

Herald of Holiness



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The Pre-Pentecostal Experience of the Disciples

DR. JOHN R. BROOKS in "Scriptural Sanctification" suggests that there have been three dispensations in the manifestations of God to our race. These dispensations have been called the Patriarchal, Prophetic, and Gospel dispensations; by others—and Dr. Brooks thinks more properly—they have been called the dispensations of the Father, the Son, and the Holy Ghost. Some have calculated that the first extends from the fall to the giving of the law, the second from the giving of the law until Pentecost and the third from Pentecost to the close of man's probation. Others have found different lines at which to divide the dispensations, though agreeing that they do exist.

And Dr. Brooks thinks there are three types of piety which correspond to these three dispensations. These types of piety have existed at all times along the history of redemption and still exist. The first type of piety corresponds to the dispensation of the Father who was conspicuous as Lawgiver, and is the type in which men serve God chiefly from the motive of fear. The second type corresponds to the dispensation of the Son who was revealed as Mediator, and in this there is some degree of peace, and some measure of love and joy. The third type of piety corresponds with the dispensation of the Spirit who was revealed as the Renewer and Sanctifier of the race, and it included such a fulness of love and peace and joy as are not known in the other types.

Individually, men may possess a type of piety that is dispensationally either ahead or behind them. That is, there were those in the dispensation of the Father and of the Son who possessed the type of piety that normally belongs to the dispensation of the Spirit, while under the dispensation of the Spirit many possess only such a type as would have been normal in the dispensation of the Father or of the Son. Only the few have reached beyond into the dispensations ahead, while the great majority at all times have fallen back into the type that should have been outgrown.

In terse definition, we would say that these types of piety represent the convicted sinner, the regenerated and justified believer, and the fully sanctified Christian. By this we do not mean that one who is only under conviction for sin is accepted with God, but we mean that conviction is a real work of the Spirit and that many people take it for conversion and that their Christianity is of the Father's dispensation type. Such professors of Christianity have no genuine peace and no real joy. They do render a certain obedience, but this obedience springs almost entirely from the motive of fear. Then there are professors of Christianity in the same church fellowship with those whom we have mentioned who do have some peace—though there is a large mixture of fear; they do have love—but there is a limitation to it that is frequently painful; and they do have

joy—but their joy is not full. And, unless genuine, Apostolic Christianity has departed from the earth, there are Christians in the same church fellowship with those whom we have mentioned who have found perfect peace and perfect love and full joy in the grace and fulness of Christ.

Now the disciples of Jesus are maligned by the saying that they were in the same state of heart and type of piety that the Jews were in their day and in Old Testament times generally; for they had trusted Jesus with a quality and quantity of faith that was altogether uncommon, and their discipleship meant something more than a mere "moral change, wrought by the will of the penitent." For on various occasions they manifested joy and peace that their fellow Jews knew not. And yet we cannot be mistaken when we say that they entered into an experience when the Holy Spirit came upon them at Pentecost that was altogether new to them, and that this experience was not something transient, but something permanent which affected all their after lives.

Where then must we classify the disciples of Jesus during the days when they followed Him with their hearts as well as with their feet in Judea and Galilee and before the time when they were baptized with the Holy Ghost? Either they were unchanged Jews, living in the dispensation of the Father (under conviction), or else they were justified and regenerated Christians, living in the dispensation of the Son. And when presented with these alternates it is unthinkable that we should choose any but the latter premise. Did it mean anything for these men to have a revelation of the Son sent from the Father as a spiritual and subjective testimony (Matt. 16)? Then they must have been changed men—regenerated men. Did it mean anything for them to have Christ's peace left with them (John 14:15, 16)? Then they must have been individually and spiritually (justified and regenerated) in the dispensation of the Son.

From the dispensation of the Son, it was but a step (individually) on into the dispensation of the Spirit where the heart is cleansed from sin and filled with the perfect love of God. And in obedience to their Lord's command, these men moved on into the latest and best dispensation in the little upper room at Jerusalem on the first Pentecost after the resurrection.

It is not for us to judge men's hearts or speculate as to comparative numbers. But we are permitted to say that the promise of the baptism with the Holy Ghost is "To as many as the Lord our God shall call." And to say that convicted sinners can find peace and pardon in Jesus Christ and regenerated believers can find purity and power in the Holy Ghost. It is possible that men like Job and John the Baptist pushed on into the fulness of that piety which was not dispensationally due (just as Enoch and Elijah were glorified long before the time for such to become the

normal privilege and heritage of the people of God), then how earnestly ought we to press forward into the Pentecostal blessing which is indeed the dispensational blessing for our day and generation?

The Lonely Man on the Mountain Top

HERE were three million people at the base of the Mountain, but up on Sinai's rugged and barren top Moses stood alone with God. He was not alone physically only, but spiritually and idealistically as well. For while he was talking face to face with God, and inquiring after the details of holy worship, the people in the valley were burning incense before calves of gold and making themselves naked in sensual abandon. While he was praying, "Lord, spare the people or else blot me out," the people in the valley were thinking only of selfish and sinful gratifications and preferences.

But it is always thus with people who ascend mountains. "There is always room at the top;" in fact there is so much room that people who go up there must endure loneliness—sometimes it is a loneliness that is painful and distressing,—and this many are unwilling to do.

The soul with lofty ideals will frequently be misunderstood and will quite generally not be appreciated. The young man or the young woman who forsakes a life of selfish pleasure, gives his heart to God and sets out to get an education and to prepare for a life of useful service will have to leave the majority of his friends and associates in the valley. The parent who sets out to infuse his children with a vision of holy service for the salvation of humanity will have to leave many of his neighbors below. The man or woman who sets forth to give a victorious testimony and to live a holy life will find that even the majority of church members will not go with him on up to the heights. They may, some of them, come on up with Aaron and the seventy elders a few paces beyond the position of the rank and file, but few will press on into the pillar of cloud so as to hear the voice of Jehovah. The good man, the holy man, the man with high ideals of thinking and doing will always be a lonely man in this world, for the majority camp in the valley.

Youth's Contribution to the Church

Getting converted and sanctified wholly does not make a man out of a child or transfer youth into old age. The child is still a child and the youth is still a youth, even though his heart is cleansed from all sin. And the child and the youth will still be interested in some things which have no appeal to the man or woman of mature years. It is important that we should all recognize these facts and not fall into the error of making the mere likes and dislikes of our particular period of life tests of piety.

The Church needs the child's simplicity, the youth's sincerity and the old man's maturity, and is incomplete if it lacks anyone of these. It needs the child's faith, the youth's fire and age's discretion in rather equal proportions, and it is practically impossible to say which of these is the most important. For without the first we would never get started, without the second we would make no worthy progress and without the last we would run into excesses and perhaps even miss the terminal station itself.

But just now through the activities of our Nazarene Young People's Societies and their leaders, our attention is being directed to the special contribution which our young people may and should make to our church and movement. Youth is the time for seeing visions, attacking stupendous undertakings and pioneering in new fields of endeavor. And a church like ours which must win in an aggressive spirit if it wins at all, is dependent in no small measure upon its young people. We must frequently, almost constantly, push into propositions that the discretion of age would consider too big for us; but youth is optimistic and brooks the seemingly impossible. It is loath to sing, "We'll hold our ground," and insists on shouting, "We'll take new ground, and win a crown, and play on a harp some day." Yes, we need the fire and aggressiveness which our young people, already fifteen thousand in number, are able and ready to contribute. Let us give them every encouragement.

The Fisherman and the Shepherd

THE fisherman's task is to catch fish. To this end he selects his tackle, mends his nets and selects his bait. He takes lessons from others and learns all he can from his own experience. He takes some interest in theory, but he listens more closely to the man who bears the largest string of fish. He resents it when others frighten the fish away, and he corrects himself when he discovers that his method does not get results. But the fisherman's task is completed when he catches the fish. He is not usually a chef, sometimes he does not even care to eat the fish after another has prepared them.

The shepherd's task is to care for and protect the flock. He must know how to take his sheep to where the grass is green, he must know how to bring them into the safety of

the fold at night, and he must be ever alert to defend them from wolves and from robbers. He must be ready to bear the lambs in his bosom when they are sick or weak, he must give diligent direction to the strong members of his flock and he must have the tenderest solicitude for those which are with young. His task is a continual one. The seasons of the year may cause his immediate tasks to vary, but always he is burdened for the care of his flock. And unlike the fisherman, the shepherd's work is never completely done.

The preacher is likened unto a fisherman and also to a shepherd. Perhaps we may think in general terms that the evangelist is the fisherman and the pastor the shepherd. Still the best and most fully rounded minister must have the characteristics of both in a very marked degree. As a fisherman he must win souls—must have conversions and lead people definitely into entire sanctification; and as a shepherd he must keep out heresy and keep the church spiritual and useful.

Are We Partial to Our Own Troubles

THEY may be but frazzle headed, common place specimens of the *genus homo* to others, nevertheless, I would pick out my six children from a whole field full and choose them for my own. And they tell us we would do the same with reference to our joys and our troubles. We may imagine that we have more to bear than others; but if we should all get together some time—our neighbors and we—and place all our troubles into a common stack, and then each go in his turn and take his choice, the last one to come by would find what he left awaiting him, for each one would have chosen his own troubles in preference to those of his neighbors.

And really this is as it should be. Only we can be profited by remembering it is this way and thus save ourselves from a lot of unnecessary envying other people their troubles; for you know, after all, we are all somewhat jealous of our troubles, and it is worth a lot to us to know that our neighbors are not trying to get them away from us.

Help Us With the Evangelist's List

We have just received a postal card from a District Superintendent saying that three preachers whose names appear in the list of evangelists have accepted pastorates and that one other is no longer a member of our church. This makes it possible for us to drop these four names and give space to others who are actively in the evangelistic field. We wish all our District Superintendents might take the time to look over the list and write us of any who have changed fields and who cannot longer be served by being listed as regular evangelists. This would greatly assist us.

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God's Call Disregarded

By A. M. Hills, D. D.

Prov. 1:24-31. "Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; . . . Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me: For that they hated knowledge, and did not choose the fear of Jehovah: Therefore shall they eat of the fruit of their own way, And be filled with their own devices."

I know few messages in the Bible more striking and solemn. It depicts in beautiful language the primary attitude of God toward His sinful and erring children. The infinitely wise heavenly Father opens the storehouse of knowledge and gives unerring counsel, which all of us should diligently heed. He then tenderly calls us to obedient and loving service.

The passage then sets forth the impudent and contemptuous manner in which many receive the messages of mercy and grace and turn their backs insultingly upon a loving God, until Mercy's day is spent and grace is over, and wrath comes to the uttermost. All human history proves to a demonstration that this is precisely God's way of governing men.

I. Notice that God, under the name of "Wisdom" calls to all to be saved from sin.

We once sat in a great London church, and heard the pastor preach a smart, modernist sermon, in which he called sin "A mere peccadillo,"—"A slight offense"—"A petty fault!" Poor silly fool! Sin is rebellion against God. Sin is lawlessness! Sin is the monkey-wrench thrown with malicious hand into the delicate moral machinery of God's universe. It is the most dangerous thing in the whole empire of God. And the preacher who does not know this is as brainless as the chattering monkey from which he thinks he has descended.

How wonderfully and in how many ways God calls!

1. By reason. It has clear vision to see that we are in a universe of law. Planets and suns circle around their controlling centers, held to an unchanging orbit by an invisible chain of law. The chemical elements in the material world around us have fixed methods of action and combination to which every atom is obedient. Fire will burn, water will drown, poison will kill. Disobey or disrespect the nature of these elements and we shall suffer the painful or fatal consequences.

Unperverted moral reason tells us it is precisely so with sin. It affirms that all sin is a transgression of divine law, and there follows in its train a swift disaster. It is as if a planet should fall or stray from its orbit and go wandering through space—without the guiding hand of God.

2. God calls by our conscience. "It is the voice of God within the soul, still and small, yet louder than the thunder. It is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its commands, a priest in its sanctions and anathemas. It is the wondrous power which works neither by insinuation, flattery, nor threat: but by merely holding up the naked law in the soul, extorts for itself reverence, if not always obedience." It is always against sin. It points directly to Jesus whose blood alone can make the conscience clean.

God calls by His Word. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Look unto me and be saved, all ye ends of the earth; for I am God, and beside me there is none else." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I came not to call the righteous but sinners to repentance." Amazing grace! What amazing promises! And all for you, sinner! All for you.

4. God often calls by His Providences. A man told Mrs. Catherine Booth that it had cost him the loss of a precious wife and £30,000 to break the spell of the world upon him and bring him to God. The death of a mother has stopped the wandering feet of many a wayward boy or girl. The death of a wife has been the voice of God to many a husband on the way to hell.

5. God calls by the stated means of grace. The Scripture in church services, the sacred songs, the pleading prayers, the loving messages of the Ambassador of Christ, are all so many ways God uses to grip the heart.

An English rector formed the drink habit and became enslaved by it, and so did his wife. She died from the effects of it. He kept on, going from bad to worse, until his Bishop gave him his last warning to reform or be dismissed from the ministry. Feeling that his case was hopeless and his ruin sure, he started for the bay nearby to drown himself. Crossing the sands he saw a company of the Salvation Army holding an open air meeting. He drew near and heard them sing about "Jesus, the Mighty to Save." He threw up his hands and cried "O Jesus, save me!" And right then and there Jesus saved him. He told me the story at his own table; and that evening he was sanctified.

II. Men often turn a deaf ear to these calls.

They love the delights of sin and are bent on having them. They suborn reason to justify their insane conduct. They stifle conscience to make it cease its chidings. They will not hear the Word of God. They brace up against all the admonitions of Providence. They turn their back on the means of grace. They impudently say, "Who is God that I should serve Him?" "We will not have this Christ Jesus to reign over us."

This week I was told of a sinful husband and wife. His godly mother had written him a letter two years before which was unread and lost. All this long time it was shut up in the neglected Bible. This is the very complaint of God: "They set at naught all my counsels and would none of my reproof." He calls men to salvation. Multitudes will not have it. He says it is His will that we should be sanctified (1 Thess. 4:3). But multitudes hate the very word "sanctification" and stupidly reject the greatest blessing this side of heaven.

III. Notice the results of thus turning away from God.

1. "I will laugh at your calamity." Sooner or later sin always brings calamity. The people of San Francisco in 1906 were pleasure-mad and money-mad. Utter godlessness seemed to have infected the minds of the populace. A faithful Bishop warned them that if they did not repent and break off from their sins some awful visitation of divine wrath would fall upon them. But they despised the warning and spent a Sabbath more defiantly wickedly than ever. The morning papers reported the flagrant sin with seeming

delight and said, "San Francisco has no use for God." But before those blasphemous papers were circulated God appeared upon the scene and shook down their palaces with a great earthquake, followed by a great fire which destroyed \$600,000,000 worth of property. The saving remnant was not found large enough for God to spare the modern Sodom. "I will laugh at your calamity." The individual sinner always finds calamity ahead, somewhere not far down the line.

2. "Fear Cometh." When God visited San Francisco with His fiery wrath the godless worldlings, the defiant unbelievers, the profane blasphemers ran out of their homes half-dressed, fell before the Lord and cried for mercy,—even those who had before said "there is no God!" But the Omnipotent God did not hear, for the scream of terror is not real prayer. "I will mock when your fear cometh."

3. Unanswered prayer. Tom Paine's last days furnish abundant illustration. He wrote his famous, infamous book "The Age of Reason" and boasted that he had destroyed the Bible and in fifty years whoever desired to see a copy of it would have to go to a museum and pay twenty-five cents to see a relic of the exploded superstition.

How God must have laughed at his foolishness! During the last weeks of his life he did not dare to be left alone, nor in the dark. He declared the Devil had inspired him to write the book and he kept crying, "O Christ, save me!"

But salvation did not come. He had evidently crossed the dead line and was beyond the reach of mercy. God has said: "Then shall they call upon me but I will not answer."

4. "They shall eat of the fruit of their own way and be filled with their own devices." "Whatsoever a man soweth that shall he also reap."

Robespierre, who sent so many to the guillotine, had his own head chopped off by that same horrible instrument. When Charles I, who had destroyed Strafford, was about to be beheaded, he said, "I basely ratified an unjust sentence and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man."

Lord Jeffries incarcerated a multitude of innocent and good people in London Tower and was himself imprisoned in the same place. The shades of his victims seemed to haunt him so that he kept crying to his attendants: "Keep them off, gentlemen! For God's sake keep them off!" He was eating of the fruit of his own way.

So men will reap the fruit of sin and rejection of Christ. In time Christ will reject them and the torments of sin will come upon them to the uttermost.

O hearers, before this awful harvest of evil comes, turn to God. Before He ceases to plead and begins to laugh at your calamity and mock at your fears, turn to the only Savior who now longs to save you, who only can bring you hope and heaven.

Four Facts About Sanctification

By REV. C. A. RENEY

I. SANCTIFICATION IS POSSIBLE BECAUSE:

(1) The Trinity is interested in this work of sanctification of the believer. Jesus prayed "Sanctify them." Jude addresses his letters "to them who are sanctified by 'God the Father'." Paul's prayer for the Thessalonian Church that "The very God of peace would sanctify them wholly."

He tells the church at Ephesus "That Christ loved the church and gave himself for it that he might sanctify it."

He also, writing to the Romans, assures them "That the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost."

If the Trinity, God the Father, God the Son, and God the Holy Ghost, with the consent of the consecrated believer, cannot sanctify the soul then we must admit the Devil the victor.

(2) It is possible because it is God's will. We could not think of there being anything too hard for God. He who created worlds "and upholds all things by the word of His power" can do anything He wills to do. "For all things are possible with God."

(3) It is possible because we could not believe that Jesus "who was one with the Father" could be praying for an impossibility.

(4) Possible because we could not believe that the Apostles would be exhorting, laboring and praying for an impossibility.

(5) Possible because Jesus died for this. (Heb. 13:12) "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate," and in John 17:19

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

II. SANCTIFICATION IS DESIRABLE:

(1) On this ground: if the religion is good, and we would not take the world for what we have, who would object to having more of the same kind? Many business men have had to go to the wall, and fail because they tried to do business on too small capital. If they had had a little more money they might have weathered the storm.

And many Christians fail and become smaller and weaker than when they were born because they do not go on to their Pentecost.

(2) Desirable because it destroys the foe to the new life God puts into the heart at regeneration. It puts a stop to the civil war in the heart. The New Man and the Old Man never live peaceably together. "The flesh lusteth against the Spirit and the Spirit against the flesh." One has said this verse compares it to a sea captain at sea in a tempest. With one hand on the wheel he must try and steady the ship from the storm without while on the other hand he must hold a gun on a mutinous crew within.

(3) Desirable because he empowers for service and gives such courage, assurance and confidence as you never had before. Always ready anywhere, any place to pull in any harness. Power to suffer persecution with joy when being misunderstood and set aside. Power to "do all things without murmurings and disputes." Power to stand alone if need be. "The heart is established with grace." The period of being "tossed to and fro, and carried about with every wind of doctrine" is passed.

III. SANCTIFICATION IS ESSENTIAL.

(1) In order to growth in grace. The weeds are out of the garden and growth is normal.

(2) In order to proper aggressiveness. They went everywhere preaching the Word. Prison doors were not strong enough, martyr fires not hot enough, nor ecclesiastical powers big enough to stop the holy fire. Amanda Smith set aside her wash tub and went to Brooklyn to hear Inskip preach holiness, got the experience and God sent her around the world.

(3) It is essential because of the importance placed upon it in the Scriptures. God's command (1 Peter 1:15). God's will (1 Thess. 4:3). God's call (1 Thess. 4:7 and 5:23). God's choice (2 Thess. 2:13).

(4) It is essential to unify God's people. Jesus prayed "Sanctify them that they might be one." Men have been trying in vain to unite God's people on some other basis. Carnality divides. Paul wrote to the Corinthian church "Whereas there is among you envying and strife and divisions, are ye not carnal?" My father-in-law was a gold beater for filling for dental work, and also beat tin for soft-filling. He told me that you could beat gold leaf all into one, but you could never beat tin leaves together, and that five grains of tin to 480 of pure gold 1000 fine will prevent the gold from sticking together. Isaiah says, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." At a great Missionary Convention just held at Washington, D. C., it was said that the great number of different denominations on the mission field was paralyzing the work.

(5) It is essential to our happiness. It

destroys the enemy to peace. Inbred sin is the great source of unhappiness in the world. When we get saved we receive joy, when sanctified "fulness of joy." It is indeed "the secret of a happy life."

(6) It is essential to enter heaven. This is the plain declaration of the Scriptures, and universally declared in the Church creed.

But the How! When! and Where! is where men differ. But Peter who was at Pentecost says in Acts 15:9 that their hearts were purified by faith. Regeneration gives us the title, sanctification the fitness for heaven.

(7) It is essential as a preparation for the second coming of Christ (1 Thess. 5:23). Paul prays like his Lord for the sanctification of the church. "The very God of peace sanctify you wholly: and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Christ loved the Church and gave himself for it: that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself" (Eph. 5:25, 26).

IV. SANCTIFICATION IS OBTAINABLE.

The prayer of John 17 was answered on the Day of Pentecost. The converts of the revival at Samaria were not considered sure until Peter and John went down and held a holiness meeting and had them sanctified.

Make the consecration and by faith enter in. For Christ is made unto us wisdom, righteousness, and sanctification and redemption." O, that some souls would just now sing with John Wesley:

*"Oh that I might at once go up,
No more on this side Jordan stop
But now the land possess:
This moment end my legal years,
Sorrows and sins and doubts and fears
A howling wilderness.*

*"Now O My Joshua bring me in
Cast out thy foes, the inbred sin:
The carnal mind remove:
The purchase of thy death divide,
And oh with all the sanctified,
Give me a lot of love."*

DANBURY, CONN.

A Striking Comparison

By REV. PETER CLARK

District Superintendent, British Isles District

"He came unto his own, and his own received him not" (John 1:11).

ONE cannot read the above words without being impressed by the awful sin of the Jews in rejecting their Messiah; had they had sound reason for doing so, one could readily look over and forgive their sin.

The Messianic prophecies give a glowing description of the person and work of Jesus Christ; and had they interpreted the Scriptures properly, they would not have been disappointed, for Jesus corresponded exactly with the prophecies.

When Jesus did lay down His tools at the bench and step into the field of labor, they did not recognize that in the humble dress of the Galilean peasant, was the promised Messiah, the Deliverer of the human race. They had been taught by the Scribes (the interpreters of the Scriptures) to look for a different person entirely, one who was coming as a king, riding a war-horse, armed to the teeth, to free them from the Roman yoke, and establish a material kingdom, that would outshine any that had ever been before.

They misinterpreted the Scriptures, for the kingdom of Jesus was to be a spiritual kingdom. He had come in His humiliation, fulfilling ancient prophecy. "Behold, thy king cometh unto thee, meek, and sitting upon an ass," to free them from the yoke of Satan, and establish a kingdom, of whose duration there would be no end, whose flag was to wave over every nation. Jesus did not arise to their false expectations: with the result, they looked upon Him as an impostor, rejecting His claims, and finally hurling Him to His death. How true are the words of our text, "He came unto His own, and His own received Him not." We look back upon their sin and pity them for their blindness in not

recognizing their Messiah. There is a striking comparison in the attitude of the Jews to their Messiah with the attitude of Christians to the Holy Spirit and the words of the text are equally true with the position of many Christians today towards the Holy Spirit.

Another dispensation has begun. Another divine person has come seeking an entrance into the heart of His own, to deliver them from inbred sin, so that they might be more than conquerors, living a life of holiness here below.

A great many today are entirely ignorant of the person and work of the Holy Spirit. The generality of Christians have imbibed the teaching of the Scribes—the interpreters of the Scriptures in our day—with the result they have false conceptions concerning the Holy Spirit of the Bible.

Some people would try to make us believe the Holy Spirit is only an influence, coming periodically upon the believer to quicken, inspire, and make him more effective in the service of God. The Scriptures never speak of the Holy Spirit as a mere influence. He is revealed as a person. One cannot tell a falsehood to an influence, but one can tell a falsehood to the Holy Spirit. Ananias and Sapphira did so, and paid the penalty with their lives.

The Holy Spirit is a person capable of performing certain work in connection with the salvation of men. He it is who works conviction on the souls of men. He it is who helps the believer in the justified state. He it is who indwells the believer in the sanctified state. "When He [not it] is come," said Jesus (John 16:8). The Holy Spirit is a person.

The primary work of the Holy Spirit is to purify the hearts of the redeemed. There is a vast amount of light regarding this work in the Scriptures. One really wonders how a

soul can run into error; yet all around us we hear words, and see lives, which prove souls have run off the main line of salvation into some siding where they never see the radical, revolutionary work of the Holy Spirit. Many are praying for the filling with the Spirit, but don't want the killing that precedes the filling. Christians speak of a lingering and lasting bondage within. The terms used to describe that inward condition are familiar to every child of God: "suppression, growth, death," and so on. A few years ago—at Keswick—a new term was added to their list, namely "Counteraction," but it is only a new name for an old experience. Carnality does not mind what you call him as long as he is allowed to live in the unsanctified heart. Many seek and claim the filling of the Spirit but never get to that place where they can testify to being freed from sin. God does not baptize carnality.

When we turn aside from the words of men and search the Scriptures, how different things are. Instead of confining the Holy Spirit to merely breaking the power of sin in the new birth, we find, as a second definite work of grace, He sweeps the soul entirely, removing every trace of sin. In Acts 15:9 we read that He purified their hearts by faith, not through suppression, growth, death or counteraction, but through *faith* on the believer's part; faith exercised in the ability of the Holy Spirit to perform the work in the heart. He it is who applies the blood of Jesus to our hearts, removing sin, and filling up the vacancy with divine love and compassion for the perishing. Purity of heart comes through the baptism with the Holy Ghost and fire.

Reader, are you like the Jews accepting the word of men, instead of finding out for yourself from the Scriptures, what the Holy Spirit is able to do? Follow the example of the Psalmist, "I will hear what God the Lord will speak" (Psalm 85:8).

Believer, this is your day of opportunity. Don't make the mistake of the Jews. He stands knocking at the door of your heart.

Shall it be true of you: "He came unto His own and His own received Him not?" Shall others look back upon us and pity us for our blindness?

The great sin of the present dispensation is the rejection of the Holy Spirit in Pentecostal fullness.

UDDINGSTON, SCOTLAND.

SENTENCE SERMONS

By EVANGELIST HENRY BELL

Faith cannot be purified by the blood of Jesus, but only by the fiery furnace route (1 Pet. 1:7).

Sins cannot be purified by trials and testings, but only by the blood of Jesus (1 Pet. 1:18, 19).

The pastor who is not willing to wear out shoe leather or crank up the old Ford should never say, "Well, I guess people do not care for salvation these last days."

Still water may run deep, but you will notice it is the first to freeze.

If every Nazarene would tithe, we could more than double our force of missionaries, and then have enough left over to start 100 new churches every year.

The child who begins life as First Lieutenant in the family, is handicapped for a promotion.

DENISON, IOWA.

News and Notes From Canada

Compiled by M. J. Jones

The church has its pioneer days in every country. It seems that we are in that stage in this great white field at the present. While we are confronted with great distances, extreme climatic conditions, sparsely settled areas, and a small membership, we have a rare opportunity before us as a church just now. As a result of the amalgamation of the Methodist, Congregational, and Presbyterian Churches of this country into the Union Church of Canada, during June, 1925, there will of necessity be vacated numerous church buildings all through Canada. These buildings will be for rent, for sale, or lease at reasonable and at most places very low prices. There are many people in this country of the old-time religion type that would prefer a Holiness church to the proposition of the Union Church.

The need here is more men who are not afraid of small pay, deep snow, and sub-zero weather, who are willing and eager to preach red hot Holiness, and who are willing to go out to new places and stay until things come to pass. With some wisely planned, sane, aggressive evangelistic endeavor we ought to be able to establish many new Nazarene churches throughout this great country. I am praying that God will help us to do it.

NOTE—Let all the pastors and evangelists in Canada who are interested in this page please rally and send in some material for the July page. Co-operation will bring success. Send all material to M. J. Jones, 285 Balmoral St., Winnipeg, Man.

ALBERTA DISTRICT

As has already been recorded in the pages of the HERALD of HOLINESS, we have lately closed one of the best District Assemblies in the history of our Alberta District. The statistical reports show marked advances, especially in the total raised for all purposes, which was double that of the previous Assembly year. Prospects are bright for a year of aggressive evangelism in this great field.

Following the Assembly we hurried to our temporary home at Didsbury, and shipped our household effects to Calgary, deciding, in the interests of efficiency, to make that city the base of operations for the year. We got back to the city in time to take in the last few services of the series conducted by Dr. Williams in our Calgary Church. We had a fine wind-up, taking in a substantial class of about twenty fine folks with more to follow. Then, pledges were taken by Dr. Williams on the last Sunday, totaling between three and four thousand dollars, to make an addition to the present splendid plant.

On Thursday following we had the unusual privilege of accompanying Dr. Williams on a rapid itinerary over part of the Alberta District, touching at Red Deer and Edmonton, where pastors and people co-operated in services that were blessed and fruitful.

Returning for one night to Calgary where Pastor Smea and his people were in force for a farewell meeting to Dr. Williams, the party motored south to touch Claresholm, McLeod, Monarch, and Lethbridge.

This scribe had planned to be in the southern part of the itinerary, but an emergency call took him north to conduct the funeral service of Sister Morris of Wetaskiwin, one of the old pioneer saints of the Alberta holiness work. God was with us in the service! One man sought and found God. We are now holding the fort in Edmonton, there being no pastor here appointed to this field as yet. This is one of our most important charges, and there is a great and wide opportunity of usefulness for the man who is God's choice for the time and place. Pray that God will help us find him.

CHAS. E. THOMSON, District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT

We are praising God for the victory in our own soul and in the work of God on this District. We

are now in our third revival campaign in the new year. God is helping us and a few souls are being saved and sanctified and a large per cent of them joining the church.

Our first meeting was held in Shackleton, Sask., a small town where we have a small class organized. When we arrived there we were delighted to find that a good Free Methodist brother, A. A. Buffam, had been caring for our little flock. We observed here the real spirit of "church union," for while our brother was so situated that he could not take a charge in his own church, he and his good wife were untiring in their efforts to care for the Nazarene sheep. We also enjoyed their assistance in the revival. Brother C. W. Bartram, Morse, Sask., was at the meeting for over a week and had charge of the music. Truly God blesses Brother Bartram in the message of song. About twenty persons were converted and a number sanctified. The last day was surely a high day in Zion. We had three preaching services, communion, baptized four adults and four children, received nine into the church, had a healing meeting in which several were healed, and wound up the day with a victorious altar service in the evening.

The next meeting was at Bestville, Sask., a country point twenty miles from the railroad. Here, for nearly three weeks, we fought a hard battle but God gave us a number of precious souls. The last Sunday we baptized two and took a class of six into the church. Brother Buffam and a number of the Shackleton saints were with us part of the time and helped to shout the battle on.

The meeting we are just starting is near Gregg, Man., and promises to be a good meeting in a new place. Brother and Sister Leslie, members of our church in Winnipeg, live in this community and have arranged the meeting. God is already blessing and we are believing for a great revival. The work in general, considering conditions, is very encouraging and we believe we are coming up to one of the best Assemblies that we have ever had on this District.—A. C. Metcalf, District Superintendent.

GREGG, MAN.

District Superintendent Metcalf held a very successful meeting in this community. The Lord wonderfully blessed us. Glory! The meeting began in the schoolhouse but after the first week the local minister came and invited us to the church. We accepted the invitation and proceeded with the battle in the church. A number of souls wept their way through and were gloriously saved. Others sought and obtained the "Second Blessing," Praise the Lord! Eight were anointed for healing and three of them were instantly healed. The others are holding on by faith. We had a glorious time, God was with us and blessed us. Praise His name! Under the advice and direction of the District Superintendent we are planning a campmeeting here in July. The people are interested in the campmeeting and are so hungry for "Old Time Religion." This is a community in which Church Union has been effected. The people know very little about the gospel of Holiness. We are looking to God to send a cloud burst on this dry place. The prospects for a campmeeting are very fine. Please pray for us.—Mrs. Frances Leslie.

MORTLACH, SASK.

The Mortlach circuit comprises the town of Mortlach, where we have an organized church, and preaching appointments in schoolhouses at Parkbeg and Holyrood, the latter being sixteen miles distant. Parkbeg is next town west on the Canadian Pacific R. R. Both of these points are new fields and need working up. A good attendance of young people at Holyrood is an encouraging feature there. This point seems to be ripening for a

revival which we hope to hold in the near future. The Sunday night service, the only meeting at Mortlach, is well attended. Our hall is small but accommodates the people so far. We are glad for the opportunity of preaching to a well filled house each Sunday evening. It seems like a seed sowing time for the most part just at present, but we have the promise of harvest time and we are steadfastly looking for it to come. The Sunday school has been on the increase lately. The prayermeeting and the young people's meeting are well attended. We are praying constantly for a revival. Our church board has invited the District Assembly to meet here and we look for an ingathering of souls at that time, if not before. This is truly a pioneer circuit and we want to be on your prayer list.—W. B. Tait, Pastor.

LUSELAND, SASK.

We have just closed a most gracious revival with Rev. A. C. Metcalf as the evangelist. God did certainly reward this little Nazarene church for their praying. A gracious outpouring of the Holy Spirit proved to bring forth fruit on the dry and thirsty land. A number prayed through to a definite experience. Others were under conviction and we believe in the near future will make their peace with God. Brother Metcalf brought some wonderful messages to us both in singing and preaching. He is a man that is out for true Bible Holiness. The singing was ably conducted by H. B. Anthony. Brother Anthony has answered the call of God to the ministry and expects to enter Nampa College this fall. One of our young ladies feels called to the deaconess work and will probably enter school this fall also.

During the past ten years of our work in this community, God singled out five from among us to be either missionaries, preachers, or deaconesses. God still answers prayer. Come! all ye Canadian Nazarenes! Pick up courage an faith. God is still on our side.—Opal E. Good, Pastor.

FIRST CHURCH, WINNIPEG, MAN.

We are closing a successful year in the work of the Lord here. It has been pleasant in many ways to labor with these Canadian Nazarenes. I have greatly appreciated their loyalty to the work and the way they have stood so nobly by us in the finances. We are confronted with several problems in this place. Our church building is too small and the lot is not sufficiently large enough to enlarge the building to the size it should be. We hope to be able to rent a church building this fall. The amalgamation of the Congregational, Presbyterian, and Methodist Churches takes place in June. As a result of this many church buildings will be vacated all through Canada. The union will affect the rural districts and small towns more so than the cities. However there will be some buildings vacated in the cities. To me this seems a great opportunity for the Church of the Nazarene to get her foot down in this great country. We are planning to hold several tentmeetings in the suburbs and outskirts of the city this summer. We are determined to make it hard for the Devil in this place. We go to the Assembly next week. We are able to report fifty-one members, about seventy-five professions, seventy in the Sunday school, and over \$3,000.00 raised for all purposes, but best of all God is with us. We have a good N. Y. P. S., a W. M. S., and a live prayermeeting. We have been unanimously called back for another year. Pray for us in this needy field.—M. J. Jones, Pastor.

To obey God is liberty.—SENECA.

If there be some weaker one,
Give me strength to help him on.—WHITTIER.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 28

By JARRETTE E. AYCOCK
The Second Coming of Christ

THE MANNER OF HIS COMING—

He is coming in brightness (Matt. 24:27).
He is coming with power and great glory (Matt. 24:30).
Power to dispel darkness and bind Satan.
He is coming suddenly (Rev. 22:20).
He is coming unexpectedly (Matt. 24:44).
He is coming as a thief (Rev. 16:15).
The thief comes when the household is asleep.
The thief comes quickly, quietly and unexpectedly.
Jesus is coming as a thief, not to catch away the world, but to make up his jewels.

He is coming personally (Acts 1:11 and 1 Thess. 4:16).

THE PURPOSE OF HIS COMING—

He is coming back to make us like Himself (1 John 3:2).
He is coming back to receive his people (John 14:3).
He is coming back to change his people (1 Cor. 15:52).
He is coming back to raise the dead (1 Thess. 4:15-17).
He is coming to bring about a great separation (Matt. 24:40, 41).

THOUGHTS FOR DISCUSSION

What is the most fearful thought in connection with His coming?
What is the most joyful thought?
What is the most essential thing for us in view of his return?
What are the qualifications of meeting him?

CONVENTION OF WESTERN OKLAHOMA DISTRICT

The fourth annual convention of the N. Y. P. S. of the Western Oklahoma District which was held at Guthrie, May 21 to 24, marks another mile in the progress of the young people's work in the District. This convention had been looked forward to by the young people of the District for months. A good representation was had from the various parts of Western Oklahoma.

The convention opened Thursday evening, May 21 and the presence of the Lord was manifest throughout the entire convention. Each morning of the convention, a prayermeeting was held at eight o'clock. Other services were held at 9:30 a.m., 1:30 p.m. and 7:30 p.m. Several preachers of the District preached during the convention.

Reports from the local societies and from the zones of the District show that steady progress is being made in the extension of the young people's work. Reports were received from eighteen societies of the District. The reports show a total membership of 535 and total amount of money raised through the societies \$1,770.28 for the past year. For some reason reports were not received from some of the societies of the District.

The annual election of District officers which was held during the convention resulted in the re-election of Brother M. M. Snyder of Oklahoma City, as president; Miss Dott Morrill of Blackwell as vice-president, Raymond Southall of Altus second vice-president, Mrs. Guy Rankin of Edmond secretary-treasurer, and Mrs. I. D. Northcutt of Oklahoma City assistant secretary-treasurer.

The missionary, organization and evangelistic committees were re-organized for the coming year with a representative from each zone in the District on each committee. During the convention a committee was appointed to re-arrange the zones in order that more efficient work might be done. This committee organized two new zones and placed a strong society in each so the weaker societies might have their assistance. The close of the convention

found the District N. Y. P. S. well organized and ready for more efficient work. The slogan of the organization committee is, "A Nazarene Young People's Society in every Church of the Nazarene in the Western Oklahoma District."

The N. Y. P. S. rallies held at regular intervals in the well organized zones of the District have proved a great blessing and inspiration to the young people. These rallies make it possible for the Nazarene young people to come in contact with one another and discuss the problems they have to solve. Special speakers are secured for these rallies and their expenses paid to and from the place of meeting. In the rules and regulations drawn up at the recent convention it is required that each zone hold one rally each quarter.

Those who attended the District convention of the N. Y. P. S. feel that it was especially blessed of the Lord. They feel that with the new organization, the Young People's work will be carried on with a greater degree of success, and that the N. Y. P. S. is becoming a more positive factor in the promotion of the general interests of the church and in the salvation of other young people.—Raymond Southall, Convention Reporter.

N. Y. P. S. ZONE RALLY

On May 29th Zone Seven of the Western Oklahoma District of the N. Y. P. S. held its fourth quarterly rally at the Spring Valley Church near Carnegie, Okla. This meeting marked the first anniversary of the organization of this zone. The attendance was the best ever. There was a larger percentage of the older members of the local church present than at any previous rally in this zone. This showed that the Spring Valley people are interested in the work. The total number present was about 130.

The Mangum, Altus, Eschol Valley, and Glendale young people were represented, besides the local N. Y. P. S.

The opening session began with a devotional service conducted by the pastor of Spring Valley Church, Rev. J. W. Bruce. Miss Norene Southall, Zone Chairman, then took charge and after the introduction of visitors, heard the reports of the Societies represented. The work is progressing nicely. Rev. R. B. Gilmore, pastor of the Altus Church, preached at eleven o'clock on the subject of Faithfulness. His message was very much appreciated. One of the many good things enjoyed was the very fine chicken dinner prepared by the ladies of the local church and served in the school building where the rally was held.

The afternoon session opened with a song and praise service led by Rev. W. R. McClure, pastor of the Eschol Valley Church. The business session followed. A report of the recent District Convention of the N. Y. P. S. recently held at Guthrie, Okla., was given by Raymond Southall of Altus. Reports of the Zone officers were heard and the election of officers for the ensuing year followed. Miss Norene Southall of Altus, was re-elected Zone Chairman and Lloyd Barnett of Mangum, was elected Secretary-Treasurer. A contest for subscriptions to the HERALD of HOLINESS was begun, which will terminate with the next zone rally. The object is to see which society can secure the most subscriptions and help raise the subscription list to the desired mark. Discussions of various phases of N. Y. P. S. work followed, after which the meeting was dismissed. The next rally is set for the last week in August.

The young people are very much interested in these zone rallies and look forward eagerly to each succeeding one. The Lord is being glorified and the work of the N. Y. P. S. greatly strengthened.—Zone Chairman.

REGENTS OF BETHANY-PENIEL COLLEGE MEET

On Tuesday, May 19, the Board of Regents of Bethany-Peniel College met in their annual session, in the college office, in Bethany, Oklahoma. There was a very fine attendance, all of the District Superintendents of the Southern Educational Zone being present but one. The first work of the Board was to reorganize and Rev. A. L. Parrott, was elected chairman and Rev. R. M. Parks secretary. It was quite gratifying to the Board to note the marked progress the school has made during the past year and to learn that the current year is closing without a deficit. Much of the financial success of the past year has been due to the untiring efforts of our former business manager, Rev. B. F. Neely, who served the school until after the opening of the second semester, after which time President A. K. Bracken assumed the duties of both president and business manager and needless to say that he has followed the sane, conservative business principles that have characterized the institution for a number of years. Upon recommendation of President Bracken a strong faculty of efficient men and women were employed for the coming year and we are looking forward to an even greater school next year than this has been. A new building is in the course of construction now which will furnish us with a large auditorium with a seating capacity of about fourteen hundred, with many class rooms and a smaller auditorium which will materially add to our efficiency next year. We are greatly pleased with the growth of our school and expect to stand by it with our sons and daughters, our prayers and our money.

R. M. PARKS, Secretary.

NORTHWEST DISTRICT ASSEMBLY

The Northwest District Assembly has just closed. It was one of the very best. Dr. R. T. Williams presided with great grace and dispatched all business with expedition, keen judgment and fairness to all.

The evening services were characterized by liberty, and salvation. The speakers at the night meetings were Dr. H. Orton Wiley, President of N. N. C., K. Hawley Jackson, returned missionary from India, District Superintendent Morrison, of the Minnesota District, Rev. Jos. N. Speakes, and Rev. Weaver W. Hess.

Dr. Williams thrilled the Assembly with his daily lectures, which lectures he was earnestly petitioned, by the Assembly, to put into permanent book form. His closing message on the last Sabbath morning from the theme "Holiness, its Doctrine and Ethics" was masterful. The audience was melted to tears and many sought the Lord at the close. His ordination charge was full of wholesome instruction, kindly advice, and clearly defined warnings. This was one of the most impressive services of the Assembly. The dedicatory service for children was also very sacred and beautiful.

Revs. Walter O. Fisher and H. G. Hartzell were elected to ordination. Rev. D. S. Corlett, General Secretary of the N. Y. P. S., gave a most inspiring address in the interest of young people. Everybody believes he will put his program across.

The pastor of the First Church of Spokane gave the closing sermon from the theme "Christ at the door." Some twelve or fifteen sought the Lord at the close, the most of whom professing to find what they sought.

The District had a net increase of 176 members. The Assembly goes to Spokane for 1926.

HENRY B. WALLIN, Reporter.

THE DEATH OF MISS FANNIE CLAYPOOL

Following a few days of painful suffering this good woman passed on to her reward Tuesday, June 2, at 10:35 p.m., at Nashville, Tenn.

For more than twenty-five years she has been associated with the work of Trevecca College and the Church of the Nazarene. She was for many years a teacher of English and Missions and after the death of Rev. J. O. McClurkin she edited that widely circulated religious paper, "Living Water."

Miss Claypool in her long years of service, repeatedly demonstrated her ability as a leader, her sincere sympathy and friendship for the poor and needy, and her self-sacrificing spirit as a representative of her Lord and Master. Surely her motto was "OTHERS." Scarcely is there a town or hamlet in this, her adopted state, Tennessee, where she has not spoken in the interest of Foreign Missions.

Her last years have been probably her busiest ones as Deaconess, City Missionary and member of the General Board of Foreign Missions. She was also President of the District Woman's Missionary Society of the Tennessee District.

In her thought and prayer life Miss Claypool lived around the world every day as she carried the

The Sunday School Lesson, June 28

By M. EMILY ELLYSON

LESSON SUBJECT: Review.

LESSON TEXT: Acts 1:1-14.

GOLDEN TEXT: *Ye shall be witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth (Acts 1:8).*

THE lessons of the past quarter have been exceedingly interesting and highly instructive because of their teaching concerning the church in its earliest historic period. We have noted its rapid development even though persecutions were frequent and painful in their results. We have also seen its depth of spirituality at this early time, its dependence upon the Holy Spirit's leadership, its simplicity of faith and practice, its clear understanding and effective witnessing. All of these are points that the church of today would do well to emulate.

Our first lesson lets us at once into the secret of all the success and prosperity enjoyed by the church, for the executive of the Godhood for that age had come and had brought to them all that Christ told them would be theirs at His coming and they were moving and acting under the sway of the mighty Holy Spirit.

The second lesson shows us that there were other ministrations beside preaching that were a part of the church's work. Not only were souls to be healed of the malady of sin, but bodies as well were to be touched with divine power, showing that the methods used by Jesus before His death, were to continue on, practised by His disciples, all things being done in the name and by the power of Christ.

Lesson three gives us glimpses of life in the early church. We here see a quality of fellowship new and strange to the world which came with the baptism with the Holy Spirit. Selfishness had no part nor place among the early followers of the humble Nazarene. Thus earning the statement "Behold how these people love one another."

In the fourth lesson we see the church in the throes of suffering, which terminated in the death of one of its most rare characters. But whether in suffering or in joy they put on exhibition as representatives of their Lord, His true characteristics. We also see the church in its further organization, and note with deep interest the type of men who constituted its business force, and how they came to such appointment. Just here we remark that it would be well for us in this age to study carefully the methods used by the church in this its most spiritual age.

The scene is changed in lesson five and we are carried backward, and given a glimpse of the luxury, and corruption of ancient Babylon. But we are taught in this lesson that even amid such

environment, men with purpose of heart, and faith in God, may walk untarnished and be a great success. Thus the truth is established that plain and simple living is always better than a life of indulgence, which life completely unfits one for serious responsibility.

Again in lesson six we take up the thread of Church history, and this time we have a study in evangelism. We see here the result of following carefully divine directions. With implicit obedience to God Philip meets the opportunity of his lifetime in the work of the spreading of Christianity to distant lands.

Lesson seven is a study of conversion. How completely a life is transformed we learn as we study the conversation of Saul of Tarsus. And in the eighth lesson we learn how the transformed man enters upon his career. Two of the principal characteristics of his efforts were courage and determination. Courage in witnessing and determination to preach the truths of Christianity spreading it to earth's remotest bounds at all hazards.

The last four lessons of the Quarter deal with the work of Peter. We see him first in his miraculous work, which to those who witnessed these things, was a sign of the power and presence of God and great revivals followed these miracles. We next observe him receiving a great revelation from God in order that his narrow Jewish prejudices should be broken down and his sphere of activity enlarged. God's purposes were made so clear to Peter that never again did he question the divine intention relative to a universal gospel.

We have in the eleventh lesson the founding of the first Gentile church. Here we have a study for missionaries, as to people and methods used in the establishing of the faith among a strange people. This first Gentile church becomes the strongest church in a very short time, and the base of operation for spreading the gospel to the remotest parts of the earth. The last lesson is a study in the possibilities of prayer. We have here a most extreme case in the imprisonment and impending death of the apostle Peter, the leading man in the church at this time. Already two of its most ardent followers had been executed, and now its greatest man is in shackles, and condemnation already passed, the day of execution just at hand. With all of these things hanging over the little church, it resorts to prayer, and such prayer as would remove the mountain of difficulty. In answer to this praying, the night of prayer by the whole church gathered together and continuing until they had prayed through. Peter was delivered from prison and from death. Prayer and faith enable God to do things for His people. The church but little realizes her power through prayer.

Brother James Miller and Brother and Sister Fields of Indiana are spending a month with us in Home Mission work, and will doubtless organize a good class in one of our good cities. Rev. C. C. Burton and Rev. Hugh Clark had a splendid tent-meeting in Poor Fork, Ky., where we organized a class of sixteen fine members last week. Brother Clark was called as pastor for the coming year. Rev. Glenn E. Miller, Rev. E. C. Tarvin and C. W. Sturgill have been doing some splendid work in a tent-meeting in Richmond, Ky.

We trust each church will come up on all lines this year, and more especially along the line of soul winning, Sunday school work, etc.

J. W. MONTGOMERY, District Superintendent.

HOME MISSIONARY FORWARD STEP CHICAGO CENTRAL DISTRICT

After careful study and close analysis and some actual experience, we are convinced in our hearts and minds that the Church of the Nazarene can play a very prominent part in giving the gospel of full salvation and furnishing soul-saving stations in the leading cities of the nation. We are also assured that it is no easy task.

Quite recently we have made a study of the leading cities of Illinois and Wisconsin, and we find possibly thirty cities ranging from five thousand up to one hundred thousand in the state of Illinois, where there are not Nazarene churches, and twenty or more in Wisconsin, ranging all the way from a few thousand to Milwaukee, with her five hundred thousand without a Church of the Nazarene. In all these cities, if sensible workers are placed, the spiritual forces will generally rally to the faithful preaching of the gospel.

We are going to have what we call a publicity campaign, and try and get ten or more families to take the HERALD of HOLINESS in each of these fifty cities, and in this limited way we will try to scatter literature and try to keep the people interested in establishing soul saving centers.

We will put on an evangelistic campaign as soon as we get in touch and pull the people together and have an old-fashioned revival. In such procedure, our first intention shall be to give the people the gospel and get all saved and sanctified we can. Then if sufficient following is secured, we will organize a holiness prayer band with a leader, and if sufficient following can be secured, we will organize a church. That is we are going to try to conserve what we are doing.

Will any who read this pray for the many many tens of thousands who are without the bread of life in our great land, and if you are specially interested in Illinois, Wisconsin and Chicago, please write E. O. Chalfant, Gen. Del., Danville, Illinois.
E. O. CHALFANT.

REVIVAL AND CHURCH NEWS

"THE CHURCH OF THE NAZARENE at Bethany, Okla., is making splendid progress on all lines. Our pastor states that the spiritual tide is higher than at any time since he took charge of the work over two years ago. The spiritual tide may be safely judged by the attendance at the midweek prayer-meeting. It is not an uncommon thing for from 325 to 400 people to be present and when the service is opened for testimony from six to ten persons to be on their feet waiting for a chance to speak. Beside the midweek prayer service a number of cottage prayer-meetings are held each week. The saints get blessed in these services and come to the church services prayed up. Our Sunday school under the leadership of Mr. Lee Martindale is growing. The membership stands at about 450 and the average attendance is about 350. The Young People's Society joined the Sunday school classes of Brothers Parrott and McConnell in supporting two native workers, one in Africa and one in China. Our pastor Rev. A. L. Parrott is being faithful to the charge given him and is laboring with untiring zeal to keep the work going as it should. Since Jan. 1 he has made at least 450 pastoral calls beside the many other duties that are his to perform. A number of transfers have been made, death has claimed some, but the membership has been raised to 530. Our pastor spends much time in his study and in prayer and as a result comes to us with some wonderful inspiring and refreshing sermons. A few weeks ago he gave us a message on 'Songs in the Night' which was an unusual blessing to his people. The Sunday night sermons are full of soul compassion and God has honored them with more than

needs of a world on her heart. In her last few days she was devoting her time to the finding of a plan to raise money for the proposed hospital in Africa.

As a deaconess and church hostess there were none better. She was possessed of the rare gift of being able to help both the high and the low. Many will rise up in the judgment and call her "Blessed." She was a native of West Virginia. She had no near relatives but a host of friends to mourn her loss.

Funeral services were conducted from the First Church of the Nazarene June 5 at 10:00 a. m., by her pastor Rev. H. H. Wise and Dr. C. E. Hardy. A great crowd of sorrowing friends gathered to pay a last tribute of respect. The body was laid to rest in Mt. Olivet Cemetery.—H. H. Wise.

KENTUCKY DISTRICT

While the work has been somewhat strenuous, I have never spent a more pleasant month on the Kentucky District than the month of May has been. The entire month has been spent among the churches; one night at a place, preaching and making pastoral arrangements for the coming year. Such harmony I have never witnessed. With the exception of one small church where they did not feel able to support their pastor with so large a family; no

pastor has been voted out. We only lack three churches being through, and so far, with the exception of the above mentioned church we have had only three to vote "No" on the entire District. These churches are not only in harmony with the pastors and with each other, but they seem to be connected up with the Throne, and are praying things to pass. We do not seem to be in line for as great increase along financial lines this year as we have been having, but we feel sure this will be right substantial, in spite of the hard times. We are working a more perfect system along this line than ever before. All the churches save two or three are making real strides along other lines. The Home Missionary program is working fine. We have organized two small classes of fine people in the last ten days where we have bright prospects for the future.

By the time this reaches the readers Rev. L. T. Wells and wife, recently from Lindsay, Calif., will be laboring among their old friends and loved ones in Southern Kentucky. How glad we are to have them with us! The pastors and evangelists of the District join me in extending to them a hearty welcome.

Brother and Sister Wells will pastor the Columbia church the coming year, and the most prompt pastors of the District will be the fortunate ones who will be able to have a part of his time the coming winter months for revival work.

a hundred seekers and happy finders. At a recent business meeting of the church our pastor was given a unanimous call for another year. The new building is in progress and we are anxiously waiting its completion. We have been so crowded all winter we long for more room, when our people can come to church and have a comfortable seat and not have to stand up or return home. We are sure God is with us and we give Him the glory for his blessing upon us. Remember us in prayer and when you pass this way stop and see us.—Anna M. Logue, Reporter.

PASTOR L. W. COLLAR, Seymour, Ind.: "This is one of the most beautiful cities in southern Indiana. It is an ideal center of one of the richest farming communities of the state. Then too, we have one of the greatest churches of our entire movement located here. As the mother church of the Indiana District, it commands the respect of the community. The doctrine of holiness has been preached in this city for the past twenty years. Men and women, filled with the love of God and the Holy Ghost, have lived consistent holy lives in the community up to the hour of death, and others are demonstrating to the world that there is power in Jesus' blood to save, sanctify and keep. These holy people have been a mighty factor in this city in establishing a Church of the Nazarene. It surely is an encouragement to the pastor to be greeted by large congregations, composed of loyal Nazarenes and many friends and strangers. The Sunday school under the efficient leadership of superintendent Robert Myers has been averaging over two hundred in attendance. Then too, our splendid Young People's Society is a great blessing to the pastor and the entire church. Our prayermeetings are largely attended. During the winter and spring the attendance has been numbering on an average around 120, sometimes even going over the 150 mark. One thing we wish to emphasize more than all, that is, God is with us. The glory is upon the church and many are finding God in the regular services and some are praying through in the two cottage prayermeetings that are held each week. I want to thank God and give Him all the praise and glory, and I surely esteem it a great privilege to serve such a church. Personally this has been the very best year of my life. Jesus was never more real. The heavens are open, the blessed Holy Ghost abides and I purpose to see the end of the Way."

"EVANGELIST J. C. CASSIDY of Indianapolis, Ind., just closed a good meeting at Shelbyville, Ind., in the M. P. Church. Souls sought God and the sick were healed. Brother Cassidy is a man of prayer and a fine preacher of the Word."—Rev. Clarence Gunning.

"AT NAMPA, IDAHO, in the reports read at the annual church meeting held May 20th, there was evidence that progress had been made on various lines. The pastor noted the spiritual advance that had been made during the year especially in the two revival meetings, both of which were times of blessing, then also the spirit of co-operation in the church board and other departments of the church work was a token of divine favor. From the treasurer we learned that over ten thousand dollars had been raised for all purposes; in addition to this the Young People's Society raised \$160.30 and the treasurer of the relief fund received \$77.70. The membership of the church has been cared for not only by the pastor who made over six hundred calls, but also by the local deaconess who had a record of 330 calls, and the deaconess band which reported 614 calls. This department of the work has also brought relief to many needy homes by ministering in times of sickness and in other material benefits such as giving garments to the poor. The officers of the church have carried on their duties as appointed and altogether in looking back over the past year we feel to give thanks unto God for all his blessings which have been ours to enjoy, and we look forward into another year expecting still greater things."—Olive M. Winchester, Reporter.

PASTOR ARTHUR A. MILLER, Norman, Oklahoma: "God is giving the Norman church victory in every department of the work. Just recently we closed a good revival with Rev. B. F. Neely. There were about 150 seekers during the meeting and several have come into the church and others have

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the closing up of my meeting at Washington, D. C. I arrived in Alliance, Ohio, on Tuesday of April 21 and was with our beloved Brother E. E. Johnson and Brother Arthur Johnston and wife for ten days. We had ten most delightful days, beginning on Tuesday, April 21, and closing up on Thursday, the last day of April. We had only one Sunday to give them but we put in the regular ten days. We had quite a number saved and sanctified. Our work in Alliance is in the best condition that it has ever been. Brother E. E. Johnson has won the love and respect of the city and of the good people in general. We had fine crowds, the old church was packed every night and Brother and Sister Arthur Johnston, I think, did the best singing that I ever heard them do, and we had a quintet. I think they called it, five men sang every night and it was great singing and the glory came down, and the saints shouted for joy.

I had a most delightful home with Grandmother Morris and her son, Brother Franklin Morris. They could not have been kinder to me. In the next house is the home of Brother Paul Morris. He is one of the fine singers of the Church of the Nazarene. Sister Paul Morris would come over every morning and have prayers with Grandmother and me after the boys had gotten off to their work.

We had many fine people in our meeting from different parts of the country. Sister Jane Hofge from Minerva, and Sister Tillie Albright and Sister Stella McNutt from Schering, and Dr. Sloan and wife and Brother Benedum and wife from East Liverpool, and two Methodist preachers from Newell, W. Va., and our people from Canton, and I judge we had people from at least twenty-five towns. We also had Brother B. H. Shattuck and several car loads from Rogers. Brother Shattuck is the man that wrote Joeko Homo, the book that kicks out the heaven bound ape. I sold four hundred of them in less than ten days.

Well, at the close of my Alliance meeting I had to say goodbye to the dear ones and board the train for Detroit, where I was joined by Dr. T. W. Willingham, the business manager of Olivet College, and we were to open in Detroit with Dr. Howard

Jerrett, the pastor of First Church at Detroit.

Dr. Jerrett is making fine headway at Detroit. I had three days in his home. He is one of the most beautiful brothers that I almost ever met. Dr. Jerrett came to us from the Presbyterian church. He had the misfortune of praying through in his study and getting sanctified wholly and of course he had to move. Our good Presbyterians will not allow you to get the blessing until you die, and he died and got the blessing and then had to move. Well, I am of the opinion that He is one of the finest men that ever came to us from any of the older churches. He is the most lovable and the most congenial brother that you will meet in a lifetime's travel. Our fellowship was simply great. He is a young man with a beautiful wife and two little girls as sweet as sunshine, and he is a great preacher and so on fire for God that he can hardly keep still. We had four great services in his church from Friday night until Sunday night. But Sunday in the afternoon we crossed over the Detroit River to Windsor, Canada, and had one very fine service, and both at Windsor and Detroit Brother Willingham represented the college, and we did well at both places.

On Monday, May 4, we started west and stopped for Monday night and Tuesday night at Hammond, Indiana, for two nights with the North Indiana Preachers' meeting. We had everything packed. Brother and Sister Turner had everything in the fine shape and we preached on Monday night to a packed house, and by Tuesday night Brother J. W. Short and Brother C. W. Ruth had arrived, and from all over the state the preachers poured in until it almost looked like a District Assembly. They had secured Brother Ruth to preach every morning and every night over Sunday, May 10. I haven't heard from there at this writing but I am sure that they had a great convention.

Early Wednesday morning Brother Willingham and the old soldier were off for the Iowa District, where we are to work for the most of the month and we opened up at Cedar Rapids on Wednesday night with a fine crowd. We have a most excellent pastor there, who is doing things for God.

More later.

In love,
UNCLE BUDDIE.

expressed themselves as almost convinced that they should. Brother Neely's ministry was of a very high class and reached the people outside the church and edified those inside the church. The different musicians, among them Brother Neely's four daughters from Bethany-Peniel College, rendered very efficient service in the meeting. The revival was especially a great blessing to our young people and the Junior members of our congregation. Sunday, May 31st, there were two in the altar and one of them was sanctified and the Sunday before there were three in the altar at night and one young lady was saved in the N. Y. P. S. and one was saved in the J. N. Y. P. S. The Lord is giving us good prayermeetings both in the regular Wednesday night meeting and the Friday night cottage meeting. The W. M. S. work is a real blessing to the church and God is blessing their efforts. The church is now helping in a Home Mission campaign at Purcell, Oklahoma and the Lord is giving a degree of victory. Several hands have been raised for prayer and one was saved last night. There is much prejudice to be broken down and God is helping us to do that. Will the HERALD of HOLINESS family please remember us at the throne?"

EVANGELIST I. C. DUNBAR, Miltonvale, Kans.: "I am at home for a few days after a hard fought battle at Topeka, Kans. We did not see the immediate results we expected in the meeting but the Lord anointed, inspired and blessed in the preaching of His Word. Thank the Lord we know it will accomplish that where unto it is sent. Between fifty and sixty bowed at the altar seeking to be

reclaimed, saved, sanctified or healed, about forty received definite help. We received several new subscriptions to the HERALD of HOLINESS and more to follow soon as finances are forthcoming. We are praising the Lord for a safe, sane, Biblical holiness paper which we can advise our friends and loved ones to read. We can also recommend it to our enemies with the assurance that it will do them good if they will only read and practice the truth that is taught each week. Brethren, pray for us."

EVANGELISTS JARRETTE and DELL AYCOCK: "Since our last report we have held meetings at Spokane, Washington with Rev. Henry B. Wallin as pastor; Moscow, Idaho, with Rev. Weaver Hess; Ontario, Oregon, with Rev. J. E. Kiemel; Everett, Washington with Pastor C. B. Archer, and Centralia, Washington with Rev. Henry. We had between five and six hundred seekers in the above five meetings most of which professed to be saved or sanctified and nearly one hundred united with the churches. Over 75,000 chapters were read in the Bible during the meetings by the congregations and many testified to the help they received from the special Bible reading. Each church gave their pastor a liberal donation, and we feel that the hand of the Lord was in all of these meetings in a special way. We found these pastors most efficient workers, untiring in their labors, loyal to God and to the church, and each of them stood by us, encouraged and helped us in our work, and in turn we tried to be a blessing to them and to their people. We would like to write a separate report of each of these meetings, and say many good things which these pastors de-

serve to have said of them, but space forbids, however I do want to say that I have no complaints to make of these or any other meetings, in ten years of evangelistic work we have found the pastors for whom we have labored ready to stand by their evangelist and do their best by him, and can count on the fingers of one hand, those who have varied from this rule. We especially enjoyed this season's work in the Northwest and return in the near future for a number of meetings in that country. We secured in the above five meetings 250 subscriptions to the HERALD of HOLINESS. We are now in the beginning of what promises to be a good meeting with Pastor Fletcher Galloway at Anaheim, California. We are soon to return East for a number of engagements for summer and fall."

DISTRICT SUPERINTENDENT HOOKER: "Our meeting in Hugo, Oklahoma with Pastor J. A. Russell was a decided success. There are a few things which I feel should be said in behalf of this church. Eighteen months ago when Brother Russell took this church they were paying \$50.00 a month pastor's salary. Now, they are paying \$100.00 and want to increase it if he will remain another year. Their parsonage was away to one side of the town from the church, and now they have a beautiful little parsonage on the same lot with the church. Six beautiful Sunday school rooms have been added to the church this year. He is one of Uncle Buddie's miracle workers. The secret is he lives clean, prays, preaches straight with tears, visits all classes, and is courteous and co-operative with the other churches. He has an ideal family, a great Young People's Society, a live Sunday school, and a church that believes in doing things. May God greatly increase his tribe. Brother Garretson led the host in song while Sister House presided at the piano which means this side of the meeting came up in fine shape. Miss May, the pastor's daughter, was the special singer. To hear her is to appreciate her. There were many things which worked against the meeting, but God was with us and many prayed through. The church received a fine class. Despite the fact that the three banks of the city had just gone broke with a number of our people to lose their savings, the pastor received a great pounding and the evangelist was well paid. Our home was with the pastor's beautiful family. God has the glory for this wonderful revival."

SONG EVANGELIST L. C. MESSER: "Since December, 1924, I have sung in revivals and conventions in Oklahoma, Texas, Arkansas, Missouri and Kansas. God has blessed our labors in all these meetings to the extent that we have witnessed hundreds of souls pray through in the old-fashioned way. God is letting us work with the very best evangelists and pastors in our movement. Our last meeting before coming east was at Hominy, Okla., with Rev. B. F. Neely where God gave us a gracious time. We left Durant, Okla., on May 22nd for New England, a distance of 2,000 miles to be made by auto. God was with us all the way and He is sweeter and dearer today than before. We were privileged to stop over Sunday, May 24th at Olivet, Ill., where Dr. Goodwin, Rev. John Fleming and Prof. Burl Sparks were in a red hot holiness campmeeting and commencement. Uncle Buddie was to arrive on Tuesday, but God was there in mighty power, and the altar was filled with hungry seeking hearts on Sunday night. We are in the battle now in Keene, N. H. God is helping us to reach a few people in this needy field. District Superintendent Miller of New England is our co-worker. Already this first week more than twelve have been seeking God. Pray for us while we labor in this eastern country this entire year."

PASTOR C. V. STEVENSON, Frankfort, Ind.: "God has been giving us great victory in Frankfort. The building is progressing so nicely. The men are doing such good work in the construction. The building is 40x70, solid brick. God has so wonderfully supplied our needs while we are in this time of building. A nice hall has been let to us. Crowds are enthusiastic and coming to meeting. Prayermeetings are well attended. Having more at prayermeeting than there are members of our church. Young People's Society well attended and much interest shown. Our spiritual tide is high. A few are getting saved continually. A goodly number have come into the church this year. Our people are loving one another.

No friction in our midst. No factions in the church. God is with us and we praise Him for it. Pastor and people are looking together through one pair of eyes for the glory of God, the salvation of souls and a new church building here in Frankfort. We covet your prayers as there is tremendous financial strain upon us now and only a few to bear the load. The business men and friends have supported us beautifully and in all God has showed his strength and power in putting this across for His glory."

PASTOR HATTIE E. GOODRICH, Indian Head, Md.: "Since coming to Chicamuxen Circuit last August our Father has repeatedly manifested Himself in our midst and constantly provided for His work here. Uncle Buddie has promised to be with us July 13 and 14 at Indian Head, so we are arranging for a special revival campaign July 1 to 14. Brother M. S. Cooper of our Washington First Church and some of his members plan to be with us during the week of the campaign. We are believing God for a blessed gathering and solicit your prayers for a mighty outpouring of the Holy Spirit upon the people of this community. At Ironsides, Md., April 26, we organized a Sunday school at a mission where our people have previously conducted services. Sister Cora A. Milstead is superintendent and we are trusting the Lord for other needed officers and teachers. Now there are approximately twenty-five children attending Sunday school faithfully, whereas previously they were not going to any regularly and some had never been to Sunday school. Children's Day service for the four Sunday schools on the circuit will be at Pisgah, June 21. Pray that Jesus may draw these precious souls to Himself."

PASTOR J. A. RUSSELL, Hugo, Okla.: "We have just closed a wonderful revival conducted by the District Superintendent of Alabama, Rev. H. H. Hooker. The meeting continued for only eight days but there was sweeping victory from the beginning to end. Many were saved and sanctified and there were nine additions to the church. During our services people shouted with joy and were heard blocks away. The congregations were stirred greatly by the wonderful and inspiring messages from the evangelist. Our church is greatly encouraged, people said it was the greatest preaching Hugo had ever had. The interest increased every service. On the last Sunday there was a floral service which proved to be a success. There was a glorious case

of divine healing witnessed the last service. A lady who had been confined to her bed for months with a cancer, went to her physician two days later and he pronounced her case cured. However, he stated that it was a miracle for which we are giving God all the glory. The finances came easy, no special pull was made. The N. Y. P. S. paid fifty-two dollars of the money raised for the evangelist."

TERRACE, PA. CHURCH: "Held a meeting in April with Rev. Charles Dye of Troy, Ohio, as the evangelist. While the attendance was not as large as it might have been and the number of converts were few, yet eternity alone will reveal the results of that meeting. On the last Thursday night there was a healing service with some definite cases of healing. Brother Dye preached under the unction of the Holy Spirit and his messages are strictly along Bible lines. Anyone wanting an evangelist will do well to engage him. A class of six was taken into the church of which five were young girls. We are truly thankful for this for who knows what may be accomplished through them. We are encouraged to press the battle for God and for souls. Pray for us."—Mrs. J. W. Parkins.

PASTOR W. D. MCGRAW, Porterville, Calif.: "The month of May was a time of victory for this newly organized church. Sixteen prayed through to victory including six children which prayed through in their home just after returning home from church on Sunday, May 3. The presence of God's Spirit is manifested in every service, and a spirit of harmony prevails in every department of the church. The Sunday school is growing in interest and attendance. The average attendance in May was within six of the enrollment, and we have the new scholar banner in the District Sunday School Contest. Our son, W. D. Jr., is our Sunday school superintendent and he is a real live one, rapidly developing. The Senior and Junior N. Y. P. S. has fourteen members each, all beautifully saved. Brother George Mouser is the president of the seniors and Mrs. McGraw has charge of the Juniors. We are to have a tent meeting conducted by Miss Myrtle Mangum June 19 to May 5. We expect to have General Superintendent Goodwin and District Superintendent Smith and family part of the time. Pray for the work here."

PASTOR E. T. COX, Paris, Tenn.: "We have just closed a good revival. Dr. John Thomas of Wilmore, Ky., did the preaching. His messages were deep and searching. His morning Bible studies were very inspiring and helpful to the church. Dr. Thomas will be a blessing to any church that wants a good spiritual evangelist. While we did not have a large number of professions, there were about twenty either saved or sanctified, yet the work of the meeting was deep. Thirteen united with the church with some more that will come later. We were blessed on Thursday of the first week to have Dr. H. C. Morrison of Louisville, Ky., to preach at the eleven a.m. service, and his message was a great help to the revival. Mr. D. L. Shelton of Nashville, who led the choir, brought many blessings with his good singing. We also had Mr. W. C. Wats, a retired farmer of Wilmore, Ky., with us and he kept the prayermeeting on fire. Pray for us."

PASTOR H. I. BASHAM, Bridgeton, N. J.: "We are glad to report victory for the churches of Bridgeton and Port Elizabeth, N. J. Our call here was quite a surprise, but it did not take us long to see that it was the will of the Lord for us. We pastored two churches on the Georgia District from October, 1924, to April, 1925, and after much prayer we felt we should return to our own District. We found some very loyal saints here who are on fire for God, and who know how to stand by the pastor in every way. Here in Bridgeton we rent a church building, and at Port Elizabeth they own their church and almost out of debt, although the membership is small. We are planning for a tent-meeting this summer, and looking forward to a good year in the work here. Personally we are enjoying full salvation and love the Lord and His work more than ever before. Pray for us."

PASTOR R. COLEMAN, Woodrow, W. Va.: "Glad to report victory from the Church of the Nazarene here. Though we are far back in the mountains

TELEGRAM NOTICE

New Songs, new records, lower prices. Evangelist E. A. Lewis, song compositions and recording second blessing phonograph records and sheet music. Most of songs bring out in definite fashion the two works of grace. Pay a little more and get Holiness Records. New Songs Record. Kept on the Firing Line and opposite side Aeolian Quartette sing Wondrous Cross Record. New Mr. Lewis and Quartette Beulah Land and Keep me on the Firing line. We now have sixteen records two songs to a record. Lower prices now \$1.00 each; 75c packing and postage charge; for example three records \$3.75 or eight for \$8.75, etc. Above songs in sheet music 25 cents each. Four for Fifty. Ten for Dollar. 41 Songs \$3.50. Just off the press—Songs Carnal Menagerie and Scatter Seeds of Kindness Revision and Second Blessing Swanee River and Farewell Father I am dying and Wondrous Story and How Tedious and Tasteless The Hours. Revision and Jonah. Order now, send for list, as a Musician Mr. Lewis has been before the public twenty-eight years the last eighteen years many times from the Atlantic to Pacific as an Interdenominational Evangelist Preacher doing his own singing, uses a Mandola Mandolin. A special instrument which he originated. He firmly believes the Phonograph offers another means of spreading Scriptural Holiness.

E. Arthur Lewis. New Address 207 East Marquette Road, Chicago, Ill.

God is graciously with us. We have a membership of about twenty-one, a splendid W. M. S., eight members of Prayer and Fasting League, Sunday school well attended, fifty-three enrolled. Just closed a three weeks' revival with Rev. Elwood Taylor of Science Hill, Ky., as evangelist. Several saved and sanctified, the church greatly helped and encouraged. Brother Taylor is not only the pastor's friend, but is a friend indeed to the church. His messages are clear, forceful and convincing. He is every inch a Nazarene and proves from the Bible the reason why. On the last Sunday the children rendered a beautiful program after which the evangelist delivered a wonderful message from the text 'Honor thy father and thy mother.' An old-fashioned dinner on the ground was bountifully served to the large congregation, and people returned home to discuss the new church that has been dropped in their midst with no other like it in a radius of about 150 miles. Calls are coming to move the tent into other communities and put on holiness campaigns. God has put His seal upon the little band here and they are faithful to their pastor. During the revival they raised our salary and did quite a bit on improving the parsonage."

EVANGELIST S. H. ERWIN, Lyons, Kansas: "We are here in a great campaign in the large Rice County Holiness Association Tabernacle. The enemy is entrenched but God is giving victory and souls are praying through to victory. Rev. C. W. Ruth, Bud Robinson and other national men have been here. We are told they all agreed this was a hard place. This is our second week. About twenty souls have prayed through and many are under conviction. We are believing God for great victory. The local Church of the Nazarene here has some true Nazarenes. They are loyal, faithful, sky blue, God tried Nazarenes. Rev. I. L. Campbell and wife are their good pastors. They are fine young people. When the Campbells came to Lyons, Kansas last fall they found the church \$600.00 behind on their last year pastor's salary. They have raised this amount and have underwritten the budget in full for the present year. God has been with them. We have never found a more loyal sacrificing people than we find here. Our evangelistic party consists of Rev. C. J. Garrett, S. H. Erwin and wife, H. B. London, Prof. R. E. Saner, Virginia Erwin and Miss Tressie Sandy. We have never labored with a better party of workers. They are all great workers, loyal, sky blue, red hot Nazarenes, beautifully Spirit filled. We are out for souls and every interest of our great church."

EVANGELIST A. M. MASON, San Marcos, Texas: "Just closed what was said by some old residents to be the best meeting for years here. One M. E. preacher said it was the only meeting in eight years that had the leadership of the Spirit. Others made many encouraging remarks but best of all the Savior put his approval on the work done by sending out the crowds, sending down the Spirit, convicting sinners, sending seekers to the altar, saving, sanctifying and blessing in a great way. Thirty-seven seekers, seventeen finders and the evangelist blessed good. Glory to Jesus. This meeting was held under the auspices of the Free Methodist Church. Mrs. Lila G. Chestnut of San Antonio, is the efficient pastor, a fine preacher of the Word, a congenial pastor to work with. We are out for souls and God's glory. Will go anywhere God may direct or our service may be desired. Home address, 1934 So. Pine St., San Antonio, Texas."

SUBSCRIPTION LISTS this week include the following: Pastors: A. L. Ford, Richmond, Va., 6; Chas. Hanks, California, Pa., 20; I. C. Dunbar, Miltonvale, Kansas, 4; Thos. Keddie, Burr Oak, Kansas, 7; John H. Nolt, Weiser, Idaho, 4; Estelle Lienard, Lawrence, Kansas, 4; F. E. Lehman, Ash-tabula, Ohio, 3. Evangelists: Mable R. Manning, 10; C. C. and Flora Chatfield, 19; Bona Fleming, 13; J. E. Aycock, 55; Bud Robinson, 81; H. C. Little, 6; B. T. Flanery, 5. Others: General Superintendent Williams, 33; District Superintendent R. H. M. Watson, Mississippi, 20; Nazarene Tabernacle, Cleveland, Ohio, 5; Ira N. Sherrow, Richmond, Ind., 6; Percy J. Bartram, Nampa, Idaho, 5; G. W. Trel, Minneapolis, Minn. 4; "Uncle Buddie" from Olivet Camp, 108; James R. Wheeler, Maroa, Ill., 3; Isaac E. Terry, Fitch Bay, P. Q., 4; E. P. Creech,

Centerville, Iowa, 5; A. J. Vallery, Memphis, Tenn., 4; District Superintendent Hooker, Alabama, 8.

"AT CENTER, N. D., near Sawyer, we have just closed a series of revival meetings held from May 6 to 17, with Rev. A. McNaughton of Los Angeles, Calif., in charge. The Lord gave us glorious victory. A number bowed at the altar and among them some were reclaimed and sanctified, but all found sweet definite victory through the blood of Jesus. Two young men especially were gloriously saved and sanctified during the meetings and are both preparing for Nampa Nazarene College. Eight adult members were taken into the church and eleven new subscribers to the HERALD of HOLINESS secured. The Sunday school enrollment has about doubled. We can recommend Brother McNaughton as a man of faith and prayer, and one who believes in putting the old gospel plow down and seeing them come through in the good old-fashioned way. —C. E. Irwin, Reporter.

CAMPMEETING CALENDAR

June 18-28 Camp Carmel, Marion, Ohio. The 7th annual campmeeting of the Marion County Holiness Association will be held in Garfield Park. Workers: E. E. Shellhamer, L. N. Fogg, Frank and Marie Watkin, James Jones and Dorothy Doby.

June 20 and indefinitely. Klowa Schoolhouse, Capulin, N. Mexico. Workers: Rev. J. S. Collins and daughter, Captain and Mrs. A. C. Bialeschki. The camp will be interdenominational, the workers being Nazarenes and Salvation Army officers. For information, write Rev. W. M. Price, Capulin, N. Mex., or Captain A. C. Bialeschki, Box 1097, Raton, N. Mexico.

June 24-25. Wilmington, N. Y. Workers: Fred Suffield, Earl Curtis, evangelists. Mrs. Suffield, song leader. Address Mrs. Frank Warren, Secretary, Haselton, N. Y.

June 26 to July 5. North Reading, Mass. Fifth Annual campmeeting of the New England District, Church of the Nazarene. Workers: B. F. Neely, Bud Robinson, J. Warren Lowman and wife in charge of the music. Howard V. Miller, District Superintendent in charge. For rooms, address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass., other information, E. T. French, 10 Story Ave., Lynn, Mass.

June 26 to July 6. Sawyer, N. D. The North Dakota District campmeeting, Church of the Nazarene. Workers: D. S. Corlett of Yakima, Wash., Mrs. J. J. Larson and other local workers. For information, write to J. J. Larson, Sawyer, N. D. —L. E. Swaney, District Superintendent, Fessenden, N. D.

June 26 to July 5. Mitchell, S. D. South Dakota Holiness Association annual campmeeting. Workers: Dr. H. C. Morrison, Rev. Joseph Smith, Rev. H. W. Blackburn, song leader, Jean K. Smith, children's worker.

July 2 to 12. The New York District Campmeeting at Beacon on the Hudson, 60 miles north of New York City. Easy of access both by train and steamboat. Workers: Rev. Bud Robinson, Rev. Louis A. Reed, both of Pasadena, Calif.; Rev. Howard Hurd in charge of music. For tents and other information address L. B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 2 to 12. Syracuse, N. Y. Workers: Rev. Joseph H. Smith, J. C. Long, Rev. C. I. Armstrong, Mrs. Geo. C. Miller and others. The campground is at the Cox Place on Bellevue Ave., one mile west of the Syracuse City line. For further information, address C. H. Cox, Rt. 3, Syracuse, N. Y. Or C. A. Hosford, Liverpool, N. Y.

July 2 to 12. Ebenezer, La. Acadia Holiness Campmeeting. Workers: J. E. Guir, evangelist; Thurmond Splinks, singer.—R. W. Beadle, Secretary, Lafayette, La.

July 2 to 13. Caro, Mich. Annual Campmeeting of Tuscola Co. Interdenominational. Workers: Dr. Howard Jarrett, C. P. Roberts, W. W. Caskey. Address: F. P. Hosner, Caro, Mich., Hugh Putnam, Colling, Mich.

July 5 to 19. Shawnee, Okla. Workers: Rev. Wm. O. Nease of Olivet, Ill., and Prof. B. D. Sutton and wife.—J. P. Smith, Secretary, Joe Bishop, Pastor.

July 5 to 19. Wapakoneta, Ohio. Workers: Rev. H. C. Lytle of Troy, Ohio; Rev. S. L. Flowers of Sidney, Ohio; Miss Marjorie Elizabeth Flowers of Sidney; and Miss Phoebe Pierce, returned missionary from Southern China, and others. For further information write Rev. S. L. Flowers, Box 654, Sidney, Ohio.

July 8 to 19. Racine, Wisconsin, Spring Park Campmeeting. Workers: Rev. J. B. Chapman, Rev. B. H. Haynie. Mr. and Mrs. Kirby Fields in charge of the music. For further information, address F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets. Workers: W. R. Cox, Jesse Whitecotton, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 17 to August 2. Poteau, Okla. Workers: G. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 24 to Aug. 2. Columbus, Ohio. Ohio District Nazarene campmeeting. Workers: Rev. J. B. Chapman, General Superintendent, Goodwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Willcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 30 to August 9. Peniel, Texas. Workers: E. E. Shellhamer, evangelist, C. W. Ireland and wife, singers. Address E. C. DeJernett, Peniel, Tex.

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July 31 to Aug. 9. The Arkansas State Campmeeting at North Little Rock, Ark. Workers: Dr. J. B. Chapman, Rev. John Fleming and the Suttons. General Superintendent Reynolds will be with us over the first Sunday. For information, write Mrs. Anna L. Oliver, District Secretary, 715 Magnolia Ave., North Little Rock, Ark.

July 31 to Aug. 16. Oregon, Wis. Third annual campmeeting. Hallelujah campgrounds. Workers: Rev. O. L. King, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis. 119 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 6 to 16. The Ohio State Campmeeting Association at Camp Sycar. Workers: W. G. Nixon, John Owen, E. W. Petticord, C. F. Wimberly, Prof. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting. Address E. E. Shiltz, Secretary, Shadyside, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss D. Willia Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7 to 17. Atlanta, Texas. Workers: Robert L. Young, Isaac H. Patton, other local workers.—Mary Perdue, Secretary.

August 7 to 17. Frankfort, Ind. Pilgrim Holiness Campmeeting. Workers: Rev. Paul Res, of Pasadena, Calif., and Rev. Harry Hays of Beloit, Ohio. Other conference ministers will assist in the camp. Rev. C. D. Jester will have charge of the song service, assisted by the Rev. C. C. Mourer of Cincinnati, Ohio. Train service every hour, two traction lines and bus service. For further information write Rev. A. M. Ewing, Frankfort, Ind., or Rev. D. E. Snow, 1728 Perdue St., Lafayette, Ind., Camp Secretary.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife.—W. R. Cain, Secretary, 615 So. Vine St., Wichita, Kansas.

August 13 to 23. Kampville, Ill. Hillcrest Campmeeting. Workers: A. F. and Leonora T. Balsmeier and F. J. Mills. For information write Anna Polles, Kampville, Ill.

August 14 to 23. Leslie, Md. Fifteenth Camp of the Washington-Philadelphia District. Workers: Dr. C. E. Hardy; Evangelist J. B. McBride; Rev. J. T. Maybury and pastors of the District. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John B. Moore, Miss Grace Wills.—Hubert Leonard, President, Mt. Vernon, Ill. W. T. Lawson, Cor. Sec., 1265 N. Maple St., Benton, Ill.

August 14 to 24. Main Springs Campmeeting, four miles east of Prescott, Arkansas. Workers: Rev. Lum Jones and Sister Gussie Gill, both of Oklahoma.—Mrs. Lige Martin, Secretary and Treasurer.

August 18 to September 6. Waldron, Ark. Workers: Evangelists V. W. Littrell and wife, of Beatrice, Nebraska. All expecting to attend please notify the pastor, and arrangements will be made for entertainment. C. C. Diphoye, Pastor, Waldron, Ark., Box 187.

August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alphin's Grove. Workers: Sister Delance Wallace, L. D. Thomas, Sister L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Hanson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents from John Bare, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

August 27 to September 7. Woodward, Okla. Woodward County Holiness Association annual campmeeting. Workers: Rev. Allie Irick and wife and Rev. S. R. Jones, song leader.—Mrs. C. F. Seerist, Secretary.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

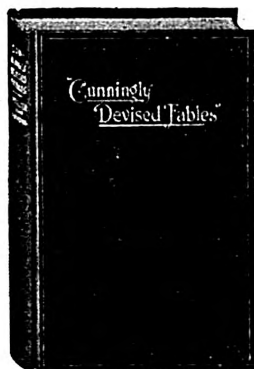
WANTED—Two teachers in rural school, prefer man and wife. Close to Nazarene church. Would like man capable of taking position as principal in the teacher school and also pastor church. Write C. I. Rhodes, Star Route, Hale Center, Texas.

I like the paper so well that I read every page of it and wish I could send it to someone else.—Miss Mattie Pentecost, Ark.

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A book of this kind cannot be adequately described in a short announcement of this kind, but a complete list of the chapter headings will convey somewhat of an idea as to the wide scope of this volume and the comprehensive manner in which it deals with the many phases of modernism.

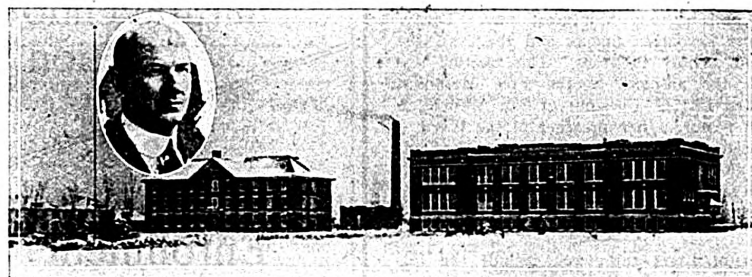
CONTENTS

I. Modernism's Blind Rejection of the Fundamentals. II. Modernism's Fraudulent, Fictitious, Uninspired Bible. III. Modernism's Mud God, Non-Miraculous Universe, Dead Soul and Deified Man. IV. Modernism's Unbalanced, Illegitimate Jesus and the Fable of the Resurrection. V. Modernism's Stainless Sin, Fabled Salvation and Bloodless Atonement. VI. Modernism's Godless Conversion Through Religious Education. VII. Modernism's Degenerate Church. VIII. Modernism's Satanic Missionary Program. IX. Modernism's Hell-Hatcheries of Her Vile Dogmas. X. Modernism's Non-Christian Program of Evolution. XI. The Old Book and the Old Faith.

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ANNOUNCEMENTS

NOTICE—We will have a tentmeeting this summer beginning July 12th at Springfield, Mass., Rev. H. V. Miller, District Superintendent of the New England District will be in charge assisted by Brother and Sister Messer as singers and Miss Messer as pianist. We have about six Nazarene families here and need a Church of the Nazarene. Pray for the meeting. There are many hungry hearts here.—Mrs. Nellie A. Reid.

RECOMMENDATION—Harold and Maurice Turner, known as the Turner Brothers, are open for calls to do gospel singing in revival campaigns or camp-meetings. The Turner Brothers are efficient soul winners, deeply spiritual, good altar workers and their singing has unction which blesses the saints and brings conviction on sinners. Their permanent address is Mukilteo, Wash.—Roy L. Nolt, Pastor.

NOTICE—The Winter Ave. church at Indianapolis, Ind., will be in revival meeting with Evangelist Dye of Ohio until June 28th. They desire to continue the meeting for a few weeks longer and would like to get in touch with an evangelist who could give them a date at that time. Address the pastor, Rev. M. J. Fargo, 2057 Winter Ave., Indianapolis, Ind.

OPEN DATES—Evangelist Earl E. Curtis, 141 Dayan St., Lowville, N. Y. has open dates between July 10th and October 1st that he can give to revival work.

NOTICE—The Church of the Nazarene of Hammond, Ind., will conduct an old time gospel tent-meeting on the corner of Calumet and Bauer St., June 14 to July 5. Rev. J. W. Montgomery, District Superintendent of Kentucky will be the evangelist, Fred Hawk song leader. Rev. H. P. Grove will have charge of children's meetings and open air meetings. For further information write to the pastor, E. E. Turner, 210 Standard Ave., Hammond, Ind.

IMPORTANT NOTICE: Hamlin District—On account of the resignation of Miss Marie Cecil as District Secretary-Treasurer which took effect June 1st, we hereby announce that Mrs. Emma Irick, Box 368, Pilot Point, Texas, will act as District Secretary-Treasurer until the District Assembly. Send all monies for District and General Budgets and all correspondence to the new Secretary-Treasurer. Miss Cecil did excellent and satisfactory work and we all regret that she was compelled to leave our District and her duties.—Allie Irick, District Superintendent, J. P. Roberts, Secretary of Advisory Board.

REVIVAL MEETING—July 12 to 26, Atwood, Okla., Newburg Church. Workers Mrs. Agnes Diffie and Mrs. Eupha Beasley.—E. M. West, Pastor.

CHANGE OF ADDRESS—Rev. C. E. Cornell, who is seriously ill, now lives at 1823 W. Marengo Ave., Pasadena, Calif. The prayers of God's people are earnestly desired at this time.

RECOMMENDATION—Anyone desiring a good song leader and worker for the summer campaign will make no mistake in securing Miss Ruth Fish, Richland Center, Wis. This young sister has had some experience in gospel work and is a consecrated worker and will make good anywhere. She has spent some time at God's Revivalist Bible School and desires to get out into the work soon.—Write Geo. B. Munis, Pastor, Richland Center, Wis.

TELEGRAMS

FORD, KANSAS.
Closed revival last night with blessed victory. Church there composed of fine class of people that command the respect of the people at large. Pastor Brandes and wife doing good work. Nice pounding and cash offering for pastor. Twenty-six subscriptions to HERALD of HOLINESS. Bright future for our church. Begin second meeting for this year with Des Moines church, eleventh.—J. E. Gaar.

LINCOLN, NEB.
Closed a good revival tonight. Rev. B. H. Haynie a good revivalist. Goodly number saved and ten united with church.—R. L. Major.

THOMASVILLE, GA.
Organized church of twenty members. Seven other applications. Choice lot secured, and building will start at once. W. E. Melton taking pastorate. Campaign was conducted by Rev. and Mrs. M. L. Garrette. They have just come to us from the Pilgrim Holiness Church. They are great workers.—A. B. Anderson, District Superintendent.

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9 And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and /ho

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Montana. (Billings, Mont.)..... June 24 to 28

FALL ASSEMBLIES

Iowa..... August 26 to 30
Kansas..... September 2 to 6
Eastern Oklahoma..... October 7 to 11
Mississippi..... October 14 to 18
Louisiana..... October 21 to 25
Western Oklahoma..... October 28 to November 1
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

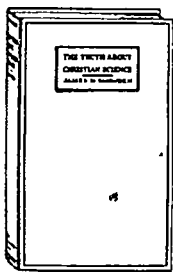
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Shall We Retrench or March Forward?

THE General Superintendents and the General Officers are facing one of the most serious financial situations that we have been called upon to handle for a long time. The real question is: **WHAT IS TO BECOME OF OUR GENERAL INTERESTS?** Our home and foreign missionary work; Church Extension work; the support of our General Superintendents; and the aid of retired ministers presents to us, at this time, a real challenge of our faith.

Our foreign missionary activities have grown during the past few years until, at the present time, we have a large company of missionaries scattered all over the world. We have over two hundred native preachers in the foreign fields. We have thousands of members of the Church of the Nazarene in the various foreign fields. In addition to our great foreign missionary work we have undertaken activities in the homeland, that call for heroic sacrifice on the part of everyone if we are to carry the program through successfully.

We have a large number of retired ministers and widows of deceased ministers, who look to our Ministerial Relief Department for their support. Their appeal is pathetic and, without the aid given to them from this Department, they will, indeed, be helpless. Our Church Extension Department is constantly called upon to aid needy congregations in various parts of the country—while a substantial sum has been contributed to relieve the suffering of our churches in the tornado district in the State of Illinois.

The blessing of the Lord has been very manifest during the past years. We have gone forward with a conqueror's tread. God has blessed our efforts and our needs have been supplied.

Realizing the seriousness of the present financial situation, our General Superintendents have issued a call for a special campaign in the interest of our General Board, in order that the necessary funds might be secured to meet the present emergency. Our General Superintendents recognize the fact that it is dangerous to delay and they are, therefore, urging everyone to help at this time in order that the full amount needed may be secured.

Our missionaries are putting forth their very best effort—in some cases their sacrifice is greater than we should expect them to make; yet, they are willing to do their best, because they know that it is worth while. Can we afford to fail them? Or, shall we say to them "With our gifts we not only appreciate what they are doing, but we propose to do our best to make it possible for them to continue their noble work?"

May we urge all of our friends to make the present need a subject of special prayer. We believe that united prayer and faith will bring victory. We cannot afford to be defeated. Millions of souls depend upon our missionaries for the only ray of gospel light they will ever receive. Our failure to pray and give will mean that, many who otherwise would hear, will be denied this ray of hope.

Please do not delay; do your best; **GIVE SOMETHING.** This is the time for prompt action. Delay is dangerous.

E. G. ANDERSON, *Treasurer.*

JULY FIFTH

IT has been suggested that **SUNDAY, JULY FIFTH**, be designated as **LOYALTY SUNDAY**. We are all patriotic in sentiment and many are not only sentimental in the patriotism, but they are sincere and full of sacrifice. Our missionaries are in need of the loyal support of the members and every friend of the church. **WE MUST NOT FAIL THEM.**

It would, indeed, be a grand and glorious victory if, on **SUNDAY, JULY FIFTH**, the entire amount needed to meet the present deficit could be raised in a **LOVE OFFERING**, in which every loyal Soldier of the Cross would participate.

May we urge our Pastors to plan for a great day **SUNDAY, JULY FIFTH**? Give the people an opportunity to demonstrate their loyalty to the cause of Christ and the Church. Take an offering for the General Budget and help meet the financial crisis that is upon us.

E. G. ANDERSON, *Treasurer*

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E. T. Adams, Wilmore, Ky. June 18 to 28
 Hunter, N. D. (Ahsaraka Camp) June 18 to 28
 Lake Arthur, La. (Lake Arthur Camp) July 3 to 12
 Penn Hook Camp, Penn Hook, Va. July 14 to 26
 Aedon Quartet, 1754 Washington Blvd., Chicago, Ill.
 Mrs. G. M. Aikin, Jonesboro, La.
 Pleasant Hill, La. (Camp) July 1 to 12
 E. C. Allen, 714 Monroe St., Hutchinson, Kans.
 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kans.
 Atchison, Kans. June 21 to July 12
 Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena Calif.
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
 Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
 Bentonville, Ark. (Camp) July 19 to August 2
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
 Cleveland, Ohio (13517 Millan Ave.) June 12 to 28
 Lulu E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Baltezer, Box 0107, Milton, Ore.
 George Beines, Kingswood, Ky.
 Terre Haute, Ind. June 28 to July 13
 Henry Bell, Denison, Ia.
 P. P. Bewley, 110 S. Forest Ave., Marion, Ind.
 Valparaiso, Ind. June 23 to July 12
 James M. Bell, 3316 New Hampshire Ave., Washington, D. C.
 F. H. Benjamin, Song Evangelist, 228 S. 8th St., Vincennes, Ind.
 Fred Bouse, Alexandria, Ind.
 W. E. Brasher, Crestview, Fla.
 Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
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 Lyman Brough, Pottersville, Mich.
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 F. C. Brown, Box 152, Scottdale, Ohio.
 Lawson and Irene Brown, Bethany, Okla.
 Saliaw, Okla. June 23 to July 3
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 Lula B. Carter, 101 High Ave. W., Osakaosa, Iowa.
 M. B. Case, 1708 Grove St., San Diego, Calif.
 W. Ward Caskey, Pianist and singer, 685 Blanch St., Akron, Ohio.
 F. P. Cassidy, 405 Breckenridge St., Lexington, Ky.
 C. C. and Flora Chatfield, 1217 Grand Blvd., Hamilton, Ohio.
 Indianapolis, Indiana (West Side Church) June 24 to July 12
 Fresno, Ohio July 16 to August 2
 D. L. Chatfield, 691 Jefferson St., Frankfort, Ind.
 C. C. Childers, 522 W. Central Ave., Ashland, Ky.
 W. F. Cleghorn, Bethany, Okla.
 Mrs. Mary T. Clink, 8701 12th Ave., N. W., Seattle, Wash.
 J. A. Collier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, Soloist and Chorus Director, 58½ N. Howard St., Akron, Ohio.
 Collins, Mich. (Camp) July 2 to 12
 E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.
 J. H. Crawford, Hooker, Okla.
 D. Shelby Corlett, 2905 Troost Ave., Kansas City, Mo.
 Billings, Mont. June 20 to 23
 Sawyer, N. D. (Camp) June 24 to July 5
 Claresholm, Alta., Can. (Camp) July 8 to 19
 Red Deer, Alta., Can. (Camp) July 23 to August 2
 Ernest Corryell, Box 105, Ogilvie, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Lyman, Okla., Box 115 June 10 to 31
 Columbus, Ohio, 1095 S. 22nd St. July 3 to 19
 Earl E. Curtis, 141 Payan St., Louisville, N. Y.
 Willard and Edith Davis, Singers, Box 263, Enid, Okla.
 P. A. Dean, St. Croix Falls, Wisconsin.
 T. B. Dean, London, Tenn.
 Marion and Dean Devoll.
 Keokuk, Iowa June 10 to July 5
 Mrs. Agnes White Diffe, Box 446, Durant, Okla.
 H. N. Dickerson 338 Newman St., Ashland, Ky.
 Jack Donovan, Thornton, Ind.
 G. R. Dosier, Box 41, Meridian, Texas.
 Johnnie and Jackie Douglas, Singers, 120 N. Ewing Ave., Dallas, Texas.
 R. E. Dunham, 101 West 13th St., Hutchinson, Kansas.
 Charles Dye, 430 Williams St., Troy, Ohio.
 Alexandria, Ind. June 8 to 28
 Green Hill, Ohio July 1 to 19
 Edwards Evangelistic Party, 3117 Magholla Ave., Cr. J. R. Morris, St. Louis, Mo.
 St. Louis, Mo. (Light-House Mission) June 26 to July 5
 Sikeston, Mo. July 8 to 26
 C. P. Ellis, Box 34, Montrose, Colo.
 I. M. Ellis, Box 1067, Bethany, Okla.
 W. E. Ellis, Box 185, Dodsomville, Texas.
 Theo. Elmer and wife, 1451 Pacific St., Brooklyn, N. Y.
 Stockton, Ill. June 16 to 28
 Newcastle Pa. June 5 to 19
 C. E. Elsworth and wife, R. 9, Greenfield, Ind.
 Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
 Geo. W. Erskine, Millfield, Ohio.
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
 R. P. Fitch, 2306 Ida Ave., Norwood Branch, Cincinnati, Ohio.
 B. T. Flanery, Star Route, Cumberland, W. Va.
 African, Mich. July 1 to 19

Bona Fleming, Ashland, Ky.
 Jackson, Ohio (Camp) June 26 to July 5
 Yakima, Wash. (Camp) July 16 to 26
 John Fleming, 317 Holt St., Ashland, Ky.
 Elwood, Ind. (Camp) July 16 to 26
 F. G. Fortress, Vicksburg, Mich.
 C. B. Fugitt, 250 Hackworth Ave., Ashland, Ky.
 Chester, W. Va. (Camp) June 19 to 28
 Hartman, Colo. (Camp) July 2 to 12
 Campo, Colo. (Camp) July 15 to 26
 J. E. Gaar, 1502 46th St., Des Moines, Iowa.
 Arcadia Camp, Crowley, La. July 2 to 12
 Jonesboro, La. July 16 to 26
 C. J. Garrett, 208 North Agate St., Paola, Kansas.
 J. P. Gardner, 724 36th St., Cairo, Ill.
 George W. Gatecliffe, 2348 Locust St., Terre Haute, Ind.
 Philip Geiter, 278 Palmer St., New Bedford, Mass.
 Arthur W. Gould, 61 Larch St., Providence, R. I.
 Wilmington, N. Y. (Camp) June 24 to July 3
 Old Orchard, Me. (Camp) July 4 to 12
 Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 G. M. Hammond, 955 McClurken Ave., Nashville, Tenn.
 Lee L. Hamric, Hamlin, Texas.
 Carl Junction, Mo. June 26 to July 12
 Sulphur Springs, Tex. July 18 to August 2
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.
 B. H. Haynie, 6548 Greenwood Ave., Chicago, Ill.
 J. C. Helley and wife, Collinsville, Okla.
 Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
 W. F. Herbig, Alexander, N. D.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Carterville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Stamford, Ark. June 26 to July 9
 Roy Hollenback, Mansfield, Ill.
 Ural T. Hollenback, Cambridge City, Ind.
 Laurel, Miss. June 11 to 28
 A. Columbia Hudon, Groveville Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 Ironton, Ohio (Camp) June 19 to 29
 Anderson, Ind. July 5 to 19
 Woodbine, Kans. (Camp) July 21 to August 2
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.
 J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.
 David L. Hulton, Song Evangelist, Care N. Y. Federation of Churches, 71 W. 23rd St., New York, N. Y.
 Allie and Emma Irick, Pilot Point, Texas.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. Jay, 1212 No. Sierra Bonita, Pasadena, Calif.
 C. B. Jernigan, 530 Bainbridge St., Brooklyn, N. Y.
 Lum Jones, Ahi, Okla.
 Ponca City, Okla. June 15 to 28
 Arthur H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
 Elgin, Ill. June 11 to 28
 Princeton, Ind. July 10 to 26
 C. W. Kennedy, R. D. 5, Nampa, Idaho.
 R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.
 E. W. Kiemel, Sylvia, Kansas.
 W. D. Killingsworth, Tusculoo, Ala.
 J. A. Kirkman, 601 East 46th St., Los Angeles, Calif.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
 E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
 Baltimore, Md. (Tent) May 31 to June 30
 H. R. Lee, 518 E. Sears St., Denison, Texas.
 H. B. Lewis, 217 Holly St., Nampa, Idaho.
 M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 Goddard, Ky. (Mt. Hope Camp) July 16 to 26
 H. C. Little, 107 E. Canal St., Troy, Ohio.
 Wapakoneta, Ohio July 5 to 19
 V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.
 Grandfield, Okla. July 10 to 26
 Rev. E. J. Lord and Mrs. L. N. Lord, Dundee, Oregon.
 J. Warren and Maybelle Lowman, Singers and Preachers, 7122 Indiana Ave., Chicago, Ill.
 W. W. Loveless, London, Ohio.
 Sturgis, Michigan June 11 to 28
 Rugby, Ind. July 2 to 19
 Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
 Buffalo Lake, Minn. June 22 to July 5
 Campbell, Minn. July 6 to 19
 Will H. Lynn, Route A, Box 5a, Quanah, Texas.
 W. E. Lytle, Troy, Ohio.
 Mabel R. Manning, Nahant, Mass.
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.
 John Matthews, 7612 Brooklyn Ave., Kansas City, Mo.
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.
 J. B. McBride and wife, 1124 Arlington Drive, Pasadena, Calif.
 Darby, Pa. June 25 to July 5
 Huntington, W. Va. July 9 to 19
 Denton, Mo. July 24 to August 3
 J. L. McElendon, High Springs, Fla.
 Robert L. McElendon and wife, Sebastopol, Miss.
 A. McNaughton, 1627 E. 10th St., Portland, Ore.
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 I. B. Medler, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Manchester, N. H. June 22 to 25
 North Reading, Mass. (Camp) June 26 to July 5
 Edward W. and Selma W. Miller, Troy, Idaho.
 James Miller, 1219 N. Holmes, Indianapolis, Ind.
 Winchester, Ky. June 7 to July 5
 W. H. Minor, 323 Elmira St., Muskogee, Okla.
 Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
 George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, California.
 A. M. and Minnie Morris Moorehead, Paulding, Ohio.
 R. L. Morgan, 2206 Central Ave., Anderson, Ind.
 F. R. Morgan, 712 W. 9th St., Ada, Okla.
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Seville Ave., Oak Park, Ill.
 Peoli, Ohio July 24 to August 9
 Herschel Murphy, Elmdale, Texas
 Isabelle Myler, Children's Evangelist, 13517 Millan Ave., Cleveland, Ohio.
 Wm. O. Nease, Olivet, Ill.
 Glenwood, Iowa June 26 to July 5
 Shawnee, Okla. July 8 to 20
 B. F. Neely, Bethany, Okla.
 New England District Camp June 26 to July 5
 Old Orchard, Maine July 6 to 12
 Joplin, Mo. July 16 to 26
 Will H. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City, Mo.
 Missouri.
 Aug. M. Nilson, 2109 Troost Ave., Kansas City, Mo.
 South El Dorado, Ark. June 28 to July 21
 Dr. A. O'Bannon, LaBelle, Florida.
 O. B. Ong, 1844 Las Lunas St., Pasadena, Calif.
 G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 L. M. Payne, Bethany, Okla.
 C. R. Pearson, Box 23, Greensboro, Ind.
 Dwight Perry, Song Evangelist, R. 6, Brookville, Ohio.
 Ironton, Ohio June 16 to 28
 Springfield, Ohio July 7 to 26
 Joe and Helen Peters, Olivet, Ill.
 Bloomfield, Iowa June 5 to July 1
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Robert B. Rawls, 942 W. Cahal Ave., Nashville, Tenn.
 J. E. Redmon and wife, Brookville, Ind.
 Jankirk, Ind. June 14 to 28
 Indianapolis, Ind. (South Side) July 5 to 19
 Lawrence Reed, Mannington, W. Va.
 Johnstown, Pa. June 25 to July 12
 Selhring, Ohio (Camp) July 17 to 26
 C. A. Reney, Patchogue, N. Y.
 S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.
 Lincoln, Neb. June 18 to 28
 Little Rock, Ark. June 30 to July 12
 Douglas, Mass. July 16 to 26
 Oscar F. Ring, Newell, W. Va.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 Chas. Robinson, Bethany, Okla.
 Saliaw, Okla. June 23 to July 5
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 Bloomsburg, Pa. June 11 to 28
 Newark, Pa. June 29 to July 12
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Jamestown, N. D. (Camp) June 18 to 28
 Old Orchard, Me. (Camp) July 3 to 12
 Selhring, Ohio (Camp) July 17 to 26
 W. O. Self, Brewton, Ala.
 B. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
 Jackson, Ohio June 26 to July 5
 Mt. Olivet, Ky. July 17 to 26
 William Seal, Des Arc, Missouri.
 E. E. Shellhammer, 5119 Isleta Drive, Los Angeles, Calif.
 Marion, Ohio June 18 to 28
 Sugar Creek, Ohio July 2 to 12
 Pasadena, Calif. July 16 to 26
 E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 4th St., Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burl Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
 C. K. Spelt, Bethany, Okla.
 D. M. Spelt, 218 S. Seminole, Bartlesville, Okla.
 Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
 Andrew and Sena Spoelstra, Holt, Mich.
 A. M. Sprague, Manchester, Okla.
 E. H. Stillion, Tarentum, Pa.
 Butler, Pa. June 10 to July 5
 Corydon, Pa. July 9 to August 2
 E. L. Striegel, Norman, Okla.
 Fred St. Clair
 Elgin, Ore. June 28 to August 2
 Wm. O. Stebbins, Waterbury, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Marguerite Sutton, 2109 Troost Ave., Kansas City, Missouri.
 Lansing, Mich. June 18 to 28
 Howard W. Sweeten, Ashley, Ill.
 Aura, N. J. July 10 to 20
 E. C. Tavin, California, Ky.
 John Thomas, Wilmore, Ky.
 Wm. F. Thomas, 214 E. Douglas, Bloomington, Ill.
 Bonnie Camp, Ill. July 4
 Monterey, Tenn. July 12 to 26
 J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Iolite, Texas.
 W. H. Tullis, 1550 Atchison St., Pasadena, Calif.
 N. E. Tyler, Route 1, Rogers, Texas.
 D. C. W. Tetric and Mrs. Tetric, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 Wm. C. Urschel, Artesia, Calif.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio
 New Cumberland, W. Va. June 15 to 28
 Indianapolis, Ind. July 5 to 26
 D. J. Vanderpool, Joes, Colo.
 D. J. Waggoner, Hamlin, Texas.
 Mrs. DeLance Wallace, 1141 17th Ave., N. Seattle, Wash.
 Mrs. Lena Montgomery Wallace, 1115 E. Whittaker, Shawnee, Oklahoma.
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
 Jamestown, N. Dak. June 19 to 28
 Mt. Lake Park, Md. July 2 to 12
 Selhring, Ohio July 17 to 26
 Werkbauer Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 Rock Island, Ill. June 28 to July 19
 Kendall S. White, Song Evangelist, Bethany, Oklahoma.
 Charles Whitley and wife, Electra, Texas.
 J. E. Williams, Olivet, Ill.
 Flint, Mich. June 14 to 28
 Danville, Ill. July 1 to 12
 Owensboro, Ky. July 14 to 22
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 Billings, Mont. June 23 to July 5
 S. B. Walls, 723 North P St., Bedford, Ind.
 E. H. Wreede and Chas. Regal, Singer and Pianist, Clarendale, O.
 A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.
 Dale G. Zeitz, 516 Linden St., Lima, Ohio.