

HERALD of HOLINESS

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WHOLE NO. 737

JESUS OUR SUBSTITUTE

JESUS Christ came down to earth that we might go up to heaven. He was born in a stable and cradled in a manger that we might enter the Father's house of "many mansions." He became poor that we might become rich. He suffered that we might reign. He drank the cup of death that we might drink the water of life. He wore a crown of thorns that we might wear a crown of life. He became "Son of Man" that we might become sons of God. He walked the dusty roads and stony by-paths of our world in order that we might tread the golden streets of His world. He was lifted up upon a cross that we might be lifted up upon a throne. He slept in the tomb in order that we might be raised from it. He shed tears of sorrow and grief in order that our tears might all be wiped away. He was condemned in the courts of men that we might be acquitted in the court of God. He drank vinegar mingled with gall that we might drink nectar at the "Marriage Supper." He died among the wicked that we might live forever among saints and angels. He was condemned that we might be justified. He was made a sin offering that we might be sanctified. And He was humiliated that we might be glorified.

"We all like sheep had gone astray, but the Lord laid upon him the iniquity of us all." When we were without strength, Christ died for us. When we were hopeless, the Son of Man came to seek and to save us. Jesus stepped in and received every dart that was intended for us and turned and gave us the immunities that were reserved for Him.

But a substitution to be effective must be accepted and acknowledged by the one for whom it is made. So that the salvation which was made potential for us by the active and passive acceptance of our place by Jesus, the Christ, is made actual to us only by our willing acceptance and acknowledgment of what He has done. If we will not accept Him as our substitute, then we must still suffer on and die on in our own guilt and unrequited sin. "He that believeth on the Son hath life." "He that believeth not on the Son of God abideth in death." And "he that believeth not shall be damned." "There is no discharge in this war," for when we desert the army of the Devil, we join the army of the Lord, and when we betray the Lord we fall away to His enemy. There is no middle ground, no neutral position, no place of non-committal. Is Christ your substitute today?

HERALD OF HOLINESS

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CAN WE GAIN THE FIELD WITHOUT LOSING THE FORCE?

A STUDY of true religious movements ancient and modern justifies the statement that not many such movements have been of vital consequence for a period covering more than a few decades from the time of their beginning, although it is not correct to make a heap of them all and say, as some do say, that "they all sold out to the world and became useless through compromise." This is, perhaps, a little more than half true, for it covers one side, likely the larger side, of the question.

Go over the ground anew, and you will see that the religious movements of God's people in ancient and modern times have failed in their mission, after their first brief period of success, through one of two contrasting faults. For either they have lost their force through worldly compromise or they have lost their field through sectarian narrowness and the drawing of lines on symptoms and incidentals rather than upon real diseases and fundamentals. Perhaps the evidence will show that the majority have gone through compromise, but it will also show that many have gone through mistaken and misplaced radicalism.

When a church or movement loses out through compromise it usually keeps its crowds, increases its numbers, and widens its influence. But the trouble is that it sacrifices quality for quantity in its ministry. It "touches" a good many people, but its touch does not mean much. It can, perhaps, reform and educate, but it cannot regenerate and edify. Its force is gone and so its field, frequently a wide field, is cultivated with but surface scratchings, whereas it needs subsoiling, harrowing, disking, rolling and other processes essential to intensive cultivation.

But when a church or movement loses out through misplaced radicalism it maintains its force but loses its field. Its numbers shrink, its congregations drop off, and it maintains spiritual ability for which there seems no opportunity. It is sad to see a large concourse of people gather in a compromised church to hear a compromised preacher preach a compromised and emasculated gospel. But it is almost as sad to see holy, virile people gather in a small building in an out of the way part of town, where an earnest

preacher stands up from Sabbath to Sabbath to preach a wonderful gospel of full salvation to empty pews. But one need not travel far to behold either one or both of the sad sights which we have mentioned.

It is often heard among us that "if you will preach it hot and straight, the people will come." This is a fine saying, and has but one fault, but that fault is so serious that it just about spoils the saying. The fault is that the saying is *not true*. It is usually uttered by some inexperienced worker whose success is confined pretty much to his present revival or to his present short pastorate, and he has found an unusual condition which he erroneously imagines to be a sample of conditions generally over the land. Of course no great harm can come of the saying, for the man who says it will either have to quit pretty soon, rue his statement, or admit that he does not always "preach it hot and straight." So just let him alone, his case is not serious and will soon adjust itself.

But what we were going to say is that it takes a spiritual people to appreciate a spiritual program. Others may be interested in it for a time on account of its novelty, but they will "come in" or "drop out" before many months. Non-spiritual people like a non-spiritual program and the church and preacher that will give them what they like will generally be able to draw and hold them. And for this reason, genuinely spiritual movements are usually small, and large movements are usually not truly spiritual. People who adopt a position which enables them to hold the crowds usually drive the Spirit away, and those who adopt a standard of spirituality which enables them to keep the Holy Spirit usually drive the crowds away. So small peoples sometimes have the Spirit, and large peoples seldom do.

This has led many to decide that it is not possible to maintain a proper "force" without losing the "field." That is to say, when a church has the ability to bless the multitudes, it cannot get the multitudes, and when it gets the multitudes, it has already lost the ability to bless them truly. And on this basis, Christendom, in its various organized forms, has separated into "broad guaged" churches which cater to the people and which ignore genuine Pentecostal spirituality, and "narrow guaged" churches which by strenuous efforts manage to keep clean and spiritual, but which do but little good because they are out of touch with the people. One crowd has the people without the Holy Spirit, the other has the Holy Spirit without the people.

It is a cruel fate which would force a church, preacher or movement to choose between these two alternates. Is it not possible to have both at the same time? May not a church be truly spiritual and yet keep its touch with the people in such a way as to be able to reach them in considerable numbers, and to reach them with a truly saving gospel? No matter

what the consequences, there must be no grieving of the Spirit of God, and no sinful compromises with a Christ-crucifying world. So if it is not possible to have the Holy Spirit and the people at the same time, then those who choose the Spirit at the cost of the crowds are undoubtedly correct and right.

But it often occurs that in the attempt to be "unworldlike," preachers and people become censorious, ascend the spiritual judgment seat, assume an attitude of offensive dictatorship, and fall into other faults that are just as unwise and unchristian as compromise. One can fight the world in the spirit of the world, and can even fight the Devil in the temper of a demon. One can preach on the profoundest and most essential truths of doctrine and practice in the spirit of contention, or in the temper of the grouch until he will drive others from him. He may take credit for having suffered for Christ's sake, when the fact is he lost his opportunity for lack of both grace and sense. A preacher can preach the hardest truths without offense to the majority of right thinking people so long as he preaches in love and with tears. But the hard, unfeeling "denouncer" will lose his crowd through no fault of the crowd.

And it also often occurs that in standing against worldliness in principle, preachers and people become needlessly offensive because of their exaggerated emphasis upon incidentals. There are some preachers who are splendid so long as they stay with the essentials of faith and practice, but who are unfit for children and youth to hear when they get off into tangents and "dig 'em up" on particulars of dress and social practice. There is no more reason why a preacher should use salacious language than there is that yellow journalism should use it, and there is no reason why preachers and people should occupy themselves with the incidentals of dress and behavior in such a way as to drive people away before they have heard the saving message of truth as it is in Jesus Christ.

Perhaps we may find the genuine gospel of Christ offensive to many, so that, at best, we are not to expect Pentecostal truth to become universally popular with a godless world. But if there is any chance for a church or movement to keep both its force and its field, then that chance must surely come in connection with an uncompromising and unctuous emphasis upon the fundamentals of faith and behavior. It must come in connection with the preaching of the "positive" gospel in the power of the Holy Ghost sent down from heaven.

Speaking for the Church of the Nazarene; let us make sure always that we do not go down either generally or locally through compromise. And on the other hand, let us use great care not to flounder because of misplaced radicalism. If we lose our force, we are ruined. If we lose our field we are useless.

If we grieve the Holy Spirit, our ability is gone. If we needlessly disappoint and offend the people our opportunity is gone. We must keep the Spirit, and let us keep the people if we can. Let us keep spiritual and happy and blessed. Let us preach the old time Pentecostal gospel with unction and power and effectiveness. Let us pray through for revivals everywhere. Let us keep off the negative side as much as conscience will allow. Let us use good sense. Let us have faith in the faithfulness of the Holy Spirit to reprove the people, and to direct them in many matters in which our interference is offensive and, as experience shows, ineffective. Let us see how long we can last and how far we can travel without losing either our force or our field.

OUR PRIEST FOREVER

JESUS Christ is a priest forever after the order of Melchizedek, who is described as having no pedigree in the priesthood. That is he did not receive his priesthood from anyone and did not give it to anyone, and so far as the record goes, he was always a priest and is one still. And it is like that with Christ. He was the true priest for the human family, even in those days when Aaron and his sons were carrying it on in type at the earthly temple site, and He is the true priest yet, as He makes intercession for us at the Father's right hand.

It is all a mistake to call preachers priests. They may be prophets, but aside from the priestly function of intercessory prayer, a privilege of all believers, the preachers are not priests. In fact, there are no priests, except in the sense mentioned, and there is need of none; for Jesus Himself represents us sufficiently and atones for us abundantly. Through Him we have approach to God without the interference of anyone or anything. Without a burning candle, without any beads to count, without a baptismal fount, without a priestly robe, even without any formal "mourner's bench," we may come to God through Christ and find pardon and peace and purity and power.

The *Immanuel Herald* gives the following pertinent story:

"A little Irish boy in the Green Isle went to a Protestant meeting, and heard the way of salvation plainly taught, as he never had heard it before, and, accepting the truth as it is in Jesus, he was gloriously saved, and for weeks was rejoicing in this new experience. At last the father-confessor heard of it. He went to see the boy and began questioning him as to why he went to these services. The boy told him that he went there and that his sins were forgiven in that meeting as he knelt at a mourners' bench. The priest asked him, 'Why did you not come to me? I could forgive your sins.' And the boy promptly asked, 'Where did you get the power to forgive sins?' 'The answer was, 'From the Bishop.' 'Well,' said the

boy, 'where did he get the power to forgive?' 'From the Archbishop.' 'Well, where did he get the power?' 'From the Cardinal.' 'Well, where did he get it?' 'From the Pope.' 'Oh,' said the boy, 'and where did he get it?' 'From Jesus Christ.' 'Well,' said the converted lad, 'I went to headquarters first.' "

THE DANGER OF LUKEWARMNESS

John Fletcher wrote to a friend: "O, be hearty in the cause of religion. I would have you either hot or cold; for it is a fearful thing to be in danger of falling into the hands of the living God, and sharing the fate of the lukewarm. Be humbly zealous for your own salvation and God's glory, nor forget the salvation of each other."

And how fitting is that exhortation even yet! How easy it is for one to become lukewarm in regard to his own soul and in regard to the safety of others! One loses much of the joy of salvation the moment he becomes "accustomed" to his religion in such a sense that he takes it as "a matter of course." Just as soon as the mercy of God ceases to be a marvelous thing, and just as soon as personal salvation ceases to be indeed "The pearl of greatest price," one is lukewarm. And just as soon as one can complacently view his lost friends and neighbors so as to practically say, "Am I my brother's keeper," he is lukewarm.

Zeal, enthusiasm, excitement—all these are good words and the things they represent are good. At least they are much better than their opposites. Some may have become extreme in these things, but where there is one who has burned out with zeal, killed his influence because he was so enthusiastic, or "lost his bearings" because he was excited over the joy of salvation or the exposure of the unsaved, there are ten thousand who die of lukewarmness and indifference.

THE GOOD SAMARITAN WORK.

Just the other day the superintendent of a mission in a large city wrote us that the *HERALD OF HOLINESS* had been coming to his mission during the last year, and wanted to know if it would be possible for us to send it for another year. Finances are always close in a mission, and the many calls for help to which such institutions must listen make it difficult for them to provide the reading matter that the workers and frequenters of the mission need. But any way, this mission is to have the *HERALD OF HOLINESS* for another year; for our Circulation Manager wrote the superintendent as follows:

"It is a real pleasure to send you the *HERALD OF HOLINESS* for one year, charging the cost to Uncle Buddie's 'Good Samaritan Fund.' We are glad to have a little part in this way in carrying on the work of your mission, and trust you will feel free to write us whenever we can be of service."

Now, just what would the Circulation Manager do with such requests as these if it were not for Bud Robinson and his Good Samaritan Fund? It would be impossible to send the paper unless some arrangements were made to take care of the cost, and yet it would be a shame to miss the opportunity of bearing the message of full salvation to those who need it most, and such must be the situation in a city mission, as well as with missionaries in foreign lands.

But the Samaritan Fund is not sufficient to cover any thing like all the urgent and worthy requests that come from home and foreign missions, and Brother Robinson cannot see everybody. So it would be a splendid service if a few hundred who read this would sit right down and send an offering to The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., attaching a note saying, "This is for Uncle Buddie's Good Samaritan Fund." Offerings like this will send the *HERALD OF HOLINESS* to some of its neediest and most useful fields. Who will share this burden and blessing?

REQUISITES OF A GOOD CONSCIENCE

Paul testified that he had a "conscience void of offense," and by so doing gave us the best definition of "a good conscience" that can be found. But the Canadian *Free Methodist Herald* contains the following summary which we think is correct and well worth remembering:

"There are three types of consciences, the sore, the callous, and the tender. The sore conscience causes us to act like a man with a felon on his finger. Every time anything or anybody comes his way, he is dodging and feeling the hurt even if not even touched.

"The one with a callous conscience hopes the other person is putting on the coat—when the owner of that type of conscience should recognize that the coat exactly fits him.

"The tender conscience belongs to the sanctified heart. It takes God's correction or direction and lives truly and sweetly in its everyday contact with men."

It must be observed that the testimony of the conscience is principally negative, and that as Edgar Guest says, "You do not know you have it along so long as things are right." And so when the conscience registers no sense of guilt it has gone as far as it can. If you want the positive assurance that you are right with God, you must depend upon the Holy Spirit to give you that. But He will do it. And so there is no reason why anyone should wander aimlessly toward an uncertain destiny. "The Spirit Himself beareth witness with our spirit, that we are children of God."

The grace of God not only purifies the heart, but it also assists the intellect and reaches out to heal and preserve the body.

THE HOLY OF HOLIES OF THE SCRIPTURES

By Rev. E. A. Girvin

Paper No. One

THE words contained in the seventeenth chapter of the gospel of John are the most sublime that were ever spoken on earth, and the thoughts suggested by them are so infinite in their majesty and glory that they far transcend the receptive capacity of any language ever spoken by created beings, whether angels or men. The truths breathed by our Savior in this wonderful prayer are boundless. The human intellect, even aided by the Holy Spirit, is utterly incapable of subjecting them to a satisfactory analysis, or fully exploring their limitless import. The chapter is a bottomless abyss of love, wisdom, knowledge and power. The words thus spoken by the Son to the Father are, indeed, spirit and life. They must be approached with the utmost reverence and humility, and in an attitude of earnest prayer. As we view other Scriptures from this loftiest spiritual mountain range in the universe they take on a new and more glorious meaning and bring us closer to the heart of God.

This chapter constitutes a division by itself of the gospel of John. It stands aloof from what precedes and follows it; being apparently, not closely connected with the sixteenth chapter, which is the close of the great discourse in Gethsemane, or the eighteenth chapter, where events rush rapidly to their awful culmination on the cross. This isolation of the seventeenth chapter from its setting in the book, is due to the fact that the Lord is no longer speaking as an inhabitant of earth, or attempting directly to communicate His thoughts to men.

In his conversation with Nicodemus, narrated in the third chapter of the same gospel, He spoke of himself as "the Son of man who is in heaven." In a very real spiritual sense, throughout his human existence, Jesus dwelt in the holiest. Abiding in the Father, and the Father abiding in him, his inner, soul life was spent continually in the heavenlies, in the true tabernacle which God pitched and not man. Heaven is a state, as well as a place, and nothing is more clearly taught in the New Testament than that it is the privilege of the disciples of Christ to abide in Him, and, thus abiding, to dwell spiritually, not merely in the upper sanctuary, but within the veil, in the holiest of all, in unbroken fellowship with the Triune God. This is sanctification.

In the chapter under consideration Christ states explicitly that He is no longer in the world; that, while He was with His disciples in the world, He kept them in the Father's name; and that His will was that those whom the Father had given Him should be with Him where He was, so that they might behold His glory. And yet in the thirteenth verse of the same chapter

He says: "These things I speak in the world, that they might have my joy fulfilled in themselves." What a wondrous mystery is this! He was speaking in the world, and yet He was no more in the world. He makes it clear also that, although He was spiritually in heaven during His entire earthly ministry, He is dwelling there now in a different manner. Some marvelous change has occurred in His relationship to His disciples, to the world, and to His Father. Before He kept His followers. Now He asks the Father to keep them. Before He had work to do, lessons to teach, miracles and ministries of mercy to perform. Now He says that He has finished the work that the Father gave Him to do. And now the hour is come for Him to finish the crowning work of all, to permit himself to be slain by sinful men, and to offer himself once for all as a sacrifice for humanity. That was another work, distinct from the work which was assigned to Him by the Father during His life and walk on earth, and which had now been completely accomplished. A little later, when as the Lamb of God, who taketh away the sin of the world, He bore the fearful burden of the sins of the human race, and for a moment lost His conscious communion with the Father, He again said "It is finished." Evidently, what was in the mind of the Savior as He prayed was that because His earthly labors were at an end, His detachment from the world was more complete than at any other period of His ministry and Messiahship.

God, in His infinite love, has caused this prayer of His Son to be incorporated in the Scriptures, and to be brought within the reach of those who care to peer reverently and gratefully into its fathomless depths. The divine purpose in doing this, I take it, is that we might know something of the nature of the mighty ministry to which our Lord has unceasingly devoted Himself as our great High Priest, ever since he ascended to the Father and sat down at His right hand. Doubtless, in this brief prayer offered to God by His only begotten Son, as a high priest after the order of Melchizedek, we have set before us a general outline of the intercessory petitions which Christ is offering for His people throughout this dispensation.

With the help of the Holy Spirit, let us try to learn somewhat of the true character of the ministry in which the Lord Jesus is so constantly engaged. As we succeed in acquiring this knowledge, we shall become better qualified to pray in unison with Him, and to realize how divinely lofty is the privilege granted to us of participating in the same class of self-sacrificing labors as those of Christ, and praying on earth as He prays in heaven.

As we gain a more comprehensive grasp of this truth, we will better appreciate the grandeur of the ministry of intercession, and will rejoice in the fact that this ministry is accessible to every child of God. It would seem that more can be accomplished for the glory of God and the good of mankind by prayer than in any other form of Christian service. We learn in the second Psalm that prayer is the basic principle of the divine administration of the spiritual universe; that through its instrumentality the Son of God has achieved the marvelous victories which mark the Christian era, and will accomplish in the future vastly greater conquests than those of the past; and that the time will surely come when every knee shall bow and every tongue shall confess that He is king of kings and lord of lords. How sublimely beautiful is the language of the Father found in this Psalm: "Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession!" As the Apostle Paul declares, prayers of the Lord Jesus Christ shall be so completely answered by the Father, working through His providence and by His Spirit, that Jesus shall have put down all rule and all authority and power; that He shall reign until He hath put all enemies under His feet; and that all things shall be subdued unto Him.

Prayer is the master key in the kingdom of God, and, if we would succeed in our labors as Jesus is succeeding in His, we must diligently use that key. Like Epaphras, we must labor in prayer. No wonder that Christ so emphasized the value, importance and efficacy of prayer, and in every possible manner encouraged His disciples to pray! No wonder that He set them the example by praying in every emergency and on every occasion, and by spending whole nights in prayer! No wonder that He taught them to pray and gave them an example of prayer in what is called "The Lord's Prayer!" No wonder that as He died on the cross, He breathed a prayer for His murderers!

As we continue to meditate on this high-priestly prayer of our Redeemer, offered to God by Him on behalf of all His disciples, on the threshold of His sacrificial death, may we be divinely guided in our understanding of its real meaning, and may we pray more and more in its heavenly spirit.

LOS ANGELES, CALIF.

ASKING AND RECEIVING

By CHAS. M. KELLEY

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13.

In this twentieth century, these last days, men and women are still proving that God, "the almighty God," hears and answers prayer. There is no doubt about this. "Jesus Christ the same, yesterday, and today, and forever."

Believers in Jesus have the blessed, far-reaching promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." Still many have unsupplied needs, both spiritual and material. Why? Simply because they are not bold enough to ask in faith for every need. God has not promised to supply all our *wants*, but He *has* promised to supply all our *needs*.

If any of you lack wisdom, *let him ask of God . . . and it shall be given him*. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (Jas. 1:5-7).

God has great, rich, uncontainable blessings which He is actually longing to shower upon us. Then why don't they come? Because we don't ask, and believe with a perfect faith. "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*. This does not mean to ask but once, and then, if the answer does not materialize at once, get discouraged and drop the matter—it means a present continued asking, it means that we are to ask until we receive, to continue seeking till we find, to keep persistently knocking till the door opens.

"How much more shall your Father give?"—who can tell *how much more*? As much more as our heavenly Father's love surpasses that of an earthly father, as much more as the infinite exceeds the finite. "Able to do exceeding abundantly above all that we ask or think." Yes, not only able, but willing—and He really does it, praise His name!

Now (speaking figuratively), when we ask for bread, our little faith asks for one thin slice of "baker's bread;" but God gives us a whole loaf of home-made bread, "like mother used to make." When we ask for a fish, our weak faith requests only one small, bony fish—as if God were poor—but He gives us a whole string of big, fat ones. When we ask for an egg, our blind, faithless eyes see only one little bird-egg; but our Father gives us a dozen real hen eggs—and then throws in the old hen too, for good measure. These are but weak illustrations of how abundantly God answers the prayers of His believing children. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Truly, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry."

But, if we would receive, we must *ask*. Wishing will not do, merely desiring will not avail, telling human beings our needs will not bring their supply. No, we must ask: we must ask *Him*, the giver of "every good and perfect gift." Let us ask great things of our heavenly Father. "For Thou art great, and doest wondrous things: Thou alone art God." "Thou art the God that doest wonders." Let us ask for the impossible, for He has promised, "Nothing shall be impossible unto you," and, "all things are possible to him that believeth." "Let your requests be made known unto God." "Ask, and it shall be given you." "If ye shall ask anything in My name, I will do it."

HUNTINGTON PARK, CALIF.

BE NOT DECEIVED

(1 Cor. 15:33; Gal. 6:7.)

By EVANGELIST GEORGE BEIRNES

FOR many false prophets are gone out into the world to deceive many." And again Paul says, "Evil men and seducers shall wax worse and worse deceiving and being deceived;" and that in the latter times people will "depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." Yes, we read of strong delusions coming and if it were possible they would deceive even the very elect.

The Devil is a liar and the father of lies. Paul tells us in 1 Tim. 2:14 that he deceived Eve. Ever since that time he has been carrying on his tactics to deceive. He comes as an angel of light or through a lying prophet or preacher to seduce or deceive, as he did the young prophet who was sent to prophesy against the altar of Baal, or as a lying spirit in the mouth of the prophets, to seduce Ahab to go up to Ramoth Gilead where he met his defeat and death. Multitudes today are falling from grace and steadfastness and are being led away by the cunning craftiness of the Devil into all kinds of false religions, such as Christian Science, Spiritualism, Russellism, Adventism, Theosophy and destructive criticism which are denying every fundamental truth of the Bible. But to our thinking the saddest and most woefully deceived person is the one who is a defender of every fundamental truth, makes a profession and yet is void of the grand essential in his life. The Holy Spirit is the great conservator of sound doctrine and of sound Christian experience. He actualizes sonship and brings a full assurance into the life when He comes in His abiding fullness. So we need not be deceived if we walk in the light of His illumination. His lamp is the Word, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. All up and down the land today, within our

churches, are a great crowd of folk with but a name to live; foolish virgins with their light going out, professing as high as ever, but void of spiritual life and power, and when the midnight cry is made "Behold the Bridegroom Cometh" they will be left.

Billy Sunday says 50 per cent of church members never were saved, and 25 per cent of the ones who have been are backslidden, and we consider that a very liberal estimate.

At the close of our missionary labors on the Island of Trinidad, W. I., the Sunday we farewelled one of our converts from the town of Arima, brought us a little package wrapped in some old brown paper. She asked me to tell her what it was. I was busy and stuck it in my pocket and did not think of it again until we were at the dinner table. I unwrapped it and there were several pieces of black carbon, rocky substance, which looked like it was filled with diamond. I said if it is diamond it will cut glass. I took it to the window and cut a big gash across it. Of course I was excited. The sister told me I could have all there was of it as she had plenty more. They were digging in a river bed running out of the mountain and she was carrying dirt and found these nuggets. I told her to say nothing and when I got to America I would find out and let her know. Of course, I was figuring on a mining claim and on being a millionaire. I met a gentleman on the ship who had been in the Cecil Rhodes Mines in Africa. When he looked at it he bulged out his eyes and declared it was the richest nugget he had ever seen, said there was gold, silver and diamond in it, and said I had as much in that one piece as to make me independently rich. Well, of course, I was building some big air castles about that time, planning on having money to evangelize all of South America. When I got to the United States I went to a mineralogist. He looked at it and told me it was fool's gold. Well, for a while I felt like a fool, for it had made me none the richer. About all I got out of it was thrill and a good illustration. I learned that all was not gold that glitters, and things are not always what they seem. Like the mirage of the desert, but an optical illusion. We may make a big fuss about it. I have made it a point long ago not to judge folks on how they act at the altar or how loud they demonstrate, but how they act when they get away. If it doesn't save from sin your profession is no good. We must have a sanctification that sanctifies in reality. Only the reality will be at premium when the inevitable comes. Be not deceived.

KINGSWOOD, KY.

Full consideration to God, followed by appropriating faith will bring the true believer into the fullness of the blessing of the gospel of Christ without delay.

CHRISTIAN STEWARDSHIP

FINANCING THE CHURCH

By REV. A. L. PARROTT

HOW can we raise the money to successfully finance the various institutions of our church? We need so much money for our general interests, so much for our District needs, and so much for the needs of the local church; how are we going to get it? There are many plans, but only one successful plan—the "Storehouse plan of Tithes and Offerings." If every Nazarene will conscientiously practice this plan, we will have money enough to carry on our work and be forever relieved of the "drives" that we so much dread.

It is not an easy matter to get the people to tithe through this plan, but for the most part it can be done. The first thing I would say is necessary is the arranging of the budget: people want to know where their money is going. The ideal plan is to have three budgets, a General Budget, a District Budget, and a Local Budget and not to allow these to get mixed. Itemize everything in each one and show your people before you ask them to subscribe to it, tell them that if all cannot be raised, it will be divided equally and that the pastor will suffer with the rest of the interests. Do not break faith with your people: if you promise them not to take pledge offerings if they will put all their tithes into the treasury, then live up to your promise.

Having arranged your budgets and explained them thoroughly to your people, ask them to subscribe not less than a tithe to the work, to be paid as they get their money. I do not take any stock in a tithing band, but endeavor to get ALL the people to see their duty and privilege in this matter, scolding none if they are not just ready to fall into line with the program. After getting the budgets subscribed, there comes the great task of getting this money collected in each week. This will call for prayers, tears, thought, and hard work. You will, under the guidance of the Holy Spirit, have to keep everlastingly at it, for there can be no let-up. If you find you are falling a little behind, pray to the Lord and tell the people. As the minister you must be an example in liberality—"a close, stingy pulpit begets a close, stingy pew:" it is not enough for you to tell the people how to tithe and make offerings but you must show them how, both by precept and by practice. A preacher who does not have convictions on the matter and who does not tithe conscientiously himself will never be able to get very far toward having his people do so.

You say, "I am not able to tithe; I draw only a small salary." You put it in anyway, and it will not

be long until the people will begin to talk about it, and God will begin to talk to them over the matter, and they will get under such awful conviction that they will be afraid not to tithe. Then too, God will so bless your church that everybody will begin to take notice; the open windows always follow a program of this kind. Your time is not taken up in raising money, and you can spend your time working for the souls of men and thereby make salvation and not money raising, the prominent thing in your services. This method also gives honor to God. In Leviticus, the 27th chapter, God tells us that the tithe is His and holy unto Him. When we subscribe money ourselves and pay it with the Lord's tithe, the people give us the honor that justly belongs to God and it grieves Him, but when we put it into a tithe envelope and quietly drop it into the plate, the Lord and the church get the honor, and that pleases Him and results in blessings upon the church. I would no more pledge money and pay it with the Lord's tithe than I would make a pledge and pay it with your money. The public collection plan gets honor from the folks, and the plan of tithes and offerings gets honor from the Lord and enables us to steer clear of that danger of which He warned us to beware, lest we do our alms before men to be seen of them.

The storehouse plan of tithes and offerings will solve the financial problem of the church. As we have had so much Bible proof in these columns from time to time, I shall omit that and give you two concrete examples. The Bethany Church of the Nazarene for a number of years operated under the "drive plan" for raising their finance. The last year that plan was followed was the year that we had the Publishing House drive and several special missionary drives, and in addition to all this our school, Bethany-Peniel College, was heavily in debt and a constant drive was kept on for it and other local needs. Besides being nearly "driven" to death, we raised only a little less than ten thousand dollars. This plan was put into effect about three years ago, you can go to the treasurer's books and pick out the Sunday from the increase and regularity that the plan put into the work, and it has worked just as God told us in Malachi 3, that it would. Our budget has been more than doubled, and just last Sunday we closed our thirty-first consecutive month with all bills paid in full and some money in the treasury. The plate offering last Sunday, with no undue pressure, was five hundred and eighty-six dollars. Praise the Lord; it works!

But this plan works in a small church as truly as in

a large one. As an illustration of this, I call your attention to the record of our little church at Artesia, New Mexico, where my good friend, Rev. L. M. May, is pastor. Brother May took charge of this work about a year ago and the little church of less than thirty-five members was unable, following the "drive" plan, to pay its bills. They were at this time, or had been, paying their pastor only fifty dollars per month and had never been able to keep one any length of time, and they thought of the budget as an impossible task. Brother May put this plan of storehouse tithing into effect, and in these twelve months they have doubled their budget, they are now paying their pastor one hundred dollars per month and other things in proportion, everything has been paid in full, improvements have been made, a cow and chickens have been donated to the parsonage, and some good special offerings have been made to the general interests. The spiritual tide has kept pace with the financial gains, souls have been blessed at their altars and their pastor is now entering upon his second year there.

Any church that will scrupulously tithe as is outlined in the Word of God, bringing it all into the treasury of the church, and then make offerings as the Lord leads them to do, will have its financial problem solved; and if all our churches will do this, general and district needs will all be met and we will be forever relieved from these "drives" that we all dread so much.

STINGY CHURCH OFFICIALS

By REV. C. E. CORNELL

A NUMBER of years ago Dr. J. M. Buckley, the then editor of *The Christian Advocate*, New York, wrote an editorial on "The Inadequate Support of Ministers." He gave the following pertinent illustration:

There is a class of stingy officials, or sometimes the whole congregation is surcharged with unmitigated stinginess. One day at a meeting of representatives of several denominations, a minister said that in his first church at the end of his first year he had received \$600.00 for his support. He thanked the officials and told them that with great economy he had been able out of the \$600.00 to give \$150.00 to the support of a widowed mother, who was old and feeble. Going back "in the bleak dark night" he heard one of the officials say to another: "Did you notice the dominie's statement that he gave \$150.00 out of the \$600.00 to his mother?"

"Yes, I did."

"Well, if he could save \$150.00 cannot we make his salary a little less the next year?"

It was a flourishing church, well able to pay a living salary and do it easily, but the element of stinginess had crept in. It was too much for the young pastor's feelings and irritated him to such a degree

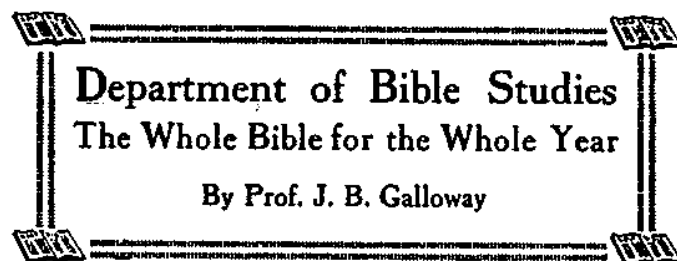
that he decided to accept the first call that might come to him.

Are there any officials in the Church of the Nazarene like this one? We hope there are not many. But there are some. Poor, little dried up stingy souls with no conception of what it costs a preacher to live.

The expenses of the average minister in active work, are much more than those of the ordinary church member. Surely he ought to be paid enough to save him from financial embarrassment. He ought not to have concern over his finances. Then, too, has not a minister a God-given right to save a little money if he can?

The average minister of the Church of the Nazarene gets a very small salary. They are a self-sacrificing and deserving set of men. They are worthy of adequate financial support. It ought to be the supreme pleasure of our large-hearted, liberal, fully saved officials to see to it, where possible, that our preachers are paid a substantial salary. Put the minister on "easy street" financially and he will do better work than otherwise. He can and will give his time and heart to the success of his church, and be more useful in the spread of the kingdom of God.

The penurious, stingy official or church has no place among us. Holiness is both liberal and loving, but never stingy. The very best thing for a "tightwad," "tight-fisted," complaining official to do is to resign. Otherwise, he stands in the way of the prosperity and of the church's progress.



LESSON EIGHTEEN

"Take the plain, simple meaning of a passage. Ingenious interpretations are usually dangerous."

PART ONE. THE EIGHTEENTH WEEK'S ASSIGNMENT. Job 15 to the end.

The book of Job is a great and important part of the Word of God yet greatly neglected. Very few have an intimate knowledge of its contents. Let us not neglect to read and study this simplest and grandest form of Hebrew poetry. In a later study we will discuss the literature of the Bible, hence will not notice the Hebrew poetry here. Thomas Carlyle says, "I call the Book of Job one of the grandest things written by pen. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him." Philip Schaff says, "The Book of Job, considering its antiquity and artistic perfection, rises like a pyramid in the history of literature."

The Purpose of the Book. The main object of this poem is to throw light upon the problem of the sufferings of the godly. The object of evil under the government of a holy, wise and merciful God. Why do the godly suffer? The theme is the Mystery of Human Suffering. Deitzsch says, "The real contents of the book of Job is the mystery of the Cross: the Cross of Golgotha is the solution of the enigma of every cross; and the book of Job is a prophecy of this final solution." The book shows the answer to be twofold, 1. God permits suffering for His own glory. 2. Then He permits it for our good. May we turn aside from the mad rush of the present day, with its restless service and interrupted devotions, to sit down with this suffering man and meditate upon his words in the presence of God. If we will learn that steadfastness during trials is a part of holy living we will get away from some of our superficial views and experiences. The key to the book is found in the first chapter, verses six to twelve. Satan's expression of it is "Doth Job serve God for nought?" Not only is Job on trial, but God also. It is as much a question of God's power as Job's loyalty. The result was a great victory for both Job and God.

Who Was Job? When and Where did He Live? We cannot answer definitely. Tradition has placed him in the time of the Patriarchs, one saying that he lived when the sons of Jacob had grown up. There is a Job mentioned in Gen. 46:13, and it may have been this person. Several arguments point to this period. He lived to be two hundred years old and men ceased to reach this age later. No mention is made of the Levitical institutions nor of the Mosaic law. Nothing is said of the history of Israel, nor does he quote from any Scripture. It is possible that it is the oldest book in the Bible. That he is not fictitious is seen from the fact that he is associated with Noah and Daniel in Ezek. 14:14, 20, and mentioned in James 5:11. The land was probably a little southeast of Palestine.

The Authorship of the Book. We do not know definitely who wrote it except that it is the voice of God. Some think Job, others Elihu, others Moses, and some contend for someone in Solomon's time. The style and language witness to a very early age. We need to notice that inspiration does not give infallibility to the various statements made in the human speeches recorded in the book, but insures the accuracy of the record. Hence the words of Satan and Job's comforters are not God's truth.

Form and Contents of the Book. This book is a great dramatic poem. The first two chapters are in prose. They give us the historic setting. Job's piety, Satan's challenge. Job's trials and his friends. In chap. 3 Job complains of his misery. From chapter 4 to 31 we have a series of debates between Job and his three friends. Three cycles of speeches one from each of his friends and his answer. In the last

Zophar does not answer and Job continues. Then for five chapters a new speaker answers. In chapters 38 to 42:7 God answers vindicating Job. The last verses describe the restoration of Job back to health and prosperity. They are prose. For imaginative feeling the speeches are only surpassed by Shakespeare. They reach their loftiest height in the word of Jehovah at the close. Eliphaz means "God is strength," his speech is marked by argumentative ability, Bildad means "son of contention," his is marked by dignity. Zophar means "a sparrow" from the root, to twitter. He is the youngest, his speech is marked by intensity and he is the last to give up the debate.

PART TWO. THE BIBLE, ITS LANGUAGE

"Language is the product of the human mind. God used the most suitable ones to give to man His revelation. As man came from the hand of God he was of one speech, but sin brought upon him the curse of Babel. The Eternal Word dwelt among men speaking as no man had ever spoken, yet His message was largely rejected. He sent His Spirit who for a moment overcame the difficulties of human language, giving us an example at Pentecost of how the Holy Spirit when He comes can give us God's revelations in spite of our human limitations. Let us find the mind of God in His written Word.

We have the Bible in a translation, which is the effort of faithful men to interpret the original Scriptures. The Old Testament was written in Hebrew, except about three fifths of Daniel, (2:4-7:28) one third of Ezra (4:8-6:18; 7:12-26), a verse in Jeremiah, 10:11, and a few words here and there in Egyptian, Persian and Greek.

The Hebrew is one of the Semitic languages, being closely related to the Babylonian, Syrian, Phœnician and Arabian languages. Its old form was the Canaanitish. It is called in the Bible, the language of 'the Jews,' in 2 Kings 18:26, "the language of Canaan," in Isa. 19:18, and Hebrew in John 5:2 etc. The Hebrew of the Pentateuch and Job is more simple than the latter form, and that of Ezra and Nehemiah has words and idioms from foreign languages, otherwise there is very little difference between the oldest and the latest parts even though it extends over more than a thousand years. The Hebrew language is a very simple one with a small vocabulary and very little literature outside of the Bible and writings of the rabbis. Its peculiarities are seen in its alphabet, inflections and syntax. It is written from right to left; has twenty-two letters all vowels and some forty accents. From a three consonant root the verb forms are derived; no tense forms occur but it uses two states, perfect and imperfect. About the sixth century vowel points were added that the vowel sounds might not be forgotten.

The part of the Old Testament not in Hebrew is written in biblical Aramaic. This is a corrupt form

of Hebrew spoken by the Jews when they returned from captivity. It was also used by them in the days of Christ, probably the language that Jesus spoke.

The New Testament was written in Greek. But the Greek of the New Testament differs from the classic, and it was thought to be a sort of Hebraised Greek acquired by the Jews who spoke Greek, but it is now abandoned because recent research among the Greek papyri from Egypt has proved that the language of the New Testament was the vernacular Greek of the first century. However the New Testament writers thought in Hebrew ideals.

PART THREE. QUESTIONS FOR FURTHER STUDY

1. How does God describe Job's character?
2. What is meant by "the sons of God presenting themselves before the Lord?" (1:6). Why did Satan come also?
3. Point out the literary beauty of the Book of Job. What allusions does he make to nature and to astronomy?
4. Gather what Job says upon the brevity of life, and what he says about the future life.
5. Memorize 19:25-27, 42:10.

THE LATEST AND BEST NEWS FROM THE WIDE FIELD

Bobby Leach, who a number of years ago plunged over Niagara Falls in a barrel and came through with only a few minor bruises, slipped on an orange peel lying in the street, and broke his leg which had to be amputated. He died following the operation.

A new concertina has been invented. When a person operates the bellows of this new instrument in the usual way, music is produced by perforated rolls like those on player pianos inserted in one end.

A newly invented accordion patented by a Kansas man, is operated in the same manner that a stringed instrument is fingered, enabling a person familiar with the latter to play it.

Great is the genius of man. A recent patent covers a double wall drinking glass, having a space between the walls to be filled with a heating or cooling substance to maintain even temperature in its contents.

Hydro-electric power is now in practical operation in various sections of the country. For example, the city of Winnipeg, Canada, is estimated to have more than 12,000 electric ranges and 5000 electric water heaters, supplied with current generated by hydro-electric power.

The Psalmist indicates the strong arm of our God. Thou hast a mighty arm: strong is Thy hand, and high is Thy right hand. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face.—Psa. 89:13, 14.

William M. Taylor has written this suggestive paragraph: When Moses dies, God has Joshua fully trained to take his place; when Elijah steps into the chariot that is to take him to glory, God has Elisha there in readiness to receive his falling mantle; when Stephen is stoned to death, Paul is prepared by

God to take up his mission. Thus, though the man disappears, his work is carried forward, and is, through the energizing influence of God's spirit, made operative all through the ages.

The world production of wool last year has been approximately estimated at 2,892,416,000 pounds, an increase of 86,000,000 pounds from the previous year.

The theater continues to thrive. Multitudes are constantly looking for pleasure; hence the theaters of the country are usually crowded. A \$20,000,000 chain theater has been recently organized. Mr. Grauman and Mrs. Schenck are the promoters. They purpose erecting a magnificent theater in every city of 500,000 inhabitants or more in the United States. These rich Jews and their theaters will damn a multitude of souls. "If any man love the world the love of the Father is not in him."

Bishop Edwin H. Hughes of Chicago, has been elected president of the Methodist Ministers' Sons and Daughters Society, formed recently in the mid-western city.

Nationwide in its organization, the society's aim is to create and perpetuate a social and fraternal fellowship and to collect, preserve and publish interesting and helpful data concerning the achievements of ministers' sons and daughters especially those of the Methodist Church. Its major purpose, however, is to assist in the establishment of a Methodist Ministers' Memorial Sanatorium at Colorado Springs in memory of the fathers and mothers of the parsonage, and dedicated to care of persons suffering from tuberculosis.

Make America safe against crimes of violence. This is the important work of the National Crime Commission. The Commission hopes to secure a uniform law of all the states for the control, the sale and ownership and possession of pistols. Keep deadly weapons out of the hands of criminals and irresponsibles, disposed toward violence.

President Coolidge urges that abatement of the alarming reign of crime—particularly in the great cities—be backed strongly by public opinion. This is the right course. Enforcement of law cannot be all that it should be until the law-abiding people of the country back the enforcement vigorously.

Sir Esme Howard, Great Britain's Ambassador to the United States, advocates the Golden Rule in international affairs. He said recently, "If all nations are always bent on having their own way in international affairs, there can be no peace." He urged that an attempt be made to understand the point of view of the others, since some sacrifice is almost always necessary in any fair and square deal. If the Golden Rule spirit, which is the spirit of Jesus Christ, could come into acquiescence, all international differences could be settled amicably and for the good of all concerned. Jesus Christ is the sure cure for the world's woes.

A new giant submarine has been built and accepted by Uncle Sam to be known as V 1. Before turning it over to the navy, the builders had to demonstrate the "sub's" effectiveness by diving 220 feet under water off New London, Conn. This is a record depth for a submarine. The water pressure was tremendous against its length of 341 feet. But the sub stood the test.

It is said that Luther Burbank who announced himself as, an infidel a little before he died, left an estate of \$200,000. He was a well-advertised and useful horticulturist. Pity that he did not know God who caused his plants to grow.

The American Banker's Association reports that nearly 100 American Corporations earned \$10,000,000 or more in

1925. Five years ago only 23 were in that class. Last year five concerns had an income of around \$100,000,000. The American Telephone and Telegraph Co. topped the list with \$107,000,000, followed by General Motors with \$106,000,000 Ford Motor Co. \$94,500,000, and \$90,000,000 for the U. S. Steel Corp.

The national wealth of the United States is now estimated at \$3000 per capita.

V. Lansing Collins, secretary of Princeton University, says Woodrow Wilson had more university degrees than any other man of his time. The war president was honored with degrees by 188 American and nine European universities. Besides these collegiate honors eight European cities conferred "honorary citizenship" upon Wilson, and he was made a field marshal in the Brazilian army.

Good news. Three of the principal cities of Scotland now have governments which are dry. They are Dundee, Glasgow and Aberdeen.

President Coolidge welcomed the Pan American Congress of Journalists when it convened in the Pan-American Hall, Washington, D. C., on April 7.

He urged the opportunity afforded to journalists of the Western Hemisphere to establish understanding and unity among all the nations and peoples of the Americas. The following day, the President laid the cornerstone of the new nine million dollar building of the National Press Club. There are some 450 national organizations with headquarters in Washington, but none has more influence than those of the journalistic profession. As far as government officials are concerned, the pen is still mightier than the sword. Consequently every possible consideration and preference is given the press.

President Coolidge in his address, after placing the cornerstone, urged the press to improve its unprecedented opportunity "to create a noble and inspired public opinion. It ought to work in harmony with a great purpose, revealing to the people the progress of the development of a divine power." He again reverted to this same high theme as he closed his address. "No matter how secular the efforts may be of a publication, it will fail of the largest attainments, will not meet the highest requirements, will not secure the widest influence unless it is moved by a reverence for religion. Our country is a reverent country and our people are a reverent people. Our institutions must rest on that foundation. The press must minister to that spirit. Their great work must go on, like all other great works, in reliance upon a divine purpose. If the cornerstone which we are laying today is to endure, it must represent these principles. 'Except the Lord build the house, they labor in vain that build it.'"

QUESTIONS AND ANSWERS

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. When there are one hundred and fifty conversions in a revival where there are two preachers, should each keep account of the number saved at the times when he preaches, or should he just count half of the total number?

A. Well I don't take a great deal of stock in the attempts to "tabulate spiritual results," and so do not think I can qualify as an expert in such matters. It seems that the preacher might simply say that there were so many professions in the meetings where he labored and this would be sufficient to indicate that there was some success. But for him

to try to tell just which of the souls he won seems to me to be a pretty delicate matter. However, if he is going to try to keep some record that would be an account of just what he did himself, then he surely ought to allow the other man at least half of the figures.

Q—Why is it that men are ready to listen to Modernistic teaching rather than to true religion?

A—The carnal fallen nature in man is characterized as "an evil heart of unbelief," and men more easily believe what they want to believe than that which is contrary to their natures and practice. Modernism is but a revival of an ancient materialistic philosophy which is well pleasing to the natural, fallen man.

Q—Jesus said, "Salvation is of the Jews;" then were there no Gentiles saved from Abraham to Christ?

A—The words of the Master had no reference to individual salvation, but to the channel through which God would bring potential salvation to the whole race. In this sense salvation was certainly of the Jews. That there were saved people between Abraham and Christ who were not of Hebrew blood or strictly Jewish faith will be clear enough when we mention Melchisedec, Job and Cornelius.

Q. Is there any difference between a resurrected and a glorified body? Was Jesus glorified before His ascension? And in what sense are we to "be like Him"?

A. There is a sense in which we may properly speak of the raising of Lazarus, of the widow's son at Nain, etc., as resurrections; but these were of course but raised to mortal life, and they afterwards died again. But the resurrection of Jesus Christ was not to mortal life, but to immortal, glorified life; and the resurrection of the saints in the future will be into this glorified life, and the bodies which come up in this resurrection are glorified bodies. Jesus' body was glorified from the very moment that He arose from the dead; but He did not enter into "glory" (in the sense of environment) until He ascended. We are finally to be "like Him" in that we shall have glorified bodies, bodies that are deathless and immortal and independent of all the limitations which mortality has imposed.

Q. Do you think a Nazarene preacher should preach that hell is in the interior of the earth, show charts to prove it and declare that the Scriptures teach that hell is so located?

A. No, I think that such speculations hurt much more than they help. A man may believe that hell is in the interior of the earth and that heaven is in a certain constellation of stars, but there is no possibility of his proving either, and if he preaches them as though he thinks he is proving them, he lessens his ability to prove anything at all; for most of the intelligent people who hear the preacher *proving* that hell is in the interior of the earth know that he is guessing and speculating; and they are likely to reason that if he will do this about so solemn a matter, he is likely to do it about any thing at all. The Bible does teach that there is a hell for the Devil and his angels, and that impenitent men will go there as intruders, but no one in this world *knows* the location of such a hell, for the Bible does not say where it is.

Q. Do you regard the flood, recorded in Gen. 7, as extending to the whole world or was it local in character?

A. I can see no reason why it should have been more universal than the *known* world, and yet I can see no force in the usual arguments for its limited scope. I am sure it covered the *known* world and it may have covered the entire world.

Q. Does the Bible give any other account of the creation of Eve except that which is found in Gen. 2:22?

A. No, but 1 Tim. 2:13 is a clear reference to the Genesis account and an apostolic confirmation of it.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we were closing a great service in Lexington, Ky.

On Monday morning of April 5 our beloved Brother J. W. Montgomery, the District Superintendent, and this old subscription hustler left Lexington for Georgetown. Our drive through the Blue Grass region was unsurpassed. We drove into Georgetown in time for supper. Brother Will Stover and Sister Annie, his good wife, are the faithful pastors in Georgetown. They had the meeting well advertised and we had a packed house. We had a most interesting service. I have known Brother and Sister Stover for twenty-five years. There are no finer people on earth than the Stovers. Here we represented our tent association and got a number of members. After preaching we drove back into Lexington and had a good night's rest.

On Tuesday morning of April 6 we were up early and made a trip through the most beautiful country of the state of some eighty miles, driving into Olive Hill, Ky., in the afternoon. Here we found our good pastor, Rev. Willis French, had the campaign well advertised and we had two days and nights there that were most delightful. Our home was with good Brother and Sister Clarence Henderson. Their love and kindness were simply the limit. While in Olive Hill we had one service in Akin Hall, a beautiful Methodist school, where they are doing a great work for the boys and girls from the mountains. We enjoyed our visit to the school very much. Our short stay in Olive Hill soon came to a close, and we had to bid adieu to the home town of Governor Fields, for Olive Hill is the home of the present governor of Kentucky. We had the honor of preaching to the governor's mother. They call the governor "Honest Bill from Olive Hill."

Leaving on Thursday morning of April 8, making a run of some fifty miles, we drove through beautiful Ashland, stopping a while with our friends, and drove on to Wurtland, Ky., in time for supper. Here we were well nigh rained out, although we had the little church about full. Miss Elsie Martin is our pastor. She is one of the finest girls in eastern Kentucky. This faithful girl has well nigh worked a miracle at Wurtland. She had raised the money and paid every dollar on their beautiful little church, and had the mortgage in her possession, and Brother J. W. Montgomery burned the mortgage on that wonderful occasion while the saints rejoiced. This was a most beautiful service and one that our little Nazarene band will never forget. After preaching we started home with Brother Heberlin and got in

mud that was so deep that we stuck in the road and had to leave Miss Henrietta and take to the road afoot. The roads were not swimming, but to say the mud was deep was just putting it lightly. But when we reached the home of Brother Heberlin we found a rousing big fire and after scraping off mud and warming up good we sat down to a table loaded down with good chicken and dumplings and what Montgomery and Robinson did to it was a plenty. Then we rolled into a good bed. My, my, but it did feel good, and the next thing I knew Friday morning had already crawled over the eastern hills of Kentucky and was shaking sunlight in the face of two tired preachers.

After we were up and had eaten a good breakfast we made our way back to the car, pulled it out and made a run down the valley a few miles and stopped to take dinner with Brother J. B. Rice and wife. Here we met with Brother Chas. Gibson, District Superintendent of the Ohio District, and Brother Kelly from the Norwood church, and had a most delightful visit with these good brethren. In the afternoon we drove out to the courthouse in Greenup and had a very fine service. At the close of this good service we drove into Ashland and took supper at a very fine restaurant.

When we reached the First Church of the Nazarene we found people enough to fill two churches. Brother E. C. Oney is in charge of this great church and people, and there is no way in this world to improve on Oney for manhood and preaching ability. He has one of the best churches in eastern Kentucky. He is going to have to build a church that will seat twelve or fifteen hundred people to take care of his congregation. Brother Oney can do the job, for he has at least one dozen men in his church that can give \$1000.00 each. Ashland is the home of my old friend, W. W. Hanks. I was so glad to meet Brother Hanks again. The Lord had given him and his wife one of the sweetest girl babies that you will meet in a year's travel. Ashland is also the home of the Fleming boys. As the readers know they are among the finest evangelists in the United States. John and Bona Fleming can clean up the Devil's patch anywhere. Also, our good Brothers Dickerson and Fugett live in Ashland.

At the close of our service we boarded our little train and pulled into Huntington, put up at a good hotel, got a good night's rest, and were up early Saturday morning, left our car and boarded the train for Eastern West Virginia, pulling into Marlinton late in the evening and were met by some good brethren and they drove us up on the Pocahontas Mountain to the beautiful village of Woodrow, where we have a splendid Church of the Nazarene. Rev. M. L. Bayes and wife are the fine pastors of

the work there. We had a fine service on Saturday and Sunday morning. Here we met some of the finest people that we met on our whole tour.

After dinner we drove down the mountain in a big rainstorm and preached in the West Union Methodist Church for Brother Hill, an old Asbury boy. Here we had a fine service. After service we took supper with Brother Gilmore, one of the finest men of these mountains. He fed so many people, his home looked like a big hotel. We had with us at Woodrow and also West Union, Brother and Sister Nicholas who had charge of the singing and brought us some fine duets. They are most beautiful people, and I think some day will be in the great Nazarene movement.

After bidding the good friends in the Gilmore home farewell, we drove on into the city of Marlinton, where we had one great service in the First Methodist Church. Here Dr. N. R. Neel is their pastor. This church is called the Union Methodist Church, and Dr. Neel showed us all the love and kindness that we could expect. He is a most beautiful Christian gentleman. He gave us all the liberty that we could have expected in a Church of the Nazarene. Our crowd was very large and the offering came up exceedingly fine. After preaching our good friend, Brother Galford, who brought us down the mountains, drove us to a good hotel where we got splendid rooms for the night and we rolled into our beds about as tired boys as you ever met. It seemed to me that we had scarcely gotten straightened out in the bed until the Western Virginia roosters were notifying the people that daylight was approaching.

We were soon up and ready for breakfast, and made our way to the depot, where we were ready to take the train for Huntington, W. Va., but behold, our train was tied up in a wreck and instead of reaching Huntington in time to preach on Monday night we reached there at eight o'clock on Tuesday morning. This was the first appointment that I had missed in working four states, and it was a great disappointment to the good people at Huntington, but we are planning to give them another night if possible.

There we boarded our own car and drove to Portsmouth, Ohio, where Brother and Sister Beldon are pastors of the Church of the Nazarene. Our service here was held in the First Christian Church, and was one of the most beautiful services of the whole campaign. A very large crowd and a number of fine preachers, and the offering the largest so far on the trip. We took dinner with the pastor and his good wife and drove through in the afternoon to Augusta, Ky. More later.

UNCLE BUDDIE.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

N. Y. P. S. GENERAL SECRETARY IN THE NORTHWEST

The N. Y. P. S. work in the Districts of the Northwest (North Pacific, Northwest and Idaho-Oregon) have recently received a great impetus through a series of conventions and revivals conducted by General Secretary, Rev. D. S. Corlett. The convention addresses of Brother Corlett are indeed worthy of comment. Such addresses as "The Challenge of Our Day," "Keeping Faith with the Past," "The N. Y. P. S. the Training Department of the Church," are gripping, challenging, commanding in their appeal to not only the young but the "older" people as well. Ruthless in his attack upon ruts and snug, smug, self-complacency he clearly points the way to individual and society usefulness and efficiency. While made to wonder at times if we are not all drifters on God's great ocean, dead wood in the trees of the Lord, soldiers who have failed utterly "to please Him who hath chosen us to be soldiers," and ingrates to the Christ who hath redeemed us with his own blood, Brother Corlett presents so vitalizing a vision of what is to be done that with purpose of heart we resolve we will make the tomorrows count definitely for the Lord Jesus. Call it an old-fashioned spring tonic, a soil condition, or a freshet, it's the thing that is needed to make us fit for our task, fruitful in service, and free from the cares and luggage of life, that so often make us useless to God and man. We would characterize these messages of Brother Corlett as the most timely and profitable series of N. Y. P. S. conventions addresses we have ever listened to. God grant they may be delivered to other thousands of young people in our church.

It was our privilege to attend throughout the convention held in the Portland area. It was well attended, red-hot with inspiration and enthusiasm and blessed of God to the salvation of many souls. The one thing lacking—and this is so true of practically all such conventions that we dare to write about it—was financial support. To give money for missions, church, and evangelism through the N. Y. P. S. is a very common thing. But to give money for the specific purpose of developing the wealth of our church—her young people; training the church of tomorrow; or of saving life before we are compelled to salvage it, is an unheard of thing. Therefore we just don't do it. But a better day is dawning, and the 20,000 young people of the Church of the Nazarene are going to see to it that they are trained and made fit to serve the church and its one Lord and Master, Jesus Christ—Donnell J. Smith.

NAMPA, IDAHO

A season of spiritual blessing and uplift is being enjoyed by the Nampa Young People's Society, Church and College as the result of a ten days revival just closed here.

The meeting was held under the auspices of the Nampa Young People's Society, with Rev. D. Shelby Corlett, Secretary of the National Nazarene Young People's Work, as evangelist. Brother Corlett is a powerful, practical preacher, and God blessed every message. A large number came forward for prayer in the evening services which were well attended by the young people. The morning services were held in the College Chapel and were an inspiration to all. The spirit of the Lord was present in power and we witnessed a number of altar scenes that demonstrated God's power to save.—Reporter.

ZONE NO. NINE N. Y. P. S. RALLY AT HOOKER, OKLA.

We held our Zone Rally at Hooker, Okla., on Sunday, April 25, and the Lord wonderfully blessed.

Our first service was held at 2:30 Sunday afternoon with our Zone chairman, Miss Henrietta Rahenkamp, in charge. After a good song and prayer service our District President, Brother M. M. Snyder, was introduced and he gave us a short talk on the importance of using every faculty of our being to the glory of God.

This was followed by a love feast, led by Brother J. H. Crawford.

Brother Snyder called on each of the preachers present and the chairman and secretary for a three-minute talk each. There were some very good thoughts brought out showing us the need of the N. Y. P. S., both on the part of the church and the young people themselves. The training that we receive while we are young is what will mold our lives for the future. If we would have our lives bear fruit for Him, we must train ourselves for service and we can get this through no better source than the N. Y. P. S. Unless the young people of today get a vision of the needs of the church, its future will be a failure. What we need most in our N. Y. P. S. is more of God. This can be secured only through prayer and the study of His Word.

Brother Snyder, in his message to the young people, gave some very good points on the work of the N. Y. P. S., which in many places is the greater part of the church. If we keep the fire burning on the altar of our hearts we can make our Society a success and win others. Our chief aim is to bring about the sal-

vation of other young people, which is the proof of our divine mission.

Three special songs were rendered during the service, "You'll Wish You Were One of Us By and By," "Keep the Fire on the Home Altar Burning," and "When First I Heard of Holiness."

At the N. Y. P. S. service at 7:00 p. m. Brother Snyder again addressed the young people, urging them to always be reaching out to help others. His message will long be remembered by many.

Brother J. H. Crawford brought the message at the eight o'clock hour on "I Have Played the Fool." It was a stirring sermon, many were convicted, six came to the altar and four prayed through to victory, either for pardon or purity.

Our next Zone Rally will be held at Knowles, Okla., on May 28, in connection with the Group Meeting, which will last from May 27 to 30.

Pray for us that the Lord may use us in winning souls for Him.—Lurline Shahan, Secretary.

SKETCHES FROM LIFE'S SCRAP-BOOK

By D. SHELBY CORLETT

"I keep my body under" (1 Cor. 9:7). I WAS dining, some time since, with a friend of mine and he made a statement that started a train of thought in my mind. When asked if he would like some part of the dinner prepared, he replied, "No thank you. I like it very well, but I have found that it is injurious to my health. So that far 'I keep my body under' and conquer my appetite." "I keep my body under and conquer my appetite" is the statement that stayed with me. I remembered that Paul had made a statement like that, and upon looking it up, I found there was a vital part of the discipline of self in it that each Christian should practice. So far as I can find out this is the only place that Paul expressed a fear of his being "a castaway." But he said here, "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." He saw the necessity of exercising self-discipline over his body, lest through the avenue of his body he should be a castaway.

There are necessary, legitimate appetites and functions of the body that must be disciplined even after a person may be sanctified wholly. The work of sanctification does not take away from us anything that is essential to our human nature, or physical being. It does destroy the carnal and the sinful, but leaves us a human being with all the natural, God-given desires and passions of the physical being. These are not to be de-

stroyed, but to be disciplined, to be brought into subjection. It is not merely the body as such that must be disciplined; but the body as the instrument of the soul, or life—the agent of our living. Before the fall, God told man "to subdue and have dominion" over His creation, including man himself. But in the fall man lost that self-rulership and sin ruled instead. Through the work of sanctification God places man upon the throne of his own being; and again tells him "to have dominion" over himself, and by the exercise of self-discipline he may have proper self-control.

What are some of the things over which he must exercise control? Over the functions of the body. Someone has classed the functions of the body under three heads: nourishment, propagation of life; and protection of life. In these we are to discipline ourselves. (1) Nourishment. This includes the appetites. This is a part of our self-discipline. We should never eat or drink that which we know to be injurious to our body. However well we may "like" them let us do like the friend of mine, who said, "I find it to be injurious to my health, so that far I conquer my appetite." This is not a lesson on dietetics, but it is a lesson on self-discipline and we should never take into our bodies that which we know to be harmful. It is well to note that the body is to be "nourished" and not "nursed." (2) Propagation of life. This includes the powers of pro-creation; the ability to produce our kind. Under this head we must use the strictest discipline. "Temperate in all things" is the best rule for this particular function of our bodies. Through sanctification God's plan is to put man on the throne of his life, so he may control this function as well as all others. Clean, pure thinking is a necessary requisite to the proper control of this function. (3) Protection of life. Through this natural function of the body in the carnal days entered the passion of anger, hatred, retaliation and revenge. It was not only the desire to protect ourselves; but when we had been wronged, through this natural function we sought revenge. But after a person is sanctified he will still have this natural function of the protection of life. Instead of these carnal passions entering into it, he will use it for the purpose of making himself "fit" for the service of God. It is into this function that the proper kind of fear enters. A person even after being sanctified does not love a poisonous snake any more than before; but will get out of its way to keep from being injured. A party said to me one time; "I wouldn't get out of the road of a cyclone, if I saw it coming my way. God would take care of me." But God has already "taken care" of us in providing us with intellect that tells us to avoid danger of any kind. And to wilfully sit in the path of a cyclone will mean death; wilful self-destruction or suicide. For the natural God-given function of the body tells us to protect ourselves from this oncoming danger. Under this function also comes the proper care of the body; such as dressing, bathing, and all necessary things that keep us physically fit for the service

and enables us to do greater and better service for Him. "Common sense" should govern our manner of dressing (both men and women) instead of "dame fashion." Let us keep our bodies under. It is well also to note that the body is to be "protected" not "pampered."

We are still a physical being after we are sanctified, and as a physical being we need the proper kind and amount of exercise to keep us physically "fit" for the service of the Lord. A dyspeptic condition brought on by over eating; a torpid liver; a sluggish body allowed to get so because of the improper amount of exercise will hinder us in our spiritual development, and in our service for the Master. It is remarkable how a good bath, and wholesome recreation will enable a person to "grow in grace" and render better service in the kingdom of God. But while exercise is needed, and wholesome recreation is helpful; to engage in it to the neglect of my spiritual welfare is as harmful as not doing it at all. So we must exercise the proper self-control over the recreational demands of our body.

We are still social beings after we are sanctified, both young and old. This is shown in the fact that none of us want to be a hermit but we do seek the wholesome fellowship of those of our kind. We should enter into all our social or fellowship interests only as they will contribute to our spiritual welfare. This peculiar part of our being is what makes us neighborly, but if we exercise that part to the neglect of our spiritual welfare we are not exercising the proper self-control. Young people, we should never let anything enter into our social functions that will in any way be harmful to our spiritual welfare; but let us "keep our social instincts under" by exercising the proper self-control.

There remain those acquired tastes after a person is sanctified. These are the result of early training and environment. For instance, two persons may be sanctified, the one may have been raised in a home of refinement, culture, and wealth; while the other may have been raised in poverty and ignorance. To say that sanctification will give each the same tastes is a mistake. The one may be satisfied to live in a home where the colors clash, rather than blend, be satisfied with almost anything; while the other's love for the beautiful still remains after he is sanctified. He will love the beauty of art, the proper blending of colors. His love for good literature; for good music; will remain just the same. But in both there is not to be the discrediting of the other because their acquired tastes are not the same; but rather a bearing with one another in love.

"I keep my body under"—how necessary it is. "Temperate in all things" then is the necessary motto for all even after these are sanctified. Sanctification does not give license for our likes and dislikes, desires and appetites to run rampant; but it does place man on the throne of his life where he can rule them as they should be ruled. Let us do like the friend in the lesson, "keep my body under, and control my appetites."

NORTHWEST DISTRICT

The old Northwest district is closing one of the best years in its history. Some of the churches have made the greatest progress they have ever enjoyed. The greater part of the others will show numerical, spiritual, and financial advancement. Gracious revivals have been enjoyed in a number of the churches. Evangelists Hall, the Ludwigs, the Littrells, the Aycocks, Miss Chism, the Krings, Bringdale, Uncle Buddie and the Wells, Bennett, and others have labored with the different pastors. Some of the pastors have held their own meetings or assisted others. The District Superintendent has held a few short meetings and week ends. There has seemed a determination on the part of people and pastors to win souls and make headway for the kingdom of heaven.

Some excellent and fruitful conventions have been held by the Sunday schools, Young People's Societies, the Pastors and the Women's Missionary Societies. These have been seasons of sweet fellowship, and advancement.

A few home missionary campaigns have been launched, and organizations have resulted or will materialize later. More or less successful meetings have been held in such new places as Wenatchee, Palouse, Toppenish, Pasco, Whitebird and Clarkston. The two tents were kept busy last season either in home missionary work or by the churches. More aggressive campaigns are planned for this season. The first meeting for the summer opens this week in Wenatchee, one of the most strategic places in the district, and capital of the world famous apple belt. Rev. B. F. Neely of Bethany, Okla., will be the evangelist. He is to also be the preacher at the Assembly, May 26-30.

Rev. W. C. Canary who came to the district from Ohio last fall, has been holding meetings in various places to help in keeping the Wenatchee work going until a building can be provided. His wife has "stayed by the stuff."

Rev. A. M. Blackmon has had one of the best years at Connell that this church has had in some time. Besides adding to the numerical strength of the church he has raised several hundred dollars on the parsonage debt, entirely wiping out the obligation against it. We are very sorry to lose such a fine Christian gentleman from the ranks of our pastorate. He has won a big place in the confidence of the public as well as with the membership of the church.

We are losing three other of our best loved pastors, Brother and Sister Thatcher from St. Maries, Ida., and D. P. Floyd Johnston from Troy, Ida. They all find a place in our sister district on the west, the North Pacific.

New men are having to be brought in to fill the places of those leaving and to care for the new places opened this year. Can use a few more, possibly, provided they feel "led" to take some small place and build it up. But the strange thing is that the "leadings" seem to be for the better places. Cannot quite understand why the Lord (?) neglects to call men that can do things, to the little places.

JOS. N. SPEAKES,
District Superintendent.



REV. R. T. WILLIAMS

OLIVET COL

THE TRAGEDY which we have feared for some time is about to take place. Olivet Collège, which has represented sacrifice beyond description, will soon be lost to the cause of Christ and the Church. The day for the sale has been fixed and the campaign which we had hoped would save this great institution is closing with a very large percentage of the amount actually needed to save the school yet unsecured. The tragedy is so crushing that we are unable to describe in words our feelings. There is no human help that will save this institution. Divine intervention alone will save Olivet College to the cause of Holiness.

THE SPECIAL CAMPAIGN

A few months ago General Superintendent R. T. Williams, together with Rev. E. O. Chalfant and Rev. T. W. Willingham, launched the final campaign to save this institution. Just at the most critical stage of the campaign Brother Willingham was taken seriously ill with smallpox and for a while it seemed as though he could not live. Then just as Dr. Williams was getting started in the campaign his oldest boy was taken seriously ill and for weeks it was feared he could not live. However, Brother Williams labored on in the campaign under most trying circumstances. He received telegrams urging him to return home, but the burden for Olivet was on him to such an extent that he felt he could not leave unless death itself intervened and made it necessary. He stayed with the campaign and together with the other brethren has gone his limit in this final effort. The campaign is closing. The churches have been visited. Letters have been written. Appeals have been sent forth. A few more churches are to be visited and the campaign will be closed. The truth is a very large percentage of the actual amount needed is yet unsecured. **THERE IS NO HUMAN HELP.** Divine intervention is our only hope.

THE SCHOOL PROPERTY WILL BE PURCHASED BY OTHERS

Repeated statements have been made from the platform by the representatives of our school indicating that others were endeavoring to get the property. We have now learned that they are already gathering their funds and expect to purchase the property on foreclosure sale **JUNE TENTH**. This will mean that Olivet College, which has represented sacrifice that hardly has its equal in the history of our movement or any similar movement, will be lost in spite of the fact that some of us have felt that God would not allow this to happen. We have no explanation to make except that certainly, **SOME ONE HAS FAILED**, possibly due to the fact that they did not realize how critical the situation was, and hoped that **OTHERS** would give the necessary funds to save the school.

Two hundred preachers and missionaries girdle the globe today with the blessed gospel story, all of them having received their preparation at Olivet. Many of them were either saved or sanctified while students at the school, and received their call while there to preach the gospel. Over two hundred students are in attendance this year. The school will close within a few days, and unless the unforeseen occurs, it will close never to open again in the capacity of a holiness school or a place for the training of young men and women for gospel work. Others who care nothing for our gospel will desecrate this sacred and holy place, and that which some have feared, will become a reality in the history of Olivet College.



One of Olivet's Sub

LEGE LOST?



REV. E. O. CHALFANT

THANK GOD IT IS NOT A TOTAL LOSS

The closing of Olivet College will, in one respect, not represent a total loss, since TWO HUNDRED preachers and missionaries have already been trained and educated, and the influence of their lives and ministry will continue until the end of the age and the return of our Lord. Thousands have already been blessed and helped as a result of the money invested in this institution, and therefore, we feel confident in saying that even though this property and all that it means to the Church is lost, yet it will not be a total loss. The loss of Olivet College will mean, however, the loss of property consisting of beautiful buildings and campus valued at TWO HUNDRED AND FIFTY THOUSAND DOLLARS. It will be sold to the highest bidder, which will represent the amount of the actual mortgages against the property.

THE DESTINY OF MANY WILL BE SEALED BY THIS TRAGEDY

The loss of this institution will have a terrible blighting effect on the hearts and minds of hundreds, if not thousands, both in and out of our Church. Their faith will be shaken and their confidence will be fearfully affected when they learn of the indifference on the part of some who have brought about this critical situation. The Church will be plunged into disgrace, and hundreds who had looked upon our movement and upon our men, as a part of the divine plan for reaching the present generation with the gospel, will be tempted to believe that we are not of divine origin or planting. This will result in doubt and skepticism that we fear will mean the loss of many precious souls and the sealing of destinies that might have been different.

THERE IS BUT ONE RAY OF HOPE

WITHIN A FEW DAYS THE CRISIS WILL BE PAST. It will either be resurrection and new life, or it will be the death knell of an institution whose record, in the midst of great tribulation, is one of glorious achievements and victories. We have visited the churches; we have pled with the preachers and people; we have spent nights in prayer; we have reached the limit of our strength; there is nothing left that we can do. The plans which we originated for the campaign have been carried into effect. There is but one ray of hope, and that is that in this final critical hour, thousands of Nazarenes and others will, in faith born of desperation, reach the throne of God, and through divine intervention get to the hearts of those who have been indifferent, or who

possibly have not yet been aroused to the critical situation. There are churches outside of the Olivet College zone that might help in this critical hour. There are individuals all over the United States who no doubt would give if they realized that their gift would save the institution. There are churches within the Olivet College zone and individuals who would be willing to increase their subscription and their gift if they felt that that would save the school. It is to this company that we desire to make our closing appeal. If they fail, then we repeat **OLIVET COLLEGE IS LOST.**

Write or wire Brother Willingham immediately.

May we ask our pastors, our people and our friends to write or wire Rev. T. W. Willingham, Agent, care of Olivet College, Olivet, Illinois, stating what you will do within the next few days to save the institution of the Church. If you wire, send it care of Olivet College, Georgetown, Illinois. If you write, send it care of Olivet College, Olivet, Illinois. Send a check, but whether you are able to do this or not, spend a night in prayer and join with the rest of us who have pledged together to do our best between now and **JUNE TENTH**, the day which will forever settle the destiny of this institution.



Attractive Buildings.

NEWS AND NOTES FROM CANADA

BROWNVALE, ALBERTA.

First, we want to give God all the praise for His goodness to us for the past two years in His service. I must say that "The Lord is with them that trust Him." My only regret is that I might have been more true to God, and done more in His service. I also want to thank God for the privilege I had of working with the Didsbury-Zella folks. They are among the finest of the land. The last Assembly sent us to "Peace River Country," which is 350 miles northwest of Edmonton. On my arrival here, found Brother and Sister Griffin waiting for us, with glad hearts and great hope for the future work in this far north land. Brother and Sister Griffin are the only Nazarenes here. They know the Lord, and have "The Blessing." Brother Griffin has been preaching here, as well as working his land. The folks all around here have learned to love him. I found a fine people here; they are from different denominations but they know the Lord, and want to see His work prosper. I visited a home of elderly people; there are five of them, and all are over sixty. The eldest is seventy-five. They all know the Lord, and we had a fine time visiting and praying with them. The other day while out "on shanks pony," trying to open up a new work in the schoolhouse north of here, I visited the chairman of the school board. To my surprise, this sister told me that she was converted in the Church of the Nazarene at Red Deer, Alberta, some twelve years ago. However she is not a Nazarene now but she loves the Lord and was glad to see us. This is a great country, and the need is greater. We have not taken any offerings as yet, and have no financial promise. Thank God, we have His promises. Our need is the prayer of the HERALD OF HOLINESS family. Please pray for us.

RIMBEY, ALTA.

Greetings to all our Alberta Nazarenes. We praise the Lord that we are able to report victory. The Devil is still alive. Yes, a real, live personal Devil. But we are not dismayed for a real personal God is with us and lets us know of His presence. We have a live Sunday school. It was going ahead rapidly until the flu struck us. We are progressing but are not back to normal. The attendance, attention, verses and offerings are good. Our young people are a great help. The Visiting Committee have cheered several by visits and fruit. Our Brighten-Up Committee have shown that their name is no idle dream. They have scrubbed and painted the church floor; cleaned the windows, walls, stove and stove-pipes; bought and hung curtains dividing our church into Sunday school classrooms; and made a short walk in front of the church. The end is not yet. Praise the Lord. Upon our

return from Assembly the church voted the pastor an increase in salary of fifteen dollars per month. We appreciate this very much. We also expect to raise the full amount of our Budget this year. Cupid tells us to listen for wedding bells in the near future.—O. G. Brooks, Pastor.

MANTARIO, SASK.

Greetings to all the brethren at home and abroad. We are again glad to be able by the grace of our God to report blood bought victory. Praise the dear Lord forever. After our good Assembly at Calgary we were on the sick list for a few weeks. But we thank God for touching our body and restoring us to health again. And to day finds us in our new field of labor conscious of the Lord's hand of blessing. We have a fine church building and property, thus far the Lord has led us, and we have been able to keep free from debt. Praise the Lord for his help in this way. God is blessing His people here. Both local members and friends have been good to us in more ways than one and loyal to God and His cause. The new church will be dedicated some time in June, when we expect District Superintendent Thomson with us for a revival campaign. Please let us all pray the Lord to move and give us a mighty outpouring of the Holy Spirit in the salvation of sinners and the sanctifying of His people. "Our God is able." We have a Sunday school of about thirty and the crowds are coming good to the regular church services. We are expecting and believing for greater things ahead. Truly the Lord is raising up a people here for His name and glory. And by the help of the Lord we expect to fight sin and the Devil until Jesus comes. Our motto is "Holiness unto the Lord." Let us all keep our colors flying, for we shall win if we fight in the strength of our King of Kings.—A. R. Herring, Pastor.

CALGARY, ALTA.

The Lord has been blessing the church here recently. We have just closed a splendid two weeks' revival with Dr. B. F. Neely, of Bethany, Okla. This was indeed a revival. We had planned for a short convention with Dr. Neely; but when the people heard his sound messages, so full of gospel richness, they prevailed upon him to remain with us another week. During the meeting many were really established in the doctrine, while others who had never before professed were wonderfully saved and sanctified. I am sure that some of our "Doubting Thomases" can never again doubt that the Bible teaches heart holiness as a second definite work of grace. Dr. Neely did not merely preach the doctrine, but manifested such a spirit that convinced the people that he had what he was preaching. The last night

of the meeting brought an altar full of seekers and several had to kneel on chairs; most of them prayed through to definite victory. We are expecting to receive a fine class of members into the church as a result of the meeting. Our work here seems to have taken a new impulse toward better things. We are looking up and trusting God for greater victories in the future. Pray for us.—Roy F. Smee, Pastor.

DRUMHELLER, ALBERTA.

We landed here two weeks ago, having been appointed to take charge of the work in this town. We found a faithful little band of Nazarenes in a beautiful spirit of unity all on fire for God and souls. Rev. Thos. Bell, who pioneered the Nazarene work in Alberta, has been holding on here during the winter months and has done much to build up the church spiritually. A number of people praying through to victory in his services. We feel privileged to follow this man of God. Our prayer is that God will use for His glory in this mining town.

The Friday night services at Newcastle recently opened as a preaching point is showing good signs, the interest is keeping up. Numbers are attending the services.

On our first Sunday eight or nine girls came to the altar seeking salvation and we believe some found, for which we praise the Lord. It was review Sunday, but instead of having the review lesson it was the wish of all that we have an evangelistic service instead. God honored the effort. We believe that our God can save the boys and girls. Last Sunday a woman sought the blessing of sanctification and prayed through to victory. The mid-week prayer-meeting is very well attended. The spirit of prayer is upon the people. We purpose starting street meetings Saturday first. Help us claim Drumheller for Jesus. "Is anything too hard for God?"—James and P. Spittal, Pastors.

EVANGELIST B. F. NEELY—"In my last report we were just starting in with our church at Edmonton, Alberta. Rev. E. S. Mathews, of the old Lewis and Mathews Evangelistic Party, is the stirring pastor. However Brother Mathews was sick most of the time during the meeting and was not able to attend but a few of the services. But when he was able to attend and take part it made a great difference in the spirit and pep of the services. The Lord gave us a real good meeting. It was a pity to close at the time we did, but on account of our engagement with the Calgary church we could prolong the meeting only one night after the set time to close. There were nine prayed through on Monday night after we were to close on the preceding night. We started in on the

Tuesday following for a six days convention with Rev. Roy F. Smee at Calgary, Alta., who is an old Peniel College student, but when the night came to close the interest demanded that we go on, which we did, and God gave us some real victory. Some of the leaders in the church said it was one of their best meetings. Some fine church building material was won for the Lord. There were some fine cases of regeneration and sanctification. We had an invitation to return for another meeting. Personally, I like the Canadians. They treated me fine, and I am going back for a real campaign in 1927 if the Lord is willing. I am expecting to have with me a saxophone quartet, composed of my four daughters. And what we aim to do for the Devil is a plenty."

Sunday School Lesson

June 6

By M. EMILY ELLYSON

LESSON SUBJECT: Jacob and Esau.

LESSON TEXT: Gen. 33:1-11.

GOLDEN TEXT: *Be ye kind one to another, tender hearted, forgiving one another even as God for Christ sake hath forgiven you (Eph. 4:32).*

TWENTY years have elapsed between this and last week's lesson, twenty years of constant trickery on the part of Laban. Ten different times Jacob's wages were set aside and new contracts proposed. It looks as if Jacob was reaping the fruit of his own treacherous dealings with his brother, and the deception practiced by him on his blind and helpless father. No doubt many times he was reminded of the crookedness of those early days, when by crafty calculation, he and his mother outwitted his father and brother, and gained the precedence over Esau, which would have been brought about in due time by the Almighty, without any of these grave moral defections.

Doubtless parental favoritism was no small factor which led to this shrewd supplanting of Esau, and also to a disrupted family life, and in its finality to a time-lasting enmity between the posterity of these two brothers. However, we cannot but note some noble qualities in Jacob that are altogether lacking in the profane Esau, chief of which was a desire for God and a relish for deep spiritual truth. There were times, during the twenty years of residence in Haran, when Jacob matched strategy with his father-in-law, and much to the disadvantage of Laban. But during all of those years God was dealing with Jacob, and at the end of his twenty years exile in that country, called him to return to the land of his nativity. While Jacob's conduct was not always above reproach in his dealings with Laban, yet, we are deeply impressed with the remarkable patience of the man, while having to suffer continuously for twenty years the tyranny of Laban.

We frequently hear people speak slightly of Jacob, calling in question the man's character, because of his strategy during those years of service rendered to Laban. But we wonder how much better we would do today, with and unscrupulous trickster to count on at every turn. The grind of those years must have, at times been almost intolerable for the man, and we are led to believe that out of the number who censure him, only a very few, if any at all, but would have racked their brains to have found a way whereby they could have been a match for his intolerant measures.

In returning to Canaan Jacob was placing himself in a most precarious position for he would be obliged to pass through the territory occupied by Esau. A meeting was unavoidable. On approaching the country where Esau dwelt Jacob sent messengers with an announcement of his arrival in the country, who brought back reports of the hostile attitude of the injured brother. Esau started to meet him with four hundred men. Naturally great consternation filled the caravan of the pilgrim, and his own heart trembled with fear, but he turned to prayer, pleading for deliverance. Then he prepared a present out of his own stock, by which he hoped to placate his angry brother. Every precaution was taken, so that by the time the shadows of night had fallen everything was in readiness for the oncoming difficulty.

The crisis of Jacob's life was at hand. What a night that was! He started his family and flocks over the brook Jabbok while he himself remained behind. Just the motive that prompted him to remain we do not know, but contrary to the ordinary view, he does not seem to have been in an especial frame of mind for prayer. He seems to have had considerable confidence in the success of his plans. But there was a Power to reckon with which he was paying too little attention to. So while alone on the banks of the Jabbok there came to him in the darkness a mysterious Person *who wrestled with him* until night's long hours had passed away and day began to break.

Twenty years was a long time to carry a load of remorse for wrong conduct. Why did he not straighten up the past and make amends for his wrong doing? But Jacob is only one of millions in whose lives the infinite patience and mercy of God have been manifested. He fought the battle out alone and though it took him the whole night long, yet, finally, when he confessed his sins and the inherent sin principle, he received the blessing of God which changed his nature from a supplanter to a prince.

The struggle ended in victory just in time. He had met the Lord, he could now meet Esau. He had confessed to God, he could now humble himself before his brother, and make right his wrongs as far as possible. The fraternal reconciliation was complete and deeply affecting. The warrior from Seir was so completely won that he offered to furnish a military escort for the remainder of the journey. The night at Peniel had wrought the change. The

sun had set upon a supplanter, but it had risen upon a prince. During the night at Jabbok the victory had been won by Jacob over his angry brother, and not on the morning that they met.

We would call attention to the fact that Jacob won by way of confession, not only to God, but also to Esau. His conduct involved confession. In his salutation he practically renounced the birth-right, for he called Esau "My lord." Very different indeed was his attitude from the attitude of the self-sufficient, headstrong, and deceitful man who had stolen the blessing from his brother. But it was Jacob then, now it is Israel.

We would also call attention to the present Jacob gave to Esau, which was a gift and not a bribe. Probably this gift was equal to the patrimony Esau expected to inherit from Isaac, and though it was a royal gift, to Esau, the spirit of the giver was worth more than the gift. Esau consenting to receive this gift, was one of the greatest proofs of reconciliation, for we are all conscious that we could not accept a present at the hand of an enemy.

Upon this principle no offerings of sinful creatures can be accepted by God, until they are reconciled to Him by faith in the atonement of Jesus Christ His Son. God Himself had appeared to Jacob as his combatant, instead of Esau. Therefore Jacob sees in Esau the appearance of God again. And in this case, as in that, the face, angry at first, changes into kindness which ended in blessing. Seeing Esau now with tears of forgiveness streaming down his face, and feeling the embrace of loving reconciliation, is like seeing the face of God when He was reconciled and spoke peace to his soul and "blessed him there." In the forgiveness which comes from man we may see a reflection of God's forgiveness.

Our lesson also teaches us the propriety of conceding all that we can to others for the sake of making or preserving peace. The Christian's inheritance will leave him riches enough, and his position honor enough, after all the concessions that his generosity prompts him to make. Esau had much, but Jacob had all because he had the God of all. The worldling may indeed have much, but he lacks one thing which is the vital thing—which is everything. The Christian has all things, the world, life, things present, things to come. "All things are yours for ye are Christ's and Christ is God's."

Whatever Jacob may have been before the wrestling match at Peniel, one thing is certain, he was no coward after it. The man fearing spirit was gone, and he acts like a high born prince ready to bear the brunt of the expected attack. He steps to the front of the caravan, limping as he goes, for God had lamed him in that unequal struggle. But though he limped physically he was straight and whole spiritually. He would bear this mark to the day of his death, but he had at last come out into the sunshine.

NEWS FROM THE DALLAS DISTRICT

Compiled by W. A. Carter

NOTE—Pastors, evangelists, and all others reporting from this District should have their reports in our hands by the fifth of each month. Report your victories, it might help others who are fighting. Send your reports to W. A. Carter, 508 Morgan St., Bonham, Texas.

DALLAS, TEXAS—“The past four months have been times of testing for Dallas First Church. On January 5 our church building burned, since then we have been worshipping in an upstairs hall with heavy rents to pay, and have just passed through the most severe scourge of flu and pneumonia since 1917. Now this is the dark side, but thank the Lord it has not all been dark, for our people have stood by the work with prayer and faith and heroic sacrifice, and the church has moved steadily forward. We have seen a goodly number of people saved or sanctified in our regular services. Our Y. P. S. put on a special revival campaign April 4 to 18 and it was truly a great meeting. It was such an inspiration to see our young people take hold and push the work like experienced soldiers. They had the pastor to do the principal part of the preaching; Rev. W. F. Farmer came down from Sherman and preached once, and Evangelist Lum Jones with his pianist, Brother Roscoe Carrell was with us for two nights. Jones preached on the judgment and eternal punishment. God blessed these messages and a number prayed through at each service. There were some twenty-five or thirty professions during the meeting and the church was greatly inspired. We have now bid goodbye to the old rented hall and are worshipping in our own building. We were fortunate in securing a splendid brick church with an ideal location, fully equipped with everything for comfort and convenience, especially adapted to Sunday school work, and with a seating capacity of about seven hundred. On Sunday, May 2, we commemorated the opening of our new church home with an all-day service and basket lunch served on the church lawn. The day's program consisted of Sunday school, three preaching services—these being conducted by our District Superintendent, the pastor and Rev. J. T. Upchurch, a sacred concert in the afternoon and evening by the Berachah Brass Band, and a splendid program by the N. Y. P. S. The attendance was gratifying and a fine spirit was felt throughout the day. A fruitful altar service was held with three praying through to victory. Our people are encouraged and the outlook is good for the building up of a strong church here in the metropolis of the Southwest.—P. L. Pierce, Pastor.

EVANGELIST CASEY GRIMES—“In reporting I will say that the N. Y. P. S.

of Tishomingo, Okla., called me for a revival meeting for their church, (I don't see why they did it, but they did). I went over there and at the close of the meeting we found that 135 people had prayed through in the old fashioned way, either saved or sanctified, twenty had united with the church and others were standing with their foot on the “fence” ready to come over. A number joined the N. Y. P. S. I don't know how many for I got to shouting before I got them counted. You talk about “Flaming Youth,” the Tishomingo N. Y. P. S. is the genuine. Any preacher who couldn't preach with that crowd praying for him, ought to be standing on the street corner selling pencils. Well, we had a wonderful time with the Tishomingo people. The pastor, Mrs. Julia Standridge, is one who simply takes the bridle off the evangelist and turns him loose. She keeps the fire burning in her own soul and surely knows how to keep her church spiritual. We go from here to Lawton, Oklahoma. Possibly by the time this report is read we will have closed our meeting there. Pray for us that God will “keep us on the firing line.”

PENIEL PREACHERS' AND N. Y. P. S. CONVENTION—Our Northern Zone Convention is now a matter of history. This convention was held at Peniel, Texas, and was one of those unusual kind. It undoubtedly was the best convention we have ever had on our District. General Superintendent Goodwin reached us in time for the second day's program, and lectured to us each morning and preached each evening throughout the convention. However, the pulpit was filled with able men before Dr. Goodwin arrived, on the first evening by the Rev. R. M. Parks of Dallas Emmanuel Church, the next morning by the Rev. V. B. Atterberry of McKinney Church, and the second evening by the Rev. H. A. Gregory, evangelist. Dr. Goodwin came to us all aglow with holy fire and fervor, and with burning passion for souls, which he demonstrated in his messages. The Lord honored the preaching of His Word and many souls found salvation during the services. A goodly number of Sunday schools, and Young People's Societies were represented in the convention. The young people had charge of the last afternoon for the rendering of their program, which was under the direction of our District President, Jack Carter. The young people of our District are planning some great things, and are making wonderful progress as was evidenced at the convention. As we look back to this convention and remember the good papers which were read, the spiritual songs that were sung, the beautiful prayers that were offered, the soul stirring messages, and shouts of victory

from new-born souls, and the waves of glory which swept over our souls, we are made to say; “Praise God from whom all blessings flow.”—W. A. Carter, Reporter.

BRESEE COLLEGE

Another school year has come to a close at Bresee College. It has been a year fraught with many problems and what seemed at times like almost insurmountable difficulties. We were greatly disappointed in not getting into our new building, and the illness of our President, Dr. London, naturally worked a hardship upon the school as well as upon him.

But as the commencement season drew near it seemed that all the difficulties and hardships of the year were forgotten. Not only were the programs all of a very high order, showing work well done, but there was a beautiful spirit of harmony, loyalty and devotion manifest throughout the Commencement season.

We appreciate very much the work that has been done by the faculty and student body. A fine class of thirty-four students took diplomas and certificates from the various departments. These young people will go forth, we are sure, to bless and ennoble the society with which they mingle.

We regret very much that because of ill health, it will be necessary for Dr. London to retire from the school work which he has so ardently and devotedly served for many years. We trust it will be possible for him to minister in some way to the young people of our church, for this cause lies very near his heart. No young person who comes in touch with him can help but be bigger and better.

As we look forward to the future of Bresee College we are greatly encouraged. By this time it is generally known that Dr. N. W. Sanford is to be the new president of the school. He is well known in our movement, as an excellent school man, not only as a man of business, but as a friend to young people. We feel that under his leadership the standards of spirituality and scholarship will be earnestly held and that Bresee will be a school which any of our young people, or other young people, might be proud to attend. Our Academy work will be accredited next year, which will be a real advantage, and with our new building in its splendid location, we can offer excellent surroundings conducive to good work.

We are sure that many young people are looking this way and planning to come to Bresee College next fall. Catalogues will no doubt be ready for mailing soon, and information will be gladly furnished.

A. L. HIPPLE, President
Board of Trustees.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

NOTE—Please send all notes for this page before the 10th of the month to Rev. A. B. Manchester, Box 289, Wareham, Mass.

WAREHAM, MASS.

Having closed our fifth year with our church in Wolcott, Vt., we have taken up the work in Wareham, Mass. We are again laboring with a splendid people. Our brother, Rev. T. W. DeLong, has done a great work in this place. God has richly blessed him in his labors. Our Wareham people are indeed a live, spiritual people; a loyal company of Nazarenes. We feel it a real privilege to labor here. God has signally blessed our united efforts during our first two weeks and three have sought and found grace and favor at our altars. There is a shout in the camp and the fires are brightly burning. We have a company of Spirit-filled young people that are proving to be a blessing and inspiration to the church. We have never met a finer company of young men and women. We are expecting a real out-pouring of divine grace upon us during these summer months and by the grace of God we shall have a twelve months' revival during the Assembly year.—A. B. Manchester, Pastor.

NEW BEDFORD, MASS.

As a church we are looking forward for a great Assembly year. The blessing of God was upon us last year. There was 100% increase in Sunday school and one of the problems that now confront us is the necessity of a larger church, especially for our growing Sunday school. At the annual business meeting the pastor was much surprised when the church presented him with a Ford car. I don't expect there will be much chance for dry rot to destroy the tires. I propose they shall wear out in service for our God and His service. Sunday, May 9, we had an all day meeting. Brother Leroy D. Peavey and wife brought from our Eastern Nazarene College three students, Miss Doris Gale, Miss Edith Angell and Brother Everett Mayo. Brother Peavey preached morning and afternoon. With this prince of lay preachers in the pulpit things moved heavenward, the saints were blessed and seekers came to the altar. Brother Mayo turned a saw into a musical instrument which greatly added to our local orchestra. During the day Miss Gale sang five solos which were greatly appreciated by all. She also led the Young People's Society. At night, during the praise service the glory of the Lord came so on the congregation it looked like at least half of the people had left this earth and were taking a ride in the Lord's chariot. Our motto is, "Fire on the altar, a shout in the camp and system in our work."—R. J. Kirkland, Pastor.

BEVERLY, MASS.

The Lord has been graciously meeting with us in our Sunday and week day services up to Assembly time. Our Budgets and last year's bills were all paid up, and the pastor had received and accepted a unanimous call to remain for another year. For six weeks we have been holding our Sunday school before instead of after the morning service. We believe the benefits will outweigh the objections and are continuing the early sessions. Our Women's Missionary Society is doing good work, and we are planning a special Children's Missionary Service for June 6th. God has some fine people in Beverly, it is a good field for prayer and work, and we are believing for a real advance in the coming months.—Tom M. Brown, Pastor.

GOOD NEWS FROM EASTERN NAZARENE COLLEGE

It is with pleasure that we announce our Commencement Exercises and suggest a few of the outstanding achievements of Eastern Nazarene College during the last few weeks.

Dr. R. T. Williams is to be with us for two days during Commencement and will deliver the Commencement Address on Wednesday night, June 16. We are expecting a large number of our friends to be with us during all or a portion of the Commencement period, beginning June 12. The days and evenings will be filled with programs, services and exercises. Baccalaureate Sunday, in addition to the morning message of the President, will be observed by the annual missionary address in the afternoon and a great evangelistic service at night. We should be glad to hear from our friends far and near telling us that they will join us in this glorious Commencement Season.

We recently entertained the great New England District Assembly. This meant much in the history of our College. Scores of people who could not otherwise have visited our campus and halls were with us for almost an entire week and went away enthusiastic over the prospects and determined to support their College in every way possible. This splendid gathering responded to every recommendation of our Educational Committee and in harmony with the assurances of the other Assemblies of our Educational Zone, has made possible the immediate launching of a significant building program.

We are expecting to start the excavation within a few days for a new ladies' dormitory, modern in every detail and built with an especial thought for the needs of an institution of our type. In addition to this, we are erecting a central heating plant and providing for ex-

cellent classrooms. We believe this will make our physical equipment second to none of the Colleges of our type. Plans are also being formulated for the erection of a new chapel building which will no doubt include classrooms for our Theological and Bible Departments.

It is for these very enterprises that we have been praying and laboring for some years. Now that our friends are rallying so heroically in the matter of completely liquidating our indebtedness, we feel that it is the Lord's will that we rise and build.

Will all our friends in the Eastern Zone note that the manner of financing these projects is our Temporary Endowment Fund, by which means scores of our friends are pledging to pay \$5.00 a month for a period of one year or longer. These combined districts are assuring us of two hundred of these endowments. About one hundred fifty of them are already pledged. Other friends who are anxious to help their College in a practical manner will assist us greatly if they will write us of their desire to subscribe to this Endowment Fund.

This has undoubtedly been our best year. Our registration has been substantially increased, financially we have made pronounced progress and spiritually our year has been one of marked success. We have assurances that large numbers of young people are looking our way, for next year and feel sure that if our pastors and people will continue to stand by us as they are now doing, we can continue to make this a center of holy fire from which shall go forth lay men and lay women, ministers and missionaries until Jesus comes.

Don't forget Commencement, June 12-16.

FLOYD W. NEASE, President.

NORTHERN CALIFORNIA DISTRICT

Northern California Assembly year closes with the month of May. The year has passed all too soon, which reminds us that our earthly existence is passing rapidly away, and what we do to spread the gospel must be done quickly.

The past year has been one of hard labor, with some real tests and trials and a few disappointments. Notwithstanding these, it has been a year of special blessing; a time of blessed fellowship and Christ-like unity.

Many revivals have been held, including several in new fields. All have been productive of much good, and when results are summed up, will show splendid gains. We have opened some new places and have pastors in charge in each place.

The District has had on quite a build-

ing program throughout the year, resulting in several new church buildings, with some new parsonages also, together with considerable money raised to apply on buildings already erected.

Some of the best conventions have been held, in the history of the District. A Preacher's Convention and W. M. S. Rally was held at Sacramento in the month of January. A Y. P. S. Convention was held at San Francisco in the month of September, with two Sunday School conventions at Bakersfield and Berkley respectively in the months of October and April, all of which were well attended, and were much enjoyed by all our people.

Few opposing votes were cast in the meetings for call of pastors. Practically every pastor will return to serve his church for another year, which indicates a united feeling both with pastor and people. Surely a more loyal and devoted people cannot be found. We are happy with them.

F. B. SMITH, *District Superintendent.*

FROM THE NEW PRESIDENT OF TREVECCA COLLEGE

Since we last reported, we have been called and have accepted the Presidency of Trevecca College, Nashville, Tenn. We plan to take up our duties at the school about the first of June. We have had the matter under consideration for some time, but have not felt free, until very recently to re-enter the educational field. We had meetings slated up until August 1927, and constantly receiving other calls. But, hearing the call for help, and seeing the great and crying need, and the wide open door, with its responsibilities and opportunities for service to God, humanity and our beloved Zion, we have finally decided to leave the evangelistic field, for the present, and give our best efforts to Christian education, in connection with Trevecca College, as the Lord shall be pleased to give us health and strength to carry on.

We have tried to carefully survey the field of our educational work, and have concluded that Trevecca College has as great an opportunity for service to God and the church as any school in our connection. It has an excellent plant of substantial buildings and equipment, located on a most beautiful campus in the great and growing city of Nashville. "The Athens of the South."

Nashville is the great educational center of the entire South, the home of the great Vanderbilt University, Fisk University, Peabody College, and some thirty other schools and colleges. Located, in the midst of all these educational institutions, in this beautiful city of 130,000 population, stands our own Trevecca College, founded through tears and prayers upon the eternal Word, having earned the distinction of recognition of scholarship among these other great institutions.

Trevecca is one of the few of our colleges that has gained full state recognition. It is a member of the American Association of Junior Colleges; and also a member of the State Association. The graduates from Trevecca are allowed to teach in Junior High Schools without

IMPORTANT NOTICE

In response to inquiries received at the Missionary Office we desire to state that at the last meeting of the General Board it was agreed that in harmony with the readjustment policy adopted by the Board, the work in Johannesburg, South Africa, should be discontinued. This work has been in charge of Rev. and Mrs. I. O. Lehman, who, prior to uniting with the Church of the Nazarene, conducted work in Johannesburg, South Africa, and who, since their union with the Church have been in charge of the mission work there.

Since Brother and Sister Lehman have spent many years in South Africa, they were naturally very anxious to continue the work, and they have therefore decided to conduct the work along independent lines. The Board has relinquished all claims for money that has been invested in the work there. The Board has no further responsibility whatever in connection with the work in Johannesburg, South Africa, nor in connection with the support of Brother and Sister Lehman and the work they intend to continue in Johannesburg, South Africa.

In this connection may we also state that the work in Gazaland, which has been in some respects closely identified with the work in Johannesburg, continues as a part of the work of the Church of the Nazarene, in charge of Brother and Sister Jenkins. This is a great field, with wonderful opportunities. Brother and Sister Jenkins and our other missionaries have put forth heroic efforts to reach these people with the gospel. They are greatly in need of our prayers and our financial assistance. May we therefore urge our people to faithfully pray and support our missionaries in Gazaland, as well as all of our missionaries in Africa and elsewhere. God has truly given us some wonderful self-sacrificing missionaries and they are worthy of our best efforts.

DEPARTMENT OF FOREIGN MISSIONS
H. F. Reynolds, *Secretary.*

examination. They may also enter the other educational institutions, such as Vanderbilt and Peabody, for advanced work without examination. In this Trevecca is indeed very fortunate, and deserves great credit. Our young people should well and seriously consider this point when they select the school for their future training so as not to lose any time, for lack of credit for work done.

Trevecca has the faculty, equipment and recognition, and now it is going after the students to make a great school. God helped us raise the registration in Pasadena in five years from 60 to over 600 and we trust and pray He will enable Trevecca to do as well. We see no good reason why this cannot be done, if our people will awake to the need of the hour, which is Christian education.

Almost all the educational institutions of the land, except a few holiness schools, are merging forward, doubling their registrations. Is it not time for us Nazarenes to cease playing a retreat, and sound a charge, a forward march

along educational lines? Up, save Olivet College June the 10th and let us go in to put all of our schools out of debt and give them a chance to really do something. We have the means and the money to do it. The field is open to us to possess it. By the grace of God, we purpose to do our part at Trevecca, and we trust and believe that our other colleges will do the same. Together we stand, divided, we fall. God give us the real vision, and then help each one of us to contribute our part to realize its fulfillment. God is still on the throne, and will give us the victory.

Trevecca is open to rich and poor alike. We hope to have many students whose parents or relatives and friends will pay their way; but we hope never to be compelled to turn away a worthy student for lack of funds on his part. We want it to be the home of boys and girls who may have but little money, but who have a call to do something worth while in life. We purpose to find a way to help all real worthy students go through Trevecca, if they are willing to work hard and co-operate with us. Such young people who desire to secure their education in a recognized institution, should get in touch with us immediately.

Those desiring rooms in the dormitories should send in their applications early, for we expect a full house by the opening of school. Parents who plan to send their children away to school and want to feel safe, should investigate Trevecca before sending them elsewhere. Here their moral and spiritual character will be safeguarded and developed as well as their intellect trained and educated.

Write a card today requesting information and a new catalogue. Send us a list of names and addresses of your friends and acquaintances who may be interested; to whom we may send our literature. We are here to serve you. Please address Trevecca College, Nashville, Tenn.

A. O. HENRICKS, *President.*

THE PASSING OF REV. ROBERT HARDIE

Rev. Robert Hardie, who with his wife has long been interested in the work of holiness and of the Church of the Nazarene, died at his home in Miltonvale, Kans., on April 20, at the age of seventy-two.

Brother Hardie had been seriously ill for seventeen weeks, but finally succumbed to pneumonia. Sister Hardie expresses special thanksgiving that she was permitted to be with him and care for him during his long illness, and that he left clear evidence of his readiness for heaven.

Brother Hardie was buried in the Miltonvale cemetery, from whence he will arise in his glorified body to meet his Lord and King.—Editor.

I don't like those mighty fine preachers who round off their sentences so beautifully that they are sure to roll off the sinner's back.—ROWLAND HILL.

MRS. JOHN THOMAS' TRAVEL LETTER

Look on the Fields! Pray ye the Lord of the harvest that he will thrust forth labourers.

No one who has ever seen a soul-famished crowd can ever forget the sight. Physical hunger is a pain not easily forgotten, but soul-hunger is a far deeper experience, which nothing but the Living Word of God can satisfy!

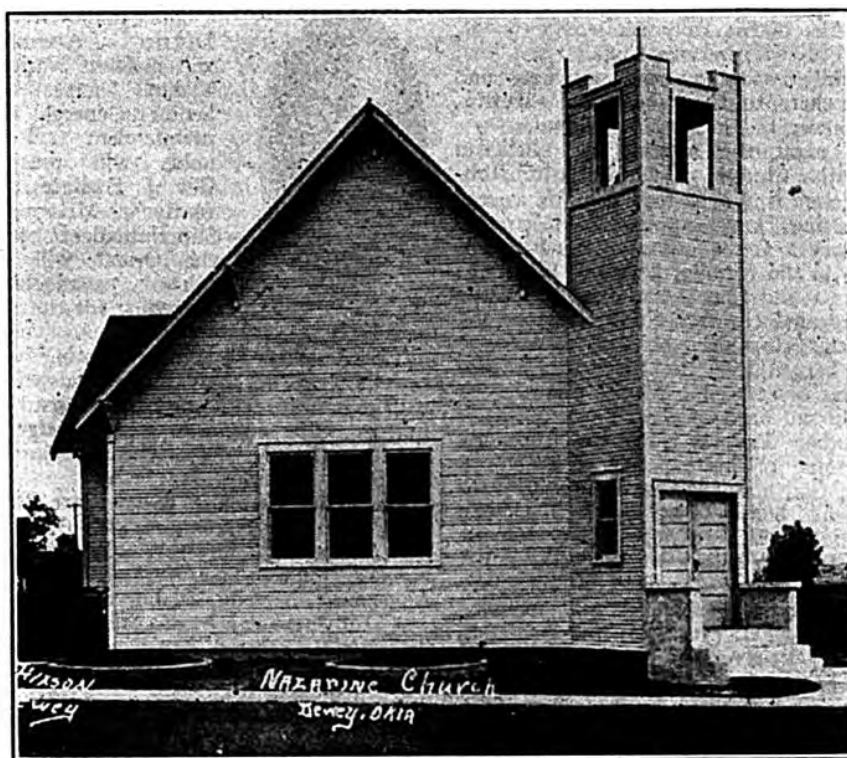
From the time when we received Pastor W. Fetter's letter asking us to come over to Riga, Latvia, and in which he said it was a cry from another "Macedonia," we have prayed daily for the work, besides asking many others to unite with us, that God would permit us to "come over" to see something of what He was doing in these lands.

We arrived in Riga on Saturday night and were most warmly welcomed by Pastor Fetter and some of his workers. It was a joy to find that we were to stay in the home of friends who had been blessed under our own ministry years previously, and who could not do enough out of their love for us. After a good night's rest, we arrived at the morning service, led by Pastor Fetter in the Uley Concert Hall, where we found a fine crowd of about 500 people eagerly waiting for God's messages. How they sang! We do not remember being so blessed as when we saw all the people taking part, after which there were many requests for prayer and quite a number for bodily healing, which were all remembered at the Throne of Grace. The writer gave a short message and Brother Thomas preached. At the close many hundreds of hands were raised in token of need and as a sign that they were trusting God. The service closed about 1 o'clock and even then people did not want to leave.

The next meeting began about 4 p. m. and a great number of people gave texts. Among others was a sailor who gave a blessed testimony of salvation, afterwards playing his violin, accompanying those who sang a sweet duet. We were reminded of the revival under Nehemiah as we saw that great crowd of 1,000 or more people stand silently and attentively to hear the reading of God's Holy Word. Another feature was the reverence of the people, so different from many places we have seen. Brother Thomas took for his subject, "The Door and the Altar," showing conclusively the difference between salvation as an initial work, and entire sanctification, as a second definite experience. God graciously owned His word, so that immediately an invitation to seekers for this grace was given, people came crowding to the front from all parts of the building. It was a sight to make heaven rejoice! One could hardly keep the tears back to see those hungry souls praying through and one longed to be able to speak the Lettish language in order to do personal work amongst them. That sweet old song of Rev. L. L. Wickett's, "Speak to my heart, dear Jesus"—was sung as I have never heard it sung before and one felt that Jesus was indeed speaking to hundreds of hearts that Sunday afternoon.

A hasty cup of tea and again off to

OUR NEW CHURCH AT DEWEY, OKLAHOMA



While Rev. Savage, now pastor of our church at Joplin, Mo., was stationed at Bartlesville, Oklahoma, he undertook a revival meeting at the town of Dewey, four miles away, and raised up a nucleus for a church. After caring for the work at Dewey, as a "side" appointment for a few months, Brother Savage turned the pastorate over to Rev. G. F. Baldwin about two years ago. When Brother Baldwin came to the charge, the church was worshipping in a dilapidated hall near the Santa Fe depot. But last November the pastor and people became embued with faith for a new church building. Mrs. S. D. Lemon, and her daughter Mrs. Sheffer, two elect women of the church, gave unstintingly of both time and money, and it was largely their unflinching courage that made the building possible. But all the members and many friends and neighbors, including the majority of the business and profes-

sional men of Dewey, came to the rescue and helped with time and money.

The splendid little church cost approximately \$4,000, but would cost much more than that in a city. I was with them for the dedication on May 9th, raised over two thousand dollars in cash and pledges to cover the balance due on the building and then dedicated the church to the triune God. The auditorium is 30x70 feet in the clear, the choir loft being on the side as an extension, and is seated with splendid new pews which are already paid for.

This building is a monument of faith and sacrifice on the part of a little band of less than forty Nazarenes and the friends which they have made for their cause in their own locality, and the pastor and people are religiously proud of the work God has helped them do.—Editor.

another service, this time to the Y. W. C. A. where a German meeting was in progress. This place was also crowded to its capacity and the writer gave a short message on "The Precious Blood." We were unable to stay through this meeting because there was another Russian service going on at the "Revival House," which was quite full and many standing. The power of God was on the people and at the close quite a number came forward for prayer, some weeping bitterly and others with a look of determination on their faces, to seek God at any cost. Pastor Fetter dealt with the seekers in each meeting in a wonderful way, instructing them how to pray and trust the Word of God and the Blood of Jesus Christ. About 10:45 p. m. we finished, a glad happy crowd, having had one of the most

blessed days of our life. Hallelujah!

How these dear people need larger and more suitable buildings for this wonderful work. Shall we not do our part by prayer and sacrifice to make it possible?

The Monday meeting was held in the oldest Baptist Church in Riga. The service was in Lettish, but we noticed that Pastor Fetter announced the meetings in three languages—Lettish, German and Russian. It is delightful to see the unity of the Spirit in these meetings.

Since we were strangers, a choir of Sunday school children sang a special song of welcome, also sending their greetings to American Sunday schools and to our daughter Mary, a missionary in Korea; and we sang in Korean for the children.

The writer gave a short message, after which Brother Thomas preached on

"Fire, Fruit and Freedom." God honored His Word and we feel sure many will trust God for the

1. Fire of the Holy Ghost.
2. Fruit of precious souls.
3. Liberty to witness anywhere and everywhere to the saving and sanctifying power of the precious Blood.

At night the meeting was held in Golgotha Church, of which Pastor Robert Fetter is the pastor. This is a very interesting church—purchased in 1912—and was a Greek military church. It is made in the form of a cross. When the priests found that it had been purchased for evangelistic work, they tried to get it back. However, this could not be, so they begged that the holy place should not be desecrated. We noticed that it was in sad need of repair.

Brother Thomas gave his testimony and some of his experiences in Korea. Again God honored His Word with signs following, but we were unable to remain, because we had to hurry away for the night train to Libau, where Pastor Fetter had arranged for one day's meetings. We were met at Libau ("we" included Pastor W. Fetter, Pastor Robert Fetter, Brother Gilbrook, Brother Thomas, several brothers and myself) by some of the workers, who were full of faith and expectation. The first meeting was at 10 o'clock and as we walked through the busy streets of Libau we wondered how many people would be present at that hour in the morning. The largest church in Libau, St. Anne's Lutheran, was the place Brother Fetter had taken, so when we reached the church, to our surprise we found it already well filled. There must have been over 1,000 people waiting for the service, and we at once began the worship of God. The singing was excellent, led by Pastor Fetter, accompanied by a fine organ. St. Anne's church is a very old church, though it has been rebuilt. We saw a pillar dated 1697. Brother Thomas preached from Titus 2:11-14, to a crowd of hungry souls. They seemed to be spell-bound as Brother Thomas described the grace of God, and at the close a large number raised their hands for prayer, eighty-six coming forward to pray for the blessing of entire sanctification through the precious blood and the baptism of the Holy Ghost.

The people began to crowd the church long before the hour for the evening service, so that when we arrived we found every seat filled and people crowded down each aisle and along the sides of the church. This was a long service lasting from 6 p. m. to 10 p. m., and many people stood all through the service. After singing and prayers the writer gave her personal testimony of salvation and entire sanctification through the blood of Jesus, to the Word of God and the power of the Holy Ghost. Pastor Fetter also gave a message to which the people listened most attentively, and about 9 p. m. Brother Thomas began to preach. This was one of the most remarkable days we have ever seen. Hundreds were swayed by the power of the gospel and only the Day of Judgment will reveal all that was done by the Spirit of God.

Space forbids to mention all the help that Brother Gilbrook gave with his

IDAHO-OREGON DISTRICT ASSEMBLY



assembly.

The Assembly is closing another victorious year of revivals and salvation, and comes up with all budgets paid in full, expecting a time of genuine refreshing from the presence of the Lord in the Assembly.

The officers of the District are Rev. A. E. Sanner, Nampa, Idaho, District Superintendent; Rev. W. W. Myers, Nampa, Idaho, Treasurer; Rev. J. C. Anderson, Pocatello, Idaho, Secretary.

A full attendance of preachers and delegates is expected, and friends far and near are invited. "Come to the feast."

concertina, and the other faithful workers who were in these splendid meetings. Another night in the train brought us safely back to Riga for another day of precious opportunity to witness for our Master. Brother Thomas had a very precious time with the workers in the morning, which we feel sure will bear abundant fruit.

We gathered again in the "Revival House" for another Lettish meeting—which was again full. Surely the Lord is looking down upon these precious people who are putting everything aside to wait upon Him! Such earnest prayers, such eager faces, such singing, makes us feel that there is nothing on earth like being His messenger. No looking at watches to see if it is time to leave. We were reminded of the days when we were in Korea and the people did not want to leave the church, but begged us to go on telling them of Jesus Christ and His love to lost sinners. The first message was from Acts 15:8 and 9, Brother Thomas following with a sermon on *The Indwelling Sin* and *The Indwelling Christ*, showing that sin and Jesus cannot live together. It was a sight never to be forgotten to see these precious seekers weeping and praying.

The evening service at Uley Concert Hall began with a deep spirit of earnestness. The hall was almost full and after the meeting had begun Pastor Fetter asked all those who had requests for prayer to mention same, and many responded. It has also been a great delight to see the numbers of Bibles which were held up as a chorus about the Word of God was sung. After the first message we were most deeply touched and surprised as Pastor Fetter made a short speech and in the name of the Russian Missionary Society workers, students and friends, presented us a beautiful testimonial which was signed by those who had been blessed during the

The Idaho-Oregon District Assembly will meet at Nampa, Idaho, June 2-6. Senior General Superintendent Reynolds will preside. Rev. J. E. Bates, recently appointed Superintendent for the Orient will do the evangelistic preaching for the As-

services. After this a lovely bouquet of roses was handed to me, both of which will be a precious reminder of the beloved friends in Riga, Latvia.

Brother Thomas began his message with John 3:16 in Korean and Welsh languages, and the congregation responded by repeating the same wonderful verse in Lettish.

Brother Thomas' message was the three representative men, "Natural man," "Carnal man," "Spiritual man." Great numbers raised their hands at the close of the address, and while Pastor Fetter instructed and prayed for them that God would help them to make a full commitment of themselves so that they might be "wholly spiritual." Thus closed one of the most blessed times of fellowship with the children of God in Latvia.

May God bless them all and increase them ten thousand fold. We shall never cease to pray for them and the millions of Russia.

CHURCH NEWS

PASTOR F. L. McDONALD, KOKOMO, IND.—"We just closed a good revival at this place with Rev. J. A. Rodgers of Palestine, Ohio, as evangelist. He surely is a cyclone preacher. We had a fine revival in many respects. Our church was full almost every night. We had seventy-three at the altar counting them as they came. Brother Rodgers surely is a fine man in every respect. You will never miss the mark by calling this man of God for a revival. He had a great revival due to the fact that he had a fine corps of trained workers to work in the congregation and around the altar. If we as pastors would train our folks to pray and have great faith that the Lord will truly do His office work in our services then all of us go right to work we would have great success. No evangelist can have great success except the pastor and his flock are ready for the fight when he gets there. Let us move up a little on this line. Praise His dear name."

BACKUS, MINN.—"We wish to report we still are busy for souls. Have just closed a fifteen night revival in the town of Backus with Brother Henry C. Downey of Blackduck, Minn., who preached the full gospel backed by the Holy Ghost, and proven by souls finding Jesus in the real scriptural way. We are now in a schoolhouse ten miles from town. We beg your prayers that God will use us till Jesus comes."—Mrs. L. A. VanKirk, Pastor.

"Evangelist A. M. Mason of San Antonio, Texas, has just closed a meeting in our neighbor town, Memphis, Texas. God wonderfully blessed his labor and 135 bowed at an altar of prayer, many praying through to blessed victory. A sweet spirit prevailed throughout the meeting. Brother Mason knows how to get people to the Lord to be saved and sanctified. We have no church at Memphis but Brother Mason has promised to come back this summer and hold another meeting. Quite a number are

begging for a church, and we expect to have a Church of the Nazarene in that place by the next Assembly. We want the Nazarenes to pray that we get a church here. Those desiring a good evangelist will make no mistake in calling Brother Mason. Write him, Hedley, Texas, Gen. Del.—Amos R. Meador, Hedley, Tex.

PASTOR J. A. McNATT, IBERIA, MO.—“Great holiness convention with the church at Iberia, April 23 to 25. Rev. J. W. Roach, of First Church, St. Louis, was with us and he was at his best. The church was greatly encouraged, sinners sought God and believers were sanctified. As special workers we had Evangelist A. F. Daniel, of Neosho, Mo., and Rev. and Mrs. Ora M. Lutz, of Hartford, Ill. They added greatly to our convention with special music and song. Feeling it the will of the Lord, and Evangelist Daniel having a few days which he could give us, we secured him for a revival of a week. Brother Daniel did some great preaching, and the Devil was stirred. However, several bowed at the altar and prayed through, either to pardon or purity, thirteen or fourteen in all. The church here is moving on to victory. The convention marked the entrance into our new quarters. The church here is not quite a year old, and we have been worshipping in a small residence which would not accommodate the people, but the Lord opened the way to purchase the old Methodist Church, and after a few repairs we have a nice church which will seat about three hundred, and yet we turn folks away for lack of room. We have the best Sunday school in town of seven churches, splendid N. Y. P. S. and W. M. S. and are going to organize a Junior Society. We covet your prayers that we might be kept in the will of our Father.”

PASTOR TOMMIE HAYES, LAJUNTA, COLO.—“Closed good meeting April 25, with Rev. Oscar Hudson and wife evangelists, and Prof. Kenneth and Eunice Wells, singers. The preaching and singing were great. The meeting continued over four Sundays with good interest from beginning to end. We had a good number that prayed through in the old fashioned way. Our crowds were great, we could hardly take care of the people at times. We took a nice little class into the church at the close of the meeting with some others to follow. In this number that we received into the church was a foreman of the railroad shops. We are looking for great things in the future. Our Sunday school was 177 the last Sunday of the meeting. We thank the Lord for the good Nazarenes at LaJunta. Pray for us.”

PASTOR CHAS. W. PARNELL, OKEMAH, OKLA.—“The dear Lord is blessing us here. We are having a good hard pull to meet our obligations since we got our new church built, but Sunday, May 9, we had an old fashioned love feast and truly we can say it was a love feast that the dear Lord sent from above and our souls were very much blessed. Our

FOR OUR NAZARENES AND FRIENDS STOP, LOOK AND THINK

Today! Now! This very minute, our NATIVE WORKERS in heathen lands are holding out their hands to us for a little of our GOD-GIVEN money to help them to HELP OUR MISSIONARIES to spread the gospel message to those who have never heard that our blessed JESUS gave His life for their SALVATION. Shall we withhold this little while we continue to partake of three full meals each day and TWENTY-ONE full meals EVERY WEEK? or, shall we rise in our Christian manhood and womanhood FAST one meal a week and give the price of same (25c) for missions and PRAY that by our additional UNITED effort and God's great grace we may be able to buckle on the whole armor of God and by His continued grace blaze a trail through the Devil's dark deceptions that shall become a WAY and THE WAY OF HOLINESS to the millions now in heathen darkness.

Prayer and Fasting League funds not to be used for other objects than for the support of native workers, and to be paid in monthly, at the regular W. M. S. meeting, or the P. & F. M. League Secretary.

MRS. H. F. REYNOLDS,
General Secretary,
Prayer and Fasting League
of W. M. S.

work has grown continually since we came here last October. We had a good revival with Wade L. Nelson in the winter. God truly blessed him in his work here. Now we are looking forward to our summer revival, August 15 to September 1, with C. C. Cluck of Texarkana. Pray that it will be a great time for souls to find God and believers to be sanctified.”—Chas. W. Parnell, Pastor.

EVANGELIST C. C. MONTANDON—“We are praising the Lord for our good revival at Burkburnett, Tex. The beloved pastors, Mrs. Maud Busby and husband, are young preachers, but they are the Lord's anointed. The church and town all certainly do love them. They had the meeting under good way when we arrived. The first night we preached there were ten at the altar and there were six prayed through. We were so glad to meet so many old friends. The good people from Wichita Falls came every night, several cars from Electra and many places for sixty miles. We had large crowds and twenty-three prayed through, six joined church and six were baptized. They gave the pastor a good love offering and a nice pounding and contributed to the evangelist's offering.”

EVANGELIST C. J. GARRETT—“I am at this writing in Wolf Lake, Ill. We are in our first week. The Devil is deeply entrenched. No revival here for more than two years. We came here from Blairsville, Ill., where we had a very good meeting. Nearly one hundred bowed at the altar seeking God. Some of them

prayed through, I am quite sure. The last night I preached to a full house and made an altar call and not a budge. I asked the congregation to be seated. I said we will not let the Devil have the last service. I announced a second text and preached again, made a second appeal to the altar and still tied. Then I began pleading that if they did not want to go to hell at twelve o'clock midnight to come. The Holy Ghost came on us to help out and the altar was lined with a double row clear across the church and the third row half way, and many wept clear through. I don't know how many there were but I do know that the Lord was with us. I say glory. The Devil was whipped. The harvest is great. I need your prayers.”

EVANGELIST ROY L. HOLLENBACK, of Cambridge City, Ind.—“Praise the Lord for salvation victory all along the line of battle! These are busy and good days for the Lord, and He is richly blessing and anointing my heart continually. Recently I have held forth in revivals for the following pastors: Rev. Evert Baker, Crothersville, Ind.; Rev. W. H. Hardin, Iola, Kans.; Rev. V. A. Scofield, Montrose, Iowa. All of these were profitable Nazarene meetings, and were attended with salvation victory. They have been reported by others. In addition to these successive dates, we have filed four extra nights, giving two to Pastor C. E. Rider, at Council Bluffs, Iowa, and two to Rev. H. F. Fenton, of Venus, Nebr. At this writing I am commencing with our Chadron, Nebr., church, of which Rev. H. J. Beaver is the pastor. Pray for us here. I am finding the battle interestingly stiff in some places, but I never was more blessed in laying on the truth, singing, and shouting than today. Prolonged, fervent, earnest prayer spells VICTORY. Nothing less does. Let's try it.”

PASTOR F. V. TAYLOR, JEFFERSONVILLE, IND.—“We have just closed the most successful revival that we have had here in ten years—this is the testimony of many. Rev. Will H. Nerry was our evangelist and Mrs. Lillie B. Nerry song leader and soloist. They are a loyal team and faithful workers, preaching the old time gospel with the Nazarene swing, and ring, that brought forth fruit. We did not keep count as they came but since the meeting is over we can count as many as forty that were at the altar and the most of them found the blessing sought. Many were reclaimed, saved or sanctified. Brother and Sister Nerry believe in morning prayer and fasting. These prayermeetings were a great asset to the revival. It pays to fast and pray. We are looking for greater things in this city. Pray for us.”

EVANGELIST W. W. LOVELESS—“We recently closed a good revival at Greentown, Ohio, with Rev. Robert Andrews and his little church there. We were told that this was a hard place to have a revival, and we believe our informers told the truth, but the Lord gave us a revival anyway. Many things seemed to be against us. The pastor and his family were quarantined with scarlet

fever, and he was only in two services. Many of the Christian folks were sick and could not come. There was also much prejudice to overcome. Our crowds were small to begin with, but before the meeting was over the church was well filled several times, and some were there who said they would not come. The Holy Spirit was faithful in convincing, and convicting the people of their need of salvation. Quite a number sought and found the Lord as their Savior and Sanctifier. The last Sunday was crowned with great victory; fourteen praying through during the day and night services. Rev. M. F. Little rendered efficient service as song leader, also the Bethany Male Quartet of Canton, the Barnette Sisters, and Rev. Lehman and wife were a great blessing to the revival with their special songs. We have a few open dates after August 1st. Anyone desiring to correspond with us in reference to revivals can address us at London, Ohio."

EVANGELIST LEWIS E. HALL—"We are just closing our second year in the evangelistic work. God has been good to us in every way. Many seekers have been forward for prayer. Some of those making "professions" have acted like folks that sign cards or shake the preacher's hand, but a few have died out and prayed through, and these still professed after the preacher left town. We have done some Home Missionary work that has resulted in the organization of four new churches. May the second we closed a very good meeting with Rev. J. W. Stuart and wife at Twin Falls, Idaho. This is one of A. E. Sanner's new churches, not two years old yet. He gets them. Just a word about the pastor and his wife. They are converted Mormons, about five years old. He is a radical, clear, and definite man with a train load of love, that will make him a success anywhere. He had the fire down when we got there, so we just threw our kindling on and called for seekers and they came. A goodly number prayed through, twelve joined the church with that many more on the list. He had lately built a small bungalow church and this was well filled during the meetings and several nights there were many turned away. His Sunday school has more than doubled in attendance; the red letter day was 103. Rev. Paul Worcester of Tabor, Iowa, who has been running a holiness mission there brought his folks and they helped us in prayer, song and testimony. They expect to unite with the church soon. God is going to give us a great church in Twin Falls. Amen. At present we are just beginning a meeting with Rev. D. Swarth at Lewiston, Idaho. He and his faithful wife have brought this hard field out and seemingly have done the impossible here. He has increased in all lines about 400 per cent; has a new church about ready to dedicate, that is worth about \$9000.00. This is more than half paid for. I am convinced the days of miracles have not passed. I find it folks will pray, stick, and believe God the hard places can be made soft by the melting power of God. Pray for me.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

SANTA ROSA, CALIF.

On May 9 Rev. and Mrs. A. F. Balsmeier closed successful revival meeting at the Church of the Nazarene, Santa Rosa, Calif. They are among the best and have one open date in June. You will make no mistake in calling them if you need a meeting. 1236 Sierra Bonita, Pasadena.—Nathan D. Small.

HAMMOND, IND.

E. E. Turner, Pastor of church of Hammond, Ind., who has been in poor health for some time has just undergone an operation. Please pray for his speedy recovery.—Mrs. E. E. Turner.

NEW YORK, N. Y.

Great victory, lot secured, \$2500.00. Wonderful location, Bellmore, two blocks from railway station. Need \$400.00 in thirty days to settle. People blessed. Please pray for us.—C. F. Bingler, Pastor.

CANON CITY, COLO.

Having declined unanimous recall here with increased salary, feeling led to take work somewhere back east, I want to unqualifiedly commend this church to any strong capable man desiring a pastorate with a good support and fine opportunities. Write District Superintendent or church secretary, Mrs. Chas. Rose, Sherman Ave.—W. H. Parker.

WEBB CITY, MO.

Webb City church opened a tent campaign in Aurora, sixty-two miles from here, last Sunday evening. Good crowds, town and the Devil stirred. Using one of our local preachers. Planning on a strong church there. Pray for us. Have several other towns in view for tent campaigns.—J. Scott Blystone, pastor, Webb City, Mo.

SAN DIEGO, CALIF.

May 16, good day for East San Diego Church of the Nazarene. 20 in Sunday morning service. Rev. P. G. Linaweaver, pastor Bresee Ave. Church, Pasadena, preached in evening with souls in the fountain.—I. C. Mathis, Pastor.

WILMINGTON, NO. CAR.

Marvin Cooper, Kirby Fields and wife just closed great meeting in Southport, No. Car., with hundreds present. Whole city stirred. Officials, professional, and business men, with many others, begged for meeting to continue. All invited workers back for September. They agreed to come. Over four hundred seekers. Full report later.—Chas. H. Harrison.

PORTLAND, ORE.

First Church, Portland, concludes successful revival with Aycocks. Church greatly pleased with workers, called them for another campaign. One hundred forty seekers, twenty-eight members, forty subscriptions to the HERALD OF HOLINESS, 359 in Sunday school closing Sunday, six

hundred at object lecture by Dell Aycock. Construction on new church begins immediately.—Donnell J. Smith.

VALPARAISO, IND.

With Pastor Crockett of Brooklyn, N. Y., in charge in many ways just closed the greatest ten day meeting in history of church. Attendance largest, deep work done, many seekers and finders. Ten made application for membership, five received. Balance and more later.—C. E. Nyhart, Pastor.

PASADENA, CALIF.

The second Sunday in June we close our fourth year with this splendid church. Have taken in more members than the number on the roll when we came. Every department of the church increased. We have signed a contract for five years with an evangelistic party. The little boy preacher, Richard Headrick, nine years old, who won over fifteen hundred souls last year, is included in the party.—U. E. Harding.

LEXINGTON, KY.

Recent message received by Dr. C. E. Hardy, now engaged in meeting in Richmond, Ky., informed him that house and all belongings, including most of family clothing burned. Interested friends may reach them at Trevecca Campus, Nashville, Tenn.—J. W. Montgomery, Superintendent Kentucky District.

ANNOUNCEMENTS

NOTICE—Rev. F. W. Armstrong, 212 Oxford St., Providence, R. I., who has been quite active in home missionary work and in the distribution of literature from our Publishing House, writes as follows: "I am now totally blind, and my car, equipped for a Gospel Car, is useless to me and I want to sell it." Please write him at the above address about price and general description of the car.—Editor.

NOTICE—We will close a meeting at Kingston, Okla., Sept. 5th. Owing to a change in dates, we have a date following this meeting we could give some church between Oklahoma and Wisconsin. Any church desiring our services write us at headquarters, 2923 Troost Ave., Kansas City, Mo.—Lewis J. and Edythe Rice, evangelists.

NOTICE—The Northern California District Assembly will be held at San Francisco, June 2 to 6, with General Superintendent Goodwin in charge. Preparations are being made for the largest and best assembly in the history of our district.—F. B. Smith, District Superintendent.

CHANGE OF ADDRESS—Pastors and others communicating with me will hereafter address me at 1529 W. Nelson St., Marion, Ind.—P. P. Belew.

REQUESTS FOR PRAYER—"Please pray for the healing of my six-year old boy who is very sick with leakage of the heart."—C. W. I., Texas.—Pray for a brother in Oklahoma who is suffering with a cancer.—"I am asking your prayers for Kissimmee, a beautiful city in the center of Florida, that needs the Church of the Naz-

arene."—C. N.—"Pray for a sister here who is very sick."—Mrs. F. B., Kansas.

RECOMMENDATION—A pastor of a church like the one which the undersigned represents is often called upon to give recommendations to aspiring evangelists. I have endeavored to be discriminate in such matters, but I speak the truth when I say that I have never found greater pleasure in recommending anyone for evangelistic work than Rev. B. W. Miller of 1031 So. Pasadena Ave., Pasadena, Calif. My recommendation in this case is without hesitation or reservation of any sort. Brother Miller is a preacher of power and charm whose messages are full of meat and yet simply presented and easily followed. As a writer he is well known to our people, especially on topics of fundamentalism. He is an untiring and uncompromising foe of modernistic tendencies. His books are widely read and his contributions to the **HERALD OF HOLINESS** as well as other papers of like character have made for him a host of friends in the holiness ranks.—U. E. Harding.

NOTICE—Ordained Nazarene ministers, or regular evangelists, who have a tent outfit are cordially invited to come to Detroit for an entire summer for revival campaigns. Here are a million and a quarter folk who need help. We can offer no financial help, but will attend and pray for your meetings. First Church here is financing an all-summer campaign with a big tent besides its regular church program. We have space and people here for half a dozen tents by Nazarenes for all summer work. There are about three or four thousand holiness people in this city and these will always be counted on to get into holiness camps nearest them. Write Howard W. Jerrett, pastor, 14883 Hubbell Ave. To Nazarenes coming to the city, our church is on Maybury Grand and Hudson avenues, one block from Grand River, West. Pray for Detroit.

NOTICE—Evangelist C. C. Davis, the well known, straight forward holiness evangelist, resident of Evansville, Ind., for many years, has recently united with the Church of the Nazarene here. He came to us from the M. E. Church South, and is available for meetings. His best recommendation is his successful ministry, and I am sending this note to the **HERALD OF HOLINESS** without his solicitation.—R. W. Hertenstein, Pastor, Church of the Nazarene, Evansville, Ind.

NOTICE—This is to inform our readers that Clyde E. Green, formerly the pastor of our church in Newport, Ky., is no longer connected with the Church of the Nazarene in any way, having surrendered his credentials.—J. W. Montgomery, District Superintendent.

NOTICE—We are delighted to announce that Dr. C. E. Hardy is to be our evangelist for our tent meeting which will begin June 6th. He will be with us from June 10 to 20. The singing will be in charge of the pastors, Rev. M. T. and Lida Brandyberry. We invite the holiness people from Huntington, W. Va., Ashland, Ky., Portsmouth, Ohio, and other nearby places to come and help to

make this a great meeting. If you have a tent, bring it along as there will be plenty of room for several tents.—M. T. and Lida Brandyberry, Pastors, Ironton, Ohio.

NOTICE—We are learning that many letters addressed to us during the last half of March and April have been returned to the writers. Doubtless many failed to put return address on the envelope and the letters are lost. While touring the state we reached many places after the office closed and left before opening hour next morning.—J. W. Montgomery, 100 Fairlawn Ave., Lexington, Ky.

NOTICE—I have some dates in the last of July and the first of August that I can give to some churches as preacher or song leader. Refer you to District Superintendent Erick, Pilot Point, Texas.—Rev. M. L. Locke, Bridgeport, Texas.

NOTICE—If you are in need of an evangelist, write Rev. W. E. Ellis, of Dodsonville, Texas. He and his wife (formerly Miss Lela Williams) have some time they can give as the church does not require all of their time. Brother and Sister Ellis are both good evangelists.—Lum Jones, Evangelist.

SPECIAL NOTICE—There will be a N. Y. P. S. convention at the Kansas City Nazarene Tabernacle Church, West 41st and State Line, Kansas City, Kans., May 30-June 6. The four Nazarene churches of greater Kansas City are to co-operate in this convention, and Dr. A. S. London will speak each evening and on over the Sabbath. The presidents of the N. Y. P. Societies of the District are urged to attend this convention. For full information write Miss Katie Colbert, District

Secretary, 2923 Troost Ave., Kansas City, Mo.—S. H. Erwin, Pastor, 1810 W. 41st,

WEDDING BELLS—On Tuesday evening, April 27th, a most beautiful wedding ceremony took place in First Church, Los Angeles, when Dr. Roy William Mellers and Floy Maxine Gripe were united in holy wedlock, Rev. C. E. Cornell officiating, assisted by Rev. J. T. Little.

MISSISSIPPI PREACHER'S CONVENTION—The Mississippi District Preacher's Convention will meet at Cleveland, Miss., June 4-6. The first session will be held at 9:30 a. m. on June 4. Let all our pastors, evangelists and Christian workers arrange to be present for the entire convention. We expect to have an interesting program and a great time in the Lord.—R. H. M. Watson, District Superintendent.

WANTS

WANTED—An Evangelistic Prayer, who has been matriculated by the Heavenly Registrar, schooled in the academy of Experience, disciplined in the college of Fiery Testing, and graduated from the class of Self Denial, with the degree of O. V. (Victorious Overcomer). Together we will attack the strongholds of Satan, and, in the absence of Evangelistic singers, musicians, and if need be, churches and pews, we will witness far-reaching Holy Ghost revivals, the results of which will extend into eternity. Address, Evangelist Oscar Hudson, 1322 E. 30th St., Kansas City, Mo.

FOR SALE—Thirty-six, used "Wares of Glory No. 2" song books; cloth binding and twenty-five copies new books in pebble cloth binding. All for fifteen dollars. Great bargain. Address D. E. Miller, R. 4, Mt. Vernon, Ohio.

TWO NEW SONGS—Words and music. "Meet Me In the City" and "I Will Cling to the Faith." Both songs on folder, 15c each folder; four folders 50c. Order of Anne Howe, Mansfield, Ill.

WANTED—Young man who understands the auto-top-trimming business. A sanctified man preferred. Apply Norman Auto Top Works, Norman, Okla.



H. W. SANFORD,
President

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1. Located in a beautiful city of 27,000 population.
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CAMPMEETING CALENDAR

June 2 to 13, Woodward, Okla., Woodward County Holiness Association camp meeting. Workers: Clara Meeker, evangelist; C. F. Carmon, Song evangelist; Mrs. C. A. Kurtz, Children's worker.—Rev. C. Dennison, President, Mrs. C. A. Kurtz, Secretary.

June 4 to 14, Eleventh Annual Campmeeting of Chippewa Holiness Association at Montevideo, Minn. Workers: Rev. T. E. Howard of Moorefield, Nebr., and Rev. Mabel Vaage of Newman Grove, Nebr.—Karl Deisinger, Secretary, Watson, Minn.

June 10 to 20, Coshocton, Ohio, Bethel Campmeeting, fourteenth annual session. Workers: Dr. C. H. Babcock, Rev. C. R. Chilton, Rev. D. P. Fulmer, Song leaders, A. H. Johnston and wife; Young People's and children's worker, Miss Anna McGhie. Address R. K. Gumpertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

June 14 to 27, Corsica, So. Dakota. Workers: Theo. and Minnie E. Ludwig. Room for tents will be provided and everyone who can come is welcome.

June 17 to 27, Marion, Ohio, eighth annual campmeeting of Marion County Holiness Association. Workers: Rev. I. G. Martin, Seth C. Rees, W. Evans Burnett and Mrs. Julia A. Shelhamer. Tents and meals at nominal price. For further information write V. O. Shaw, Secretary, 8188 Merkel Ave., Marion, Ohio.

June 18 to 27, North Dakota Methodist Campmeeting Association, Fuller Park, Jamestown, No. Dakota. Workers, Rev. Henry Clay Morrison, Pres. Asbury College Seminary; Rev. Joseph H. Smith, Conf. Evangelist Philadelphia Conf.; Rev. S. A. Danford, Pres. Emeritus of the Ass'n, Area Evangelist Oregon Conf.; Marie Danielson, Children's Worker; Rev. L. E. Adkins, Song Leader. Secretary of the Association, Rev. F. W. Gress, Steels, No. Dak.

June 24 to July 4, Sawyer, North Dakota. North Dakota District Camp. Shelby Corlett and J. B. Chapman evangelists. For further information address Rev. L. E. Swaney, District Superintendent, Devil's Lake, No. Dakota.

June 25 to July 5, Mitchell, S. Dakota, Annual Camp of the South Dakota

Holiness Association. Workers: Dr. H. C. Morrison of Louisville, Ky., Rev. John Thomas of Wilmore, Ky., Rev. H. W. Blackburn of Spearfish, So. Dakota. For information address Wm. Turkes, Mitchell, So. Dakota.

June 25 to July 5, North Reading, Mass. Sixth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Roy T. Williams, D.D., General Superintendent; C. H. Babcock, D.D.; C. C. Rinebarger in charge of the music. Rev. H. V. Miller, District Superintendent, in charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. Other information, E. T. French, 10 Story Ave., Lynn, Mass.

July 1 to 11, Alberta Annual District Campmeeting, Red Deer, Alberta. Evangelists: Bud Robinson and O. B. Ong. Singer and song leader, L. C. Messer. For particulars write Rev. Chas. E. Thomson, 1328-15th Ave. W., Calgary, Alberta, Can.

July 1 to 11, Syracuse Campmeeting, sixth annual session, under management of Syracuse Holiness Campmeeting Association. Workers: Rev. J. C. Long,

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July 23 to Aug. 1. Waco Holiness Campmeeting. Workers: Rev. Robert Young, Wilmore, Ky.; Rev. L. E. Swaney of the North Pacific Coast; Rev. Joseph E. Bates of China; Mr. John J. Douglas of Dallas will be in charge of the singing. The Berachah Gospel Band of twenty-five pieces directed by Mr. Arthur Wilber Upchurch, will furnish music daily. This camp is located in the outskirts of Waco, Texas. Dining hall meals 35 cents, free camping grounds. For further information address J. W. Berryford, Waco, Texas, or J. T. Upchurch, Business Manager, Arlington, Texas.

July 30 to Aug. 15. Hallelujah Campmeeting, Oregon, Wis. Workers: Rev. W. E. Hawkins, Jr.; Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Large tabernacle, dormitory and conveniences of every kind. Board and room, \$1.00 per day. Address for information, Rev. Jack Linn, Oregon, Wis.

Aug. 2 to 12. Ramsey, Ind. Preachers: Roy L. Hollenback, of Cambridge City, Ind. and W. A. Vandersall, of Findlay, Ohio. Song leader, George Moore of Somerset, Ky. For information write John C. Gray, Pres., Blocher, Ind.

Aug. 5 to 15, the Ohio State Campmeeting (Camp Sychar), Mt. Vernon, Ohio. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post, Song Leader, Prof. W. B. Yates; Young people's worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Secretary, Shadyside, Ohio.

Aug. 12 to 22, 37th annual campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman—W. R. Cain, Secretary, 516 So. Vine St., Wichita, Kan.

August 13 to 22. Washington-Philadelphia District Camp, Leslie, Maryland. Workers: Dr. C. E. Hardy of Nashville, Tenn.; Dr. John J. Hunt of Media, Pa.; District Superintendent and pastors of the District. For information write Rev. J. N. Nielson, Darby, Pa.

August 20 to 29. Fortieth Annual Camp of the Central Illinois Holiness Association. Workers: C. W. Ruth and John E. Hewson, evangelists; Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader, Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 20 to 29. Circleville, Ohio, "Mount of Praise," Annual Campmeeting of the Churches of Christ in Christian Union. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. For information address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

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9. "Good Old Time Religion is a Million Miles Ahead".....32
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11. "O Wand'rer on Life's Troubled Sea".....30
12. "I Will Live for My Savior".....13
13. "This is God's Will Your Sanctification".....24
14. "The Time That Used to Be in Front".....23
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16. "Scatter Seeds of Kindness" (Holiness Revision).....*40
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19. "The Wondrous Story" (Marvelous Combination Song).....*42
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21. "What You Need Now Is Sanctification".....26
22. "But the World Treats Salvation in Such a Funny Way".....2
23. "Where My Savior Leads Me I'll Follow All the Way".....27
24. "I Will Sing of My Savior".....29
25. "I Have Entered the Land of Corn and Wine".....10
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FALL ASSEMBLIES

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Montana (Dickinson, N. D.).....August 18 to 22
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Indiana.....Aug. 30 to Sept. 5
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Crowley, La. (Ebenezer Camp) July 1 to 11
Bentonville, Ark. (Camp).....July 14 to 25
Boise, Idaho (Camp).....July 30 to Aug. 8
Prescott, Ark. (Main Springs Camp).....Aug. 12 to 22
Durant, Okla.....Aug. 26 to Sept. 5
Norman, Okla.....Sept. 9 to 19

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Garden City, Kans.....June

C. H. BABCOCK

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Oskaloosa, Iowa.....June 8 to 13
Chabot, Ohio.....June 15 to 20
North Reading, Mass.....June 25 to July 6
Sebring, Ohio.....July 15 to 25
New Albany, Ind.....July 29 to Aug. 4
Mt. Vernon, Ohio.....Aug. 5 to 15

MRS. CARRIE BARBIEUR

Spencer, Ind.....June 6 to 27

GEO. BEIRNES

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London, Ont.....June 1 to 13

P. P. BELEV

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Cadillac, Mich.....June 22 to July 4
Bentleyville, Pa. (camp).....July 15 to 25

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Abilene, Texas.....July 2 to 14

Eula, Texas.....July 16 to 28
Buffalo Gap, Tex. (Camp) July 30 to Aug. 12
Prescott, Ark. (Main Springs Camp).....Aug. 13 to 23
Kansas City, Kans.....Aug. 26 to Sept. 13

MRS. MAE BUDD AND PARTY

Beardstown, Ill.....June 3 to 27
Metropolis, Ill.....July 1 to 25

C. C. BURTON

Hollens, New Mex.....May 30 to June 13
Kawana, Okla.....Aug. 1 to 15
Mentorville, Ky.....Aug. 21 to Sept. 6

M. M. BUSSEY

Washington, D. C. (First Church).....June 6 to 20

W. R. CAIN

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Gordon, Nebr.....June 18 to 27
Windsor, Ont.....July 4 to 18

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Sweetwater, Tex.....June 15 to 27
Merkel, Tex.....July 4 to 15
Quinnab, Tex.....July 18 to 28
Wichita Falls, Tex.....July 30 to Aug. 8
Landersville, Ala.....Aug. 13 to 29

JAMES E. CAMPBELL

Witwen, Wisc.....May 30 to June 6
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JACK AND RUBY CARTER

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Snyder, Texas.....Aug. 24 to Sept. 5

C. C. AND FLORA CHATFIELD

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Bloomsburg, Pa.....July 5 to 18
Shelbyville, Ind.....July 23 to Aug. 8
Felcity, Ohio.....Aug. 13 to 29

C. C. CONLEY

Bentleyville, Pa. (camp).....July 15 to 25
Ludlow Falls, Ohio (Camp).....July 20 to Aug. 8

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Ohio District.....July
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Ohio District.....Aug. 18 to Sept. 30

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Stonewall, Okla.....August 1 to 15

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Johnson, Kansas.....July 18 to Aug. 8

CHARLES DYE

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Hazelton, Ind. (camp).....Aug. 13 to 22

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McCall, Idaho.....July 16 to 25
Oak Harbor, Wash. (Camp) July 29 to Aug. 15

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Reading, Pa.....July 16 to 25

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Portland, Maine.....Sept. 15 to 28
East Palestine, Ohio.....Oct. 3 to 17

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Champaign, Ill.....July 26 to Aug. 8

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Bloomington, Ind.....July 14 to 26
Oakland City, Ind.....August 27 to September 5

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Andover, Ohio.....Sept. 15 to 26

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Bivins, Texas (Camp).....July 23 to 31
Alma, Ark. (Camp).....Aug. 19 to 30
Cabot, Ark.....Sept. 1 to 12

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Snyder, Texas.....Aug. 24 to Sept. 13

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Ballkew, Okla.....Aug. 18 to Sept. 5

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Ironton, Ohio.....June 10 to 20
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Independence, Nebr.....Aug. 6 to 16
Greenfield, Ind.....Aug. 26 to Sept. 5

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Jasper, Ala.....July 4 to 18
Alexander City, Ala. (Camp) July 21 to Aug. 1
Tuscaloosa, Ala.....Aug. 4 to 16
Beulah Heights (Millport Camp) Aug. 18 to 29

L. HIBBNER

Sullivan, Ill.....May 27 to June 13
Star Lime Works, Ky. (Camp) Aug. 4 to 15

ROY L. HOLLENBACK

Venus, Nebr. (Gen. Del.).....June 1 to 6
Salem, Iowa (Gen. Del.).....June 8 to 20
Cedar Rapids, Iowa (400 F Ave. W.).....June 25 to July 11
Ramsey, Ind. (Ramsey Camp) Aug. 13 to 22
Alexandria, Ind. (Assembly).....Sept. 1 to 5

URAL T. HOLLENBACK

Dayton, Ohio. (First Nazarene).....June 3
Springfield, Ohio (329 Glen).....June 4

- Cardington, Ohio.....June 5 to 13
Auburn, Pa. (camp).....June 18 to 27
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Hammond, Ind. (210 Standard Ave.).....
.....June 13 to 27
Gary, Ind. (Glenn Park).....June 28 to July 11
Navroo, Ala. (camp).....Aug. 1 to 15
- H. O. JACOBSON**
Van Hook, No. Dak.....May 23 to June 6
Devil's Lake, No. Dak.....June 10 to 20
- A. H. JOHNSTON AND WIFE**
Coshocton, Ohio.....June 10 to 20
Indianapolis, Ind. (2nd Church) June 21-July 4
Dayton, Ohio.....July 15 to 25
- LUM JONES**
Beaumont, Texas.....May 31 to June 10
Lufkin, Texas.....June 11 to 27
McKinney, Texas.....July 2 to 18
Grand Balline, Texas.....July 20 to Aug. 1
Chillicothe, Texas (Hayburn Camp) Aug. 5-15
Bowie, Texas.....Aug. 18 to 29
Calamine, Ark. (Camp).....Sept. 3 to 12
- J. A. KRING**
Vancouver, B. C.....May 26 to June 13
- ALICE B. LEWIS AND MRS. HAZEL M. SCHOCKE**
Indianapolis, Ind.....May 30 to June 13
Harris Chapel, Ind.....June 14 to 27
Ohio District.....July
- E. ARTHUR LEWIS**
Missoula, Mont.....June 6 to 20
- V. W. AND MARQUERITE LITRELL**
Winnipeg, Man., Canada.....May 28 to June 13
Emporia, Kas.....June 20 to July 4
- S. A. LOGAN**
Maryville, Tenn.....Aug. 6 to 22
Erin, Tenn.....Aug. 27 to Sept. 12
- W. W. LOVELESS**
Zanesville, Ohio.....June 4 to 20
Warsaw, Ohio (camp).....July 22 to Aug. 1
Wadsworth, Ohio (Tent).....June 28 to July 18
- J. WARREN AND MAYBELLE LOWMAN**
Norfolk, Va.....May 23 to June 7
Hammond, Ind.....June 11 to 27
South Bend, Ind.....June 28 to July 11
- M. M. LOWREY**
Fate, Tex.....June 3 to 13
Dallas, Tex.....July
Greenfield, Okla.....Aug. 3 to 15
Britton, Okla.....Aug. 18 to Sept. 5
- THEO. AND MINNIE LUDWIG**
Buffalo Lake, Minn. (camp).....June 3 to 13
Corisca, S. D. (camp).....June 14 to 27
Racine, Wis. (camp).....July 15 to 25
St. Croix, Wis.....July 29 to Aug. 9
Marshfield, Ore. (Camp).....Aug. 20 to 30
Elgin, Ill. (Tent).....June 29 to July 11
- ERNEST B. MARSH AND GEO. H. WARD**
Kent, Ohio.....May 23 to June 6
Pittsburgh District.....June 10 to Aug. 21
Butler, Pa.....Aug. 22 to Sept. 12
- REV. AND MRS. J. B. McBRIDE**
Hugoton, Kansas (M. E. Church).....
.....May 31 to June 11
Walters, Okla. (Zone Tab.).....June 13 to 27
St. John, N. B. Can. (Camp).....July 2 to 11
Mt. Olivet, Ky. (Camp).....July 16 to 26
Mt. Lookout, Ohio (Camp) July 29 to Aug. 8
Findlay, Ohio (Camp).....Aug. 12 to 23
Hollis, Okla.....Aug. 25 to Sept. 8
Tishomingo, Okla.....Sept. 12 to 27
- J. A. MAC CLINTOCK**
Tollesboro, Ky.....May 30 to June 13
Irvine, Ky.....June 15 to July 4
Augusta, Ky.....July 11 to 25
Franklin, Ohio.....Sept. 5 to 19
Lexington, Ky.....Sept. 21 to 28
Olive Hill, Ky. (Camp).....July 31 to Aug. 15
Louisville, Ky.....Aug. 18 to 31
- A. MC NAUGHTON**
Wilmar, Minn.June
- L. C. MESSER**
Pasadena, Calif. (So. Calif. Dist. Assembly)
.....June 9 to 13
Conventions.....June 14 to July 1
Calgary, Alta., Can. (Dist. Camp) July 2-11
Manitoba-Sask. (Dist. Camp).....July 16 to 25
Boise, Idaho (Ida.-Ore. Dist. Camp).....
.....July 30 to Aug. 8
Dodsonville, Texas (Convention) Aug. 14 to 22
Columbus, Ind. (Camp) Aug. 29 to Sept. 5
Pontiac, Mich. (Convention).....Sept. 8 to 12
- JAMES MILLER**
Indianapolis, Ind.....May 30 to June 13
Albion, Neb.....June 16 to July 4
Chicago, Ill. (11155 Fairfield Ave.).....
.....July 11 to Aug. 1
Decatur, Ill.....Aug. 8 to 29
- W. H. MINOR**
St. Clark, No. Dak.....June 6 to 20
Clinton Grove Camp, No. Dak.....July 2 to 11
Flasher, No. Dak.....July 12 to 25
Atwood, Okla.....Aug. 1 to 15
- HARRY MORROW**
Carpenter, So. Dak. (M. E. Church).....
.....May 30 to June 20
Chandler, N. D. (Camp).....June 25 to July 4
Bloomfield, Iowa.....July 5 to 13
Hope, Mich.....Aug. 1 to 15
Morrowville, Kansas.....Aug. 18 to Sept. 6
- WADE L. NELSON**
Prague, Okla.....June 4 to 20
Davenport, Okla.....June 25 to July 11
Jester, Okla.....July 18 to Aug. 1
Reed, Okla.....Aug. 1 to 22
- WILL H. AND LILLIE B. NERRY**
Georgetown, Ky.....May 23 to June 6
- G. F. AND BYRDIE OWEN**
Lovilla, Iowa.....July 18 to Aug. 1
Lacona, Iowa (Mason Camp).....August 8 to 22
Iowa Assembly.....Aug. 25 to 29
Charlton, Iowa.....Sept. 5 to 19
Kenesaw, Nebr.....Oct. 10 to 24
- GEORGE S. OWEN AND WILLARD B. DAVIS**
Omaha, Nebr.....May 21 to June 6
Neodesha, Kans.....June 11 to 27
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to August 8
Lafontaine, Kansas.....Aug. 13 to 29
- L. M. PAYNE**
Wister, Okla.....Aug. 19 to 29
Kennedy, Okla.....Sept. 3 to 12
- DWIGHT M. PEEFLEY**
Ohio District.....May 6 to June 12
Union City, Ind.....June 13 to 27
Ohio District.....July
Perrysville, Ohio (camp).....August 1 to 15
Westport, Ind. (Decatur Co. Holiness Camp)
.....Aug. 20 to 29
Ohio District.....September
- HELEN PETERS**
Griggsville, Ill.....Aug. 2 to 22
- J. E. AND ADA REDMON**
Oakland City, Ind.....June 11 to 27
Anderson, Ind.....July 2 to 18
Chenango Forks, N. Y. (Care Lily Lake
Campground).....Aug. 5 to 15
California, Ky. (Carthage Campground).....
.....Aug. 20 to 30
- LAWRENCE REED**
New Comerstown, Ohio (Tent) May 28-June 13
Irondale, Ohio (Tent).....June 16 to 27
Carrollton, Ohio (Tent).....June 30 to July 11
Sebring, Ohio (Camp).....July 15 to 26
Moores, N. Y. (Camp).....July 30 to Aug. 15
- LEWIS J. AND EDYTHE RICE**
Mattoon, Wisc.....June 8 to 16
Menominee, Wisc. (Rt. 9).....June 20 to July 11
Rock Island, Ill.....Aug. 1 to 15
Kingston, Okla.....Aug. 20 to Sept. 6
- CHAS. C. ROBINSON**
St. Louis, Mo.....May 19 to June 6
Jonesboro, Ark.....June 11 to 27
Erick, Okla.....Aug. 1 to 15
Palco, Kansas (Camp).....Aug. 10 to 29
- J. A. RODOERS**
Washington, Pa.....June 6 to 20
Pittsburgh District.....June 23 to July 14
Lisbon, Ohio.....July 18 to Aug. 1
Indiana District.....Aug. 4 to 24
Omaha, Nebr.....Aug. 2 to Sept. 12
Corydon, Pa.....Sept. 19 to Oct. 3
Mitchell, Ind.....Oct. 5 to Oct. 24
- PERRY R. ROOD**
Moundsville, W. Va.....May 19 to June 6
Chesapeake, Ohio.....June 15 to 27
Pittsburgh District (Tent).....July 6 to Aug. 4
Genera, Ohio.....Aug. 15 to 20
Keresville, W. Va.....Oct. 17 to 31
- C. W. RUTH**
University Park, Iowa.....June 4 to 13
Corcoran, Minn.....June 18 to 27
Sebring, Ohio.....July 16 to 25
Wilmore, Ky.....July 26 to Aug. 1
Indian Springs, Ga. (Florilla P. O.) Aug. 6-15
Normal, Ill.....Aug. 20 to 29
Rochester, N. Y.....Sept. 3 to 12
- N. B. SHADE**
Albany, Va.....July 1 to 8
Park Lane, Va. (camp).....July 29 to Aug. 8
- MR. AND MRS. R. A. SHANK**
Columbus, Ohio.....June 6 to 27
Allerton, Iowa.....July 1 to 11
Mt. Olivet, Ky.....July 16 to 26
Hallsville, Tex.....Aug. 4 to 15
Morrowville, Kans.....Aug. 20 to Sept. 6
- BURL SPARKS**
Connersville, Ind.....May 23 to June 13
Canton, Ohio.....June 16 to 27
New Philadelphia, Ohio.....July 1 to 12
Princeton, Ind.....July 14 to 24
Hazelton, Ind. (Wheeling Camp) Aug. 6 to 15
Delanco, N. J. (Local Preacher's Camp).....
.....Aug. 27 to Sept. 6
- E. E. SHELHAMER**
Stour Falls, S. D.....May 30 to June 13
Youngstown, Ohio.....June 17 to 27
Syracuse, N. Y.....July 1 to 11
Cattaraugus, N. Y.....July 15 to Aug. 1
Houghton, N. Y.....Aug. 12 to 22
Wauweta, Neb.....Aug. 26 to Sept. 8
Plattsburg, N. Y.....Sept. 10 to 19
- C. K. SPELL**
Manchester, Texas.....July 17 to Aug. 1
Raleigh, Miss.....Aug. 2 to 30
- E. H. STILLION**
Kent, Ohio.....May 23 to June 6
East Wood, Ohio.....June 8 to 20
Ellet, Ohio.....July 7 to 18
Pittsburgh District.....July 21 to Aug. 8
Warren, Ohio.....Aug. 11 to 29
Warwick, Ohio.....Sept. 1 to 19
- H. W. SWEETEN**
Ashley, Ill.....May 10 to June 10
Abilene, Texas (camp).....July 2 to 14
Eula, Texas (camp).....July 16 to 29
Buffalo Gap, Texas (camp).....July 30-Aug. 12
Carthage, Ark. (camp).....Aug. 20 to 30
Huntington, W. Va.....Sept. 1 to 20
Vincennes, Ind.....Oct. 3 to 18
- ELWOOD TAYLOR**
Morristown, Ind.....June 5 to 20
Chicago Heights, Ill.....June 27 to July 11
Louisville, Ky.....July 18 to Aug. 1
Highway, Ky.....Aug. 8 to 22
- W. A. TERRY**
Leakey, Tex.....July 15 to 25
Lorenzo, Tex.....Aug. 5 to 18
Ropesville, Tex.....Aug. 22 to Sept. 5
Tokio, Tex.....Sept. 8 to 18
Tokio, Texas.....July 30 to Aug. 14
Lorenzo, Texas.....Sept. 2 to 12
- FREDDIE THOMAS**
Cincinnati, Ohio.....June 1 to 7
Bedford, Ind.....June 17 to 27
Monterey, Tenn.....July 11 to 25
East Liverpool, Ohio.....Aug. 8 to 22
Alexandria, Ind. (Assembly).....Sept. 1 to 5
- JOHN AND EMILY THOMAS**
Upland, Ind.....June 6 to 13
Flint, Mich.....June 14 to 23
Mitchell, So. Dak.....June 25 to July 4
Syracuse, N. Y.....July 5 to 11
Roosevelt, L. I.....July 15 to 25
Lima, Ohio.....July 29 to Aug. 8
Findlay, Ohio.....Aug. 12 to 22
Woodburn, Ind.....Aug. 28 to Sept. 6
- J. E. THREADGILL**
County Line, Texas.....July 1 to 13
Bonham, Texas.....July 14 to 27
Altus, Okla.....July 28 to Aug. 11
Duncan, Okla.....Aug. 13 to 29
- C. E. TONEY**
Wilmar, Calif.....May 19 to June 6
So. Calif. District Assembly.....June 9 to 13
E. San Gabriel, Calif.....June 11 to 20
Sherman, Tex.....June 25 to July 11
Delta, Colo.....July 23 to Aug. 11
- JOSIAH TUCKER**
Arkadelphia, Ark.....June 3 to 20
Mansfield, Ark.....July 16 to Aug. 2
- N. B. VANDALL**
Barberton, Ohio.....June 17 to 27
Bloomington, Ind.....July 11 to 25
Hollow Rock, Ohio (camp) July 29 to Aug. 8
Findlay, Ohio (camp).....Aug. 12 to 22
Omaha, Neb.....Aug. 27 to Sept. 12
- WERKHAUSER EVANGELISTIC PARTY**
New York City.....May
Brentwood, Mo.....June 6 to 20
Paris, Mo.....Aug. 1 to 15
- KENNETH AND EUNICE WELLS**
Wilmington, No. Car.....May 21 to June 6
Charleston, S. C.....May 23 to June 8
Charleston, W. Va.....June 17 to 27
Mt. Lake Park, Md.....July 1 to 11
Sebring, Ohio.....July 16 to 25
Romeo, Mich.....July 29 to Aug. 8
Wichita, Kansas.....Aug. 12 to 22
- EARLE F. WILDE**
Northern Calif. Dist. Assembly June 3 to 6
Southern Calif. Dist. Assembly June 9 to 13
- DALE G. ZEITS**
Vian, Okla.....June 4 to 14
Meridian, Miss.....June 15 to 27

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