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# HERALD of HOLINESS

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Church Of The Nazarene



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## THE ENDUEMENT OF POWER

A RECENT writer says, "Every church now is living too much by its wits. Never did men in office work harder. Never were they more willing to learn. Never were church buildings so constantly in use. Never were appeals more insistent. Yet, at the best, having done all, we stand. Such success as the churches claim is not of the highest quality; it is too much fretted with anxiety and labor. It wants certain notes of peace, of fullness, of confidence in God which is the victory over the world. It is not pregnant, overflowing. It has a basic worry and strain. It has enough to do with itself."

It is not more effort and strain that are needed. Pentecost began with men and women who drew apart from the ordinary round of religious work and worship, and tarried until they received the promised enduement of power. Evangelical denominations are relying too largely upon human plans and devices to increase missionary offerings, and are in grave danger of losing entirely the hidden resources of the Spirit. The primary need of the church is not more learning, more legislation, the organization of new societies, the adoption of enlarged programs, or even the money for carrying out such programs, but for the divine power which comes with the heavenly enduement. With the divine power, these things are all useful, and yet the early church which possessed none of them witnessed greater displays of soul saving power than have ever been witnessed by the proud and indifferent ecclesiasticism of the present day.

The enduement of power will revitalize the church, lay its wealth on the altar of service, make its institutions glow with holy fire, anoint its ministry with fresh oil and clothe its membership with the garments of praise.

## HERALD OF HOLINESS

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### THE OFFICES OF THE HOLY SPIRIT

**T**HE Holy Spirit is the birthright of every true believer. He is the Paraclete or Comforter who comes as the promise of the Father and gift of the risen and exalted Christ. To receive Him by faith and to apprehend Him in all of His offices is the only true way into the fullness of Christian privilege. Many, we fear, receive Him in some of His offices but fail to apprehend him in others; and as a consequence they are weak at those points in the Christian life where they fail to apprehend Him or to appropriate the grace which He stands ready to bestow. As a convenient method of classification we may say that there are four things essential to a victorious Christian life—(1) to be made holy; (2) to grow in wisdom and knowledge; (3) to be established in grace; and (4) to be empowered for service. The entire work of grace is wrought in the soul by the Holy Spirit, and in His varying offices He becomes (1) Sanctifier, (2) Guide, (3) Paraclete or Comforter, and (4) the Anointing.

We are always in grave danger, as holiness people, of apprehending the Spirit only in His office as Sanctifier, and failing to apprehend Him in those other offices which belong more specifically to the life of holiness. We need Christ, not only as a Priest of Atonement but as a Priest of Intercession. He not only atones for our sins, but He is a Priest of Life, and the life of holiness can be perfected only through His priestly intercession. Too often the sanctified person, overlooking this important phase of Christ's priestly intercession, sets out by dint of human effort to accomplish what he conceives is the will of God for him. He fails to grasp the power of simple faith and overlooks the offices of the Holy Spirit as Guide, Paraclete and the Anointing Presence. Success does not come by mere human effort or power—not even by sanctified human power, but by simple faith in Him who dwells within the sanctified heart. How often is a mistake made at this point! Filled with a desire to know more of His Lord, he attempts to explore the realms of grace; finding himself in a world of opposing forces, he musters all of his redeemed powers in resistance; and seeing the great need all about him, goes forth in his own strength to do battle for his

King. What is the result? Instead of increasing in wisdom and knowledge, he finds himself becoming lean in his soul and formal in his testimony. Words which once glowed with meaning seem by constant use to be emptied of their content and rendered powerless. Instead of becoming established in grace and thereby able to meet the tests and trials of life victoriously, he finds himself mourning in secret over his failures or poorly won victories. Instead of triumphing gloriously on the battle field, he finds himself wounded and bleeding when he should be joyous and confident. He earnestly desires to win precious souls for the Master, but his ministry is barren and fruitless and there are no trophies to lay at the feet of Jesus. Where does the trouble lie? What is the secret of victory? Then it is that the blessed Comforter comes to the help of the humbled and chastened believer, and he begins to see what formerly he had overlooked, i. e., that Christ ministers the Spirit in every office necessary to perfect the life of holiness, and that he must by a definite act of faith receive the Spirit in all of His offices.

When we take into consideration how closely self-righteousness clings to our souls, and like chaff to the wheat can be separated only by the flail, we can understand with what difficulty the Spirit brings us to the place of perfect surrender, where by simple faith we apprehend Christ and receive the Holy Spirit in His office as Sanctifier. So also does the Spirit often find it necessary to strive with us in order that we may apprehend Him in His relation to the life of holiness. We repeat, it is not by human power, even sanctified human power, that we are enabled to live the life of holiness, but by simple faith in Him who dwells within the sanctified heart.

Let us then study to comprehend this important truth, that the Holy Spirit comes first in His sanctifying power; and having purified the heart He continues to administer His offices in relation to the Christian life, as Guide, Paraclete or Comforter, and Anointing Presence. In order then to grow in wisdom and knowledge we must apprehend the Holy Spirit as our Guide and rely upon Him by a definite act of faith to unfold and make living the truth of God. We should understand also that we are established in grace by a like definite act of faith in the Holy Spirit as Paraclete and Comforter. Only as we look to Him as Paraclete to solve the perplexities and unravel the tangled skeins; only as we trust the Comforter to give the oil of joy for mourning and the garment of praise for the spirit of heaviness, will we be brought to a place of security and permanence in the life of holiness; and only as we apprehend the Holy Spirit as the Anointing Presence, and by a definite act of faith rely upon Him for success, will we be enabled like our Master to go about doing good to the bodies and souls of men. Let us claim our full privileges in grace.

## MISCONCEPTIONS OF POWER

Rev. Thomas Payne, D. D., one of the earlier workers with the Salvation Army in England, gives this account of the life of one who received this anointing: "When conducting meetings in the North, more especially for the deepening of spiritual life, a well-known Christian lady told us how in her early days she was led to feel her need of salvation. Said she, 'I did not understand much about the person and office of Jesus Christ, but was convinced that if I came to Him and fully believed on Him, I should be saved.' This she did and was truly converted. Shortly after this she had a great wish to become a successful soul-winner for Jesus Christ, and with this desire she was brought to feel her deep need of the pentecostal anointing. Here again she said, 'I did not understand much about the person and work of the Holy Spirit, but knew that this was what I needed to equip me for His service, and felt persuaded that if I came to the Lord with an obedient heart, asking in faith, I should receive this gift.' She came, and in a very gracious manner her prayer was answered. After which she was able to testify how much more she had been enlightened in the truth with regard to the life and character of Jesus and the person and work of the Holy Spirit. But like her Lord and Master, shortly after she had been brought into this experience she was greatly tested, not only by temptations, but by much personal affliction and bodily weakness."

"Then later on, came the greatest of all her trials in the loss of her God-honored and much-beloved husband; and, taking place the sudden, unexpected way it did, we were tempted to think it might bring a gloom over her life for the rest of her days. But instead of this, her soul was filled with heavenly sunshine, a bright and happy specimen of the sustaining, sanctifying grace of our Lord Jesus Christ."

## THE INDIANAPOLIS CHURCHES

Indianapolis is regarded as one of the greatest centers for holiness people in the world. The Church of the Nazarene has eight thriving organizations in the city, and beside this there are several Pilgrim Holiness churches, Free Methodist churches, and other holiness bands. It was our privilege to preach in First church in the morning and West Side church at night. Brother Hale has only recently taken charge of First church but is doing well and we enjoyed preaching to his people. There was considerable blessing upon the service, and the people seemed very appreciative. Plans are under way now for enlarging their Sunday school rooms and making provision for the rapidly growing school. First church has a beautiful brick structure in which to worship, and apart from crowded quarters is well equipped for its work.

In the evening we had the pleasure of preaching to a crowded house at West Side church, where Brother and Sister Towns are in charge. They also have a fine church property, one of the best parsonages in

the movement, and a rapidly growing congregation. Brother Amos Griffin, the District Treasurer, is Sunday school superintendent at West Side and has a large and interesting Sunday school. There was a good tide of victory on the services and three knelt at the altar seeking God. We are very sorry that we were not able to visit the other churches, but we met the preachers at the convention and found them to be men of ability as well as spirituality. South Side church on Sunday night closed a very profitable series of meeting with Evangelists Cox and Fife. A number were received into the church.

While at the Seymour Convention, we had the pleasure also of again meeting Brother and Sister C. Warren Jones. The work on the Pittsburgh District under Brother Jones' able supervision is making rapid progress also. It has been a year of unusual revivals and large numbers have been added to the church. A. W. Gould of New Brighton, Pa., is reaping the fruits of a revival with Bona Fleming as evangelist. This church will seat 350 and yet people were turned away on week nights. John Fleming has just closed a meeting for Charles Hanks at Arlington St., Akron, Ohio. The church was packed and people were turned away at nearly every service of the campaign. Twenty-three members were received the last day of the meeting. Rev. C. B. Jernigan and the Vaughan Radio Quartet have closed a revival at East Liverpool where O. L. Benedum is pastor. Talk about crowds! On the last Sunday by actual count there were 906 in Sunday school and 2,700 in the three services that followed. Services were held in both the main auditorium and the lower auditorium in order to accommodate the people—preaching in both places. During the meeting Brother Benedum took in more than thirty new members. Sunday schools are at a standstill on account of a lack of room in which to grow. A number of meetings are now in progress—Evangelist Charles Dye and Horace Booker at Chester, W. Va.; Lulu Kell at Stockdale, Pa.; E. H. Stillion at Wadsworth, Ohio; Edward Oney at Greentown, Ohio; and Howard Sweeten and Burl Sparks at Cleveland First church. Two new churches have just been organized, one at Fairmount, W. Va., and the other at Franklin, Pa.

"The opportunity for evangelism today is well-nigh, if not absolutely, unprecedented. Never before was it possible for the church to exert her influence upon so vast a scale or to touch so many different lands and peoples, nor in any other age has she had such mighty forces co-operating with her and preparing the way for her message. Indeed, it would almost seem as if all the events of the time were conspiring together to demand and foster a revival of religion and the extension of the kingdom of God throughout the world."

—REV. E. ALDOM FRENCH, D. D.

## EDITORIAL SURVEY

### Students' Earnings

The National Students' Federation of America in a recent bulletin makes the statement that students in the co-educational colleges and universities of this country earned a total of \$26,000,000 last year. According to the best estimates this amount represents the earnings of 84 per cent of all the students in the United States.

### The Unemployment Situation

The Family Welfare Association of America in data gathered from agencies in one hundred cities shows that fifty-four of the agencies had an increase of expenditures of 100 per cent in January, 1930, as against the same date last year. This was for the immediate relief of distress. Thirty-two different agencies show an increase of 200 per cent in the number of families in distress because of lack of work. Between 55 and 60 per cent of the relief funds were due to unemployment.

### Youth Crusade in Boston

During the latter part of February, a crusade was carried on in Boston by young men and women from more than 200 youth groups of greater Boston, and it is estimated that 15,000 persons were in attendance on their public gatherings. Resolutions were adopted which will do much to change the complexion of politics, especially as touching the liquor question. The following were the resolutions adopted, "We stand for the law, both state and national, and we believe in liberty under law. This council will provide a solid youth backing for the governor of Massachusetts in his splendid declaration on the question of law enforcement. We shall throw our influence behind the maintenance of the Volstead Act. We hold further that prohibition is the fruition of an idea whose time had come. We shall support the enforcement of the Eighteenth Amendment and shall organize ourselves for this purpose."

### Russia and Religious Persecution

The present attack upon the Christians of Russia by the officials of that country can be regarded in no other light than a religious persecution. The Russian Atheistic society has now announced an "honor roll" for those cities which most speedily banish all semblance of religion. Money derived from the sale of churches is to be used to purchase farm machinery according to reports. However, Stalin, dictator of the Soviet regime calls a halt upon the extreme communists urging them to go more slowly in changing the country. He fears that too sudden a destruction of churches may do more harm than good, even according to communist standards.

### The 400th Anniversary of the Augsburg Confession

It was on June 25, 1530, that Emperor Charles V was given the document prepared by Melancthon known as the Augsburg Confession. This document has ever remained the standard of doctrine for the Lutheran Church and holds much significance for the cause of religious freedom. The event is to be celebrated by the Lutherans and many other Protestants as well. For those asking the grounds of protest against Catholicism, the Augsburg Confession is still an unsurpassed argument for the Protestant position.

### Attacks on the Movies

Several attacks are being made on the movies by official church organs and other religious papers. *The Churchman*, organ of the Protestant Episcopal church has sufficiently stirred matters that it is now threatened with court action against its officials unless they desist from their present attacks. The *Churchman* takes the position that the movies break down rather than build up and protect the moral sentiment of our youth—a position that ought to be evident to every right minded person. The *Christian Century* has also been running a series of articles by Dr. Fred Eastman which are worth reading. In one article he states that the censorship boards of Canada and Australia have within the past two months rejected something like one hundred and fifty films made in Hollywood, and that the movie barons are sending delegations to these countries in order to counteract the tide of opposition which is rising.

### Plague of Locusts Re-appears in Palestine

In Northern Africa, especially in Morocco and also in Palestine the locust plague is re-appearing and the most drastic measures are being employed to discover and destroy the eggs. Dr. Cleland B. McAfee in commenting upon this plague stated in an address made at the General Assembly of 1929 that it was his conviction that if all the data were known to us, the difficulties of the Old Testament would soon be unraveled.

### Federal Council Reports on Broadcasting

The Federal Council of Churches in its annual report gives the following interesting facts concerning religious broadcasting. The facilities of seventy stations associated with the National Broadcasting Company have been used during the year for religious messages; 531 religious services were conducted over this system; 268 clergymen representing 20 denominations and 49 different cities officiated in these programs. Over 50,000 letters have been received from all parts of America expressing appreciation of the radio programs, a large percentage of these being from shut-ins. Three hours of special religious services were broadcast every afternoon, every Thursday night there was a mid-week hymn sing and a fifteen minute devotional period every morning of the year.

## OUR DEBT TO THE FATHERS

(An address to a civic organization)

By General Superintendent Chapman

I am to speak to you tonight on a theme which has for its scriptural basis the "first commandment with promise," which is the fifth in the order of the decalogue: "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." And the theme is "Our Debt to the Fathers."

Carlyle said an honest man is one who puts as much back into the common fund as he takes out, and such a conception of honesty has application to our homes, our local communities, the Church and the nation. In a nation like ours there are many things which shame us, many conditions which we deeply wish were changed and bettered, and yet when compared with those nations which have not been blessed with our Christian background there are so many things for which to be thankful that no thoughtful person can fail to realize himself much in debt for the privilege of being a citizen of such a land as ours. And the vast majority of these advantages came down to us from our fathers—we have simply taken them from the common fund.

There is much of lawlessness and crime and vice, but all these are contradictory to the will of the great majority. The conviction of the people favors purity and uprightness and the laws of the land are framed to deter wickedness and to encourage and defend righteousness.

Sometimes the question is asked, "Is this a Christian nation?" and those thinking in terms of vital godliness and universal constituency answer "No." But there are some very important senses in which this is a Christian nation, and whatever there is in it that is better than others is either the direct product or the by-product of Christianity.

In the first place, the ideals upon which this republic was and is founded owe their origin to Christ and the Church. Back of the explorations of Columbus was the missionary ideal, for his deep religious desire was to find people in distant lands and convert them to Christ. Back of the *Mayflower* and the Pilgrim fathers was Puritanism and fidelity to conscience. Back of Roger Williams and the settlement of Providence was the Baptist emphasis upon the sufficiency of every believer's priesthood. Back of Fanueil Hall and the Declaration of Independence, directly, was the preaching of Whitefield and the "Great Awakening" in which he and William Tennant and Jonathan Edwards shared as leaders.

There was a time when George Whitefield was known by sight to one-half the men, women and children who made up the American colonies. He crossed the Atlantic Ocean thirteen times, made seven extensive evangelistic trips from Georgia to Maine and preached to the largest gatherings ever assembled to hear the gospel of Christ. And to those multi-

tudes he emphasized the transcendency and sovereignty of a personal God, the love and redemptive work of Christ and the natural dignity and potential sonship to God of every man. This he did not once nor twice, but repeatedly until these truths burned in and men turned away to write, "All men are born free and equal, and to defend this ideal we pledge our fortunes, our lives and our sacred honor." Our fathers did not mean, as some have attempted to make them say, that all men are equal in every sense, but they did mean that all men are equal before God, and therefore are not bound to pope or priest or highly exalted bishops. They did mean that men are equal in their rights of life, property and the pursuit of happiness, and that governors must derive their rights to rule from the consent of the people. And under the inspiration of such high Christian ideals the colonists broke with priests and kings and became a Protestant Republic. And it was because their ideals and principles were of religious derivation that the patriots held on to them so tenaciously, even though they wore rags for uniforms, subsisted upon clams and bark and sweet potatoes and left their footprints in blood in the snow of Valley Forge.

Then following the organization of the Republic, when French infidelity was popular and when vice and lawlessness threatened the land, it was Francis Asbury and the Methodists and Timothy Dwight and the Congregationalists who stemmed the tide, promoted a revival of primitive Christianity and saved the nation for Christ and posterity. And at every crisis in the nation from then until now it has been the reassertion of Christian standards and ideals that has saved us from collapse.

Richelieu warned the French that they could not have stable civil government without God. He said that when men cease to fear God they cease to regard the oath and when the oath is disregarded no contract is binding and no life is safe.

We read once of an old descendant of the Huguenots whose home was in the Pyrenees Mountains. Being elected to the chamber of deputies, he found quarters in Paris and paid over the first month's rental. "Will you require a receipt?" asked the genial landlord. "No," said the pious old countryman, "I know I have paid you, you know I have paid you, and God is witness between us." "So you believe in God, do you?" said the landlord. "Why, I certainly do, don't you?" asked the startled man from the hills. The city man's lips curled in an expression of superiority, and he said, "No, not any more." "Then," the man of faith said, "please give me a receipt."

But when we speak of paying our debt to our country at once many turn to the thought of war and their

own willingness to die in defense of their native land against a foreign foe seems to them sufficient testimony to their willingness to pay. But there is much more involved in living for one's country many times than in dying for it. The test of immediate martyrdom is soon over, but the test of constant and continued devotion to the highest good is both exacting and long drawn.

And in setting in to cure the ills of our day it is much easier to doctor symptoms and stand for a heroic "kill or cure" remedy than it is to patiently apply nature remedies and correct one's diet and find his way back to health without the use of spectacular "cure all" medicines. A lad of our acquaintance in eastern Texas, twenty-five years ago, went to the doctor for medicine for his mother. He described her symptoms and the doctor gave him a remedy, saying as he handed the boy the bottle, "Take this and give it to her and if it does not cure her come back and I will give you some that will cure her." But the boy offered the bottle back, and said, "Give me the kind that *will* cure now." He was like those who would save our land from vice and crime by legislation and law enforcement without looking well into the background of uprightness and correct deportment.

But I was to speak today on "Our Principal Debt to our Nation," and the scope of the theme does not permit me to more than passingly mention the duty of exercising the franchise, paying our taxes, and lending whatever moral and physical assistance we can to agencies for law enforcement and international peace. These are indeed duties, but not one or all of these is our "Principal Debt."

Our principal debt, as I perceive it, is to put back into the common fund of the true Christian background of our nation's greatness something to compensate for the draft we have made upon it. Our means for doing this are:

First, by proper example. Our nation can survive with 350,000 criminals among its one hundred and twenty million people, for that means one bad man in three hundred. But there is a line which we cannot pass. We can still go on with a sprinkling of rich men whose property and rights we must defend while they flaunt the Volstead Act, trample upon our free institutions and lightly play golf on the Sabbath while God-fearing people pray for suspended judgment. But when this percentage becomes too large the dykes will break and the pillars of our liberties will be washed away. The claim of some that they worship God in the fields better than in the church has all the earmarks of modern hypocrisy. The Man who was our example in outdoor worship was "wont" to attend the services of His home church on the Sabbath day. There is no way for us to pay our principal debt to our nation which does not include keeping the laws of God and man ourselves. For in this as in other matters, Carlyle was correct when he said, "What you do speaks so loudly that I cannot hear what you say."

Second, by enforcing the sanctity of law by precept also. Nearly seventy years ago Abraham Lincoln said, "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed from legislative halls and enforced in courts of justice." This is required of us instead of the customary weak-kneed manner of making every man his own interpreter and permitting him to select the laws he will keep. This latter is the road to anarchy and civic damnation.

Third, by doing all within our power to restore to this generation the sound conceptions of God and sin and destiny which our fathers had and held. In late years some have thought to bring God nearer to us by denying or passing over His transcendency of nature and things and telling us that God is just in everything—the flowers, the rivers and the deeds of men. But while they have thought thus to bring Him near, they have also caused Him to vanish as a person to whom we are accountable and as a helper of the righteous in time of need. Likewise tender men have accounted crime a disease and sin a weakness and have thus undermined conscience and set our youth adrift. And destiny is detached from conduct, so that what one is now no longer affects what he will be hereafter. And say what we will, character, strong character, has never been produced in an atmosphere of mollycoddle doctrines. We cannot forbid men to believe what they will and to teach what they believe—this is their right under our constitution. But it is our duty to do what we can to compensate by restoring, as much as we are able, the "Faith of the Fathers" to their children of today. Despite the present day hue and cry against creeds, the fact remains that God-fearing, sin-hating, judgment warned people have all the vice and crime deterrents others have besides these others which are stronger than all. And there is no escape from the evidence that men's deeds are modified by what they believe. People who are sound in faith tend also to be sound in morals, while those of fickle faith tend to shallow practice. Only the best defenses are strong enough.

And finally, we may help to pay our debt to our country by giving every ounce and effort to the promotion of a genuine revival of vital Christian religion everywhere. We must have such a revival in our own land to save us from moral and spiritual collapse and we must have it in the rest of the world outside in order that we may not be prevented from working out our destiny by the influences of unevangelized neighbors. Both the ethics of Christianity and its soundness of doctrine depend upon its vital presence in the lives of men. Christianity has ethics, creeds, ordinances and organization, but it is not itself any of these things. In a word, Christianity is a person—Christ—and the force and power of Christianity in

the nation depend upon His spiritual presence in the hearts and lives of the citizenry. All the evils of which we popularly complain are in reality but symptoms of the real underlying disease—want of vital Christianity in the hearts and homes of the people. And any relief we may gain in other ways will be but

partial and temporary unless we have a revival like Luther had in Germany, like Knox had in Scotland, like Wesley had in England, like Whitefield and others have had in our own country, and like God will be pleased to give now in answer to the earnest prayers and consecrated efforts of His united people.

## WHOLESOME, SOUND, HEALTHFUL WORDS OF CHRIST!

By A. M. Hills, D. D.

*If any man teacheth a different doctrine, and consenteth not to healthful words, the words of the Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but is sick [diseased] about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmising, wranglings of men corrupted in mind and bereft of the truth! (1 Timothy 6:3, R. V.).*

THE old version reads "wholesome words." The new version reads, "sound words," but in the margin, "healthful words; even the words of our Lord Jesus Christ!"

The apostle Paul was the giant mind, and inspired interpreter of the Gospels. It was the supreme purpose of his life to put Christianity on impregnable foundations. When he wrote to Timothy the Christian Church was already a wide-spread and well-established institution. No formal creed had yet been promulgated; but there was a definite theology, well known, to which all preachers were expected to conform. It comprised the teachings and the words of the Lord Jesus Christ. The New Testament writings were rapidly coming into existence. Probably two and perhaps three of the Gospels had been put into writing. What Jesus was, what He did and what He had said, were the essence and substance, the heart and soul of Christianity! All the doctrines of the Christian religion were held in solution in Him.

What the apostle says in our text is that there is nothing morbid or unhealthy, nothing exaggerated, or fanatical, or unsafe about the words of Jesus. They came from a healthy, holy Being, free from moral taint and imperfection, full of the perfect sanity of heaven. There is no discoloration of human limitation, no bias of human prejudice, no stain of selfishness or partiality in the utterances of His entire life.

I. This is noticeably true of all those sayings that afterward became doctrines. He was no dealer in negations. Dr. Samuel Johnson complained of Priestly's teaching that he "unsettled everything and settled nothing." But when one comes into the presence of Jesus he finds Him as positive as a charged battery. Where the philosophers of the ages only speculated, he affirmed. Where the wisest of the ancients were all uncertainty, He was all assurance. "Where they hoped, He asserted. Where they confessed their ig-

norance, he testified that which He had seen, and told what He knew."

In His famous Sermon on the Mount, He quoted the rabbis of His nation; and then added, "But I say unto you"—an utterance of supreme wisdom, because He was one with the Father—the Supreme Being himself. Men reason about God and leave you in a mist of uncertainty: but Jesus says, "God is a Spirit, and they that worship him must worship him in spirit and in truth: for the Father seeketh such to worship him," and somehow, a sense of God's spirituality and omnipresence and fatherhood comes into your mind, and you feel that spiritually you have met God.

When we read His discourses about God, we lose all sense of uncertainty as to the divine existence, and we become conscious of the omnipotent One, whose providence enfolds us and extends to all events that concern us, and whose eye takes in the secret things of our hearts, as well as the open actions of our lives.

The great Socrates, noblest of uninspired men, said to a perplexed pupil, "I do not see how God can forgive sin: for I do not see that He ought to!" And so the most thoughtful race of the ancient world was left in the mist of uncertainty concerning this darkest problem that confronts humanity. But Jesus told us of the infinite love that gave His only begotten Son, that all the world might be forgiven. He taught us to pray, "Our Father who art in heaven: forgive us our debts!" And He said to a great sinner, "Thy sins be forgiven thee." And to show that the Son of man had power on earth to forgive sins, He wrought a great miracle and proved it.

And Jesus was not content to merely teach how sins could be forgiven—a fact men greatly needed to know. "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

In these days of shallow, flippant modernism, many preachers sneer at the cross and the atonement, and the idea that "God cannot forgive sin without smelling blood!" But these are Jesus' words about the necessity of the cross and the atonement! He said it, and that settles it with us! We are among the countless millions who have found peace by looking the look

of faith on the bleeding Christ who died for us! What other words have ever brought a sense of forgiveness to so many repentant, believing hearts?

But Jesus went farther and spoke some other words which are most healthful for us to hear. He prayed, "Sanctify them through thy truth!" "Be ye therefore perfect, even as your Father which is in heaven is perfect." A second work of grace subsequent to regeneration is plainly taught. He had said that His disciples were not of the world, and the world therefore hated them; but still He prayed that they might be sanctified! Wonderful, wholesome words! How they have encouraged multitudes of souls to seek the baptism of the Spirit for sanctification.

In like manner when He enforces duty, He appeals to conscience and tells us "we ought," and commands us to "love God with all our hearts and our neighbors as ourselves."

So, too, in reference to the future, He does not argue; He simply asserts what He knows and what He has seen when He dwelt in the bosom of the Father, before the world was, "and forthwith the natural longing of the heart for immortality finds its cravings satisfied," and settles down to the restful assurance that "death does not end all," but is only a door through which one passes to another and larger life. On all such subjects the words of Jesus are wondrously healthful and helpful. They take the fevered restlessness from the troubled spirit and give it the sweet calm of an assured hope.

But the words of Jesus, that were so comforting on all essential matters, gave no relief to idle curiosity or encouragement to vain speculations! "Lord, are there few that be saved?" asked His disciples. "Never mind that," was His answer, "but strive to be saved yourselves." When Peter was busying himself about John's future, He promptly suggested, "What is that to thee? Follow thou me!" "Lord, wilt thou at this time restore again the kingdom to Israel?" He abruptly replied, "It is not for you to know the times and seasons the Father hath put in his own power." But you concern yourselves about receiving the Holy Spirit and living the Spirit-filled life.

Alas, that so few have heeded those words! For these nineteen hundred years men have been idly figuring and curiously speculating about the time of the coming kingdom, rather than seeking the Holy Spirit to help bring the kingdom into all hearts!

It is not *questions and strifes of words and railings*, Paul tells Timothy, but positive convictions about the great essential truths, and the sanctifying, helping Spirit, that gives energy and aggressiveness to Christians, as they are guided by the *healthful words of Jesus*.

Men sneer at the bondage of the creeds which are built on the life-giving words of Christ, as if they were a hindrance to the Church and the progress of Christianity! Cheap! As well sneer at the alphabet

as a hindrance to becoming a linguist; or sneer at the multiplication table as a hindrance to higher mathematics, and calculating the distance of the stars! One wearies at these foolish sneers!

II. When we pass from doctrines to character, we again find Christ's words most wholesome. We find that Jesus uniformly emphasizes the *inward* rather than the *outward*, the *life* rather than the *looks*. He teaches us to concern ourselves about the *heart* rather than the head because out of it are the issues of life. "For out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:19, 20).

He tells them that the kingdom of God—His kingdom—is not some outward affair of ships and armies, and a throne and governors, and office holders: "the kingdom of God is within you." "My kingdom is not of this world." "Thou sayest I am king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth"—all spiritual truth (John 18: 36, 37).

Against the Sadducees of His day He set forth the certainties of the unseen. Against the Pharisees of His day He taught the superiority of "obedience to sacrifice, or reverence to ritualism, of character to appearance." The whole Sermon on the Mount is a protest against externalism of those who exalt appearance above reality, profession above principle, doing above being. "Blessed are the pure in heart for they shall see God!" He did not applaud asceticism on the one hand, nor indulgence on the other, but a pure and holy heart that was wholly devoted to God and the extension of His kingdom in the hearts of man, who, however sinful they may have been, are now consciously hungering for God.

His great forerunner, John, went into the desert: Jesus went into the *home*. John sought seclusion: Jesus sought fellowship in the bosom of the family, making virtuous home life the dearest type of heaven. John was a hermit, shunning the abodes of men. Jesus was an inhabitant of town and city, attracted by the *crowds*, whose diseases He healed, whose sorrows He comforted, whose sins He gladly forgave, when their faith made it possible.

He sought to remove no natural faculty of human nature, eradicate no normal appetite, extirpate no passion. With Him holiness was not a denuded, denatured, amputated being, bereft of members and passions, but a whole man as God made him, only freed from the abnormal sin-principle which corrupts everything that God made fair and beautiful like Himself. Holiness is rightness of heart toward God and our neighbor, and wholly devoted to the doing of His blessed will.

III. This brings us around to consider the wholesomeness of Jesus' words about conduct. He never taught anything that gave ground for the notion that

religion is a mere matter of *sentiment*. There are multitudes of people who are sentimentally pious, and atrociously wicked! "By their fruits ye shall know them!" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." "I do always those things that please him."

Jesus did not give us a thousand and one rules about matters of conduct in every minute detail of life or change of circumstance: but He stated some principles that could be applied anywhere and always. "Thou shalt love the Lord thy God with all thy mind, and with all thy strength." And "Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Take these rules to your

heart and live by them and you will not go far astray. Whoever commits the words of Jesus to memory and conscientiously lives by them, will find himself walking in the path of the just that groweth brighter and brighter unto the perfect and eternal day of heaven.

Let men quote and glorify the sayings of heathen sages as they please, and many do it in a subtle attempt to belittle Jesus; yet nineteen centuries of Christian history prove that He is the "light of the world," and that the prosperity of any community or nation in wealth and intelligence and arts and sciences and morals and religion, can be measured by the closeness with which it has lovingly obeyed and put in practice the wholesome, healthful words of the Lord Jesus Christ! "Heaven and earth shall pass away, but my words shall not pass away." "The words that I speak unto you, they are spirit, and they are life."

## CONDITIONS REQUISITE TO PRAYER FOR A WORLD-WIDE REVIVAL

By W. G. Bennett

**T**HIS writer would like to see one more genuine, pentecostal revival before he goes hence never to return. You ask if there are not the marks of a pentecostal revival among us at the present time? There are little smatterings here and there, but for the most part our work is shallow. The agonizing prayer, the deep, thorough Bible preaching that searches the heart, the throes of heaven sent conviction, the miraculous transformation of sinners into saints, who continue steadfastly in the apostles' doctrine, these inevitable marks of a pentecostal revival are not very much in evidence in the evangelistic efforts of our times.

One of the first requisites to prayer for a world-wide revival is that our eyes shall be open to the subtle, far-reaching plan of Satan to sweep away our civilization, which is at least in part Christian, plunge the world into a speculative, philosophical, communistic form of government, that will outlaw real Christianity and enable the devil to damn the human race wholesale. And Satan is right now fast carrying out this plan through the widespread teaching of evolution and the modernism that is the inevitable outgrowth of that supposed scientific theory. And if you imagine that modernists are Christians, that this theory will soon spend its strength, reach its limit and pass away, that the building of great cathedrals where mild sophistries are substituted for Bible doctrine, where elevating social influences are substituted for regeneration and the cosmos is substituted for a personal God, in other words, if you think that everything is just about all right, and the crack phrase, "God is in his heaven, all's well with the world," is appropriate to present conditions, you will never pray very passionately or effectively for a world-wide re-

vival. The next requisite to prayer for a world-wide revival is faith in a personal, omnipotent, omnipresent, omniscient God.

When a hitherto unknown author can get the attention of religious conventions, assemblies and conferences of Christians, ministers and intelligent laymen to lecture on what and where is God, and sells his books by tens of thousands in which he proves to his own satisfaction, and I fear to his own damnation, that God and the universe are identical, certainly the general conception of God must be very hazy. In fact this teaching of the divine immanence is one of the fundamentals of all evolutionary philosophy and modernism—hence to them there is nothing supernatural. All things and beings are under the control of cosmic law. We need to study the prayers of the prophets recorded in the Old Testament to get a proper conception of God.

The first words of the Bible are, "In the beginning God." The prophets appealed to the "God that made heaven and earth." When one accepts the God of the Bible, divine inspiration, miraculous occurrences, marvelous deliverances, voices speaking out of the open heavens, cleansing of lepers, healing of the sick, raising of the dead, the virgin birth, the coming again of our Lord, the resurrection of the dead, in fact nothing is recorded in the Bible, or history of the Church but what is in perfect accord with reason and sound sense. But let one lose this conception of God, and all these things, and the Bible itself is chaotic and confusing, and prayer becomes a dry, perfunctory, useless form.

But our God is not only a God of might and power, but of love and compassion. Jesus wept over Jerusalem and its wickedness; said God had numbered the hairs of our head, told us to approach Him as our

Father, said if an earthly father would give to a needy son, God would heed the importunate pleading of His child and give more abundantly. We are not shut up to the cold, inevitable laws of the universe. Our God made the universe and adjusted its laws so that He could change, adjust or intervene by higher laws that the scientists have not discovered. To my mind it is very conceited for scientists and philosophers to assume that what appears miraculous to us is unreasonable and absurd, when they are constantly discovering new laws and accomplishing that which would have been declared absurd by former generations. In this very matter of prayer, some of us have discovered laws of which philosophers and scientists know nothing, and never can discover until they are born of the Spirit. Again let me repeat, the sweep and effectiveness of our prayers will be governed by our conceptions of God. God is not honored by our feeble petitions. He says, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not." The possibilities of prayer will be limited only by a lack of faith in an omnipotent God. "According to your faith be it unto you," is a law of the kingdom privileges.

Our next proposition is that our praying will be helped, or limited by our conception of God's plans for a dying world.

Fatalism is just as dangerous when applied to the world, as it is when applied to individuals. It is just as great a reflection upon God's mercy to teach that a world was foreordained to eternal damnation, for the glory of God, as it is to teach that an individual was foreordained to eternal damnation for the glory of God. I am a firm believer in the premillennial coming of Jesus, but I am a long ways from accepting all of the Calvinistic teaching that has crept into the theology of the second coming teaching of our times. Many teachers who are far from predestination in its relation to individuals are rank predestinarians relative to the conditions of the world at the time of the second coming of our Lord. We are living in an age of awful, atrocious wickedness. And if we adhere to the teaching of Jesus that wickedness was to be graduated, not by the enormity of crime, but by the rejection of light, then I think it would be easy to prove that the present generation is the most wicked that has ever lived on the earth. But if you believe that this condition was foreordained, inevitable and irremediable, then your faith for a great world-wide revival must be a very limited faith, for you cannot pray in faith for what you do not believe to be in accordance with the divine plan for the world. Blame present conditions on the devil, the modernists, the heretics, the hypocrites, the Catholics, our own feebleness in prayer and efforts to save dying men, but don't blame present conditions on God. O Thou omnipotent, gracious, compassionate God, the daily march of a billion souls to regions of endless night is not Thy plan for the

human race. Better a thousand times charge God with the damnation of individual souls than to charge Him with the wholesale damnation of a race or generation.

The next thing requisite to effective prayer for a world-wide revival is to get into our thinking a sense of the lostness of the world.

I began a few days past to contemplate the condition of our great cities. Take New York with its six million, count one in ten as being intelligently saved. You have six hundred thousand (I do not believe they could be located). Count twice as many who have not reached ages of accountability; you have one million, eight hundred thousand. You have left four million, two hundred thousand souls in New York who every night go to rest one day nearer hell. Every morning they awake to make one day's march nearer regions of despair.

Take Chicago with around four million: four hundred thousand saved, eight hundred thousand unaccountable, and you have left two million, eight hundred thousand. Think of the tramp, tramp, tramp, tramp, of this vast army to endless despair. Brother, the World War or the scourge of flu that followed it are nothing compared to this. And yet this is only the merest fraction of the human race. Oh, the lostness of this world! We say God is omnipotent, but the scope of our prayers does not indicate that we believe it. We say God is compassionate, but does our importunate pleading indicate that we believe it. We say "God's skies are full of pentecosts," but do faith and expectancy bring them upon the scene? We say we care for dying men, but do the agonizing cries of our supplications indicate our compassion?

We are moving at a rapid pace in our times. Changes that took generations formerly are taking place in a decade now. I prophesy that one of three things will come to pass in the next twenty-five years! First, I am expecting the sudden return of our Lord, and when He comes any program that He orders will just suit me. Second, a revolution that will completely change our civilization and bring in an order of communism based upon state rights, rather than upon individual rights, which will make real Christianity an outlaw. Third, a great revival of Bible preaching. And if Jesus tarries this third will be absolutely necessary to save us from the calamity of the second. Someone may ask here, Is there any hope of the latter? Emphatically "yes." Every great spiritual declension so far has been followed by a great spiritual awakening. And there are multitudes of hungry hearts, multitudes of innocents and multitudes who have not been spoiled with the vain philosophies of our times who would get to God if influences under which we might reasonably expect men to yield were brought to bear upon them. God's skies are indeed full of pentecosts, and God's saints can bring them down to earth if they "cry night and day unto him."



# Foreign Missions

The loving yet searching eye of our Lord is upon us. He sees that our stinted giving has reduced our missionary force from 109 in 1922 to 75 in 1930. He sees the multiplying breakdowns in their ranks from lack of reinforcements. He hears their appeals for help. He sees also in what ease, what comfort, we live. He knows what our salvation cost Him. He knows also how much—or alas how little—it is costing us. He expects of us heroic giving. To give Christ to the unreached millions of our foreign parish is, of all claims upon us, the one most worthy of our sacrificial best.

It is an interesting fact of history that telegraphy was discovered almost simultaneously by three different men working independently, Dr. C. T. Jackson, Dr. David Alter and Samuel Morse. But the latter did what the two former failed to achieve. He succeeded by throwing the force of an organization behind his invention. The others apparently failed for want of organization. Can this be one of the reasons why the foreign mission cause goes so slowly in the churches—lack of sufficient organization behind it in each local church? In many the women are organized, but in many they are not. As for the men, scarcely an organization of men for missions exists. Nazarene men, let us organize for missionary victory.

## NOTHING BUT THE BEST

Men must have genuine ability or they have no place in the difficult and trying positions on the foreign missionary field. They must have physical vigor and courage and determination, or they will not stand up under the strain. So when one is thus endowed, and thus trained physically, morally, mentally and spiritually, he seems to bear the marks, divinely stamped upon him, for this great calling. Men of mean ability and slight consecration are not fitted for success where this missionary is. He is one of God's chosen men. He shows that he is by having been willing to go, and by having stood to his lot so faithfully. If he were to give up, some other very good and very great one would have to take his place, else it would be poorly filled or not filled at all.

## EVERY CHRISTIAN NEEDS IT

A man needs the principle of the tithe to fortify his own faith. On faith he accepts God's principle and ratio. He establishes the tithing principle as a life habit; thus begins a life of complete co-operation between the man and his God. Now this is the starting point of the tithing system. If a man denies God up

to this point, then there is no use to talk about the money. But if he will, on faith, accept God's will and God's principle of giving for his life, then the tithing system is already two-thirds on the way.

"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It seems to stand for all that men count precious."

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

## A HUMAN SACRIFICE

"Once arrived in the sacred enclosure, the unfortunate victim was given over into the hands of the priest. As soon as she saw the place she saw there was no hope for her. The apathy of despair, which is so peculiarly the heritage of black races, descended and enveloped her. Tearless, or with silent tears slow-falling, she moved toward the priest, unresisting always, since of what use to struggle when relentless fate has seized and holds one fast? About her round throat—for only young and beautiful women might be offered—a cord was flung and tightly drawn, so that she died of strangulation. No blood might flow, for this was a warrior's society and the victim was offered to the war god that he might rejoice in her agony, and accept it as the price of his aid to the youth who today entered the ranks of fighters, so that no drop of the latter's blood need be shed to appease the thirst of the deity.

"Any humane government must put a stop to such as this, but the natives resent it. Somebody dies in a village. Immediately the witch doctor, with his head-dress of feathers and his weird ornaments, appears, inspiring terror and awe in the stoutest hearts. He gathers the people in a circle, spreads a skin on the ground, shakes his rattles made of gourds in order to call the spirits near and divine who is the witch who has cast an evil eye on the one who sickened and died. He does this by means of a basket full of charms, each of which has a relation one to another. Sometimes he selects a large group of natives, any of whom may be responsible for this death. All of this group he compels to drink a decoction of poisonous herbs. Those who recover are innocent; those who die are guilty. Multitudes of innocent people have perished in this way. But when the government forbids this, on pain of death to the one found responsible, the natives are filled with fear, for they believe the government is forbidding their only method of discovering and getting rid of the witches, who are their murderers."—"Challenge of Africa," MARY E. COVE.

## THE BIBLE DID IT

Back in the '90s the Chinese emperor, after securing and studying the New Testament for several years, began to issue his wonderful edicts. He established an educational system along western lines for China. He established a board of railroads, and secured in one shipload, twenty-seven Baldwin locomotives. He established a board of mines, in connection with which our present President, Herbert Hoover, was employed. The Chinese emperor said, "Convert our Buddhist and Taoist temples and monasteries into modern schools," and thousands were thus transformed. Why did he do this? Because of reading the New Testament. One glimpse of the Christ of the Judean hills and the Galilean shores and he became transformed and proceeded to transform everything he touched. *The salvation of the world is the goal of history.* Our indolence, indifference, stinginess and unfaith may retard the Master's march, but that's His goal: "Disciple all nations!" Will you help?

## BABSON ON FAITH

The greatest development to which we may look forward in the years just ahead will be along the lines of faith. The store of electricity latent in the universe is as nothing compared with its store of vitalizing faith forces which today go unused. These are the supplies which Jesus had in mind when He talked to the people two thousand years ago about the power of faith. Hitherto we have been led too often to believe either that He spoke figuratively or that He talked of the powers possessed by Himself which could not be used by others, but neither was the case. As sure as there is a universe, these hidden stores of vitalizing power exist. The office of the Church is to mobilize this power and extend its beneficent operations around the world. The future of the Church hangs on what it does with this opportunity. That denomination which first transforms itself into a deeper, wider millrace for this energy, and presents it to the world in a practical and appropriate form, will be the church of the future. The church which prays most and prays best is the church which will grow most rapidly.—ROGER BABSON.

The story of Christian missions is one of thrilling interest and marvelous results. The services and sacrifices of missionaries for their fellow-men constitute one of the most glorious pages of the world's history.—WILLIAM MCKINLEY.



### LESSON FOR MAY 18, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Teaching in the Temple.

LESSON TEXT: Matthew 22:15-22, 34-40.

**GOLDEN TEXT:** *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself* (Matt. 22:37-39).

**INTRODUCTION.**—In dealing with questions of civic righteousness it is much easier to follow the path of least resistance and put on the soft pedal, thus making the way easier for one's self. But while it may be easier and the method so often resorted to, it is not the heroic way of dealing with the vices of this and every other age of the world. To take such a course is only to intensify immoral conditions and compromise the truth we should support. There is but one course for a righteous man to pursue and that is to follow the Master's example, dealing frankly and using language and illustration that cannot be misconstrued.

**A POLITICAL SNARE.**—The direct attacks of the Jews on the authority of Jesus having failed, they determine upon an indirect method of assault. For the accomplishment of this design the Pharisees are the first to try and they make use of a most subtle scheme; they will "entangle him in his talk." Two opposite powers were then in existence—Caesar and the multitude, and both were feared by the Pharisees. If they could embroil Him with one of these they would accomplish their desire. The question was well adapted to the purpose, for at first it would seem impossible to avoid a clash with one or the other of these powers if answer was made. But Jesus foiled their scheme by a most simple and triumphant plan of defense. We note His plan. He first exposes their despicable flattery and lets them know that their treachery was not hidden from Him at all. "Why tempt ye me, ye hypocrites?" From one point of view this question was a sufficient answer to theirs. They were not asking for information; they were asking only to tempt Him.

The next step is to expose the fallacy of the question propounded. He asked from His questioners a specimen of the tribute money, and makes them state whose image it bore. In admitting the fact of Caesar's image and superscription they really had answered their own question. That fact was a token, and evidence that God had allowed them to be under Caesar's yoke, and they were—by

using Roman privileges—practically acquiescing in the arrangements for the time. Therefore on their part they ought to give to Caesar what God had thus given to him for the time. It was equally obvious that they ought to give to God whatever He had reserved to Himself. Instead of there being any contradiction, as assumed by them, between these two things, both God's appointment and their own behavior proved that they ought to do both.

There is in this a lesson in politics for us. Christ teaches here that to render unto Caesar the things that are his, is to render unto God the things that are God's. In a government where the people have the right to take a part, it becomes the Christian's duty to do all in their power to make that government the highest and best conceivable. A Christian in any community should religiously stand by all laws and not seek to evade or annul them. Every Christian man and woman should be on the alert *right now*, for the foundations of our great prohibition law are being threatened by the enemies of all righteousness. This is no time to rest on our oars in idleness.

**A LEGAL SNARE.**—Again the Pharisees would entrap the Savior, and this time they would catch Him in a legal snare. The special difficulty of the question lay first in its scope. "Which is the great commandment in the law?" There are many sides to the law, political, ecclesiastical, ceremonial, and moral, affecting every aspect of human life. The magnitude of the task of viewing all of these sides at once, is bewildering to the mind.

Again, the question was difficult because it dealt with a field of peculiar sanctity. All of these laws were spoken by God, whether man regarded some as greater and some lesser. The very attempt to point out the greatest of all involves peril. But we note the Savior's reply to this insidious question. He first narrows the field of inquiry by dividing the ten into two groups—love to God and love to man. In this combination we have the greatest of all and also the true teaching of the whole. All true religion flows from these two principles, and nothing should be esteemed religion that is not in keeping with these two principles, either one or the other.

We note also the measure of our love to God is to love Him without measure, and love to our "neighbor" extends its operations to all mankind, and to all the good offices we are capable of rendering Him. Another principle is included in love to our neighbor, it is the principle of self-love which God has placed in all of His creatures but especially in man. It manifests itself in man's desires

for comfort, ease of body and mind. In fact, everything pertaining to self-preservation indicates a normal self-love. But this principle should always be controlled by piety and morality, otherwise it becomes selfishness. We will in closing state the "practical truth" of the lesson. "The greatest motive in obedience to all law is love to God and man."

### WHAT SHALL WE DO?

In a recent editorial the editor of the *HERALD OF HOLINESS* called attention to the Sunday school conditions in Philadelphia, that in that city the Sunday school has been going behind in enrollment for the past two years. And this has been a strong Sunday school center, the city of the great John Wanamaker school. A few days ago an official statement was made that in Kansas City, Mo., there are fewer Sunday school scholars than there were one year ago. For the last two decades there has been large Sunday school growth but a tide in the opposite direction seems to set in. The relation of the Sunday school to the church, the fact that 85 per cent of the increase in church membership comes through the Sunday school, makes this a very serious matter and should occasion immediate alarm.

Is this changing tide affecting the Church of the Nazarene? It is a matter of much satisfaction that for the past fifteen years we have had an increase in enrollment each year. But it is not so encouraging when we learn that our average annual increase for the present quinquennium is not showing up so well as for last quadrennium, and that our gain for last year was over four thousand less than the year before. A few whole districts show a loss, but the church as a whole shows a gain. But how long will it take at this rate until we show a loss? Let us not wait until this loss comes before we wake up. Seeing the way the straws are blowing let us stir ourselves now. If your superintendent will not wake up, get another; if your teachers take no real interest, get others.

We are asked for the reason for this slump. It can scarcely be traced to equipment and method. Never before have these been so good as at the present; never has there been such a company of persons studying and planning to improve these; we have more professional, trained Sunday school workers than ever before. But right in the midst of all this scientific accuracy of method and professional training the tide seems to be starting out. We may venture a reason for this.

(Continued on page fourteen)

## Uncle Buddie's Good Samaritan Chats



### BELoved SAMARITANS:

I just put the heading Houston, Texas, on this letter to let you know where I am writing my last chat. From California my last week was spent in three churches. I gave one night to the First M. E. church, South, at Anaheim, California, where our good Brother Thatcher is pastor and I gave two nights to Brother Deboard and his good wife in his church at Belvedere Gardens on the east side of Los Angeles and the last four nights were with Brother Hardy Powers at Compton, out on the highway between Los Angeles, Calif., and Long Beach, Calif. I was there April 10 to 13 and on Sunday, the 13th, at 2:30 we had the dedication service of the beautiful new church. We had lots of good preachers with us; some twelve or fifteen and it was a most beautiful service which was in charge of Brother John T. Little, our beloved District Superintendent. Brother Hardy Powers has built a beautiful church and has a most beautiful people and he is as well loved as any pastor that I have been with in a long time. Every vote that was cast was for his return for another year. That speaks well for him and his good people.

I spent the night on Saturday and all day on Sunday with my old friends of almost forty years, Rev. J. G. Adams and his good wife. It is my conviction that John G. has done more to put the United States dry than any other man now living. He has been one of the best prohibition lecturers that we have had in the nation. There is scarcely a state in the Union, that has had up a wet and dry campaign, but that Brother John G. Adams has been called for to help make the state dry. Away back when the fighting was at the hotels, he traveled with Mrs. Carrie A. Nation and lectured side by side with her all over the nation. He has been arrested and fined for preaching prohibition on the streets more times than any other man in the nation; he has been jailed more than forty times and in some of them he spent as much as a week's time.

Here is one incident that shows how God leads. He went to Victory, Texas, one of the hardest towns in the state, which was so controlled and run by the liquor crowd that no man could get a hearing in the town. As many as one dozen was looked on as a great crowd out to hear a speech on Prohibition. Adams went to town and got a wagon pulled onto the corner of the city park and climbed on it and began to make his speech, but the people laughed at him. He talked right on and the crowd began to come and finally he had a great crowd and the police came over and arrested him and took him up be-

fore the judge and they threatened him and he made no reply and finally they turned him loose and he went back to the wagon and opened up on the saloon and then two policemen went over and pulled him off of the wagon and hurried him before the judge and the judge said to him, "You are the strangest criminal that we have ever had to deal with." Brother Adams said, "You are not dealing with a criminal, you are dealing with a Christian gentleman, and an American citizen." They locked him in jail and he stayed his time, then went out and opened up on Prohibition again. By that time he had the whole country stirred for miles around and when he got out he had everything opened to him in the city. He secured the courthouse and stayed several days and lectured to everybody that could get into the building and all that could get around it. By his not fighting back and not resenting one thing that was done to him, he won out in every place. He paid no fines and made no fight on the city and made no attempt to defend himself. He accepted no bail but went cheerfully to the county jail and went on with his plans to do the job in good shape when he got his freedom. By his loving kindness to the officers who were very unkind to him, he won out every time. He was jailed right here in Houston for speaking on Prohibition on the streets.

He has the greatest message on the Christian Sabbath of any man in the United States, and on the resurrection of our blessed Lord and Savior. Brother John G. Adams ought to deliver his messages on the Christian Sabbath in every Church of the Nazarene in the United States and Canada, if he lives long enough. There is not a Seventh Day Adventist on earth that can meet John Adams and hold his end of the stick and in many places they have boasted that no man can meet them on the Sabbath. They have done worlds of harm by trying to go back and live a dead Sabbath without a resurrected Christ. If any of our people are troubled with that bunch, just send for John G. Adams. His address is Route 1, Box 385, Torrance, Calif. Torrance is a suburb of Los Angeles, Calif. John G. will deliver the goods at this time of the history of the world and the history of the Church of the Nazarene. We are very fortunate in having a man in our church that has been in the fight as long and as strong as John G. Adams. His church membership is at Compton with Brother Harvey Powers. Well I count it one of the most interesting days of my life to spend the night and day with Brother John G. Adams. May heaven smile on him and his.

I closed in the Compton church on Sunday night, April 13, and Brother and Sister Brooks, a fine young couple, drove

me home to Pasadena. It was about thirty-five miles and we had tire trouble and reached Pasadena at one o'clock on Monday morning, tired and happy and after a few hours' sleep I was up early and got ready to start on my long trip. It was hard to leave home to be gone several months after I had been in Southern California from the 20th of last November up to the 14th of April, almost five months; the most of that time was spent at my home.

On Monday, the 14th, we drove down to Alhambra and at 10:32 the eastbound train on the Southern Pacific pulled up to the station, headed for Houston, Texas, where I arrived on Wednesday morning at 9:15 and was met by Brother L. C. Messer and the Snyder family. On Wednesday night we opened the convention with our beloved J. E. Moore, our pastor, who in the past seven years has built one of the most beautiful churches in our connection. Our beloved Brother Moore is one of the most beautiful Christian gentlemen in the United States. At this time Houston is in some way hit hard from the financial standpoint and the work is pulling a little hard, but not much harder than any other part of the country. We had five good days in Houston, which is a very interesting city. My trip from California to Houston was a very interesting and very restful trip. I had two days of perfect rest and quiet and nothing to do but just let the Southern Pacific Company do all the work, and wait on me. So it has come to pass that the rich serve the poor.

*In love,*

UNCLE BUDDIE.

### MISSOURI DISTRICT PREACHERS' CONVENTION

The Preachers' and Workers' Convention of Missouri District met with the Piedmont church April 7 to 12. Rev. F. A. Welsh and wife were the entertaining pastors. Truly no district could wish for better entertainment. The Piedmont church is to be commended for their untiring efforts to make our stay with them pleasant and to make the convention a success. It was, beyond question, the best convention ever held by our church on the district. Plans were made to finance several good meetings in our larger towns for the purpose of organizing. Our District Superintendent, J. W. Roach, has the vision and he is getting it on his preachers. We are all united and there is no reason why Missouri District should not move out to the front.

Rev. T. W. Willingham, President of Olivet College, was the special worker. He is one of the best for this kind of work. His lectures to preachers were edu-

cational and inspiring. His messages in the evening services were clear and convincing. He has helped us all to get a greater grip on God. Rev. E. O. Chalfant, Superintendent of Chicago Central District, was with us two days. His messages were inspirational and were enjoyed and appreciated by all. He helped us to see that the job could be done.

Regardless of the fact that a circus was in town, and a revival meeting was in progress at one of the largest churches, our services were well attended both day and night. There was everything that goes to make a convention a success, good singing, good praying, testifying, shouting, etc. Those who were not there will never "catch up." We have returned to our places determined to stand by every department of our great church program and help our district and general officers to "put it over." The General Board has given us a new tent and we are planning to wear it out in home mission fields and add a number of churches to the old Missouri District. Our slogan is, "On with the battle." Pray for us.

C. J. Frost, Convention Secretary.

### WHAT SHALL WE DO?

(Continued from page twelve)

The Sunday school is losing its vision of its supreme purpose. There is too much science and too little faith; too much physical and social culture and character building and too little religious experience and culture; the school is not meeting the spiritual need. The Sunday school objective is distinctly religious. Religion will affect the physical, social and intellectual; these things cannot be neglected in the Sunday school program, but they cannot be majored. The Sunday school cannot compete with the public school or other organizations in athletics. When this is made a major it is soon found that better advantages are afforded elsewhere. And so with any other major aside from religion. Even if the Sunday school could favorably compete along this line it would still be unsatisfactory and fail, it would leave the spiritual side of lives unsatisfied. Again character emphasis is not sufficient. Character apart from religion will at last fail.

Why the failure? The Sunday school is too often not meeting the spiritual needs, has little to challenge the spiritual life, offers little but that can be secured elsewhere, is dropping from its plane of the really religious, the supernatural, to the natural, the scientific. If we are not careful science is going to damn this world by substituting the natural for the supernatural.

How far is the Church of the Nazarene guilty? How much are we being affected by this atmosphere? We know there are two extremes here and we must avoid both. We must not neglect the physical, social and intellectual; we must not be indifferent to the best equipment and methods; but we must major in the religious and spiritual, all must contribute to the spiritual, the program must be distinctly spiritual.

### AWAKE, THOU THAT SLEEPEST

It is a stark necessity in these piping days to be awake. When driving a car, just one nod and you awake in the ditch, or in tragical contact with tree, post, or bridge. The airman also must keep his senses alert every second. The punster has said that an airplane is like prussic acid, one drop is fatal. The pedestrian who allows his wits to go "wool gathering" will soon be found scattered along the highway or sleeping in a morgue. Alertness of mind is an essential. Opportunities, dressed in their richest garb, knock at the door of the unalert mind—and depart unrecognized. In the spiritual world the millions are stone blind to the verities upon which hinge destiny and happiness. God's calls to repentance and salvation fall on unhearing ears. The Master's cross and its significances stand out before wide-open but nonseeing eyes. Even in the church the laity, and sometimes the pastor, are blind to the salvation of the chance soul, the winning of that Sunday school scholar to real salvation, or the instant capture of the one who vagrantly touched the services but once. Even toward the great missionary cause too many are blind. It's too far away, or it's a movement suited chiefly for woman's interest, or its support is just a tax and burden every church must carry. But to the seeing eye, and the observing glance the cause of missions offers the romance, the thrill, the self-sacrifice, the blood earnestness, without which much of our modern religious work will grow stale. Wake up, ye holy people! Jesus said in Luke 21:36 (Moffat's translation): "From hour to hour keep awake." The Master realized how much we would need this admonition.

### OSARK N. Y. P. S. ZONE RALLY, KANSAS CITY DISTRICT

The Ozark N. Y. P. S. Rally was held at Webb City, April 8, with the zone president, Jack Minkler, in charge. After a splendid song and prayer service, the president called for a report from the local presidents who were present, Webb City, Joplin, Carthage, Pittsburg, Carl Junction and Monett. From these reports it was shown that each society, though not without their struggles, were however striving to and were making progress, for which we praise the Lord.

The report of the zone officers also showed that they had not been asleep, but God had been with them. As this was the annual meeting of the zone, the president asked Brother Mendell, the District President, to take charge of the business session, which he did and presided with his usual ease. The zone president, Jack Minkler, asked that his name be left off the nominations for president. Tracy Knapp of Joplin was elected president, Lois DeBoard was re-elected secretary; Thelma Kitterman was elected treasurer. In a short but splendid program the male quartet from Pittsburg sang three selections, all of which were enjoyed. The string band from Pittsburg played two selections. W. E. Ogden from Carthage sang a solo which stirred our hearts. One of the most enjoyable numbers on the program was a couple

of violin selections by Carol Long, six years of age.

This program was interspersed with the business. All present seemed to enjoy the rally and to think it one of the best we have had.

LOIS DEBOARD, Secretary.

### N. Y. P. S. REVIVAL, PRINCETON, FLORIDA

We have recently closed a revival here under the auspices of the N. Y. P. S. We are thankful to our God that the revival spirit is still very evident and God is blessing in the good, old-time way.

We had Sister Elizabeth Roby of Miami, Florida, as evangelist, and she surely brought some good, Holy Ghost inspired messages, which helped the Christians and brought conviction to the hearts of sinners.

This was the first revival the local N. Y. P. S. has ever held in this church and we hope it will not be the last one. It is also the first revival in several years that has had any real results in the church. God came on the scene in every service and the devil made his appearance several times also, but God's people came out victorious every time. Praise His name! We had some fifty seekers at the altar and twenty who professed to have found God in forgiveness of sins, sanctification and reclamation, and some of these are still shouting the victory in the face of manifold temptations.

As a result of the revival we took six new members into the N. Y. P. S., and three with a good, rich experience of salvation into the church. The ones we took into the society increased our membership almost fifty per cent.

We are still praying with that unsatisfied yearning that every true child of God has, for a still greater outpouring of the Spirit, not only in our local society or in our district, but all over the nation and abroad. We know our God is able and willing; therefore we will boldly go to the throne of grace and make our desires known for a worldwide revival.

W. A. COOK, President.

### HOME MISSIONARY ACTIVITIES, CHICAGO CENTRAL DISTRICT

Plans are now well under way for a great summer of home missionary activities on the Chicago Central District. We now have on the district twenty-seven tents of all kinds, good, bad and otherwise. This is the most interesting of any time in our history. We are planning to put on possibly one hundred to one hundred and fifty campaigns and meetings between now and next fall. Our first great object in these campaigns will be to preach the gospel to a lost world and get people genuinely saved and sanctified wholly. After this we will go in to establish and help our weak and many of our new churches on a more substantial footing. Then we will push out in fifteen or twenty-five new places and try them out between now and the first of Sep-

tember. We have some very promising new work in the last twelve months.

At East St. Louis, Illinois, we have a fine and promising new church organized about Christmas by Rev. C. I. Deboard. They have possibly twenty-five members and a Sunday school that goes between seventy-five and a hundred in this great southern Illinois city of seventy-five thousand. In Jacksonville, Illinois, Rev. Joseph Peters has been doing a very fine work. We have a new church there with a membership of between forty and fifty and a Sunday school that goes from seventy to eighty. They are planning to buy a large lot three or four blocks from the heart of the city and build a new 40 x 60 tabernacle, being assisted by Evangelist L. G. Milby. At Shelbyville, Rev. Earl Allison, a young preacher from Decatur, has a new and growing church and they tell me they fill the house to overflowing with people. At Paris, Illinois, Rev. Mertie Hooker is accomplishing the miraculous in the way of a new church in this very conservative city of some ten thousand people. We have a hall downtown where we are holding forth and the hall is generally crowded with people. We have a Sunday school that goes from seventy-five to a hundred.

Rev. Stella M. Adams is making fine headway in our new church in Oskosh and she is planning on a tent campaign there with Rev. E. E. Turner and wife. Also they are hoping to put a new church in Appleton and Sheboygan this summer. At Madison, Wisconsin, Rev. Harley Sievenpiper has rented a good hall in a good place and we have a new and growing work in that great capital city of Wisconsin of some sixty thousand.

We have had home missionary meetings this winter at Fairfield, Edwardsville, Greenville, Coulterville, and at Chippewa Falls. We have a new and good church at Nebo, Illinois. In the vicinity of Nebo we are thinking of entering the city of Quincy, of about thirty-five thousand, this summer and our good pastor at Hull is pushing out in every direction in western Illinois.

Rev. G. N. Mitchell, assisted by Rev. C. A. Fritch, is planning on putting on meetings at Harrisburg and Johnson City. We are securing the services of Rev. C. J. Frost and L. G. Milby for a home missionary campaign at Centralia. We are hoping to enter Carlinville this summer. Plans are being made for opening up a hall in Mattoon. Rev. Babcock expects to enter Monmouth and J. Y. Jones and his good people are entering Princeton. In Chicago we have two home missionary propositions. One out in Washington Heights and the other is on up toward Evanston.

With eleven million people in the great states of Illinois and Wisconsin and the city of Chicago there is a challenge to the Church of the Nazarene. We were never quite so anxious in all of our life to push out and put the Church of the Nazarene in our great territory as we are now. In this great tent season we hope to preach the gospel to thousands, see

hundreds saved and sanctified wholly, get from ten to fifteen new churches and start new Sunday schools. We are endeavoring in every way to get our pastors and people back of these campaigns and to do everything we possibly can to bring the saving gospel to the people of Illinois, Wisconsin and the city of Chicago.

Anyone interested in any town or community in Illinois or Wisconsin will please write E. O. Chalfant, Danville, Illinois, General Delivery.

E. O. CHALFANT, *District Superintendent.*

### NEBRASKA DISTRICT

These are busy days on the Nebraska District. The pastors are making splendid headway along all lines. We have just completed the annual recall meetings in the eastern part of the district. Beautiful harmony exists among the pastors and their people. There will be but few changes in pastorates and comparatively few negative votes have been cast. We have a noble class of people in this district and many others are coming. We could not expect better co-operation than that which is being given us by both the pastors and the laymen. We are now planning for a most blessed time during our campmeeting which will be held at Hastings, Nebraska, June 11 to '18, followed by the District Assembly, June 18 to 22, with Dr. Chapman presiding. The campmeeting workers will be Evangelist Dr. C. E. Hardy of Nashville, Tenn., Professor and Mrs. Kirby Fields in charge of the singing, Rev. Harvey C. Miller, District President of the N. Y. P. S., Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., Miss Bertie Karns, former missionary and special evangelist engaged by the District N. Y. P. S., and Miss Essie Moores who has been engaged for the special singing. Rev. Mrs. Alice Campbell will have charge of the children's services.

An hour a day each will be given the Sunday school teacher's training, the W. F. M. S. study hour and N. Y. P. S. evangelism. Rev. A. F. Balsmeier, District Superintendent of the Kansas District, together with a number of other District Superintendents of nearby districts will be with us. Every possible effort is being put forth to make both the campmeeting and the assembly a time of salvation.

Meals and entertainment for the campmeeting will be furnished at the minimum cost. For full particulars write, Rev. Fred Bouse, entertaining pastor, 915 W. 5th St., Hastings, Nebraska.

MARVIN S. COOPER,  
*District Superintendent.*

**Any book or article for church or S. S. use may be secured from the Nazarene Publishing House, Kansas City, Mo.**

### NEW YORK DISTRICT ASSEMBLY

The New York District Assembly is now past history, but not forgotten. In the seven years we have been connected with the district we have never seen the spirit on the district that we have now. Dr. Reynolds, our senior General Superintendent, never presided over a New York Assembly with greater grace, wisdom, glory, courtesy and shall we say, "pep." We surely praise God for the extension of life our God has given this man whom we love so much. He was surely courtesy personified. Then there was our great district leader, District Superintendent H. V. Miller, who has led us on this past year to great victories, and who was re-elected on the first ballot. I am sure we do not appreciate enough God's blessings, in sending this deeply spiritual man to lead us on. Four new churches were organized and all called pastors for this year.

And who can forget Dr. J. G. Morrison's stirring addresses on stewardship in all its phases. Surely God blessed this man's ministry to our district.

C. P. Lanpher, pastor of Rochester, and his loyal band of Nazarenes entertained and fed us so well that if we had any grumblers around they could find nothing to grumble about. A revival spirit was on his church before we came and continued throughout the assembly, and we prophesy that this coming year will be a great one for the Rochester church, under the able leadership of this man.

The spiritual tide that was on is hard to describe. From the first God was with us and the tide kept rising higher and higher until Friday night. Dr. Morrison brought a great message on the need of Foreign Missions, and at the close no appeal was made for funds, but the people were so moved that some threw their pocket books, jewelry and their money on the platform for the missionary cause. The scene that followed no one can describe. The people began to march, laugh, cry, shout and pray; some fell under the power as in olden days and seekers began to come to the altar, and at a late hour shouts of victory could be heard. In the seven years we have attended assemblies on this district we have never seen as many people at the altar as we witnessed at this one. To God be all the glory. The goal for District Home Missions was set at \$5,000 and on Thursday night over \$1,000 was raised to start the work. Great plans are already made along this line and it will not be very many days until a number are on the firing line to put New York District over as never before. We were very much impressed with the northern group who drove through in cars, stopping off and holding a few rallies with the churches on the way. Each carried a banner on the car giving the name of the church and in large letters, "NAZARENE FLYING SQUADRON."

You Nazarenes on other districts, keep on praying, we will wake up over here and see our opportunity that is knocking at our door and by God's help attack the enemy on every side and out of the thirteen millions that live in our district

we will raise up a great company of Nazarenes to live and bless the world here, and when the last battle is over and we all get home to heaven, and on that great crowning day David has raised his baton for the first note of that great orchestra of millions of pieces, and one of the sons of Asaph stands ready to swing into the chorus of the song of the Lamb, leading the heavenly choir so large that no man can number, brother, sister, we will be glad we had a part in working for God on New York District.

R. J. KUNZE, *District Secretary.*

### TREVECCA COLLEGE

Trevecca College, Nashville, Tenn., has enjoyed an exceptionally good year. The enrollment this year has been much larger than that of last year, about a forty per cent increase. In fact, about the largest enrollment in the history of the school. We have eighteen states and three foreign countries represented in our student body. The personnel, we consider, is above par.

At the beginning of the fall term we had with us Rev. J. B. McBride of California. Brother McBride, having had a great deal of experience with our holiness schools, knew how to adjust himself to a school program and knew how to give such messages as would meet the needs of students who were just entering school. We remember with pleasure his stay with us and trust that the Lord will continue to bless him and that some day he may make Trevecca another visit.

In February the Southeastern Nazarene Institute of Church Leadership convened here. There were a number of preachers and Christian workers who attended this meeting. The work done at this institute was of high type, so much so that the board of trustees which met at this time voted to make it an annual occasion. We were fortunate in securing as a special worker for this institute Rev. R. E. Dunham of Hutchinson, Kansas. He lectured each day at the regular chapel period and did the evangelistic preaching each evening. Brother Dunham soon convinced his listeners that he was well qualified to fill the place for which he had been chosen and soon won them by his humble life and fervency of spirit. We shall not soon forget the wonderful messages which he brought to us while here.

During March we were blessed with another great revival. This meeting was a union meeting with Grace Church of the Nazarene. This was one of the best revivals ever held in Grace church. Rev. J. E. Gaar, the pastor of Grace church, who was the evangelist, preached at the church each evening and at the college chapel each school day. This revival was of the old-time type. The results of this meeting continue to abide at the college. No one who attended these services from time to time could deny the presence of God.

Our Commencement this year will be from May 30 to June 3. Everyone is working hard to that end. Prospects for another year are very bright. We are

bearing from a number of students who are anxious to enter next session.

Our campmeeting will be held July 3 to 13, Rev. W. E. Ellis, evangelist, and John E. Moore song evangelist.

C. E. HARDY, *President.*

### OHIO DISTRICT PREACHERS' MEETING

One of the most interesting and profitable preachers' meetings ever held on the Ohio District has just closed at Mt. Vernon. Rev. J. C. Walker, the pastor, and his loyal people are certainly to be commended for the efficient and courteous way in which they entertained the convention.

The program committee had so arranged the themes for discussion that the papers for each session were grouped around some general subject. For instance, one afternoon was devoted largely to "Evangelism," stressing especially "Cooperation in Evangelism," and "Conserving of Results." The discussions impressed the writer with this important fact, that pastors and churches are demanding more and more the constructive type of evangelism, that not only gets people to the altar but also in love with the church and its program, both local and general. Another session was devoted largely to the general subject of "Pastor's Problems," with emphasis on his business relations, his contacts, and various hindrances to his work. It was insisted that many of his problems are created by himself, and that his greatest hindrances are not at all from circumstances and outward conditions, but from lack of properly adjusting himself to his people, and to those who are "over him in the Lord." Ample time was given to the discussion of "Sunday School Possibilities," "Missions; Home and Foreign," "The Young Preacher's Opportunities," and "Church Building and Organization."

A most interesting and profitable part of the program was the lectures of Dr. H. O. Wiley, who was with us for the second consecutive convention. His scripture expositions were very blessed and edifying, while his counsel and advice were of great value.

Among the visitors were Vice President Bracken, representing Olivet College, and District Superintendent Starr of Michigan, both of whom added to the interest, by addressing the convention.

Rev. C. A. Gibson, our efficient District Superintendent, presided over the sessions with such ease and grace that

there was not a dull or uninteresting time during the whole convention.

Having been closely connected with the district from its beginning, and watched with keen interest its growth and development, the writer is deeply impressed with the following facts and conditions: First, the beautiful spirit of harmony and unity which prevails throughout the entire length and breadth of the district. Second, the steady zeal among the preachers for the local, district and general work of the church. Third, the desire and determination to build not only largely but solidly. Much of this spirit is due to the untiring zeal and wise leadership of our beloved District Superintendent. Great days are ahead for Ohio.

H. C. LITTLE, *Reporter.*

### INDIANAPOLIS DISTRICT PREACHERS' CONVENTION

The Indianapolis District Convention was held at Seymour, Indiana, April 1 to 4. How wonderful was the mighty presence of God and the shouts of victory that at times took away all program and plans but gave in their stead a mighty refreshing from above. The opening service was held Tuesday afternoon, April 1, and after a great devotional service Dr. H. Orton Wiley, our beloved editor, brought the message on "The Pentecostal Experience," and too much cannot be said as to its greatness. After this message a wave of pentecostal fire came on the people and what a time of rejoicing we had.

We considered ourselves fortunate in having Dr. Wiley as the special worker. His day messages on "The Experimental Side of Pentecost," and the night messages on "The Historical Side of Pentecost," will never be forgotten in this district. Truly we have God's man as our editor. We were also fortunate in having Dr. J. G. Morrison with us for a day and night. His great messages on "The Stewardship of Prayer, Fasting and Service," stirred the assembly till all resolved to go home and put into practice these much neglected virtues. Professor Burl Sparks, our own singer, had charge of the music of the convention and we had great singing.

The W. F. M. S. had their district gathering on Wednesday and this was a great occasion. The reports of District President and local presidents all indicated a greater missionary zeal on this district. On Wednesday afternoon the W. F. M. S. elected their district officers.

We were pleased to have with us Rev. C. Warren Jones, Superintendent of the Pittsburgh District. There were several evangelists and singers present who were a blessing to the convention. Brother P. H. Lunn of the Publishing House was present with many books which were readily sold.

On Thursday an Olivet service was held, President Willingham bringing the message. The quartet was present and sang at nearly every service. These boys are great singers. Many instructive papers on various subjects concerning min-

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isterial work, Sunday school and Young People's work were read by pastors and it can be said that every paper was constructive to our great work.

We would not want to fail to mention that much of the success of this great convention was due to the wonderful leadership of District Superintendent Quinn. We feel that he is the best District Superintendent in the world and we thank God for his great leadership. We are also glad to report that Brother and Sister Wines were able to be in the convention and we feel that the Indianapolis District is richer because of their presence. Truly this was a wonderful gathering and every one went back to his respective field of labor to be a better representative of the salvation of Jesus Christ. We go to Brazil next year for our convention.

D. A. WEIDA, Reporter.

### NEWS IN BRIEF

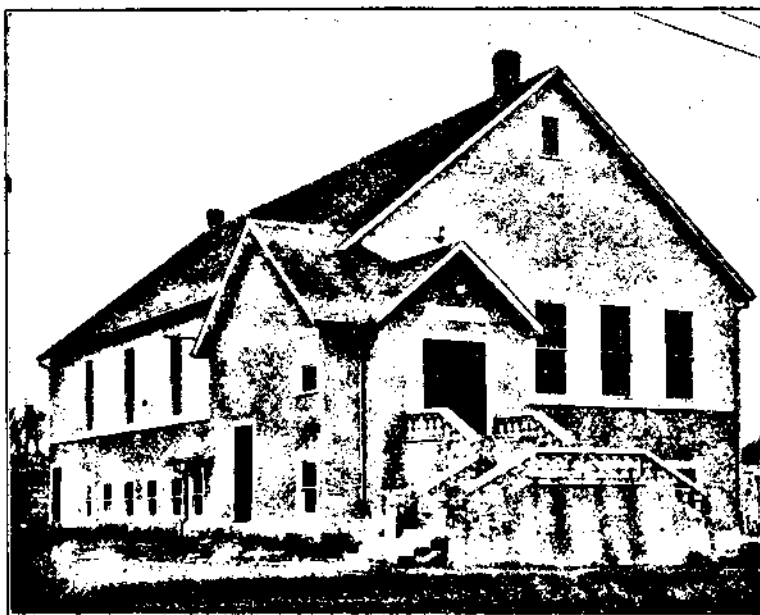
Evangelist Lum Jones has made arrangements to have an operation to reset his arm about May 12th. He asks that the Nazarenes remember him in prayer at that time. He states that he will receive his mail from May 12 to June 12 in care of the Baptist Hospital, Memphis, Tenn. This operation will be very serious since it is necessary to take bone from his leg to graft onto the bone of the arm. Let us remember this faithful man of God at this time. We are sure that he will appreciate the prayers of the people and a brief note of encouragement.

Word comes from Rev. W. L. French, pastor at Mt. Sterling, Ky., where we recently had the pleasure of assisting in the Preachers' Convention, that they have just closed an excellent revival meeting. Brother and Sister French are excellent workers and their church is made up of substantial people. We also had the pleasure of meeting the members of the Johnson Evangelistic party in Seymour, Indiana, who were the workers in this very successful meeting. The crowds grew until they could not care for them, even with the aisles and platform filled. Deep conviction was upon the people, a goodly number prayed through to victory and a fine class was received into membership. The pastor was given an increase of salary amounting to five dollars a week. Every department of the church was given due attention in this revival.

**Telegram**—Meeting with Aycocks closed with splendid results. Eleven hundred in Sunday school yesterday at 9:30 a. m.—First Church, Los Angeles, Calif.

District Superintendent Frank B. Smith of Northern California writes that they are opening a home mission campaign at Reno, Nevada, with Rev. E. E. Mieras as special worker. This will no doubt be a hard pull and the prayers of the whole church are urgently requested. We have no church in Nevada.

## BATESVILLE, ARK., CHURCH OF THE NAZARENE



The Batesville Church of the Nazarene was organized August 16, 1925, by the District Superintendent, Rev. John W. Oliver, at the close of a wonderful campmeeting held by Mrs. Agnes Diffie and Eupha Beasley, with thirty charter members. Rev. Maria Stewart was called as the first pastor. Having no church building, they worshiped in a small residence building. The church grew and thrived under the leadership of this gifted woman. At the end of her first year, she was forced to resign because of ill health. Rev. J. W. Henry succeeded her and led his people on into greater things until it became necessary to build. Several revivals had been held, and many converted and sanctified, and many friends were made for our work. Through his two years of good service and great sacrifice, we were able to occupy the new building October 21, 1928. Rev. Y. D. Whitehurst succeeded Brother Henry and under his leadership the church has had a constant growth. We have eighty-three members, and many are looking our way.

The church building is 40x75 feet;

basement under entire building, partitioned off into Sunday school rooms. The entire floor above the basement comprises the auditorium, with a stage 12 feet in back, which gives a seating capacity of 750. It contains an old-time mourner's bench, and it is always open to the seeking soul. Six of our faithful men have insurance on their lives to secure the payment on the property, and in a few years the debt will be liquidated.

Much credit is due our faithful laymen, E. A. Mashburn, Ernest Jobe, Dr. Gray and others, who have prayed, worked and paid. God bless the laymen. This is one of the leading churches on the district now, and they keep their budgets all paid, the pastor paid, and the glory down, and a revival spirit on the services. Great plans are being made for the future for this church.—JOHN W. OLIVER, District Superintendent.

[Note. The plans for this church building were designed and made under the direction of the Department of Home Missions and Church Extension, at Headquarters, Kansas City, Mo.—E. J. Fleming, Church Extension Secretary.]

Rev. Clive Williams, field representative for the Nazarene Missionary Sanitarium at Nampa, Idaho, writes that the contracts have been let for the plumbing, heating and wiring for the first unit of the new hospital and in the next two months it is hoped that this unit will be entirely completed. His recent visit to the Alberta Assembly proved very successful, and new friends are constantly being made for this department of the church's work.

Rev. R. G. Shepherd, a blind minister who is engaged in work for the blind at Orlando, Florida, sends us the following interesting letter: "I want to thank

whoever I should, for furnishing us a courtesy copy of the HERALD OF HOLINESS. We have found it a very fruitful source from which to draw material for our Full Gospel Monthly Magazine for the blind. As a fellow editor, I want to tell you that you folks are getting out a fine paper, both as to make-up and quality of material used. I am enclosing a small folder which will give you something of an idea as to the work the Lord has given us to do, but it does not express the phenomenal growth of our work. We are now sending out full gospel literature, and will do more as means are available. I hope you will be able to continue furnishing us the HER-

ALD OF HOLINESS, for we stand unequivocally for the full gospel, and are giving our nearly a thousand readers the best we can find for them.

## CHURCH NEWS

ALBERTA DISTRICT—"I am delighted with the prospects for our work on the Alberta District. Our people seem united and loyal. Our churches are well manned. All our boards are functioning and co-operating. Many are taking worthy and definite objectives for the next year. Pastors are planning tent and revival meetings, conventions and vacation Bible schools. Plans for reaching several new fields are under way. With Dr. Chapman, President Thomson, Rev. and Mrs. Grobe and others as workers, our district camp will be successful (July 10 to 20). If any of our Nazarenes are considering coming to Alberta, let us assist in locating you where you will be a blessing."—ERNEST S. MATHEWS, *District Superintendent*.

ABILENE, TEXAS—"This writing leaves us in a hard battle against old split foot in Bowie, Texas. April first found us in Hico, Texas. We went there under the leading of the Spirit with no other call. We found a church with no pastor, but, thank God, we found a local preacher there who was full of fire and willing to help fight the battle. God blessed while we preached His Word, and souls were saved and sanctified. We had with us for singer a sixteen-year-old girl, Miss Eva Leta Tucker of Abilene, Texas. She is all on the altar and is the making of a fine singer. She is with us in the meeting at Bowie. We ask the prayers of the church. We have some open time. Give us a call. Address 633 Chestnut St., Abilene, Texas."—Evangelist W. H. Norris.

KONAWA, OKLA.—"God is wonderfully blessing us here. Our church was organized three years ago with only nine members. Our enemies said we were foolish and would soon get tired and give up, while some of our friends pitied, and said we could never build a church. But a few of us knew in our hearts that God would establish a work here if we would hold on to Him and bear the reproach. We went into it determined to win. Prayers, many tears, much sacrificing, but God was leading and giving grace for every battle. We forget the tears and heartaches in praising Him for the victory which is ours today. Through His help we did build a church and have been worshipping in it over two years. Have a splendid N. Y. P. S. and Sunday school. We entertained our District N. Y. P. S., April 18, 19. The Lord blessed our coming together in a special way. Brother Wilkins' messages were such a help to us all. The rally closed Saturday afternoon. Brother Whitley of We-woka stayed over and preached for us Saturday night. God is using our beloved pastor and wife, Brother and Sister A. E. Green, in a wonderful way.

They have the confidence of the entire town. On Easter Sunday the Lord wonderfully blessed us. Nineteen souls found God. Such rejoicing in a risen Christ. These were from among our Intermediates and Juniors. How we thank God for them! At this time we are building a larger church building as we have outgrown our small building. We are looking up and praising our God who saves to the uttermost."—Mrs. W. R. Hill, *Reporter*.

PRAGUE, OKLA.—"We have not reported since we came here last September. Other places called us that would have been easier, but as we prayed, God laid Prague on our hearts, so we came and entered the fight and it has been a hard one. In fact the devil did not, and does not, want us here, but thank the dear Lord, He is pouring His divine glory upon us. Easter Sunday was a great day. We had Sunday school, preaching following at 11 a. m., a basket dinner at 12. At 3 p. m. we had another preaching service and the Sacrament, which ended with shouts and praises to the dear Lord. At 8 p. m. we had a good Easter program. Our young people and children did fine. I am truly glad the Lord let us come here. While our financial support has been very meager, we are seeing some souls saved, and that is great pay. So we want everyone to pray for us here. We must change our tabernacle to a church soon. Pray for me, your brother in Jesus."—Pastor Chas. W. Parnell.

EVANGELIST JOHN T. HATFIELD—"We have just closed a three weeks' meeting at Montrose, California, with Rev. Roy Wisson as pastor. It is a young Nazarene church with a very small membership, but it has more brains, more ability and more real, holy piety and deep spirituality and clean, practical living for its size than any church we have worked in for a long while. If the pastor wants someone to preach, he doesn't have to run to some other church; if it is an exhorter, he has one; if it is a Sunday school superintendent, it is no bother to get one; if it is a teacher, they are on hand, and none better; if it is an altar worker, they are on hand, and no coaxing. They are not old seat-warmers, but they have the fire. If it is money, there is no begging, they are tithers; if it is peace and harmony, they are all 'in one accord,' they are as sweet and patient as a jug of molasses under a kitchen

table and yet it is a hard field to build up a church numerically. It is a health resort, a valley of misery. They come from all parts of the country, they are transient and not long for the place. Some go home to die, some die and go to — ask of the winds. Others get well and conclude to stay. They have no interest in soul healing. It's their bodies they are concerned about. We had about half of our congregation at the altar, and the most of them prayed through to real victory. Now that would be a fine report if our congregation had been larger, but it averaged only about twelve or fourteen. But we sure had a big meeting for a little crowd. They have a few fire-pullers there that know how to get the glory down. One reason why the church was so united, there were so few to unite, and they happened to all be unitable."

VONA, COLO.—"At our dedication service on March 23, Brother and Sister Davis, our District Superintendent and district evangelist, were with us and conducted the service, also brought soul-stirring messages in song. We now have a splendid auditorium, and all paid except \$441.50 to be paid January 1, 1931. The church gave a note for this balance, and rented 150 acres of land to plant corn for the purpose of raising this amount, the work being donated. The ground was disked today with eleven teams and fifty-three horses. The W. F. M. S. ladies furnished a warm lunch. We are unworthy of the many blessings God is heaping upon us out here at the Elphish church on the eastern plains of Colorado. Pray for us."—W. M. Roper, *Pastor*.

EVANGELIST JESSIE M. HUNDLEY—"Thank God for the exalted privilege of being on His side in these last days and of having a place among His people in the battle for souls. Personally, I have not been able to be in active service for nearly two years past, and since I fell about a year ago on an aneurism knee, my dear husband has been compelled, seemingly, to be by my side. He nursed me night and day for several months, but God has wonderfully undertaken for me, and we have hopes I will yet have the privilege of joining him again in evangelistic work. His will be done. I say with Job (42:2), 'I know that thou canst do everything,' and we are trusting He will do all for us that is in His will, and ask your prayers for a full recovery in the name of our divine Physician, who has marvelously healed us in the past. Bless His holy name! Brother Hundley is holding a meeting in a Nazarene mission in Cincinnati, and goes next to Newport, Kentucky. Pray for him. He writes God is giving him seekers. We are both determined, as ever, to keep under the cleansing blood, filled with perfect love, doing our best for souls until Jesus comes or we see the inside of heaven. Anyone desiring James Hundley's services for evangelistic work in churches or campmeetings will address 2032 So. J. St., Elwood, Indiana."

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**CHICAGO NORTH SIDE CHURCH**—"We have just closed a gracious two weeks' meeting with Rev. Edna Wells Hoke as the evangelist. We have felt for over a year that Sister Hoke was the one whom God would have to work with us here in a revival campaign; and feel doubly sure now that this was in His divine will, for He has so richly blessed her ministry among us. God's presence was felt; and though we did not have the crowds that we would like to have had, yet because His Spirit worked in the hearts of those who did come we feel very much encouraged. Some found Christ before the meetings began; others found Him in their rooms, and thirty-one souls came to the altar and found Him in His saving or sanctifying power. Among those who came were some very outstanding cases of old-time conviction. We are praising the Lord for the manifestation of His power among us; to Him be all the glory. We are also grateful to Sister Hoke for her presence and ministry among us and the fearless way in which she preached the truth of God. May God continue to bless her labors."—D. C. Tyler, Pastor.

**MILWAUKEE, WIS.**—"Nearly three years ago God put this city on the heart of District Superintendent Chalfant and our good pastor, Brother R. L. Morgan, and one day the news came that a tent was pitched on 28th and Michigan Streets under the auspices of the Church of the Nazarene with Brother Morgan as evangelist. The devil surely was stirred, using men to throw acid on the tent, howl around the tent and even petition the city to quiet us. The last week of the protracted meeting Brother Morgan worked from early morning until evening, with a few men helping him evenings, after the tent meeting was over, until a tabernacle was built and we had a place of worship. Best of all, when the church was organized and dedicated, money was raised to pay the bills in full. Last summer we pitched a tent at 68th and Adler Streets. Brother Morgan again waged a battle against sin, and a few faithful members were added. God definitely spoke that this was our field. We raised \$1,500 dollars before we even definitely decided where to locate. God pointed to the old firehouse building right next to the tent, and gave us a house that we builded not. He more than doubled our Sunday school and in every way gave us victory. We have the deed to the property, with one thousand dollars due to the Nazarene Church Extension fund and five hundred dollars to a sister in the church, so it is truly in the hands of the Nazarenes. And now for the past three weeks we have been in another battle with Brother and Sister Chrysler as evangelists. They truly won the hearts of the people and the doctrinal, heart-searching messages that Brother Chrysler preached penetrated some hearts who came to the altar either for salvation or sanctification. A number prayed through. Some are to be taken in as members. We are sure this revival did much to break down the prejudice of this community, who

were erroneously informed concerning us. The special songs of Brother and Sister Chrysler were wonderful and Sister Chrysler's object lessons were listened to eagerly by the children and older ones as well. We are sure much good work was accomplished and the influence of the revival is still going on. Sunday morning, April 13, as part of the program in our all-day meeting to end the revival, the new church was dedicated. Brother Morgan brought out so vividly the battles and victories won that shouting, crying, rejoicing were heard throughout the congregation. We give God the glory for it all. Best of all, by a plan of Brother Morgan's, where he outlined a city with Hallelujah Ave., Paradise Road, etc., which the church people were to purchase, there were \$200 lots, \$50 down to \$5 lots; every lot was taken, \$2,000 was raised whereby we can pay off our debt within three years. Does God answer prayer? Yes, praise the Lord."—Ina Bedell, Reporter.

**OWENS, W. VA.**—"Since our last report for the HERALD OF HOLINESS we have had a great revival with Rev. John Fleming as evangelist. The meeting began February 4, but he was taken ill and had to leave before the meeting closed but came back April 11 to 13, for a week-end service. The house was filled each night. In the two meetings there were one hundred seekers at the altar. Since October there have been 160 seekers at our altar. Everyone was pleased with the way Rev. Fleming preached. He surely was God's man in the right time. We have a wonderful N. Y. P. S. organization. Our W. F. M. S. is doing fine. Our District and General Budgets are paid up to date. Our church was organized July 22, 1928. We have built a nice church, but our Sunday school has outgrown the room, so we are going to build the basement in the near future. We are expecting great things from the Lord in the coming year and He is able to do it. When you pray remember us, that our church will always be on fire for Jesus."—Reporter.

**CANTON, ILLINOIS**—"We have just closed a successful revival with Rev. C. C. Burton as evangelist. His messages were both scriptural and doctrinal and were brought with liberty, unction and power of the Holy Ghost. This won the attention and hearts of the people and the house was filled to its utmost capacity a number of times during the meeting. A number were saved and sanctified, backsliders were reclaimed and the Christian people built up in the most holy faith. A number were taken into the church with prospects of others following soon. The meeting was financed without much difficulty and the last evening a love offering was taken for the pastor which was much appreciated. We have some splendid, loyal Nazarenes in Canton. The church is progressing nicely in every department and we expect to close this year with glorious victory, by the help of the Lord."—David E. and Grace Milby, Pastors.

**PASTOR WARREN E. POSEY, FIRST CHURCH, YOUNGSTOWN, OHIO**—"We came here to pastor the Church of the Nazarene about eight months ago. God has helped us through many battles and we feel that by His help we have made great gains for the kingdom. We started with eighteen members and an average Sunday school of about sixty in attendance. Today our gain in membership is twenty and last Sunday (Easter) we had 230 in the Sunday school. We have folks seeking God in our regular meetings and they pray through to victory. We have a population of about 200,000 people and the only Church of the Nazarene in this great steel city. In fact, I know of no church that has had better opportunities to reach the lost. God has given us the good faith of the church and many that are friendly toward the denomination. Our band here is small but they will do anything we ask them to do in promoting the interest of the church. All believe the darkest hours have passed and the future looks good. A few of us have agreed to pray and fast every Friday for a new church building. Although new in the Church of the Nazarene I had to make few adjustments to fit in with them. In fact, I feel at home with the doctrines and church policies. Wife and I debated the question for seven years and prayed much before coming to the Nazarenes. To our many friends that beat us into the Church of the Nazarene, we are glad to announce, 'we have come at last.' Our address is 15 East Chalmers Ave., Youngstown, Ohio."

**ROSHOLT, SOUTH DAKOTA**—"Sunday was a great day with us. The Lord most blessedly came among us in both morning services. The morning offering

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was sufficient to pay the balance of the General Budget for the year. Our budget is paid up. Thank the Lord for a good balance of \$26 over. We are going forward and God is blessing. Our plans are developing for a great summer in Home Missionary endeavor. Rev. Mark Jensen of Dawson, Minn., will fire the first gun April 28. Pray for us. We have the victory in our soul."—Lee C. Bates, Pastor.

**EVANGELISTS CORVELL AND TEARE**—"We have just closed a good meeting with Roy Wiggins, our pastor at Mason City, Iowa. Souls were saved and sanctified, confessions made and a determination voiced by all to push harder for souls than ever. We enjoyed fellowship with their good pastor and wife and his splendid people. They cared for us royally. The first Sunday afternoon they took me out twenty miles to preach in a schoolhouse. God was with us and conviction was on the first service. Brother Kindred followed with a good revival. The next Sunday afternoon they took us nearly forty miles where we preached at Lake Mills, to a good crowd.

## SIXTEEN YEARS

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The next Sunday afternoon we were invited to the Clear Lake Gospel Tabernacle to preach to a good crowd and after the service they called us for a series of meetings. The next Sunday afternoon we preached in the city jail to good listeners. The last Sunday afternoon a Free Methodist missionary, Miss Helgen, invited us to preach to the Mexicans. This was a novel service, preaching through an interpreter. We tried to tell of the power of Jesus and gave our experiences. That night we closed with a house full of people. It was hard to leave such a precious band of people. Please pray for Mason City. They sorely need a new place of worship."

**WEST HELENA, ARK.**—"I have been very busy getting money for the work and making pastoral calls in homes all over the city. God is surely giving us favor with the people. We have three prayermeetings each week and folks are under conviction and we are expecting a revival to break out just any time. There are very few services but what someone seeks the Lord. Last Sabbath morning being Easter, we observed the Lord's Supper. At the close of the sermon this was a very sacred hour as we remembered Calvary and the precious blood that was shed for our sins, also the blessed coming of Jesus again. We have organized a W. F. M. S., also N. Y. P. S., and they are both doing fine. Our Sabbath school is excellent. We have a good superintendent, Brother Otis McDaniel. We will have a revival next month and we hope after the meeting closes to rise up and build a place to worship in. We have large crowds to our services. Remember us in your prayers."—C. C. Sellards.

**EVANGELIST G. M. REYNOLDS**—"I have just returned home from a tour through the East. God has wonderfully blessed us and kept us sweet in our soul and gave us liberty and freedom in the preaching of His Word. We had good attendance at every service we held and the people were very anxious to hear the old-time gospel preached. Just closed a good meeting April 7, at Mountainview schoolhouse, four miles southeast of Kirkland, Texas. God wonderfully blessed our labors and helped us to win our way into the hearts of the people. Had one call to hold a meeting at Brownwood, Texas, but because of sickness we were not permitted to hold it so we are at this time open for calls to hold meetings anywhere that God may lead. Anyone desiring my service please write me at Yuma, Arizona. Box 981."

**PASTOR E. M. VAUGHT, SULPHUR, OKLA.**—"We have just closed a revival with Rev. J. P. Ingle as evangelist. The battle was hard but God came on the scene and gave us souls for which we praise Him. Brother Ingle did some fine preaching with power and blessings of God upon him. We have taken a number into the church with some more to come in later. There was a nice 'pounding' given

to the pastor which we appreciated. We had the co-operation of the different pastors of the town and their good people, which was a great help. Pray for us."

**COMANCHE, OKLA.**—"We came here from the last assembly and found the church under a financial burden but we have worked together, brought in our tithes and the burden is lifted. We are coming on nicely with our budget. We have just closed the most successful revival ever held here. There were thirty-six prayed through to victory, either for pardon or purity. The church preferring me to do the preaching, I did so. I expect to take a nice class into the church soon. We have some fine people in Comanche and everyone is in harmony and doing their best for God. Our N. Y. P. S. is doing some fine work under the leadership of their splendid president. We are very fortunate in securing Brother Cantrell as our assistant pastor. He is a fine and promising young man who has a burden for lost souls. Pray for us here."—H. B. White, Pastor.

**CLARENDON, TEXAS**—"Our work is small but we are not discouraged but are trusting God for success. We are to begin a meeting May first with our dear Sister Cagle as the evangelist. We are trusting the dear Lord for a harvest of souls. Please pray for us as this is a very needy field. The pastor is working for part support but is doing all that can be expected under the circumstances. We are praying that we shall soon be able to support our pastor in full. The Lord is giving us some very blessed services and the folks are looking our way. We believe by the grace of God to have a church to the glory of God."—Mrs. N. T. Fowler, Reporter.

**DES ARC, MO., BEULAH CHURCH**—"We have just closed one of the best revivals that the church here ever experienced. We had prayed all winter for a revival and for God to send someone to hold the meeting for us. We had tried to secure someone for several weeks but all efforts seemed in vain. The church was working well and praying much, so on March 9 the revival broke out at the Sunday evening service. At the close of the services we gave an altar call and seven came to the altar and six prayed through. The church decided for us to go on with the revival. We continued over March 23. There was not a night but what someone was at the altar and only three nights but what someone was either saved or sanctified. The Lord was certainly with us. During the meeting there were twenty-three saved and twenty-nine sanctified, and twenty-five were taken into the church. We were ably assisted in this meeting by Brother and Sister T. C. Grigsby."—M. E. Daggett, Pastor.

**TRENTON, MO.**—"I wish to report victory through the precious blood of Jesus. Praise His dear name! I moved

here from Canaan Hill last August with my wife and two girls. This town has a name by all denominations as a hard town. Some of our best evangelists have held meetings here and much work has been done in order to establish a holiness work in this great railroad center, but up until last fall it was a failure from the natural sight. We took charge of twelve people, children and all, who thought they wanted a Church of the Nazarene, but this group soon sifted down to five. Brother L. G. Milby came to us, gave us a good meeting, giving us one real Nazarene member, and as the winter was hard and some of our people out of work, I was about to give up in despair. But I fell on my knees one Sunday evening in my room, told God just what was about to take place and it seemed like a voice out of heaven said, 'Start a revival; there are 8,500 people in this town; I will give you a real church.' I did so, doing my own preaching but soon Brother Harris of Blue Ridge came over and such preaching as he did. The people came, God convicted and saved and sanctified. There were thirteen saved, twelve sanctified and nine came into the church; all adults but one. Such definite victories. We have a Sunday school of fifty-seven regular attendants now. We closed Easter Sunday with three services, a basket dinner at the noon hour with eighty-five present. God bless the Blue Ridge people; there were four carloads of them came over. God is still hearing our prayers. Monday we called on a girl who had taken lye to kill herself, four months ago, but failed. The doctors had given her up. We prayed and she accepted Jesus Christ as her Savior and when we were gone she called for something to eat. She had not been able to swallow a thing for three weeks or more but she ate and is getting along nicely. Pray for us. We need your prayers. The days of revivals are not over."—E. L. Askins, Pastor.

STORM LAKE, IOWA—"Our church here recently closed a meeting with Rev. and Mrs. H. W. Tryon as evangelists. There were several seekers and finders during this meeting for which we praise God. One week later our old schoolmate and brother, Pastor Teisinger from Pierson, with his good wife and family, surprised us by paying a visit to pastor and church; preaching in the evening from Romans 12. On the following Wednesday evening our District Superintendent visited us and preached from St. John 4: 'True Worship and Soul Winning.' How our hearts were quickened and our souls fed as we drank in the messages. God is answering prayer for Storm Lake and the pastor is giving full time to the church which he was unable to do heretofore. Praise God for greater things and fuller victory in the near future." — Pastor Mockler.

ARMEL, COLORADO — "We are a small church out here on the eastern plains of Colorado. The last few years have been years of adversity along a number of

lines but recently the Lord has been blessing and we are looking up, hopeful. We have just closed a real good revival (for us) with Rev. Harold Volk as evangelist. There were twenty-seven professions. Our crowds were good throughout and Brother Volk was able to raise in pledges the amount due on our District and General Budgets. This was a great victory for us. Brother Volk has been called the 'Colorado Wonder' and we believe he is a real good evangelist. His messages are homiletical and unctuous. We thank the Lord for the good paper, the HERALD OF HOLINESS.—Lloyd Levan, Pastor.

PASTOR J. ERBEN MOORE, HOUSTON, TEX.—"On March 23 it was my pleasure and privilege to be with Rev. W. F. Rutherford and his congregation at McAllen, Texas, in the opening of their new church. Brother Rutherford and his wife have done wonderful work and there is a marked transformation in the entire situation of the condition of our work in McAllen. The location of the lots, the arrangement of the buildings, and the tasty finish of the interior with the beautiful flowers around the building, make it an ideal place for worship. The church needed about \$800 to clean up some bills and that was given in the offerings of the day. Our church in the valley has a fine opportunity to spread holiness to a needy people. May Brother and Sister Rutherford have very great success there. Our work here in Houston is moving along very well. We have just closed a convention with Brother Bud Robinson and Professor Messer. The few days of their stay were enjoyed by all. The last of March Brother Montgomery of Indiana was with us five days as special worker in the Christian Workers' Convention for the south part of the Dallas District. The convention was a wonderful success. In all, our work here has a bright prospect and we trust that the future will reveal much success."

SULPHUR, OKLA.—"On April 20th we closed a splendid revival meeting at Sulphur, Okla., with Pastor E. M. Vaught and his good people. Sickness and rainy weather and the devil hindered somewhat in the revival, but there were seventeen bright professions of pardon or purity in the meeting, and some joined the church, and others probably will later. We enjoyed working with Brother Vaught and the good people of that little city. Brother Vaught is to be commended for having so conducted himself among the other churches that they have confidence in him and our people, and came and worked right along with us in the meeting. Methodists, Baptists, Presbyterians and others came regularly and helped us with their presence, prayers and money. God bless them. The people love their pastor, and a good work is being done. Our church at Peniel is coming on well, as the Lord is blessing on every line. Pray for us that we may ever be kept in His divine will."—J. P. Ingle, Pastor-Evangelist, Peniel, Texas.

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**DUNCAN, OKLAHOMA**—"This has indeed been a great year for the Duncan church. Every department of the work in the church is moving on up the grade. Our meeting in January was a glorious success; although it was at the time of the season when the earth was covered with ice and snow, large crowds attended every service. The pastor did the preaching with Rev. E. D. Simpson and wife in charge of the music. Words are inadequate to express the joy it gave us to work with this man and his wife in the meeting. Surely they sing with the spirit and understanding. God bless them. Roscoe Carrell added much interest and enthusiasm to the meeting with his presiding at the piano. There were fifteen that prayed through to victory, eight uniting with the church at the close of the meeting. There were four men heads of families past middle life that got regenerated in the meeting, they are regular in all services, leading prayermeetings, leading in prayer in public services, and paying their tithes to the church. The Sunday school under the leadership of Mrs. E. L. Sudberry is growing in interest and numbers. The W. F. M. S. is making splendid progress this year. The young people are moving up the road with great interest in their work with Mrs. A. W. Wagon as their leader. The prayermeetings are great with eighty to a hundred each Wednesday evening. These services are great soul feasts and times of refreshing from the Lord. The General Budget is paid in full for the year, and over; the District Budget is paid up to date. The church gave us a unanimous call for another year as pastor, which we have accepted, and are looking for greater things. Pray for our summer meeting with Revs. Mack and Ethel Anderson as evangelists, the first three Sundays of July."—Edgar Pierce, Pastor.

**EVANGELIST J. B. MCBRIDE**—"I have just closed a splendid meeting in the Church of the Nazarene at Medford, Oregon, with Rev. and Mrs. G. O. Crow as pastors. We had souls right along from the beginning coming to the altar, and some fine salvation work done, and the whole church was encouraged. We had a pleasurable time working with Brother and Sister Crow. They have

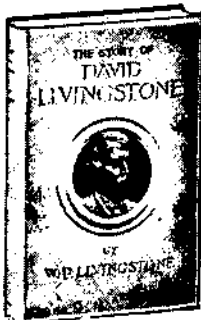
been there two years and have the confidence of the people, and have wrought well. Medford has a fine body of Nazarenes, and an auspicious future. Not only Medford, but all this wonderful country should be evangelized and cultivated for God, and our great church. There were pastors and people from Ashland and Grants Pass in attendance at times, and even Portland was represented by Rev. and Sister Williams, also Phoenix. Rev. F. Audley Brown, pastor of the Methodist church at Talent, was with us a few times and rendered valuable service in song. Drs. D. E. and Susie Standard came up from Phoenix and brought a number of people with them. The presiding elder of this district of the Free Methodist church, Rev. A. C. Archer, co-operated with us in the revival. They have a fine people who also stood by us. God bless them. Brother Archer is a great preacher, and one of the greatest men in prayer we ever heard. There should be a reciprocal and co-operative spirit among all true holiness people. I go from here home for a few days and then hold a tabernacle meeting with our Hawthorne church, Los Angeles; then I go to New Albany, Indiana, for a tabernacle meeting May 16 to June 1. Pray for souls and for my body."

**HUTCHINSON, KANSAS, FIRST CHURCH**—"Rev. I. C. Mathis came as pastor at the beginning of the assembly year last September and has been leading the church forward in all her organizations. The Sunday school average attendance for the first seven months of the year is nearly a hundred above last year. A special offering was taken Easter Sunday in the Sunday school for missions and \$43.90 was given. At present we are in an attendance contest with Denver, Colo., Oklahoma City, Okla., and Lincoln, Nebr. The interest in Sunday school work is on the increase and we believe that within a few months our average attendance will be around the 500 mark. The Young People's Society and Woman's Missionary Society also report an increase in interest in their work. At a recent visit of Dr. Morrison the membership of the Prayer and Fasting League was increased to nearly a hundred. A vacation Bible school is being planned

for the month of June. At our spring revival Rev. E. E. Wilde was unable to meet his appointment but we went ahead with the revival with the pastor preaching and Song Evangelist Willard B. Davis, of Enid, Oklahoma, leading the singing and singing special numbers. His splendid type of song selection and excellent rendition of them were greatly appreciated by the church. Quite a number of souls found definite victory, for which we thank the Lord. We are eagerly looking forward to the Campmeeting of the Bresee College Educational Zone which meets here May 22 to June 1. A splendid corp of workers has been announced. A Leadership Training Institute, The District Young People's Convention, and Commencement Exercises of Bresee College will be held in connection."—R. R. Hodges.

**NORTH LITTLE ROCK, ARK.**—"These are perhaps the very best days we have seen in our church here since our coming here almost five years ago. We have just closed a two weeks' revival with the pastor doing the preaching. There were more than thirty professions and we received a class of nineteen into the church on Easter Sunday. Our Sunday school, under the efficient and congenial leadership of Mr. C. E. Hardcastle, is running considerably above the 250 mark every Sunday, and has for quite a while. We are crowding our present quarters to their utmost capacity. We have recently been favored with visits from Rev. J. C. Henson, business manager of Bethany-Peniel College, and Rev. C. C. Knippers. These visits were a great blessing to our church. The messages of both men certainly rang true. The future is bright for greater victories for our church in this aggressive, growing city. We are making preparations to give a fitting recognition to the Pentecost Anniversary in June; and then we are making preparations for one of the very greatest meetings we have ever had in our church here with Rev. Lee Hill, and Rev. Euland Simpson and wife as workers. This meeting will be held the first two weeks in September."—L. Lee Gaines, Pastor.

**EVANGELISTS W. P. JAY AND WIFE**—"Our meeting at Eastland, Texas, was a very marked success. Large crowds all the way through, and many unable to get seats during a few services. A number prayed through, and a nice class received into the church the last day of the meeting, and eleven trial subscribers taken for the HERALD OF HOLINESS. Rev. Luther Pryor, pastor of the Cisco church, is also taking care of the work at Eastland until a pastor can be secured who can give full time on small pay until his salary can be built up to a reasonable support. Brother Pryor is a wonderful success as a pastor, as evidenced by his growing work and new stucco church at Cisco. He and wife are a real team in revival work. As we had no morning services at Eastland, I had the opportunity of preaching two Sunday mornings



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in his church where we witnessed old-time shouting and the salvation of one man. We also preached at Abilene one Sunday morning for Brother Atteberry, where we were their pastor twenty-one years ago, and meeting with many of our old friends, hearing them shout, and seeing one man pray through."

**PASTOR W. W. GLENN, SOUTH VONA, COLO.**—"This is the first report we have made since coming here last July. It has been a long, hard battle, but our God is a great God and He is giving us victory. Yesterday we had a break, the first real break since coming here. There has been much opposition here from outside denominations but God has been able to thwart the enemy's plans. Yesterday we had a hallelujah march and our good people, who are very poor, not having had any crops for years because of the drouths, responded as best they could and laid down \$25 on the altar which enabled us to pay our General Budget. God saw that they did their best and came upon the scene and when we gave the altar call after preaching thirteen seeking souls lined the altar and the fire fell and every soul claimed victory. Four were sanctified and the rest converted, the latter including my own son, for which we praise God. I never loved God more, never had a better experience, and never was more willing and anxious to do God's will than right now. Praise God."

**EAST LIVERPOOL, OHIO**—"We recently closed a splendid revival meeting with Rev. C. B. Jernigan of Nashville, Tenn., as evangelist, and the Vaughan Radio Quartet of Lawrenceburg, Tenn., as singers. Truly it was a great meeting from the very first service to the closing one. The last Sunday at the four services there were in attendance 3,645 persons; of this number 1,211 attended the closing service at which time we were compelled to have service in both the main auditorium and the basement, and folks were seeking God at both services. Mrs. C. B. Jernigan took care of the overflow crowd, her messages were blessed of the Lord. Rev. Jernigan was with us eighteen days and the Quartet fourteen days and during the campaign 16,000 persons were in attendance. The average attendance of our Sunday school during March was 738. The preaching of Rev. Jernigan was under the anointing of the Spirit, and his messages gripped the hearts of the large congregations until service after service seekers were found praying through. All agreed that he was mightily used of God in this great campaign. The Vaughan Quartet are a splendid lot of men, not only great singers but good men, personal workers and a credit to the church. When they sing folks want more and they come night after night to hear the singing. This gives the church and the evangelist a wide field of opportunity in which to reach the unsaved and unsanctified. God gave us some very wonderful cases of salvation and a large class

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joined the church. Finances came easily, the church was blessed and edified, the future of the church is bright and all are happy. Next Sunday closes our assembly year and we are overpaid on the budget and close the year with a nice working balance. To God be all the glory. Unity prevails."—O. L. Benedum, Pastor.

## DEATHS

**BROCK**—In the home going of John Brock our Fitchburg, Mass., church has lost one of its most esteemed members. Born in 1866 in Liverpool, England, Brother Brock emigrated to Canada as a boy and went to work on a farm near Cowansville, Quebec. At the age of nineteen he attended a Methodist revival meeting, yielded to conviction, and was soundly converted to Christ. Moving to Fitchburg he earned a livelihood by selling farm produce, and for some years engaged actively in Salvation Army work. Here also he met and married Miss Jennie Cairns, who proved a most faithful and devoted life companion. They bought a farm in Ashby, some eight miles from Fitchburg, and went to the Congregational church, the only one in town, until, urged by Mrs. Brock's sainted mother, they began attending holiness meetings in the home of Dr. and Mrs. J. H. Sparling in Fitchburg, at which they both sought and found the blessing of entire sanctification. When Emmanuel Holiness church, now the Fitchburg Church of the Nazarene, was organized in 1902, they were among the original eighteen charter members. Soon they gave up the Ashby farm for one in

Fitchburg, and their home became a favorite gathering place from which the voice of prayer and shouts and songs of praise frequently resounded over the hillside. Brother Brock saw such glories in Christ and heavenly things that his constant praises and exhortations banished dullness from any meeting and always encouraged drooping souls to take a fresh hold on life. He took a keen interest in the spiritual life of the young people, was a man of prayer, a devout and constant Bible student, a firm believer in the soon coming of our Lord, and a liberal contributor to the work of the church, and especially to foreign missions. Some six years ago Brother Brock's health began to fail seriously, but as the physical waned the spiritual man seemed to gain to the very last, and his precious wife testifies that these last years have been the very best of their lives. A week before the end came he dreamed that he saw Jesus in glory and fell at His feet in worship and adoration, receiving in return a blessed assurance that he was accepted in the Beloved. This dream filled his soul with great joy. On the evening of March 25 his heart, that had been giving so much trouble, failed and he slipped out to meet his Lord. The funeral service was held in the Fitchburg church, conducted by his former pastor, Rev. A. F. Ingler, assisted by Rev. Lura Ingler, the ladies quartet and the writer. Brother Brock leaves his faithful wife, one sister, Mrs. Elizabeth Laird of Leominster, Mass., and many warm friends to mourn his loss, but not without thankfulness for his virtuous life, and a bright hope of a glad reunion in a better land.—Tom M. Brown.

**PICKEL**—Wilmer Pickel was born near Adair, Illinois, March 22, 1881, the son of Wesley and Abigail Kinser Pickel. His father died, leaving a widow and family of children largely dependent upon Wilmer. He was faithful to this responsibility and labored nobly to make provision for those who were dependent upon him. Later in life he married Miss Sophia Baumgardner and they made their home near Macomb, Illinois. Together they wended their way through the joys and sorrows of twelve brief years, gladly sharing their burdens. In

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the summer of 1926, together they knelt at an altar of prayer and were happily converted. A short time later, with a number of others, they organized the local Church of the Nazarene to the interests of which he was greatly devoted. The home of Brother and Sister Pickel not having been blessed with children, God graciously satisfied their hearts by giving into their care eight-year-old Rosemary Hodges. Brother Pickel's last severe illness was of but a few weeks' duration, during which he suffered intensely but with never a word of complaint. Instead, praises to God and joyous smiles were in evidence as the Lord pulled aside the curtains of eternal bliss and gave him glimpses of that new life which was soon to begin. Loved ones gave him the most devoted care, but on Saturday evening, January 11, 1930, he passed into the life beyond with a smile on his face. His homegoing is mourned by his grief-stricken companion, little Rosemary, four brothers, and many relatives and friends.

**HOUSTON**—Cecil Doyle Houston was born in Ballinger, Texas, November 24, 1927, and died November 18, 1929, in Ballinger, being very near two years of age. His funeral was conducted by the writer in the Church of the Nazarene, the day after his death. A large number of friends were present at the funeral. Little Cecil was a beautiful child and very bright and the parents and friends feel a loss in the going of little Cecil but we are sure of one thing and that is where to find him. We cannot call him back but we can go to him. He was sick only a short time, that being poisoning of some sort, that took his life swiftly. The writer was present at the time of his death and there was no struggle. Little Cecil just went to sleep in the arms of Jesus and the parents and friends are thankful for the short time he was with us.—W. Lawson Brown, Pastor.

**CUNNINGHAM**—Elder Richard A. Cunningham was born August 20, 1878, in Warren County, Tennessee, and went to his eternal reward from the M. E. Hospital in Mitchell, South Dakota, Febru-

ary 19, 1930, at 6:30 p. m., being fifty-one years, five months and twenty-nine days of age. He leaves to mourn their loss: his wife, two daughters, Mrs. Fred Kingery and Mrs. Carroll Wion; his brothers, J. E. and T. F. Cunningham; father, Mr. S. T. Cunningham; and four grandchildren, all of Mitchell. Other more distant relatives live in and around Mitchell. Brother Cunningham's earlier years were spent in Warren County, Tennessee, where he was married to Miss Nevada Crittenden April 9, 1899. To this union were born two daughters. In March, 1904, they moved to Miner County, South Dakota, where he resided as a farmer for fourteen years. In the early summer of 1918, he was converted and became a child of God and an active worker in the great vineyard. In October of that year he was sanctified in a revival meeting held near where the Beulah church is now located. In May, 1921, while attending a convention in Mitchell, South Dakota, he answered the call to carry the gospel. His first pastorate was at Kimball, South Dakota, where he remained five years. While there he was ordained as an elder in the Church of the Nazarene, General Superintendent R. T. Williams conducting the ordination service. From Kimball he went to Plano, South Dakota, as pastor and was in his fourth year of service in that church when death called him. Not only will loneliness reign with the family but the church is without a shepherd. Friends far and near will miss him. On Wednesday before the final summons came, relatives were admitted one by one to his room. The brethren of the ministry called and prayed with him, and although so weak, he joined with them in the prayer. At the close he sang two verses of "Jesus Saves. He Saves Me Now." These were his last words. Unconsciousness soon came. Let us praise God for every message he preached, every prayer he prayed, every soul that bowed at the mercy seat and made his peace with God and for salvation that saves from sin and makes the passing through the valley of death easy. We sorrow not as those who have no hope. Funeral services were held at the M. E. church in Mitchell, South Dakota, February 23 at 2:30 p. m., where more than eight hundred gathered to pay their final tribute to his memory. The service was in charge of District

Superintendent S. C. Taylor of Minneapolis. He was assisted by five of the ministers of the district: Brothers Johnstone, Bickmore, Coryell, Culver and Deltzman. Sister Winnie Crouch of Faith Home and School of Mitchell, S. D. also assisted in the service. Twenty ministers of the district were present. Ninety-three cars followed his body to its last resting place in the cemetery near Mitchell.

**CAVENESS**—Dwight William Caveness, son of Mr. and Mrs. J. L. Caveness, was born in Houston, Texas, September 6, 1925, departed this life at Houston, Texas, April 12, at 10:40 p. m. Little Billy was sick only a few days. He attended Sunday school April 8 and practiced his little song for Easter. He was taken ill that afternoon, and it seemed from the very start that dear little Billy knew that he was soon to be with Jesus. He was a favorite among his playmates, was loved by everyone, his childish smiles and his sweet little face will be missed from his home, his church and his neighborhood. He leaves behind his father and mother, two sisters and one brother, besides his grandmother and several aunts and uncles. Just after little Billy was laid to rest, his father made this remark, "I am going to live just a little closer to the Lord, for I have something to look forward to."—His aunt, Mrs. D. E. Bevis.

**ROBERTS**—Our friend, Michael Roberts, Modesto, California, a civil war veteran, a soldier of the cross and a member of the Church of the Nazarene, went to be with Jesus on Sunday evening at 7 p. m., April 13, 1930. He and his wife were both members of the M. E. church for thirty years. But a short time ago they were admitted into the Church of the Nazarene by the present pastor, Rev. W. L. Fear. A former pastor, Rev. Thomas Murrish, was asked to conduct the funeral service. This was done, with the assistance of the pastor, Rev. W. L. Fear. Four veterans of the Civil War also assisted in the service. The text taken was from 2 Corinthians, fifth chapter, first verse: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Our dear friend and brother suffered a stroke of paralysis eight years ago. His loving wife devoted herself exclusively to him day and night, and would, when he was able, take him out in a wheel chair, for he was a helpless invalid. The Lord will reward her for her devotion to him. We shall meet again at the eastern gate.—Rev. Thomas Murrish.

**ROBBERTSON**—Mrs. Prudence Robbertson was born in Tennessee on January 1, 1855, and went to be with Jesus January 6, 1930, at Idabel, Okla. She is survived by one son, Mr. Tommy Robbertson of Idabel, two daughters, Mrs. Mary Cheatem of Idabel and Mrs. Ava Word of Wright City, Okla. Sister Robbertson was an honored member of the Church of the Nazarene of this city and was truly a beautiful Christian character. About thirty years ago she was definitely healed at Greenville, Texas, holiness campmeeting, after having used crutches for seven years. After she was healed she threw the crutches away and had since that time walked unaided. She is missed by her friends, by her family and the church.—Lena Estes.

**RICHARDSON**—On March 7, 1930, Adelaide Frances Richardson, wife of Rev. Joseph Richardson, Danielson, Conn., was stricken with a shock while washing dishes. She lingered with considerable suffering until Tuesday, the 11th, when, in the afternoon, she stepped into the "Holy of the holies" just beyond the veil. She has left an aroma for the bereaved husband and children to cherish.

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ish, an example for them to emulate, and during life she created an incentive to lure them into the same "glorious presence" into which she, herself, has entered. She was the best of wives, the best of mothers, and a great, self-sacrificing woman of God. She was married to Rev. Joseph Richardson in Burlington, Vt., May 25, 1893. The union was blessed with twelve children, of whom seven, so far as we know, remain to be lured to heaven by the memory of a godly mother's holy life. The living children are as follows: Edith Adelaide, wife of Joseph Krivance, West Willington, Conn.; George Adelbert and wife of Killingly Center, Conn.; Lucretia Emerson, wife of Bryon Randall of Johnston, R. I.; Rev. Jesse Stanford and wife of Providence, R. I.; Edna Gertrude, wife of Amasa Price of Danielson, Conn.; Lewellyn Cass of Danielson, Conn.; and Nelson Tearney and wife of Danielson, Conn., with whom the bereaved husband is making his home. One son, Leroy Hillery, disappeared three years ago and has never been heard from. The other children went to be with Jesus in infancy. They were Joseph Francis, Victoria May, Raymond Augustus and Wesley Albrecht. Mrs. Richardson was born in Rehoboth, Mass., in 1864. She was converted in early life and was a charter member of the Evangelical Holiness church of South Providence, R. I., of which Rev. F. C. Hillery was pastor, and which since then has become the People's Church of the Nazarene. At the time of her going home she with her husband were members of the Church of the Nazarene in Danielson, Conn., of which the Rev. G. F. Gallup has been the efficient pastor for eleven years. She was buried in the beautiful Westfield Cemetery. The funeral was in the Church of the Nazarene, Rev. G. F. Gallup, the pastor in charge, and Rev. George W. Riley, pastor of the People's Church of the Nazarene of Providence, R. I., Rev. F. A. Hillery of Providence, R. I., her pastor in early womanhood, and life-long friend, delivered the funeral sermon. Flowers contributed by the relatives and friends all bore tribute to the loving esteem in which she was held. Pray for the bereaved family and husband. The husband has been in very poor health for a year, but is somewhat improved and hopes yet to fight the battle against sin and Satan another quarter of a century.—Joseph Richardson.

to the door and went in for "Mother" when he complained of feeling unwell, lay down on a lounge in the living room and was gone in one hour. We shall miss his presence, prayers and testimony, all of which were an inspiration to our congregation. In preparing the body for burial "Mother" thoughtfully placed his Sunday school quarterly in his coat pocket, and it made a sublime impression on the many friends who viewed the remains. Funeral services were conducted in the Church of the Nazarene, 2:30 p. m., Saturday, April 12, the pastor officiating. The auditorium, including the annex, was filled to capacity; a floral offering banked the entire altar place; some fifty or sixty cars, filled with bereaved relatives and sympathizing friends, followed the funeral car to the Lindsay Cemetery where the body was laid to peacefully await the trumpet call of the "first resurrection."—P. L. Pierce, Pastor.

**SHELLUM**—Miss Pearl Shellum was born April 8, 1906, in Minneapolis, Minn. After the death of her mother she became the foster daughter of Mr. and Mrs. George Vestal at the age of six years. They moved to Medford, Ore., in 1926. She was converted when a child and united with the Church of the Nazarene, and was sanctified in a revival last year. She was teacher of the girls' class until her health failed and she was forced to give it up. She lived a beautiful Christian life until the Lord called her home, April 10, 1930. A most beautiful funeral service was held in Conger's funeral parlor, Medford, Ore. G. O. Crow, pastor of the Church of the Nazarene read the scripture lesson, Rev. J. B. McBride offered prayer and Mrs. Bertha Crow preached the funeral sermon, after which we laid her to rest in the Medford Cemetery to await the resurrection morning. She leaves behind a brother and sister and a host of friends to mourn their loss, but our loss is heaven's gain.—G. O. Crow, Pastor.

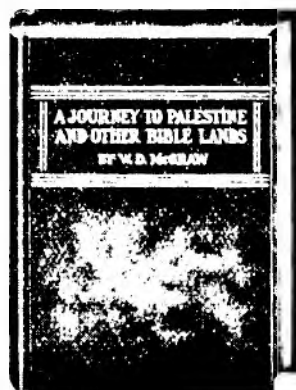
**LECKIE**—Mrs. Lela V. Leckie, wife of Rev. T. C. Leckie, and daughter of the late W. B. and Mrs. Zilpha Richardson.

son of Colfax, La., departed this life April 18, 1930, at 7:35 a. m. She was born June 27, 1873, and was married to Rev. T. C. Leckie November 1, 1900. To this union were born seven children, two boys and five girls, Bennie Verh, Mattie Fae, Willie Lee, Bessie, Doris, Howard and Olen. Two daughters, Bennie Vera and Mattie Fae preceded her in death. She is survived by her husband, Rev. T. C. Leckie, the two sons, Howard of Buhl, Ida., Robert Olen of Oklahoma City, Okla., Willie Lee, Bessie and Doris of Buhl, Ida., and two stepdaughters, Mrs. Marie Drost of Sulphur, La., and Mrs. Frank Simpson of Oklahoma City. As a child she was blessed with a godly mother and often testified that the life of her sanctified mother had all to do with her early Christian life and the molding of her future. She was converted when a small child and in early life consecrated her all upon the altar of the Lord. This resulted in her receiving the rest of faith that prepared her not only to be a true helpmeet to her husband as a minister, but her sweet spirit and deeply consecrated life have been a blessing to multitudes of souls up and down the land. She was a true mother, a faithful companion, and a loyal member of the Church of the Nazarene. Funeral services were conducted on Easter Sunday afternoon, 3:30 o'clock, in the Church of the Nazarene, Buhl, Idaho, by A. E. Sanner, assisted by members of the Buhl ministerial association and Rev. Paul Worcester, of the Twin Falls Church of the Nazarene. A large and sympathetic audience of friends and neighbors were present. Early on Monday morning, April 21, the body of our precious sister, accompanied by the heart-broken husband, was started on the long journey to Oklahoma City, Okla., where on Thursday morning, April 24, another service was to be conducted in the Capitol Hill Church of the Nazarene by Rev. E. G. Theus. Interment in the Bethany, Oklahoma, Cemetery. And so has passed another of God's redeemed ones. Our sister was anxious and wanted to go. When she knew the end was near she would clap her hands in joyful expectancy, and requested that no one would pray that she might be brought back. "Our people die well."—A. E. Sanner.

**HOLCOMB**—Roan A. Holcomb (affectionately known as Father Holcomb) passed on to be with the Lord Thursday evening, April 10, 1930, from his home in Lindsay, California, at the age of seventy-three years and eleven months. He was born June 1, 1856, at the foot of the Blue Ridge Mountains in the state of Georgia. He moved to Texas when a young man and was married October 20, 1878, to Miss Eliza Ready, in Denton County, Texas. Seven children were born to this union, three sons and four daughters, all of whom survive him; they are Joseph and Frank Holcomb, Mrs. Jennie Asher, Mrs. Tennie Holley, and Mrs. Nettie McComb, who live in Lindsay; R. L. Holcomb of Fresno, California, and Mrs. Ada White of Porterville, California. The Holcomb family moved to California in 1912, and settled in Lindsay. Father Holcomb was converted when a young man and was a faithful and active member of the Methodist church, South, for many years. He was sanctified in 1910 and became a charter member of the Lindsay Church of the Nazarene, which was organized in 1913. His love for and loyalty to the church gave him a large place in the hearts of our people; his quiet, unassuming spirit and daily life of holiness commanded the love and respect of all who knew him. He and Mother Holcomb were among the regular attendants in all the church services, seldom missing prayermeeting or Sunday school, even though they celebrated their golden wedding in 1928. It was on prayermeeting night that he passed away; he had brought his car

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**Pick**—John Bethard, eight year old son of Rev. and Mrs. Lawrence W. Pick, departed this life at his home in Sebring, Ohio, on April 7, 1930. He was a member of the church of which his father is pastor, and besides his parents, he is survived by one sister, Miriam Jane at home, and one half-brother, Charles Pick, of Marion, Ohio. His passing was out of the ordinary. It was wonderful. He had been sick since Christmas but came to the place where he realized that he was going. He counted up his money that different ones had given him and found that it amounted to \$3.40. He said, "Send my money to the church. That is my sacrifice unto the Lord." In spite of his tender years his last three hours were triumphant. He said, "I am going to die. I want to bid you all good-by. Write to all the family and my friends to come to my funeral. I love everybody and love the whole world and I love all the church." He sent for his Sunday school teacher and asked his physician to meet him in heaven. He said, "Daddy, you are a giant. Daddy, you preach my funeral. Daddy, Mother and Miriam, you select the songs and have Sister Case sing them. I want all of you buried by me." About the last thing he said, was, "Mother, I want to pray. God bless Mother, Daddy and Miriam. Bless all the church. Bless Mrs. Hesketh for she was so good to me. Dear Jesus, bless my heart, bless my Sunday school class, Mrs. Watkins and all the people and all my playmates and bless all my relatives for Jesus' sake. Amen." The writer had the funeral service and the remains were taken to the family burial plot in Marion, Ohio, to await the morning of the resurrection.—C. Warren Jones.

Let us lay hands on the most consecrated, the best trained and outstanding men and women in the church, for missions. The best is none too good.

Our sorest need (aside from the fullness and leadership of the Holy Ghost), is pastors who have missionary hearts.

## ANNOUNCEMENTS

**RECOMMENDATION**—This is to say that Rev. W. O. Harrell, an elder in the Church of the Nazarene, is closing his pastorate with our Holyoke, Colorado, church. The attitude is not suitable for his wife. Brother Harrell is entering the evangelistic field and will be glad to receive calls from any of our brethren. He has done a good work at Holyoke as pastor and we are sure that God will bless him in conducting meetings.—C. W. Davis, Superintendent Colorado District.

**NOTICE**—My services will be available for children's meetings or any line of Christian activity that the Lord sees fit for me to do from June 2 to September 1. I am a licensed minister on the Abilene District, but I have had practically no experience in the pulpit, other than conducting prayer meetings. I have had quite a bit of experience with children, having taught in the public schools for years, and also having done religious work among the children and young people. Care and entertainment are all the remuneration I want. Suitable references can be given if so desired. Address, Miss Etna Goodlett, Whitney, Texas.

**NOTICE**—We have just returned from the great state of Illinois where it was our privilege to spend two months in personal campaigns. On this trip God gave us some of the best meetings of our evangelistic ministry. We have the month of May open that we would like to slate with some of our good pastors and churches in the northwestern states. For reference write to Rev. A. L. Parrott, pastor, or Rev. Stephen S. White, president of Bethany-Peniel College. Write us, Box 1065, Bethany, Okla.—D. C. Reynolds, Indian Evangelist.

**NOTICE**—Due to the fact that my meeting was cancelled at the Zion Church of the Nazarene, St. Louis, Mo., I have an open date June 8 to 22. Any church or campmeeting desiring my

service at that time, please wire me at once at my home address, Anderson, Indiana, 1833 Noble Street, or 205½ East Front Street, Bloomington, Illinois, or at my address stated in the HERALD OF HOLINESS.—Evangelist Fred Thomas.

**NOTICE**—Rev. Dan D. Jones, our pastor at Neodesha, Kansas, has resigned, to take effect at our assembly the first of September. He is open for calls. Rev. Jones is from the old Peniel College and Bethany College.—N. B. Herrell, District Superintendent.

**NOTICE**—Southern California District: The Examining Board will meet at Los Angeles First church the day preceding the District Assembly, June 9, at 9 a.m. and be in session all day. Let all those desiring to take examinations on the course of study be present.—Melza H. Brown, Secretary of Board.

**NOTICE**—Rev. G. M. Hammond, our pastor at First church, Kansas City, Mo., has tendered his resignation to take effect at our coming District Assembly the first of September. Brother Hammond is one of our most lovable and faithful pastors. He is open for calls as a pastor. He can be reached at 2823 Campbell St., Kansas City, Mo.—N. B. Herrell, District Superintendent.

**NOTICE**—My church voted to give me time off for two or three revival meetings some time during the year. Would be glad to correspond with any church, camp or community interested in our services regarding a date. For references we give Rev. J. Walter Hall, Western Oklahoma District Superintendent, Rev. S. H. Owens, Durant, Okla., Rev. Mark Whitney, Superintendent Eastern Oklahoma District, Rev. H. C. Cagle, Abilene District, Superintendent. Will go wherever He leads.—E. M. Vaught, Sulphur Okla.

**RECOMMENDATION**—This is to recommend Rev. Oliver Morgan, an evangelist of Chicago Central District. This young man has life, is prayerful, does good work. He sings, leads singing and preaches. He will hold a good meeting. Let us use him. Address him at 6716 Adler St., Milwaukee, Wisconsin.—E. O. Chalfant.

**NOTICE**—This is to certify that the person known as "Blind Billy Wilson" and advertising himself as a member of the First Church of the Nazarene of Chicago, is unknown to me.—W. G. Schurman, Pastor.

**PRAYER IS REQUESTED** by Pastor F. L. McDonald, Jeffersonville, Ind., for the revival now in progress in his church; by Evangelists Irl and Fannie Dunbar for a campaign being conducted at Howard, Kansas; by a brother 83 years of age who must undergo an operation; by a brother in Oklahoma for a friend who needs healing of soul and body; by a sister in Oklahoma for the salvation of her children; by a sister in Iowa for an unsaved son and a backslidden husband.

### FAIR TO RICH AND POOR

A canvass for the tithe is fair to rich and poor alike. The larger the income, the larger the tithe. With a small income the tithe is small. It is often remarked that the rich do not give in proportion to the poor. The tithe comes nearer to correcting this than any other system. The poor are usually willing to become tithers if the more able will join in the good work. To be sure all should give offerings above the tithe, and some of the wealthy should give two or three tithes. But there are few, if any, cases where they have done so without previously getting the tithing habit fixed as a life principle.—J. G. M.

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# OLIVET COLLEGE

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**May 22 to June 1, 1930**

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**J. W. MONTGOMERY**  
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The seven districts, led by these superintendents, are back of Olivet College with her religious and educational program. These Superintendents embody the purpose, character and ideals of the school. The future success and stability of the school are assured with these men so largely influencing her policies and administration.

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The coming campmeeting promises to be one of the very best in the history of the camp. The workers are: Dr. R. T. Williams, Rev. Bud Robinson, Rev. W. G. Schurman, Rev. T. W. Willingham, Dr. Wm. G. Heslop, Rev. Nora Heslop, Rev. R. W. Hertenstein, and Rev. A. K. Bracken. Great missionary and healing services will be held.

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**CAMPMEETING CALENDAR**

May 23 to June 1. Bresee College Educational Zone Campmeeting, Kansas State Fair Grounds, Hutchinson, Kansas. Workers: J. W. Goodwin, Bud Robinson, John Fleming, Theodore Elsner, L. C. Messer, Edwards Ladies Quartet and others. Cots and sleeping rooms free. For further information write Rev. H. O. Davis, Ford, Kans., or Rev. I. C. Mathis, 500 N. Plum, Hutchinson, Kansas.—A. F. Balsmeier, District Superintendent.

May 30 to June 8. Montevideo, Minn. Fifteenth Annual camp of the Chippewa Holiness Association. Workers: Rev. H. M. Riegler of Anderson, Ind., and Rev. G. Walraven of Redwood Falls, Minn. Address, A. G. Dahl, President, Dawson, Minn.

June 12 to 22. Coshocton, Ohio, Bethel Camp. Interdenominational. Workers: Rev. Warren C. McIntire and William G. Heslop, D. D., evangelists; Rev. W. L. Mullett, song and music director; Nora Heslop, young people's and children's evangelist. Write: R. K. Gamert-

felder, Secretary, 338 No. 8th St., Coshocton, Ohio.

June 19 to 29. Wallingford, Ky. Workers: Rev. Curwen Henley of Illinois and Leo Johnson of Cincinnati.—O. D. Lucas, Manager.

July 10 to 20. Red Deer, Alberta, Canada. District Camp, Church of the Nazarene. Workers: Dr. Jas. B. Chapman, Rev. A. F. Grobe and wife, Rev. C. E. Thomson. For information write James Spittal, Red Deer, Alta.—Ernest S. Mathews, District Superintendent.

July 10 to 20. Murphysboro, Ill. Annual camp of the Murphysboro, Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 13.—J. W. Deterline, Secretary, DeSoto, Illinois.

July 16 to 27. Waco, Texas. Texas State Campmeeting, Church of the Nazarene. Workers: Rev. Bud Robinson (Uncle Buddie), Professor L. C. Messer, and the London Party, consisting of Prof. and Mrs. London and their children. Let every lover of holiness, and of this old Mecca of the movement come at this time. Address: O. F. Hatfield, 1816 N. Colorado St., San Antonio, Texas.

July 17 to 27. Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. E. Clawson, 445 Maxwell St., Baraboo, Wis.

August 7 to 17. Sherman, Ill. The 59th Annual Camp of the First Illinois Holiness Association. Workers: Rev. Frank E. Arthur, Rev. G. E. Williamson, Mr. and Mrs. John McKinley song leaders, Rev. Mrs. William E. Heslop, young people's leader, Rev. Mrs. Della B. Stretch, children's worker. Address: Grover Williams, Chatham, Ill., President, or Mrs. Julia S. Hayes, 2217 E. Capitol Avenue, Springfield, Ill., Secretary.

August 21 to 31. Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long, E. C. Milby, song evangelist, William Vennard, young people's leader, Miss C. E. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

If any man love the world, the love of the father is not in Him. Apply that to that new car, those new rugs, the new dress. Would you do a bit less for self in order to do more for Him in the guise of the heathen?

**The Conquest of Canaan**

By J. A. Kring

If an apology or explanation is needed for bringing out a new book on holiness we want the author of this volume to speak to the question. Quoting from the Preface: "Hasn't the Bible doctrine of full salvation, the experience of entire sanctification by the baptism with the Holy Spirit, which produces purity of character and righteousness of conduct, the fall of man into sin, which darkened his intelligence, deadened his emotional nature and degraded his will, racial depravity and a universal remedy for a universal malady, been sufficiently discussed, explained and clarified so 'the wayfaring men, though fools, shall not err therein'? It would seem so, and it may be true. However, we believe there is a line of moral and spiritual truth and a kind of wholesome, helpful instruction, taught in type from the historical account of the conquest of Canaan, that is peculiarly suitable and vital in its application, to the Christian life, that other writers have either overlooked, or else have failed to stress and make as prominent, as in our humble judgment the case seems to warrant. Hence this effort of your unworthy servant."

Speaking of this volume in the Foreword, Dr. J. B. Chapman says: "It is sound, clear, fresh and forceful. There is not an uncertain note within its pages and not a dull chapter in its whole scope. It should be read carefully and prayerfully, and it can be quoted as authority."

Dr. Chapman failed to mention one outstanding characteristic of the book—its comprehensiveness. There is no suggestion of abridgment or condensation in this discussion. The book has 263 pages; is bound attractively and durably in cloth boards and contains full page picture of the author.

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Abridged by Dr. H. O. Wiley



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The Message of the Manger and Other Sermons about Jesus  
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## DIRECTORY

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 to 13  
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 Missouri ..... Sept. 17 to 21  
 Western Oklahoma ..... Sept. 24 to 28  
 Eastern Oklahoma ..... Oct. 1 to 5  
 Arkansas ..... Oct. 8 to 12  
 Mississippi ..... Oct. 15 to 18  
 Louisiana ..... Oct. 22 to 26

## ASSEMBLY INFORMATION

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

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

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

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

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

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

**NEW MEXICO DISTRICT**, at Roswell, New Mexico, June 18 to 22. Rev. W. H. Huffman, Post Office Box No. 812.

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

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

## EVANGELISTS' SLATES

E. C. Allen, 2923 Troost Ave., Kansas City, Mo.  
 Reed City, Mich. .... May 25 to June 15  
 Mansfield, Ill. .... June 17 to 29

Arlene Anderson, Song Evangelist, 1431 W. 22nd St., Indianapolis, Ind.

Charleston, W. Va. .... April 27 to May 11  
 Wooster, Ohio (Camp) ..... June 19 to 29

Mack and Ethel Anderson, 139 E. 7th St., Hutchinson, Kansas

McLean, Texas ..... April 30 to May 11  
 Hutchinson, Kans. (Camp) May 22 to June 1  
 Mende, Kans. .... June 8 to 22

T. M. Anderson, 605 Lexington Ave., Wilmore, Ky.

Gary, Ind. .... May 8 to 19  
 Washburn, N. Dak. .... June 12 to 23

Mendon, Ohio ..... July 3 to 13  
 Freeport, L. I. .... July 17 to 27

Jayette E. Aycock, 2923 Troost Ave., Kansas City, Mo.

Phoenix, Ariz. .... April 30 to May 11  
 San Diego, Calif. .... May 14 to 25

Fullerton, Calif. .... May 28 to June 8  
 Roswell, New Mexico (Camp) ..... June 13 to 22

Sawyer, N. Dak. (Camp) June 27 to July 6

C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.

Hamilton, Ohio ..... May 4 to 18  
 Cincinnati, Ohio ..... May 24 to June 9

Washburn, N. Dak. .... June 12 to 22  
 Mitchell, S. Dak. .... June 26 to July 6

Kittanning, Pa. .... July 11 to 21  
 Douglas, Mass. .... July 22 to 29

Gerald P. Barnes and Wife, Box 45, West Liberty, Ohio

Old Glory, Texas ..... April 28 to May 18  
 Mt. Olive, Texas ..... May 19 to 28

Double Mountain, Texas ..... June 1 to 10  
 Salt Lake, Texas ..... June 11 to 22

Sweden Valley, Pa. (United Brethren Church) ..... July 6 to 20

P. P. Belew, Olivet, Ill.

Menominee, Wis. .... May 8 to 18  
 Litchfield, Minn. (Gen. Del.) May 19 to June 1

Richland Center, Wis. (General Delivery) ..... June 4 to 22

R. E. and Dorothy Bridgwater, 1014 N. Plum, Hutchinson, Kansas

Wichita, Kans. (Grace Chapel) ..... May 4 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1

R. C. Carrell, Pianist, 603 W. Ninth St., Ada, Okla.

Eldorado, Ark. .... April 23 to May 11  
 Kingfisher, Okla. .... May 14 to 25

Yale, Okla. .... June 1 to 15

Jack and Ruby Carter, Peniel, Texas

Dublin, Texas ..... April 28 to May 11

Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa

Homer, Nebr. .... May 11 to 25  
 Pierson, Iowa ..... June 1 to 15

F. E. Cole, 223 Jackson St., Winchester, Indiana

Parker, Ind. .... June 15 to 29

C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.

Olivet, Ill. (Camp) ..... May 27 to 30  
 Cincinnati, Ohio (Revivalist Camp) June 1 to 4

Millington, Mich. (Tent) ..... June 5 to 23  
 Port Huron, Mich. (2139 Stone St.) ..... June 25 to July 13

Ernest Coryell, Viborg, S. Dak.

Kimball, S. Dak. .... May 2 to 15  
 Hewitt, Minn. .... May 18 to June 2

Loomis, S. Dak. .... June 4 to 23

C. B. Cox, 14 Hudson Avenue, Franklin, Ohio

Cambridge City, Ind. .... April 28 to May 11  
 Vauseon, Ohio ..... May 14 to June 1

Roanoke, Va. .... June 5 to 23  
 Victoria, Va. .... June 26 to July 13

Anderson, Ind. .... July 17 to Aug. 3

C. C. and Margaret Crammond, 815 Allegan St., Lansing, Michigan

Cassopolis, Mich. .... May 7 to 19  
 Three Rivers, Mich. .... May 25 to June 8

Otisville, Mich. (Tent Meeting) June 12 to 22  
 Lansing, Mich. (Tent Meeting) July 13 to 27

Stella B. Crooks, 237-61st St., Chicago, Ill.

Columbus, Ohio ..... May 4 to 18  
 Dickinson, North Dak. .... May 25 to June 8

Beithany, Okla. .... June 15 to 29  
 North Dartmouth, Mass. (Smith Mills Camp) ..... July 11 to 20

Ray Davis, 2923 Troost Ave., Kansas City, Mo.  
 Pullman, Wash. .... May 6 to 25  
 Spokane, Wash. .... May 26 to 31  
 Ft. Scott, Kans. .... June 6 to 22  
 Harrah, Okla. .... July 4 to 20

E. C. Dees, Nashville, Tenn.

Bowling Green, Ky. .... May 6 to 25  
 Cleveland, Tenn. .... May 26 to June 15

Mayfield, Ky. .... June 15 to July 6

M. E. and Wina DeVolt, Mason City, Iowa

Buffalo, Wyo. .... May 4 to 25  
 Iowa District (Home Mission meetings) ..... June, July, August

H. N. Dickerson, 2808 Newman St., Ashland, Ky.

Rochester, Mich. .... May 4 to 18  
 Bloomington, Ind. .... June 20 to July 6

Sharon, Pa. .... July 7 to 20

Johnnie and Jackie Douglas, Box 7, Lindsay, Calif.

Merced, Calif. (Gen. Del.) ..... May 4 to 18  
 Travers, Calif. (Gen. Del.) June 26 to July 13

Charles Dye, 4 Rundle Ave., Piqua, Ohio

Springfield, Ohio ..... May 4 to 18

J. R. Edwards and Wife, Box 29 Elmore, Ohio

Terre Haute, Ind. (Missionary Bands Church) ..... May 4 to 25

Edwards Evangelistic Ladies' Quartet

Augusta, Kans. .... May 2 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1

Tishomingo, Okla. .... June 6 to 22

Harry J. Elliott, Nampa, Idaho, Route 4

North Powder, Oregon (M. E. Church) ..... April 20 to May 11

W. E. Ellis, 1458 Bresee Ave., Pasadena, Calif.

Willmar, Calif. .... May 4 to 18  
 Colton, Calif. .... May 25 to June 8

Mobile, Ala. .... June 15 to 29  
 Cowan, Tenn. .... July 6 to 20

Oneonta, Ala. .... July 24 to Aug. 3

Two, Elmer and Wife, 789 St. Marks Ave., Brooklyn, N. Y.

Lansing, Mich. (1st Church) ..... May 4 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1

Schenectady, N. Y. .... June 29 to July 27

W. F. Farmer, 2908 Hemphill St., Greenville, Texas

Greenville, Texas ..... June 1 to 22  
 Nevada, Texas ..... July 18 to Aug. 3

Kirby and Juanita Fields, 1411 W. 5th St., Hastings, Nebr.

North Platte, Nebr. .... May 14 to 18  
 Hastings, Nebr. (District Camp) June 11 to 22

Bona Fleming, 2952 Hackworth St., Ashland, Ky.

Sapulpa, Okla. .... April 27 to May 11  
 Shawnee, Okla. .... May 12 to 25

Cincinnati, Ohio (Camp) ..... June 8  
 North Reading, Mass. (Camp) ..... June 27 to July 6

Beacon, N. Y. (Camp) ..... July 11 to 20

John Fleming, 2813 Holt St., Ashland, Ky.

Corinth, Ky. .... May 8 to 18  
 Hutchinson, Kans. (Camp) May 23 to June 1

Newell, W. Va. .... June 9 to 22  
 Mt. Lake Park, Md. (Camp) June 27 to July 6

N. A. Forester and Wife, Roan Mountain, Tenn.

Valley Forge, Tenn. .... May 2 to 11  
 Johnson City, Tenn. (City Mission) ..... May 13 to 18

Elton, La. .... May 19 to June 15  
 Johnson City, Tenn. (Tent Campaign) ..... June 18 to July 6

C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.

Decberd, Tenn. .... July 20 to Aug. 3

C. B. Fugett, 2917 Moore St., Ashland, Ky.

Kingfisher, Okla. .... May 14 to 25  
 Tulsa, Okla. .... May 26 to June 4

Muskogee, Okla. .... June 5 to 15  
 Guthrie, Okla. .... June 16 to 29

Gaddis-Moser Evangelistic Party, 4805 Ravens St., Cincinnati, Ohio

New Castle, Ind. (Church of Nazarene) ..... May 11 to 25  
 Fostoria, Ohio (Tent) ..... May 30 to June 15

Sault Sainte Marie, Mich. (Camp) ..... June 17 to 29  
 Des Moines, Iowa (Camp) ..... July 4 to 13

Winona Lake, Ind. .... July 15 to 20  
 Wilmore, Ky. (Camp) ..... July 24 to Aug. 3

Dora Gelf, Lillian Hasselbring

Tarentum, Pa. .... May 11 to June 1

Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas

Lubbock, Texas ..... May 4 to 26

Grigsby, Texas (Worship Camp) ..... May 30 to June 8

Beaumont, Texas (First Church) June 15 to 29

Center, Texas ..... July 3 to 20

- J. C. and Essie Hefley, Colton, Calif.  
 Ft. Morgan, Colo. .... May 5 to 18  
 Abilene, Texas ..... June 1 to 15  
 Durant, Okla. .... June 18 to 29
- Lee L. Hamric, Hamlin, Texas  
 Tahola, Texas ..... June 18 to 29  
 Ardmore, Okla. (Home Mission Campaign) ..... July 4 to 27
- A. O. Henricks, 1436 E. Washington St., Pasadena, California  
 Richmond, Ind. .... Apr. 28 to May 11  
 Pittsburgh, Pa. (Bellevue) ..... May 15 to 25  
 Fergus Falls, Minn. .... May 28 to June 15  
 Battle Lake, Minn. (Tent) ..... June 18 to 29  
 Otney, Ill. (Tent Campaign) ..... July 2 to 27
- Roy L. Hollenback, 108-05 95th Ave., Richmond Hill, N. Y.  
 Gordon, Nebr. (Northwestern Nebraska Association Camp) ..... June 20 to 29  
 Lincoln, Nebr. (State Association Camp) ..... July 4 to 14
- Huff-Barnes Evangelistic Party, Olivet, Ill.  
 Grandfield, Okla. .... April 17 to May 11  
 Sallisaw, Okla. .... May 14 to June 1  
 Okmulgee, Okla. .... June 1 to 29  
 Portales, New Mexico ..... July 10 to Aug. 3
- Allie and Emma Irick, Box 918, Bethany, Okla.  
 St. Louis, Mo. (1st Church) ..... May 8 to 25  
 Omaha, Nebr. (1st Church) May 25 to June 8  
 Broken Bow, Okla. .... June 15 to 29  
 Norman, Okla. .... June 29 to July 13  
 Madill, Okla. .... July 17 to 28
- W. P. Jay and Wife, Nampa, Idaho  
 Jennings, Okla. .... May 7 to 25
- C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.  
 Flint, Mich. .... May 11 to 25  
 Canton, Ohio (1st Church) ..... June 11 to 22  
 Browns Flat, N. B. (Beulah Camp, east St. Johns, Canada) ..... June 27 to July 8  
 Barborton, Ohio ..... July 7 to 27
- Harold C. Johnson and Party, 401 W. Washington, Springfield, Ill.  
 Olive Hill, Ky. .... April 29 to May 11  
 Morehead, Ky. .... May 13 to 25  
 Plainville, Kans. (Siege Meeting) June 1 to 30  
 Columbia, Ky. .... June 6 to 20  
 Flemingsburg, Ky. .... July 22 to Aug. 3
- Lum Jones, Ada, Okla.  
 Richmond, Ky. .... April 27 to May 11  
 Memphis, Tenn. (Baptist Hospital, arm operation) ..... May 12 to June 12
- F. P. Kerst, 13, 28th St. E., Huntington, W. Va.  
 Olivet, Ill. .... May 21 to 31  
 Brazil, Ind. .... June 1 to 22  
 North Vernon, Ind. .... June 29 to July 13
- Clayton Kidd, 2629 Stanley St., Detroit, Mich.  
 Caro, Mich. .... April 27 to May 11
- A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa  
 Crookston, Minn. .... May 4 to 25  
 Steele, N. Dak. .... June 1 to 22  
 Redwood Falls, Minn. .... June 29 to July 13
- Floyd W. Kline, Song Leader and Soloist, 3001 Hamilton Ave., Columbus, Ga.  
 Waycross, Ga. .... May 11 to 25
- Gertrude Knight and Amy Schult, Box 104, La Habra, Calif.  
 Maywood, Calif. .... May 11 to 21
- Mason Lee, 217 Division St., Huntington, W. Va.  
 Cannelton, Ind. .... May 11 to 25  
 Huntington, W. Va. (Personal Workers League) ..... June 1 to 29  
 Olive Hill, Ky. (Tent) ..... July 13 to 27
- The Lahmans and Son James, Barborton, Ohio  
 Southeast Atlantic District, May 10 to June 20  
 Ohio District ..... June 22 to July 6  
 Princeton, Ind. .... July 18 to 27
- Jack Linn and Wife, Oregon, Wis.  
 Brown City, Mich. .... May 18 to June 1  
 Cincinnati, Ohio (Camp) ..... June 8 to 18  
 Spartanburg, S. C. (North Side Baptist) ..... June 11 to 29  
 Cherokee, Okla. (Camp) ..... July 18 to 27
- E. J. Lord, Dundee, Oregon  
 Chico, Calif. .... April 29 to May 11
- W. W. Loveless, Route 5, London, Ohio  
 Roanoke, Va. (1021 Lynchburg Ave. N. W.) ..... May 10 to 25  
 Circleville, Ohio (Gen. Del.) ..... May 30 to June 15
- Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.  
 Boulder, Colo. .... May 4 to 18
- Mabel R. Manning, Nahant, Mass.  
 Butler, Pa. .... May 5 to 25  
 Leicester, Vt. .... June 1 to 15
- Ernest B. Marsh, 2829-19th St., Cuyahoga Falls, Ohio  
 Norfolk, Va. .... April 24 to May 11  
 Newton Falls, Ohio ..... June 8 to 22
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.  
 Hawthorne, Calif. .... April 30 to May 11  
 New Albany, Ind. .... May 18 to June 1
- J. A. McNatt, Box 333, Iberia, Mo.  
 Union, Mo. .... May 4 to 18  
 Caruthersville, Mo. .... May 21 to June 8  
 Dewey, Okla. .... June 11 to 29  
 Davenport, Okla. .... July 3 to 20
- L. C. Messer, 2923 Troost Ave., Kansas City, Mo.  
 Gary, Ind. .... May 8 to 18  
 Hutchinson, Kans. (Camp) May 22 to June 1
- E. Clay Milby, Song Evangelist, Greensburg, Ky.  
 Leakeville, Miss. .... April 27 to May 11  
 Sumrall, Miss. .... June 15 to 29  
 Cave City, Ky. .... June 30 to July 13
- L. G. and Bertha Milby, Box 327, Danville, Ill.  
 Adrian, Mich. (Gen. Del.) April 27 to May 11  
 Jacksonville, Ill. (Gen. Del.) May 18 to 28  
 Ossian, Ind. (Gen. Del.) ..... June 1 to 22  
 Lynn, Ind. (Gen. Del.) ..... June 27 to July 13
- James Miller, 1115 North Holmes Ave., Indianapolis, Ind.  
 Brooktondale, N. Y. (Box 23) ..... May 4 to June 8
- W. N. Minor, Bethany, Okla.  
 Holdenville, Okla. .... May 11 to 25  
 Corns, S. Dak. .... June 1 to 15
- Arthur Morgan, Bethany, Okla.  
 Hutchinson, Kans. .... May 22 to 31  
 Yale, Okla. .... June 1 to 15
- W. O. Nease, Olivet, Ill.  
 Lansing, Mich. .... May 25 to June 8  
 Chief, Mich. .... June 15 to 29
- Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.  
 Brooklyn, N. Y. (31 Utica Ave., care Rev. Levi A. Franklin) ..... May 1 to 18  
 Altona, N. Y. .... May 25 to June 15
- Edward C. Oney, Rush, Ky.  
 Augusta, Ky. .... June 1 to 15  
 Youngstown, Ohio ..... June 22 to July 6
- Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio  
 Richmond, Va. .... May 4 to 26
- D. M. Peffly, Route 6, Brookville, Ohio  
 Evansville, Ind. .... April 27 to May 11  
 Middletown, Ohio ..... May 12 to 25  
 Stinesville, Ind. .... June 1 to 15  
 Shelbyville, Ill. .... July 6 to 20  
 St. Paris, Ohio ..... July 21 to Aug. 3
- Lawrence Reed, Route 4, Salem, Ohio  
 McDonald, Pa. (Gen. Del.) ..... May 4 to 18  
 Ellet, Ohio (Gen. Del.) ..... May 19 to June 1  
 Chester Hill, Ohio (Tent meeting) June 8 to 15  
 Canton, Ohio (Tent Meetings) June 18 to 29  
 Andover, Ohio (Cherry Valley Camp) ..... July 8 to 13  
 Bentleyville, Pa. (Camp) ..... July 13 to 20  
 Sebring, Ohio (Camp) ..... July 20 to 27
- Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.  
 Cincinnati, Ohio ..... May 30 to June 8
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio  
 Wurtland, Ky. .... May 11 to 25  
 Kenmore, Ohio ..... June 1 to 15  
 Ohio District ..... June 22 to July 6  
 Princeton, Ind. .... July 13 to 27
- Perry Road, Middleport, Ohio  
 Jeffersonville, Ind. .... April 26 to May 11  
 Ravenswood, W. Va. (Tent) ..... May 12 to 25  
 Ft. Madison, Iowa (Iowa Dist. H. M. M.) ..... June 8 to 29  
 Webster City, Iowa ..... July 5 to 22
- A. P. Rule and Wife, Song Evangelists, 1002 Oak St., Abilene, Texas  
 Dublin, Texas ..... April 25 to May 11  
 Abilene, Texas ..... May 30 to June 15
- Richard and Dorothea Sharp, Oshkosh, Nebr.  
 Stoneham, Colo. .... May 18 to June 1  
 Oakes, N. Dak. (Camp) ..... June 6 to 15  
 Hastings, Nebr. (Assembly) ..... June 18 to 22
- E. E. Shethamer, 5419 Isleta Drive, Los Angeles, Calif.  
 Cincinnati, Ohio (Camp) May 29 to June 8  
 Durango, Colo. (Camp) ..... June 12 to 15  
 Colorado Springs, Colo. (Camp) June 19 to 28  
 Haynes, N. Dak. (Camp) June 27 to July 6  
 Charles City, Iowa ..... July 12 to 20  
 Indianapolis, Ind. .... July 24 to 29
- O. E. Shelton, Augusta, Ky.  
 New York, N. Y. (Salvation Army) ..... May 18 to 23  
 Urbana, Ohio (Tent meeting) June 10 to July 6
- E. D. and Winnie Simpson, Bethany, Okla.  
 Eldorado, Ark. .... April 23 to May 11  
 Kingfisher, Okla. .... May 14 to June 1  
 Yale, Okla. .... June 3 to 15  
 Guthrie, Okla. .... June 16 to 29  
 Norman, Okla. .... July 1 to 18
- C. K. Spell, Kirbyville, Texas  
 Jacksonville, Texas ..... July 10 to 20  
 Troup, Texas ..... July 25 to Aug. 3
- E. H. Stillien, 31 Home Ave., OH City, Pa.  
 South Eliot, Maine ..... May 4 to 18  
 Keene, N. H. .... May 25 to June 8  
 Wooster, Ohio (Wayne Co. Holiness Assn. Camp) ..... June 19 to 29
- Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet, Ill.  
 Evansville, Ind. .... April 27 to May 11  
 Olivet, Ill. .... May 22 to June 1  
 Richland Center, Wis. .... June 4 to 22  
 Mitchell, S. Dak. (Camp) June 26 to July 8  
 Indianapolis, Ind. (First Church) July 9 to 18  
 Columbus, Ohio (State Camp) July 17 to 27
- Howard W. Sweeten, Ashley, Ill.  
 Newport, Ky. .... April 26 to May 12  
 Flint, Mich. .... May 17 to June 2  
 Winchester, Ont. .... July 6 to 21
- T. L. and Gertrude Terry, Rosedale, Ind.  
 Olivet, Ill. (Camp) ..... May 22 to 30  
 Greenfield, Ind. .... June 15 to July 6  
 Mohawk, Ind. .... July 20 to Aug. 3
- Fred Thomas  
 Cushing, Okla. (116 E. Maple St.) ..... July 15 to 27
- E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.  
 Whiting, Ind. (531 New York Ave.) ..... May 1 to 18  
 Dana, Ind. (Gen. Del.) ..... June 1 to 15  
 Oshkosh, Wis. (350 Main St.) ..... June 22 to July 6  
 Appleton, Wis. (Gen. Del.) ..... July 13 to 27
- G. D. and Agnes Urschel, Olivet, Illinois  
 Villa Grove, Ill. .... May 1 to 18  
 Olivet Camp (Home) ..... May 22 to June 1  
 Martintown, Wis. .... June 5 to 22
- N. B. Vandell, Song Evangelist, 803 Brittain Rd., Akron, Ohio  
 Oskaloosa, Iowa (Camp) ..... June 5 to 18  
 N. Reading, Mass. (Camp) June 27 to July 6  
 Bentleyville, Pa. (Camp) ..... July 11 to 20  
 Sharon Center, Ohio (Camp) ..... July 25 to Aug. 3
- Glen Vanhook, Pineville, Ky.  
 Monticello, Ky. .... April 27 to May 11  
 Albany, Ky. .... May 12 to 25  
 Mt. Vernon, Ky. .... June 22 to July 6  
 Berea, Ky. .... July 9 to 20
- Vaughan Radio Quartet, Lawrenceburg, Tenn.  
 Tennessee District (with Rev. S. W. Strickland) ..... May 7 to 18  
 Olivet, Ill. (Camp) ..... May 22 to June 1
- Harold Valk, Bethany, Okla.  
 Durango, Colo. .... May 11 to June 1  
 Denver, Colo. (Free Methodist First Church) ..... June 5 to 23
- C. B. Winland, 821 West High St., Mt. Vernon, Ohio  
 Mt. Vernon, Ohio ..... June 8 to 29  
 Newark, Ohio ..... July 8 to 20
- Lan R. Woodrum, 633 Chestnut St., Abilene, Texas  
 Dublin, Texas ..... April 25 to May 11  
 New Mexico District ..... May 18 to June 8  
 Hillsboro, Texas ..... June 14 to 29  
 Merkel, Texas ..... July 4 to 20

## OCTAVO GOSPEL SONGS

The following gospel songs have been much in demand. We are now happy to be able to offer them in Octavo or gospel song folder style:

- The Lost Sheep, by Waggoner  
 Per copy ..... 25c  
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 I Shall Look Like the King (Baritone solo) ..... 15c  
 His Love Won My Heart (Solo) ..... 15c

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 Kansas City, Mo.

# Home Coming Celebration



for Dr. Goodwin and Dr. Williams  
**SUNDAY, MAY 11TH**

at First Church, Kansas City, Missouri  
24th and Troost

**Two Great Services - 10:45 a.m. and 7:45 p.m.**

**D**OCTOR Goodwin and Doctor Williams have just returned from a six months' tour of mission stations in Japan, China and India also a visit to our churches in Scotland. This will be their first service in the homeland following their trip. These two services have been arranged so that as many friends as possible may gather to welcome these two General Superintendents and to hear their first report of conditions in the foreign field. Everyone is invited. Come early and spend the day with us. Let us crowd the church and give these men a royal, enthusiastic welcome home.

G. M. HAMMOND, Pastor.