

# HERALD of HOLINESS

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WHOLE NO. 900

## A VISION OF THE SOUL'S POSSIBILITIES

(Isaiah 62:2, 3)

**T**HOU shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." Isaiah with prophetic eye scans the horizons of the pentecostal day and records in vivid and beautiful figures, the soul's redemptive possibilities in Christ, and the transcendent purpose of the holy ones as an insignia of power in the hands of God.

Christ deals with the "thou"—with human personality. He came not primarily to change environment or to remedy material disorders but to redeem men. To Him the soul was of infinite worth. Beside it, the material world sank into insignificance. Isaiah saw that as Lord of the Church, Christ would bring man again to the true regnancy of his being through the impartation of a new nature, and the destruction of the inward forces of evil which weakened and enslaved his being.

*Thou shalt be called by a new name which the mouth of the Lord shall name.* Christ speaks the word that frees from guilt and imparts life to the soul dead in trespasses and sins. He gives a new name, a new nature, and the communication of this life is a direct impartation of the divine nature which Christ as Lord imparts through the Spirit.

*Thou shalt also be a crown of glory.* There is to be an additional work. The new life must be perfected. Inward opposition must be removed, the soul purged from sin, and the "shekinah" or glory of His presence enshrined within. In the hand of the Lord the soul comes to its true regnancy.

*And a royal diadem in the hand of thy God.* The holy people are to be a royal diadem—God's insignia of power. Through them He again speaks to the world by His Spirit, and by them witnesses to the power of the blood of Jesus Christ to cleanse the heart from all sin.

## HERALD OF HOLINESS

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### RESTING IN EXPERIENCES INSTEAD OF GOD

**A**MOS the prophet warned the people of his time against resting in experiences instead of relying constantly by faith upon God. The experiences most likely to attract the people of God are summarized under the names of the places where these experiences transpired and may therefore come as a warning to spiritual people of all time. "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live; but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel" (Amos 5:4-6). Dr. Sheridan Baker in *Living Water* gives a unique and instructive interpretation of these prohibitions:

"Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba." The word Bethel means the house of God, and was the name given by Jacob to the place where he had his first revelation of unseen things. When he awoke from his vision he said, "How dreadful is this place." This is none other but the house of God and this is the gate of heaven; and he named the place Bethel. In after years he built an altar there, and the place became the seat of the ark of the covenant during the troubled times of the Judges, and at a later period the home of the prophets and a center of popular worship, sometimes true and sometimes false. These facts have led to a figurative use of the word to indicate sacred places, church relations and religious experiences. Hence the words are guards against seeking the house of God, or religious associations, or spiritual experiences, as primary objects of pursuit. True, all should seek a home in the Church of God, all should seek the fellowship of the saints, and all should seek true experiences in grace; but these must be sought in God and not apart from Him. Many make the fatal mistake of substituting church-going and church work, and emotions excited by song and other religious exercises, for submission to the will of God and a scriptural acceptance of Christ as a personal Savior. To such mistaken worshipers the order is, "Seek not

Bethel," but make the visits to the sacred places and religious assemblies, make church-going and church work, and make all the externalities of Christianity not the end, but means to the end, and that end seeking God.

"Nor enter into Gilgal." Gilgal was that place in Canaan where the Israelites pitched their tents after crossing the Jordan under the leadership of Joshua, and was so named because there the long neglected rite of circumcision was administered, and the reproach of Egypt was "rolled away." There too, they renewed the celebration of the Passover, and commenced to feed on the paschal lamb. There they commenced the use of the old corn of the land, and began to feast upon the milk and honey of the long-expected inheritance. The place continued a kind of headquarters and base of supplies during the campaign for the conquest of Canaan, and in after ages was numbered among the sacred places of the Holy Land. Thus Gilgal became a type of the incidents and early experiences in the life of holiness, a state of grace divinely symbolized by the land of Canaan. Hence the warning of this part of the text is against resting in the fact that the shame of former sins, of former backslidings and former vacillations in the religious life, has been "rolled away" in the circumcision of the heart. It guards against resting in any former experience of feasting upon the Lamb of God, the great Antitype, or of resting in any former realization of what is meant by partaking of the old corn and wine, the milk and honey, and figs and pomegranates of the kingdom. Not a few of God's people, after passing from a state of partial to a state of entire sanctification, do not seem to feel the need of following on to know the Lord, and of making greater conquests in the realm of grace. Consequently they become enfeebled, their testimony stereotyped, their religious exercises perfunctory, and their labors inefficient. To all such there is eminent fitness in the admonition, "Nor enter into Gilgal."

"And pass not to Beersheba," is another part of the caution revealing a snare and danger much more subtle than any heretofore indicated. Beersheba was in the extreme south of Canaan, and was a typical word for the southern portion of that country. Hence the expression, "from Dan to Beersheba." In this south country Abraham, Isaac and Jacob passed interesting parts of their lives. Here is the cave of Machpelah the bones of these patriarchs were put away; and here reposed the ashes of Sarah, Rebecca and Leah. Here, to the descendants of these worthies, the sun shone more brightly, the air was more balmy, the soil more fertile, and the general configuration of the country more charming than any other land, and to it they would naturally turn for their ideals of home life and home comforts. So, many earnest and useful Christians who never make the mistake of reseeking their early experience in religion, nor their later experience in sanctifying grace, but reach after all their privilege in Christ, nevertheless, through satanic adroitness, get

their minds on the sanctity of the fathers, or the peculiarly sunny experiences of eminent saints, and make these the objects of their pursuit. They unwittingly seek the blessings which God has never seen proper to give other Christians, rather than God himself. They seek some ideals of saintliness which they have derived from the lives of others, and not God, as directed in the text. Their mistake is an effort to "pass on to Beersheba." In short, the entire warning is to guard against resting in any grace already obtained, or coveting any past experiences, or reaching after any new and peculiar experiences, except only as these things may be the accidents of seeking more and enjoying more of God.—DR SHERIDAN BAKER, in *Living Water*.

### CONSECRATING THE NEW MONEY TO CHRIST

The Federal Council of Churches has just issued a bulletin entitled, "Consecrating the New Money to Christ," which contains much in the way of helpful suggestions for use in our own churches. God instituted an offering of the firstfruits under the old dispensation, would He not be pleased under the new dispensation with an offering of the firstfruits of the new currency to further the work of missions? However, this should come as a glad and willing offering above our payments of tithes to the local, district and general interests as provided in the budget.

The issuance of the new paper money by the United States government on July 10 is to be made the occasion for a fresh emphasis on Christian Stewardship in a great number of churches. The proposal originated in the World Service Commission of the Methodist Episcopal church, which is suggesting a special stewardship program in all its congregations. The plan is also being taken up by other communions, through a suggestion made by the Federal Council of Churches, and it is expected that, with various modifications, it will be widely used.

The central idea is that each church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he receives to helping spread the message of Christ through the missionary movement. Announcement of the plan will be made in local churches on July 7 or July 14, the Sunday immediately preceding or following the issuance of the new currency. It is also planned that on September 8, the first Sunday after the summer vacation, the local church arrange a service of dedication of the money thus contributed. The new money given in this way, it is urged, is to be in addition to all regular missionary gifts.

The whole plan is meant to stand as a concrete and vivid symbol of the principle of the Christian's stewardship of his possessions, and the order of service for the dedicatory feature is being built around this central purpose.

### THE MESSAGE OF THE METHODIST BISHOPS

The bishops of the Methodist Episcopal church, South, at their recent annual meeting issued a message which sounds an alarm concerning the present spiritual condition of the world, and urges upon the church the necessity of restoring as an ever present part of any real experience of salvation such a conviction of sin as will compel men to cry out in all sin-

cerity and sorrow, "What must I do to be saved?" Here are a few excerpts from this message as printed in the Nashville Christian Advocate:

But perhaps never has there been more vigorous, resentful repudiation of the fact of sin with its awful implications and consequences than in the present, materialistic, individualistic generation which vaunts its creature comforts, its varied inventions, its intellectual and scientific programs which have utterly obliterated in the minds of multitudes any thought of such a vulgar commonplace idea as sin. Indeed, so individualistic have become standards of conduct that many men and women openly and frankly claim to be a law unto themselves, and to accept or to acknowledge no responsibility or obligation to God or to society, but to demand as a right to do that which is most pleasing to their individual sense and taste. As against this selfish defiance of God, this presumptuous repudiation of His law as the standard for all thought and conduct, we as ministers of Christ must proclaim sin as an awful, hideous fact, as disobedience to God, as hurtful to society, and as destructive to the sinner himself. If men will not hear our message the first time, if they will not heed us the second time, if they will not fully yield the third time, still we must continue to proclaim, "The soul that sinneth, it shall die," "Repent and believe the gospel."

This is the one, the vital word we bring today to all our people, ministers and laymen. Every other matter, however important, must give precedence to the earnest, sincere, vigorous, persistent, church-wide proclamation of this old-fashioned, unchangeable, uncompromising, loving, saving, gospel: "Sin," "Conviction of sin," "Repentance," with godly sorrow and forsaking of sin; "Acceptance of Christ"—the Lamb of God—as the only, the all-sufficient Savior from the guilt and power of sin; "Eternal Life," overcoming, victorious, triumphant as the privilege and joy of the child of God who has come back from the far country and is once more in the Father's house.

### A NOTICEABLE OMISSION

The message of the bishops will find a ready response in the hearts of all who believe in the scriptural way of salvation through repentance toward God and faith in our Lord Jesus Christ. But there is one sad omission which is noticeable in this great message—more noticeable because that which is omitted has been commonly called the "great depositum of Methodism." The bishops speak of Christ as "the Lamb of God—as the only, all-sufficient Savior from the guilt and power of sin;" but the great founder of Methodism wrote that the atonement of Christ not only delivered from "the guilt and power" of sin but from the "being of sin" also. John introduced Jesus, saying, "Behold the Lamb of God that taketh away the sin of the world"—not as one who merely should break its guilt and power. It is only as sin itself is purged from the heart that the child of God receives the full power to bear witness, i. e., to image forth the spiritual Christ through the indwelling Holy Spirit. There can be no improvement upon Christ's plan to "tarry until ye be endued with power from on high." Then and then only, under the purifying, empowering flame, will the minister of Jesus Christ be able to preach with the Holy Ghost sent down from heaven. And only "when he is come" will the world be "convinced of sin, of righteousness and of judgment."

# THE DAY OF MIRACLES

By General Superintendent Chapman

*The people shall be willing in the day of thy power* (Psalm 110:3).

*And when the day of Pentecost was fully come* (Acts 2:1).

*Be not overcome of evil, but overcome evil with good* (Rom. 12:21).

*Who passing through the valley of Baca make it a well* (Psalm 84:6).

GENERAL SUPERINTENDENT WILLIAMS says, "About all any of us can do to promote the kingdom of God is to create a proper atmosphere. Whether the task is to get seekers to the altar or to get money for the work of God, ability to succeed is measured by our ability to create an atmosphere that tends to make the accomplishment of our purpose possible."

Years ago I was associated with Evangelist A. G. Jeffries in a campmeeting. One afternoon we had seekers at the altar, but no one was finding victory. The evangelist said, "Well, let's have the benediction and go to our tents and pray; the skillet is not hot enough yet for the corn to pop."

A man of decidedly skeptical bent went with his son to attend the revival meeting. But he cautioned his son thus: "Don't go up too close and don't sit in a company of religious folks in any part of the house. These people are all thinking the same thoughts and are all interested in the same things, and if you sit among them they may get your thoughts to running in the same channels as their own and the first thing you know you will have religion."

A noted religious leader said, "What Christians need is to believe their beliefs more strongly than they now believe them."

There are a few considerations in connection with this question of "atmosphere" to which we desire to call attention:

I. In a general way, it is exceedingly difficult to promote faith in an atmosphere of doubt. Herein lies the folly of "sticking to the old church" when the old church is honeycombed with Unitarianism, higher criticism and other forms of modernism, and of staying on in a holiness fighting church in the hope that there one can serve as a "missionary" of full salvation. Luther, Knox, Calvin, Fox, Wesley, General Booth and P. F. Bresee are all witnesses to the necessity of departing from a diluted environment and gathering a nucleus of "saturated constituency" in order to make their programs of faith and practice effective. Merely preaching the doctrine of holiness is not enough. Holiness must be preached in the midst of a pentecostal environment if many persons are to get the blessing.

II. District Superintendent Cooper of the Nebraska District observes, "It is only in an atmosphere of deep

and genuine spirituality that young men and young women hear and heed the call of God to the ministry and to the foreign mission field." Many churches are today bewailing their dearth of volunteers for the various forms of service and many explanations for the existence of this dearth are made. It is claimed that the financial remuneration is too small to appeal to persons of ability. But the financial appeal in gospel work today is relatively just as good as it was when Livingstone volunteered for Africa and Carey volunteered for India. Then the itinerant life of the minister is offered in explanation. But there has never been a dearth of sons and daughters to prophesy when the Holy Spirit has been poured out in pentecostal fulness. Difficulties have never deterred Spirit-filled people in the task of saving souls, and when there is a preacher shortage in a church or movement it is indicative of a shortage of old-time, pentecostal religion.

III. In the glowing fervor of early pentecostal grace, recipients of the fulness of the blessing of Christ who "were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet." It is only a cooled-off, backslidden people that are grasping and stingy with God. Holy Ghost filled people are liberal toward the gospel and are constantly in search of opportunities to use what they have to forward the work of God at home and in distant lands. This statement is true as regarding the individual, the local church and the denomination. The apostle Paul accounts covetousness as idolatry, and liberality as one of the finest of Christian graces. But let it be observed that liberality is a result of true spirituality and not by right the cause of it. So if we want our people to be a really liberal people, we must lead them on into the better things of the spiritual life. Methods are needed, appeals are helpful, but old-time holy fervor in the religious life is the only thing that will make the "extraction" of money for the gospel's sake "painless" to the giver. An impotent people immediately become potent "when the day of Pentecost" is fully come.

IV. Nine-tenths of the wisdom required in soul winning is revealed in terms of a "Spirit-filled life," and the maintenance of a truly spiritual church. The church may be perfectly orthodox in its belief in revivals and sincere in its wish that a revival may come; but there can be no revival unless the spirit of intense fervor and evangelism permeates the church. A preacher may preach about revivals; but he is of small consequence in the promotion of a revival unless he is himself revived and possessed of a glowing unction that makes his words truly "burning words." A church may "organize" and "advertise" and proceed with trumpet blasts and waving flags; but its spiritual conquests will

be few, except its inner "atmosphere" be holy and fervent and marked by genuine spiritual power.

V. But earnest people will ask, "How is this day of miracles, this atmosphere of effectiveness to be gained and kept?" Rev. M. S. Cooper says that a railroad friend of his was asked how he managed to maintain such a satisfactory spiritual experience, and he replied, "I think it is by keeping continually at it." Of course conversion is instantaneous and "in the twinkling of an eye Jesus' blood can sanctify," but the time element must enter into the building of character and the founding of dependability. Just as there can be no harvest without the sowing of the seed, so there can be no spiritual life without the new birth and no purity without the act of sanctification. Failure to know and observe the crises is fatal to Christian life in the prenatal period. But also dependence upon past crises atrophies life and inserts dwarfishness, shallowness, mimicry and death. We must keep continually "at it," if we are to live spiritual lives. Likewise it will require constancy in "the means of grace" to make and keep a "spiritual church." Days of spiritual conquest have ever been preceded and produced by nights of prayer, and the most persistent demons have refused to be cast out except by fasting and prayer. The Spirit

of God has ever shown favors to those who love God's written word and who give themselves to its study and understanding. Meditation, that almost forgotten habit of saints, is essential to root and foundation in Christ and the things of Christ.

VI. But God is faithful to all who call upon His name and can be counted upon to answer prayer and to reward the longings of those who earnestly court His presence. It is possible for any people, regardless of the fewness of their number, to bring about a day of God's power—a day upon which the people will be found willing. This day is brought about by meeting the conditions of prayer and consecration and stalwart faith represented by the full coming of the day of Pentecost. And in bringing about the conditions of this day, the church must not be defeated and overcome by evil, but must rise through the power and grace of God to overcome evil with good. But the world in which we live is spiritually as dry as the Valley of Baca was literally, and in passing through it, it will tend to dry us up with its drought. This we must not permit. We must not fall victims to our environment: we must create our own environment and carry it with us. And a day like that will be replete with moral and spiritual miracles.

## SAVE THE CHILDREN OF THE CHURCH

By A. M. Hills, D. D.

I HAVE been thinking, one cannot help it if he loves the cause of Christ. It is said that true statesmen are very critical students of governmental reports and statistics. They are full of meaning to a real student. They show whether the country is advancing or declining; whether agriculture is prosperous; whether the manufacturing interests are thriving; whether exports are increasing; whether the general condition of finances is promising and encouraging to enterprise, or whether the nation is threatened with a financial panic. Patriotic statesmen are earnest students of governmental statistics.

What ought all teachers, and preachers and ecclesiastical leaders to be, but the most prayerful students of denominational statistics? This is my excuse for writing, and I am not in any sense, personal; but I want to look at the following facts, and pray over them.

The HERALD OF HOLINESS tells us that the increase of membership of the Nazarene denomination last year was 5,445—and that we have 1,700 churches. Of course some good Nazarenes got tired of earth and went off to heaven to live with Jesus. However, it may be safe to assume that the loss by death was made good or equaled by those that joined us by letter, from other denominations. If that is true, then the 5,445 would represent about the probable number converted from our own congregations and Sabbath schools, which would be an average of only three and one-fifth persons per church for 1928!

We are supposed to be, and are called a revival church, *par excellence*. I have never known a church that has so many and so frequent revivals as we have. Yet, approximately, this is the net result of our various revivals, three converts a year added to the average church of our Nazarene denomination!

Or, to look at it in another way, if we assume that all our 1,700 godly pastors, all of them professing to be sanctified, do not lead a single soul to Christ with all their Sunday school superintendents and Sunday school teachers and Young People's Societies officials to help them, then we must fall back on the evangelists and reckon with them. There are about sixty evangelists regularly reporting their dates and engagements through our HERALD OF HOLINESS. If all the converting of souls was the result of their preaching, it would leave only ninety converts a year for each evangelist! It certainly is not an encouraging showing!

Now I have had some experience as an evangelist. Nobody was ever guilty of calling me a great preacher or evangelist that I know of. If anyone ever did anything so foolish, he ought to repent in dust and ashes; then I will forgive him. It may be that I was an evangelist of average ability and success. Let us assume that for comparison. One year I was appointed state evangelist of the Congregational churches of Michigan. The state home missionary secretary sent me anywhere there were no churches at all; or it was

away from all railroads out in the country communities and miles from any church. That year I planted eight new churches and started church buildings in many places. There were added to the membership of the denomination that year 852 as the fruit of those revivals. If each of our sixty evangelists would get that many new members into our denomination the aggregate number would be more than 51,000 a year!

At one time, for three years, I kept the name, age and address of those converted in my meetings. The number was three thousand, one hundred and eight, and 2,712 of them were under twenty years of age. Sometimes eighty or ninety or a hundred or even more would join the churches the first communion after a revival. In one town some two hundred joined the churches almost immediately after the revival; in one church 112 on profession of faith at one communion service, and many more the next communion service. In another town in the upper Peninsula of Michigan 93 joined the church on one Sunday, and two years afterward the pastor said, "All but two of them stand as firm, as that tree," pointing to an elm tree three feet through.

I am writing these things, God knows, not to glorify myself, or to discredit anybody else, but I am troubled by what I see and by what I read, about our churches. I have lived here in this center of Nazarene influence for nearly fourteen years, I have witnessed the evangelistic preaching of a score or two of our leading men, in fifty or seventy-five revivals and campmeetings. But I am sorry to say, I have never once seen or heard of any considerable number joining any church on profession of faith after any one of these revivals or campmeetings!

I may be mistaken, I hope I am; but I very much fear that our holiness evangelists are pursuing a wrong method. Many of them have become quite a success in preaching the second blessing of sanctification, and they enjoy it, and dearly love to preach it. But, if they ever knew, they have lost sight of the importance of preaching the first blessing, and have apparently forgotten how. At any rate, where are the converts? Show us the goods! People must get the first blessing, before they can possibly get the second. In scripture and in fact, justification precedes sanctification.

If I am not utterly mistaken, the evangelists of our denomination at least, are overlooking their most important and fruitful field, the young people and the Sabbath school! It is an art to address a Sabbath school successfully which few possess. I have not heard a prominent evangelist deliver an address to a Sunday school in a quarter of a century! I wonder if it can be possible that they think such work would be beneath their dignity. If so, that explains our failure as a denomination to win converts. President Finney once addressed the pupils of a public school; and it is known that more than forty of those converted by that one address went into the ministry. Oh, for more Finneys!

To talk to a Sunday school for twenty-five minutes and lead a hundred young people from six years old up to twenty to surrender their lives to Jesus, is a work that any archangel in heaven might covet, and there is no man on earth it would not honor.

One thing is certain; if we do not get the young people in our congregations and Sabbath schools converted rather early, such is the power of carnality, and the steady, subtle opposition to holiness, they will be prejudiced against our peculiar doctrine and all that we especially stand for, and will be lost to us and our God-given cause forever. It is a matter of observation and common remark that we are not holding our young people. They are steadily slipping away from us in great numbers. If this goes on much longer, as a people and a movement we are undone!

Let us stop right now, with this new ecclesiastical year. Let every pastor and every evangelist make a special study of this work—how to address the young with immediate results, and how to lead our youth to Jesus, and then proceed to do it. Let us have faith for fifty thousand added to our churches by conversion this year. And then back up our faith by appropriate works, and it can be done. Let us save our youth while they are young, lest they be taken from us forever!

## ADVICE TO NAZARENE GIRLS

By RAYMOND BROWNING

*It does seem to me that there surely should be  
Distinction between gold and brass  
Or, the Bible to quote, between "sheep and goat,"  
Hence this to the Nazarene lass.*

*'Twould be wondrously sweet when you walk down the  
street*

*To suggest not one thing that is evil,  
So that not one rude eye that saw you pass by  
Would think you belonged to the devil.*

*It would be nothing wrong if your hair should be long,  
For the Bible calls this "woman's glory,"  
Wear it proudly nor grieve if some daughters of Eve  
Should tell you a different story.*

*While lewd eyes will glare at knees that are bare  
Sweet chastity's charm lasts the longer.  
There is sure to be shame when the moth tempts the  
flame*

*But beauty unscorched wins the stronger.*

*What need has the saint for jewels and paint?  
What charm can you add to the lily?  
There's beauty and grace on a sweet holy face  
That makes such adorning seem silly.*

*I do humbly pray that God speed the day  
When always our girls may be seen  
As lovely and sweet and modest and neat  
As becomes that dear name, Nazarene.*

## "A CERTAIN MAN WENT DOWN TO JERICHO"

By Evangelist G. F. Owen

**T**HE parable of the "Good Samaritan" is one of the most striking parables ever uttered by our Lord. It has ever lived in the minds of men as one of the finest things ever spoken. Ministers have preached remarkable sermons from it, and laymen have seen in it many wonderful truths as they have read it about the fireside. We all have endeavored to visualize the incident, but have succeeded only in part. Perhaps nothing throws more light on the setting of the parable than to actually go *down* from Jerusalem to Jericho.

is most charming, especially so in the spring time. Barley fields thrive on the more level spots, great herds of sheep and goats graze on the stony, but picturesque hillsides. In these grain fields I have seen the laborers working by the very same methods as they worked in days long ago—Ruth gleaned in her day and so do women in Palestine in this present age. The shepherds, who attend the sheep and goats, wear long striped cloaks of goat's hair, carry the shepherd's staff, and present just such an appearance as did the sons of Jacob when they kept their father's flock.



IN A BANANA PLANTATION AT JERICHO  
(The oranges were picked from a nearby grove)

Jesus said, "A certain man *went down* from Jerusalem to Jericho." And this historic roadway which for more than three thousand years has connected Jerusalem with Jericho, is certainly a *downhill road*. The distance is only fourteen miles, in an air line, and yet the actual descent is nearly thirty-five hundred feet. One cannot well pass along this roadway without being ever conscious of the forcefulness of that fine little descriptive touch given by our Lord when He said, "down from Jerusalem to Jericho."

Leaving Jerusalem by the Jaffa Gate, the road skirts the city walls and crosses the brook Kidron near the Garden of Gethsemane. It winds along the southern slope of the Mount of Olives, passes Bethany and continues eastward. For the first few miles the scenery

Along this roadway, just before reaching the eighth kilometer stone is a fountain which is commonly known as *Ain el-Hod*, or "The Apostles' Fountain," and is supposed to be "The waters of En-Shemesh" on the borders of Benjamin, to which reference is made in the book of Joshua (15:7). It is called "The Apostles' Fountain" because Christ and His apostles are said to have tarried there while on their way to Jerusalem.

About half-way down to Jericho there is a spot of evil omen where tradition has located the scene of the parable of the Good Samaritan. A kahn (inn) has been erected here on the ruins of a similar building of an earlier date. This is one of the wildest and most desolate places along the road, and has for ages been a favorite rendezvous for robber bands. St. Jerome

informs us that in his day the Greeks called it the Red Mountain because of the blood so often shed there by robbers.

This section of the country is indeed very sparsely settled and has ever been infested with robbers and thieves, therefore everyone readily understood Christ when He said:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came *down* a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed [it seems to have been customary for the average traveler to break his journey here by spending the night], he took out two pence [about thirty cents, or two days' wages], and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (Luke 10:30-35).

From the Inn of the Good Samaritan the road descends steeply, and soon enters a low valley which, at the present, offers a choice of two routes to Jericho. The *new* road to the right passes by a Mohammedan shrine which, strangely enough, the Moslems call Nebi Musa (the tomb of Moses). This road was constructed during the war for military purposes. It passes into the Jordan Valley far south of Jericho. The *old Roman* road to the left passes by a very deep gorge in which is a splendid spring. This is now known as *Wady el-Kelt*, and has been identified with the brook *Cherith* (1 Kings 17:3-5), where Elijah was fed by the ravens. However, it is hardly probable that this was Elijah's resort. The place is a bit too public for such a retreat.

Passing along the high cliff above the *Wady el-Kelt* the road soon begins a rapid descent to the fertile plain of Jericho. It is impossible to describe one's feelings when for the first time Jericho, with its gorgeous green, bursts into view. Below you lie banana plantations, orange groves, fig orchards, green gardens, and here and there large trees.

On one occasion while strolling about Jericho I noticed that all the larger trees of a certain variety bore a fruit which resembled figs. On asking one of the natives what kind of a tree it could be, he immediately replied, "A Zaccheus tree." I said, "Yes, I understand that it was here in your city that Zaccheus climbed a tree that he might see the Christ, but tell me what kind of a tree this is." There was no way of getting that Jerichoite to call that tree anything but a "Zaccheus tree." Later in the day I learned that the tree was of the Sycamore-fig variety. And it was true that

this was the very kind of tree which Zaccheus climbed that he might see the Savior.

One day while Brothers Mann and Weatherford were with me in Jericho we went into the beautiful banana and orange groves, bargained for some fruit, took pictures, and visited Elisha's Fountain, which lies at the foot of the tel (mound) of ancient Jericho. This is the pool which was miraculously healed by Elisha, when the men of city came unto him and said, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is nought, and the ground barren," and Elisha "went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land" (2 Kings 2:19-22). On investigation we found that the water from this fountain and that from *Wady el-Kelt* furnished the water for irrigating Jericho's gardens, fields and plantations.

We sat down under a sycamore tree and read the Bible accounts of the various incidents it records as having taken place in Jericho and its vicinity. After this we went southward across the *Wady el-Kelt*, and out into the Jordan valley, where we saw hundreds of cattle and a few Arab tents made of black sackcloth of hair. On approaching the tents, the sheikh came out and welcomed us much as Abraham must have welcomed his guests so long ago. In a brief time we were being hospitably entertained by that group of some sixteen Bedouin Arabs. They could not have treated us with much greater respect had we been of royal blood. We reclined on comfortable and attractive mats while we chatted through our able interpreter, Brother Pusant Krikorian. When ready to go I asked that we be permitted to photograph the entire group. The women declined the invitation, but the men and boys were much pleased. After the picture was made I interested them by showing them the reflection of their tents in the Graflex camera. We voiced our thanks to them for their hospitality, shouted, "Peace be with you," and returned to Jericho. In a brief time we were climbing the Judean hills on our return from Jericho *up* to Jerusalem.

COLORADO SPRINGS, COLO.

'Tis not the whole of life to live, nor all of death to die.—MONTGOMERY.

—  
"The clouds are the dust of His feet!

Look up for thy Savior is nigh!

He comes to relieve; His promise believe  
Though gloomy and o'ercast the sky.

—  
"The clouds are the dust of His feet!

In clouds He is coming again;

His face we'll behold, with rapture untold,  
And with Him forever shall reign!

—EDITH B. SCHOFIELD.



## IS IT HONORABLE? IS IT FAIR? IS IT RIGHT?

By EVANGELIST C. W. RUTH

Is it honorable, is it fair, is it right, for an evangelist to make an engagement for a revival or a camp-meeting and then come a day or two late, or leave a day or two before the time set for closing of the meeting, when he was expected to give full time?

Is it honorable, is it fair, is it right, for an evangelist to cancel an engagement made with a small church in favor of a later call from some larger church which promises larger remuneration?

Is it honorable, is it fair, is it right, for an evangelist to criticize and speak in derogatory terms of some evangelist who has preceded him in order to make a larger place for himself in the hearts of the people?

Is it honorable, is it fair, is it right, for an evangelist to agree to come for the freewill offerings of the people, and then after his arrival stipulate a certain sum and hold the pastor to a certain price and manipulate matters for a large amount and whine and whimper when the amount received is less than he expected?

Is it honorable, is it fair, is it right, for a pastor or a church to engage the services of an evangelist and then just a short time before the date set for beginning the revival cancel the engagement, not leaving time nor opportunity for the evangelist to rearrange his slate, and thus compel the evangelist to lose his time, and the remuneration he needed for the support of his family? Most evangelists have had this experience.

Is it honorable, is it fair, is it right for a pastor to agree to give an evangelist the freewill offerings of the people and then take advantage of the crowds and the friends of the evangelist to first raise all the coal bills, repairs on the church, the light bill, the advertising bill, the rent bill, the board bill, and incidentally, the deficit in the pastor's salary, and the janitor's salary, thus draining the people throughout the entire meeting and then at the close give the evangelist a free-will offering (perhaps with no previous announcement on a rainy night) and then say to the evangelist, "The Lord bless you, and give you souls for your hire"? Most evangelists have had this experience.

Is it honorable, is it fair, is it right to collect money under the pretext that the money is to be used for "the expenses of the meeting" and then use said money for other purposes than that for which it was given? Is not this line of procedure regarded as malfeasance, misappropriation of funds and as securing money under false pretenses in secular lines of business? Should not all money collected from the people be held as a sacred trust, and be used solely for the purpose for which it was given? If it is to be used for other purposes than that for which it was given, should not the consent of the donor be obtained, or the

money be refunded? Does the fact that the money is used for religious purposes justify a practice the world would condemn.

Is it honorable, is it fair, is it right, for a pastor to engage an evangelist with the understanding that he will care for the expenses, and the financial needs of the evangelist and then take the offerings throughout the meetings "for the expenses of the meeting," and say nothing more to the evangelist who has trusted him concerning his expenses, or his needs, turn the money over to his church treasurer, or chairman of a financial committee, who may not be in sympathy with the evangelist, and whom the evangelist does not know, and with whom he has had no agreement or understanding whatsoever, and at the close of the last service, when the evangelist has absolutely no redress said official come and hand the evangelist a check, without a word of explanation, and thus leave the evangelist under the temptation to fear that said treasurer had kept back at least half the amount (and perhaps more) which in reality had been given for the evangelist? The writer with other evangelists has had this experience.

Is it honorable, is it fair, is it right to take offerings all through a revival meeting "for the expenses of the meeting" and ostensibly "for the evangelist," and then use the money for other purposes? Should not all money be devoted strictly to the purpose for which it was given? Since the church and the evangelist are mutually co-operating and so have an equal interest in all the affairs of the revival, would it not be honorable and fair, and right to let the evangelist know how money raised during the revival had been apportioned, or expended? Why not?

Is it honorable, is it fair, is it right, for a pastor to insist that the evangelist come on the freewill offering plan, and then said pastor hold the money that was given for the evangelist and himself determine the amount to be paid, and without consulting the evangelist relative to his expenses, or his plans and preferences concerning the freewill offering, limit the offerings of the people to the amount he wishes them to pay, and thus prevent the people from giving the generous freewill offering they would ordinarily have given, and deprive the evangelist and his family from receiving the support needed? This frequently occurs.

Is it honorable, is it fair, is it right for a church to insist that the evangelist "live by faith" when the pastor has a fixed salary and the church itself refuses to "live by faith" and insists on having all the local and incidental expenses of the revival in hard cash before the evangelist is given anything? Might not the local expenses be provided by the church which has the benefit of the revival either before the evangelist arrives or at the close of the revival? Why should not

this matter of "living by faith" be at least a mutual affair?

Is it honorable, is it fair, is it right that a church insist that ten days is not a sufficient length of time to accomplish the work, and to have the revival needed; and then when the evangelist gives an extra week or more, pay him just the same amount as though he had remained just the ten days? "The burnt child dreads the fire!" May not this explain why some evangelists cannot remain longer than ten days, seeing their needs are as great the last week of the meeting as during the first week? Would it not be more honorable and fair and right to have a mutual understanding and agreement concerning the amount to be paid the evangelist, than thus to take advantage of him?

Is it honorable, is it fair, is it right for a church or

a campmeeting to pay one evangelist a stipulated amount, and then take advantage of a brother evangelist who has trusted them, and therefore made no charges, and has given just as much time, and labored equally as hard and successfully, and pay him a far less amount? True, the evangelist should not be after money, but neither should the people who have invited his services be niggardly and miserly and take advantage of the evangelist simply because he trusted them, and therefore refused to stipulate any stated amount. There is a money consideration in the life of an evangelist just as certainly as in the life of those who are not evangelists.

Brethren, let us do that which is honorable, and that which is fair, and that which is right; providing for honest things, not only in the sight of the Lord but also in the sight of all men (2 Cor. 8:21; Rom. 12:17).

## THEY CONTINUED STEADFASTLY

By REV. N. B. HERRELL

**T**HE great revival at Pentecost was followed by remarkable results, and set a standard for genuine pentecostal work in all ages. Measuring itself by these standards, the church may readily determine whether or not it is adrift in its evangelistic work.

*They received the word gladly.* The record states that about three thousand souls received the word with gladness. It is a fact that the manner in which a soul receives the Word of God determines largely his future attitude toward that Word. There is a gladness related to the gospel of Christ, and it was this gladness which formed the strength of the early church and should be the source of its power today. Luke, the writer of the Acts seems to connect the spirit of gladness with the thought of obedience when he says, "they that gladly received the word were baptized." The inference is that this gladness will continue as long as they were willingly obedient. The spirit in which we obey God's will has its reflex action on us. They gladly received the Word, they were gladly baptized, and they gladly went forward into all the fullness of the gospel of Christ.

*They continued steadfastly.* The after results of this revival were a continuation of that which obtained during the revival. There was a gracious steadfastness in the converts that seems to be sadly lacking today. The new converts were at once baptized and gladly entered into all the spiritual activities of the church. They seemed to have a desire for things spiritual. Either our revivals are weak in their effect upon the converts or the church is breaking down in its care of them after the revivals.

*In the apostles' doctrine.* The evangelistic preaching had enough doctrine in it to furnish the converts with a knowledge of the duties of the Christian life,

which they put in practice after the revival was over. Doctrine is only cold and dead because the preacher is. Doctrine furnishes the bullets and not the powder. The evangelist is to preach sound doctrine with the Holy Ghost sent down from heaven. Doctrine is the King's great highway over which we are to travel to the holy city. We need sound doctrine set on fire with divine passion that will leave its mark on new converts; doctrine that will start them toward heaven and a life of usefulness in the church.

*And fellowship.* There is nothing that can take the place of the hallowed fellowship of the children of God, and when the church has lost this, they have lost the magnet that draws people to the house of God. David said, "I was glad when they said unto me, let us go into the house of the Lord." No man can have fellowship with God and not have fellowship with the children of God. How blessed it is for brethren to dwell together in unity. When the aroma of holy fellowship is lacking, we have a "crowd" rather than a church.

*In breaking of bread.* They broke bread in those early days. Likewise did the early Methodists in their love feasts, but today, at least one-half of the pastors know nothing of this means of grace. In fact, we are neglectful of the other sacraments that are held to be sacred in the Church of God. A great many churches observe the Lord's Supper but once a year, and such churches soon drop the practice altogether. Most of our pastors have no set schedule for its observance. Infidelity is having its effects on the church, and we must contend for the faith or it will be lost to us. We need a revival of interest in all the means of grace.

*And in prayer.* Praying is easy in such an atmosphere as prevailed in the early church. We need to keep an atmosphere in our churches that will be con-

ducive to prayer, and make it easy for our converts to take part. Prayer can only be effectual when it is in the Spirit. A cold, dead, formal church is not conducive to good praying. Prayer is natural and normal, the very atmosphere of the church of Christ, and there can be no substitute for it. Praying begins with the pastors, and poor praying in the life of the pastor will lead to little or no praying in his church. May God send us preachers to our knees in a prayermeeting that will transform us and the church into an evangelistic flame of holy fire. Amen.

*And fear came upon every soul.* We need a holy fear to come upon our people today. But it will not come in such a cold atmosphere as is found in many of our churches. The fear of the Lord is the beginning of wisdom. There is something about the holy fear of God which fills a wholly sanctified church that cannot be found elsewhere. The truly expectant church looks to the pastor to perform wonders in the way of building up the church, but the pastor is helpless to do anything more than just to preach a little. Progress in the church depends upon the presence of God in her midst. We shall have the wonders of God's doings amongst us just in proportion as we return to Him and His standards which were set up at Pentecost. There can be no substitute.

They gladly received the Word.

They gladly were baptized.

They gladly continued steadfastly.

They gladly kept the apostles' doctrine.

They gladly had fellowship with one another.

They gladly broke bread.

They gladly continued in prayer.

## HOW TO BEHAVE IN THE HOUSE OF GOD

By ROY G. CODDING

**I**N writing to Timothy Paul uses these words: "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).

Church buildings were not put up, it seems, till a century or two later. So what Paul means here by "house of God," or "church," seems to be the society, or organized group of individuals, rather than the building. Yet where the two exist together we can hardly separate them to the extent of saying that conduct befitting one is not called for by the other. So let us glance at a brief outline of this letter to see what lines of conduct Paul commends to Timothy as suited to the house of God.

First, he reminds Timothy that he had left him in Ephesus to try to stop the teaching of erroneous doctrines and the stressing of nonessentials—to put the emphasis on love, purity, faith; to give the law its right place. In the first part of the second chapter

he appeals for prayer, and mentions some objects, then from the eighth verse on he touches on some particular lines of conduct: how men should pray, how women should adorn themselves. Then in the third chapter he gives instructions concerning officers in the church, bishops and deacons, as to who are qualified and how they should serve. Then come the words with which we started, quoted above. They seem to apply to what precedes and also to what follows them in this letter: to remind the brethren of dangers threatening them, how to deport himself and to improve his time, how to treat different classes (elders, women, widows, those who sin, slaves, false teachers, the rich, vain babblers).

Let us make a present day application of this text, and as practical a one as possible. Do we behave ourselves in the house of God in all good conscience? Some of my young friends remarked one day, "Several of us went to the — church last Sunday, and it occurred to some of us afterward that while there none of us ever thought of laughing, talking, or misbehaving in any way." Then why do they do such things in our church? Do some of us older ones encourage them in it by our example?

We of the Church of the Nazarene have gotten into some bad habits which are easily explained but not so easily corrected. Seeing formalism in some churches which lacked spirituality, we renounced formalities. Seeing a coldness and lack of sociability in some, we cultivated the latter, though sometimes on lines of clan or clique. We have heard of liberty, and talked it and practiced it, till some of us need to hear preach on "lest this liberty of yours become a stumbling block," and, "use not liberty for an occasion to the flesh, but by love serve one another"—*the liberty to serve* (as a slave, in the Greek). Is it not true that many of us take "liberties" in the house of God which spoil the sanctity of the place for others—and no less for ourselves?

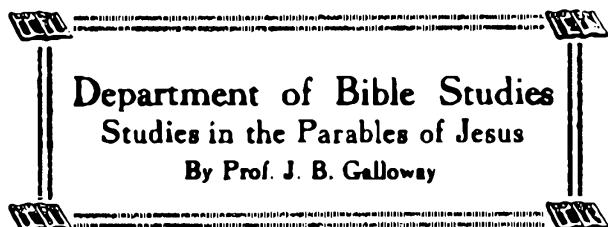
Some say that they rarely meet their friends excepting at the church (preaching service, Sunday school, or prayermeeting), and that they need to visit with them a little. But if anything more than cordial salutations is necessary should they not step outside? Serious and chronic maladies call for extreme remedies.

When we enter the house of God let us take our seats and seek at once a worshipful spirit. Some of us find help in closing our eyes and bowing our heads in silent prayer.

This suggests another thing. Do we believe that anyone who sits with his head up, or whispers, or looks about the room during public prayer, can maintain a good Christian experience? The same question may be raised of one who talks or writes notes at any time during the service, but it is especially pertinent to the time when all worshipers present are supposed to address their Maker. The laws controlling our minds and spirits are as immutable as the law of gravitation. If we lose our balance we fall. Just as surely, if we violate

the sanctity of the house of God by any of the things mentioned above we destroy our sense of sanctity. Would we show the same disrespect even to a justice of the peace in his court that some of us do to our Lord and Maker in the house which we have dedicated to His worship?

"My brethren, these things ought not so to be." How much of an effort are we willing to make to correct them?



### Lesson Twenty-four

#### PART ONE. OUR DAILY BREAD FROM HEAVEN

##### *A Chapter a Day and a Thought a Day*

First Day—2 Cor. 12. "My grace is sufficient for thee: for my strength is made perfect in weakness" (12:9). His grace is enough, yet many times it does not have a chance. We are so frequently so self-sufficient that it has little chance to reach perfection in our lives.

Second Day—2 Cor. 13. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (13:11). Paul's fourfold exhortation for having the abiding presence of God with us.

Third Day—Gal. 1. "That he might deliver us from this present evil world" (1:4). The greatest of all bondage is the slavery of sin. It takes a divine Savior to liberate us from the paths and principles of sin. The earthquake that delivered the disciples at Philippi is no greater than that a soul bound by sin may have today.

Fourth Day—Gal. 2. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (2:20). The self-life must be crucified that the Christ-life may be resurrected in us. Sin and the flesh must give place to Christ and grace.

Fifth Day—Gal. 3. "That we might receive the promise of the Spirit through faith" (3:14). We can cash the promises of the Spirit only by faith.

Sixth Day—Gal. 4. "God hath sent forth the Spirit of his Son into our hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son" (4:6, 7). When the Spirit comes into our heart servile bondage becomes filial freedom.

Seventh Day—Gal. 5. "If we live in the Spirit, let us also walk in the Spirit" (5:25). If we derive our spiritual life from the Spirit we should walk as the Spirit dictates. Like soldiers we should keep in step with our leader.

#### PART TWO. THE WICKED VINEDRESSERS

(Matt. 21:33-44. Also Mark 12:1-12; Luke 20:9-18)

This parable is found in all the Gospels except John, and with very little variations. It is the story of the rejection of God's will by the Jews. In it we see a story of the awful depravity of the race. The story is repeated over and over in spirit by all who do not accept God's will. It is so plain that the Jews recognized at once that Jesus spoke it against them. It has a great lesson for all and needs very little explanation.

##### *"There Was a Man Who Planted a Vineyard."*

The man who planted the vineyard represents God. In this case the vineyard represents the Jews. But they are not the only vineyard that God has planted. He has given to each of us an opportunity to bear fruit for Him. As the soil might be varied so talents, resources, possibilities and time that we have to do His work differs, yet each has a chance of his own for growing the fruit in the vineyard. Notice how great care and interest has been manifested by the master of the vineyard. He planted it. He hedged it about for protection. He digged a winepress in expecting fruit. He built a tower in it that enemies might be guarded against. And He let it out to be cared for. We are God's stewards. His kingdom is in our hands. What will the harvest be? He has a right to expect fruit.

##### *"He Sent His Servants to Receive His Fruits."*

The vineyard prospered and bore plentifully. At the time of the ripening of the fruit he sent for his share and his servants were mis-treated. God is still calling for His share of the fruits from His stewards. It was the spirit of hatred, murder and rejection of the master that withheld his part of the fruits. Is God getting His share of the tithes and offerings from the vineyard that He has entrusted to you. Stewardship implies both freedom and responsibility. We are required to care for the vineyard and render to the Master his share, yet we are free and may be negligent and withhold His part. But if we do we will have to suffer the consequences. The story was literally portrayed by the history of the Jews. Just think for a moment of the long line of prophets that Israel has rejected and driven out by bitter persecution. Elijah pursued by wicked Ahab and Jezebel, Zechariah stoned in the reign of Joash, Jeremiah imprisoned in the mire of the foul dungeon, Isaiah sawn asunder, John the Baptist beheaded, the apostles persecuted and killed. The servants of God may expect persecution from those who should be rendering the Master his dues.

##### *"He Sent Unto Them His Son."*

After repeated trials with His servants the prophets, God resolved to send His own Son. "They will reverence my son." But they only hated him the more. Rejection and stubbornness grows. The son is killed. The Greek word for reverence used here signifies that they will be flushed with shame. That is, when they

see the son they will be so full of shame and confusion that they will do what is right. But they are sinking lower in depravity. Kill the heir and appropriate the vineyard. What folly. Do they not recognize the fury of the master? It is only one step from rejection of God's will and messengers to an actual rejection of God himself.

*"The Stone Which Is Rejected Becomes the Head of the Corner."*

The tables will turn on all those who do not do His will. This is taken from the story of the building of the temple. The stone that was cut for the cornerstone was cast aside as worthless for it did not seem to fit anywhere until they reached the capstone of the whole building, then it was found that the stone rejected was for the head of the corner. To reject God's will now is to reject it eternally if we do not turn and repent.

PART THREE. WHAT THIS PARABLE TEACHES ME  
The sin of rejecting to render to God His dues.

### OUR STEWARDSHIP OF HOLINESS

**T**HE Church of the Nazarene is a holiness church. That is to say, it believes in a definite second work of grace, subsequent to the initial grace of conversion, that cleanses the soul from all inherited depravity, and exalts the believer to holiness of heart and life.

This is a very blessed and thrilling experience, obtained and retained by full consecration of all one's faculties and possessions to the Master, and an exercise of a great appropriating faith in the atoning blood of Jesus Christ.

The privileges and enjoyments of this gracious experience are many and varied. It brings great peace and joy to one's heart so that nothing can offend him, in the sense of robbing him of the wonderful inward peace which freedom from heart depravity has brought. It gives one victory over discouragement, and confers great freedom from the approach of worldliness, ambition, the appetites of the flesh, or the subtle temptations of money or business. In times of bereavement it is a well of water in a desert land, a cool shade from scorching heat, conferred by the baptism with the Holy Ghost, it means that He, the divine Paraclete, the Comforter, the Advocate, the loving Intimate, is actually dwelling in the heart of the wholly sanctified. Though the rains of adversity fall in torrents, or the floods of criticism, indifference, and unappreciation shall dash against one, and the winds of ill-health, weariness and poverty blow violently, you have a divine Friend, the Holy Ghost, living in your purified heart, with His loving arm about you, and His sweet whispers of assurance in your ears. Your life, when full heart holiness is yours, whether calm and attended with comforts, or buffeted with hardships and inscrutable adversity, is one sweet, personally conducted

excursion, and the Conductor, the Caretaker, the Comforter is the Holy Spirit.

How privileged the Nazarenes, who know and experience such a wonderful grace! How they ought to prize a heritage so great. How grateful they should be that their lives crossed the path of the Paraclete! How softly and carefully they should walk before Him, lest He be grieved, or hurt, or made to feel unwelcome and unwanted.

What a privilege to have a church in which to live, work and worship, where this grace is preached, experienced and witnessed. How different is a holiness people from all other people of the land. How full of praise to the Master, and spontaneous fellowship toward one another. What sympathy and love abound! What praying can be heard—what altar scenes sound—what victories are won! Truly the holiness people are favored of the Lord.

But what does all this signify? Nothing else than that we are stewards of this marvelous privilege of holiness. Said once the now sainted Bresee, in a moment of high inspiration, "*We are debtors to every man to give him the gospel in the same degree in which we have received it.*" True, true! Every Nazarene is a steward of holiness. Every Nazarene owes it to God, and all mankind, to spread holiness. Are we all doing all that can reasonably be expected of us in this matter?

*In our own lives*—are we living as tenderly holy and as near like Jesus, as we know how? Are we free from criticism, from backbiting, from love of the world, from the gayeties and pleasures that ruin the best of experiences? Are we spreading holiness, as best we can, by our holy living?

*In our prayers*: How often do we pray for a whole city? But David did. Also Jeremiah. Also our Master, who sobbed broken-heartedly over Jerusalem. Who prays for the nation? Little wonder it has slumped crimeward. Who carries his local church in his heart, and pours out lamentations to the Lord over it? Could we not spread more holiness if we prayed more?

*In connection with finance*—When can we spread holiness better than by lifting the level of the General Budget, in order that the hundreds of unreached towns in the home field might be reached with the joy and thrill of holiness; or that the wornout veterans of the ministry might have a crust in their old age; or that foreign missions might be financed? The harvest in those foreign fields is white. The laboring missionaries are bending with overwork. Their hearts are breaking with the indifference of the homeland. Already we have buried two of our greatest missionaries. The loss of both was preventable. Shall we let others fall? Nothing but an aroused church, determined to do all it can possibly do to spread holiness in heathen lands can save some of our overworked missionaries. We can do it if we will.

*We can do it and we will.*

J. G. MORRISON, Executive Secretary.

## "THE GOOD NEWS"

By Evangelist Aug. N. Nilson

### PART ONE

THERE has been handed to us down the ages much good news. But the grandest ever proclaimed was the good news given by Paul the apostle in the Epistle to the Romans. There the greatest of all the great apostles tells us that he was not ashamed of the good news, and in the next sentence he declares that it is God's power which is at work for the salvation of everyone who believes—the Jew first, and then the Gentile. This good news is the gospel of Christ, for the meaning of the word gospel is "good news."

There have been many gospels preached by men. Each new cult has had its peculiar gospel. Men have been drawn after these to their sorrow and in many cases to their eternal destruction. It is no wonder therefore that Paul writing to the Galatian church warns them, saying "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Tremendous warning this, and we should give heed to it in these days when new gospels are constantly being promulgated by many different cults. All false gospels either disbelieve or deny holiness and hell. Some may refer to the first as a beautiful attraction, but they all emphatically deny the existence of the latter. The gospel, on the contrary, emphatically declares that both are eternal realities.

The gospel, in contradiction to all other gospels, outshines them, defies them, challenges them and outlasts them. It is the only gospel which speaks with authority. It commands man what to do, and warns him what he should not do. It invites criticism, scrutiny and reflection; it has stood investigation. It has withstood the attacks of its opponents within and without the church. It has been bent in every imaginable direction by its opposers in order to fit their peculiar views; but like tempered steel, when let go, it has sprung back to its original position and stands today as erect as at first when Paul shouted, "I am not ashamed of the gospel of Christ." The opposers who in past ages have tried to destroy it, are all dead and most of them forgotten while on the other hand the gospel is better known, more widely recognized than ever, and as eternity shall unfold its mysteries, the gospel will still continue to be "the power of God."

Again, it is the only gospel that has, and is, giving satisfaction to the human race. It fills the demand and craving of the human soul, regardless of race or color. It alone meets the demand of the hungry, famishing hearts of men in every nation under the sun. The queen of Sheba found it so, and so did Delia of Mulberry Bend. It found its way into the heart of the great queen Victoria, the empress, and it found its way into the heart of the "river rat" of Hudson River.

the ex-convict who had spent over half of his life behind the prison bars, Jerry McAuley, and in each instance made them world renowned. The reason is that *it has power in it—God's POWER.*

We desire here to mention a few facts, and give them as our reason why we are not ashamed of it ourselves.

I. *Its Divine Source: GRACE.* "For by grace are ye saved through faith." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "In whom ye also trusted after that ye heard the word of truth, *the gospel of our salvation*: in whom also, after that ye believed ye were sealed with that Holy Spirit of promise." What a contrast to the law this is. "For the law made nothing perfect, but the bringing in of a better hope did, by the which hope we draw nigh unto God." And this hope is nothing less than the gospel of Christ.

II. *Its Divine Foundation: THE CROSS.* For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is *the power of God.* It was the preaching of the cross that made the people cry out, "These that have turned the world upside down are come hither also." The cross stands for the power of God over sin, the flesh, the world and the devil. The cross stands for contrition, confession, humiliation, sacrifice and death. Death to *self*, self-esteem, selfishness, self-love, self-opinion, self-glory, self-possession of earthly goods and estate. It stands for death to the flesh, of our *lower earthly nature.* "The word flesh is conveying a much narrower sense than that which Paul often intended. Man has a higher nature, through which he can become (through faith) connected with God, and to which we give the names of *spirit, conscience, will.* He has also a lower nature which makes him to some extent akin to the beasts which perish (Jude 10) and includes not simply his body but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites and ambitions. The apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, i. e., continues in rebellion against the higher nature, which is its God-appointed ruler (see Prov. 16:32). Thus from this point of view, hatred, envy, bad temper, ill-natured talk, worldly ambition, pride, selfishness, self-righteousness, self-will, unbelieving and rebellious thoughts of God, a lack of industry, an indisposition to pray, deficiency in courage (man-fearing spirit) or straightforwardness, all excessive social or domestic affections, all false patriotism (bragging) and all unhealthy curiosity and undue pursuit of knowledge, are manifestations of the 'flesh' or sinful earthly nature, equally with grosser and more animal indulgences."

Thank God, the cross stands for the victory in its power over all this. The carnal mind is a far more insidious monster than we holiness people have an idea of, so it is no wonder that Paul said "without the sanctification" or *destruction of the carnal nature*, "no man shall see God."

## TWO LAY-DISCIPLES INSTRUCTING A PREACHER

By A. W. ORWIG

**P**REACHERS may be learned, earnest and eloquent, and have some degree of success in certain lines of gospel work, and yet be deficient in the chief qualification for the highest usefulness. This seemed to be the case with Apollos, a somewhat noted preacher mentioned in the New Testament. Some very commendable things are said of him, things which might well be coveted by others. He had not, however, experienced the fullness of grace, or the baptism with the Holy Spirit, as had the apostles and many of the disciples.

We note some of the more striking characteristics of Apollos before two of the *laity* of the church "expounded unto him the way of the Lord more perfectly." The first characteristic of Apollos mentioned is that he was "an eloquent man." He could sway the people with beautiful and burning speech. Then he was "mighty in the scriptures," what would be called in our day, an excellent theologian or exegete, Apollos "was instructed in the way of the Lord"; that is, he was doubtless a saved man, but knew "only the baptism of John." Another admirable trait was that of "being fervent in spirit." He was enthusiastic, warm-hearted and magnetic, "and taught diligently" and "boldly" what he *knew*.

Thus the general verdict would be that Apollos was an accomplished preacher. Crowds undoubtedly sought to see and hear him, and rendered applause. But this popular and magnificent man lacked a very essential element of the higher gospel ministry. While he could favorably impress the unsaved toward a better life, and in a measure help believers, he was unable, from personal experience, to build them up in the rich, deep things of God, or lead on to the pentecostal endowment from on high.

But a layman and his wife—Aquila and Priscilla—having heard Apollos, and themselves possessing the baptism with the Holy Spirit, readily detected his lack, and resolved to help him, kindly inviting him to their home, where they could privately and modestly tell him about the wonderful and necessary baptism with the Spirit. Thus they indeed "expounded unto him the way of God more perfectly" (Acts 18:26). And possibly at that time the mighty preacher received the fullness of the Holy Ghost; or, if not, was greatly assisted toward its subsequent reception. He then went forth with a tongue of holy fire, instead of a tongue eloquent only through natural endowment.

Thus we see that the greatest preachers, from a certain popular standpoint, may sometimes be greatly helped by Spirit-filled lay-disciples of Jesus. It is an old story, but will bear occasional repetition, that D. L. Moody, in the earlier years of his gospel work, was led by two godly women to see his need of the definite baptism with the Holy Spirit in order to have greater success in his labors. Many years ago I read of an able preacher who had a deeply spiritual and Spirit-taught shoemaker in his church, and would sometimes go to the shop of this ordinary man for explanations of certain Scripture passages, concerning which he did not have clear light.

Another instance of an illiterate lay-member instructing a preacher is that of an old colored woman with a deep spiritual insight into the Scriptures. The preacher attempted to prove to her and others composing a Bible class, that the seventh and eighth chapters of Romans did not warrant an alleged experience of living without sin. To this the happy old saint replied, "Why, honey, it 'pears like you don't understand them chap-

ters." "Why not, auntie?" he said, "what is the matter with my explanation?" "Why, honey," she said, "you talk as if we wuz to live in that seventh chapter, and only pay little visits to the blessed eighth." "Well, that is just what I think, don't you?" With a look of intense pity for his ignorance, she exclaimed, "Why I *lives* in the eighth!"

This is another illustration of how "the weak things of the world," or an uneducated but Holy Ghost enlightened lay-Christian, was used of God to teach an educated preacher, or to "confound the things which are mighty."

A preacher of world-wide reputation, once received a letter from a Christian layman asking for information about the doctrine of sanctification. The famous divine wrote back, saying, "Sanctification is a neglected string in my bow," and the man received no help. Multitudes of lowly laymen could have enlightened that inquirer after truth, and also instructed that doctor of divinity on the subject in question.

The church of today has its Apollos-like preachers. In their teaching they seldom, if ever, get beyond repentance and pardon, or the various duties of Christians. They cannot answer affirmatively the great question, "Have ye received the Holy Ghost since ye believed?" Consequently their labors are not what they would be were they recipients of the promised baptism "with the Holy Ghost and with fire."

It is a good sign in a preacher, or in anyone else, to be humble enough to be taught, even by a lowly disciple of Jesus, whose mind has been divinely illuminated as to "the way of God" in its higher degrees. Verily God sometimes chooses "the weak things of the world to confound the things which are mighty."

## THE WATER SYMBOL

By S. B. RHODES

**T**HE Old Testament Scriptures, a series of types, shadows and symbols, abounds with object lessons concerning the "great salvation," among which that of water is quite frequently spoken of; in no sense referred to as literal. Isaiah 35:8, says, "And an highway shall be there, and a way," and yet we would not think of a literal way.

Says this greatest of redemption prophets, "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). He defines the water as being "the wells of salvation." His vision discovers more than Jacob's well. There are at least sixty-six. The book of Isaiah has this number of chapters; each might be a well. In the 55th chapter he cries a halt to the multitudes, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money." And he might have said, without its being charged up to you. It is clearly seen here that the waters, wine and milk are not literal.

Jeremiah says, "For my people . . . have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). He says they have done two things: (1) forsaken him, (2) hewn out to themselves cisterns, broken cisterns. We are told that in the rainy season it was the custom to hew out of the rocks cisterns that would fill with water, and then were sealed until the time of drouth, then the seals were broken, to find at times a broken cistern, with no water. Is it not too frequently the case that cisterns are hewn out to ourselves that hold no water?

Zechariah says, "In that day," this day, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). Is it opened? we shall see, as we come to the symbol fulfilled in the New Testament.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The water here cannot refer to a physical birth, as taught by some, for two reasons. (1) The birth here mentioned is in the present or future tense, an act yet to take place. If the physical birth,

then all creatures are partially converted. The water here has no reference to literal water, not even the baptism "*with water*," as the sequel will show. Searching the scriptures, and comparing scripture with scripture, we find no reference to literal water. We now "go forward" to find Jesus the Master Teacher, teaching about this water at Jacob's well to a woman. He here clearly defines being "*born of water and the Spirit*." He gives this woman the *water of life*, springing up into a living testimony, bringing others to Christ, Daniel Steele said, "The woman came to the well for a pitcher of water, forgot her pitcher, and went away with a well of water." The conversion that carries no water to others, leaks out.

We now "go forward" with the "Model Preacher," our Lord, to rivers of living water such as Ezekiel saw, "waters to swim in." The well transformed as a "bubbling fountain" at the river's head to rivers, the nine graces of the spirit.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit" (John 7:37-39). The Amazon of love. The bubbling fountain or dancing, rippling stream of joy, the river of peace, overflowing their banks, rivers flowing out of the sanctified believers as on the pentecostal days, inundating the valley, producing an abundant harvest. "Multitudes" added to the church, of which the harvest supplied all needs, none suffered for want of supplies. There was no Achan in the camp, looking out for themselves first, neither so today where the "fullness" of the blessing abounds. All are one household, "In honor preferring one another," practical holiness. Heb. 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Again, 1 John 5:6-8, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word"—i. e., the Son—"and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

The last act on the cross was the opening of this fountain of living water, for "sin and uncleanness," forever settling the question as to the above waters referred to. *Hear it.* Lastly, Rev. 22:17, "And the Spirit and the bride"—the church—"say, Come. And let him that heareth say, Come"—the believer—"And let him that is athirst come. And whosoever will, let him take of the WATER OF LIFE freely" (emphasis ours).

"Out of his inward parts shall flow rivers of LIVING water." The nine graces of the Spirit. *Glory, Hallelujah*

PASADENA COLLEGE

## BUTTED IN AND BUTTED OUT

By U. E. HARDING

When I was a barefoot lad, standing on the first round of my treacherous teens, I watched some older folks spend the most of one afternoon teasing a neighbor's butting ram. They would climb into the pen and banter him for a fight, and then scramble for the top rail of that old stake-and-rider fence, just in time to miss the blow that was meant for their lower extremities.

The tactics employed by these country boys were very severe. They would place a hat on the end of a pitchfork and push it through the slats of the gate. The butting ram would fight the hat on the point of the pitchfork with bleeding head. His anger was so great that he would at times break the slats of the gate, trying to get at his tormentors. Sports like this often took place on a damp afternoon, after a summer shower when it was too wet to go back to the field to plow, or make hay.

One morning after the big boys had gone to work, I decided I would have some fun, too, all to myself. Luck or providence, one or the other, prevented my climbing the old rail fence.

However, I took my little slouch hat, placed it on the end of a two-by-four, as I could not find the fork, for it was doing better business out in the field, placed the scantling through the bars of the gate and shouted to Billy Whiskers that I was ready, that he was a coward, dared and double-dared him to come on; called him names, called him a "cowardie calf," and then shook my little fist at him. He took notice of my hat on the end of the protruding plank. To make it sure, and to thus defeat my opponent and cave-in his head, I placed the other end against my stomach.

There was a bleat from Billy and a fog of dust, but no yell from the bleachers. Well, there is a chapter left out here for I don't remember some things. It seems like a dream. When I came to myself I was lying on the grass near the old cistern, with mother and others working over me. A gourdful of cold water was poured over my face and head and, while they were not administering the ordinance of baptism, yet I think I heard them using the name of Deity. They bathed my brow, undoubled and unfolded me, applied various home remedies, inside and out—homeopathic an osteopathic, goose grease, and polecat grease, and when I was able to bear it, hickory tea applied outwardly with a free lecture on minding my own business.

I butted in and was butted out. That's been several years ago. I have grown some, and have gone to school some, have traveled a little, and I have seen some people teasing Billy Whiskers. I have seen some of my fellow-kinsmen and townsmen, politically and socially, and even religiously, "butt in" and get "butted" out. I always think of one bright morning in June when I went to school where Billy was the teacher and his lesson was "mind your own business."

I was "butted" out in the first round, the gong sounded, no one called time and Billy went back to his breakfast of clover. The writer has never received a sheepskin, but a skinning by a sheep. When I see a crowd gathering around a bunch of "Reds" and there is a debate or discussion on, or, when I walk down the street and see two cars meet at the same point, and there is a heated discussion as to who is to blame and who isn't (seems as though neither is ever to blame), I just walk on, I don't "butt in" for I was "butted" out once and I have graduated from that school.

## INTERESTING ITEMS TERSELY TOLD

By P. H. LUNN

General Bramwell Booth former commander of the Salvation Army and son of its founder, is dead. He was born March 8, 1856.

John D. Rockefeller, Jr., has given \$400,000 to the Northern Baptist church, to be used in missionary work.

Luxury loving Americans! More passengers are traveling in Pullman and parlor cars than in day coaches. During the first quarter of the year Pullman riders paid \$109,000,000 in fares as against \$106,000,000 paid by patrons of chair cars.

There were only eighteen cases of murder in the city of London during 1928. More striking than this low percentage based on population is the fact that eleven were convicted, the other seven committed suicide—a perfect record of punishment for crime.

The thirty-fourth triennial convention of the Evangelical Lutheran Missouri synod just closed expressed itself as considering war abhorrent but justifiable when national safety is involved.

One person in every thousand is killed by lightning each year in the United States.

Fashions in Women's dresses in Japan have not changed in twenty-five hundred years.



## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week out West. On Sunday night at midnight of June the 17th the Jones family and Robinson and Messer left La Junta, headed for the East. We reached Dodge City at 10 o'clock on Monday and had breakfast together and the Jones family made a run to Ada, Oklahoma, and Robinson and Messer made a run to Hutchinson, Kansas, and spent the night in that beautiful city. I stayed with the Balsmeier family and Professor Messer stayed with Brother Mack and Sister Ethel Anderson. Sorry we found Brother Balsmeier in the hands of the mumps, my, my, he was all done up and knocked out.

On Tuesday Robinson and Messer and the Andersons and one of the ladies all made a run to Wichita where Brother Griffith is in a great tent meeting and we had folks to peddle and a great service and drove back to Hutchinson and spent the night with the Andersons. On Wednesday morning we made a run for Junction City and took dinner with Brother George and Sister Eva Brannon and after dinner we made another run to Kansas City and at night we were with Brother G. M. Hammond at First church. It was boiling hot but we had a good crowd out, and a beautiful service.

On Thursday morning we loaded up with books and left the city headed for Ohio District and spent the night in Vandalia, Ill. On Friday we made a run to Hamilton, Ohio, reaching there in time to preach. Here Brother W. H. Parker is our splendid pastor and we met Brother Charles Gibson, our fine District Superintendent. We opened the Ohio District Campaign. On Friday night, June 21st, we had one fine service and then spent the night at the lovely home of Brother Martin and Brother Coyle as they are brothers-in-law and have one fine home in partnership and we all had one fine time and stayed over until afternoon on Saturday.

Then we made the next run down to Carthage, Ohio, here Brother C. B. Hale is the pastor, and he is a great one. Two or three years ago he went out there and started with a dozen Nazarenes and today he has more than a hundred. I think over a hundred and thirty fine members and a great Sunday school. He had secured the city hall and we had a large crowd and a fine interest. Of course we represent the HERALD OF HOLINESS everywhere we go. We spent the night in the parsonage and we all had one fine time together.

Sunday morning of June 23, we were up and made a run to Norwood just out of Cincinnati and here our fine pastor, Brother Kelley, had just left to take the

church at Malden, Mass., and so they had no pastor for that day but Brother Gibson arranged their call meeting and they gave Brother W. R. Gilley at Dayton a unanimous call and he was on that day closing a campmeeting at Sale City, Ga. He was notified but I haven't heard at this writing whether he accepted or not. We had a fine service and took dinner with Brother and Sister M. G. Standley and then at 2:30 we lined up at the Bible school and preached in that old tabernacle packed to the doors.

After a fine service, we made a run to the home of Brother and Sister Washington Sherman and their fine children and had a great supper. Brother Harvey Galoway, who is the son-in-law of Brother Sherman, is living with them and is the assistant pastor of the Central Church of the Nazarene. We were with them at night and had a great service. God was on hand to bless us in the preaching and singing of the gospel. We went back to the Bible School and spent the night and stayed until after dinner. On Monday, the 24th, I dictated letters for the Revivalist and we had a good dinner and then made a run to Felicity and here we have a most beautiful pastor, young Brother Henderson and wife and the finest baby boy that you will meet in a lifetime and we had one fine service. It was simply beautiful. I haven't met a finer young couple in all of my travels than we have at Felicity and in all of my travels have I seen a finer baby boy.

We were well taken care of and we had a fine night's rest and left on Tuesday, the 25th, for Chillicothe. Here Brother Perry Rood and Brother and Sister Laird were in a big tent meeting and we had

folks to peddle. We took dinner at the reformatory. Here Brother Jimmy Clifford is the fine chaplain. They have a thousand men and boys there and work a 1,400 acre farm. It is a wonderful place. At 2:30 we opened the service under the big tent down in the city. The people had come, some of them as far as seventy-five miles and we had a great service and organized a new Church of the Nazarene, with fourteen members to start with. But the meeting goes on over Sunday, June 30th, and we will have a church there I think with twenty-five or thirty before the meeting closes.

As we were booked to preach at Portsmouth that night we had a fast run to make. Our fine pastor, Brother Boso, had secured the First Baptist church, which is the largest in the city. We preached to at least one thousand people. Dr. H. Stewart Tillis is the pastor and I judge one of the finest men in the nation. He was sanctified many years ago in a meeting that John T. Hatfield held up in Pennsylvania and Dr. Tillis is one of the outstanding men in the Baptist church. He was kindness personified to us Nazarenes and he and his splendid people showed us all the kindness that our own people could have shown us. We enjoyed our service to the limit. We have at Portsmouth a good small church and something over one hundred members and no finer pastor on the continent than Brother and Sister Boso. We took supper that night at the home of Brother Flanery, who is a brother to the evangelist. In Portsmouth I had the sad misfortune to lose my suitcase and quite a lot of money and clothing and a fine new Bible, just out of the Publishing House, a \$1.3 Bible, and many things that I miss so badly, but God said, "My grace is sufficient," and so say I.

We left after dinner and made a run to Ashland, Ky., and had a fine service at 2:30. Here our boys have a large tent and are running under it all summer, as they are building their new church. Brother R. J. Keifer is doing a fine work at Ashland and God is helping him to put the work across. I did not meet any of our good evangelists but Brother W. W. Hankist and his good wife, also Sister John Fleming and some three or four good evangelists that I don't think live at Ashland. Brother Rogers is holding a fine revival there at this time and we had a great crowd and took a fine list of subscriptions for the HERALD OF HOLINESS.

After a fine service we crossed the river back to the Ohio side and had a great service at Ironton. Here Brother H. C. Lule is the fine pastor. We had the church packed and got twenty-one subscriptions for the HERALD OF HOLINESS and had one of the most beautiful services on the campaign, almost, and spent the night and had a great time together.

In love,

UNCLE BUDDIE.

### THE JONAHS

By H. B. GARVIN

*Now there's Jonahs in the pulpit,*

*And there's Jonahs in the pew;*

*There are Jonahs in all callings*

*There are Jonahs not a few.*

*There was Jonah of the Bible*

*Who from Nineveh ran away,*

*And his tribe has been increasing*

*From then until this day.*

*Oh, the Jonahs, Jonahs, Jonahs—*

*What a dreadful, sickly crew;*

*Jonah gives, Jonah livers,*

*There are Jonahs not a few.*

*Pray that God may give us Daniels*

*For our church and for our home;*

*Holy, fearless, faithful leaders,*

*Such as dare to stand alone.*

CHASICAIGN, ILL.



# Foreign Missions

One District Superintendent writes, "We pray for you daily. We give time to meditation and plans that may possibly assist you in getting to the goal which the General Board has set. We must have the advanced budget, and I firmly believe, with all hands on the job we can reach it." This is very heartening. Thanks to this worthy leader of one of our great districts. We cannot sufficiently express our thanks for the support to our office which has been tendered us by general officers and district leaders.

Oh, why not work for the General Budget? We know, dear missionary applicant, that it may mean that your own cherished plans may have to be sacrificed, and you yourself labor for another to be sent to the field, but isn't that Christlike? Isn't that what holiness does for one? What sort of holiness have you when you can be so enthused when you yourself have a possibility of going to the field, and then your enthusiasm grows cold when we ask you to labor to send someone else out? Why not stop soliciting for yourself, praying about your own call, planning your own future, and join us in pressing the battle for the whole missionary line?

Pastor First church, Lansing, writes, "Seventy-five in Prayer and Fasting League. Sunday was the greatest service yet—the glory fell; some exhorted, shouted, wept. No chance to preach. Great altar service at close. Several prayed through."—F. W. D. *On with the revival!*

The tithe is the Lord's, and is to be given to Him through the channels of His church. Would the Master launch so great a concern as the kingdom business, and not plan to finance it? That would reflect upon His wisdom. He has a plan. It is based upon the tithe as a minimum.

No, you as a Nazarene, have no right to scatter the tithe around in a promiscuous manner, giving here and there to any good cause. God has providentially allied you with the Church of the Nazarene, and you owe your tithes and offerings to it. If you find you cannot conscientiously place your tithes and offerings at the disposal of the Nazarene program, then you ought to join a church to which you can devote your whole tithe.

Independent missionary work flourishes for a while. But sickness, age or death visits the workers, and then the mission work is scattered. Permanent mission work is the kind that is carried

on by a denomination that lasts on, though individual workers fail or pass away. Pour your missionary tithes into the treasury of a church that's doing the kind of work you believe in. "Bring ye all the tithes into the storehouse."

Why didn't the General Board build a house for Brother and Sister Jenkins in Portuguese East Africa? Why did it allow them to continue to live in a native hut? Because there was no "meat" in God's house. Some Nazarene neglected to tithe, the treasury got empty, and we had to cable "No building fund for Africa." "Let missionaries live in damp huts, for all of us," is what the nontithing Nazarene says.

Why did not the General Board build a decent schoolhouse for the African Girls' School at Pigg's Peak? Why allow six to eight girls to sleep, eat and live in a tiny room seven by seven, with rain pouring through the sides, no place to segregate the sick, or care for any individual? Because there was no "meat" in God's house. So many Nazarenes neglected to tithe, the Board had to cable Louise Robinson, "No building fund for Africa." "Who cares how the sanctified Nazarene girls fare at Pigg's Peak. I shall continue to misappropriate God's tithe," answers the nontithing Nazarene. Nul sed.

## AN OFFERING FOR AN AMBULANCE IN AFRICA

Dr. Hynd had announced the Sunday previous that an offering would be taken to help purchase an ambulance which is so much needed. He explained to them, as the natives love illustration, that our bringing an offering was like a hen laying an egg, and sitting on it till it hatched out into a chicken. We were bringing our offering which we were to keep warm with our prayers until it hatched out into an ambulance. He told how long a chicken took to hatch out, but could not tell how long the offering would take to hatch out into an ambulance. Little Samuel Hynd had an offering in his hand and on hearing his father speak whispered to his mother, "This is my egg and it's warm." The song was sung, "Let all the people praise Him," and the people marched up with their offerings, even the sick were brought on stretchers and deposited their offerings. The people gave joyfully, for they know this is a great need here, and the Lord put it on their hearts. One girl brought some money and a dress, also a chicken was placed in the offering. When the money was counted we rejoiced to know that there was more than twenty-

two pounds (one hundred dollars). One woman who is a faithful Christian started from her home several miles away with a goat to place in the offering. The goat got away and ran home so she did not get to bring her offering on Sunday, but arrived with it the following day.—**MAUDE CRETORS.**

## THE PRIEST-MAYOR THREATENS OUR PROPERTY IN PERU

A priest has been appointed mayor of Jaen. One of the first acts of this priest-mayor in his new office was directed at our mission there. Brother Winans writes that the priest has ordered a new street built which will cut through the property bought for the General Board in 1926. The mayor has ordered that the work on the Church of the Nazarene be stopped. The brethren are building this structure on the site of the old building, and if the proceedings cannot be stopped we will lose our property and building. We are praying that God will interfere on our behalf. Prayer changes things.—**Guy C. McHenry.**

## HEART-BREAKING NEWS

By P. L. BEALS

Buldana, Berar, India, March 1, 1929

It would be hard to describe our feelings and emotions when we read your letter, suggesting the possibility of a cut, for it came as a surprise and a shock as well. We have had one retrenchment in our experience and we hoped and prayed that we would never have to see another. People in the homeland can not understand or realize just what effect such things have on the Indian Christians and on the Hindus as well. The Indian Christians know nothing about the church at home except what is shown in a practical way by the money which is sent. And when this money is slow in coming or must be decreased it cannot help but have a tendency to discourage them and cause them to wonder how much we really care in the homeland. And the Hindu and Moslem people hear us speak about putting preachers and teachers in new villages, and about putting up schools and bungalows, etc. And then to have to tell them we cannot do it makes it just that much harder another time. And the missionaries? Well, I cannot say it discourages us, for we are not discouraged. But when we have plans made for a conservative and normal increase, and when we have plans made to re-enter some fields which were occupied some years ago, then to realize that we not only cannot do that but may have to lose some of the enemy's territory which we hold today, makes us feel very, very badly indeed.

**LESSON FOR JULY 21, 1929**

By M. EMILY ELLYSON

**LESSON SUBJECT:** Ezekiel's Vision of Hope.**LESSON TEXT:** Ezekiel 47:1-12.**GOLDEN TEXT:** *Of the increase of his government and peace there shall be no end (Isa. 9:7).*

**F**OR almost a fourth of a century these people who were taken captive had served their captors in Babylon. Many of these were aged and worn in body, as well as broken in spirit. Proud they were at one time, but after these years of servitude they were a different people from the Judeans who had come out of Judea. Humble in spirit now, they longed for the beloved scenes of the fatherland and a message of hope as to their future destiny.

Ezekiel had faithfully discharged his duty as a watchman, and given warning and reproof, together with earnest calls to repent. All through the long years he stood in his place, the counselor of his people in their wearisome exile, and now at last he is allowed of the Lord to deliver this beautiful message of hope to the famishing exiles.

In vision Ezekiel had been taken to Jerusalem and had seen the devastated city with its ruined temple rebuilt, and worship once more inaugurated. Quite thorough explanations had been given to him regarding the service of the temple. After all this he is again conducted to the door of the house, this time not to obtain a survey, or make a study of the architecture of the building, but to receive a vision which would constitute a message to be delivered to the captive people of God, a message freighted with gladness, for God had not forgotten them in their exile from home.

In this vision of the prophet, the river issues from the temple, the place of God's presence and activity. All the spiritual blessings that now enrich the world appear to issue from the church. And so they do, but not from the church as an organization, but from Him who gives life, form and stability to the church. We are apt to become so absorbed in contemplating the outward structure and movements of the church as to lose sight of the divine power that gives life to the whole.

The main point in the picture is the development from a small rill of water at the temple threshold, which rapidly increases into a mighty river within about a mile's space. This increase is not by the aid of tributary streams, but from itself. The river we see is miraculous in character. It is a type of the "river of the water of life," spreading and deepening among the nations of earth.

The progress of these waters was gradual and constant. There was no ebbing

of the flow. It was an ever-deepening stream. This is a true description of the progress of the gospel of Christ. Feeble in its beginning, how marvelous has been its triumph! Its course can not be stayed, it is increasing in its copiousness and will girdle the world with truth.

These holy waters were efficacious. "Everything shall live whither the river cometh." Not only can it reach every man, but each part of every man. "Waters to swim in." Life for the whole nature, that it may no longer be dead in trespasses and sins. It is emphatically a "river of life." The dead live again, the soul is replenished with joy and gladness, and instead of spending itself like nature's streams, as it advances through the moral deserts of the world, it increases and deepens.

The current of these holy waters penetrates the most unlikely places, the desert, a desolate waste, but the land became fruitful. The Dead Sea, the waters were healed, and multitudes of fish shall live because these waters shall come thither. But the places or souls not reached by the healing waters, or who bar themselves against the mighty current "shall not be healed," verse 11. Ezekiel saw a river sending springtime in the deadest region. The explanation of the glorious phenomenon is in the source of the waters.

"Because their waters they issued out of the sanctuary" (verse 12). A sacred place, a pure sanctuary, a holy fountain where the soul may cleanse itself from the dust and stains of the world. Trees of life-giving and life-restoring virtue bloom, similar in medicinal properties and exceeding in number the tree of life in Eden, and that which John saw in his vision (Rev. 22:2-14). Fruit for meat and leaves for medicine. "Everything shall live whither the river cometh" for "of the increase of his government and peace there shall be no end."

**HOW DOES THIS LOOK?**

There are in the United States 42,891,850 Protestant and nominal Protestant youths under twenty-five years of age. Of these 15,587,640 are reported enrolled in the church schools, leaving 27,304,210 not enrolled in any religious school. There are 8,000,000 American children, nominally Protestant, under ten years of age, who are growing up in non-church homes. Two out of every three Protestant children and youth under twenty-five years of age receive no formal religious instruction. Or, taking the country as a whole—Protestant, Catholic, Jew—seven out of every ten children and youths of the United States under twenty-five years of age are not being touched in any way by the religious educational program of any church.

The prosecuting attorney of a county including a large city recently made a study of crime. This was a typical community so the results may be taken as a fair average. The following was taken from this report:

For the crime of burglary, the average age of the criminals in 1913 was 29 years with 16% under 22 years old; in 1923 the average age was 21 years with 55% under 22 years old, and 90% under 25 years old.

For robbery—hold-ups and bandits—the average age in 1913 was 28 and only one under 21 years old. In 1923 the average age was 21 with 71% under 21 and 88% under 25 years of age.

For grand larceny the average age in 1913 was 29 years with 13% under 21 years old. In 1923 the average age was 23 with 81% under 21 and 94% under 25 years of age.

For embezzlement the average age in 1913 was 29 years with 12% under 21 years old. In 1923 the average age was 29 with 40% under 22 years of age.

For bigamy and wife and child desertion the average age in 1913 was 32 years with none under 21 years old. In 1923 the average age was 28 with 11% under 21 years.

The chief instruments of formal religious education have been the Sunday school, the denominational college, and the family altar. How efficient have these agencies been as religious teachers? The report of the American Committee on the War and the Religious Outlook said in their report, "The testimony that we have received goes to show that if a vote were taken among chaplains and other religious workers as to the most serious failure of the church, as evidenced in the army, a large majority would agree that it was the church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large."

This is a most serious charge, but the facts prove the truth. Our Sunday schools should be more Christian, and more intense in the teaching of Christianity; and should be more missionary. What are we going to do about it?

The following seven reasons have been suggested for the church's failure as a teacher:

1. The Protestant Sunday schools are in charge of an army of untrained and unsupervised teachers and officers.
2. The American Sunday school has not developed an adequate body of teaching material.
3. The Sunday school has had a meager equipment and an inadequate financial support.

4. There has been a marked decline of religious education in the home.

5. There has been little educational statesmanship shown in the organization of religious education.

6. Church colleges and seminaries have not provided a satisfactory leadership for the educational agencies of the church.

7. Back of all these reasons is the failure of the church to recognize the educational method as an agency of evangelism and religious nurture.

What shall we do in the face of these facts? Three things are suggested:

1. Put on a crusade for religious education which will awaken the church to its neglect of the spiritual training of children and youth.

2. The organization and promotion of an adequate program of religious education such as will meet the need of the local church and reach out into the community and to every child, and to the remote places of the earth.

3. Provide a system of leadership training that will guarantee a trained religious teacher for every child in the nation.

Here is a serious question. How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in religious and moral sanctions upon which its democratic institutions rest? And how long will the church last that is indifferent and neglects this work?

In the above we have been quoting quite largely from Dr. Athearn's book, "Character Building in a Democracy." You should read this. Order it from the Publishing House.

### NEBRASKA DISTRICT

The District Campmeeting, followed by the District Assembly held at Fairbury, Nebraska, are events that will long be remembered by those who attended, and now we are beginning our new assembly year with a brighter outlook than ever. Our pastors and delegates have returned to their churches, where their people will join them in their untiring efforts to make this year one of the most successful in the interest of soul saving that our district has ever had. The District Tabernacle proposition that was introduced at the assembly, for the purpose of beginning our work in centers where we do not have an organization, met the hearty approval of the assembly, and already many have subscribed to its support. The Home Mission Campaign is on, and God is blessing the efforts of His workers. Rev. Mrs. Elizabeth Mead, our pastor at Grand Island, and Miss Mabel Vaage, pastor at Newman Grove, are now in a meeting at Central City, with Miss Ruth Anderson assisting in the singing. With these splendid workers praying, and the Lord at the helm, victory is assured.

Rev. George Vogt, our pastor at Curtis, and his people with him, is now entering an adjacent town and expects to either organize a new church, or recruit his present congregation with some splendid people. Brother Vogt is not only a man of much prayer, but knows how to lead his people on to victory. They are trusting God for an unusual year at Curtis.

We are at this time at Wayne, where we hope to open up a new field and organize a strong church. Wayne is a beautiful little college city, with about five thousand population, but not a holiness organization in it.

We opened the first service last night, and even though the storm hindered, we had a goodly number out and a splendid spirit in the meeting.

Brother Kirby Fields, formerly of Anderson, Ind., is conducting the song services. His special songs are blessing the hearts of those who attend and we contemplate a good revival from which we trust to receive some excellent timber for a new church.

We were with our people at Fremont Sunday morning, who under the faithful leadership of Mrs. Alice Campbell, are making splendid success, and who are now planning an aggressive revival campaign, from which they not only expect to receive some splendid members, but also receive good financial support in building their contemplated tabernacle.

MARVIN S. COOPER,  
District Superintendent.

### CHICAGO CENTRAL DISTRICT A Trip Through Wisconsin

#### ARTICLE I

The first two weeks of June, Mrs. Chalfant, Frederick and Morris, my two sons and myself made quite a tour of our churches in the great state of Wisconsin. We made our entire trip in the automobile, driving between fifteen hundred and two thousand miles. I have often covered this great state by train in my District Superintendent rounds, but this time I got a little closer than ever to this state and the people there, by means of my automobile.

We started at Beloit, Wisconsin, where we have a new church. Brother and Sister Smith are the good pastors and we are making some progress in this great city of twenty thousand people. On the way up across to the next place, we stopped at Evansville, Wisconsin, where we are putting on a Home Missionary meeting with Evangelist Mrs. S. A. Keel. We have some fine folks here in this town who are looking toward the Church of the Nazarene. We are hoping to organize a new church there before assembly.

Our next stop was at Madison, the capital of the state of Wisconsin. This is one of the most beautiful cities that anyone will see anywhere, nestling in the midst of a number of beautiful lakes, with its beautiful capitol building standing in a most commanding way. It is the seat of the State University and is a city of sixty thousand people. We have some very fine people here in this city, and are hoping to put on a good summer campaign and do something substantial in putting our work on a more sure foundation.

We spent Friday of that week with Rev. Ralph Rice, our good pastor at Richland Center, Wisconsin. Here we have a growing church, functioning in every way. In the last few months they have built a good substantial parsonage. They will overpay their District and

General Budgets. They have fine congregations. This is one of the most beautiful cities in southwestern Wisconsin. Brother Rice is planning to put on a good three Sundays' evangelistic campaign with Evangelist J. E. Redmon and wife in the month of July. They also have bought a fine new tent and will make plans to help enter some of the other cities in southwestern Wisconsin. On Saturday morning we drove up across western Wisconsin to LaCrosse, where we crossed the Mississippi River over into Minnesota, driving up along the Mississippi River to Winona, Minnesota, then back across to Durand, Wisconsin, where we preached on Saturday night and Sunday morning, and raised the money to buy a new tent for Durand church. Durand is also making plans to do some aggressive Home Missionary work and have engaged L. G. Milby and wife to hold a meeting in the month of July. Brother Leggett, our good pastor there, is making splendid progress and we have a good and growing church in that place.

On Sunday afternoon we drove up across to one of the best country churches we have on our district at Forest Center, Wisconsin. This is not far from St. Paul, Minnesota. Rev. Earl Stevens is the good and efficient pastor here. He and his wife are being well received. They unanimously called him to be the pastor for the coming year. They have a fine and growing W. F. M. S. at this place and are planning to put on a good campmeeting in the latter part of July with Evangelist Earl Curtis of New York.

On Monday we drove across the country about fifty miles to a new church at Dallas, Wisconsin. Here in the midst of a number of our Norwegian people we are getting a good following and God is smiling upon us. We perfected the organization and at the request of the church board appointed Rev. Targrimson pastor. He has a most beautiful family and is doing good work.

At this time it was my privilege to meet with Brother A. L. Knapton, one of the tried and true holiness men of this great section of the state of Wisconsin. He has stood true to holiness for many years and his influence is felt all over this section of Wisconsin. I had the privilege of eating in his home twice and he royally entertained myself and family.

From here we drove across one of the most beautiful stretches of country, to New Richmond, Wisconsin, where we preached in a community center hall to a fine lot of people who are looking toward the Church of the Nazarene. It is the plan of Brother P. A. Dean, I think, to help put a good meeting in this section this summer. We also should say that Brother Knapton and Brother Targrimson are planning to hold some tent meetings in and around Ridgeland, Wisconsin. We are also glad to report that at all these places we pushed the *HERALD OF HOLINESS* and we got subscriptions at almost every place we went. A District Superintendent can get subscriptions if he will try. At New Richmond, P. A. Dean, wife and daughter, joined us and were with us at New Richmond. From there we went across to St. Croix Falls. On Wednesday

night we preached on the Minnesota side at Taylor Falls. We were well received by the good folks of our neighboring district. The next night we preached in the Christian and Missionary Alliance tabernacle at St. Croix Falls and were well received and had a fine service. Here we met Mrs. C. A. Taylor and Father Dean, who is one of the most loyal old men we know of, having reared a great family.

On Friday morning we were up bright and early and drove across the country to Clam Falls, Wisconsin, where we have a church out in the country. Here we met Brother A. J. Doke and family. Brother Doke is a tried and true brother with a fine family. His daughter Grace is also a preacher. We stayed with these folks two nights. I had a very fine time at this place. Brother Doke is making plans to organize some Sunday schools in this needy country. God is certainly helping us up there to get some hold.

E. O. CHALFANT, District Superintendent.  
(To be continued)

### NEBRASKA DISTRICT ASSEMBLY

The Seventeenth Annual District Assembly and campmeeting was held at the city park in Fairbury June 2 to 16. This was the first camp we have had for a period of years but it proved to be such a blessing and inspiration that it was voted to have the campmeeting again next year.

Dr. J. B. Chapman, our General Superintendent, was the evangelist and his messages were so filled with the power of God that the altar was filled with penitent seekers nearly every service. This campmeeting was especially beneficial in establishing our young people who came from every part of the state. The singing was in charge of Kirby and Juanita Fields and their special songs were a blessing to all. Our hearts were filled with gratitude to have our District Superintendent, Marvin S. Cooper, with us. Only a few weeks ago he was suffering intensely from a nervous break-down but God marvelously touched him and he was not only able to be with us but was able to bring us helpful and encouraging messages each afternoon during the camp.

Tuesday, June 11, the W. F. M. S. and N. Y. P. S. each held their conventions with a larger delegation present than any previous year. Mrs. Frank Bohlke was re-elected District President of the W. F. M. S., and Harvey C. Miller re-elected as District President of the N. Y. P. S.

Wednesday, June 12, the assembly opened with Dr. Chapman in charge. Many expressed the opinion that this was the best assembly the Nebraska District has ever had. God's presence was felt in every service. The revival spirit carried on through the evangelistic services until the closing night.

We were especially favored this year by having so many visitors. Among them were Rev. and Mrs. Balsmeier, Rev. and Mrs. Hipple, Professor S. T. Ludwig and wife, E. J. Fleming, I. C. Mathis and wife, Rev. J. B. McBride, Mack and Ethel Anderson, Rev. and Mrs. N. J. Hepburn, Rev. and Mrs. Lon Wood-

rum, Sister Lue Miller of Rest Cottage, Professor S. S. White and the quartet from Bethany-Peniel College. Mrs. Chapman and the two boys and many others.

The same Advisory Board was re-elected; Rev. V. W. Littrell, Rev. H. J. Beaver, Dr. W. W. Ward and Frank Bohlke. Rev. W. G. Ewers was elected again for District Treasurer as was the writer for District Secretary. While this was only an eleven-month year we went over the top \$300 on the General Budget and showed a substantial financial gain over last assembly year of thirteen months, on our District Budget.

Marvin S. Cooper was re-elected District Superintendent. We feel that everyone is returning to his respective field encouraged and expecting this to be the best year on our district with the blessing of God on us to a greater degree than ever before. The next assembly and campmeeting will be at Hastings.

HARVEY C. MILLER, District Secretary.

### NEWS IN BRIEF

Rev. Frank McConnell and family from Sapulpa, Oklahoma, called at the Publishing House recently. Brother McConnell was formerly connected with the Publishing House and his many friends were pleased to meet him again. He reports good interest in the work at Sapulpa where he is now pastor of the Church of the Nazarene.

Rev. R. J. Plumb, formerly pastor of the Church of the Nazarene at Sellwood, Portland, Oregon, has been elected District Superintendent of the Northwest District. He writes that his temporary address will be 712 West Nora Avenue, Spokane, Wash.

We are glad to receive word that Harry J. Elliott, after four years of sickness is again able to take up his evangelistic work. He writes that he is in a meeting now and his strength is holding out well. He has meetings in La Grande and Enterprise, Oregon, and in Meridian and Weiser, Idaho. He states that he will push the HERALD OF HOLINESS in his meetings and secure subscriptions for the church paper.

President S. S. White of Bethany-Peniel College is traveling over the district with a quartet in an effort to enlist larger interest in the college. A meeting was held at First church, Kansas City, on Wednesday evening. The young men's quartet sang well and President White made an excellent address. We feel certain that services such as these will serve to increase the interest in the excellent work being done at Bethany-Peniel.

Evangelist E. E. Mieras writes that he is in a tent meeting with Pastor Bowser and our church at Grand Ledge, Michigan. He reports that the tent was filled and ten seekers at the altar. He begins a home mission tent campaign at Wayland, Michigan, July 7 and asks the friends to please remember him in prayer as he labors in these hard and needy fields.

Rev. George W. Adolphus writes us requesting prayer that he may be able to sell his property in order to turn the money toward missions and other gospel work.

Rev. Lloyd A. Ogden has accepted the pastorate at Sterling, Colorado, one of the newer churches of the district. If any of our readers have friends in Sterling, Rev. Ogden would be glad to receive names and addresses. Brother Ogden was previously at Stonenam, Colorado.

Daily Radio Inspirational talks from the Quindaro Church of the Nazarene, Kansas City, Kansas, are given over Station WLBF (where listeners become friends!) at 7:00 a. m. week days and 9:00 a. m. Sundays. Those within one hundred fifty miles of Kansas City will be able to listen in on this station and will derive great benefit from these inspirational messages.

Evangelist B. L. Patterson of St. Louis, Mo., stopped at headquarters recently on his way to Chanute, Kansas, where he is now engaged in a revival meeting with his brother, Rev. T. M. Patterson, pastor at that place.

### CHURCH NEWS

VIVIAN, LA.—"It has been some time since we reported. We accepted the work at Vivian, April 1, 1929, as the former pastor, Brother Cook, was advised to give up the work on account of high blood pressure. The work has been moving along fine. We have organized a Woman's Missionary Society which is moving along nicely. Our Sunday school is doing fine under the leadership of Brother D. M. Kennedy. God is blessing our work. We had Sister Eva Carpenter, returned missionary, with us. She is certainly fine. We raised all our budget in pledges, for which we thank God. We are looking forward to a greater time in Vivian. Anyone passing through who can stop over with us we would appreciate it, or could give us a service."—C. M. Whitley, Pastor.

WORCESTER, MASS.—"After ten years of pastoral and evangelistic labors among the people of Prince Edward Island, it seemed in the providence of God to withdraw ourselves from that needy field and answer the call of the Worcester baby Nazarenes. We reluctantly said good-by to the dear people of the Island Province. They are among the best people we have ever met. Their church-going proclivities cannot be excelled, while their respect for God's law and reverence for the truth of the gospel, in these days of increasing lawlessness, is more than ordinary. God bless them! We find, however, that many have strayed away to this beautiful, aggressive city of Worcester and it is our hope that the Lord may use us to lead them into the Nazarene fold and make them future missionaries to their homeland. We found upon arriving here a very devoted little society of Nazarenes reasonably lamenting the departure of their first and former

pastors, Brother and Sister Martin, who recently accepted a call to our Nampa College church. The Martins were much loved by this people within and without the church and accomplished more than we shall ever know in getting this work nicely started on the road to spiritual success. We trust that we may be able to carry on as successfully as they have begun. Our numerical and financial strength is not great; our material possessions (as regards church property) are entirely in the faith realm; but our vision, our opposition and our God are mighty. We hope to go over the top and score a victory for holiness in Worcester that will gladden the heart of Jesus. 'By faith we see the victory ahead.' Yours in unreserved abandonment to the fully revealed will of God.—J. W. Turpel, Pastor.

PASTOR IRA F. STEVENS, JOPLIN, MO.—"We have just closed a revival with Evangelist Nell Mitchell. The meeting ran three weeks, with good crowds and much interest and conviction. Sister Mitchell is only a girl, and this was her second meeting in the Church of the Nazarene. She is a great singer and musician and works hard to get people to the altar. She does her own personal work, and she is a good preacher. She has a conviction that the people have had plenty of light and that she is called to try to make them walk in the light they have and act at once. We can see a great future for this girl for she has gift, talents and personality and will no doubt make her mark in the holiness movement. We will get some good material out of the meeting for the church. We are having a hard pull here with much indebtedness, but we are laying a foundation for a good church. Peace and harmony prevail and there hasn't been a cross word spoken in this church since I have been here now about one year."

EVANGELISTS MR. AND MRS. EMMETT WRIGHT, TRINWAY, OHIO—"We held two revivals last fall near Marietta, Ohio, and in May closed a four weeks' meeting at the Willow Brook church, where we have been pastor for three years. Evangelist D. D. Axline helped us in one of the most

successful revivals ever held in that community. Old-time conviction rested on the people. Sinners prayed through to victory, and believers were sanctified wholly. The revival is still on, people being saved and sanctified at the regular church services, and others holding up their hands for prayer. Rev. Axline is a consecrated young man, called of God to preach and is willing to weep and pray over lost souls. We covet your prayers as we go into a campmeeting at Beverly, Ohio, in August with Evangelist Andrew Johnson."

DORA, ALA.—"Our meeting began on the fourth Sunday in May and ran three weeks. Brother W. R. Donaldson of Paden, Miss., was our evangelist. He preached with power and unction. The Lord was on the scene. The church was carrying a burden and many souls bowed at an altar of prayer for salvation and sanctification. The first Friday morning the power of God was so upon the people until through shouts and praises souls found God at their seats. Brother Donaldson didn't even get to preach. There were several good additions to the church. We have been blessed with one of the most spiritual men for our pastor this year in the person of Rev. G. L. Studdard, who is also pastor of the church at Parrish, Ala. This has been the best year our local church has known for several years. Everybody is pulling and pushing in the same direction. We are expecting to come to the assembly with our budgets paid in full by the help of the Lord. We beg an interest in the prayers of the great family of Nazarenes that God will lead us out and build a great work at Dora."—Chas. F. Crauswell, Church Reporter

PURKHISER EVANGELISTIC PARTY—"Since our last report, the latter part of February, we have been enjoying the fullness of the blessing and the leadership of the Holy Ghost in a remarkable way. While, like most of our evangelists, we have been greatly handicapped by the unusually heavy spring rains, but God has helped us over these things and blessed our labors, for which we praise Him. Our party, composed of Miss Mildred Roberts, Mrs. Purkhiser and myself,

have conducted six campaigns since March 1. At Springfield, Mo., we were in a short meeting with Rev. Moir and his good wife as pastors. This meeting was not very well attended as it is a baby church, but we believe that on the whole much good was done. From here we went to Webb City, Mo., to the Congregational church where we were four Sundays. Although there was some opposition God helped us through and several sought the Lord for pardon or purity. Our next engagement was at Picher, Oklahoma, in the Union church with Rev. Wesley Post as pastor. During this meeting there were not over four or five days in the two weeks and a half we were there that it did not rain. We did not succeed in reaching the people as we desired in this mining camp. However, some were saved and a number of the church people sought for holiness, although it did not seem as if they went as deep as we should like to have seen them. From here we went to Lamar, Mo., for four Sundays with the little struggling church there. This was a tent meeting, our first this year, and the weather was bad, the tent blowing down three times. The church treated us royally and the spirit of sacrifice they showed was wonderful. God blessed us and a number were saved in this meeting. From there we went to Verona, Mo., a strong Catholic town; and if the people there were hungry for holiness, they were quiet about it, at least we could not get them out to services. Our next meeting was of just one week's duration at Aurora, Mo. Here God came on the scene and gave us some splendid services. We have held three meetings here before and were glad for the privilege of working with Rev. Winchester and people again. We start our next meeting at Purdy, Mo., next Sunday night."

NORTH EAST, MO.—"Rev. August Nilsson, evangelist, of Oakland, California, closed a revival here Sunday evening. He is a strong preacher of the Word. His messages were very searching, accompanied by the Holy Ghost. Much good was done in building up the church in the faith of the fathers. Several were at the altar for sanctification."—Rev. G. W. Andrews, Pastor.

PASTOR F. E. LEWIS, YALE, OKLA.—"We have just closed what we believe to be one of the best revivals the church at Yale, Oklahoma, has ever had. Rev. Arthur Morgan, District N. Y. P. S. evangelist of the Western Oklahoma District, conducted the revival. His messages were sane, intelligent and full of the Spirit. I have never seen any young man that would sacrifice and simply give himself and service to the church more than will Brother Morgan. Our church is in better condition for progress than it has ever been. During the meeting a number found God either in pardon or purity. A fine class of nine were taken into the church on the last Sunday of the meeting, others are expected to follow later. On the last Sunday morning of the meeting Brother Miller, District Superintendent of Home Missions of this district, gave us a fine sermon on our Church Manual. At the

Recognizing that I am debtor to all men to give them the gospel in the same measure as I have received it and desiring that someone else may enjoy the benefit that I have derived from the Herald of Holiness I am hereby arranging to send the paper to the following:

Name .....

Address .....

Amount enclosed \$.....

(Subscription rates: \$1.50 a year; 4 months for 50c)



close of this service our District and General Budget was pledged in full. The pastor was unanimously recalled for another year. We are expecting great things from God during this next year. We covet your prayers."

**EVANGELIST L. S. HOOVER**—"The Radio Evangelistic Association's Sacred Program No. 8 broadcasted from WJAY, Cleveland, Friday, 3 to 3:30 p. m., was much appreciated by listeners in Cleveland and vicinity according to reports. Misses Early and Snyder and Mrs. R. G. Hampe of the Cleveland Church of the Nazarene rendered splendid service. Miss Snyder and Mrs. Hampe sang 'His Name Is Jesus.' Miss Snyder and Miss Early played two violin and piano duets, 'Beautiful Garden of Prayer' and 'The Old Rugged Cross.' Mr. Hodsell Easton played a saxophone solo, 'Somebody Cares.' Will any who may have heard us from a distance please drop me a card as we are anxious to know how far these programs reach out. Address, Tionesta, Pa."

**EVANGELIST C. PRESTON ROBERTS**—"I want to report two good meetings. The first was at Valparaiso, Ind., with Rev. A. W. Carter pastor of our church, and his good people, some of the salt of the earth. From the very beginning God honored His Word and the prayers of the church, and we had victory, with souls in the fountain for pardon and cleansing. The last day of the meeting we shall never forget. We had three services and the Lord swept down upon us until the saints shouted, sinners got converted and believers were sanctified in the old fashioned way. There were eleven I think including those who were taken in on probation that united with the church. Rev. Carter and his good wife are new people among us, but they acted like those who had been Nazarenes all their life. Brother Carter is doing splendid work there with the church. Our next meeting was at Boone, Iowa, with the Primitive Methodist people. Rev. Sutton and wife are the good pastors of this church. This meeting was preceded with about ten nights of prayer and the Lord blessed from the first service to the close. There were a good number who bowed at the altar and got wonderfully saved and sanctified. This church and the pastors are distinctively holiness people, and the hotter you pour on the truth the better they seem to like it. I never enjoyed working with a church any more than with them. Well I am in for old time revivals, and my soul burden is for a lost world as never before."

**CHURUBUSCO, IND.**—"This church has closed a great revival with Evangelist D. Fisher of Ft. Wayne, Indiana. We filled all the seats, borrowed chairs, and then could not seat all the people at all times. There were about twenty anointed for healing, of which many received much help. Had thirty-one seekers for conversion and sanctification. Took a class of nine into the church. We have doubled our membership and the Sunday school in my two years of pastorate. The Sunday school had been running up in fifty,

and I dismissed about all cares and prayed for three weeks, as much as thirty hours a week, and the Sunday school went to ninety-nine. The burden then came on the church, and the revival seemed to start of its own accord. Then we scattered three thousand bills from an airplane while riding above the clouds; then the blessing hit me and I shouted until the unsaved pilot was looking queer, then we sang, 'I'm going higher some day.' Rev. D. Fisher is a good preacher and singer and takes well with the public. Address him at 324 W. Creighton Ave., Ft. Wayne, Indiana."—Everet Baker, Pastor.

**BUTLER, OHIO**—"Revs. C. B. Winland, Edward Tottman and John Guy have just closed a June tent meeting in our town, in which more than a score of penitents found pardon and purity. Two of these workers are Nazarenes and the other preaches like one. Much opposition to the meetings developed among the town people, especially in the churches, but even that, and some stones thrown on the canvas, did not stop these Spirit-filled evangelists from preaching to crowds that came long distances to hear the gospel of full salvation."—Will O. Scott.

**EVANGELIST LEE L. HAMRIC**—"This finds us in a fine revival in Lake Charles, La., with Rev. Lowrey and his good church. Last night we had six in the altar. Will continue here until the 3rd of July, then to the old Ebenezer Camp, Crowley, La. Our last campaign was with the Atkinson Memorial or Second church, Amarillo, Texas. Here we had a fine revival, some great and deep work was accomplished by the blessed Holy Ghost. The interest was so great they continued the meeting after we left. Brother S. R. Brannon is the good and faithful pastor of this progressive church. We predict for them a great future. We enjoyed our labors and fellowship with this pastor and his church. They treated us royally here

and we met many old friends. This was our third revival in Amarillo. We had with us in this meeting our old friends and brothers, Rev. Yoakum from Phoenix, Ariz., Brother M. M. Bussey and Brother Flute. Our home was with dear Brother and Sister Garwood and as usual they were very kind and thoughtful of our temporal needs. Rev. A. K. Scott and his good church, the First church, were in attendance. The last Sunday night they dismissed their services and came to our service, which was highly appreciated. May God continue to bless and use the good Amarillo churches and all the good people. The battle is the Lord's and the victory is ours if we will be faithful and true. Much blessings upon the good **HERALD OF HOLINESS** family."

**PASTOR H. G. GARDNER, EL DORADO, ARK.**—"I was appointed pastor of the El Dorado, Arkansas, church last December. God has wonderfully blessed us in our work here. We have held two revivals with many seeking for salvation, at least forty people have been at our altars. We have taken sixteen members into the church. We are planning to have a tent meeting here, commencing August 23, with Rev. E. C. Gilmore and wife of Gary, Ind., as helpers. We had Rev. Gussie Morris Gill, of Antlers, Oklahoma, as our evangelist in a meeting held in May. Sister Gill preaches and sings with old time power. She is among our best evangelists. We also had Sister Minnie Echols of Post, Texas, and the Prices for one week following Sister Gill. They were fine. We gave Sister Echols a fine offering of over \$100 for Rest Cottage at Pilot Point, Texas. We are closing a deal whereby we will have a fine, modern parsonage of six rooms and sleeping porch, well located in the city. El Dorado is a city of nearly 35,000 and is an oil town. We have one of the greatest opportunities to be found anywhere. With God's help we intend to push the battle here for holiness and for real salvation. Pray for us."

## THE AYCOCK SPECIAL

Compiled and edited  
by Jarrette and Dell Aycock



Thirteen songs with music: (1) Jesus Will Miss You if You're Lost, (2) The Saint's Home, (3) A Pilgrim and a Stranger, (4) At the Feet of Jesus, (5) I'm Coming Home Some Day, (6) Angel Band, (7) Zion's Hill, (8) Good-by Old Man, (9) Calvary, (10) Jesus Only, (11) When He Smiles on Me, (12) If Jesus Will Recognize Me, (13) Down Deep in My Heart. Also words of the following: The Sunshine of His Smile; I Love the Dear Savior (Tune of Mother Machree); The Wonderful Home of the Soul and O Love Divine (Melody, The Rosary).

One Copy 35c; three copies \$1.00



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

WEBB CITY, Mo.—"I am at present in the midst of a fine meeting with our good pastor, Rev. J. Scott Blystone and his fine people at Webb City, Mo. We are in the second week of the meeting and a goodly number have knelt at the altar and prayed through to victory, for which we praise the Lord. Several preachers and workers have visited our services and their presence and help added fire and inspiration to the services. Among these were Rev. Winchester from Aurora, Mo.; Rev. Stevens of Joplin, Mo.; Rev. Harris of Columbus, Kansas; Rev. Coulson and other laymen whose names we did not learn. Brother Blystone and his good wife have many friends here, both inside and outside of the church. They are doing a good work and God is blessing them. The services have all been well attended and many of the services have been blessed of God in a special way. We thank God for the victories already gained and for the souls that have already prayed through, but we are expecting even greater things before the meeting closes. These are good days and I praise God for the inner consciousness of the divine glory of His presence, and that His power cleanses and purifies just now. Amen!" —B. H. Harris, Evangelist.

MALDEN, MASS.—"We would like the privilege of telling you how wonderfully God has blessed and guided the church at Malden, Mass. For five months we were without a regular pastor but the Lord opened the way every week for us to have services that were times of unusual blessing and victory. We thank all the pastors, and all the professors and students from Eastern Nazarene College who came to Malden and helped us in such a princely way to carry on God's work in this community. We thank Rev. Stella B. Crooks for the way she prayed and labored that we might have a great revival. We shall never forget it. We prayed constantly that God would choose the man for Malden. Praise His name, we have the answer to our prayer. On the second Sunday of June, Rev. Seldon Dee Kelley came to us from Cincinnati, Ohio, and we now have a pastor who will be untiring in his efforts to lead and direct us according to God's will. The Church of the Nazarene should make the people of this city see the beauty of

holiness and the joy of belonging to Christ and having a personal salvation. We believe there has been a tremendous amount of seed sowing here throughout the years and it may be that the city is now ripe for a great time of reaping. After the revival we took eight new members into the church. Our services have been well attended and since Brother Kelley came they have been more inspiring and interesting than ever. We now have an average of fifty at our midweek meetings. One beautiful feature of the work of the Sunday school is a testimony meeting for the children which our superintendent, Brother L. D. Peavey, instituted after the revival in February. This occurs every Sunday during the closing exercises of the school and it is a joy to hear the children express their love of Jesus in their own words. We are glad to tell you that the W. F. M. S. and the N. Y. P. S. and the Prayer and Fasting League are prospering more than ever before and our General and District Budgets are pledged in full for this year. God has honored and blessed us until we are at a loss for words to praise Him rightly. If you are in Boston this summer, please come and worship with us in Malden. We are only seven miles north of Boston and we have a welcome for all who will come." —Bertha M. Todd.

PASTOR O. L. BENEDUM, EAST LIVERPOOL, OHIO—"We recently closed a good revival meeting with Rev. G. Howard Rowe of Brooklyn, N. Y., evangelist and Burl Sparks of Seymour, Ind., as leader in song. These brethren worked hard for the salvation of souls and the Lord rewarded them with a goodly number of seekers. In spite of the fact that this meeting was held during the busy time of spring cleaning, God gave us a good hearing and the church responded to the messages and we were blessed. During the meeting we received into the church eight persons, received a list of subscriptions to the HERALD OF HOLINESS, while the finances were taken good care of by the local congregation. The revival came to a close on the closing day of the assembly year, the following Tuesday we were at Pittsburgh attending the sessions of the assembly. This church received into its membership during the year 107 persons, making our present membership

503. Cash raised during the year was \$16,216, paying both the District and General Budgets in full. The good people of this church gave us a unanimous call to return for another year and we are now in the second month of our ninth year in this city. To date we are well overpaid on the budget and a working balance on hand. Unity prevails among the membership and we are determined to help carry this glorious gospel to the ends of the earth. To God be all the glory."

ELKHART, INDIANA—"We are nearing the end of our third year as pastor of the Elkhart church. God has blessed in a very gracious way. The membership has grown from 76 to 210 and the Sunday school from 100 to an average of more than 200. The last two Sundays the attendance was 326 and 376 respectively. We have had a number of good revivals during this time, conducted by such choice spirits as J. W. McClintock, the Redmons, the Johnson brothers, Chas. and Mary Budenseik, the Elsners, Freddie Thomas, and have just closed a great meeting with Holland London in which a great many sought and found the Lord in justification and sanctification, and fifteen new members came into the church and I think as many more are coming soon, as people are still getting saved. Praise God for old-time revivals. We have a good N. Y. P. S. and also W. F. M. S. A live Sunday school! Budgets overpaid. Over our quota on HERALD OF HOLINESS subscriptions, emancipation debt paid and less than \$3,000 owing on church property. Our church membership doubled the first two years and if God continues to bless as at present, and I think He will, it will double again this year and next. Praise God for salvation." —I. P. Moore, Pastor.

LOOMIS, S. DAKOTA—"We have just closed a meeting with Rev. P. P. Belew, Olivet, Ill., as evangelist. His messages were deep and heart searching. About thirty souls bowed at the altar for pardon or purity. The saints were strengthened and the church built up in every way. The pastor was well remembered during the meeting by an old-fashioned pounding, including gifts of groceries, canned stuff, etc., and a fine love offering the last Sunday. The closing service was a beautiful service; God's power was very manifest and seventeen hungry souls responded to the call of God. Brother Belew is a man of God and you will make no mistake in securing him for a meeting." —G. D. McDonald.

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manently invested and returns assured.

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LOS ANGELES, CALIF., FIRST CHURCH—"The District Assembly last week ended the first six months of our pastorate with this historic church. I had heard many good things of them before I came, but since laboring with them for six months I must say these reports have been greatly augmented in my own mind. The love that they have for one another, their love for their pastor and patience with him in his blunders and mistakes, their loyalty to the standard and support of



both the local and general church, their devotion to God, and their thoughtfulness of their humble pastor and his wife, perhaps do not have a parallel in our denomination, or in any other denomination. These things have made the burdens lighter as we have tried to measure up to the responsibility of this great church. Some of the greatest saints of earth have their membership with us. We have many old people who are fast ripening for the 'better country'. We have many people of talent and efficiency which makes it a delight to man each department. Our young people are spiritual and loyal. Our assistant, Professor J. E. Moore, cannot be improved upon from this country. What a joy it is to labor with this man. One of the outstanding things about this church, they demand the unadulterated truth of God with spirituality. A compromiser cannot get by in the mother church. They expect a continuous revival and are disappointed if there are not great outpourings of the Spirit every week. Our midweek prayermeetings are much like campmeeting services. The Sunday services are times of great refreshing from God and unthawing of souls. We have had two revivals and they were said to be the best in many years. The first was with Rev. W. E. Ellis, and the other was with Rev. and Mrs. Theo. Elsner. They both made full proof of their ministry and captivated the people from the first message. Hundreds sought and found God in these revivals. God gave us a number of services that reminded the people of the early days of Dr. Bresee. Thank God he yet answers prayer in the same old-fashioned way. We were so well pleased with these evangelists that we would be glad to have either with us again. During these brief months God has given us 541 seekers, 63 to unite with the church. Six beautiful Sunday school rooms have been finished, fifteen ear phones have been installed for the deaf, new light fixtures have been put in the entire building, and a 'new dress' has been put on the outside of the building. For all this we give God the praise. With these material improvements, added spirituality and re-enforcement we are girding ourselves for the greatest year the mother church has known. Our goal is salvation like a river every week and 300 new members this year. With all hands lifting it can be done."

## DEATHS

**CLEGHORN**—Rev. William Franklin Cleghorn was born in San Antonio, Texas, July 20, 1886, and departed this life at his home in Bethany, Okla. March 29, 1929. About eighteen years ago, he gave his heart to Jesus, and two weeks later was sanctified and called into His Master's service, into which he entered immediately. His ardent love for Christ was proved by his untiring zeal in singing and preaching the gospel. Hundreds were saved and sanctified at his altars. When his health began to fail about a year ago, the doctor ordered a complete rest, but he loved souls so well he went on until compelled to take his bed, and even then he exhorted the unsaved who

visited him to get right with God, and the Christian people to be true to the end. Time after time, when it seemed he was passing away, he began praising God, and singing, and the glory of God lingered around him until all present felt God was there. His suffering was intense, and for seven months he lay on his bed, but kept an Amen in his heart to God and prayed for grace to endure until the end. One time when he was suffering so terribly, he asked those about him to sing, "Peace, Peace, Wonderful Peace." He joined with them, and God came and gave him relief from his suffering, and all present felt a touch from the heavenly world. He has gone to see the Author of peace, but his works do follow him. He leaves a wife and one son, one brother and two sisters, beside a host of relatives and friends, to mourn their loss. Interment was made at Denison, Texas.

**VAN METER**—Garret Seymour Van Meter, son of Garret and Elizabeth Van Meter, was born on his father's homestead at Old Fields, Hardy County, West Virginia, May 4, 1849. He died at the home of his sister, Mrs. E. S. Cunningham, Mansfield, Ill., June 1, 1929, at the age of 80 years and 27 days. He grew to young manhood in his native state, and at the close of the Civil War he moved with his widowed mother, brothers and sisters into Mansfield. For the last three years he has made his home with his sister, Mrs. Cunningham, where he had every comfort that human hands could provide. Last October he suffered a stroke of paralysis and was under the care of a trained nurse until his death last Saturday. Mr. Garret was of a jovial disposition and will be greatly missed, especially by the young people. In his younger years he was ever ready to lend a helping hand in time of sickness or affliction of any sort. He was converted in his early teens in a big Presbyterian revival in Moorfield, W. Va., and later joined the Methodist church, of which all of his people were members. After transferring from the Methodist church in Virginia to the Methodist church in Mansfield, he became a member of the Mansfield Church of the Nazarene in 1911. As long as health permitted he was a faithful attendant at all the services. He liberally supported the church and by his death we have lost a loyal member, and one whose place will be hard to fill. He was one of a family of twelve children, all of whom have preceded him in death except one sister, Mrs. E. B. Cunningham, who with several nieces and nephews, and a host of friends, are left to mourn his departure.—H. B. Garvin.

**TURNER**—Ruth Francis Turner, only daughter of George R. and Edith Callies Turner, was born at Crambrook, B. C., October 8, 1909, and departed this life June 19, 1929, at Whittier, Calif., age 19 years 8 months 11 days. She was a graduate of Whittier Union High School, class of 1927, and thereafter continued her education as a sophomore at Whittier College. Having been reared in good religious and spiritual environment she became, in her early years, interested in the affairs of the Whittier Church of the Nazarene. Hers was a fine example of faithful devotion to noble ambitions and realization of high ideals, notwithstanding the handicap of a severe affliction which covered a period of years. The pastor, F. L. Stevens, was ably assisted by Rev. Chas. W. Griffin, a former pastor. Interment was at the Whittier Heights Memorial Park.—F. L. Stevens, Pastor.

**NOTTINGHAM**—Mrs. Emily Catherine Nottingham, widow of Clark Nottingham, died at her home, 534 North New-

lin Ave., on Friday, June 21. Mrs. Nottingham was 42 years of age, and had been a resident of California for 64 years. She was the daughter of Robert Donald and Louisa Pearce Bedwell who were among the founders of Downey, California. Mrs. Nottingham was a woman who commanded respect and won hearts wherever she was known. She had great personal charm, and was famous in her younger days for her wit and courage. She was a devout Christian in the deepest sense of the word, and was as quick in the defense of the erring as of the unfortunate. Her generosity and her charity of word and deed were boundless. She is survived by four children, Mrs. Louise V. Sexton, Mrs. Ida Mackenzie, Mrs. Emilie Cole, and Robert W. Putte, by several grandchildren and great grandchildren. Funeral services were conducted on Monday afternoon, June 24, 1929, from the Church of the Nazarene—F. L. Stevens, Pastor.

## Books on HOLINESS

Here is a list of books that have been accepted by holiness people, preachers and teachers as sound and orthodox setting forth the Wesleyan interpretation of Scriptural holiness. The list includes many of the old books which are now considered "standard," also several of the newer books of our own publication.

Holiness and Power. <i>Hills</i>	\$1.25
Inheritance Restored. <i>Haney</i>	\$1.50
Perfect Love. <i>Wood</i>	\$1.50
Bible Readings on the Second Blessing. <i>Ruth</i>	\$1.00
Entire Sanctification. <i>Ruth</i>	\$1.00
Gospel of the Comforter. <i>Steele</i>	\$1.50
Possibilities of Grace. <i>Lowrey</i>	\$2.00
Purity and Maturity. <i>Wood</i>	\$1.25
Tongue of Fire. <i>Arthur</i>	\$1.00
Wesley on Christian Perfection. <i>Wood</i>	\$1.25
Wholly Sanctified. <i>McClurkan</i>	.35
Sanctification, the Experience and the Ethics. <i>Williams</i>	\$1.00
Ten Sermons. <i>Wesley</i>	.50
The Beauty of Holiness. <i>Haynes</i>	.25
Temptations Peculiar to the Sanctified. <i>Ruth</i>	.35
Must We Sin? <i>Sweeten</i>	\$1.00
The Uttermost Salvation. <i>Hills</i>	\$1.00
Entire Sanctification. <i>Jernigan</i>	.10
The Way of Holiness. <i>Palmer</i>	.20
How to Keep Sanctified. <i>McClurkan</i>	.10
The Sanctified Heart. <i>Isaacs</i>	.10

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**CUNNINGHAM**—Eleanor Joyce Cunningham was born January 9, 1928, Kimball, S. D. died February 6, 1929. Baby Joyce went to be with Jesus February 6, after a brief illness. Funeral services were held in both Kimball and Mitchell Churches of the Nazarene. Burial was in Graceland Cemetery at Mitchell. She was the daughter of Mr. and Mrs. Bethel Cunningham and is survived by her parents and two sisters, Laveria and Grace Elaine.

## ANNOUNCEMENTS

**REQUEST FOR PRAYER**—Evangelist Ernest J. Haerr writes requesting prayer for his wife. She has been in failing health for several years and seems to get very little relief from the medical attention given her. A young woman sends in requests for prayer as follows: for the salvation of her father, for a young girl who needs spiritual help, and for herself that she may be able to go as a missionary to the field. Another request comes for a sister who needs strength to care for her invalid husband and also for grace to bear special trials that are upon her. Please remember this request in prayer.

**NOTICE**—Our churches at Monterey and Cookeville, Tenn., of which wife and I are pastors, have very kindly granted me the privilege of holding one or two revival meetings outside of our regular work. I have had considerable experience in evangelistic work in several different states. I am an ordained elder in the Church of the Nazarene. I would prefer to hold one meeting in July and one in August. My preaching is along the line of definite, second blessing holiness. If you need me write or wire me at Monterey, Tenn.—J. A. Chenaunt.

**NOTICE**—Broadcasting by Pearl, Illinois, church over WMDB each Tuesday, nine to nine thirty p. m. central standard time, through July and August instead of Monday as previously announced. Wave length 208 and two-tenths, kilocycles 1440. Write us how you enjoy the program.—Edna Wells Hoke.

**NOTICE**—Being unable to secure a tent to replace ours which was destroyed in a storm, I have been compelled to cancel a date with Evangelist G. Howard Rowe, for July 28 to August 11. Any pastor will do well to secure him for that date. He is an excellent preacher and musician, and a very successful evangelist. Address him at Paulding, Ohio, care Nazarene pastor there—H. C. Little, Pastor, Ironton, Ohio.

**NOTICE**—I am back on the field again but not by myself. I have secured Brother Evert Howard as my pianist. He also plays mandolin and I play a guitar. We sing together and the Lord is leading and blessing our efforts. For reference write, Brother John W. Oliver, North Little Rock, Ark., Brother G. H. Harmon, Henryetta, Okla., Brother J. Walter Hall, Bethany, Okla., Brother S. H. Owens, Ada, Okla.—J. Ross Hurst.

**NOTICE**—The writer feels called to devote a little time each year to the evangelization of the African race in America. The best plan we have ever found yet is to erect a large tent and supply a colored and a white evangelist and the best negro singing available. Our time is more than occupied in evangelistic work, but realizing that we must not neglect the colored race we are considering holding such a meeting somewhere soon, and we would like your prayers as to where to hold this meeting. If you would like it in your section let us know—Julia A. Shelhamer, 523 Coleman Ave., Los Angeles, Calif.

**NOTICE**—Please note the change of address of Nazarene Headquarters in the city of Oshkosh, Wis. Our chapel address is now 345 Main St. and the pastor's address is 398 Jackson Drive, telephone 2332. The chapel is on State Highway 41, commonly called "The Main Street of Wisconsin." The pastor's residence is on State Highway 26. Visiting Nazarenes always welcome—Rev. S. M. Adams, Pastor.

**WEDDING BELLS**—Mr. Roy Francis Stevens and Miss Mary Lucille Floyd were united in marriage at Westminster Chapel in Pasadena, June 11, 1929, Dr.

R. T. Williams officiating, assisted by Rev. H. B. Macrory. The bride is the daughter of Mr. and Mrs. Eugene Floyd of Pasadena, and the groom is the son of Rev. Ira S. Stevens of Joplin, Mo. Mr. and Mrs. Stevens will make their home in Pasadena.

## PASTORAL ARRANGEMENTS Nebraska District

**DISTRICT SUPERINTENDENT**—Rev. Marvin S. Cooper, 1411 W. Fifth St., Hastings, Nebr.

**DISTRICT SECRETARY**—Rev. Harvey C. Miller, 314 Seventh St., Fairbury, Nebr.

**DISTRICT TREASURER**—W. G. Ewers, Chadron, Nebr.

**PASTORS**—Ainsworth, J. D. Williams; Alliance, to be supplied; Arnold, A. M. Sprague; Atlanta, to be supplied; Beatrice, A. R. Bean; Broadwater, Samuel Rich; Chadron, W. G. Ewers; Curtis, George Vokt; Fairman, Anna Nutter; Fairbury, Harvey C. Miller; Fremont (Mission), Mrs. Alice Campbell; Grand Island, Elizabeth Mead; Guide Rock, Lillian Johnson; Hastings, Fred Bouse; Hemingford, Frank Mayhew; Homer and Hubbard, Paul Doty; Kearney, A. R. McDonald; Kenesaw, A. R. Smith; Litchfield, J. D. Williams; Lincoln, V. W. Littrell; Lone Star, Frank Shea; Newman Grove, Mable Vaage; Omaha (Central), C. C. Chatfield; Omaha (First), H. J. Beaver; York, C. B. Johnson.

## New York District

**DISTRICT SUPERINTENDENT**—Rev. H. V. Miller, Brooktondale, N. Y.

**DISTRICT SECRETARY**—Rev. R. J. Kunze, 167 Roebling Ave., Buffalo, N. Y.

**DISTRICT TREASURER**—W. A. White, Spring Valley, N. Y.

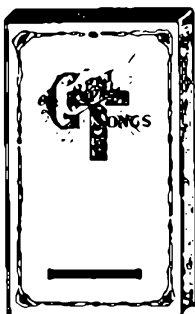
**PASTORS**—Albion, N. Y., Walter MacPherson; Beacon, N. Y., Paul F. Moore; Bellmore, N. Y., C. F. Bingler; Baulah (Brooklyn), Levi Franklin; Bedford (Brooklyn), Wm. E. Riley; Binghamton, L. S. Tracy; Brooktondale, Martin J. Ross; Buffalo, N. Y., R. J. Kunze; Canastota, N. Y., O. C. Griswold; Clintondale, N. Y., David Keeler; Danbury, Conn., Lillian Henderson; Dover, N. J., Trevor Gray; East Rockaway, N. Y., F. S. Hill; Elmira, N. Y., to be supplied; Flushing, N. Y., Samuel Seamans; Free Gospel (Brooklyn), David King; G. E. Miller (Brooklyn), Wm. G. Greene; Gouverneur, N. Y., H. S. Hurd; John Wesley (Brooklyn), A. G. Crockett; Lowville, N. Y., W. J. Tompkins; New Berlin, N. Y., Raymond and Augusta B. Vischer; New Paltz, N. Y., David Keeler; Norwalk, Conn., to be supplied; Patchogue, N. Y., M. S. and Garnette Cook; Plattsburg, N. Y., Ural T. Hollenback; Port Henry, N. Y., John Vaughn; Richmond Hill, N. Y., Roy Hollenback; Rochester, N. Y., Gene Phillips; Sag Harbor, N. Y., to be supplied; Saratoga Springs, N. Y., L. O. Tillotson; Spring Valley, N. Y., J. A. Ward; Springfield, N. Y., Hervey Brown; Syracuse, N. Y., Roy Cantrall; Utica Avenue (Brooklyn), O. L. W. Brown; Wilmington, N. Y., A. M. Babcock.

## CAMPMEETING CALENDAR

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

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

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

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

July 18 to 28, the Columbia River Campmeeting Association will hold the Fourth Annual Campmeeting, Portland, Oregon. Workers: Dr. J. B. Chapman, Jarretto and Dell Aycock and Carlton Booth with District Superintendent J. E. Bates in charge. For further information write, Donnell J. Smith, 606 Elliott St., Portland, Oregon.

July 19 to 29, Douglas Campmeeting, Douglas, Mass. Workers: Rev. C. H. Babcock, D. D.; Rev. George B. Kulp and others. Noted Vaughan Radio Quartet; Rev. C. C. Rinebarger, song leader. For further information write, F. A. Hillery, 212 Oxford St., Providence, R. I.

July 22 to Aug. 4, Indian Lake, four miles northeast of Vicksburg, Mich. Michigan District camp, Church of the Nazarene. Campmeeting and Christian Worker's Training school. Workers: Dr. and Mrs. E. P. Ellyson; Joseph W. Peters, song leader; Prof. W. J. Hildie, director of orchestra; Miss Myrtle Sherman, children's worker. Rev. F. W. Domina and Dr. Maude Allen Stunick workers will take part. For rates and reservations, write Rev. O. J. Finch, 2345 Francis Ave., Grand Rapids, Mich. For information concerning Workers Training School, write Rev. W. W. Clay, Secretary, 1025 Maple Ave., Jackson, Mich. —R. V. Starr, District Superintendent.

July 24 to August 4, Forty-fourth Annual Michigan State Holiness Campmeeting, Eaton Rapids, Michigan. President Rev. H. D. Skinner, Muskegon, Michigan; Secretary Fern C. Wheeler, Charlotte, Michigan. For further information write, Rev. D. E. Reed, Albion, Michigan.

July 25 to Aug. 4, Nazarene Campmeeting, Park Lane, Va. Workers: Evangelist Dr. Wm. Heslop and wife, Fred Thomas, boy preacher, Rev. J. T. Maybury, G. O. Myers song leader; Miss Christine Williams children's worker; Dr. N. B. Shade, Rev. Frank Penn and wife, returned missionaries from Africa. Camp located in suburbs of Washington, D. C. For further information write, C. R. Mateer, 303 R. R. Terrace, Chirendon, Va.

July 25 to August 4, Little Rock, Ark., Arkansas District Campmeeting, Church of the Nazarene, will be held on the camp grounds one mile north of Little Rock on Conway pike. Workers: Rev. T. N. Anderson and Rev. C. B. Fugett preachers; Professor Ben Sutton and wife, singers. For information write Mrs. Anna L. Oliver, District Secretary, 821 Olive Street, North Little Rock, Arkansas.

July 25 to August 4, Warsaw Campmeeting, Warsaw, Ohio. Workers: Rev. E. W. Pettitcord of Columbus, Ohio, and Rev. Post of Watervliet, N. Y. Mrs. Esther D. Williamson and Miss Della

Haldy of Cleveland Bible School, Cleveland, Ohio, singers. For further information write, Edward Shepard, Warsaw, Ohio.

July 26 to August 4, St. Croix Falls Campmeeting, Ashland, Wis. Workers: Rev. J. E. Redmon and wife, Rev. E. O. Chalfant, Rev. T. W. Willingham, Miss Daisy Dean and others. For information will give four sermon lectures each on vital Bible themes. Other preachers and tion write, Mrs. Ida Yates, Elmwood, Wis., Secretary. ADDITIONAL — Young People's Holiness Convention, July 26, 28, Spauker, Rev. T. W. Willingham. Regular program arranged. For information for convention write, Miss Pearl Beyer, 711-3rd Ave. W., Ashland, Wis.

July 26 to August 4, Michigan Association for Promotion of Holiness, Mt. Pleasant, Michigan. Workers: Rev. Lloyd M. Blakely, Detroit, Mich.; Rev. J. S. Wood, Pontiac, Mich.; Mrs. Grace B. Heneka, pianist, Detroit, Mich. For further information write, Miss Susan Walsh, Mt. Pleasant, Mich.

July 26 to August 11, Interdenominational, Letts, Ind. Workers: Rev. N. B. Herrell and wife and others. For further information write, Mrs. Joe Carter, Letts, Ind.

July 28 to August 4, Campmeeting at Connelly Springs, N. C. Workers: Reva. John Owen, Tilden Gaddis; Moses Sisters and Miss Edith Crouse. For further information write, J. H. Green, Box 200, Connelly Springs, N. C.

July 31 to August 11, Northern California Campmeeting, Santa Rosa, California. Workers: Rev. J. T. Little, Rev. U. E. Harding and Rev. Orval J. Nease, evangelists, Rev. J. F. Ransom, soloist and director of music; Mrs. I. W. Young, children's worker and soloist, Rev. Frank B. Smith, platform director. For further information write, Rev. Fred Weatherford, Sec., 767 Mill St., Santa Rosa, Calif.

August 1 to 10, Second Annual Campmeeting of the S. W. Interstate Holiness Association, Elkhart, Kansas. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E.

Bridgwater. For information write, Rev. J. W. Youngman, Elkhart, Kansas.

August 1 to 11, Idaho-Oregon District Camp, Nampa, Idaho. Workers: General Superintendent J. B. Chapman, Jarrette and Dell Aycock and daughter. For further information write, A. E. Sanner, 108 Juniper St., Nampa, Idaho.

August 1 to 11, Peniel, Texas. The 35th Annual Session of the Peniel Holiness Campmeeting will convene at Peniel, Texas. Workers: Rev. I. M. Ellis, evangelist, Rev. Jack Carter and wife song leaders. Preachers in regular work will be entertained free. The annual Convention of Nazarene Young People's Society of Dallas District will have sessions during first three days of above date. For further information write, E. C. DeJernett, Peniel, Texas.

Aug. 1 to 11, Eldorado, Ill., Beulah Park campmeeting. Workers: J. L. Brasher, Paul S. Rees, C. C. Rinebarger, E. F. Montgomery and others. Rev. Thos. E. Harper, president of camp, in charge. For further information address Rev. Thos. E. Harper, St. Francisville, Ill., or J. M. Keasler, Omaha, Ill.

August 1 to 11, Ozark Campmeeting, Ozark, Arkansas. Workers: Rev. H. N. Dickerson, evangelist; singers, C. C. Childers and wife. For further information write, Maggie Knox, Secretary, Ozark, Arkansas.

Aug. 2 to 11, Buffalo Gap, Texas. Workers: Rev. H. C. Cagle, District Superintendent; Rev. R. H. Hocker, District President N. Y. P. S.; Special Evangelist, Rev. Paul J. Goodwin, Mrs. Samuel J. Rider in charge of orchestra, N. Y. P. S. and Sunday school encampment, Aug. 6 to 11. For information write Rev. H. W. Hanselman, Buffalo Gap, Texas.

Aug. 2 to 11, Compass Park, Leslie, Md., Washington - Philadelphia District camp, Church of the Nazarene. Workers: The Huff-Ehy Evangelistic Party, also Rev. C. A. Gibson, Superintendent Ohio District. For further information write Rev. J. N. Nielson, 212 Parker Ave., Darby, Pa.

*Object: To Bring Heaven to Earth, and Eventually, the People of Earth to Heaven*

COME TO OLD DOUGLAS

# CAMPMEETING

Douglas, Mass.

July 19 to 26, 1929

55th Annual Meeting for the Promotion of Holiness

PREACHERS: Rev. C. H. Babcock, D. D., Los Angeles, Calif.; Rev. George B. Kulp, Cincinnati, Ohio, and others. Rev. C. C. Rinebarger, Musical Director.

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For Reservations and other information write to

Rev. N. J. Raison, Campmeeting Secretary  
43 Colby Street, Bradford, Haverhill, Mass.

August 2 to 12, Silver Lake, Wilmington, Mass. The Fourteenth Session of the Silver Lake Campmeeting. New England conference of the Evangelical church. Workers: Rev. Thomas Laite, presiding elder, in charge. Rev. H. W. Link of the Michigan conference will be the evangelist. For further information write, Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

Aug 8 to 18 Gladwin, Mich. Gladwin Campmeeting Association. Evangelist, Rev. I. N. Toole. For information write J. Warren Kays, president, Gladwin, Mich.

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

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

August 9 to 19, Wheeling Campmeeting, Wheeling, Ind. Workers: Evangelists Mack Anderson and Holland London, Song Evangelist Robt. F. Johnson. For further information write, Miss Stella E. McRoberts, Hazelton, Ind.

August 9 to 19, Holiness Campmeeting, Atlanta, Texas. Workers: Warren C. McIntire, Kendall White and wife. For further information write, Mary Perdue, Atlanta, Texas.

August 9 to 26, Oregon, Wis. Hallelujah Campmeeting. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. Romie Marshall, Rev. and Mrs. Jack Linn. For information write, Rev. Jack Linn, Oregon, Wis.

August 14 to 26, Holiness Association Camp, Batesville, Ark. Workers: Revs. Theo. and Minnie E. Ludwig, local pastor and others. For information write, E. A. Mashburn, Batesville, Ark.

Aug 15 to 25, Northwest Kansas Holiness Association, Interdenominational Camp, south of Palco, Kansas. Workers: C. W. Ruth, evangelist; other workers and singers will be there. For further information write, Rev. E. L. Duby, Palco, Kans.

Aug 15 to 25, Bonnie, Ill. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis; Moser Sisters Trio, musicians and song leaders. For information address W. T. Lawson, 1205 N. Maple St., Benton, Ill.

August 15 to 26, Wichita, Kansas, Beulah Park. The Fortieth Annual Camp of the Kansas State Holiness Association. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Professor B. D. Sutton and wife. For information write, W. R. Cain, Secretary, 515 S. Vine St., Wichita, Kans.

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

August 22 to September 1, Bethany-Peniel College Annual Campmeeting at Bethany, Okla. Workers: Rev. J. B. Chapman, Rev. A. O. Herricks, Kenneth and Eunice Wells, Vaughn Radio Quartet part time. Accommodations reasonable

rates. For further information write Rev. A. L. Parrott or Rev. J. Walter Hall, Bethany, Okla.

August 22 to September 1, Seventeenth Annual Session Hopkins Holiness Campmeeting, Hopkins, Michigan. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook, president of Kingswood Bible School, Kingswood, Ky. Mrs. Julia Shenhamer, Los Angeles, Calif., Children's and Young People's worker. Mr. and Mrs. A. H. Johnston of Akron, Ohio, in charge of music; Miss Lillian Scott, pianist. For further information write, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.

August 22 to September 2, Thirteenth Annual Campmeeting at the Fair Ground, Blackwell, Oklahoma. Workers: C. H. Babcock, T. C. Henderson and Lloyd Nixon. For further information write, Mrs. A. L. Wright, Sec., 307 E. College Ave., Blackwell, Okla.

August 23 to Sept. 1, Greenfield, Ind., the 28th Annual Campmeeting of the Eastern Indiana Association. Workers: Rev. John Fleming and Jesse Whitecotten. Song evangelists, Rev. Haldor Illenaa and wife. For further information write, Hannel Williams, 109 W. 4th St., Greenfield, Ind.

August 23 to September 1, Annual Campmeeting and Congress of the Christian Nation church, Comargo, six miles from Loveland, Ohio. Workers: J. R. Edwards and wife, Elmore, Ohio, and other pastors, gospel singers and missionaries. For further information write, Wm. Gaskins, care Comargo Camp, Loveland, Ohio. Route 1.

August 23 to September 1, Mount of Praise Camp ground, Circleville, Ohio. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles L. Slater. For further information write, E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 23 to Sept. 2, Oakland City, Ind. The thirty-second annual campmeeting of the Southern Indiana Holiness Association.

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August 29 to September 9, Jacobs Camp (interdenominational), Springerton, Ill. Workers: Rev. W. H. Cain and Rev. C. E. Toney and wife, evangelists Prof. B. D. Sutton and wife, song leaders. For further information write, Frank Duerner, Norris City, Ill.

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 LEE HILL  
 Arkadelphia, Ark. .... July 5 to 14  
 Vilonia, Ark. (Camp) ..... July 19 to 28  
 District N. Y. P. B. Convention ..... July 31 to Aug. 4  
 Reebe, Ark. (Camp) ..... Aug. 8 to 18  
 Mens, Ark. .... Aug. 19 to Sept. 1  
 Caney, Ark. .... Sept. 6 to 15  
 Hindsville, Ark. .... Sept. 18 to 29

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 El Reno, Okla. .... July 2 to 14  
 Sulphur Springs, Texas ..... July 17 to 28  
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 Dodsonville, Texas (Camp) ..... Aug. 16 to 25  
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 Boise, Idaho ..... July 2 P to Aug. 4  
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 Pucasset, Okla. (Lacrosse Church) ..... Aug. 12 to Rept. 1

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C. C. BURTON  
 Marthaville, La. .... July 14 to 28  
 Pleasant Hill, La. .... July 29 to Aug. 11  
 Robeline, La. .... Aug. 12 to 25

FRED T. CARBY  
 Somerset, Ky. .... July 14 to Aug. 4  
 Irvine, Ky. .... Aug. 5 to Sept. 1

JACK AND KIMMY CARTER, Song Evangelists  
 Shawmuck, Texas ..... June 20 to July 18  
 Gainesville, Texas ..... July 18 to 28  
 Peniel, Texas (Camp) ..... Aug. 1 to 11  
 Olton, Texas ..... Aug. 13 to 23  
 Amarillo, Texas (First Church) ..... Aug. 24 to Sept. 8

HARVEY AND MARIE CHIBSYLER  
 Fort Dodge, Iowa ..... July 7 to 21

F. E. COLE  
 Marion, Ind. .... July 10 to 28

COLLIER BAND  
 Huntsville, Ala. .... June 19 to July 21

C. B. COX  
 Norfolk, Va. .... July 11 to 28  
 Victoria, Va. .... Aug. 1 to 18  
 Bluffton, Ind. (Camp) ..... Sept. 6 to 15

J. L. COX AND WIFE  
 Centralia, Ill. .... June 18 to July 14

R. D. COX  
 Iowa Falls, Iowa ..... July 7 to 28  
 Charlton, Iowa ..... July 31 to Aug. 18  
 Indianapolis, Ind. .... Aug. 21 to 23

STELLA B. CHOOKS  
 New Bedford, Mass. (Smith Mills Camp) ..... July 12 to 21  
 Lincoln, Ill. (Tent Meeting) ..... Aug. 7 to 18

WILLIAM B. DAVIS  
 St. Bernice, Ind. .... June 30 to July 14  
 Taylorville, Ill. .... July 15 to 30

C. M. DUNAWAY  
 Nashville, Tenn. (Trevecca School Camp) ..... July 11 to 21  
 Scottsville, Texas (Camp) ..... July 25 to Aug. 4

R. E. DUNHAM  
 Waco, Texas (Camp) ..... July 17 to 28

W. B. DUNKUM  
 Louisville, Ky. .... June 15 to July 15  
 Hope, Ind. .... July 21 to Aug. 12  
 Calamine, Ark. .... Aug. 30 to Sept. 8

CHARLES DYE  
 Hamden, Ohio (Tent) ..... July 1 to 14

B. H. EDWARDS AND PARTY  
 Bonham, Texas (508 Morgan St.) ..... Until July 14  
 Idabel, Okla. .... July 18 to Aug. 6  
 Kingston, Okla. .... Aug. 28 to Sept. 15

J. R. EDWARDS AND WIFE  
 Columbus, Ind. (Kroon County Camp) ..... July 4 to 14  
 Ironton, Ohio (Swirise Nazarene Church) ..... Aug. 4 to 18

EDWARDS EVANGELISTIC LADIES' QUARTET  
 Dwey, Okla. .... July 5 to 21  
 Hugo, Okla. .... July 26 to Aug. 11  
 Sayre, Okla. .... Aug. 16 to Sept. 1

HARRY J. ELLIOTT  
 La Grande, Ore. (1112 Y Ave.) July 10 to 28  
 Enterprise, Ore. .... July 29 to Aug. 11  
 Meridian, Idaho ..... Aug. 15 to Sept. 8

THEO. ELSNER AND WIFE  
 Brooklyn, N. Y. .... July 1 to 16  
 Schenectady, N. Y. .... July 21 to Aug. 18

KIRBY AND JUANITA FIELDS, Song Evangelists  
 Indianapolis, Ind. (West Side) ..... July 21 to Aug. 4

KONA FLEMING  
 Clarksville, Pa. (Auburn Camp) July 5 to 14  
 Reading, Pa. (Camp) ..... July 19 to 28  
 Toronto, Ohio (Hollow Rock Camp) ..... August 1 to 11  
 Bonide, Ill. (Camp) ..... Aug. 16 to 25  
 Morewa, Colo. (Camp) ..... Aug. 30 to Sept. 6

JOHN FLEMING  
 Reading, Pa. (Camp) ..... July 19 to 29

L. N. FOCO  
 Harvey, Ill. .... July 11 to Aug. 4

C. R. FUGETT  
 Newcastle, Ind. .... July 7 to 21  
 Little Rock, Ark. (Camp) ..... July 26 to Aug. 4  
 Normal, Ill. (Camp) ..... Aug. 15 to 25  
 Cushing, Okla. .... Aug. 27 to Sept. 8  
 Elk City, Okla. .... Sept. 9 to 22  
 Sharon, Pa. .... Sept. 24 to Oct. 8  
 Cleveland, Ohio (First Church) Oct. 13 to 27  
 Elkhart, Ind. .... Nov. 3 to 17

PAUL AND IORA GEIL  
 California, Pa. .... July 7 to 21  
 Argon, Ill. .... July 25 to Aug. 18  
 Kinnsmuir, Pa. .... Sept. 15 to 29  
 Portland, Maine ..... Oct. 6 to 27

RALPH C. GRAY  
 Hillsboro, Texas (Gen. Del.) ..... July 19 to Aug. 4  
 Buffalo Gap, Texas ..... Aug. 5 to 11

H. A. GREGORY  
 Tatum, New Mexico ..... July 4 to 14  
 Gainesville, Texas ..... July 18 to 28  
 Wheeler, Texas (Coru Valley church) ..... Aug. 2 to 11  
 Caddo, Okla. .... Aug. 14 to 26

**JOHN AND BEULAH KNIIGHT**, Song Evangelists  
Wellington, Texas (Kelly Church) July 18 to 28  
Wheeler, Texas (Coro Valley Church) ..... Aug. 1 to 11  
Mineral Wells, Texas ..... Aug. 12 to 18  
Abilene, Texas (Bitter Creek Church) ..... Aug. 18 to Sept. 1

**J. L. KNIGHT**  
Midland, Texas ..... July 1 to 17

**KATIE LATIMORE**, Song Evangelist  
Duster, Texas ..... June 21 to July 14  
Hico, Texas ..... July 15 to 28  
Oak Grove, Okla. .... Aug. 1 to 14  
Caddo, Okla. .... Aug. 15 to 25

**THE LERHANS AND SON JAMES**, Song Evangelists  
Muncie, Ind. (First Church) ..... July 14 to 28  
Steubenville, Ohio ..... Aug. 4 to 25  
Pittsburgh District ..... Sept. 1 to 29  
Alliance, Ohio ..... Oct. 6 to 20

**T. T. LIDDELL AND WIFE**, Song evangelists  
Chicago, Ill. (501 No. Central) ..... July 8 to Aug. 4

**J. E. AND DESSIE LINZA**  
Rylacauga, Ala. .... July 6 to 23

**W. W. LOVELESS**  
Celina, Ohio (Gen. Del.) ..... July 8 to 21  
Middleport, Ohio (Gen. Del.) ..... July 28 to Aug. 11

**THRO AND MINNIE LUDWIG**  
Dubuque, Wis. (tent) ..... July 3 to 21  
Garden City, Kans. (Tent) July 25 to Aug. 11  
Hatesville, Ark. (Camp) ..... Aug. 15 to 15

**MAHEL R. MANNING**  
No. Dartmouth, Mass. (Smith Mills Camp) ..... July 12 to 21  
Providence, R. I. (Wesleyan) ..... Aug. 4 to 25  
No. Attleboro, Mass. .... Sept. 1 to 22  
Union, Maine ..... Sept. 29 to Oct. 20

**I. C. MATHIS**  
El Dorado, Ark. .... July 4 to 14  
Malltown, Mo. (Camp) ..... July 18 to 28  
Woodard, Ohio (Camp) ..... Aug. 8 to 18  
Oakland City, Ind. (Camp) Aug. 23 to Sept. 1  
Cape May, N. J. (Camp) ..... Sept. 8 to 15

**J. B. McBRIDE**  
Mt. Washington (Cincinnati, Ohio) ..... July 3 to 14  
Cincinnati, Ohio (Gen. Del.) ..... July 18 to 28  
Painesville, Ohio (Gen. Del.) ..... July 30 to Aug. 11  
Remsey, Ind. (Gen. Del.) ..... Aug. 15 to 25  
Beech Grove, Ark. .... Aug. 27 to Sept. 8  
Cincinnati, (Norwood) Ohio ..... Oct. 6 to 20

**EDWARD E. MIEMAS**  
Wayland, Mich. .... July 7 to 21  
St. Johns, Mich. .... July 24 to Aug. 11  
Lawling, Mich. .... Aug. 14 to Sept. 1

**E. C. MILBY**, Singer  
Mason City, Ill. .... July 4 to 21  
Campbellsville, Ky. .... July 23 to Aug. 4  
Florida, Ga. (Indian Springs Camp) ..... Aug. 8 to 18  
Normal, Ill. (Camp) ..... Aug. 23 to Sept. 1

**L. O. AND BERTHA MILBY**  
Durand, Wis. (Gen. Del.) June 30 to July 14  
Osgan, Ind. (Gen. Del.) July 17 to Aug. 4  
Danville, Ill. Box 327 (Tent) Aug. 5 to 25  
Springfield, Ill. (217 W. Capitol Ave.) ..... Sept. 1 to 20  
Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13  
Rantoul, Ill. (Gen. Del.) Oct. 15 to Nov. 3

**JAMES MILLER**  
Joliet, Ill. .... July 7 to 28

**W. H. MINOR**  
Merla, 6 Dak. .... July 1 to 14  
Mangum, Okla. .... Aug. 4 to 18  
Mansfield, Ark. .... Aug. 25 to Sept. 8  
Ft. Smith, Ark. .... Sept. 9 to 22

**O. C. MOROAN**  
Washington, Pa. .... July 7 to 21  
Wellsburg, W. Va. .... July 28 to Aug. 11

**HERSCHEL MURPHY AND WIFE**  
Commerce, Texas ..... June 28 to July 14  
Wolfe City, Texas ..... July 18 to Aug. 4  
Trumann, Ark. .... Sept. 20 to Oct. 6

**WILL R. AND LILLIE B. NERBY**  
Portland, Ore. (Gen. Del.) July 24 to Aug. 25  
Bellingham, Wash. .... Sept. 1 to 16  
Kalama, Wash. .... Sept. 20 to Oct. 13  
Portland, Ore. (Brentwood Church) ..... Oct. 18 to Nov. 3

**AUG. N. NILSON**, Evangelist and **CLARENCE J. HAAH**, Song Leader  
Nashville, Mich. (Box 232) ..... July 8 to 27

**JOHN NORBERRY**  
Centre Valley, Pa. (Holiness Campmeeting) ..... July 27 to Aug. 4

**EDWARD C. ONFY**  
Silver Grove, Ky. .... June 30 to July 14  
Indianapolis, Ind. (West Side, tent) ..... July 21 to Aug. 4  
Augusta, Ky. .... Aug. 11 to 25  
Toronto, Ohio ..... Sept. 1 to 15  
Wadsworth, Ohio ..... Sept. 22 to Oct. 6

**O. F. AND BYRINE OWEN**  
Loveland, Colo. .... June 30 to July 14  
Kirt, Colo. (East Plains Camp) Aug. 16 to 25

**FREEMAN AND ELLEN PEARSON**  
Hamilton, Kans. .... July 3 to 21  
Hedley, Texas ..... July 25 to Aug. 4

**D. M. PEFFLEY**  
Sharon, Pa. (rare P. O. Strickler) ..... July 12 to 28  
Cherry Grove Camp, Ind. .... Aug. 4 to 18  
Mader, Ind. .... Sept. 1 to 15  
New Castle, Ind. .... Oct. 4 to 20  
Springfield, Ohio ..... Oct. 27 to Nov. 10

**R. H. POCKOCK**  
Pittsburgh District ..... July  
Cleveland, Ohio (2nd Church) ..... Aug. 18 to Sept. 1

**LESTER AND EUNICE PRICE**, Song Evangelists  
Greenbrier, Ark. .... July 2 to 18  
Little Rock, Ark. (State Camp) ..... July 26 to Aug. 4  
Blansfield, Ark. .... Aug. 23 to Sept. 8  
Ft. Smith, Ark. .... Sept. 9 to 22

**PURKINER EVANGELISTIC PARTY**  
Hurdy, Mo. .... June 30 to July 14  
Sheldon, Mo. .... July 18 to Aug. 4  
Jenro Springs, Mo. .... Aug. 29 to Sept. 15  
Tupelo, Kans. (Assembly) ..... Sept. 17 to 22  
Bethany, Okla. .... Sept. 24 to 20

**J. E. AND ADA REDMON**  
Richland Center, Wis. (Gen. Del.) July 5 to 21  
St. Croix Falls, Wis. (Campmeeting, Gen. Del.) ..... July 26 to Aug. 4

**LAWRENCE REED**  
Sehring, Ohio (Camp) ..... July 12 to 21  
Clinton, Pa. (Camp) ..... Aug. 2 to 11  
Circleville, Ohio (Camp) ..... Aug. 23 to Sept. 1

**LEWIS J. RICE**  
La Fayette, Ind. .... July 7 to 21  
Ladoga, Ind. .... July 28 to Aug. 11  
Ft. Wayne, Ind. .... Aug. 14 to 18

**C. P. ROBERTS**  
Valley City, N. D. .... July 21 to Aug. 4  
Climbing Hill, Iowa (camp) ..... Aug. 9 to 18

**J. A. ROIGERS**  
Muncie, Ind. (First Church) ..... July 14 to 28  
Youngstown, Ohio ..... July 30 to Aug. 11  
Steubenville, Ohio (Pioneer Meeting) ..... Aug. 14 to Sept. 8  
McDermott, Ohio ..... Sept. 19 to 29  
Lyons, Mass. .... Oct. 6 to 20  
Providence, R. I. (First Church) ..... Oct. 27 to Nov. 10  
West Somerville, Mass. .... Nov. 12 to 28

**PERRY WOOD**  
Circleville, Ohio (Tent) ..... July 8 to 21  
Cardington, Ohio (Camp) July 31 to Aug. 11  
Columbus, Ohio ..... Aug. 28 to Sept. 1  
Boone, Iowa (Primitive Methodist Church) ..... Sept. 29 to Oct. 27  
Olney, Ill. (Church of the Nazarene) ..... Oct. 29 to Nov. 10

**W. M. RUPER**  
Carman, Nebr. .... July 18 to 28

**G. RUWARD DOWE**  
Fronton, Ohio ..... July 7 to 21  
Rockaway Park, N. Y. .... July 22 to Aug. 10  
Cumberland, Md. .... Aug. 11 to 28  
Cape May, N. J. (Camp) ..... Sept. 8 to 15  
Troy, Ohio ..... Oct. 6 to 20  
Bartherton, Ohio ..... Oct. 27 to Nov. 10

**FRED ST. CLAIR**  
Ressemer, Ala. .... July 28 to Sept. 1

**OTHO AND BILLIE SCHWAB**  
Sulphur Springs, Texas ..... July 18 to 28  
Bixins, Texas (camp) ..... July 29 to Aug. 4  
Piquette, Okla. .... Aug. 8 to 18

**MR. AND MRS. R. A. SHANK**  
Omaha, Nebr. (Camp) ..... July 4 to 14  
Rumco, Mich. (Camp) ..... Aug. 2 to 11  
Kampsville, Ill. (Camp) ..... Aug. 15 to 25

**E. E. SHILHAMER**  
Des Moines, Iowa (Camp) ..... July 4 to 14  
Monroe, Ind. (Camp) ..... July 17 to 28  
Indianapolis, Ind. (Camp) ..... July 29 to 31

**E. D. AND WINNIE SIMPSON**

Marlow, Okla. .... July 12 to 21  
Wellington, Texas ..... July 28 to Aug. 11  
Post, Texas ..... Aug. 15 to 25  
Erick, Okla. .... Aug. 28 to Sept. 8

**BIRL SPARKS**  
Indianapolis, Ind. (Ray St. Church) ..... July 8 to 18  
Reading, Pa. (Camp) ..... July 19 to 28  
New Albany, Ind. (Silver Heights Camp) ..... Aug. 1 to 11  
Anderson, Ohio (Camp) ..... Aug. 23 to Sept. 1

**C. K. SPELL**  
Elliot, Texas ..... July 7 to 14  
Mt. Pleasant, Texas ..... July 19 to 28  
Lufkin, Texas ..... Aug. 2 to 11

**D. M. SPELL**  
Ash Grove, Texas ..... July 5 to 21  
Lansburg, Kans. .... Aug. 1 to 18

**E. H. STILLION**  
California, Pa. .... July 7 to 21  
Corydon, Pa. .... July 24 to Aug. 11  
North Eliot, Maine ..... Sept. 15 to 29  
Portland, Me. .... Oct. 6 to 27  
Bath, Maine ..... Oct. 30 to Nov. 17

**GEO. W. RUNNROOK**  
Richmond, Mo. .... July 7 to 21  
Lawson, Mo. .... July 23 to Aug. 18  
Hurllock, Mo. (Camp) ..... Aug. 25 to Sept. 8

**B. D. AND MAGORIE RUTTON**  
Pasadena, Calif. (Camp) ..... July 11 to 21  
Little Rock, Ark. (Camp) July 25 to Aug. 4

**II. W. SWETEN**  
Murrysburg, Ill. (Camp) ..... July 12 to 22  
Conneautville, Pa. (Camp) ..... Aug. 1 to 9  
Alexandria, Ind. (Camp) ..... Aug. 9 to 19  
Richland, N. Y. (Camp) Aug. 21 to Sept. 2

**E. K. TAYLOR AND FAMILY**  
Idaho Falls, Ida. .... July 14 to Aug. 11  
Jerome, Ida. .... Aug. 18 to Sept. 8

**T. L. AND GERTRUDE TERRY**  
Clinton, Ind. (Home Mission Tent) July 7 to 28  
Sullivan, Ind. (Home Mission Tent) ..... Aug. 4 to 25  
Indianapolis, Ind. (District Assembly) ..... Aug. 26 to 30  
Quaker, Mo. (Wash. Co. Camp) Sept. 1 to 15

**FRED THOMAS**  
Bradford, Pa. .... July 7 to 21  
Roslyn, Va. (Park Lane Camp) ..... July 20 to Aug. 4

**C. F. TUNNEY**  
Delta, Colo. .... June 26 to July 14  
Abernathy, Texas (Camp) July 28 to Aug. 11  
Springer, Ill. (Jacob's Camp) Aug. 29 to Sept. 8

**I. N. TOOLE**  
Allentown, Pa. (Beulah Park Camp) ..... July 5 to 14  
Denton, Md. .... July 18 to 28  
Gladwin, Mich. .... Aug. 8 to 18

**E. F. AND ORA TURNER**  
Mantoro, Sask. Canada (General Del.) ..... July 10 to 28  
Manitoba, Sask. Canada (District Work) ..... Aug. 1 to Sept. 1

**N. B. VANDALL**, Song Evangelist  
Sharon Center, Ohio ..... July 28 to Aug. 4  
Findlay, Ohio ..... Aug. 8 to 18

**VAUGHAN MADDO QUARTET**  
Racine, Wis. (Camp) ..... July 4 to 14  
Douglas, Mass. (Camp) ..... July 19 to 28  
Columbus, Ohio (Shepard Church of the Nazarene) ..... Aug. 8 to 18  
Bethany, Okla. (College Zone) ..... Aug. 31 to Oct. 1  
Nashville, Tenn. (No. Nashville Church of the Nazarene) ..... Oct. 6 to 20

**J. P. WEAR AND WIFE**  
Hamilton, Kans. .... July 3 to 21

**KENNETH AND EUNICE WELLS**  
Bentleyville, Pa. .... July 12 to 21  
Wilmore, Ky. .... July 25 to Aug. 4  
Mt. Vernon, Ohio (Camp Rychar) Aug. 9 to 18  
Bethany, Okla. .... Aug. 23 to Sept. 1  
Newton, Kans. .... Sept. 6 to 15

**II. W. WELSER**  
Wapakoneta, Ohio ..... July 1 to 21

**LON R. WOODRUM**  
Kansas City, Mo., 822 W. 39 (Bosedale Church) ..... July 4 to 14  
Rran, Okla. .... July 23 to Aug. 11  
Bitter Creek, Texas ..... Aug. 18 to Sept. 1



## Nazarene Campmeeting - Ohio District

### Moore's Road, Columbus, Ohio

### July 18 - 28



**REV. BUD ROBINSON**  
"Uncle Buddie" Evangelist  
In a class by himself. Unique,  
witty, and full of faith and the  
Holy Ghost.



**PROF. L. C. MESSER**  
Song Evangelist  
A Southern singer who will  
bless you with his deeply spir-  
itual solos



**REV. WM C. HESLOP**  
Evangelist  
A mighty preacher, splendid  
Bible expositor. A real soul  
winner. A returned missionary.  
His message will grip your  
soul

**Besides these evangelists we will have Rev. Raymond Browning and Rev. F. M. Messenger**

#### Ten Great Days with the Lord and His People

Can anything be better, or pay greater dividends in eter-  
nity, than for you to bring some of your friends and loved ones  
and spend ten days at a great Nazarene campmeeting?

We have for your comfort and blessing a well equipped  
camp ground, conveniently located in the heart of Ohio, a corps  
of excellent, spiritual, efficient evangelists, the great gospel of  
full salvation, sweet fellowship of God's people, and—so we  
pray and believe—mighty demonstrations of the grace of God  
in saving power.

Think, pray and plan to avail yourself of this good oppor-  
tunity to improve the mind, grow in grace, rest your body and  
get your friends and loved ones saved.



**REV. NORA HESLOP**  
Young People's Evangelist  
A strong, attractive evangelist  
who will give an appealing  
message to our Young People  
message to our young people

#### ACCOMMODATIONS

Beautiful shady camp grounds—quiet from noise of the city—large tabernacle—  
dormitory—tents—splendid adequate dining room—lunch counter—play ground for the chil-  
dren—tenting space for those who bring tents—parking space for automobiles—telephone  
and post office service on the grounds and other conveniences.

**Denominational, but not sectarian, therefore all Christian people are welcomed**

#### Address

**REV. W. R. GILLEY, Secretary, 2104 Revere Ave., Dayton, Ohio**  
For reservations and special information