large number of high school students to the meeting. The revival broke and got hold of the school and the most of our work was in the student body. One strange thing about this meeting was that very few older people were saved or affected very much. Counting the folks as they came (however some came more than once) there were eighty-eight seekers during the meeting. I called the young people who had been saved together and organized a Young People's Society of thirty-five members. We are expecting to do great things for God. Our work has been trailing in the dust in Elk City for a long time but we are expecting to go on to certain victory. In the closing service we formed a circle joining and singing, 'Blest be the tie that binds,' being dismissed with a 'God bless you' to those standing near. Sixteen were received into the church with others to follow."—J. W. Cox, Pastor.

GRANDVIEW, WASH.—"We are still battling away here and seeing some good results. Just recently closed a good meeting with Rev. O. E. Edwards, our fine pastor of the Dayton, Wash., church. It was especially helpful to our own people. Very little outward results were realized. There has been one or more revivals going here almost continuously for over three months, but still no real revival of any consequence. During the month of February a union revival of the popular type was held. This resulted in a number

of 'decisions,' but few, if any conversions that can now be found. However, I think much general good resulted from the united effort. And I presume a number of members have been received by some of the participating churches. We have been enabled to make some much needed improvements in our building and the spiritual condition of the membership is the best that I have seen here in the six years I have known the church. Financially we will possibly surpass other years. But that is the hardest situation we face here. We have earnestly sought, as have my predecessors, to get the church down to a real systematic basis of giving. But as there are several months of the year when but little wages are earned it makes it a very difficult matter to adjust. We have kept the tithing plan before the church almost constantly, and hope to see it adopted 100 per cent. This year will also show a nice increase in membership."—Jos. N. Speakes

EVANGELIST C. E. TONEY—"It has been some time since I have reported. I have never been busier in my ministry, and God has given me some of the best revivals of my life. The following are some of the places where I have labored and held meetings: Burbank, Placentia, Graham, Los Angeles, Hemet, Holtville, Escondido, San Bernardino, Porterville, Calif.; Jacobs Camp, Springer, Ill.; Abernathy, Texas; Maywood, Calif.; and I have preached and assisted in other revivals. We have great pastors at all of the above named places. There have been great revivals all over Southern California in almost every church. Praise God, the Holy Spirit has come. Home Mission Campaigns are being held, new churches organized and hundreds of members are being added to the churches. Praise God, the outlook was never brighter for our movement in general than now. We have the field, let's go up and possess the land. Glory! I feel the pull. The HERALD OF HOLINESS was never better, I am presenting it in all my meetings and I am

securing some subscriptions for it. I never enjoyed reading Uncle Buddie's Good Samaritan Chats as I do now. Praise God for Uncle Buddie. Just had him in my home for a convention in my home church, Hemet, Calif. What a blessing Uncle Buddie is to church, community and the home. Surely he is doing the greatest work of his life. God bless him and spare him to us until Jesus comes. I had almost forgotten to tell you that in these meetings the Lord helped us to hold, hundreds and hundreds prayed through to victory and scores have come with the Church of the Nazarene. Many of these churches have called me back for summer and fall meetings. I am now engaged in a tent campaign with Bro. I. C. Mathis of Corona, Calif."

EVANGELIST E. C. DEES—"I began my winter campaigns at Ridgeway, Mich., with Pastor L. A. Wilson, and his good church. Brother Wilson is serving a very fine people, and God honored them and our ministry with the salvation of a number of precious souls. I will say for Brother and Sister Wilson, they are fine young people, their hearts are in the work of God and they carry a deep concern for their people and the salvation of the lost; may God continue to bless and use them. The next campaign was at Flint, Mich., with our good Pastor McCartney and his church. This is a new church, only recently organized in the southern part of Flint, and God is blessing in a wonderful way; they have some very fine people to start with, and Brother McCartney is working at the job. There were about thirty who were definitely blessed at the altar, being saved, sanctified or reclaimed. We received eight adult members the last night of the meeting, and there were others looking their way. We have heard good reports since leaving, souls are still finding God, so the good work continues, praise the Lord! We enjoy working with the Michigan Nazarenes; they like the truth of the gospel, and stand by it in the old-

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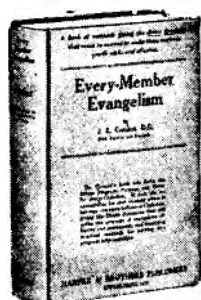
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fashioned way. Our next meeting was with our old friend and brother, J. G. Fetterhoff, at Bloomington, Illinois. God is blessing Brother and Sister Fetterhoff in their labors for Him. We had fine co-operation with the people of Bloomington, not only the Nazarenes, which we naturally expect, but with those of other denominations. There were about twenty-four that prayed through to a definite

testimony in the Lord; we had a real refreshing time from the presence of the Lord. We went to Royalton, Illinois, from Bloomington, and engaged in battle with another of our old friends, A. J. Mitchell. We had quite a number of things to hinder this meeting, such as the mines closing, which was discouraging to those who depended upon them for their livelihood. Despite every hindrance, God came in power and gave us a good revival, a number getting through to God. There seemed to be fine harmony prevailing. The next meeting was held at North Vernon, Ind., with Brother and Sister Thomas. God gave us a good meeting, everything being considered, for a number of things hindered. This was our first time to meet Brother and Sister Thomas. There is a great need and opportunity for a strong Church of the Nazarene at North Vernon. May God bless and help Brother and Sister Thomas at this place. There were a number who prayed through to definite victory. I closed with the North Vernon meeting a ten weeks' siege of campaigns, leaving North Vernon for Nashville, Tenn., to visit for a few days with my wife and daughters. While in Nashville, I went to Nauvoo, Ala., to attend the Preachers' and Workers' Convention. This was my first privilege of meeting with the preachers and workers of the Alabama District, and I greatly enjoyed the good fellowship of the brethren and good people of those parts. We had a great time in the Lord. One of the encouraging things of the Alabama District, as I see it, is that beautiful harmony prevails among the brethren, pastors and District Superintendent Manasco. I am, at this time, in Tyro, Kansas, with Rev. and Mrs. S. K. Mosley, pastors of Caney and Tyro, Kansas, churches. The meeting starts tonight, and we are expecting great victory. Will all who read these lines, please pray for this meeting."



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SPRING VALLEY, N. Y.—"During March we held a meeting in Richmond, Virginia. Brother W. W. Nuckols has charge of the work, and with his two brothers Harry and Clyde, is trying to establish a Church of the Nazarene in this section. Brother Harry Nuckols bought a church building in a fine location with great future possibilities. The Nuckols Brothers labor and work together, sing and shout God's praises and are enthusiastic over the thought of making holiness an established fact in Richmond. The wives of these men are in accord with them and the work for God and souls. It was a pleasure to work with these brethren. The services were blessed of God and the people settled in truth, and conviction rested upon the unsaved, and the future looks bright for the building up of a strong character among the people and settling them in spiritual truth. It is a great field and I am sure our good and wise District Superintendent, Dr. Sloan, will find a ready response from these people to establish a permanent center in Richmond, where holiness will be preached. They are big-hearted, loyal Nazarenes. God bless them richly. At Spring Valley we are planning a big summer campaign in a gospel tent. The pastor and members are going after newborn souls and new members. The day for salvation has not passed; God is the same, therefore we are going to preach the saving truth of the Bible, and trust God to convict and save. Our only redemption in many places, is an old-fashioned revival, and we must have one here. This means aggressive warfare and by the grace of God we will keep in the holy war."—J. A. Ward, Pastor.

EVANGELIST W. O. NEASE—"It has been our privilege to spend the last two weeks in a glorious revival with Brother Wm. E. Riley, pastor of Bedford Church of the Nazarene, just ten blocks from the cross roads of the world, the very heart of the great city of Brooklyn, N. Y., closing March 30 in triumph. We began our first meeting of the year January 5, at Owosso, Michigan, with our good friend, Rev. P. F. Elliott, pastor of the Pilgrim Holiness church. Here again the Lord gave us a poured out, Holy Ghost revival and a goodly number were added to the church. This meeting put old Agag off his throne, blessed the church and let pastor and people face prospects for the best year of their history. Praise the Lord again for the privilege of preaching a gospel that wins the people and makes the crossing. From Owosso we went to Dover, N. J., where we joined our brother, Rev. T. G. Gray, pastor of Dover First Church of the Nazarene, February 2 to 16. This meeting began with the dedication of a most beautiful \$40,000 brick church, the day before our arrival. Some people sought and found the Lord, but the meeting was largely subject to circumstances and past difficulties, until a certain nucleus of good people beheld, 'how good and pleasant it is for brethren to dwell together in unity,' some confessions were made, the Lord broke through, the altar filled, the ship righted and a number of splendid people came into the church. District Superintendent Miller's good ministry was largely responsible, the last week of the meeting, for this great vic-

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tory. Brother Gray has a good pull on the town and is master of the situation. We predict a great year for this pastor and his people. From this place we went to Seal Cove, Grand Manan, New Brunswick, where we put our shoulder to the wheel with one of our Eastern Nazarene College boys, Brother Fraser Dunlop, pastor of the Reformed Baptist church. The church was filled nightly, sometimes packed, the second week of the meeting, fish packing, business houses, stores, wood cutting, fishing, everything closed up at noon and all made it their one business to attend the revival afternoons and nights. The meeting was hard and stubborn, yet it was great; souls sought and found God all through, the devil fought hard but God wonderfully answered prayer and poured out His Spirit and gave us a meeting that will live forever. Here again we met twenty or more people who were saved for the first time or sanctified wholly in our meeting nine years ago, who are standing faithful to God and holiness. Thank God for fruit that remains. This encourages us to push the battle. We are now, April 7, in the battle with our brother, Rev. H. P. Thomas, pastor of the Free Methodist church at Duke's Center, Pa. The town is nearly two thousand feet above the sea level and it is snowing as in the month of January, but the revival is on and God is blessing us. We are believing Him for souls; please help us pray. This is the heart of a great oil field and needs a Holy Ghost break-up. Pray, pray."

DAWSON, MINN.—"The past two weeks we have been engaged in a revival campaign with Evangelist A. J. Kindred and wife of Des Moines, Iowa. The Lord has been very near and truly this has been an old-time, Holy Ghost revival sent from heaven. We were very glad that we could have as splendid a young couple as Brother and Sister Kindred with us. God surely blessed their hearts and ours as we labored together. There were only two barren altar services during the campaign and forty battles were fought for souls and every one of them came through with a shine on his face and a glowing testimony in his heart that the victory was his. Yesterday was a real glorious day with the Lord. In the afternoon Brother Kindred preached on 'Second Blessing Holiness,' found in 1 Thessalonians. The service closed with twelve at the altar; some to be saved and some to be sanctified. God beautifully came on the scene and every one came through with a know-so salvation. The shouts of victory were in the air and the Holy Ghost was truly present. The service last night closed with several seeking and finding the Lord. We also like to make mention of the many who helped in our services during the revival. Sixteen towns were represented and eight different churches came in and helped push. Altogether a wonderful spirit of co-operation was manifested and the Lord surely sent the long asked for revival. Brother and Sister Kindred are efficient workers and do thorough altar work. They have not torn down but have helped to build up the work, being careful not to be fanatical or to hurt or slam other churches. This is my first pastorate and my first revival campaign."—Eva Gruver, Pastor.

NASHVILLE, TENN., GRACE CHURCH—"This church is moving on with the victor's tread under the leadership of our pastor, Brother J. E. Gaar. Brother and Sister Gaar came to us six months ago, and in so short a time they have gained the respect and love and confidence of the church and friends of the church. Few men carry as great a burden for their people or covet so earnestly God's best for them as does Brother Gaar. Almost immediately after his arrival he and the church began to pray and plan for a revival. In preparation for such, Brother Gaar preached a series of sermons on 'Prayer' which were greatly owned and blessed of God. A spirit of prayer came on the people and in the homes, as well as in the church services, people prevailed with God in prayer for a great revival. At different times prayer chains were formed in which someone was crying out to God every hour from six in the morning until six in the evening. As a result of faithful prayer and the God inspired messages of Brother Gaar, who was our pastor-evangelist, it pleased God to pour out upon Grace church and Trevecca College, which is so closely connected with the church, a mighty, heaven-sent, old-time revival. The morning services were held in Trevecca College Auditorium, for the benefit of the students and the night services were held at the church. God helped Brother Gaar to give out messages that sent old-time conviction to the hearts of the people and more than one hundred and twenty-five people, besides a large number of children, were either saved, reclaimed or sanctified. To God be all the glory. At the close of the meeting there were only four or five dormitory students at Trevecca who were left un-

saved, and some of that small number have since wept their way to God. May God mightily use these young people to spread full salvation over our land. Grace church can never be the same after this great outpouring of God's Spirit on her people. We intend to stay in the center of God's will and press the battle for Christ and holiness until Jesus comes."—Mrs. W. Lloyd Smith, Reporter.

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G. E. MILLER CHURCH, BROOKLYN, N. Y.—“We want to say, at the close of our assembly year, praise the Lord, for He has done marvelous things for us. We have had wonderful meetings this past year, especially in the last three months and the spiritual tide has risen and we are on the march again and the old devil is defeated. We have had a great warfare the last four years, but with Jesus we have risen conquerors. Glory be to God! Truly our God has stood by us and as

Jacob of old, we did not let go. And we still feel like traveling on. Praise the Lord.”—William M. G. Greene, Pastor.

EVANGELIST LEE L. HAMER—“We have just reached our home from Salina, Kansas, where we closed a fine revival with Pastor Wooten and his good church. There were a number of good cases that prayed through and received a definite experience of grace. This was an old-fashioned revival; some services lasted two or three hours; much shouting was experienced in this meeting. They have a fast growing church in Salina. The pastor told me he would take in fifteen new members which will add quite a strength to the church. This church is made up of a fine class of people. One special feature of this good church is their special jail services. A number of prisoners have been saved and are making good. This is a very much neglected work. We enjoyed our labors with these good people. We predict a great future for this church. The pastor, Brother Wooten, has a vision and is leading his people on to great achievements. Brother Wayne Elliott had charge of the singing and did his part well. The people enjoyed his singing very much.”

DEWEY, OKLAHOMA—“This is to report victory along all lines here. Our General and District Budgets are paid up to date, for which we praise God. Every department of the work is moving along nicely. Our W. F. M. S. with Sister McCullough as president is doing things for God. They have overpaid the General Budget. We have twenty-eight members of the Prayer and Fasting League. Our Sunday school has come from between

sixty or seventy to 162, with Brother Jimmy McClure as superintendent. The Lord is blessing us more than we were expecting, but our faith is coming up. We are looking forward to a great revival with Rev. J. A. McNatt, to begin June 11. Pray for us.”—Elbert Dodd, Pastor.

ABBOTSFORD, B. C.—“We closed April second a two weeks' meeting with Evangelists Ira Dumas and wife of Mills City, Oregon. They were full of the Holy Ghost and faith, and sang, prayed and preached with unusual power. A dozen souls prayed through to restoring, saving and sanctifying grace. The meeting was a great blessing to the church. We are looking forward to greater days for the Church of the Nazarene in this British Northwest.”—John S. Parkins, Pastor.

EVANGELIST PERRY R. ROOD—“We are still in the field busy for God and souls and never had so much to do and loved it better than now and were never more determined to live holy, humble, sweet and hot for God, souls, salvation, and the church, than this morning. Praise God! Since our last report we have conducted some good soul saving meetings at North Vernon, Indiana, Rev. Samuel Thomas, pastor. Brother Thomas is a thoroughly converted Jew, educated, fine preacher, pastor and doing things for God and is a real Nazarene. God gave us a good many seekers and some new members were taken into the church and we were invited back for another meeting. Next we opened at Charleston, Indiana, in the Bethel Mission, Rev. Harry Long, Jr., the fiery pastor and Rev. Alexander the song leader. We had ten days here with many seekers and finders. Rev. Quinn organized with twenty-nine members. Next we were at Long Bottom, Ohio, at the Eden Church of the Nazarene, where we had a few seekers and the church revived and encouraged. At present the church has no pastor. Next we returned to Montezuma, Indiana, with Rev. A. W. Lowe, at the Southside Mission. God gave us a glorious revival, a harvest of many souls and a return call for this fall. Next we opened at Sellersburg, Indiana, a Home Mission meeting for Rev. Quinn of the Indianapolis District. Rev. E. W. Miller and wife helped out the first few nights, then I came but only got to stay four services when I was called home on account of sickness. Rev. Terry continued the meeting. Last night we closed with a packed house a wonderful soul saving meeting here in the Union Gospel Mission at Roanoke, Va., with Rev. E. L. Hess, Superintendent. He has a great work here having been in Mission work in Roanoke about fifteen years. God's blessing is on his work. Tomorrow we open a meeting in Richmond, Va., with Rev. A. L. Ford. Pray for souls and us.”

AVON PARK, FLORIDA—“God has been working here in no ordinary way. Praise His name! On our arrival here, December 6, last, we sensed a revival atmosphere and it has indeed been proved true. We found a fine spiritual group of people

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April Special

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by Edmund Thickstun. This volume of 231 pages contains “human interest” stories of the winning of men and women to Christ and His cause. The reading of this book will stir every earnest Christian to greater endeavor in soul winning. It is refreshing, inspiring and so interesting that you will want to read it through at one sitting.

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and a good plant but sadly in need of rehabilitating. From the very start the attendance grew rapidly until we had in two months thirty to fifty per cent increase and steadily growing. Our first work was to rearrange finances and start a system. Now all is functioning perfectly. We are overpaid on the General Budget and nearly up on the District Budget; pastor's salary paid in full, note and interest paid, money raised for repairs of the church and materials bought for cash to repaint the church and put imitation stained glass in the windows. We just closed a tent campaign with money in hand in advance for all bills. To God be the glory, and thanks to our loyal people. We have started two cottage prayer-meetings, one in Avon Park and one in Sebring, ten miles distant, and have cars running out every Sunday to gather in the Sunday school children from the country. Our District Superintendent and the people desired us to put on our own tent meeting so after prayer we consented and called Rev. Chas. E. Dewar of Lakeland, Florida, as our song evangelist. He did splendid work and co-operated with a beautiful spirit. Don't condemn us when we say our faith didn't quite reach for the response we had from the first night. People poured in and the attendance steadily increased until on the closing Sunday night it was impossible to handle the crowds. At the close of the evening services the seekers came up in such numbers that we had to improvise two extra altars. Throughout the meetings others were saved or sanctified and whole families and many children and young people were saved and sanctified. It was indeed a real, old-time revival. Another very interesting feature of the meeting was the school of the prophets in the afternoon. We took in three members Sunday night and altogether have taken in eight since we came here four months ago. There are five or more in the making and ready to come now. We have a wonderful godly Superintendent and wife, Brother and Sister J. E. Redmon. The district is rallying to them like one man. We have monthly zone meetings that have been times never to be forgotten. We are in the beginning of a great revival down here. Let us have your prayers."—Paul A. Southard, Pastor.

LOUISVILLE, Ky.—"We closed a fine revival with First church, A. J. Frank, pastor, and the Suttons as singers. Eighty seekers, great glory in the two weeks. Wife was with me throughout the meeting. We begin at Corydon, Indiana, April 14 with W. W. Stover as pastor."—C. B. Jernigan.

DEATHS

BLACKBURN—Mary Amelia Cary was born near Eldott, Illinois, in 1872; departed this life January 29, 1930, at the age of 58 years, in the home of her daughter, Mrs. H. C. Peck. She was converted at the age of eighteen and united with the Christian church. Later she was called to preach, and was ordained and preached in the Christian church for some time. In 1891 she was united in marriage to Charles Edmund Black-

burn of Jacksonville, Illinois. To this union four children were born; two of whom have preceded her. She leaves to mourn their loss her husband, Charles E. Blackburn, one son, Lynn Cary Blackburn, and a daughter, Mrs. H. C. Peck, three grandchildren all of Kansas City, Missouri; three sisters, Mrs. J. N. Pickett of Odell, Nebraska; Mrs. G. W. Waddington of Omaha, Nebraska, and Mrs. L. B. Canfield of Des Moines, Iowa, and a brother, Merton Cary of Clear Lake, Iowa, besides many other relatives and many friends. She was a consecrated soul, beautifully sanctified and her loving spirit endeared her to everyone who knew her. In the year 1921 the writer was conducting a revival meeting at Carl Junction, Mo., in the Church of the Nazarene. The Blackburn family were living in Carl Junction at that time. I shall never forget the night Sister Blackburn came into the service. She came night after night and heard the gospel in all its fullness and God led her to cast her lot with the Church of the Nazarene together with the rest of her family. Immediately Sister Blackburn began on her course of study. It was my good pleasure, with the other members of the examining board, to give Sister Blackburn several examinations. Sister Blackburn lacked only one or two subjects of completing her course of studies at the assembly held in Joplin, Mo., a year ago last fall. During the next year she completed her studies and would have been ordained elder at Topeka Assembly but was not able to attend the assembly on account of her illness. Her ministry and Christian work were faithful and effective. It has been my pleasure to be in the home of Brother and Sister Blackburn upon several occasions. It was a real home to us. Not only the loved ones will miss this good wife and mother, but the church and her many friends. Her great delight was reading her Bible and spending hours in prayer that she might be a blessing to those with whom she came in contact. Her time and strength were spent for others. Rev. Mary Cary Blackburn was a direct descendant of Alice and Phoebe Cary, and like them, she wrote many comforting and helpful poems. One book, "Toward the Highlands," was published several years ago and had a wide circulation. She left another book ready for publication. She contributed to several

magazines and religious papers. During her long illness she wrote poems of comfort for her loved ones and urged everyone who was not close to God to give their lives into His keeping. She had a great burden for the lost. After many months of intense suffering her death, like her life, was peaceful and triumphant. She was a patient sufferer, but longed to be with Jesus. Just a few minutes before she passed away she said to her daughter, "Dear, they have come to take me away. I am going higher, I will be all right." The funeral services were held in Kansas City First church, Sunday afternoon, February 2, 1930. Rev. G. M. Hammond, the pastor, was in charge, assisted by Rev. Geo. Owen, Rev. Richard Klesse and Rev. Hepburn. The services were very comforting and the music was beautiful. Interment in the Mound Grove Cemetery. Today we part, tomorrow we meet.—Wm. A. Menneke.

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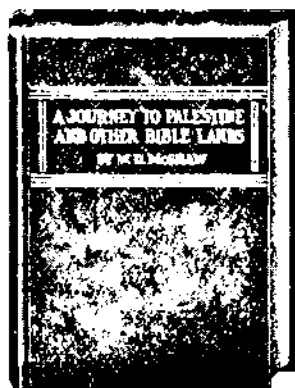
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SURBROOK—Evangeline, eldest child of Rev. and Mrs. E. E. Shelhamer, was born November 5, 1904, at Cleveland, Ohio, and departed this life at the age of 25 years 3 months and 26 days, at Kingswood, Ky. She was specially anointed of the Spirit at the age of three years and at that time united with the church. She became established in grace at an early age and after professing holiness a number of times sought until she struck the rock. From her babyhood she assisted her parents in evangelistic work, having sung solos ever since she was eighteen months of age. She graduated from the Junior Pacific College of Los Angeles, and received her A. B. degree at Kingswood. It was here she became intimately acquainted with Rev. W. L. Surbrook, President of Kingswood Holiness College. They were united in holy matrimony August 29, 1928, and for eighteen months lived a most beautiful and harmonious life, traveling together in evangelistic and educational work. She looked forward with pleasure to motherhood, but it seemed God had something higher and better. She expected to travel in camp-meeting work with her husband this summer, and her great ambition was to win souls but, instead, she is now traveling the evergreen mountains of life. The last month she was with us, she seemed to be ripening in a peculiar sense for glory. The last week she lived she and her mother spent the time together in prayer and drawing nearer to God. On Monday evening, March 3, at 9:50, she very unexpectedly slipped away from us into the arms of Jesus. Our hearts are torn and bleeding. It is hard to understand how one so gifted in soul-winning should be taken at such an early age, but He who is too good to be unkind, and too wise to err, must solve the mystery. Her funeral was held in the col-

lege chapel, Kingswood Holiness College, where she had prayed, sung and talked many times to the edification of all who heard her. Interment was made in the Kingswood Cemetery, where she is waiting the resurrection of the just.

NELSON—On November 9, 1929, during a busy District Assembly of the Church of the Nazarene, of which the deceased was a delegate from the Manassas church, the spirit of R. M. Nelson took its flight to the God who gave it. Our little town of Reidsville, Ga., was shocked at the sad and sudden news. To know Brother Nelson was to love him, he was of such a sweet disposition. Fired and enthused with the love of God, there was nothing that gave him any more happiness than to be in a meeting where people were being saved. It is so fitting since he had to go, that he could pass away in the arms of Brother Hanson, one of his beloved pastors. Brother Nelson gave testimony of his conversion and later of his sanctification some time in the eighties at old Smyrna church in Union County, North Carolina, it being the state and county of his birth, on February 6, 1860. On December 15, 1879, he was married to Miss Catherine Garland, with whom he lived for almost fifty years. Brother Nelson and family moved from North Carolina to Georgia November 23, 1889, and moved to Reidsville in the year of 1913. They were in the hotel business for something like twenty-five years, part of the time at Glennville, Claxton and Reidsville. Twelve children blessed the union of him and Sister Nelson; six boys and six girls; one of the boys, Wayman, was accidentally killed in Miami, Florida, some years ago. Those surviving are as follows: Rev. W. E. Nelson, returned missionary from Africa, Clarksburg, Md.; Roy of Waycross,

Ga.; Hinton of Chattanooga, Tenn.; Madison and Hanson of Toledo, Ohio; Mrs. C. B. Smith of Belleville, Ga.; Mrs. H. R. Gladney of Skidmore, Texas; Mrs. J. N. Kelley of Chattanooga, Tenn.; Mrs. H. P. Mattox of Bellville, Ga.; Mrs. Vaughan Sperry, of Tavares, Fla.; and Miss Nannie Kate of Reidsville, Ga. All of the children attended the funeral except Mrs. Gladney. Brother Nelson was buried in Reidsville Cemetery on November 12, 1929. His funeral sermon was preached by Brother W. R. Hanson. Brother B. F. West of the Methodist church, Brother W. C. Blount of the Baptist church, Brother W. L. Duncan of Lyons, Ga., Brother H. T. Eason of Hickcox, Ga., all gave words of praise of the value of the good man that lived in our midst. We cherish a precious memory of him and know that he will live for many years to come when we speak of a man's good deeds.—His friend and brother—Rowland Beasley.

LOGAN—Rev. William Henry Logan, pastor of the Church of the Nazarene, Wann, Okla., passed away Friday afternoon, February 21, 1930. Brother Logan was born in Arkansas on December 17, 1873, being at the time of his death a little more than 56 years of age. He was converted under the preaching of Rev. Oscar Hudson about thirty years ago and soon thereafter felt a call to preach. He preached the gospel of repentance for about four years when he saw the light on holiness and was gloriously sanctified wholly. He united with the Church of the Nazarene when it was first organized and loved its doctrines and never failed to declare the whole counsel of God. Brother Logan was called to pastor the church at Wann last October and had endeared himself to the hearts of the people of the entire town and community by his untiring efforts to help those in sickness and distress and by his humble walk with God. He was too poor to own a car, but there was not a home in the town and not many homes for miles around that he had not visited, and he prayed in every home that would let him. His transformation to the glory world was sudden and unexpected. He was a perfect specimen of manhood physically and one of his sons remarked that he could not recall when his father was ever sick. He plowed his garden Friday morning and was preparing to plant it. He came into the parsonage for a drink of water and said to his good wife that he was not feeling well, that he had something like acute indigestion. He lay down and asked his wife to pray for him and to get Sister Patrick and Sister Harris to pray for him, but he had gone to be with Jesus, whom he had served so faithfully and well, before we arrived. A doctor who had been called said he died from heart trouble. Brother Logan leaves a wife and nine children. The little church at Wann would not hold the large concourse of people who assembled early Sunday morning to pay their last respects to this good man. Many hard-hearted business men and sinners shed tears. District Superintendent Mark Whitney drove part of the night to get here for the funeral. Brother Whitney was assisted in conducting the funeral by Rev. G. F. Baldwin, pastor at Bartlesville, and Rev. Elbert Dodd, pastor at Dewey.—Mrs. Mary P. Harris, Reporter.

"Home Missions" Number May 21st

The May 21st issue of the Herald of Holiness will major on "Home Missions." Build your hopes high. You will not be disappointed. The "Home Missions" number will be interesting, inspirational, educational; filled with facts and appeals and presentations of the urgent needs of Home Missions. Get ready for it.

We hope that every church in our denomination (not a single exception) will order not less than 25 copies of special number. Every District Superintendent will solicit orders from his district. The price will be 2c a copy—less than cost. We are praying that the good accomplished by this one issue of the Herald of Holiness will be felt throughout the ages of eternity.

CANARY—William C. Canary, son of John H. and Margaret Canary, was born in Sullivan, Indiana, November 2, 1881, and departed this life in Modesto, California, March 24, 1930, age forty-eight years, four months and twenty-two days. He was converted at the age of eighteen years and soon afterward sought and obtained the experience of entire sanctification and answered the call of God to the ministry. January 1, 1907, he was united in marriage to Miss Birdie Snyder, near Newton, Illinois, and to this union were born two sons, Paul W., of San Francisco, and Gerald F. at home. Of the twenty-eight years which he spent

in the ministry, twelve years were spent in pastoral work and sixteen years in the evangelistic field. His ministry was greatly blessed of the Lord and in many of his pastorates the churches made phenomenal progress under his leadership. While in the evangelistic field his ministry was rewarded with the salvation of hundreds of souls. His sermons were always characteristic of the evangelistic type and he constantly carried a burden for souls and preached each time as though it were the last opportunity. His messages always rang true to the doctrine of entire sanctification as a second definite work of grace and intense spirituality. He often said that he desired to die in the harness and this desire was literally accomplished as he preached his last sermon a little more than a week before his passing, at the Oakdale Church of the Nazarene, where he served as pastor for almost two years, and four people knelt at the altar, seeking the Lord. He had been in failing health for four years with Bright's disease. He was very anxious that the Lord would heal him and spare him to his family and to the work of the kingdom which lay so near his heart. In the last fifteen hours of his sojourn, he became perfectly reconciled to his departure and gave clear testimony of his personal relations with God and his fellowman, and made certain requests for his funeral arrangements. His passing was the end of a joyful and arduous journey along life's pathway which won to him the love and admiration of hundreds of friends, and was a triumphant entry into the city of God. Among his latest statements, he said, "Talk about preparing to die, praise the Lord, Glory to God, Hallelujah, I am just now getting ready to live." Again he said, "This salvation holds good while I am crossing the line, praise the Lord." Besides his wife and two sons, he leaves two brothers and two sisters, Rev. Arthur Canary of Neoga, Illinois; Jesse Canary, Mrs. Ora Brown, and Mrs. Flossy Orr, all of Sullivan, Indiana, and a host of friends who feel keenly the loss of his early departure. Burial was made in one of Modesto's beautiful cemeteries, awaiting the resurrection morn.—W. L. Fear.

CARNES—Miss Rosa Lee Boswell was born December 25, 1903, in Collin County, Texas, and while at an early age moved with her parents to Ballinger, Texas, and lived here the greater part of her life. She was married to W. A. Carnes June 29, 1920, and to this union were born four children, two of whom survive, the other two dying while young. Those living are W. A., Jr., three years of age, and Wanda Lea, two weeks. Mrs. Carnes died March 31, 1930, at the Halley & Love Sanitarium. The funeral was conducted at Evergreen Cemetery, Wednesday, at 3:00 p. m., by Dr. B. F. Neely, of Hamlin, Texas. Brother Neely was the pastor and at one time near neighbor of Mrs. Carnes, and it was her request before she died that he preach the funeral sermon. Mrs. Carnes was a very devoted wife and mother, and her touch and influence will be missed very much. She was a member of the local Church of the Nazarene, and the membership of the entire church will feel a loss in the going of Sister Carnes, but will have the consolation that she is safe within the pearly gates.—W. Lawson Brown, Pastor.

ANNOUNCEMENTS

NOTICE—Due to the fact we have had some meetings canceled we can give some time to any church needing singers after April 27. We will go anywhere and for freewill offering. Address us at Peniel, Texas.—Jack and Ruby Carter.

NOTICE—Revival: Warren Ave. Church of the Nazarene, 650 South Warren Avenue, Columbus, Ohio, May 4 to 18 inclusive. Rev. Stella B. Crooks, evangelist. Everyone in and near Columbus come up to the feast of great things. Please pray for us.—B. H. Haynie, Pastor.

NOTICE—Due to the fact that Cushing, Oklahoma, wants a summer date, July 15 to 27, instead of the date slated in the **HERALD OF HOLINESS** I have an open date, May 13 to 25. Anyone desiring to have my service at that time please wire or write me at once, either at my home address, 1833 Noble Street, Anderson, Indiana, or to my address given in the evangelistic slate.—Rev. Fred Thomas, Evangelist.

NOTICE—We have open dates for the summer as evangelistic singers and preachers. Will go anywhere the Lord may lead. Wire us at this address: 827 N. Capitol Ave., Indianapolis, Ind.—Prof. Bilsh R. and Rev. Mary Shaw.

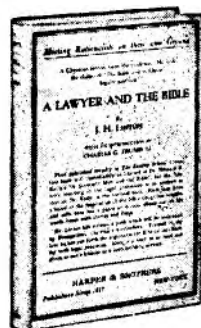
NOTICE—Believing it is God's will, I am again ready for service in the evangelistic field. Address: 616 South 8th St., Salina, Kansas.—E. Wayne Elliott, Song Evangelist.

NOTICE—Because of some dates changing we have May 11 to 25 open for a meeting. Would be glad to give any church a meeting in Michigan, Ohio, Indiana or Illinois, or any state nearby. We will be at 645 Pottery St., Logan, Ohio, until May 4. Address us there.—Evangelist C. T. Corbett and Wife.

NOTICE—I wish to recommend Brother Hiram Vincent as an evangelistic singer for revival meetings. He will be glad to sing for either pastors or evangelists. Anyone desiring his services may address him: 602 South 11th St., Waco, Texas.—J. D. Scott, Pastor.

NOTICE—Bressee College Educational Zone Campmeeting is to be held at the Kansas State Fair Grounds, Hutchinson, Kansas, May 22 to June 1. Workers: Rev. J. W. Goodwin, D. D., Rev. Bud Robinson, Rev. John Fleming, Rev. Theodore Elser, Professor L. C. Messer and the Edwards Ladies' Quartet with the District Superintendents, pastors, evangelists, singers and other Christian workers from the states of Colorado, Nebraska, Missouri, Oklahoma, Kansas and many other states. All active ministers and their wives will be allowed one dollar a day on their entertainment with cots and sleeping room furnished free. There will be plenty of room for all. Bring your bedding and necessary toilet articles. Come prayed up and expecting a great time in the Lord. For further information please write Rev. H. O. Davis, Ford, Kansas, or Rev. I. C. Mathis, 500 N. Plum St., Hutchinson, Kansas.—A. F. Balsmeier, Superintendent Kansas District.

RECOMMENDATION—I want to take this opportunity to recommend Rev. Jesse Uhler of Clearwater, Kansas, to our churches, campmeetings and District Superintendents, as an efficient and able preacher and evangelist. Brother Uhler both sings and preaches and can work almost anywhere. He has done good work for us on the Kansas District, in our churches, campmeetings and home mission campaigns. He will go anywhere and be satisfied with whatever is given him in the way of an offering. Give him a call at the above address, and I do



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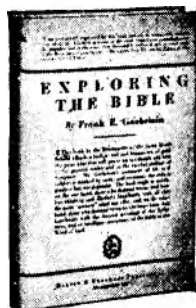
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not believe you will be disappointed.—A. F. Balsmeier, Superintendent Kansas District.

NOTICE—I will hold a revival under a tabernacle for the Hawthorne Church of the Nazarene, Los Angeles, California, April 30 to May 11, inclusive, and we shall be glad for our friends in Los Angeles, Pasadena and surrounding churches to attend this meeting and help us win souls for Christ. It will afford a splendid opportunity to help our work there. For any information desired, write the pastor, Rev. A. F. Daniel, 302 W. Ballona, Hawthorne, California.—J. B. McBride.

NOTICE—Brother A. L. Crane of Wadsworth, Kansas, has entered the field as an evangelistic singer. I have known Brother Crane for a number of years. He sings under the anointing of God. He is loved most where he is known best. He sings the glory down and is a great leader in the song service. He is also a great help in an altar service. The hosts will sing for Brother Crane. Pastors and campmeeting committees ought to keep this man of God busy all the time. Get Sister Crane to go with

him if you can. Speak for these good people, they will be a blessing to you and your people. I know. I have worked with them.—R. C. Holmes.

RECOMMENDATION—Rev. A. B. Anderson, who for several years was District Superintendent of Georgia and recently pastor of Hartford, Conn., has resigned his pastorate at Hartford on account of the health of his wife and moved back to Nashville. Brother Anderson now finds it possible for him to hold some meetings and I take pleasure in recommending him to anyone who desires his service. He is composer of a number of songs and will not only be able to preach but can give splendid service in special song.—C. E. Hardy, President Trevecca College.

REQUESTS FOR PRAYER—H. F. Foster requests prayer by every Nazarene that God will save him from his backslidden state, heal his body and restore him to the gospel ministry. He asks for immediate prayers.—A request comes from New York that prayer be asked for a sister who is in a very serious condition and must soon undergo a second operation, that God will raise her up;

a sister in Illinois who is afflicted with tuberculosis asks for prayer; also an invalid in California who is suffering from rheumatism.

NOTICE—Pittsburgh District: The Board of Examination will hold a meeting in the First Church of the Nazarene, Cleveland, Ohio, on Tuesday, April 29, from 1:30 to 4:00 p. m. All students who desire to meet the Board will please do so at that time. This is important. The final report will be made not later than the second day of the assembly.—J. C. Albright, Chairman; Chas. C. Hanks, Secretary.

ASSEMBLY INFORMATION

NORTH PACIFIC DISTRICT, at Vancouver, Washington, May 21 to 25. Rev. A. J. Schocke, Pastor, 1105 Hainey Street.

NORTHWEST DISTRICT, at Spokane, Washington, May 28 to June 1. Rev. H. B. Wallin, Pastor, 712 West Nora Avenue.

NORTHERN CALIFORNIA DISTRICT, at Stockton, California, June 4 to 8. Rev. W. R. Ingram, Pastor, 214 East Park Street.

IDAHO-OREGON DISTRICT, at Nampa, Idaho, June 4 to 8. Rev. E. E. Martin, Pastor, 619 14th Avenue S.

SOUTHERN CALIFORNIA DISTRICT, at Los Angeles, California, June 11 to 15. Rev. H. H. Hooker, Pastor, 3955 South Arlington Avenue.

ROCKY MOUNTAIN DISTRICT, at Billings, Montana, June 11 to 15. Rev. W. D. Shelor, Pastor, 22 Lewis Avenue.

NEW MEXICO DISTRICT, at Roswell, New Mexico, June 13 to 22. Rev. W. H. Huffman, Post Office Box No. 812.

NEBRASKA DISTRICT, at Hastings, Nebraska, June 18 to 22. Rev. Fred Bouse, Pastor, 915 West 5th Street.

COLORADO DISTRICT, at Pueblo, Colorado, June 25 to 29. Rev. Fletcher Galloway, Pastor, 1620 East 7th Street.

PASTORAL ARRANGEMENTS

Alberta District

DISTRICT SUPERINTENDENT—Rev. E. S. Mathews, 11049-86th Avenue, Edmonton, Alberta, Canada.

DISTRICT SECRETARY—Rev. E. H. Osborne, Delburne, Alberta, Canada.

DISTRICT TREASURER—Mr. S. S. Toppin, 1325-11th Avenue W., Calgary, Alberta, Canada.

PASTORS: Bowden, D. A. Prescott; Calgary, Roy F. Smee; Claresholm, A. H. Eggleston; Craigmyle, Mrs. O. E. Bean; Delburne, E. H. Osborne; Drumheller, W. G. Collier; Edmonton First, P. Clark; Edmonton (West), Mary Laird; Elscott, O. G. Brooks; Ferintosh, W. Cross; Lethbridge, W. Peterson; Lethbridge (Rural), K. R. Hunt; Loughheed, J. D. Fowler; Medicine Hat, S. Kaechle; Olds (Rural), N. Z. Woodruff; Pease River, H. Woodall; Red Deer, J. R. Spittal; Rimbey, P. J. Bartram; Rocky Mountain House, A. Falk; Stettler, A. Grobe; Wetaskiwin, W. J. Ewing; Youngstown, F. W. McDowell.

WANTS

Young man with five years' experience in general merchandise wants job at once. Good references given. Address, P. O. Box 57, Delight, Ark.

PRACTICAL NURSING WANTED—Confinement cases preferred. Anywhere in state. References furnished. Miss Lois Thompson, 411 N. Vine St., Plainfield, Indiana.

WANTED—Position as nurse, matron or housekeeper in Christian environment by Ina Smith, widow, 81 years old. Sister Smith is a Nazarene, deeply spiritual, and neat in person. Her address is 315 Columbus Ave., Muncie, Ind. Rev. G. H. Shaffer.

Colorado District Campmeeting Denver, Colorado August 14 to 24, 1930



Rev. Bud Robinson
Evangelist



Rev. J. T. Little
Evangelist



Prof. L. C. Messer
Chorister

Special Workers: J. T. Little, Bud Robinson, L. C. Messer, C. W. Davis, Florence Davis, L. E. Grattan, Howard Paschal, Sadie Hoover, Z. H. Baxter, T. P. Dunn.

Other Workers: Brothers Phillips, Poole, Hipple, Hays, Savage, Land, Galloway, Gossett, Weatherford, Cochran, Webber, Wells, Levan, Wilson, Glenn, Williams, Zimmerman, Manly, Bauer, Ogden, Grim, Mize, Walden, Maple, Norton, Roper, Lewis, Brown, Herrell, Masters, Eastman, Parks and others.

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For information write the Secretary, T. P. Dunn
2585 So. Bannock St., Denver, Colo.

DIRECTORY

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Office, 2923 Troost Ave., Kansas City, Mo.
 New England (Malden, Mass.) April 23 to 27
 Pittsburgh (Cleveland, Ohio) April 30 to May 4
 Mexican Work—California and Border May
 New Mexico (Roswell, N. Mex.) June 18 to 22
 North Dakota (Sawyer, N. Dak.) July 2 to 6
 Manitoba-Saskatchewan (Moose Jaw, Sask.) July 9
 to 13
 Central Northwest (Sioux City, S. Dak.) August 20
 to 24
 San Antonio (Temple, Texas) Oct. 29 to Nov. 2

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
 North Pacific May 21 to 25
 Northwest May 27 to June 1
 Idaho-Oregon June 4 to 8
 Rocky Mountain June 11 to 15
 Nebraska District (Assembly) June 18 to 23
 Colorado District (Assembly) June 23 to 29
 Michigan Aug. 6 to 10
 Ohio Aug. 26 to 31
 Kentucky Sept. 3 to 7
 Alabama Nov. 5 to 9
 Georgia Nov. 12 to 16
 Carolina Nov. 19 to 23
 Florida Nov. 26 to 30

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Southern California June 3 to 8
 Northern California June 11 to 15
 Northern Indiana Aug. 13 to 17
 Indianapolis Aug. 20 to 24
 Kansas District Aug. 27 to 31
 Abilene District Oct. 1 to 5
 Dallas District Oct. 8 to 12
 Arizona District Dec. 3 to 7
 Southwest District Dec. 10 to 14

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

ASSEMBLY DATES

Iowa Aug. 20 to 24
 Chicago Central Aug. 27 to 31
 Kansas City Sept. 3 to 7
 Tennessee Sept. 10 to 14
 Missouri Sept. 17 to 21
 Western Oklahoma Sept. 24 to 28
 Eastern Oklahoma Oct. 1 to 5
 Arkansas Oct. 8 to 12
 Mississippi Oct. 15 to 19
 Louisiana Oct. 22 to 26

DISTRICT SUPERINTENDENTS

ABILENE—H. C. Cagle, 1236 Pearl St., Abilene, Texas.
 ALABAMA—J. A. Manasco Nauvoo, Ala.
 ALBERTA—E. S. Matthews, 11049-88th Ave., Edmonton, Alberta.
 ARIZONA—P. R. Jarrell Peoria, Arizona
 ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.
 BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tollerose, Scotland.
 BRITISH WEST INDIES—J. I. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I.
 CENTRAL NORTHWEST—S. C. Taylor, 1308-8th St. So., Minneapolis, Minn.
 CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill.
 COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo.
 DALLAS—J. M. Ellis, 615 N. Carroll Ave., Dallas, Texas.
 EASTERN OKLAHOMA—Mark Whitney, 923 S. Osage, Okmulgee, Okla.
 FLORIDA—J. E. Redmon, 4530 Beach Way, Beach Park, Tampa, Florida.
 GEORGIA—Rev. Oscar Hudson, 125 Moreland Ave. S. E., Atlanta, Ga.
 IDAHO-OREGON—Rev. A. E. Sander, 103 Juniper St., Nampa, Idaho.
 INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.
 IOWA—Rev. J. W. Short, 1318 W. 8th St., Des Moines, Iowa.
 KANSAS—A. F. Balsmeier, 29 W. 18th, Hutchinson, Kans.
 KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.
 KENTUCKY—L. T. Wells, Box 132, Science Hill, Kentucky.
 LOUISIANA—G. M. Akin, 1020 Eustis St., Shreveport, La.

MANITOBA-SASKATCHEWAN—George Belmes, 938 Caribou W., Moose Jaw, Sask.
 MICHIGAN—Rev. R. V. Starr, 225 N. Butler Blvd., Lansing, Mich.
 MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.
 MISSOURI—J. W. Roach, 1351 No. Kingsland Ave., St. Louis, Mo.
 NEBRASKA—Rev. Marvin S. Cooper, 1418 W. 5th St., Hastings, Nebr.
 NEW ENGLAND—John Gould, 27 Garland Ave., Malden, Mass.
 NEW MEXICO—A. K. Scott, Portales, N. Mexico.
 NEW YORK—Howard V. Miller, Brooktondale, N. Y.
 NORTHERN CALIFORNIA—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.
 NORTHERN INDIANA—J. W. Montgomery, 3510 Weissner Park Ave., Ft. Wayne, Ind.
 NORTH DAKOTA—H. J. Hart, Box 532, Fargo, N. Dak.
 NORTH PACIFIC—J. E. Bates, 441 Main St., Portland, Oregon.
 NORTHWEST—R. J. Plumb, 712 W. Nora, Spokane, Wash.
 OHIO—Chas. A. Gibson, 1433 Meadow Ed., Columbus, Ohio.
 PITTSBURGH—C. Warren Jones, 126 So. Linden Ave., Alliance, Ohio.
 ROCKY MOUNTAIN—J. O. Schaap, 304 No. 33rd St., Billings, Mont.
 SAN ANTONIO—W. H. Phillips Hamlin, Texas
 SOUTHERN CALIFORNIA—J. T. Little, 1558 Atchison, Pasadena, Calif.
 SOUTHEAST ATLANTIC—Dr. Howard Sloan, Gen. Del., Greensboro, N. C.
 SOUTHWEST—(Mexican)—E. Y. Davis, 2012 East Villa St., Pasadena, Calif.
 TENNESSEE—S. W. Strickland, 947 McClurhan, Nashville, Tenn.
 WASHINGTON-PHILADELPHIA—D. E. Higgs, 3813 Walnut Ave., Baltimore, Md.
 WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

E. C. Allen, 2923 Troost Ave., Kansas City, Mo.
 Flat Rock, Ill. April 30 to May 4
 Reed City, Mich. May 25 to June 15
 Mansfield, Ill. June 17 to 29
 Alline Anderson, Song Evangelist, 1431 W. 22nd St., Indianapolis, Ind.
 Wooster, Ohio (Camp) June 19 to 29
 Mack and Ethel Anderson, 129 E. 7th St., Hutchinson, Kansas
 Carl Junction, Mo. April 18 to 27
 McLean, Texas April 30 to May 11
 Hutchinson, Kans. (Camp) May 22 to June 1
 Meade, Kans. June 8 to 22
 T. M. Anderson, 605 Lexington Ave., Wilmore, Ky.
 Hammond, Ind. April 30 to May 4
 Jarrette E. Aycock, 2923 Troost Ave., Kansas City, Mo.
 Los Angeles, Calif. (First Church) April 13 to 27
 Phoenix, Ariz. April 30 to May 11
 San Diego, Calif. May 14 to 25
 Fullerton, Calif. May 28 to June 8
 Roswell, New Mexico (Camp) June 18 to 22
 Sawyer, N. Dak. (Camp) June 27 to July 6
 Gerald P. Barnes and Wife, Box 45, West Liberty, Ohio
 Peacock, Texas (M. E. Church South) April 7 to 27
 Old Glory, Texas April 28 to May 18
 Mt. Olive, Texas May 19 to 28
 Double Mountain, Texas June 1 to 10
 Salt Lake, Texas June 11 to 22
 Sweden Valley, Pa. (United Brethren Church) July 6 to 20
 P. P. Belser, Olivet, Ill.
 Norwood, Ohio (5715 Carthage Ave.) April 22 to May 4
 Menomonee, Wis. May 8 to 18
 Richland Center, Wis. (General Delivery) June 4 to 22
 A. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas
 Wichita, Kans. (Grace Chapel) May 4 to 18
 Hutchinson, Kans. (Camp) May 22 to June 1
 C. C. Burton, Delmer, Ky.
 Penson, Ky. April 20 to May 4
 S. C. Carroll, Pianist, 602 W. Ninth St., Ada, Okla.
 Eldorado, Ark. April 23 to May 11
 Kingfisher, Okla. May 14 to 25
 Yale, Okla. June 1 to 15
 Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa
 Moberly, Mo. Apr. 20 to May 4
 Homer, Nebr. May 11 to 25
 Pierson, Iowa June 1 to 15

F. E. Cole, 222 Jackson St., Winchester, Indiana
 Parker, Ind. June 15 to 29
 C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.
 Logan, Ohio (645 Pottery St.) April 20 to May 4
 Olivet, Ill. (Camp) May 27 to 30
 Cincinnati, Ohio (Revivalist Camp) June 1 to 4
 Millington, Mich. (Tent) June 5 to 22
 Port Huron, Mich. (2129 Stone St.) June 25 to July 13
 Ernest Coryell, Viborg, S. Dak.
 Carthage, S. Dak. April 17 to May 1
 Kimball, S. Dak. May 2 to 15
 Hewitt, Minn. May 18 to June 2
 Loomis, S. Dak. June 4 to 23
 C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
 Cambridge City, Ind. April 28 to May 11
 Wauseon, Ohio May 14 to June 1
 Roanoke, Va. June 5 to 22
 Victoria, Va. June 26 to July 13
 Anderson, Ind. July 17 to Aug. 3
 C. C. and Margaret Crammond, 815 Allegan St., Lansing, Michigan
 Lowell, Mich. April 30 to May 4
 Three Rivers, Mich. June 8 to 22
 Stella B. Crooks, 137-61st St., Chicago, Ill.
 Muncie, Ind. (First Church) April 13 to 27
 Columbus, Ohio May 4 to 18
 Dickinson, North Dak. May 25 to June 8
 Bethany, Okla. June 15 to 29
 North Dartmouth, Mass. (Smith Mills Camp) July 11 to 20
 E. C. Dees, Nashville, Tenn.
 Birmingham, Ala. April 20 to May 4
 Bowling Green, Ky. May 6 to 25
 Cleveland, Tenn. May 26 to June 15
 Mayfield, Ky. June 15 to July 6
 M. E. and Nina DeVoll, Mason City, Iowa
 Billings, Mont. April 18 to 27
 Buffalo, Wyo. May 4 to 25
 Iowa District (Home Mission meetings) June, July, August
 H. N. Dickerson, 2608 Newman St., Ashland, Ky.
 Hartford City, Ind. April 14 to 28
 Rochester, Mich. May 4 to 18
 Bloomington, Ind. June 20 to July 6
 Sharon, Pa. July 7 to 20
 Johnnie and Jackie Douglas, Box 7, Lindsay, Calif.
 Merced, Calif. April 27 to May 11
 C. M. Bunaway, 216 N. Candler, Decatur, Ga.
 Lakeland, Fla. (Nazarene Tab.) April 20 to May 4
 Charles Dye, 4 Bumble Ave., Piqua, Ohio
 Bicknell, Ind. April 13 to 27
 Springfield, Ohio May 4 to 18
 J. R. Edwards and Wife, Box 39, Elmore, Ohio
 Rogers, Ohio (Church of the Nazarene) April 13 to 27
 Terre Haute, Ind. (Missionary Bands Church) May 4 to 26
 Edwards Evangelistic Ladies' Quartet
 Newton, Kans. April 14 to 30
 Augusta, Kans. May 2 to 18
 Hutchinson, Kans. (Camp) May 22 to June 1
 Tishomingo, Okla. June 6 to 22
 Harry J. Elliott, Nampa, Idaho, Route 4
 North Powder, Oregon (M. E. Church) April 20 to May 11
 W. E. Ellis, 1458 Breeze Ave., Pasadena, Calif.
 Wilmar, Calif. May 4 to 18
 Colton, Calif. May 25 to June 8
 Mobile, Ala. June 18 to 29
 Cowan, Tenn. July 6 to 20
 Oneonta, Ala. July 24 to Aug. 3
 Theo. Elsen and Wife, 139 St. Marks Ave., Brooklyn, N. Y.
 Elkhart, Ind. April 13 to 27
 Lansing, Mich. (1st Church) May 4 to 18
 Hutchinson, Kans. (Camp) May 22 to June 1
 Schenectady, N. Y. June 29 to July 27
 Fahl-Hyatt Evangelistic Party, 138 Kendall Blvd., Oaklyn Manor, N. J.
 Camden, N. J. (Wiley M. E. Church) April 14 to 27
 Bona Fleming, 2952 Hackworth St., Ashland, Ky.
 Sapulpa, Okla. April 27 to May 11
 Shawnee, Okla. May 13 to 25
 Cincinnati, Ohio (Camp) June 8
 North Reading, Mass. (Camp) June 27 to July 6
 Beacon, N. Y. (Camp) July 11 to 20
 John Fleming, 2813 Holt St., Ashland, Ky.
 Oklahoma City, Okla. April 30 to May 4
 Corinth, Ky. May 8 to 18
 Hutchinson, Kans. (Camp) May 23 to June 1
 Newell, W. Va. June 9 to 22
 Mt. Lake Park, Md. (Camp) June 27 to July 6

- H. A. Forester and Wife, Road Mountain, Tenn.
Hampton, Tenn. April 14 to 28
Valley Forge, Tenn. May 2 to 11
Johnson City, Tenn. (City Mission)
..... May 13 to 18
Elton, La. May 1 to June 15
Johnson City, Tenn. (Tent Campaign)
..... June 18 to July 6
- C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.
Decherd, Tenn. July 30 to Aug. 3
- C. B. Fugitt, 2917 Moore St., Ashland, Ky.
Ashland, Ky. (Church of Nazarene)
..... April 14 to 27
Kingsfisher, Okla. May 14 to 25
Tulsa, Okla. May 25 to June 4
Muskogee, Okla. June 5 to 15
Guthrie, Okla. June 16 to 29
- Goddess-Meier Evangelistic Party, 4805 Ravenna St.,
Cincinnati, Ohio
Cadillac, Mich. (Wesleyan)
..... April 18 to May 4
New Castle, Ind. (Church of Nazarene)
..... May 11 to 25
Fostoria, Ohio (Tent) May 30 to June 15
Sault Sainte Marie, Mich. (Camp)
..... June 17 to 29
Des Moines, Iowa (Camp) July 4 to 13
Winona Lake, Ind. July 15 to 20
Wilmore, Ky. (Camp) July 24 to Aug. 3
- W. C. Graves, Santa Maria, Calif.
Bucyrus, Ohio April 10 to 27
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Lubbock, Texas March 18 to May 12
Eastland, Texas May 18 to June 1
Vernon, Texas June 6 to 29
- H. A. Gregory, 304 N. Peak St., Dallas, Texas
Post, Texas April 18 to May 4
- Lewis E. Hall
Mukilton, Wash. April 10 to 27
- J. C. and Essie Haffley, Colton, Calif.
Ft. Collins, Colo. April 27 to May 11
Mt. Morgan, Colo. May 12 to 25
Eulah, Texas June 27 to July 13
- Lee L. Hamric, Hamlin, Texas
Tahoka, Texas June 18 to 29
Ardmore, Okla. (Home Mission Campaign)
..... July 4 to 27
- A. D. Henricks, 1438 E. Washington St., Pasadena,
California
Chicago, Ill. (1st Church) April 13 to 27
Richmond, Ind. Apr. 28 to May 11
Pittsburgh, Pa. (Bellevue) May 15 to 25
Fergus Falls, Minn. May 28 to June 15
Battle Lake, Minn. (Tent) June 16 to 29
Olney, Ill. (Tent Campaign) July 2 to 27
- Ray L. Hollenback, 108-05 95th Ave., Richmond
Hill, N. Y.
Gordon, Neb. (Northwestern Nebraska Association
Camp) June 20 to 29
Lincoln, Neb. (State Association Camp)
..... July 4 to 14
- Huff-Barnes Evangelistic Party, Olivet, Ill.
Grandfield, Okla. April 17 to May 11
Ballisaw, Okla. May 14 to June 1
Okmulgee, Okla. June 1 to 29
Portales, New Mexico July 10 to Aug. 3
- Allie and Emma Irick, Box 918, Bethany, Okla.
Lake Charles, La. April 20 to May 4
St. Louis, Mo. (1st Church) May 8 to 25
Omaha, Neb. (1st Church) May 25 to June 8
Broken Bow, Okla. June 15 to 29
Norman, Okla. June 29 to July 13
Madill, Okla. July 17 to 28
- W. P. Jay and Wife, Nampa, Idaho
Lyman, Okla. April 17 to May 4
Jennings, Okla. May 7 to 25
- C. B. Jernigan, 944 West Cabal Ave., Nashville,
Tenn.
Corydon, Ind. April 30 to May 4
Flint, Mich. May 11 to 25
Canton, Ohio (1st Church) June 11 to 29
Browns Flat, N. B. (Beulah Camp, near St.
Johns, Canada) June 27 to July 6
Barberton, Ohio July 7 to 27
- G. E. Johnson, 575 N. W. 52 St., Miami, Fla.
Cleveland, Okla. (care Rev. I. D. Farmer)
..... April 13 to 27
- Lum Jones, Ada, Okla.
Richmond, Ky. April 27 to May 11
- F. P. Kerst, 13, 28th St. E., Huntington, W. Va.
Terre Haute, Ind. (2204 Cleveland Ave.)
..... April 13 to 27
Olivet, Ill. May 21 to 31
- Clayton Kild, 2639 Stanley St., Detroit, Mich.
Caro, Mich. April 27 to May 11
- A. J. Kindred and Wife, 1117-7th St., Des Moines,
Iowa
Boxholm, Iowa April 13 to 27
Redwood Falls, Minn. June 29 to July 13
- Floyd W. Kline, 3001 Hamilton Ave., Columbus, Ga.
Tifton, Ga. May 11 to 25
- Gertrude Knight and Amy Schultz, Box 104, La-
habra, Calif.
Holtville, Calif. April 13 to 27
Maywood, Calif. May 11 to 31
- Mason Lee, 217 Division St., Huntington, W. Va.
Cannelton, Ind. May 11 to 25
Huntington, W. Va. (Personal Workers League)
..... June 1 to 29
Olive Hill, Ky. (Tent) July 13 to 27
- The Lehmanns and Son James, Barberton, Ohio
Pittsburgh District March 9 to May 4
Toronto, Ohio June 1 to 16
Ohio District June 20 to July 8
Princeton, Ind. July 13 to 27
- Jack Linn and Wife, Oregon, Wis.
Marksville, La. (Nazarene) April 13 to 27
Spartanburg, S. C. (North Side Baptist)
..... May 18 to June 1
Brown City, Mich. (Memnonite Church)
..... June 8 to 23
Jett, Okla. (Camp) July 18 to 27
- Theo. and Minnie E. Ludwig, 772 N. Euclid Ave.,
St. Louis, Mo.
Burbank, Calif. April 10 to 27
Boulder, Colo. May 4 to 18
- Mabel R. Manning, Nahant, Mass.
Nahant, Mass. April 21 to 28
Pittsburgh Assembly April 30 to May 4
Butler, Pa. May 6 to 25
Leicester, Vt. June 1 to 15
- Ernest B. Marsh, 2329-19th St., Cuyahoga Falls,
Ohio
Norfolk, Va. April 24 to May 11
Newton Falls, Ohio June 8 to 23
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
Hawthorne, Calif. April 30 to May 11
New Albany, Ind. May 18 to June 1
- L. C. Messer, 2923 Troost Ave., Kansas City, Mo.
San Angelo, Texas April 18 to 27
Houston, Texas April 29 to May 4
Gary, Ind. May 8 to 18
Hutchinson, Kans. (Camp) May 22 to June 1
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Palmetto, La. April 23 to May 11
Retham, La. June 5 to 23
Cave City, Ky. June 29 to July 13
- L. G. and Bertha Milby, Box 327, Danville, Ill.
Adrian, Mich. (Gen. Del.) April 27 to May 11
Jacksonville, Ill. (Gen. Del.) May 13 to 28
- James Miller, 1115 North Holmes Ave., Indianapolis,
Ind.
Des Moines, Iowa April 9 to 27
Brooktondale, N. Y. (Box 23) May 4 to June 8
- W. H. Minor, Bethany, Okla.
Strong City, Okla. April 18 to May 4
Holdenville, Okla. May 11 to 25
Corsica, S. Dak. June 1 to 15
- Arthur Morgan, Bethany, Okla.
Hutchinson, Kans. May 22 to 31
Yale, Okla. June 1 to 15
- W. O. Nease, Olivet, Ill.
Eldred, Pa. April 22 to May 4
Lansing, Mich. May 25 to June 8
Chief, Mich. June 15 to 29
- Will H. and Lillie B. Merry, 2923 Troost Ave.,
Kansas City, Mo.
Monroe, Wash. April 30 to May 4
- Edward C. Oney, Rush, Ky.
Augusta, Ky. June 1 to 15
Youngstown, Ohio June 22 to July 6
- Eddie E. Patzsch, 634 Oak St., East Liverpool, Ohio
Richmond, Va. May 4 to 28
- D. M. Pefflev, Route 6, Brookville, Ohio
Evansville, Ind. April 27 to May 11
Middletown, Ohio May 12 to 25
Stinesville, Ind. June 1 to 15
Shelbyville, Ill. July 6 to 20
St. Paris, Ohio July 21 to Aug. 3
- Pannie Payne and Bertha Puits
Sedalia, Mo. April 2 to 27
- Freeman and Helen Pearson, Pendel, Texas
Strong City, Okla. April 18 to May 4
- Lawrence Reed, Route D, Salem, Ohio
Washington, Pa. April 9 to 27
Chester Hill, Ohio (Tent meeting) June 3 to 15
Andover, Ohio (Cherry Valley Camp)
..... July 3 to 13
Bentleyville, Pa. (Camp) July 13 to 20
Sebring, Ohio (Camp) July 20 to 27
- Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.
Cleveland, Ohio April 29 to May 3
Cincinnati, Ohio May 30 to June 8
- J. A. Rodgers, 484 West North Ave., East Palestine,
Ohio
Lockland, Ohio April 14 to 27
Wurtland, Ky. May 11 to 25
Kenmore, Ohio June 1 to 15
Ohio District June 22 to July 6
Princeton, Ind. July 13 to 27
- Perry Road, Middleport, Ohio
Jeffersonville, Ind. April 28 to May 11
Ravenswood, W. Va. (Tent) May 12 to 25
Ft. Madison, Iowa (Iowa Dist. H. M. M.)
..... June 8 to 29
Pomeroy, Ohio (Meigs County Holiness Camp)
..... July 1 to 13
Webster City, Iowa July 5 to 22
- C. W. Ruth, 1290 Dominion Ave., Pasadena, Calif.
Upland, Ind. (Taylor University)
..... April 25 to May 4
- Otha and Billie Schwab, 942 E. 7th St., Ada, Okla.
Pottlatch, Idaho April 22 to May 4
- Richard and Doretta Sharp, Omaha, Neb.
Kennewash, Neb. April 13 to 27
Stoneham, Colo. May 18 to June 1
Oakes, N. Dak. (Camp) June 6 to 15
Hastings, Neb. (Assembly) June 18 to 22
- O. E. Shelton, Augusta, Ky.
Columbus, Ohio (Linden Church)
..... April 20 to May 4
New York, N. Y. (Salvation Army)
..... May 18 to 23
Urbana, Ohio (Tent meeting) June 19 to July 6
- E. D. and Winnie Simpson, Bethany, Okla.
Eldorado, Ark. April 23 to May 11
Kingsfisher, Okla. May 14 to June 1
Yale, Okla. June 2 to 15
Guthrie, Okla. June 16 to 29
Norman, Okla. July 1 to 13
- C. K. Spell, Kirbyville, Texas
Kirbyville, Texas May 18 to June 1
Jacksonville, Texas July 10 to 20
Troup, Texas July 25 to Aug. 3
- E. H. Stillion, 31 Home Ave., Oil City, Pa.
Alliance, Ohio April 9 to 27
South Eliot, Maine May 4 to 18
Keene, N. H. May 25 to June 8
Wooster, Ohio (Wayne Co. Holiness Assn. Camp)
..... June 19 to 29
- Howard W. Sweeten, Ashley, Ill.
Newport, Ky. April 26 to May 12
Corbin, Ky. May 17 to June 2
- T. L. and Gertrude Terry, Roachdale, Ind.
Olivet, Ill. (Camp) May 22 to 30
Greenfield, Ind. June 15 to July 6
Mohawk, Ind. July 20 to Aug. 3
- Fred Thomas
Arkansas City, Kans. (626 So. 7th St.)
..... April 15 to 27
Cushing, Okla. (118 E. Maple St.)
..... July 15 to 27
- E. E. and Ora J. Turner, 1049 Congress Ave., In-
dianapolis, Ind.
Whiting, Ind. (531 New York Ave.)
..... May 1 to 18
Pontiac, Mich. (Dodge Community Tent)
..... June 29 to July 20
- G. D. and Agnes Urschel, Olivet, Illinois
Villa Grove, Ill. May 1 to 18
Olivet Camp (Home) May 23 to June 1
Martintown, Wis. June 5 to 22
- N. B. Vandall, Song Evangelist, 303 Brittain Rd.,
Akron, Ohio
Canton, Ohio (First Evang. Church)
..... April 20 to May 4
Oskaloosa, Iowa (Camp) June 5 to 15
N. Reading, Mass. (Camp) June 27 to July 6
Bentleyville, Pa. (Camp) July 11 to 20
Sharon Center, Ohio (Camp)
..... July 25 to Aug. 3
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
Northern Indiana District (with Rev. J. W.
Montgomery) April 8 to 27
Tennessee District (with Rev. S. W. Strickland)
..... May 7 to 18
Olivet, Ill. (Camp) May 22 to June 1
- Harold Volk, Bethany, Okla.
Yuma, Colo. April 17 to May 4
Durango, Colo. May 11 to June 1
Denver, Colo. (Free Methodist First Church)
..... June 5 to 22
- C. B. Winland, 921 West High St., Mt. Vernon,
Ohio
Walbridge, Ohio Apr. 6 to 27
Mt. Vernon, Ohio June 8 to 29
Newark, Ohio July 3 to 20
- Lon R. Woodrum, 633 Chestnut St., Abilene, Texas
Dublin, Texas April 25 to May 11
New Mexico District May 18 to June 3
Hillshoro, Texas June 14 to 29
Meriel, Texas July 4 to 20

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This is your opportunity to get a special bargain. Here is a Bible that the publishers list at \$2.70. We have a larger stock than we wish to carry in our May 1st inventory, therefore are offering these Bibles at \$1.65, delivered to your door.

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Reason for Paul's hope of **II. CORINTHIANS, 5, 6. eternal glory. His**

CHAPTER 5.

1 The wherefore of Paul's labours. 14 Christ's ambassadors.

Specimen
of the
Large Bold
Type

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

19 To wit, that God was reconciling the world unto him, imputing their trespasses unto us, and hath committed unto us the ministry of reconciliation.

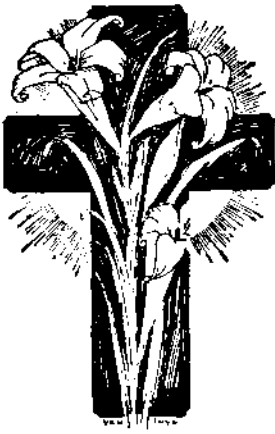
20 Now then we are ambassadors of Christ, as though God did beseech us: we pray you in Christ's

Large print as shown by the above type specimen.

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

\$ SOULS \$

"They Gathered up the Fragments"



POSSIBLY you were hindered from attending services on Easter Sunday, therefore could not contribute your offering to press the cause of Christ and holiness in the regions beyond.

On the other hand the Lord may have burdened your heart and you desire to give more, as the church is sadly in arrears with its missionary funds.

Use the remittance blank to speedily send your offering to the General Treasurer before the books are closed on April 30.

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2923 Troost Ave.
Kansas City, Mo.

Desiring to have a part in the "Hallelujah March," enclosed find \$

Name

Address

Credit Church

\$ SOULS \$