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## THE LINE AND THE PLUMMET OF GOD

**I**N HIS vision in the ancient days, the prophet Amos saw the Lord standing upon a wall made by a plumbline with a plummet in His hand; and in explanation to the prophet, the Lord said, "I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." And through Isaiah, the Lord said, "Judgment also will I lay to the line, and righteousness to the plummet." The line is the measure of strictness by horizontal arrangement and the plummet the measure of perpendicularity. Taken together they stand for exactness of adjustment to man (the line) and to God (the plummet). Both morality and holiness are to be genuine and real, and not simply approximate. Many would be content with righteousness which goes no farther than the "no harm" standard, and with a holiness which makes me about "as good as other people." But God lays the line of the "Golden Rule," "As ye would that men should do unto you, do ye even so to them," as the standard for man's relation to man, and the plummet of "The royal law," "Thou shalt love the Lord thy God with all thy heart," as the standard of man's duty to his Creator and Lord.

The Bible teaches that religion is a joy and a pleasure, and that those who possess it are to be free and happy and glad. But this tenet of the Scriptures has been misinterpreted, so that men have tried to adjust religion to the measure of human depravity and human weakness, and the result has been compromise. The standard of God has been difficult for depraved man, and so man has proceeded to lower the standard to his own level. But God's plan is not to bring the standard down but to bring the life powers up—to make the burden light by making the servant strong, and to disarm temptation by correcting desire.

By the standard of the line which God has laid in His Word, men must be honest, truthful and chaste (not to attempt to be exhaustive or to extend to details). Paul asked the Corinthians to receive him on the basis that he had "Wronged no man (with his tongue), corrupted no man (by his example), and defrauded no man" (in his business transactions). Truthfulness, honesty and chastity have rightly been called "cardinal virtues," and yet how far reaching they are in their details! Someone has said, "When about to say something of another, stop and ask three questions: viz. (a) Is this the truth? (b) Is it kind for me to tell it? (c) Is it necessary for me to tell it?" And to be chaste in every act and word and thought so that the most innocent child and the purest adult will have no occasion to be offended in us! And to be so transparent in our business transactions that standing out against the sun of God's righteousness we shall not even cause a shadow! Judgment to the line! A life which in human relations is "four-square" and unshaded! This is God's standard.

And when God lets down His plummet from the top of the celestial wall, where does our holiness appear? Do we touch the plumbline all the way along? Have we really got "The blessing?" Does the Holy Spirit sanctify and indwell us every moment? Is His love perfected within us? Have we really purified ourselves "Even as he is pure?" Are we temples of the living God because He dwells in us and walks in us through all the passing days and changing scenes? Does our adjustment to God pass the plumbing test?

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J. B. CHAPMAN, D. D., *Editor*

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## THE TRIPLE SABBATH OF THE SAINTS

**S**WEAT and labor and care and weariness are all consequences of sin and are marks of our fallen and unhappy state; and men instinctively long for rest and release; and the promises of God are frequently couched in the language of our innate desires.

In our literalness and materialism we have imagined that our most rigorous labors are physical and that our rest will result simply from cessation of work. To this end we plan and labor to accumulate money and goods in order that toward the end of our lives we may "retire."

But the truth is that it is sin which brings our unrest. Sin upon us brings the unrest of guilt. Sin within us brings the unrest of depravity. Sin around us brings the unrest of mortality. Our labor and turmoil are thus three fold, and the desired Sabbath must likewise be three fold. And with this agree the promises of God. For to sinners, Jesus said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." The writer of the book of Hebrews says, "There remaineth therefore a rest for the people of God." And his emphasis upon the fact that it may be entered now by faith is proof of the fact that this remaining rest is a spiritual "second rest"—the grace and blessing of entire sanctification. And concerning the saints who have entered into heaven, John says, "They shall rest from their labors and their works do follow."

There is thus a Sabbath for the sinner which he may enter by the door of pardon and the new birth. There is also the rest of inwrought holiness which the believer may enter by getting sanctified by faith. And finally there is the rest of heaven which the finally persevering saint will enter through the door of glorification. Justification removes the sin which is upon us, sanctification removes the sin which is within us, and glorification removes the sin which is around us. And thus our triple Sabbath is complete.

And the prime condition for entering each of the three Sabbaths is faith. We are justified by faith, sanctified by faith and will finally be glorified by faith. But the prerequisites differ, changing in an ascending order from the simple to the more complex.

Repentance is the prerequisite of faith for justification. Consecration is the prerequisite of faith for entire sanctification. And instant and continued obedience is the prerequisite of faith for final glorification.

And just as "Without faith it is impossible to please God," so the alternates of faith's prerequisites are fearful indeed. Concerning repentance, it is "Turn or burn." Concerning consecration, it is "Go on or go back." Concerning ultimate obedience it is "Maintain His grace or miss seeing His face." For truly, "There is no discharge in this war."

Regardless, then, of the Sabbath which is next before us, "Let us fear, lest any of you should seem to come short of it." For just as the positive and comparative are involved in the superlative, so the first and second Sabbaths lead on to the third, and forfeiture at even the last point means forfeiture of all that has either logically or actually gone before. There is "Life for a look," at the dawning of faith. And yet, after one has believed unto the saving of his soul, he may draw back until God will find no pleasure in him. And even after he has been cleansed from all inbred sin, one may turn back to "The weak and beggarly elements of the world." Only the glorified have fully apprehended.

## WHY GOD REQUIRES US TO BE HOLY

**T**HE law of God is based upon the nature of God, and the sum of its requirements is holiness. The command, "Be ye holy for I am holy," is the climax of morality—God requires nothing more and yet He will be satisfied with nothing less.

The atonement which God made through Christ provides holiness. Incidental blessings and fundamental graces of a less inclusive sort are, of course, involved in that supreme sacrifice which was finished when the blood of God's Son was poured out upon the cross. But the chief purpose of that unparalleled substitutionary act is presented in the statement, "Wherefore Jesus that he might sanctify the people with his own blood suffered without the gate."

In the pouring out of His Holy Spirit on the day of Pentecost God inaugurated a new dispensation. This dispensation was successor to and superior to all which had preceded it. There are many points involved in this superiority. But chief among them all is the fact that the baptism with the Holy Ghost and fire is the means by which the demands of God's laws are fulfilled and the provisions of His atonement realized, for it is the means by which God makes His people holy. Power, direction, light and comfort are included, but the essential work of the Spirit when He comes in Pentecostal fullness is to cleanse the heart from all inbred sin and to renew the soul in the moral image of its Creator.

When Jesus was about to go back to heaven, He ordained twelve men as His apostles and through them

established the institution of the Christian ministry, and made it the obligation of every Christian, as much as in him is, to bear the message of the gospel to all the men and nations of the world. Many blessings attend the fulfillment of "The Great Commission," but, as defined in the individual product, its prime province is to draw out a "people for his name," and to present each one of these "perfect in Christ Jesus." The wide breadth of the gospel call does not diminish its depth and intensity. The gospel is to be the instrumentality in the producing of holy people. Whether the number is large or small, God lays stress upon the fact that complete holiness is the duty and privilege of one and all through the gospel.

A judgment awaits us—a judgment which involves the highest destinies and the deepest responsibilities. To any who are unprepared it is a fearful judgment. And on the side of positive preparation, the apostolic summary is, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." And "perfect love" is a synonym for holiness, therefore holiness is God's standard for judgment, and nothing short of it will enable us to pass muster in that day.

But why does God demand holiness in His law, provide holiness in His atonement, accomplish holiness in the full work of His Spirit and make holiness the standard for His final judgment? It is not because He simply wants to require something which it will be difficult for men to furnish. It is not that He wants to keep anyone out of heaven. But it is because moral likeness to God is essential to the present and eternal communion with God which is a prerequisite to man's happiness. In other words, holiness is the standard because God is who and what He is. Those who would demote holiness would reform God. Those who would destroy holiness would dethrone God. Only those who possess holiness can, in the true and proper sense of the word, "see God." Where do you stand in this matter?

### EDITORIAL COMMENTS

One brother thinks we should not take five-month trial subscriptions to the HERALD OF HOLINESS, or at least, if we do take them, we should keep them on a separate list and not count them "regulars." But the strange thing is that although we now receive hundreds of these trial subscriptions every week, and hundreds of them likewise expire every week, our general list is practically as stable now as before the Circulation Manager introduced the "Get Acquainted" offer. There are bound to be more expirations than formerly, but there are also more new ones than formerly and thus there is compensation. We saw a receipt for making coffee on a package of famous coffee some time ago which read, "Make it your own way, make it any way. Any way you make it is good." And we would like to suggest this as a motto to sub-

scribers and "subscription getters" for the HERALD OF HOLINESS. "Subscribe for it your own way, subscribe for it any way. Any way you subscribe for it is good." And there is no way of knowing which will prosper in this subscription business. Many five-month subscribers become enthusiastic "permanents," and some who said they never expected to keep house any more without the HERALD OF HOLINESS, allowed their subscriptions to lapse at the first expiration. Some District Superintendents, pastors and evangelists have one way of "Pushing the HERALD OF HOLINESS" and some have another. Well, brother, go about it your own way, just so you go about it—that's all.

It may seem old-fashioned and unnecessary to many who think themselves worldly-wise for us to pass on the warning that white slavery is still existent in this country. But, nevertheless, girls and young women should be warned against answering employment advertisements in the cities, except the advertisers be the most reputable and well known firms or else be known and recommended by the most dependable and careful persons. Especially should theatrical and moving picture advertisements be avoided. And young women should be doubly careful and doubly guarded when traveling. And our information is that conditions along this line are much worse in other countries, especially in continental Europe, Africa and Asia. In those countries the protective laws are inadequate. In this country we have adequate laws, but we must back them up with education and agitation and we must lend every aid to their enforcement. Just now we have read in a Boston paper where the judges in that city recently sent five men to prison for long terms—one for a life term—for attacks upon young girls. We say, "More power to such judges." As we love our homes, the Church and our Nation, we must live pure lives ourselves and we must punish crimes against chastity relentlessly.

The Jews are naturally a center of interest to Christian people, and just now the Zionist movement—a religious, secular, political revival—is in the forefront. And there are signs of awakening in Palestine that no thoughtful person can overlook. But let us not abandon ourselves to any sort of a secular and national interest in the Jews, or in any other people. Our first and foremost duty is to preach the gospel of full salvation to all men and to get as many of them truly converted and wholly sanctified as possible. Jew and Gentile, bond and free, wise and unwise, Barbarian, Scythian or native of the homeland, the only hope of present and eternal salvation is in Jesus Christ and His shed blood. Let nothing that can possibly happen blur our vision of this essential truth.

## RELIGIOUS INDECISION

By Rev. A. M. Hills

*"And Elijah came unto all the people and said: How long halt ye between two opinions: If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." Revised version: "How long go ye limping between two sides: If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word" (1 Kings 18:21).*

**T**HE ten tribes of the upper kingdom had gone off into grievous backsliding and idolatry. But, as usual, the people were divided. One class, headed by Ahab and Jezebel, had forsaken deliberately the worship of Jehovah, and turned to the disgusting and degrading idolatry. The courtiers and aristocrats who wanted to belong to the fashionable court society, and the carnal priests who had lost the religion of their fathers, and were ministering at heathen altars for the thrift that follows fawning, constituted the leading social set of the nation.

Then there was the small company of devout souls who were still loyal to Jehovah, the God of their fathers, the God of Abraham, Isaac and Jacob: the God of Moses and Joshua and Samuel and David, the God "that made the heaven and the earth, and whom the heaven of heavens could not contain."

Among these were Obadiah "who feared Jehovah from his youth," who "hid a hundred men of Jehovah's prophets and fed them in a cave," and kept them from the wrath of murderous Jezebel, and the matchless Elijah, and "seven thousand who had not bowed the knee to Baal."

And between these two outstanding extremes was the great army of undecided back-boneless, moral invalids, limping cowards who were such sick spiritual invalids that they did not dare to be true to their innermost convictions and make a profession of their faith, and stand up and be counted for God. It is just so now.

1. There are the out and out Atheists, even now forming themselves into an aggressive national society of Atheists, bent on capturing our universities and public schools for the spread of godless atheism, and to tear down the pillars of Christianity itself. Joined with them are the scorners and blasphemers, the avowed foes of the Bible and the churches, and the ranting defamers of the deity of Christ.

2. There are the earnest Christians who are serving God devoutly, and leading lives of prayer, and supporting the churches, and missions, and training their children to fear God and keep His commandments. In every moral issue in the community or the state or the nation by prayerful conscientiousness and holy choice, somehow they are always lined up on the side of God and truth and righteousness, and willing to bear their responsibility and stand up and be counted.

3. There are the limping, halting, undecided.

I. Notice who belong to this class.

1. Those who are undecided about any religion.

These will tell you glibly about the other religions that are about as good as the religion of Christ, man-made religions, religions with no Son of God at their center, no cross, no atonement for sin, no salvation. They live on in lazy, thoughtless indifference as to the rival claims of Christ, the matchless Crown Prince of heaven, or whether Mohammed or Confucius or Buddha or Joseph Smith is to be trusted for our eternal salvation. How can the Father in heaven forgive such contemptuous indifference to the honor of His Son?

2. Those who are trying to go both with the world and with the people of God. They are without conviction, or principle, but make up in abundance of compromise. They patronize theaters much, and once in a while condescend to go to church. They associate freely with avowed worldlings and debauches, and also go with Christians. They neglect the Bible and the means of grace just like the godless, but for the sake of respectability they want a Christian preacher to marry them and bury their dead.

3. There are those who will always claim that they have profound respect for their mother's religion, but are undecided about the time to begin the Christian life. Ten years ago they were under conviction by the Holy Spirit and felt the call of duty to enter the service of God; but they did not decide. Five years ago death claimed some loved one, and they felt afresh the uncertainty of life, and the importance of preparation to meet God, but the habit of procrastination postponed decision. It was so again last year. And it is undecided yet.

4. There are those who register no decision about the seaching, pressing questions of the present time. They are undecided as to whether God is their Creator, or they just happened to evolve by chance from fire-mist to worms and monkeys and man. Whether the Word of God is inspired or whether it is a conglomerated hodge podge collection of myths, and fables and folk lore tales. Whether Christ is the only begotten Son of the infinite God, or is only the bastard son of a fallen girl. Whether there are any God-given moral commandments for men, or whether moral codes are only the imaginations of men descended from beasts.

5. This spirit of indecision creeps into the church, and its members are undecided as to whether they will advance from the first principles of righteousness unto sanctification. God urges upon us this second work of grace by commands, exhortations, precepts, prom-

ises and prayers, by every form of speech and by every consideration that can move the soul. And yet, people that seem to be Christians float along without ambition or purpose, like bubbles on a stream, undecided whether to please God or not.

1. If we have any interests of importance they are connected with matters of religion and the concerns of the soul. Of all things this is the very last to leave unsettled. Occupations, professions, callings, business, associations, pleasures, home surroundings, how ready we are to give them prompt and ample consideration.

But how soon all these pass away. Business occupies us but a little time. Pleasures are fleeting. The music is hushed. The earthly home holds us but a brief day. If we have any permanent interests they lie beyond the tomb.

Is life a mere comedy, a bauble, a vapor that appears for a little time, and then vanisheth away? Or is it a serious and important prelude and preparation for an endless eternity? Let us decide this momentous question, and live accordingly.

2. We suffer no other interests to remain thus undecided. If the title to our home or estate is insecure, we seek an unclouded title. We insure our buildings against a possible fire. We consult a reliable physician on the first approach of sickness, to save a little remnant of this brief life, and keep our treasures in safety vaults secure from accident or peril. But our soul-health, and our spiritual treasures that will outlast the shining stars, and our title to an eternal palace in the highest heaven—alas! these things of supreme importance scarce receive a passing thought.

The great Jerry Black of James Buchanan's cabinet said when dying, "My affairs are at loose ends here, but they are all right up there." How exceedingly wise he was.

3. There is no need of this indecision. We have all needed faculties. Intellect, moral reason, conscience and will are ours, and God has thrown all needed light upon the problem of soul destiny, to furnish abundant motives for action. The things about which we are compelled to decide are neither many nor difficult. Have we a soul to be saved or not? Is it better to cultivate virtue or vice? Is it more helpful to love and trust Christ or be led by Satan?

Should the Bible be loved and obeyed, or be hated and rejected? Who has any doubt about these questions? The history of the ages answers them, and every intelligent man knows it. All indecision, then, is presumptuously foolish and basely wicked.

4. Indecision is full of danger. An undecided purpose is the want of all purpose. The want of a purpose to act is practically a purpose not to act. And so persistent indecision is decision of the most fatal kind. Think of the fate of a ship with a captain undecided whether to sail for Liverpool or Bombay; whether to be guided by his reckonings, and chart and compass or just drift by chance. The reefs and rocks and

headlands and projections and islands are so many, and the winds and currents and tides and tempests are so powerful that such a drifting would lead to inevitable shipwreck. And so indecision about the soul, with its appetites and passions, and the fierce temptations that, like typhoons, assail it on the seas of life, will inevitably bring it, as an unguided ship, on the black rocks of damnation.

5. This indecision is highly displeasing to God. Think of it. A choice between Jehovah, the infinite God of love who "in His love and in His pity redeemed them, and bare them and carried them all the days of old,"—a choice between such a God, and a hideous, meaningless idol Baal. "And the people answered him not a word." And today Jesus Christ, your Savior, who died to save you, versus Satan, who ceaselessly tries to damn you. And, oh the shame of it, you are speechless, and undecided.

6. We can never have a more favorable opportunity for decision. We will never have more faculties or better. We have all the moral faculties of an angel now, or of God Himself, as we were made in His image. We will never have more light. We have so much light from God-given moral intuitions now that even the heathen "are without excuse for sin" (Romans 1:20). We have all the light of that Book "whose entrance giveth light," and there will never be another Bible. We have all the light that streams from the cross of the Crucified One now and there will never be another cross, or more sacrifice for sin.

We have all the light now that the Holy Spirit can shed to light our way to heaven, and there will never be another Holy Spirit. If we cannot find our way now, nothing awaits us but "the blackness of darkness forever."

III. But this question will be decided. You may go on, sporting with sin, and neglecting the opportunity to choose Christ and eternal life. Soon God will decide by withholding further opportunity. Death will stop this wretched vacillation and render changeless what is now fickle as the clouds, and make fixed as adamant what is now as unstable as the waves of the sea.

A revival meeting was being held in Georgetown, Virginia. The constable attended and was mightily moved by the Spirit to decide for Christ; but he left, as usual, undecided. A few minutes later, out on the street, while trying to arrest a desperado, he was shot and killed instantly. His heartbroken daughter threw herself on his dead body and moaned, "O papa, don't die. Open your eyes. Just pray one prayer." But the eyes that might have looked the look of faith were sightless; the lips that might have prayed for mercy were forever hushed in death.

A London millionaire was fatally sick. His kind physician informed him that he was dying. In great alarm he cried, "O doctor, I'm not ready to die. I

will give you 100,000 pounds to prolong my life until eight o'clock tomorrow morning." The doctor answered, "I have medicines for sickness, but I have no time to sell. Time belongs to God." He was dead in an hour. After wasting a long life in indecision, he

moaned piteously for eight hours more, and couldn't obtain it.

As in Elijah's day, God still answers by fire, by the fire of the Holy Spirit that cleanses the heart, or by the fire of holy wrath that burns forever. Which shall it be? Decide now.

## SOME CHARACTERISTICS OF THE OLD MAN

By Evangelist W. G. Bennett

**I**T is said and I presume it is true that every individual has some characteristics peculiar to himself. This is certainly true of the old man. I am not trying at present to describe the difference between the regenerated and the sanctified, for remember the old man, whether in the moral philosopher, the benighted heathen, the criminal debaucher, or the unsanctified man, is always headed in one direction, and that is away from God and righteousness. I did not say remember that a converted man is headed away from God and righteousness, I said the old man is. The carnal mind is enmity against God. The curse of Modernism that is heading our civilization back to heathenism, is not the result of intelligent, deliberate, scholastic investigation. It is due largely to the fact that the ministry of fifty years ago turned down the holiness revival that was beginning to sweep over this continent.

The crucifixion of the old man, and the abiding presence of the Holy Ghost in the hearts of ministers preserves orthodoxy. Heathenism was not accidental or providential. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [darkened intelligence] to do those things which are not convenient."

Anger is passionate action, utterance or expression, and may be either holy or unholy. If in the interests of righteousness, the utterance of truth, or the defence of the innocent and helpless it may be holy. In this sense Jesus was said to be angry.

There are several phases of unholy anger, malice, revenge and impatience, or what we might call malignant anger. This is always unholy. Malice may be purely a heart infection, but it is devilish, subtle, wicked, and will finally break out in revenge if it is cherished. Revenge always seeks to injure the object of its hatred if opportunity presents itself. Ask the man in the penitentiary or the electric chair.

Impatience that froths and fumes, that snarls and complains, has caused many a divorce, is frequently the cause of children backsliding in the home, has wrecked many a body, sent multitudes to the asylum, broken many a wife's heart, and driven many a man to drink. It is characteristic of carnality and would only be good etiquette in hell. If someone refers to "Let patience have her perfect work," let me say that the grace of patience which is to be developed is vastly different from impatience or a malignant form

of anger. Unholy anger has caused many a father or mother, ruler, friend, or lover to relent, and frequently after it was too late to repent, and make reparation. "Oh, God!" cried Constantine, the great and good ruler, "My rash vengeance has caused me to murder my beautiful, innocent son, at the instigation of my treacherous, deceitful, adulterous wife." Unholy anger is never justifiable and frequently leads to acts that are irrational and only such as should be expected from the inmates of an insane asylum. Unholy anger is always and everywhere a characteristic of the old man.

Second, Impurity. I want you to note that under this head the Apostle groups four distinct manifestations. Adultery—sin that breaks the marriage covenant. Fornication—sin between unmarried persons. Both crimes under the Israelitish law were punishable by death. Uncleanliness—a state of the mind. Lasciviousness—impure conversation, lustful gazing, indecent exposure, filthy songs, etc.—We speak of the divorce evils, but the divorce mills are largely occupied in grinding out what the licentiousness of this age is pouring into the hopper. For centuries past, men have been reeking with lust and licentiousness. Women have been their moral superiors, and have maintained the institution of the home. It looks very much at the present time, as though our women were determined to throw off all restraint, and run men a merry chase in licentiousness. This is indicated by the dress, her mannishness, her lack of modesty, and her hatred of motherhood. God pity the race when women drop to the moral level of the men. I am not a crank on the dress question, but you don't mean to tell me that it takes sanctification to restrain a woman from wanting to clip one end of her dress to expose her knees, and the other end to expose her bosom? I should think that just decent civilization would save her from that. Someone may say, "If men were pure in their thinking." Yes, "if." But come now, my little sister, the motive that prompts you to indecent exposure of your person is not your desire to assist men to pure thinking and living. To confess your real motive might be very embarrassing. Come, brother, take the witness stand, the motive that leads you to gaze upon lewd pictures, attend lewd shows, hang about places of lust, and enjoy filthy stories, is not altogether your love of art and entertainment. The old Book drew your picture when it said, "And God saw that the



wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

It does not surprise me that the hoppers of our divorce mills are filled. I am not surprised at the impurity that is breaking out in our public schools, neither at the lust or the lewd dress of our women. A large per cent of the orthodox ministry are telling the people that there is no complete cure for this open sore of the human heart, and the modernists are ignoring it altogether, and are saying that sin and righteousness alike are the working out of fundamental principles of life itself, and that God as Judge and man as a condemned or acquitted criminal is but a figure of speech. And thus they not only deny the cure, but the disease itself, and take away the restraints of the law. And I am not expecting things to get better, but worse until we can raise up a ministry that really believes the Bible, and calls the multitudes back to repentance, and leads them to the fountain in which there is cleansing from all sin. Either that, or the second coming of our Lord, is the only thing that can save us from heathenism, toward which we are now drifting at a rapid pace. Heathenism is only the old man unrestrained.

"For the invisible things of him since the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that

they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:20-32).

Someone may ask here, "Is a converted man guilty of all these things which you have described?" No, and no man fully yields to this evil nature, and escapes the penitentiary or insane asylum. But every unsanctified man has in him the possibilities of, or rather the propensities to commit everything outlined, and more. This is the SEED of all sin. "The corrupt tree that brings forth evil fruit," John said it was to be "hewn down and cast into the fire."

I want you to know that I believe in suppression. Suppression by the rod, suppression by the state, (the penitentiary), suppression by preaching the law, the coming judgment, and an eternal hell. But none of these things cures the disease; it takes the fiery baptism with the Holy Ghost to electrocute the old man and destroy the body of sin.

## THINGS IN STORE FOR THE LOVERS OF GOD

By Evangelist Ural T. Hollenback

*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (1 Cor. 2:9).*

THESE things are not prepared for the admirers of God's creation, nor for the fearers of God's wrath; but for them that love Him. These are a peculiar people, a particular class. Love is not controlled by the will, therefore one cannot say, "I will love God." This love must be inwardly, divinely wrought; or in scriptural terms, "must be shed abroad in the heart by the Holy Ghost." Obedience is the test of love, therefore no one loves God who keeps not His commandments, or has not repented of his past sins. The lovers of God are the genuinely converted, and it is foolishness to talk of anyone else loving God. But to be in this class of God-loving saints makes us heirs to great things which God has prepared. Do you love God? Do you obey Him?

These things are spiritually discerned (verse 14), are called the "deep things of God," and can only be revealed to us by the Holy Spirit. The revelation of these things revolves around the question: "Have you received the Holy Ghost?"

The things in store for the lovers of God transcend the powers of vision. "Eye hath not seen." What wonderful powers has the eye! What beautiful scenes are photographed on the mental negative through the optic nerve! And yet the eye is too dim to discover the great things God has in store.

What beautiful homes of the rich are daily seen by the natural eye! A mansion with its surrounding

flowers and shrubbery, its magnificent drives, its pleasant walks and parks is a beautiful sight.

Great landscapes are daily thrown upon this great negative for intelligent interpretation and enjoyment. While I write the beautiful Ohio is flowing down the wonderful valley a few yards from my door.

High mountains awe the soul with their sublime stillness through the power of vision. How they seem to be piles of the power of God and show forth in mute panorama their inspiring grandeur!

But the eye cannot see the things of God, for they are too high, too deep, too glorious.

The things in store for the lovers of God surpass the power of audition. "Ear hath not heard." Through the ear we get powerful impressions. Good news of peace makes nations rejoice. And news of any kind makes a powerful impression. A stockman fainted when told that a hog on exhibition won second prize. A few minutes after his reviving he received word that his litter of pigs won first prize and he dropped dead of heart failure. Through his ear he received powerful impressions. But the ear cannot hear the voice of God.

These things of God exceed the possibilities of imagination. "Neither have entered the heart of man." The Word of God is no concoction of a humorist, or the invention of a novelist. "It was not originated by bad men or devils for such would not be continually condemning themselves to eternal hell. It did not originate from good men or angels for they could not be good and continually lie—And the Bible is full of declarations that God spoke the words." What is more beautiful in the sight of God and well-thinking men than

*A heart in every thought renewed  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of thine?*

There is in store also the happiness of a Christian death. Not the indifference of one whose conscience is seared as with a hot iron. Not the negative passivity of the heartless agnostic, but the positive happiness of the saint of God. Many die without fear, numbers without regret, many without even concern, but it takes the indwelling Spirit of God to produce positive happiness on the dying bed. No bright-brained infidelity can sing at death "Bring forth the royal diadem and crown him: Lord of all;" or exclaim like Moody in his last utterances: "The earth recedes and the celestial city rises just in view."

There is also the hope of a glorious resurrection. On Thomas Paines' headstone is one word, "Nevermore!" What cheerfulness! But how different is the declaration of Christ: "Behold I am alive forevermore!" "As I live so shall ye live also."

There is to be a face to face meeting with our Lord. "Every eye shall see him," and we "shall be satisfied when we awake in his likeness." "Hereafter shall ye

see the Son of man coming in the clouds of heaven with power and great glory."

*"Face to face shall I behold him  
Far beyond the starry sky;  
Face to face in all his glory  
I shall see him by and by."*

Then there is to be an indescribable, eternal home. What great descriptive powers were brought to bear to picture the New Jerusalem! Truly the little mansions here in this age are very insignificant compared with the holy city, the heavenly Jerusalem "that is soon coming down."

And what is not least, there is the eternal association with redeemed saints and angelic hosts. "There congregations ne'er break up and Sabbaths never end." Parting shall be no more; sickness and death shall be forever abolished, and disappointment shall end.

It is possible to have an inner consciousness of the truth of the Word of God by the testimony of the Holy Ghost in your soul. So let us press the battle continue the journey, accelerate our pace, resist the hindering temptations and live so that dying and heaven will simply mean a change of location and an increase of that which we have now begun to enjoy.

FRAKFORT, IND.

## THE "LEAKED-OUT" EXPERIENCE

By REV. JAMES MURRAY CUBIE

*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [Margin "leak out"] (Heb. 2:1).*

*Having a form of godliness, but denying the power thereof (2 Tim. 3:5).*

FROM the second reading given above, we infer that there must be: First, those who have a form of godliness, but deny the power thereof. Second, those who have a form of godliness and enjoy the power thereof. Third, those who have a form of godliness and do not enjoy its power, although they do not deny its power.

To the first class belong those individuals and churches which simply have the name Christian, but who do not draw the line on the sin question. There are in every land churches which do not even require regeneration as a basis for membership in the church, and there are very few churches which hold to the Bible position that "Without holiness no man shall see the Lord." And at the door of these deniers of the power of God must be laid responsibility for the sad moral conditions which prevail in the land and for the woeful lack of faith among professors of Christianity.

The second class is a favored one. They have the outward form, but they also enjoy the power. Like the leaven hidden in the meal, so are the processes of salvation. Conviction is planted in the heart by the Holy Spirit. Then on condition of repentance and faith we are brought on into regeneration. After this,



on condition of consecration and faith, we are brought into holiness of heart as a second work of grace. Then follows on the leavening process in its effects upon our character. We may be made free from sin in an instant, but it takes a life time to build the character that we need.

The third class is made up of those who have never known the power of God and those who have known it, but have lost it. These last often "leak out as a leaking vessel." Their situation is sad, but not hopeless.

Samson was a Nazarite from his birth and did many exploits. But when he neglected and finally sinned, "His strength departed," although it is said, "He wist not that the Lord had departed from him." And then there is Saul, who fell from his place as a mighty man of God to the place of a suicide on the battlefield. Samson got his strength back, but Saul never did.

Men lose out either by neglecting their priestly duties toward God or by neglecting their prophetic duties toward men. The priestly duties consist of prayer and worship, the prophetic duties of testimony and praise before men. All who "leak out" do so through neglect or through disobedience.

But the cure for the "leaked-out" state is really very simple. First, we must confess our present condition. We must enter into our closet of prayer and renew our priestly vocation. Then we must come out and carry on our prophetic service. We must renew our vows unto the Lord and take up again our testimony before men.

As a people, we have doubtless "come to the kingdom for such a time as this." "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should *let them leak out as a leaking vessel.*"

## GOD'S WARNING TO THE MINISTRY

By REV. MELZA BROWN

**I**N Jeremiah 48:10 we find two severe curses pronounced upon the servants of the Lord. Cursed be he that doeth the work of the Lord deceitfully, (Marginal reading, negligently), and cursed be he that keepeth back his sword from blood.

Above every other qualification in a preacher of the gospel, God wants sincerity. To preach one thing and to practice another is deceit. Unless I can believe the preacher believes with all his heart what he is preaching, I am not going to be affected by what he says. The ministry of Christ must be a whole hearted ministry. God always has despised deceit. Achan brought defeat to Israel for doing the work of the Lord deceitfully. Saul was removed from the kingdom for doing the work of the Lord deceitfully. Ananias and Sapphira were slain for doing the work of the Lord deceitfully, and Judas was damned for the same. It is useless to try to practice deceit with God, for all things are naked and opened unto the eyes of Him with whom we have to do.

Another characteristic that God despises is cowardice. Too many preachers of today are afraid they will offend someone or bring opposition to themselves. God has no place for backboneless men in His army. God is just, holy and righteous and His work must be carried out and His judgments declared, His servants must be able to push the battle into the face of opposition and onto the territory of the devil and to the gates of hell. God never has had any place for the faint-hearted and fearful and he never will, except as Rev. 21:8 places them in the lead of the multitude who are headed for the lake which burneth with fire and brimstone.

Moses had to be able to see death and destruction follow his preaching. Joshua had to have backbone to spare not. Gideon after getting rid of the cowards with his three hundred had courage to face an army that filled all the valley, and through faith won the victory, slew all the way to Jordan and while faint, was yet pursuing. God needs the same kind of soldiers today.

The curse of this day is soft sentimentalism. Parents are afraid to enforce the law in their homes and haven't backbone enough to say "No" to their own children. The officers of the land are afraid to enforce the law lest they lose their offices, and the ministry is afraid to declare the whole counsel of God lest they lose their position. What God wants and must have is an army of preachers who will declare the truth, the whole truth, regardless of who is in the congregation; preachers who will regard the favor of God more highly than good position or large salaries. I need the truth whether I like it or not, and if I don't like it I need it all the more. Preaching that does not bring offense, to carnality and that pleases everyone is not gospel preaching. When we decide it is best to stop preaching against sin and Modernism and worldliness because we may hurt some one's feelings we are in line for God's curse and we need not expect the blessing of God on our ministry and need not be surprised if we fail. God says cursed be he that withholdeth his sword from blood. May the God of battles put fire and courage and grit into our poor souls until we will be made into new sharp threshing instruments having teeth.

The first duty of the surgeon is to save the life and preserve the health of his patient—the success of the operation is secondary. And the first duty of the preacher and Christian worker is to save souls and build them up in godly living—the method followed is secondary. But some preachers must "preach their sermons," even if the people are driven away by them, some Sunday school superintendents must "review the lesson," even if the pupils quit on that account, and some parents must "enforce discipline," even if this drives their children to the back alleys for companionship.

## Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

### PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

#### I. Read Your Bible Through Section

1. For the Morning Watch, 2 Cor. 10-13.
2. For personal Meditation, Isa. 37-46.
3. For the Evening Devotion, Ruth 1-1 Sam. 4.

The morning devotions are a good time to get help if you are in the shadows. If you will read the lives of the great characters of the Bible you will find that they had their dark days. It was not all sunshine with them. Read carefully and you will see that their faith at times was almost at the breaking point. But God gave them victory. What you suffer others have suffered and suffered victoriously. They were men of like passions as we are. Abraham the man of faith, doubted God and for thirteen years did not hear a word from God. Compare Gen. 16:16 with 17:1. Moses saw God in the flaming bush and heard His call to deliver Israel, but later he says, "Neither hast thou delivered thy people at all" (Ex. 5:23). John the Baptist points to Christ and says, "Behold the Lamb of God," but in prison sends and asks if Jesus is the Christ. Victory came to them. Pray on. Trust on. The sun is shining just beyond the clouds.

#### II. A Choice Verse to Hide in Your Heart for Each Day

Proof verses supporting the doctrines as given in our church Manual.

#### *The Doctrine of the Church*

Sunday, 1. It is composed of the spiritually regenerate, Acts 2:47.

Monday, 1. For the same, Acts 5:14.

Tuesday, 1. For the same, Eph. 5:27.

Wednesday, 2. Those whose names are written in heaven, Heb. 12:23.

Thursday, 2. For the same, Luke 10:20.

Friday, 3. The general Church, Matt. 18:17.

Saturday, 3. For the same, Acts 20:28.

### PART TWO. THE TWENTY-SIXTH VISION OF OUR LORD *Isaiah's Vision of the Cross*

*"To the cross He nails thine enemies—  
The law that is against thee, and the sins  
Of all mankind, with Him were crucified—  
Never to hurt them more who rightly trust."*

—MILTON.

The fifty-third chapter of Isaiah is one of the most sublime chapters in the whole Bible. Here we find a marvelous portrait of our Lord's suffering and death on the cross. Adam Clarke says, "That this chapter speaks of none but Jesus must be evident to every

unprejudiced reader who has ever heard the history of His sufferings and death." It is one of the most complete pictures of the sufferings of our Savior and its vicarious character to be found in Holy Writ. And it stands out more beautifully when we remember that it was given to the prophet seven hundred years before the Son of man walked on the earth in the days of His flesh. His pen records this vision in an evil day, yet none of its glory is marred or obscured by the times and his surroundings in the court, as a kinsman of the king. Josephus' records of one of the kings of Judah during his day, "He barbarously slew all the righteous men that were among the Hebrews; nor would he spare the prophets, for he every day slew some of them, until Jerusalem was overflowed with blood." The dark days did not dim his vision. May we ever have a glimpse of the glories of our Lord whether the days be bright or dark. The saddest and darkest day that ever broke upon the world was the day of the cross, yet from it burst forth a light that shall never be put out, and a cure for sadness and darkness forever.

One day a man was reading this wonderful chapter and God sent an angel to a Spirit-filled evangelist and directed him to leave a great revival and go to the man reading this portion of the Word. As he drew near to the man the Spirit said, "Go near, and join thyself to this chariot." And he showed the man that this was a vision of Christ. And at once he believed that Jesus Christ was the Son of God. If we had more readers of this chapter who understood it, we would have greater visions of Christ and more believing. This chapter is one of the most frequently quoted in the New Testament of all the Old Testament chapters. The Lord [Jehovah] of the first verse is interpreted as Jesus in John 12:38.

*The Introduction to this Vision.* The last three verses of the fifty-second chapter belong to this vision and they give us a general statement of the sufferings of Christ. The literal rendering of 52:14 indicates that He was so marred that He was hardly recognized as a man. The first three verses of chapter 53 describe the general character of His life and rejection. "He is despised and rejected of man; a man of sorrows, and acquainted with grief."

*The Prophet's Vision of His Work on the Cross.* Twelve statements are made in verses 4-12 describing what He accomplished by His death on the cross. 1. He bore our griefs (v. 4). But to do this it was necessary for Him to be stricken, smitten and afflicted. 2. He carried our sorrows. He not only took them but He carried them away. 3. He was wounded for our transgressions (v. 5). His flesh was pierced with thorns and nails for you and me. 4. He was bruised for our iniquities (v. 5). 5. He was chastised for our peace. His scourging was for us. 6. He was beaten with stripes for our healing (v. 5). Christ healed both physical and moral maladies. 7. Iniquity was laid

upon Him for us all (v. 6). And yet like a lamb He opened not His mouth. 8. He was stricken for the transgressions of His people, and He made His grave with the wicked and with the rich in His death (v. 8, 9). 9. He made His soul an offering for sin (v. 10). And He shall see His [spiritual] seed. 10. He shall see the travail of His soul, and be satisfied, for He bare our iniquities that we might be justified (v. 11). 11. He bare the sin of many (v. 12). Sin in the singular number, the carnality of the world. He was crucified without the gate to sanctify the people. 12. And lastly He made intercession for the transgressors (v. 12).

John 3:16 is an inspired unfolding of this great vision of our Lord Himself. Stop and look at the majestic grandeur of this vision and ponder it again. It is a great mountain peak of God's revelation of Christ to us. This chapter ends the vision of the suffering of our Lord as recorded in the Book of Isaiah. The chapters that follow can only sing of its glories, for on the cross suffering and redemption was finished. And well might Jesus cry, "It is finished."

#### THE LESSON ILLUSTRATION

Suppose a large graveyard, surrounded by a high wall, with only one entrance, a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and classes bending to the grave. The grave yawns to swallow them, they must all die. There is no balm to relieve them, no physician there: they must perish. This is the condition of man as a sinner. Mercy came down and stood at the gate, and wept over the scene, exclaiming, "Oh, that I might enter! I would bind up their wounds; I would relieve their sorrow; I would save their souls." While weeping at the gate, an embassy of angels, commissioned from the court of heaven passed over and paused at the sight. Seeing Mercy standing there they cried, "Mercy, can you not enter? Can you look upon this scene and not pity?" Mercy said, "I can see; I can pity; Justice has barred the gate; I cannot, must not, unbar it." At this moment there appeared one like unto the Son of God, who said to Justice, "What are thy demands?" She replied, "My terms are stern and rigid. I must have ignominy for their honor; I must have death for life; without the shedding of blood, there is no remission." "I accept thy terms, let Mercy enter," said the Son of God. "When," said Justice, "will you perform this promise?" Jesus said, "Four thousand years hence, upon the hill of Calvary." The deed was prepared in the presence of the angels of God. Justice was satisfied; and mercy entered."—*Shortened from Christmas Evans.*

Thy sinless mind in us reveal,  
Thy Spirit's plenitude impart!  
'Till all my spotless life shall tell  
The abundance of a loving heart.  
—C. WESLEY.

## WHY I GO TO CHURCH IN BAD WEATHER

*Selected by MISS RUTH COLEMAN*

I attend church on rainy Sundays because:

God has blessed the Lord's day and hallowed it, making no exceptions for hot or cold or stormy days.

I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me good.

My presence is more needed on Sundays when there are few than on those days when the church is crowded.

Whatever station I hold in the church, my example must influence others. If I stay away, why not they?

On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

Among the crowds of pleasure seekers I see that no weather keeps the delicate woman from the ball, the party, or the concert.

Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

Those who stay away from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.

Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.

There is a special promise that where two or three meet together in God's name He will be in the midst of them.

An avoidable absence from church is an infallible evidence of spiritual decay. Disciples first followed Christ at a distance, and then, like Peter, did not know Him.

My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.

Such yielding to surmountable difficulties prepares for yielding to these merely imaginary, until thousands never enter a church, and yet think they have a good reason for such neglect.

I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—FRANCES R. HAVERGAL.

## WILL THE CHURCH OF THE NAZARENE LOWER THE STANDARD?

*By REV. C. B. JERNIGAN*

TODAY a devout and loyal Nazarene who has contributed liberally to the support of our church work in more ways than one, asked, "Will the next General Assembly lower the Old Time Standards of our church, for which we have stood from the beginning?" I promptly answered, "No. We cannot afford it." God has called us out at such a time as this, and committed to us the oracles of God, and made us the custodians of His eternal truth—this glorious gospel of full salvation, and the world is depending on us to be faithful to our trust. God needed a pulpit where the eternal verities of God could be thundered forth without any uncertain sound, and to us He has committed this honor.

The Epistle of Jude, the last epistle before the book of Revelation so divinely appointed, was written expressly to "Them that are sanctified by God the Father." Not to any certain church as Paul wrote, but to them that are sanctified. The very heart of this epistle is "Earnestly contend for the faith once delivered to the saints." It seems that He could not trust any others in the last dispensation, and age when the world was to be swept by strong delusion, so He picked out "Them that are sanctified."

This is our job, and ever will be, to earnestly contend for the faith. Nothing but holiness will make one immune to the cults, heresies and fanaticisms of this day. Paul tells us in 2 Thess. 2:13 that sanctification will make us secure in

this age. This trust was committed to us, we must not be recreant to this commission. Others may fail, we must not.

Before I had gone a block from the first questioner, another equally tried and true Nazarene asked me if I thought that people really prayed through at our altars as they used to do. He suggested that there is much instruction to "take it by faith," and get a mild case. I suggested to him that converts usually go about as deep as the evangelist preaches, and get what he recommends. In olden times we preached hell and the judgment until people repented until there was nothing left to repent for. We preached consecration without even a mental reservation, and prayer and faith until "the fire fell." We insisted on a definite witness of the Spirit to both experiences, and would not recognize any experience without a clear witness. Altar workers prayed until the glory came. Then our seekers got an experience that all hell could not shake.

This kind of an experience settles everything from the hair dresser to the lodge room, and cures everything from the tobacco habit, to fault-finding. No, brother, no; we will never lower our standards in the Church of the Nazarene. If the tobacco users and lodge men and fashion plate followers do not like our old-fashioned ways, there are plenty of old line churches that will take them in. Let the fundamental principles on which the Church of the Nazarene rests stand where they were placed in the beginning. Pray the glory down. Shout your freedom, and God will still honor your altar services. Seek and ask for the old paths, walk therein and ye shall find rest for your souls.

A church usually backslides in her ministry first. Let our preachers climb into the prophet's pulpit, and thunder forth these old fashioned truths, and the pew will hear. We swept this country years ago like a veritable cyclone, leaving a clean spot where we went, giving no quarters to sin or to carnality. Opposition rages, and it will again, but God will be faithful to us.

We were ostracized, turned out of the old line churches, consigned to the junk yard, but we would not "stay put." The more they afflicted us, the more we multiplied and grew. We outlawed higher criticism—classed evolution with Bob Ingersoll, and infidelity, threw into the junk heap tobacco and lodge pins, and as a result of such preaching, we swept from the Atlantic seaboard to the Pacific coast, and from the warm waters of the Gulf to the frozen shores of the Lakes. We planted great campmeetings and established holiness schools and rescue homes, and orphans' homes in the days of our glory and power. Lower the standards? Never! We are called to this job, and to compromise is to die.

NASHVILLE, TENNESSEE

## NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Forty-four years of Sunday school attendance with only 6 absences, all due to illness, is the record of L. E. Lookabill of Roanoke, Va. His name has been on the rolls of St. Mark's Lutheran Sunday school since the second Sunday in February, 1883. During that time he has been out of the city on nine Sundays, but attended Sunday school wherever he happened to be.

A business man, who is a member of the Methodist Episcopal Church, has given \$1,000,000 to that denomination to be divided among seven of its boards and agencies. The donor asked that his name not be made public. The gift was made on the annuity plan and so cannot be used until the annuitants die. The \$1,000,000 however, has been paid over to the denomination which will pay the income to the beneficiaries as long as they live. Thereafter the fund will pass to the church boards.

The state of mind which is described as meekness, or quietness of spirit, is characterized in a high degree by inward harmony. There is not, as formerly, that inward jarring of

thought contending with thought, and conscience asserting rights which it could not maintain.—T. C. UPHAM.

The first three volumes of the Standard Encyclopedia of the Alcohol Problem have been issued by the Anti-Saloon League of America to arm prohibitionists with definite material to aid the dry cause. That there were bootleggers in the days of ancient Greece and Rome and that the oldest temperance address dates back to 1120 B. C. are among the interesting facts included in the books.

The Rev. Dr. Mark A. Matthews, observing his 25th anniversary as pastor of the First Presbyterian Church in Seattle, Wash., the largest in the denomination, estimates that he has conducted 6,750 services, preached 3,425 sermons, and made 5,225 other addresses, performed 4,750 marriage ceremonies, baptized 2,500 babies and 3,125 adults, conducted 1,850 funerals, and preached to approximately 7,642,000 individuals. During his 25 years pastorate, Dr. Matthews' church has received 17,198 new members, and lost by death, suspension, etc., 7,316. His present active membership is approximately 8,758.

The sweet tooth as opposed to the keen mind. In America per person we spend \$18.50 for candy, ice cream and soda to \$1.10 for books; or over 16 times as much for sweets as for books.

It is said that the average cost of making a two-dollar book in lots of 25,000 is less than thirty cents, but because of speculation, the small first editions and the failures which are estimated by one well-known publisher to be 88%, the publisher has to charge from \$2.00 to \$10.00 for the average book. No one grows rich in the book business, neither publisher, nor author, nor bookseller.

Milan, which recently absorbed eleven communities and is on the way to become a million city (the actual population is about 900,000), is carrying out a big municipal-improvement scheme, including the demolition of many slums, some of which are adjacent to the cathedral. Trams are now excluded from the famous cathedral square, but some of the Milanese prefer the old-time congestion and bustle to the new quiet.

It is not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features; neither on them only, but on the whole body the moral and intellectual facilities have operation, for all the movements and gestures, however slight, are different in their modes according to the mind that governs them—and on the gentleness and decision of right feeling follows grace and actions, and, through continuance of this, grace of form.—J. RUSKIN.

God has generously favored all who are permitted to live in this marvelous age, with its phenomenal inventions and devices, to annihilate time and space and to contribute to the comfort, the entertainment, the happiness, the inspiration and the advancement of mankind. Whatever one's earthly possessions, one is truly rich to be living in this wonderful age.

The night will never stay,  
The night will still go by,  
Though with a million stars  
You pin it to the sky;  
Though you bind it with the blowing wind  
And buckle it with the moon,  
The night will slip away  
Like sorrow or a tune.

—ELEANOR FARJEON.

## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

I left you last week at the closing of our great assembly. On Monday, the twentieth, I rested up, and on Tuesday night I preached in the Bresee Avenue Church for our beloved Brother James W. Short. We had a good service. Professor John E. Moore was with us and brought us three great songs. He first sang "The Ninety and Nine," and then he sang "I was once far away from the Savior, and as vile as a sinner could be, and I wondered if Christ the Redeemer could save a poor sinner like me." At the close he sang "Rock of Ages." Brother Moore makes a specialty of those old songs, and he is today one of the great singers of the great holiness movement. We have never had greater singers than Brother Wilde and Brother Moore; they are simply great.

We also secured a number of subscriptions for the HERALD OF HOLINESS. On Wednesday night I went to the old First Church with Dr. C. E. Hardy, and we had a very fine crowd. I secured a fine list of subscriptions, I think about twenty, and we had a delightful time. My old friend of many years' standing, C. E. Jones, and family drove me over to First Church and back. No finer folks on earth than the Jones'.

Thursday, June 23, a great crowd of our good people made a fishing trip. To me it was the nicest one of my life. We all met at the Hermosa Beach and took the boat and went out some two miles on the ocean where they have a very large barge anchored, and we fished off of that old barge. Our crowd brought back over three hundred of as fine mackerel as a man ever put his tooth in. We had one great day with a great crowd of as fine men as walk the earth, General Superintendent Williams, Dr. John T. Little, Dr. C. E. Hardy, Rev. H. B. Macrory and his son George, Rev. J. W. Short and his son John, Rev. C. J. Kinne, C. E. Jones, Rev. Melza Brown, Rev. Ernest Roberts from Phoenix, Arizona, Rev. Ed Roberts from all over the country, my old friend, Rev. C. E. Cornell, Mr. M. Lunn, the General Manager of the Nazarene Publishing House, Rev. Clark Frazier, Professor Charles A. McConnell of Bethany, Oklahoma, Rev. Stephen White also from the Oklahoma College, and Brother F. Stoy Spangler's son and this old soldier, and if I have overlooked a single one of our precious brethren it is an oversight. Brother Ed Roberts kept my hook baited and helped me to pull my fish in and take them off of the hook, and put them in the sack for me. He was so very kind. May God bless Brother Ed.

Well, to say that we had a great time is putting it tame, it was simply great. Dr. John T. Little led the party. He pulled in forty-five as fine ones as I ever saw. Dr. Roy T. Williams pulled in sixteen fine ones. He kept ahead of me all the time. Little John Short and Dr.

Williams made an even tie, sixteen fine ones each. Professor C. A. McConnell from Oklahoma landed twenty-five fine ones. I think that I did the shouting for the whole crowd. My, my, but when those old boys would land a fine one I just simply whooped. Man, it was a shouting time, and no make believe. I will just leave it to Mr. M. Lunn, and if he says that it was a dull day then I am ready to take back water. When Dr. R. T. Williams would land a fine one he simply laughed out of his mouth and out of both eyes at the same time. He would shout good and loud, "Uncle Bud, I am still ahead." Well, such a day with that kind of a band of great and good men is a day never to be forgotten. There was not a scrub in our crowd. Everyone was a perfect cultured Christian gentleman.

Well, we were back home in time to prepare for our service at Glendale, and we opened a four days' convention with our good pastor, Brother Henry Scheide-man, who has just about worked a miracle at Glendale. Three years ago they were worshiping in a small rented church, and today they have a beautiful church free from debt and a lovely parsonage, but they owe some on their parsonage, but they have done wonders for the Master at Glendale. We had four beautiful services from Thursday night until Sunday morning. We had some precious souls getting to God and the fellowship was beautiful. We have no finer pastors than our precious loved ones at Glendale. May God's richest blessings rest upon them. After dinner was served at the parsonage I was called for by Brother Proctor Knott, and driven to their lovely home in Hollywood, and we spent most of the afternoon in the home of Judge Knott and Mother Knott and Brother Proctor and wife and babies. We took supper with their mother and father, so we had one fine afternoon and some good rest, and a great chicken supper, and then all hands went to the church. The young people had a splendid program, and after

the young people's program ended, by that time we had a full house and a rousing song service. Before preaching, Professor Mills from Nebraska favored us with a fine song. He is a good singer, and I have known Brother Mills for many years. Then it was up to this old soldier to make good or fail, for we had everything that was favorable, and if a man could not preach there he could not do it anywhere.

My afternoon and night were spent as pleasant as I ever spent one. There is no finer couple on earth than Judge Knott and Mother Knott. They were born and reared and educated in beautiful old Kentucky, and of course that makes them old southerners of that old southern type, perfect, cultured ladies and gentlemen. I enjoyed my little visit in their lovely home to the limit. May the richest blessings of heaven rest upon them is my prayer. In perfect love and all for Jesus.

UNCLE BUDDIE.

### PIONEERING IN FLORIDA

It is an old saying, "The mills of the gods grind slowly but with exceeding fineness." That has been somewhat our experience down in Florida. But the mills have been speeding up a little lately and some fine new grist is coming through the burrs. We have just organized our second church at Lakeland since being drafted as District Superintendent May 12, and there are two more in the offing. I find the people are hungry and want our church. The stringent times that are upon us just now make it a little more difficult, but finances are coming up beyond our expectation. We are planning to enter every town in the state and plant the banner. I should like if every Nazarene living anywhere in Florida would communicate with me at once, and let me know what the prospects are for a church in your town.

The two new churches are doing fine. They are being supplied by pastors who have taken hold of the work with a vigor and determination that characterize people who are determined to be free. At Lakeland we received into our church Brother and Sister Crawford, who come to us from the Friends Church. They are beautifully sanctified and Sister Crawford is a minister of considerable ability. She is in charge of our Lakeland church. We shall have twenty-five members there by assembly time. So the wheels are going around and the fine flour is coming out. Pray for us.

HOWARD ECKEL, District Superintendent,  
535 N. W. 8th St., Miami, Fla.

### CHRIST FOR US

On merit not my own I stand;  
On doings which I have not done,  
Merit beyond what I can claim,

Upon a life I have not lived,  
Upon a death I did not die,  
Another's life, Another's death,  
I stake my whole eternity.

Not on the tears which I have shed:  
Not on the sorrows I have known,  
Another's tears, Another's griefs,  
On them I rest, on them alone.

Jesus, O Son of God, I build  
On what Thy Cross has done for me;  
There both my death and life I read,  
My guilt, my pardon there I see.

Lord, I believe; oh deal with me  
As one who has Thy Word believed!  
I take the gift, Lord look on me  
As one who has Thy gift received.

—Horatius Bonar.

"We need firmness in consecration, unwavering faith in the cleansing of the Blood, and the abiding presence of the Holy Ghost in the minutest details of our lives."





# NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



## THE BIBLE FOR THE YOUNG PEOPLE

### III

**T**HE Bible the young people of this generation need is a Bible with authority. There is so little these days that seems to have much authority. What we read as the latest statement of science today in almost any realm of scientific investigation, we hear contradicted tomorrow and another statement is made to take the place of the former statement. Things are passing out of date so quickly. A model of automobile of several years ago is entirely out of date today when compared with the present models. And with these many changes it seems there is a change in the attitude of the people toward the authority of governments, rulers, and leaders. But there is one authority that will never change,—our God; and His book is the authoritative statement with regard to His dealings with man.

The Bible is God's final word on all subjects relative to the faith and conduct of His people. Whatever doctrine is not based upon the Bible statement is not the doctrine of God for His people. Whatever rules of conduct enforced upon people that are not sanctioned by the Bible are not the rule of God for His people. In other words, we need no other so-called inspired books to show us the way to God, or how we must live. The so-called inspired works of Mrs. White of Seventh-Day Adventism; Joseph Smith of Mormonism; Mrs. Mary Baker, Patterson, Glover, Eddy, the much married founder of Christian Science; or any other religious leader since the days of the apostles are not necessary to the lives of God's people. We do not need them and to bother reading them is simply laying ourselves open to the influence of their subtle heresy and wrong teaching. If only the professors of orthodoxy would be as zealous to know what the Bible teaches with regard to the doctrines and conduct of the Church, as many of them are to see what these false cults are teaching, they would be much better off and would grow in grace much faster. Let us take the Bible as our only necessary authority, God's final word on all these matters that pertain to faith and conduct.

The Bible is God's fixed standard of morals and ethics for all generations; it is our authority with regard to moral living. It is said in so many places today that there is no fixed standard of morals, but that each succeeding generation places its own standard. What may be considered right by one generation may be wrong to a succeeding generation; what a former generation has counted wrong may be all right for those of this generation to practice. In some senses this may be true, as in the case of prohibition of alcoholic liquors. At one time the Church placed its sanction upon its use as a beverage, but in the light of the present

generation it is wrong, and banned by federal laws and constitutional amendment. Thus the interpretation of God's fixed standard may vary, but the standard remains the same. So when it comes to any matters of moral practices and man's relation toward his fellow man, those standards are fixed, and according to the Bible are as rigid for one generation as for another. When we deny the authority of the Bible as a fixed standard of morals, we simply make a law unto ourselves. When man becomes a law unto himself he has no regard for any law or authority and earth will be turned into a hell.

We need a new emphasis upon the fact that what the Bible declares to be right, is right. What the Bible declares to be wrong, is wrong. Also what the Bible declares to be true, is true. It speaks with authority and there seems to be a crying need today for this authority to be emphasized. With our moral standards crumbling, the terrible divorce evil, "companionate marriage" being advocated, the looseness of moral actions among the young people, crime waves among the youth, as we see at present, the question mark must be removed from the Bible as a book with authority. We cannot save this generation with a question mark; we must save them with positive, authoritative, emphatic exaltation of the Bible as the Word of God. This is the age of the question mark; but we cannot afford to place the question mark over God's Word. It is true and our fixed standard of morals. By the standard of the Bible will our actions, deeds, secrets, and lives be judged on that great day when we shall all stand before the judgment seat of Christ. Seeing this is the case let us hold fast to the Bible as God's authority upon subjects relative to our moral standing.

The Bible for the young people today is a Bible that gives an authoritative statement upon man's relation to God, and this our Bible does. There is no other book that finds man as the Bible does. It is like a good portrait; as the eyes of a good portrait follow the observer wherever he goes, so the Bible finds man in his real condition wherever he is. It is the Book that reveals to man the inward condition of his depraved nature, and his relationship with God. It uncovers the hidden recesses of his being showing up the thought and intents of his heart. It reveals the guilt of the conscience. It shows the righteousness demanded by God, and man's inability to attain to this standard in his own strength. It reveals God's attitude of love toward the sinner, and his willingness to save man. It shows the price of man's redemption, the atoning blood of Christ our only salvation. The conditions which man must meet in order to come under the provisions of the atonement. In short it gives the only authoritative statement of the sinful nature of man,

and the salvation provided through Christ for our lives.

So we would say that the Bible for the young people today is a Bible with authority. A Bible which will give all the necessary regulations for their faith and conduct. A Bible whose fixed standards will rule and govern their moral living. A Bible whose authority may not be questioned in showing man's relationship to God. A Bible giving man's only provision of salvation. Let us accept its authority and bow to its demands that we may live.—D. S. C.

### IN OKLAHOMA AND TEXAS

It has been my privilege recently to attend the Annual Convention of the Eastern Oklahoma District N. Y. P. S. held in Madill, Oklahoma. This convention was marked for its excellent spirit and fine attendance. There was a good representation from the local societies from all over the district, and a most beautiful spirit of harmony and unity prevailed. Much credit for the success of this convention is due to Ben J. Wilkins, who has been the District President for the past two years and has worked so faithfully in "putting over" a good constructive program in the local societies. The pastor, Rev. James, and his good people entertained the convention royally.

This was my third visit to the annual convention of the Eastern Oklahoma District and it is certainly encouraging to see the way the work is developing on this district. There has been no divisions; but all have worked together in harmony. The District Superintendent, Rev. S. H. Owens, has boosted and worked for the N. Y. P. S. all over the district. He recognizes the importance of a live N. Y. P. S. both in the local church and in the district. He takes time to attend the N. Y. P. S. Zone rallies and conventions. He is well loved by all the young people of his district. We shall not soon forget the good, spiritual program rendered by the members of the local societies on Friday night of the convention. It centered around the coronation of our Lord Jesus Christ. The people shouted and wept as these well trained young people rendered their selections in recitation and song, and at the close of the service several seekers found God. It was a good convention, inspiring and uplifting to those who attended. They are planning for a bigger convention at Shawnee next year.

From Madill it was my privilege to attend our churches at Dallas, Texas; preaching in the First Church all day Sunday, and a N. Y. P. S. service with the Central Church on Monday evening. Revs. P. L. Pierce and R. M. Parks the respective pastors of these churches are interested in young people and are doing their best in pushing the work of the society. They have a goodly number of young people in each church. Our next visit was at Houston, Texas, where our



old friend Rev. J. E. Moore is pastor. He has done a great work in this city and has a good class of young people to boost him on. Rev. Jarrette Aycock, our representative of the department of evangelism of the General N. Y. P. S., with his good wife and daughter were in a revival meeting here. After a conference with Brother Aycock relative to the work of the General N. Y. P. S., we went on our way to Lufkin, Texas, for a revival meeting.

We had a good revival meeting at Lufkin with Rev. Will S. Harmon as pastor. There was a good bit of sickness during the meeting, many of the members were sick or had sickness in their homes; but in spite of that we had good congregations and fine interest throughout the meeting. There were a number of people sought and found the Lord, among them a good group of young people. The church and pastor seemed to be encouraged and well satisfied with the meeting. We are determined to keep pushing the battle against sin and for holiness. There was never a greater desire in my heart to preach Bible holiness than now; I am endeavoring to preach it hotter, clearer, and more convincingly than ever before. We are rejoicing in the work of the Lord with the N. Y. P. S.—D. S. C.

#### WESTERN OKLAHOMA DISTRICT

The rally for Zone No. Seven was held at Altus, Oklahoma, May 26, 1927. Four of the five churches of the zone were represented and a number were present from neighboring zones. From the very beginning the presence of the Lord was felt among us. The program consisted of a number of papers written by various young people in the zone on the characteristics of a Nazarene young person's dress, Christian experience, influence, and the like. At eleven o'clock and also in the afternoon Brother Meador, pastor of our Dodsonville church at Dodsonville, Texas, brought the inspiring messages. Lunch was served by members of the Altus Church. At the business session the new officers for the coming year were elected. Miss Norene Southall was re-elected zone president for the fourth year. Miss Lydia Srader of Hollis, was elected vice president, and Miss Mary Helen Ingle of Altus, was elected secretary-treasurer. The next rally will be held at Hollis, Oklahoma, August 27.—Clara Hounshell, Zone Secretary.

#### LOUISIANA DISTRICT

A large portion of the grand old state of Louisiana has had to bow before the onrushing floods of the Mississippi and its tributaries; and all the state has suffered from the effect of the flood waters, but we are not of those that give up in despair, rather we belong with those who face calamity with courage and press on to a better day. Some of our churches have suffered directly because of these unusual conditions, and all have felt the effect in the finances, some have lifted all they could for the refugees, and are not able to do so well by the church, others have not done much for them, but they use what they have done as an excuse for not doing more for the church;

consequently finances are a little tight, but so far all our churches are carrying on. One pastor has resigned but that would have come anyway.

Spiritually I believe we are growing in grace. Not long ago Minden had a very good meeting led by the new pastor, Rev. H. T. Isgitt. Many found the Lord and I understand seven united with the church. A little while ago Revs. Moore and Cook had a good meeting at Ebenezer, where Brother Moore is pastor. This was a very excellent meeting, many were saved or sanctified and some lined up with the church. Since that time I joined these two pastors in a home mission campaign at Crowley, Louisiana. Sorry to say that so far as I know this meeting was almost a failure; many unusual conditions and difficulties arose that we did not seem to be able to overcome, so we had to close without organizing a church.

The first half of the month of June, with Mrs. Nelson and the girls helping, I was engaged in a blessed meeting at Urania, La., in the Methodist Protestant Church. Mrs. Mary E. Perdue is pastor there, and she had everything well in hand when we came, splendid arrangements made for our entertainment, and the offering for our support was made by private subscriptions. We had nothing to do but open up, sing, pray, preach, and shout our way to victory, and it came, praise the Lord! There were about fifty at the altar first and last, and many of them prayed through. Our association and labors with Mrs. Perdue and the Urania Church were very pleasant and we trust permanently profitable.

The last half of June was given to our own church at Century (Florien, La., post office). This is a rural congregation, the last church organized before the assembly last year, Rev. A. D. Ashby, pastor. Here camping arrangements were made for us and we were beautifully cared for. The good Lord was pleased to send much rain the first half of the meeting which made it hard on us, but we tried to be faithful in song, prayer, and preaching, and on Friday night there was a real break and some fine young men came to God. The results of this meeting were not as far reaching as we had hoped for, but with all it was a fine meeting in which many were revived and blessed, and some got to God. On the last night five came into the church. There is some of the real salt of the earth at Century Church, men and women who know God and will hold on in prayer until victory comes. Also they get under and lift with their money. The offering was a very pleasant surprise to us, and quite liberal for Louisiana.

Today we have received a tent to be used in campaign work in Louisiana. This tent comes from Rev. J. W. Montgomery and the North Indiana Nazarenes, and may the good Lord bless them everyone. This is the only district owned tent we have as the other one was destroyed in a storm last year. Many thanks, Montgomery and Indiana, we will do our best to hold up the Christ, and win souls under this gift to us.

Our summer is full—we have two meetings arranged for July, then on the twenty-seventh of July we have a joint meet-

ing of all the district interests, Sunday school, young people, missionary societies, and preachers; this joint convention convenes at Alexandria, La., the heart of the state, and of course that means we will have a fine representation. Since we meet with Alexandria Church, that means we will be royally entertained, for Brother Slocum and his church can do the job. Don't forget the date, July 27 to 31. Let all churches see that your interests are represented, and all preachers be on hand. Come in for a big evangelistic service Tuesday night, and be ready for preacher's day on the program, opening Wednesday, nine a. m.

Let all loyal Nazarenes in Louisiana lift every pound you are able. Let us stand by all our interests, and all pull together for a greater work in this state.

W. M. NELSON, District Superintendent.

#### Sunday School Lesson

July 24, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: David and Goliath.

LESSON TEXT: 1st Sam. 17: 31-37, 40-42, 48-51.

GOLDEN TEXT: *The Lord is the strength of my life; of whom shall I be afraid?* (Psa. 27: 1).

It is said that it was a custom among ancient nations of sometimes deciding a battle by the outcome of a duel between two men who were notable fighters, belonging to the opposing armies. If this be true there was nothing unusual about the challenge of Goliath. He was proposing to decide the battle by a hand to hand combat with any Israelite who would attempt to meet him in conflict, and he felt very smug and safe to meet anyone from the Hebrew army for none he felt was his equal. He would champion the Philistine army and win the victory without endangering the lives of any and without material loss. It would be clear gain for them in every way. We are told that Goliath was ten feet tall and according to the description he certainly used every precaution possible to keep from being overcome. His challenge was bitter with sarcasm which struck fear to the hearts of Israel's army and when he would approach they would run.

We find in the challenge of this giant the boasts and pride of men today. His physical strength was his glory. He looked with disdain at those who he was sure were no match for him. Even the very largest of them would fall far below him in stature. He was certainly a fine type of brute perfection. He felt confident that his natural ability was amply sufficient, but added to that his equipment was wonderful beyond anything Israel had ever known. He just knew he was invincible. And surely if material equipment determined the combat Israel's was a lost cause. Also this man had the enthusiastic confidence of the people which was a great satisfaction to him. He knew he was the pride and glory of the nation, and when he made his appear-

(Continued on page 19)

# TWENTY-THIRD ANNIVERSARY

## CHICAGO FIRST

64th and  
August



PRESENT BUILDING



W. G. SCHURMAN, Pastor



F. M.  
Assoc.

**F**IRST CHURCH, Chicago was organized twenty-three years ago on the 28th of August, 1904, with about one hundred charter members.

In reading some old copies of *Joybells*, the local church paper edited by Rev. C. E. Cornell, we find that a number of the nearby churches, as Hammond, Ind., and Chicago Heights, Ill., really owe their existence to old First Church. Young men filled with the Holy Ghost and a burning desire to tell the news to someone else would go to the outlying towns around about Chicago and start a meeting which would ultimately head up into a church. The churches in Elgin, Joliet, and Harvey, and Woodlawn, Chicago, also owe their existence to Chicago First Church.

For years it seemed to be the policy of the church to have one great holiness center in Chicago. That was the sentiment of the church when we became its pastor. We confess the idea appealed to us, but we felt in our own soul that that policy would not result in the greatest amount of good.

We remembered that the Scriptures said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," and personally we felt that if we were unselfish in the matter God would see that we would not lose by it.

We gave fifteen members to help organize a Church of the Nazarene on the West side. Brother C. H. Strong was secured as pastor and they worshiped in a hall paying fifty dollars a month rent. But Brother Strong is a builder and those fine people in the Austin Church purchased a property that I am sure could not be purchased now for forty thousand dollars, with an indebtedness of less than six thousand dollars, and Brother Strong informs me that a few Sundays ago they had 175 scholars in the Sunday school.

Later, we personally conducted a tent meeting on the North Side, while taking care of the heavy pastoral work of our own church. That was the beginning of the work on the North Side. Later Brother MacPherson, who is now efficient pastor at Ottawa, Ill., took charge of the work, First Church giving twelve members of the fifteen or eighteen that organized into what was known as the Northside Church of the Nazarene, and Brother A. C. Young, the present capable pastor informs me that he had seventy-five in his Sunday school recently, and the work is going nicely.

Jimmy Miller came to Roseland and conducted a revival campaign, and when they organized the Roseland Nazarene Church, First Church gave eighteen members to

that organization, and Sister Cora Ryan sixty in their Sunday school.

Now, instead of that decreasing our



MISSION AT 63RD AND MADISON, T  
FIRST BUILDING AND C. E.

# Y AND HOME COMING DAY

## RST CHURCH

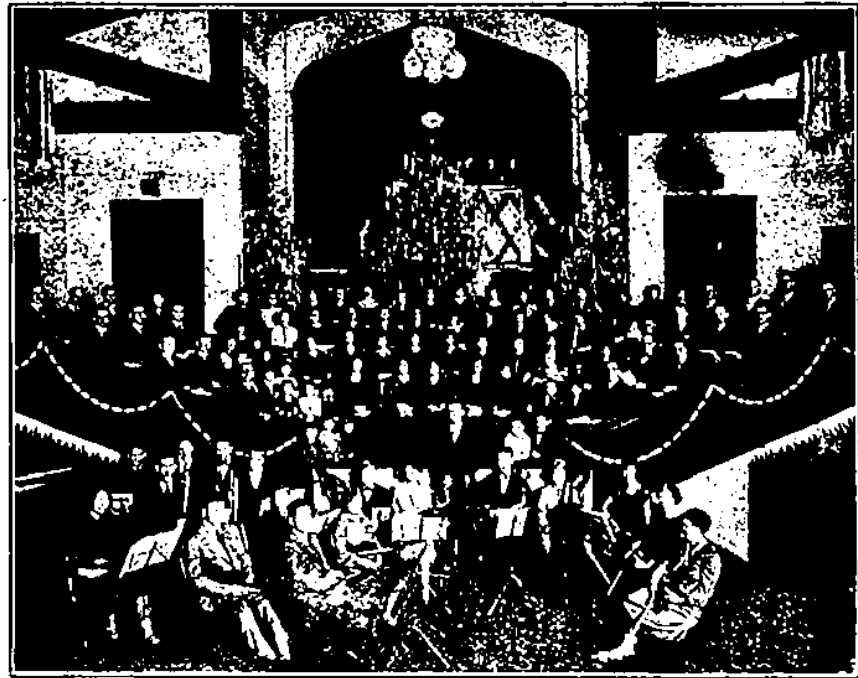
Eggleston  
28, 1927



ESSENGER  
Pastor



HAROLD W. GRETZINGER  
Musical Director



CHOIR AND ORCHESTRA

forms me that they have had as high as  
attendance at church, we are preaching to the

largest congregations to which we have preached during any year of our pastorate. Every Sunday night the church double doors are thrown open to accommodate the people and we have proved the Scriptures literally true, "Give, and it shall be given you."

Some of our people thought we were making a mistake in sending these little bands out to different parts of the city. but our congregations are larger, our offerings are bigger, First Church fills a larger place in the community than it ever did in its history, and we feel that its influence is broadening with each successive year.

We thought it would be justly fitting to have an anniversary of this great church, and we are planning on a great homecoming day for August 28th. We are writing everyone who is now a member or who has ever been a member whose address we have, inviting them to worship with us on that date, or communicate with us by mail.

As stated many of the churches owe their present existence to this great historic church, and we feel that in the next five years we ought to have ten more churches in the city of Chicago. God knows there is plenty of room for them.

We want everyone that reads this article to pray that God will make this anniversary a great blessing to the surrounding country, and it may be the beginning of greater and far-reaching results for the cause of holiness.

Any person reading this article who has once been connected with First Church, and who doesn't receive a personal letter will know that it is simply because we have no record of your present address. We would appreciate it if you would write telling us that you had once been associated with First Church, Chicago.

We are just closing our tenth year as pastor, and recently received a recall for the eleventh year, not one negative vote being cast. This is certainly an unusual thing and speaks well for the unity that prevails among this great people and makes us feel that they are worthy of the best that we can give them, and this by the help of God we propose to do.

We have been out of our pulpit only three times in the last two years. We plan taking a much needed rest during the month of July at the home of our daughter in Colorado, and hope, God willing, to be back at our post the first Sunday in August, and have every plan perfected for the great event, August 28th.

W. G. SCHURMAN, Pastor.



WHERE THE CHURCH WAS ORGANIZED.  
PASTOR FOR FIVE YEARS

## NEWS FROM PASADENA COLLEGE

Pasadena College has just closed another successful year, and the commencement was marked by splendid programs and helpful and gracious addresses. Fifty young men and women were graduated from the different departments, many of whom will enter the ministry of the church in some form. Several are planning directly for missionary work, others for teaching, and several for the work of the ministry. We feel certain that this splendid group of young men and women will mean much to the church in future days and be a credit to Pasadena College.

We were fortunate in having General Superintendent Goodwin with us for the baccalaureate sermon delivered to the students on Sunday preceding the commencement. The sermon was a masterful address, delivered in his usual eloquent manner and proved a blessing to all. Rev. Fred Ross, widely and favorably known in Southern California and held in high esteem by the student body, delivered the commencement address Friday morning, May 27th. His address was filled with food for thought and the blessing of God rested upon speaker and congregation. Throughout all the exercises, the spiritual tone was high and the evident favor of God was upon the people.

The outlook for the college is bright and the prospects for an increased attendance are very favorable. We are constantly receiving applications from new students and the great majority of the older students are planning to return and bring others with them. We have never closed a college year with a more enthusiastic group of students than that of the student body of Pasadena College 1927, and this enthusiasm will mean much for the coming year.

Pasadena College does not desire to be known as a secular institution. It is an institution of the Church of the Nazarene with an educational mission as distinct as that which characterizes our church. While the purpose of the college is to train workers for the church, it proposes to do this by laying deep and broad foundations in general culture, and to give to its subjects a religious interpretation. We are writing to prospective students stating that we set a high value upon religious instruction which is genuinely Christian, and that we desire only those students who attach the same high values to distinctively Christian culture. We are planning also to attach more importance to entrance requirements, especially those that pertain to character tests. We desire to maintain a high standard of scholarship and spiritual life, and to make Pasadena College a place where



MISSION BAND AT PASADENA COLLEGE

parents will feel safe in sending their young people, and where the finest type of Christian young men and women will characterize the student body.

The scholastic standards are constantly being raised to conform to the admittedly high standards of the State of California. Our new catalogue is a Manual of Courses, arranged in sequence, with specific majors and minors, and all work catalogued in upper and lower divisions. We are for the present, granting the A. B. degree only to those completing major courses in Liberal Arts, and are granting the Th. B. degree for those desiring college work in Bible, theology and allied subjects. Our Th. B. degree will be co-ordinate with our A. B. degree and will be its equivalent in every way. It will be granted only for four years of work, with at least sixty-four units of upper division courses in biblical subjects, and the same thorough work and scholastically high standards will be maintained for this degree as for those in any other department of the college.

We are planning to give more attention to the development of Bible study and practical Christian workers' training courses on the institute plan. We desire that Pasadena College be widely known as an institution where emphasis is placed primarily on the study of the Bible as the Word of God, and where the courses offered are comprehensive and spiritual. Every effort will be put forth to make these courses attractive, not only to those planning directly for Christian work, but for students in both college and academy. We want the thinking of our students saturated with the word of God and kindled into a flame by the indwelling Holy Spirit.

Another feature of our work which we plan to develop is the missionary training course. There are thousands of foreign speaking people in Southern California,

and the opportunity for direct evangelistic work as a feature of a missionary training course is unlimited. Work has already been organized along some of these lines. Students called to the mission field can here secure theoretical courses with actual evangelistic work among the people to whom they are called.

The work in Religious Education, more properly Christian Education, is also being largely developed here. Dr. Widmeyer is in charge of a Daily Vacation Bible School, which is now the largest in Pasadena. Arrangements are being made with the churches to give students who desire it, practical training as Sunday school workers in connection with the Bible courses in the College.

The question is often asked us concerning the opportunities for work. Perhaps no other city affords greater opportunities for the work students desire than Pasadena. We are advising prospective students to endeavor to earn during the summer months, a sufficient amount to cover charges for tuition and also for board and room until work can be secured. We are urging younger students especially, and others if possible, to plan to room and board on the campus and secure work by the hour to pay expenses. Students usually receive fifty cents an hour, and an average of two hours a day and a full day on Saturday will enable a student to pay room and board, provided tuition can be met otherwise. Many students who are more mature, earn all of their expenses by working outside where room and board are furnished and cash paid sufficient to meet tuition. However, this takes more time, and the student must plan to reduce the number of hours of scholastic work carried in proportion to the number of hours' work necessary to earn expenses.

The year just closed has witnessed some blessed seasons of revival and a

great work accomplished along spiritual lines. We are praying, and we ask our friends to join with us in prayer, to make the coming year one in which the fire shall fall and glory crown every public service; and in which students shall drink deep at the fountains of eternal truth and develop into strong men and women in the kingdom. Every earnest Christian young man or woman, looking forward to a life of usefulness for the Master, will find here a hearty welcome.

H. ORTON WILEY, *President*  
*Pasadena College.*

## SUNDAY SCHOOL LESSON

(Continued from page 15)

ance their acclamations acted like a tonic in his system.

How different was the position of the shepherd lad from the hills of Bethlehem. We look in vain for the things that were the boast of Goliath. He was criticised and scorned by those of his own household. He had no following among his countrymen, a few dumb sheep were his closest companions. But when he heard the challenge, he knew the unworthy monster must be met, and the coward hosts of his own people could not produce a person who would be willing to defend the cause of Jehovah at such a risk. There are many people who bemoan evil and complain and denounce it, but they are few indeed who see in these things a call to personal service, and are willing to wear their lives out in an effort to remedy the wrong.

This challenge was to David a call to champion the cause of God, and thus vindicate his people. He well knew that what the giant lacked that made the Philistine cause an utter failure, he (David) possessed, and hence he could not fail. His was a confident trust in God who had delivered him from ferocious beasts, and would not permit an uncircumcised Philistine to prevail against him. The issue was not Goliath versus David, but Goliath versus God.

But there must be nothing insincere about this combat. He must be himself and not another. Any tactics that he was not familiar with, however valuable they might be to another, would be a hindrance to him, and result in his defeat. The project demands the best there is in him, the best he can give of skill and strategy, for the cause he represents is a holy one. Hence all carelessness, lightness, and over-self-confidence must be laid aside. He was not in this exploit defending a few dumb animals, but a righteous cause, and a nation of people hung in the balance. But because he was a genuine shepherd with his father's sheep, he would be a genuine soldier, rendering the best service he could give as he answered the call of God, in this hour of national peril.

We would call attention to David's attitude toward the rebuff he received from Eliab when he expressed his amazement and disgust. How important it is to exercise self-control in such an hour, and David's reply is evidence that he had himself well in hand. He neither retorted back, nor did he wilt under the scathing

remarks of his brother, whom he had every right to expect would at least understand him. Passing the unkind speech up as unworthy of his notice, he went right on, speaking first to one and then another of the nation's shame, in words calculated to stir up a spirit of patriotism and restore confidence in God. In the meantime, he offered himself on the altar of service. As is always the case when one is confident himself, his words inspire confidence in others. So, in spite of his youth and boyish physique, his words spread like wildfire in the ranks of Israel, and hope was reborn in the hearts of the fearful. David's voice was the voice of the nation's conscience. The "Spirit of Jehovah" that had come so mightily upon him at his anointing, was speaking through him to the people. If he had cowered at the stinging thrust of his brother, the cause of Israel that day would have been lost, for all the others quailed before the pompous taunting of Goliath. But to this Spirit-anointed Hebrew patriot, Goliath was only a gloating mass of flesh.

We gather a wonderful lesson on faith from this experience of David's. How important it is to have such a daily life of conscious walking with God, that when the unforeseen difficulty arises, our faith will rise higher than the perplexity we are facing, and though we do not know just how God will do it, yet we know He will bring deliverance. There was much more at stake in this present combat than there was when he waged conflict with the bear and lion, and since he was taken out of the paw of each—for it is implied here that these animals had hold of him—God will take him out of the paw of this Philistine.

Let us remember that this confident trust in God was not a product of long years, but was a part of his beautiful youth-time. How this should encourage young people to know real fellowship with God. Good was it for this young Hebrew, and for all the kingdom of Israel, that the demands of society were not on him in the formative period of his life, else he would not have known that acquaintance with God, that sublime fellowship with the Creator that speaks to us today in the inspired hymnology of Israel. Many of these wonderful psalms were composed by him "when none but God was near." Out there under the blue dome of heaven, in the pasture fields of Bethlehem's hillsides, this shepherd boy, the future king of Israel, tuned his harp, and sang, until harp and voice were blended together in a great paean of praise to the God who cared for and would deliver out of all trouble.

Many years afterward upon those same hillsides of Bethlehem, while other shepherds watched their flocks by night, an angel of the Lord visited them, and glory shone round about them, while the angel announced the birth of great David's greater Son. Once more those rugged hillsides resounded with the praise of God, this time sung by heaven's choir, as with mighty rapturous melody they proclaimed, "Glory to God in the highest, and on earth peace, good will toward men."

It is interesting to note the weapon David used in this the most unequal fight

ever known. It was just a sling and stone, probably—the most unlikely of weapons. But are not all the battles of the Lord fought this way? Who ever heard of a true struggle for the Lord that was fought with the common armor of the world? In first Cor. 1: 28 we find that it is the base things of the world, and things that are despised, that God uses to bring to nought things that are. The weapons of our warfare are not carnal but they are mighty through God to the tearing down of Satan's strongholds.

David did not trust in his sling, but he went to work with it as if he felt the responsibility to be his own. We must do good works just as zealously as if we expected to be saved by our works, and then trust in the merits of Christ as though we had done nothing at all, for after we have done our best we are only unprofitable servants.

In this incident there is a lesson for ministers, teachers and parents, who are trying to put a big man's armor upon a boy. We are making a grave mistake when we expect from one who is spiritually a child or youth, the same knowledge and understanding of divine things that belong to maturity and spiritual development. We want our children to be Christians, but we want them to be Christian children, not Christian old men and women.

## ORGANIZING CHURCHES IN NORTH INDIANA

Since our last report four new classes have been added to the North Indiana chapter of our beloved church. None of them is large, but all are good, substantial, little classes, and each one is supplied with a good pastor.

At Portland, Indiana, a town of about ten thousand people, we started with the smallest class of any so far during the season, but the Lord put it on the heart of Rev. E. C. Dewitt of Ft. Wayne to move there and take charge of the work. He and his little class of eight or ten members secured the services of Rev. Walter Reese of Elwood for a three weeks' meeting under a large district tent, and the Lord gave them a good meeting, and added several to their number. Rev. C. L. Davis has been secured for another campaign with them in August.

At Yorktown Brother and Sister O. B. Gray put on a three weeks' meeting and we organized a nice little class and called them as pastors. Brother Gray reports souls in the fountain right along since the organization, and they have plans laid for a good place of worship. Someone said Yorktown was a hard place, but if it was God made it easy for Brother and Sister Gray and the Giel in answer to prayer, and gave them a great revival. I had the pleasure of preaching one time during the meeting to a responsive crowd and witnessing a great altar service.

At Ridgsville where Brother Fred Bouse and Brother and Sister Giel conducted a long meeting arranged by Rev. Leo Davis of Winchester, Sister Bicknell was called as pastor, and already she has a Sunday school that compares favorably with many that have been going for several years. They are having some great times there, and their class is growing rapidly. We did not have time to com-



plete the organization while there, but will do this next Sunday.

Last Sunday I was with Rev. Fred Bouse for the closing day of a four weeks' meeting in Whiting, Indiana. It was a great day. In the afternoon we preached to a good crowd and received a good class into membership. At the night service we preached to a full tent, after which some thirty-five people lifted their hands for prayer, and thirteen responded to the altar call. We received another good class into membership and completed the organization, calling Rev. Johnson of Hammond as pastor. The Hammond pastor and church gave us the use of their big tent for this meeting, and the people from that church gave the meeting a great boost. The Hammond church and pastors have a real vision for the lost. This is the second church they have helped to dig out this year, and Brother Grove is now using their tent in a meeting in Indiana Harbor where we hope to dig out another class.

At Lynn and Hobart, where we organized churches in the winter, they are moving things for God. Rev. L. C. Parsons, the Hobart pastor, has been reporting souls in the fountain right along, and Brother and Sister Ihrig, pastors of the Lynn church, have only been on the job there a few weeks, but they are getting a fine start.

We have every reason to be encouraged in this our day of opportunity. We are asking the Lord to bring us to the District Assembly with ten or twelve new churches, seven or eight hundred new members, two thousand more Sunday school members, and more of His love in our hearts than ever before. The great reports from other districts encourage us so much, and make us realize that the things we want most of all are not impossible.

Yours for a great tent season in the Master's service,

J. W. MONTGOMERY,  
District Superintendent.

#### W. M. S., COLORADO-WYOMING DISTRICT

The first Annual District Meeting of the W. M. S. met in Denver First Church June 13, 14, 1927, with District President, Rev. Florence Davis, presiding, with a goodly number of the thirty-two local societies present with inspiring reports. The Treasurer brought a splendid report showing \$1,701.50, the amount raised this year by our 302 women.

Sister Minnie Martin, returned missionary from Africa; Rev. and Mrs. F. E. Wiese from China, and Rev. and Mrs. H. F. Reynolds, who have seen active service in China and Japan, all favored us with soul stirring addresses.

Rev. J. N. Tinsley of Colorado Springs, gave an address on "Our Responsibility to the Heathen." Rev. J. B. McBride, assembly evangelist, gave a timely address on "Missions and Church Responsibilities."

Appropriate messages in song were brought by Rev. and Mrs. L. E. Gossett and son Orithy, of Canon City; Mrs. C. Williams, of Denver, and Miss Nettie Severin of Greeley.

The following District Budget was adopted: Transportation of Rev. and Mrs.

B. S. Anderson to South America, \$600; Medical Supplies in Peru, \$100; Native Workers in Western India, \$100, including a number of Native Workers supported by our local societies, bringing the total budget to \$1,701.50 and dues being placed on the support of an American missionary for the coming year.

The following district officers were elected for the ensuing year: President, Rev. Florence Davis, of Colorado Springs; Secretary, Mrs. Florence Baxter, of Florence; Treasurer, Mrs. Lloyd Levan, Armel; First Vice-President, Mrs. L. E. Gossett, Canon City; Second Vice-President, Mrs. Rosa Campbell, Boulder; Study and Publicity, Mrs. Nettie Horr, Grand Junction; *The Other Sheep*, Mrs. N. M. Lewis, Pueblo; Prayer and Fasting League, Mrs. H. J. Brown, Pueblo; Calendar, Mrs. F. Galloway, Pueblo.

Mrs. FLORENCE BAXTER,  
District Secretary.

#### MARITIME PROVINCES, GROUP SUNDAY SCHOOL AND MISSIONARY CONVENTION

On June 22 and 23 this Convention was held at the Mt. Pleasant Church, Prince Edward Island, Rev. A. Stanford, pastor. The first day was devoted to the interests of the Sunday school. Three sessions were held during which the president of our Group Executive Committee, Ward Jelly, presided.

Excellent papers from various delegates were read and interesting discussions followed.

The preacher of the evening, Rev. Joseph Richardson, of Oxford, Nova Scotia, brought a very impressive message on "Training the Children for God."

The second day was given over to the interests of Missions. After the devotional service of the morning, the first business transacted was the organization of a W. M. S. Maritime Group, for the purpose of holding future conventions in conjunction with the Sunday School Group Convention. The following were elected as the officers of the W. M. S. Executive Committee: President, Rev. Mary A. Custance; Secretary, Mrs. George Oliver; Treasurer, Mrs. Kenneth Williams.

In the afternoon session several interesting papers on different phases of missionary work were read and helpful discussion ensued. The address of the evening was given by Rev. Annie S. Allen of Springhill, Nova Scotia, on "China."

Her audience gave her close attention, and the presence of the Lord was manifested.

We feel that the seal of God's approval rested upon the entire convention, and we are looking forward to our next joint Sunday School and W. M. S. Convention which will be held this fall at Springhill, Nova Scotia.

MARY A. CUSTANCE, Secretary.

#### CHURCH NEWS

EVANGELISTS JAMES AND JESSIE HUNDLEY—"We are on the beautiful Hudson River headed for the New York district camp ground at Beacon, New York, to get a few days of the annual feast and battle for souls. Have had some good meetings since the assembly. Our service with the dear West India people in Brooklyn was reported by Brother Green. The meeting at Norwalk, Connecticut, was profitable. This baby church has some of the cream of the earth and if they hold steady, and we believe they will, we bespeak for them a great church in the grand old Norwalks. We sent in two subscriptions from there. Our meeting with the Old Faith Mission in New York City was a joy to our own hearts and God's blessing was on each service. Superintendent Piqueron and his consecrated workers are laying down their lives, in service every night, for the lost of that wicked but wonderful city. They stand for our grand old faith and we enjoyed working with them. They do not forget foreign missions either. June 19 was their regular monthly missionary Sunday and they asked us to talk to them about our experience in Africa. They left it with us to decide where their offering would go this time. We were glad to suggest our new hospital in Africa, so they gave us the check for \$110 which is now on its way to furnish a room in the Fitkin Memorial Hospital which will soon be dedicated, for which service our beloved General Missionary President, Mrs. S. N. Fitkin, recently sailed. Praise the Lord. We are confident she will return with a greater vision for foreign missions than ever before. We held street meetings for an hour each evening before the inside meeting and in this way got the gospel message to many who crowded around and listened attentively. One man told us that he was a Catholic but liked to hear our preaching and afterwards came into the mission and came to the altar. The same night a Catholic mother and her two children and a German woman who could not speak English, all claimed to be saved and gave evidence of the same. Thank God, He is still on the throne to answer the whosoever will come. We got six subscriptions to the HERALD OF HOLINESS in this meeting. We closed Sunday night with a well filled house, the glory on, and three men came to the altar for salvation. One young man, a very definite case, afterward testified that God spoke to him at the street meeting. In these awful days it pays to go out in the hedges and byways and compel them to come in. We are now lining up our fall and winter work and those that want to write us please address through our Ohio home ad-

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dress as we are not located in the East sufficient to have a permanent address just yet."

**PASTOR C. A. CONDON, Georgetown, Ill.**—"We are fast approaching the close of our second year as pastor here. These have been the best two years we have ever known in the pastoral work. Financially this has been a hard year because of the mines being closed, most of our folks have been out of work, but God has been with us and the good people have stood by us. We have some of the finest people here that are to be found anywhere and some of the best prayers I have ever worked with, and best of all, God answers. It is no unusual sight to see our altar lined with seekers and happy finders. We have a fine Sunday school with a splendid superintendent and a fine class of teachers with attendance of about 140. Two years ago when we came here we had a young people's class of seven members. That class has made an average of about twenty in attendance for almost two years. We have a Y. P. S. of forty members, active and associate. About half of these are in the experience of full salvation and can pray and testify like old veterans of the cross. I expect to enter the evangelistic field at the close of the district assembly, which will convene August 31 to September 4. Any church who has not arranged for your fall or winter meeting, and would like to have my services, write me at Georgetown, Illinois."

**PASTOR C. J. FROST, Lawrenceburg, Tenn.**—"We are getting along nicely with the work here in Lawrenceburg. Never has there been a people who treated their pastor better, and never a pastor enjoyed working with his people better. There is perfect harmony all around, so far as we are able to discern. Almost all of our people are in the experience of real 'second blessing' holiness, and we are doing our best to get others into the experience. Our crowds are getting larger all the time and we are still taking in new members occasionally. Our people are now praying and getting ready for the revival meeting. We do not know just when we will begin, but just as soon as we feel that everything is ready. We do not want to try 'out of season.' We have

some of the best singers in all the world in our church here. We have two male quartets that can just simply sing better than any other we have ever heard. They furnish special music for nearly all the services. They can just naturally sing the heavens open and the glory down. Some of you have met them. They have just recently been touring the north and were in some of the big campmeetings. They report a wonderful trip with the brethren of the other districts. They will be going north again soon to make some of the assemblies and campmeetings. If you have not heard them you ought to avail yourself of the opportunity and get blessed. Well, with all these good workers, if there is any preach in a fellow it will just have to have some way to escape. We are well equipped for Sunday school work. We have more class rooms than we have classes. No two classes have to recite in the same room. This is because Mr. James D. Vaughan, our Sunday school superintendent, is tendering us the use of his music hall. But we are planning to build right away. We have the property already and are now making arrangements to begin work on the building within a short time. We are broadcasting two services each Sunday. Eleven o'clock in the morning and seven forty-five in the evening. We try to plan to have special music and singing at each service. Be glad to hear from anyone who tunes in and gets the service. The Lord is blessing us now. We feel His saving and sanctifying power as we write these lines. I am a Nazarene all over. I believe we have the doctrine for the whole world and I am doing my best to let them know what it is. I feel that this is no time to let up. No time for anyone to compromise one bit. We must stand for the great doctrines of fundamental truth. Never before have we realized the real need of holiness of heart and life as we do today. It is the only thing that will keep our heads above the waves of worldliness, formalism, monism, and all other kinds of isms and scisms, that are sweeping the world today. I have been a member of the Church of the Nazarene for ten years, I have never belonged to any other, and not for one moment, in all this time, has my faith wavered in its doctrines of salvation from all sin—the two-fold route. Let us urge it upon others with all our might for Jesus is liable to come any moment now. I love my church and my people. God help me to be a real pastor."

**RICHMOND HILL, NEW YORK**—"The good folks of the First Church of the Nazarene, Richmond Hill, Long Island, New York, gave a surprise birthday and farewell party to their much beloved pastor, Rev. R. A. Thornton, on June 4. In spite of the inclement weather the party was well attended. After recovering from the surprise we all joined hands and sang "Blest be the tie that binds," which was followed with prayer by our pastor. Part of the evening was spent in playing a few guessing games, after which refreshments were served. An address of deep appreciation was given by our pastor. During his pastorate here we have learned to love him dearly, be-

cause we saw Jesus through him. We sincerely regret having to lose him, but our prayers will follow him, and we trust that God will reward him with many souls for his hire."—Church Secretary.

**PASTOR J. G. FETTERHOFF, MONTROSE, IOWA**—"We have just closed a good meeting with Will H. and Lillie B. Nerry as the evangelists. They blessed our hearts in both singing and preaching. Their type is hard to find in these last days in which we live. It was a very busy time and many of our members are farmers and our crowds were not large, but the God of battle met with us and several found the Lord in pardon or purity, and some both. Finances came easy. We gave the evangelists a nice offering, besides Brother Nerry raised \$250 for our church debt, also a nice love offering of \$26 for the pastor. God bless their dear hearts. Their fellowship was sweet. They can come again."

**PASTOR A. C. GUSTIN, BOWIE, TEXAS**—"Our revival beginning May 15 continued four weeks. The first nine days we had Evangelist C. W. Ruth who did some wonderful preaching on the doctrine of sanctification as a second work of grace. Some prayed through in the old time way, and the saints seemed to get greater visions for the future. During this time we had that wonderful song bird, Professor Johnnie Douglas, as our choir leader. He certainly can sing the gospel. Then our District Superintendent, Brother Cagle, was with us over one Sunday. Evangelist D. M. Spell continued for two weeks. Miss Eva Spell was our pianist through the entire meeting. She can play the gospel, and her special songs were uplifting. The last Sunday of the meeting was great. Ten found God in the afternoon service. Nineteen united with the church. We give God all the glory."

**PASTOR R. R. JOHNSON, MISSOURI VALLEY, IOWA**—"During the last year and a half we have been supplying the pulpit in Missouri Valley in the absence of regular pastors. On January 30, 1927, we were called by the church to take the pastorate and on advice from our District Superintendent we accepted the call. We immediately, with the few loyal saints in that place, began to pray for a revival. While we were praying a letter came from a young local preacher on our district, Brother A. J. Kindred of Forest

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City, Iowa, telling us that our place was strongly laid on his heart, as he felt, by the Lord. We tarried before the Lord for a short time and finally put the Lord to the test by sending an eleventh hour call to Brother and Sister Kindred on June 2 to come if possible to begin meetings on June 5. God proved faithful, and they arrived in our midst on schedule time. We started the services with a deep desire to accomplish something for the Lord and the church. The first call we made in the homes of the people resulted in the father of the home kneeling by the side of a chair and giving his heart to God. He turned his Ford car over to us so we were able to make the trip from Council Bluffs to Missouri Valley nearly every day. In all, during the three weeks effort, there were twenty-one souls knelt at our altars for pardon, and six for purity, and on the last great day of the feast we received into fellowship a class of nine new Nazarenes and there are more to follow. Brother Kindred is a wonderful preacher of full salvation, and God especially used him in this place in preaching on death, hell, and the judgment. All of our converts but four were young people under thirty-five years of age and in the number were four homes, that is, the husband and wife both getting saved."

TUCSON, ARIZONA—"Just closed another great campaign with our pastor, Rev. L. M. Payne, as evangelist and Brother Terral from Phoenix as song leader. We had only been organized about four weeks when we pitched our tent on the edge of this beautiful city and went in for the salvation of souls. Realizing the fact that we were but a

baby church, it made our hearts rejoice and our faith to increase as we saw large stalwart men fall at the altar and weep their way to Calvary. We had the old fashioned preaching, the old fashioned singing, praying, and shouting, and God honored us in the old fashioned way. During the three weeks' campaign we had thirty-five professions, received several into the church, and others are ready to come in. We also received two thousand dollars in pledges from our own people on our building fund. As we have purchased a fine lot in a beautiful location, our plans are to build a good modern church with a seating capacity of about five hundred, separate Sunday school rooms, etc., then when the building is completed to put on a special evangelistic campaign at which time we will solicit the city for financial aid. Our baby church is making splendid progress under the leadership of our good pastors. We can truthfully say we have never witnessed such unity, co-operation, and sacrificing among any people in our lives. We have organized a N. Y. P. S. with a fine crowd of young people. In fact, we have good crowds at every service and our membership is one hundred per cent storehouse tithers. But best of all—God is with us and blesses in a marvelous way until at times it seems heaven is very near. We earnestly request the prayers of the HERALD OF HOLINESS family that God may continually be with us, and that our financial needs might be met. We truly praise the Lord for all He has done for us and for the good pastor He has given us, and for such a loyal and efficient District Superintendent as Rev. C. E. Toney."—Mrs. Walter Powell, Reporter.

cause might be built up in our midst."—Elvira M. Wagoner, Reporter.

EVANGELIST LEE L. HAMRIC—"A great revival on in Fort Smith, Arkansas. The pastor was continuing the meeting. Sunday night was a great service. Many prayed through. People down praying all over the tent. We will send a full report of the meeting later."

PASTOR PAUL WATSON, OZARK, ARKANSAS—"We are still in the fight against sin here at Ozark and Alix. Just recently closed a good meeting at each place with Rev. Lee Hill of Hindsville, Arkansas, as evangelist. Our meeting at Alix was a great success in every way. There were a goodly number of seekers who lined the altar during the services. Nearly everyone found what they were seeking. We had the old time praying and shouting around the altar. On the last Sunday of the meeting a good class was received into the church and some have joined since the meeting. The church is moving on. Prayer meetings and Sunday school are well attended and the old members say the church is in the best shape they ever saw it. This was Brother Hill's third meeting with the Alix church since

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MORRISTOWN, INDIANA—"A wonderful meeting just closed at the Church of the Nazarene here. The evangelist, Sister Barbicour of Indianapolis, and Sister Harriet Davis of Wilshire, Ohio, singing evangelist, directed by the Holy Ghost, brought wonderful messages of truth to the people both in song and in preaching the Word. Surely God was in our midst. Fourteen bowed at the altar, and confessed their sins to God and all but one or two came through with victory in their souls. They were all married people but two. Some came to be sanctified, some to be saved and others to be renewed. People came to the services that had never attended before. Great interest was manifested. On the last Sabbath the Lord's Supper was observed. God's presence was sweet and precious. There were accessions to the number of eight in the morning service, seven heads of families and one little boy. At the closing service there were five married people came to the altar. They all came through with victory in their souls. Our numbers are increasing in the Sabbath school. Seventy-eight were present the last Sunday in June. Surely God is undertaking for the church at Morristown. Brother Enos Haggard, the young minister who came from the Friends Church and has joined the Nazarenes and been so faithfully working with and for the church at Morristown, has been a blessing to the community. Pray for us that the good work might be carried on and God's

we have been the pastor, and to show how we like his work we have decided to try to get him for another meeting before our assembly. One great feature of his work is that he is interested in and tries to build the local church. He throws his influence to it. In the Ozark meeting Brother Hill was assisted by Professor J. Ross Hurst of Henryetta, Oklahoma, as singer, this being the second time we have had Brother Hurst sing for us at Ozark. Brother Hurst sings well, is spiritual, and goes into a meeting to put it over, doing his part and more. In our meeting at Ozark we did not see the visible results we wanted to see but some knelt at the altar and found God in the good old fashioned way. We had good crowds who were attracted by the singing and preaching, and I feel the meeting will yet bear fruit."

**PASTOR A. L. EMMERT, SHELBYVILLE, INDIANA**—"We just closed a good revival meeting June 26 with Rev. C. C. Chatfield as evangelist. We were very sorry that Sister Chatfield was sick and not able to be in the meeting, but God wonderfully used Brother Chatfield to preach full salvation and fifty seekers bowed at the altar, either for pardon or purity. Five prayed through in the homes. We can truthfully say that Rev. Chatfield did some wonderful preaching, and gave us a splendid revival. We took a few good people into the church and more say they are coming. Finances came easy. A nice love offering was given to the pastor and wife. As pastors here for the third year we can say this has been the best year of the three. Our apportionment is paid up to date. More people have got to God, and we have taken more people into the church than during previous years. The church has called us back for the fourth year and after much prayer and waiting before God we believe it is God's will for us to stay, so we have accepted the call. We are marching on. Pray for us."

**PASTOR E. M. SMITH, WEST SIDE CHURCH, WICHITA, KANSAS**—"On July 10 we burned our \$800.00 mortgage that was against our tabernacle, most of which was raised since the assembly last September. On the same date we had nearly \$200.00 in cash for a new church project which we plan to begin early in the fall. Our Sunday school has grown to 129 with an average of over one hundred. Preaching audiences are growing. The Holy Ghost is upon us. Souls are praying through nearly every week. New members are being added. The outlook for God and holiness is bright. We are shouting the victory. Hallelujah."

**EVANGELIST H. N. DICKERSON**—"Since last reporting we have been in revivals at Detroit and Adrian, Michigan, and Newell, West Virginia, and now in Manville, Illinois, camp. We are sure that God richly blessed in each of these meetings. Seekers and finders and members added on both a small and large scale. We were delighted to labor for Brother Jarrette at First Church, Detroit. God has used him there to build a good work along clean radical lines with the glory of God on his church. We praise God

for churches of such size where the hotter you preach the better they stand by you. I understand they are now in their building program. The Adrian meeting was a fine revival though smaller in proportion, but genuine in results. Brother Earl Stevens has been used of God there. Conditions were adjusted and members added until we feel a good work will ensue. The Newell, West Virginia, meeting was owned of God. Brother Freese is one of the best pastors I have labored with for some time. He stands by you and he has a good church. The people are loyal and steady and pressing on in victory. We now are pushing the battle at Manville, Illinois, camp. The fire is falling, souls are plowing through, and God is blessing. This camp is growing and new buildings are going up. They are pushing it along red hot Nazarene lines and a great future is in store. Brother Harry Morrow from Chicago, Jensen from Decatur, and McPherson from Ottawa are standing nobly by. God bless the charging hosts of happy Nazarenes. The day is ours. God is for us, who can be against us? Yes, we shall win, and are winning, the Holy Ghost abides."

**PASTOR CLYDE PERRY, GADSDEN, ALABAMA**—"Just closed out a fine revival with Rev. W. R. Platt and wife, evangelists of Jasper. The meeting was under the Home Mission Board and lasted five and one-half weeks. Brother Platt preached the old time gospel and was greatly used of God in the salvation of

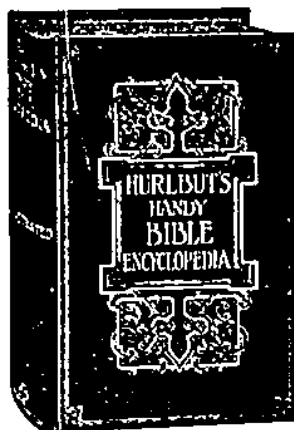
souls. Sister Platt organized a junior choir which was a great asset to the meeting. Thirty-three subscriptions were taken for the HERALD OF HOLINESS. At the close of the meeting Brother Platt organized a Nazarene mission with eighteen members and on the following Sunday we organized a Sunday school with sixty-nine members. The writer was placed in charge of the mission which we hope to organize into a Church of the Nazarene later. The tent has been moved to Altalla for another campaign which is in charge of the writer and Rev. C. H. Lancaster, evangelist of Birmingham. Fine prospects for a gracious revival. Brother Lancaster has some open dates after the Altalla meeting, and no church will make a mistake in calling him for a meeting. Address him 512 North Eighteenth St., Birmingham, Alabama."

**EVANGELIST WADE L. NELSON**—"I am in Wichita Falls, Texas, in a battle against sin and the devil with the pastor of the Evangelical Church, Rev. C. S. Holley. I am persuaded to believe that he will do to yoke up with. He hates sin and loves holiness. I had a week or so off, and Brother Holley, at the request of Rev. W. H. Minor, called me to spend the time with him. I have already decided that I will have no occasion to regret it. We covet the prayers of all who read this, that God will come in a very gracious way and make us a blessing in Wichita Falls."

**EVANGELIST E. C. TARVIN**—"It has been some time since our last report to the HERALD OF HOLINESS, but nevertheless we are still in the battle for souls, and are making it just as hard for the devil as possible. Our last two meetings were in the State of West Virginia. The first meeting was held at Brushy Flats; this was a tent campaign, being the first tent meeting ever held there. We had good crowds, folks came for miles around to hear the old gospel story. God came upon the meeting in a wonderful way, folks prayed through in the old fashioned way. The closing day was one of great victory, the big altar lined from end to end with men and women seeking God. There were many happy finders in this meeting. May God bless this big hearted people. From here we came to Three Flats, West Virginia, and opened fire on the enemy. From the first service God was with us. At this place the devil seemed to be having things go his way pretty well, there had been no real revival for months, many who were professing religion were not speaking to each other. Things were looking pretty dark for a few nights, but thank God, we kept working at the job and God broke in, and, my, what a time we did have. We closed here with an altar service running into the mid hours of the night. We earnestly covet the prayers of the saints."

**EVANGELIST WM. WERKHAUSER**—"I have not reported for some time, but we have been continually on the firing line, successfully enlisting men and women for the great army of our Christ. It gives us great pleasure to find so many of them, today, after just five years in the evangelistic field, located either in Bible schools

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or in the first line trenches, among them our first fruit in our first meeting, Harold Johnson, who will be out for the Olive school this summer and who has been so greatly used of the Lord in the past few years. A number of the solid folk in Brother Gallup's congregation are the fruits of that first meeting and standing loyally by the work today. Thank God. Right now, just five years after, we are engaged again in a large interdenominational campaign in Anderson, Indiana, my third visit to the town. We are located in a temporary tabernacle seating 2,200 people. God is with us, and we have three more weeks to go. Crowds are increasing night after night, praying them through in a prayer room, praying for the sick and seeing them wonderfully healed. Our own church here is begging to stand by us from now on, helping us to fish and to pray, to sing and to play. Brethren, remember us in prayer. I need it, that God may be glorified, sinners saved, believers sanctified, sick folks healed, and the saints stirred."

**EVANGELIST URAL T. HOLLENBACK**—"The annual campmeeting of the German Eldership Church of God, Auburn, Pennsylvania, of which the writer was the evangelist for the second time, closed with a blaze of glory. Mrs. Hollenback assisted in the special singing and also conducted two children's meetings and preached ably twice. This year the camp was hindered by cool, damp and rainy weather, but the Lord cleared the weather up for the last two or three days and Sunday, the last day, was a blaze of glory. Much shouting and blessing was on the people. Some glorious cases of healing also were testified to. But best of all were the three good altar services with seekers for pardon and holiness. This camp has the best food to eat for the money charged this writer has ever seen. Rev. Wm. Gangloff is a deeply spiritual man and a saint in every respect. He is president of the campmeeting association. There is always praying, singing, shouting, and testimony in both "Deutsch" and English and everyone can sing. About fifteen hundred people attended the Sunday evening service. They gave \$265.00 toward the Church of the Nazarene in Jerusalem."

**EVANGELIST W. C. FRAZIER**—"Just closed a very successful tent meeting at Montrose, about ten miles from Pasadena, Calif. The attendance was good through the entire two weeks campaign, good old time swing of victory on the services. A goodly number prayed through to definite victory. Rev. J. T. Little, District Superintendent, preached for us the closing Sunday at 2:30 and organized a new church with a nice class. The outlook is good for a successful church at this place."

**EVANGELIST E. C. DEES**—"It has been some time since I have given a report, and in order to let you know that I am still living and in the fight I send you these lines. After I finished my four years as Superintendent on the Missouri District, I held two meetings before going to my home in Bethany, Oklahoma. My purpose was to take a month's rest, which I very much needed, and renew my acquaintance with my wife and children, as I have been on the go for the last four years and have not had very much time to spend at home. The second day after my arrival home Rev. J. Walter Hall, the District Superintendent of Oklahoma (Western), called me to go to Marlow, Oklahoma, to assist Rev. W. F. Cleghorn in a revival, which had been in progress for about one week. I found Brother Cleghorn a true yoke-fellow, and a man that is still on the old fashioned holiness lines. We waged war there for two more weeks and the Lord blessed our efforts with forty-five claiming definite victory. At the close of the meeting the Marlow church called me to be their pastor as they did not have a pastor at that time. I consented to stay at least for a while; it was hard for me to consent to settle down and be a pastor, so the good people of the church consented to grant me time off to hold evangelistic meetings. I want to say that I have never had a church to stand by me, as a whole, any better, and to be more in sympathy with my plans and suggestions; there has been no one who has tried to run the church; we have endeavored to let the Lord run it for us, and He has blessed and is blessing our labors. There were about forty to sixty attending Sunday school when we first went there, and now we have an average attendance of about 120. We have kept both doors open, the front door and the back door. There have been about twenty to come in the front door and about five to leave by the back one, so you can see we

haven't lost but have gained. There have been about sixty professions of either conversion, reclamation or sanctification up to this time. Our summer's campaign is to begin July 17. We have secured L. W. Dodson of Oskaloosa, Iowa, and Mrs. Ethel Moxley of Moberly, Mo., as special workers. We are expecting an old fashioned revival on the old fashioned holiness lines. Will all who read these lines please pray for this campaign? In March I was called to the John Wesley Church of the Nazarene, at Washington, D. C., for a meeting. I found some very fine people at that place—some old time, radical holiness people. We did not have many professions, but we certainly had a great time in the church. There are some of the best boosters there for the preacher I have nearly ever seen. I have never preached to a people who seemed to appreciate the old rugged truth more than they did. A preacher that they can't make preach, with their hearty shouts and amens, is too dead to skin. I shall never forget the good time we had in the Lord; may the richest of God's blessings rest upon them. I have just closed a great meeting at Oskaloosa, Iowa, for the Church of the Nazarene there. Brother L. W. Dodson is the pastor. They had the ground work for the revival well laid when I arrived, so we had seekers from the start. There were about forty who claimed definite victory, some were saved, some reclaimed and others sanctified. It was blessed to see the Christians who had been discouraged receive help and then start out with renewed energy for the Lord. We feel that the Oskaloosa church is very fortunate to have Brother Dodson as their pastor; he, to my mind, is one of our best pastors. After they had taken good care of the evangelists, the people very beautifully responded to an appeal for a love offering, and gave Brother and Sister Dodson \$75.00 which they gratefully received. Mrs. Williamson was leader in song and special singing, and I want to say that I have never met a more untiring and earnest worker. This was my first meeting in the state of Iowa, and I found some of the salt of the earth at that place. The old-time fire fell and the glory rolled, and they urged me on with their amens and shouts. I say, "Glory!" I never felt more like fighting the battle and running the race, and preaching the gospel than I do now. The Lord is giving me plenty of work and I am enjoying the fight. I aim to stay in the fight till Jesus comes or until I hear His orders, "Come up higher." I am engaged for a meeting with Brother McGuire, the pastor at Shanute, Oklahoma, which begins some time in August. Let all pray for that meeting."

**PASTOR HENRY BELL, PALO ALTO, CALIF.**—"I arrived here June 13 to take the pastorate of thirteen members with thirteen cents in the treasury, according to C. E. Hawkins, the treasurer. I came with two auto loads of Nazarenes from Waco, Texas, to Pasadena, and there were thirteen in the party. Just before terminating the pastorate at Waco, I practically completed the hard task of looking after thirteen tobacco users and thirteen picture show attendants. But the



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church stood nobly by me, even those breaking our rules insisting that our Manual be followed in this respect. I thought at first that maybe all the Nazarene churches in Texas were lax in keeping our rules, but found out by the leaders that this church was the only exception, and they really meant to keep the rules but just let things slip year after year. I have been pastor of a good many churches, but the Waco church has a larger number of fine folk than any I have ever seen in our movement. Well, I just want to say that thirteen is not an unlucky number, even though most of the thirteen members in Palo Alto moved away about assembly time, and we have only five left. I plan to attend the Pacific School of Religion at Berkeley and get the S. T. M. degree next April. Baylor University at Waco granted me the M. A. June 1."

**FIRST CHURCH, AKRON, OHIO**—"The work here is going on well, a beautiful harmony in all branches, and full co-operation. The church board is in full sympathy and perfect unity with our pastor, Rev. B. H. Haynie. This church was fortunate in securing the services of Freddie Thomas, the boy preacher, for ten days during the last part of April. These were wonderful days; he certainly did some very fine preaching and drew great crowds. For his last evening address the church was packed, its capacity being seven hundred. A good class joined the church during this revival. The Sunday services are most inspiring. The church is always well filled which is a beautiful sight to see. The people are eager to hear of full salvation. Brother Haynie is a great preacher and holiness teacher. Every Sunday sees some souls at the altar for blessing. The pastor is a great believer in having good music at all his services. F. H. Benjamin is leader of the church choir, and great credit is given to our leader in the way he has handled the music. The orchestra is doing splendid work under the leadership of Brother W. H. Smylie. It is good to hear the saints shout and cry. We are glad to report that we are able at last to have a junior church. It has been a dream for years but now a reality. This church is held in the basement at the same hour as the public worship. Brother Chester York and Sister J. M. Wianat take charge and the children all enjoy these services. The building is far too small for the congregations and there is no room to develop further. In fact, the feeling is in the air for a new church. Our former pastor, H. B. Macrory, was able to raise several thousand dollars in cash and pledges for a new church during the last year of his great ministry in this church. We have group prayer meetings in various parts of the city, four being held each Friday with an average attendance of fifteen. The people get real help from these meetings. There are four active societies in the church, a society for all ages. There is the senior society, a branch of the N. Y. P. S. This meeting is led by our good brother, O. J. Guthrie, a man of God that knows how to keep things lively. There are sixty active members, and they have good meetings every Sunday. The Young People's Society is doing

splendid work, and is a great inspiration to the church. The N. Y. P. S. has set their hearts on doing great things for the Lord this year. Miss Mildred Woodsell is president, and is greatly loved by all. The active enrollment is sixty. The Intermediate Society is led by Brother Chester York, a brother that loves the young people. This society is most active and very helpful to the youth of the church. Many are saved and sanctified, and take part in these services. There are twenty-six active members. The junior society is in charge of Sister O. J. Guthrie who is an able teacher. She seeks to instill into the hearts of the children the value of the Word of God. She has been teaching them to repeat the names of the books of the Bible, also to repeat Psalms, and to pray in public. The Lord is blessing this department. There are thirty-five members. The Bible Study Class meeting meets on Tuesday evening and is being taught by our pastor. At a recent meeting the church board voted unanimously to elect Brother L. S. Miller as assistant pastor to Brother Haynie. This young man is a good preacher on second blessing holiness and all the congregation are delighted to have him as an assistant pastor. Our Wednesday evening services

are great times of blessing. This is a real soul inspiring meeting, the congregation is large for a mid-week prayer meeting, the attendance averages about 150. The pastor exhorts on the Bible and many prayers are offered with a lively testimony meeting to finish, in which nearly all take part. The Woman's Foreign Missionary Society is growing won-

## WANTS

**WANTED**—Men and women experienced in all branches of dyeing and cleaning work. Steady work and good wages assured. Must be Nazarenes with good experiences. Experienced presser wanted immediately. Married men for men's work preferred. Classic Dyers and Cleaners, 1120 Sonoma St., Vallejo, Calif.

**WANTED**—Someone to operate kitchen for camp meeting; this person to pay all expenses and keep profits. For full information write R. W. Cortner, Kirk, Colo.

**WANTED**—Good barber with an experience of full salvation, to work for a Christian man in town where we have a Nazarene church. A. H. Langlois, 417 Jefferson St., Elkhart, Ind.

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derfully under the leadership of Sister Manley who has this work on her heart and is full of zeal for the Master. She is working hard to go far over the top of the budget for missions this year. The Sunday school is growing under the superintendent, D. E. Pruitt. The enrollment is 660, average attendance 431, Home Department 230, Cradle Roll 120, making a total enrollment of 1,010. The Home Department is doing a wonderful work. Mrs. J. Brailey, superintendent, and her workers visit each member every month in their homes, and read the lesson in their monthly papers, and pray in each home. The Cradle Roll Department has done some splendid work and is a great feeder for the Sunday school. Mrs. W. H. Smylie is now in full charge of this work with a number of assistants. The finances were never in a better condition than they are today, and our future looks bright."—John V. Smith, Reporter.

**PASTOR FRANK SIMPSON HOUSE, CARDINGTON, OHIO**—"Owing to the limited size of our church auditorium, our revival this year was held in a good large tent close by the church. Evangelist Edna M. Banning of Cleveland, Ohio, led the battle and was assisted by Rev. Watkin of Marion, Rev. Sharp of Galion, Rev. House, the local pastor, and Rev. J. G. Turner of Bucyrus. The meetings were continued from June 5 to 19, inclusive. The attendance was fine throughout, the preaching unctuous, and the altars victorious. On the last night of the meeting there were fourteen seekers. All told there were upwards of forty seekers, and most of them were satisfied as they

plunged into the fountain which cleanses from all sin. God has answered prayer and demonstrated that the day of old time revivals has not passed. Six have united with the church, and more will follow. Cardington church is less than a year old and now has twenty-four members. The above meeting was the first meeting held by Miss Banning since she united with our church at Marion, Ohio, on the fifth of June. She is a mighty preacher of the Word, and a faithful exponent of the Wesleyan doctrine of Christian perfection. The finances came along in fine shape, and in every way the meeting was a great success. During the meeting there were delegations from Columbus, Delaware, Marion, Galion, Caledonia and other places. Our District Superintendent, Rev. C. A. Gibson, was present one evening. Out of this meeting there has developed the organization of the Northern Ohio Camp-meeting Association."

**PASTOR C. H. STRONG, AUSTIN, CHICAGO, ILL.**—"Six years this month we took the pastorate of this new organization. During this period of time our church property has increased from nothing to over forty thousand dollars with but five thousand dollars indebtedness. The church membership has had a net increase of near three hundred per cent. The Sunday school has increased four hundred per cent. An average of eight thousand dollars per year for each year has been raised for all purposes. The best evangelists in the land have been employed each year to advance the kingdom of God. The Sunday school has been

blessed with two as wide-awake spiritual young men as could be found anywhere. Geo. Garvin and Jabez Yarbough are the men. For nearly six years the choir leader and chorister, Bob Parks, has never failed to do his duty well. It would be hard to find a more capable or deeply spiritual Young People's Society president than is Miss Clara Langhauser. The missionary society for the most part has been headed up by Mrs. Geo. Gettelwell and Miss Zephia Winn. These ladies always seem to know what to do and how to do it. Many others have been as faithful in their support in every way as the mentioned ones, but these persons have headed the different departments practically from the organization of the church. The pillar of fire seems to be moving to another field of labor as far as we are personally concerned; consequently, we have decided to close our work here at assembly time, Sept. 5th."

**PASTOR J. D. SAXON, MEMPHIS, TENN.**—"On the twelfth of June, Rev. C. B. Jernigan began a two weeks' meeting with the local church here. The meeting was held under a tent on Madison Ave. God gave us good crowds and some fifteen or twenty professions. No one joined the church. Brother Jernigan preached the real old-fashioned holiness way and some of our people were enabled to locate themselves. We hope some day to have a great church in Memphis. Pray for us."

### TELEGRAMS

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

### COSHOCOTON, OHIO

Great revival on West Lafayette, Ohio. In second week, all day services. The Fourth, seventeen at altar in evening with no preaching, seven laid out under the power of God. Meeting lasted until one thirty in the morning. Church to be organized July 9 with the best attendance. Heavy conviction, and greater things ahead. Pray for us.—Evangelist Ralph Haines, Greenville, Ohio.

### OSKALOOSA, IOWA

Big tent revival closed with great victory. Rev. E. C. Dees, evangelist; Mrs. Esther Williamson, song evangelist. Over forty saved or sanctified. Hardly a barren service, day or night. Finances came easy. God substantial love offering given pastor and wife.—L. W. Dodson, Pastor.

### SHE DIDN'T MIND THAT

An old Chinese woman had the secret of Christian joy. "When Sunday comes," she said, "and I come to church to worship God, my neighbors and the people along the way laugh at me and ask me when and how I became so very rich that I can quit work and go gadding all day. But I am not rich. I am very poor, and because I keep the Lord's Day and come to church it often means that I go hungry. But I don't mind that. When my heart is so happy it doesn't matter if my stomach is empty."—Sel.

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## DEATHS

**GIBSON**—Clarence Humphrey Gibson, born at Bermuda July 10, 1872, died in New York City, May 26, 1927. The eldest and last of mother's boys has gone to be with her and Jesus. Endowed with a strong physique, clear level mind, and a wonderfully attractive personality, living a clean moral life to the end—only one thing he lacked—and that, thank God, was supplied ere he left us, when he definitely testified to Jesus Christ as his personal Savior. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." He leaves a widow, Mrs. Mary Gibson of New York City, and one sister, Dr. Julia R. Gibson of Brooklyn. —J. R. Gibson.

**MCDONALD**—J. M. McDonald was born in Lamar County, Alabama, October 13, 1866, and moved to Indian Territory when a child. He departed this life April 29, 1927, at his home in Wister, Oklahoma. He was married to Mrs. Alice Langley in 1886. She died in 1919 and he was married to Mrs. Lizzie Pool in 1920. Brother McDonald was converted in early life and united with the Methodist Church. He was sanctified about 1922, and united with the Church of the Nazarene at Wister, Oklahoma, and was a faithful member until his death. He was sick for nine months and suffered much, but he was patient and often testified that he was ready to go when it pleased the Lord to take him. He leaves a devoted companion, who so faithfully ministered to him during his long illness. He also leaves four children, Angish McDonald of Heavener, Okla.; Frank McDonald of Hartford, Ark.; Mrs. Emmerson of Oklahoma City, Okla.; and Mrs. Turman of Hartford, Ark. The funeral service was held by Rev. T. L. Porter, pastor of the Methodist Church, Wister, Okla., and the writer, at the Church of the Nazarene. The remains were laid to rest in the Oakland Cemetery at Poteau, Oklahoma. "Blessed are the dead who die in the Lord."—E. M. West, Pastor.

## ANNOUNCEMENTS

**NOTICE**—The Michigan District Campmeeting and Assembly, which in a recent issue of the *HERALD OF HOLINESS* was changed to an earlier date, is now changed back to the original date, August 22 to September 4, 1927.—S. D. Cox, District Superintendent.

**AN OMISSION**—Our issue of June 29 carried a notice written by R. M. Wilson announcing that he is now ready to enter the evangelistic work as a singer, but no address was given. This brother can give good references, and lives at Lovella, Iowa.—Office Editor.

**WEDDING BELLS**—The marriage of Miss Bertha Worford and Mr. John Chamberlen of Mooreland, Indiana, took place in the Church of the Nazarene at Connersville, Indiana, June 29 at eight o'clock. Rev. J. W. and Mattie Wines, former pastors, pronounced the words that made the happy couple husband and wife.—J. W. Wines.

**A CORRECTION**—It comes to my hearing lately from several sources that many people have received a mistaken idea in regard to my performing a ring ceremony at the wedding of our son. This was caused by the fact of the daily paper of Hutchinson, Kans., publishing this in their report of the wedding. To correct this mistaken report and idea that has gone abroad I wish to state: there was no ring ceremony performed and the bride did not wear a ring.—Theo. Ludwig.

**NOTICE**—We have a date, September 11-25, which we would be glad to give to some church or place in Indiana, Illinois, or Ohio, or as near in line with our other meetings as possible, so as to save travel, and expense to us, and those who want our services. We could have

stated the date several times, but the calls were so far out of line, that we did not. We close our last campmeeting at Oakland City, Indiana, September 4, and begin in our Norwood church with our good pastor, Rev. S. D. Kelley, October 2, so we should like to slate in line with these meetings if possible. Address me according to my slate.—J. B. McBride.

**WEDDING BELLS**—At the last chapel service at Northwest Nazarene College, Nampa, Idaho, held May 27, 1927, Mr. Harris B. Anthony and Miss Anna Good were united in marriage, the writer officiating. Mr. and Mrs. Anthony will return in the fall when he will take up his work as a teacher in the College.—Russell V. DeLong.

## CAMPMEETING CALENDAR

July 5 to 17, Whetstone Valley Camp, Wilmot, South Dakota. Rev. Frank E. Arthur, evangelist; Rev. and Mrs. H. F. Nyhus, singers.—James Cameron, Clerk.

July 7 to 17, Sawyer, N. D. District campmeeting, Church of the Nazarene, North Dakota District. Workers: Rev. Lum Jones and Rev. A. C. Metcalfe. For information, write J. J. Larsen, Sawyer, N. D.

July 8 to 17, Aura Holiness Campmeeting, Aura, New Jersey. Preston E. Kennedy in charge.

July 8 to 24, Hillsboro, Texas, corner East Elm and Abbott Streets. Workers: Thomas M. Scott, N. E. Scott, the McMahon sisters, J. W. Crawford, Kate Collins. For information address N. Edward Scott, 306 Bols D'Arc St., Hillsboro, Texas.

July 8 to 18, Smith Mills Camp, Smith Mills, North Dartmouth, Mass. Workers: William Heslop, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abner Boomer, Jr., Superintendent of grounds, 70 Ocean Street, New Bedford, Mass., or Miss Annie M. Cunningham, Secretary, 194 Tremont Street, New Bedford, Mass.

July 8 to Aug. 8, Missoula, Mont. Workers: Evangelist E. Arthur Lewis and Co-operative Evangelistic party, Rev. Sadie M. Lewis, Rev. Hattie Goodrich, Rev. Mrs. E. J. Hollowell, soloist, Aeolian Quartet, Rev. E. J. Hollowell and others. For information, write Rev. Hattie E. Goodrich, Secretary, Box 4, Missoula, Mont.

July 10 to 24, Minneapolis District Campmeeting, St. Paul, Minn. Dr. J. W. Goodwin, evangelist; Mrs. Leta D. Anderson, soloist; Miss Nina Johnson, pianist. Minneapolis First Church orchestra. For further information address E. E. Wordsworth, 1911 East 36th, Minneapolis, Minn.

July 10 to 26, Minneapolis District Camp, Bates and Hastings Avenues, St. Paul, Minnesota. Workers: Dr. J. W. Goodwin, J. W. Henry, J. O. Schaap, W. H. Dietzman, Earl Strong, J. W. Gruver, Ben and Eva Mathison, Julius Miller, Mrs. Leta D. Anderson. For information write Rev. E. E. Wordsworth, 1911 East Thirty-sixth Street, Minneapolis, Minn.

July 13 to 24, Spring Park Campmeeting, Racine, Wisconsin. Workers: Theo. and Minnie Ludwig, Mr. Stevens. For further information write F. C. Hilker, 1825 Clayton Avenue, Racine, Wisconsin.

July 14 to 24, Freeport, L. I., N. Y. Long Island Holiness Association Camp. Workers: John F. Owen, Howard Sweeten, Miss Florence Fairbank. For information, write H. J. Cornell, 46-14 Burling St., Flushing, N. Y.

July 14 to 24, Kittanning, Pa. The Armstrong County Interdenominational Holiness Association will hold its third annual campmeeting in the Armstrong Grove, three miles from Kittanning, Pa.

Workers: Rev. and Mrs. John Thomas, evangelists; Mrs. Etta Folles, song leader. For information, write Miss Nancy Byron, 1214 Fifth Ave., Ford City, Pa.

July 14 to 24, Fifteenth Annual Nazarene Campmeeting, College campus, Pasadena, California. Workers: Earl E. Curtis of New York, C. E. Hardy of Los Angeles, John Moore, song leader, Melza Brown, leader of young people's

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services, Mrs. Bertha Schwab, leader of children's services, Vernon L. Wilcox, pianist. For particulars address secretary, Rev. W. C. Frazier, 1228 N. Sierra Bonita Avenue, Pasadena, California.

July 18 to 31, Basin, Wyo. First Wyoming State Holiness campmeeting. Workers: Rev. James L. Hilker and Rev. Alston Fields, evangelists, and Rev. S. Hutcherson song leader. Address Miss Grace White, Secretary, Basin, Wyo., for further information.

July 19 to 31, Halltown, Missouri, twenty miles west of Springfield, Mo.

Workers: C. B. Fugett and Wear Evangelistic Party. For further information, write G. W. Wilson, Halltown, Missouri.

July 21 to 31, Warsaw, Ohio, Annual Warsaw Holiness Campmeeting, in the new tabernacle. Special workers: W. W. Loveless, Dr. W. H. McLaughlin, Mr. and Mrs. C. C. Chatfield, song leaders. For further information write the secretary, Adah Shepard, Warsaw, Ohio.

July 21 to 31, Fifteenth annual campmeeting of the Miami Valley Holiness Association. Special workers: Rev. and Mrs. A. H. Johnston, Jesse Whittecot-

ton. For further information write Rev. J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District, Columbus, Ohio. Workers: Rev. F. W. Nease, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. G. Morrison, Rev. and Mrs. B. D. Sutton, Rev. Charles A. Gibson, Vaughn Radio Quartet. For further information write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio.

July 28 to August 7, Arkansas District Campmeeting, two miles north of North Little Rock. Workers: John Fleming, Bona Fleming, C. C. Ringbarger. For information write Anna L. Oliver, Secretary, 715 Magnolia, North Little Rock, Arkansas.

July 29 to Aug. 7, Letts, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Pettley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to August 7, Northern California District Campmeeting, Santa Rosa, California. Workers: E. J. Lord, H. Orton Wiley, Mrs. I. W. Young, Mrs. J. W. Farr. Manager in charge, F. R. Smith, District Superintendent. For information, write Rev. E. J. Ewell, 767 Mill Street, Santa Rosa, California.

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other information write Rev. C. R. Mateer, Box 395 Rosslyn, Virginia or Phone Clarendon 1036.

July 29 to Aug. 7, Portsmouth, R. I. Workers: Chas. H. Stalker, W. R. Cox, Cora Slocum, Alvin Young, Mrs. Chas. H. Stalker. For further information address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp. Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjoseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

July 29 to August 7, Waco Annual Intordenominal Holiness Campmeeting, Waco, Texas. Rev. Harry S. Allen, evangelist. For further information write John W. Beresford, Secretary, or C. V. Bailey, Vice President, both of Waco, Texas.

July 29 to August 9, St. Croix Falls, Wisconsin. Workers: W. R. Cain, Theo. W. Stagg, Daisy Dean. For information write Mrs. C. A. Taylor, St. Croix Falls, Wisconsin.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 38, Arlington, Texas.

August 4 to 14, Campmeeting of the First Illinois Holiness Association, Sherman, Illinois. Workers: A. L. Whitcomb, J. E. Hawson, Haidor Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

August 4 to 14, Idaho-Oregon District Campmeeting, Nampa, Idaho. Workers: Bud Robinson, Jarrett and Dell Aycock. For information write A. E. Sanner, Chairman, 422 Fourteenth Avenue, South, Nampa, Idaho.

Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

## Cardboard Mottoes

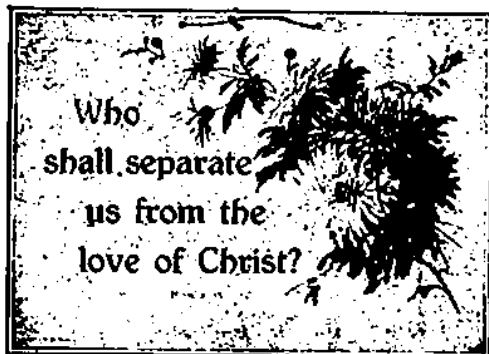
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Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold, Hodgins, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

August 5 to 14, Annual Campmeeting of the Washington-Philadelphia District, Northeast, Maryland. Workers: J. B. Chapman, B. F. Neely and daughters, Miss Christine Williams. For further information write Rev. J. N. Nielson, Business Manager, 212 Parker Avenue, Collingdale, Pa.

August 8 to 18, Eastern Colorado Plains Campmeeting, Kirk, Colorado. Workers: Rev. L. N. Fogg, H. N. Dickerson, evangelists and Mrs. J. Hester Peck, song evangelist. For further information write R. W. Cortner, Kirk, Colorado.

Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 544 Thompson Street, Ann Arbor, Michigan.

August 11 to 22, Thirty-fifth annual holiness campmeeting of Beebe and Arkansas Holiness Campmeeting Association. Special workers, Josiah Tucker, Willard B. Davis. For further information, write Mrs. Callie Harrison, Secretary, Box 12, Beebe, Arkansas.

August 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burl P. Sparks, singer.

Aug. 12 to 21, Ramsey, Ind. The 24th annual campmeeting of the Harrison Co. Holiness Association. Workers: M. G. Standley, J. B. Kiefel, Mrs. J. C. Gray and C. C. Rinebarger and wife. For information address, Geo. F. Pinalre, Secretary, Ramsey, Ind.

August 12 to 31, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

Aug. 12 to Sept. 11, Billings, Mont. Workers: Evangelist Arthur E. Lewis and Co-operative Evangelistic party. For information, write Rev. Hattie E. Goodrich, Secretary, Billings, Mont.

August 18 to 28, Thirtieth Annual Campmeeting, Vincennes Spring, Tenn. Workers: Dr. A. O. Henricks, S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Secretary-Treasurer, Dyer, Tennessee.

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 18 to 28, Tennessee Holiness Association Campmeeting, Holmes Gap, Tennessee. Workers: C. B. Jernigan and family, S. H. Shelton. For information, write J. W. Taylor, Brush Creek, Tennessee.

Aug. 18 to 28, Portage, Ohio. Workers: Geo. B. Kulp, John E. Hewson, A. H. Johnston and wife. Missionary day, Aug. 25 in charge of Mrs. Chas. E. Cowman of the Oriental Missionary Society.



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For information, address, E. L. Day, 74 Oakwood Ave., Newark, Ohio.

August 19 to 28, Drainesville, Virginia Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1035, Artesia, New Mexico.

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

Aug. 19 to 28, Carthage, Ky., Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redmon and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 19 to 28, Bryantsburg Campmeeting, near Madison, Indiana. Workers: Monroe Vayhinger, Payne Evangelistic Party. For information, write Charles Cleek, Secretary, Route 9, Madison, Indiana.

August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breneman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Babcock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 26 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

August 26 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, G. Arnold Hodgkin, Wright Brothers, Miss Florence Wyse. For further information, write Rev. C. E. Ellsworth, Secretary, Route 3, Greenfield, Indiana.

August 27 to September 5, Local Preachers' Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Rev. and Mrs. Theo Elsner, Richard G. Flexon, Jr.

August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William E. Barr, Secretary, Route 2, Winchester, Indiana.

Sept. 9 to 18, Erma, N. J., Cape May Holiness Association camp. Workers: C. B. Fugott, K. Hawley Jackson and wife. For information, write Earl Woolson, R. F. D., Cape May, N. J.

## DIRECTORIES

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Meeting of the Department of Foreign Missions.....  
.....September 19 to 26  
Georgia.....Sept. 29 to Oct. 2  
Florida.....October 6 to 9  
Dallas (Texarkana, Texas).....October 12 to 16  
Hamilin (Wichita Falls, Texas).....October 19 to 23  
Arkansas.....Oct. 25 to 30  
Mississippi.....November 2 to 6  
Louisiana (Shreveport).....November 9 to 13  
San Antonio (Waco, Texas).....November 16 to 20  
Southwest (Denning, N. M.).....Nov. 30 to Dec. 4  
Arizona (Somerton).....December 7 to 11  
Central America.....Rev. E. B. Anderson, Presiding  
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India, Eastern.....Rev. Geo. J. Franklin, Presiding  
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Peru.....Rev. D. H. Walworth, Presiding

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### SPRING ASSEMBLIES

Manitoba-Saskatchewan (Regina, Sask.).....  
.....July 27 to 31

### FALL ASSEMBLIES

Minneapolis and North Dakota (Jamestown, N. D.).....Aug. 9 to 14  
Iowa (Marshalltown).....August 17 to 21  
Kansas City (Webb City, Mo.).....August 24 to 28  
Missouri (Des Arc).....August 31 to Sept. 4  
Kentucky (Lexington).....Sept. 7 to 11  
Tennessee-(Lawrenceburg).....Sept. 14 to 18

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### FALL ASSEMBLIES

Kansas.....August 24 to 28  
Michigan.....August 31 to September 4  
Northern Indiana.....September 7 to 11  
Indianapolis (C. J. Quinn appointed to act as chairman).....August 24 to 28  
Eastern Oklahoma.....September 21 to 25  
Western Oklahoma.....September 28 to October 2  
Alabama.....Oct. 26 to 30

## EVANGELISTS' SLATES

T. M. ANDERSON  
Sebring, Ohio .....July 15 to 24  
Sharon Center, Ohio .....July 29 to Aug. 7  
Frankfort, Ind. ....Aug. 8 to 15  
Wichita, Kan. ....Aug. 18 to 28  
Winchester, Ind. ....Sept. 1 to 11  
Neodesha, Kan. ....Sept. 16 to 25  
Ottawa, Kan. ....Sept. 26 to Oct. 9  
Minneapolis, Minn. ....Oct. 18 to 30  
Indianapolis, Ind. ....Nov. 6 to 20  
Topeka, Kan. ....Nov. 27 to Dec. 11  
C. H. BABCOCK  
Douglas, Mass. ....July 14 to 24  
Toronto, Ohio (Hollow Rock Camp) .....  
.....July 28 to Aug. 7  
Wakefield, Va. ....Aug. 5 to 15  
Wichita, Kan. ....Aug. 18 to 28  
Blackwell, Okla. ....Aug. 29 to Sept. 4  
Thomas, Okla. ....Sept. 15 to 25  
J. L. AND CHRISTINA BATES  
Jester, Okla. ....July 15 to 31  
Reed, Okla. ....Aug. 5 to 21  
W. G. BENNETT  
Newark, Ohio .....July 1 to 24  
Manchester, Ohio .....Aug. 10 to Sept. 1  
J. W. BOST  
Walters, Okla. ....July 16 to 31  
Bethel, Okla. (Temple, Okla., P. O.) .....  
.....Aug. 4 to 21  
NAOMI BOST  
Waldron, Ark. ....July 1 to 14  
Walters, Okla. ....July 16 to 31  
Bethel, Okla. (Temple, Okla., P. O.) .....  
.....Aug. 4 to 21  
FRED BOUSE  
Farmland, Ind. ....July 11 to 31  
Auburn, Ind. ....Aug. 7 to 28  
LYMAN BROUGH  
Antigo, Wis. ....July 12 to 31  
C. C. BURTON  
Kendallville, Ind. ....July 12 to 31  
Bremen, Ind. ....Aug. 7 to 28  
Merrysville, La. ....Sept. 18 to Oct. 2

Leesville, La. ....Oct. 5 to 23  
Hornbeck, La. ....Oct. 25 to Nov. 6  
M. M. BUSSEY AND WIFE  
The Dalles, Ore. (Tent meeting).....  
.....July 17 to Aug. 1  
W. R. CAIN  
Omaha, Neb. (1616 Chicago St) July 14 to 24  
St. Croix Falls, Wis. ....July 25 to Aug. 7  
Wichita, Kan. (State Camp) Aug. 18 to 28  
JAMES E. CAMPBELL  
Vermillion, Ohio (Camp) ....July 19 to 24  
Johnstown, Pa. (Camp) ....July 26 to Aug. 7  
Mt. Vernon, Ohio (Camp Sycar) Aug. 8 to 14  
Alexandria, Ind. (Camp) ....Aug. 14 to 21  
Shamokin, Pa. ....Sept. 4 to 18  
Kendallville, Ind. ....Sept. 25 to Oct. 10  
Elgin, Ill. ....Oct. 23 to Nov. 13  
Akron, Ohio ....Nov. 20 to Dec. 11  
ROSCOE C. CARRELL  
Hooker, Okla. ....July 10 to 21  
Bonham, Texas ....Aug. 14 to 28  
C. C. AND FLORA CHATFIELD  
Warsaw, Ohio (Camp) ....July 28 to Aug. 7  
Radcliff, Ohio (Camp) ....Aug. 14 to 28  
Columbus, Ohio (3rd St. Mission) .....  
.....Aug. 29 to Sept. 11  
Durand, Mich. ....Sept. 18 to Oct. 2  
Ellet, Ohio ....Oct. 3 to 10  
W. F. CLEIGHORN  
Howe, Texas .....July 20 to Aug. 7  
Oakman, Ala. (Care J. R. Rutledge) .....  
.....Aug. 12 to 23  
MARVIN S. COOPER  
Kokomo, Ind. (1237 S. Ohio Ave.) .....  
.....July 3 to 24  
N. Indiana District (Goshen, Ind.) ..August  
ERNEST CORVELL  
Lamberton, Minn. (Tent) ....July 14 to Aug. 6  
Jamestown, N. Dak. (Assembly) Aug. 10 to 15  
Jeffers, Minn. (Tent) ....Aug. 20 to Sept. 6  
Mora, Minn. (Tent) ....Sept. 11 to Sept. 30  
F. W. COX AND WIFE  
Crawfordsville, Ore. (Camp) ....July 7 to 17  
Crawfordsville, Ore. (Wesleyan Church) .....  
.....July 20 to Aug. 7  
J. H. CRAWFORD  
Gray, Okla. ....July 28 to Aug. 12  
FRANK DANIEL AND WIFE  
Searcy, Ark. ....July 15 to 31  
Cedar Hill, Texas ....Aug. 6 to 21  
C. L. AND VADA DAVIS  
Elton, Mo. ....July 10 to 31  
Portland, Ind. ....Aug. 7 to 21  
WILLARD B. DAVIS  
Aurora, Mo. ....July 11 to 24  
Haltown, Mo. ....July 25 to Aug. 7  
Beebe, Ark. (Camp) ....Aug. 11 to 21  
Blackwell, Okla. (Camp) Aug. 25 to Sept. 4  
Ottawa, Kans. ....Sept. 21 to Oct. 9  
M. E. AND NINA DE VOLL  
Farnam, Neb. ....July 10 to 24  
Toledo, Iowa .....July 28 to Aug. 14  
Iowa Assembly .....Aug. 17 to 21  
H. N. DICKERSON  
Bloomington, Ind. ....July 17 to 31  
Kirk, Colo. (Eastern Colo. Camp) .....  
.....Aug. 18 to 28  
R. E. DUNHAM  
Sallina, Kans. ....July 1 to 17  
Omaha, Neb. ....Sept. 18 to Oct. 2  
CHARLES DYE  
Columbus, O. (Tent E. Side) ....July 3 to 17  
Fisher, Ky. (Camp) ....July 24 to Aug. 7  
EDWARDS EVANGELISTIC LADIES' QUARTET  
Junction City, Kans. ....July  
Great Bend, Kans. ....August  
Lyons, Kans. ....Sept. 1 to 18  
Chase, Kans. ....Sept. 20 to Oct. 2  
J. R. EDWARDS AND WIFE  
Versailles, Ind. ....July 5 to 19  
Gardendale Mission, East Liverpool, Ohio .....  
.....Oct. 2 to 18  
Newtonsville, Ohio ....Oct. 23 to Nov. 6  
I. M. ELLIS  
Athene, Texas .....July 14 to 31  
Buffalo Gap, Texas ....Aug. 4 to 14  
Amarillo, Texas ....Aug. 13 to Sept. 4  
Dallas, Texas (Care of Rev. R. M. Parks)....  
.....Sept. 8 to 25  
Pomona, Calif. ....Oct. 2 to 16  
THEO. ELSNER AND WIFE  
Old Orchard, Me. (Camp) ....July 8 to 17  
Reading, Pa. (Associated Camp) July 22 to 31  
Wilmington, Mass. (Spring Lake Camp) .....  
.....August 5 to 14  
Delanco, N. J. Local Preachers' Camp) .....  
.....Aug. 26 to Sept. 5  
W. F. FARMER  
Elkhart, Texas .....July 23 to 31  
Peniel, Texas ....Aug. 4 to 14  
R. P. FITCH  
Indianapolis District (Home Mission Work) ...  
.....July and August  
BONA FLEMING  
Dallas, Texas .....July 15 to 24  
Little Rock, Ark. ....July 29 to Aug. 7  
National Park, N. J. ....Aug. 12 to 21  
Ingersoll, Okla. ....Aug. 26 to Sept. 4

- JOHN FLEMING**  
No. Little Rock, Ark. .... July 29 to Aug. 8  
National Park Camp, New Jersey, Aug. 12 to 31
- L. N. FOGG**  
Long Beach, Calif. .... June 12 to July 17  
Kirk, Colo. .... Aug. 19 to 25  
Venice, Calif. .... Sept. 4 to 28  
Los Angeles, Calif. (5th Street Mission) .... Oct. 2 to 16
- LEWIS E. HALL**  
Eagle, Idaho .... July 14 to 31
- C. B. FUGETT**  
St. Bernice, Ind. .... July 4 to 17  
Jaliltown, Mo. (Camp) July 24 to August 7  
Normal, Ill. (Camp) .... Aug. 19 to 28  
Cape May, N. J. (Camp) .... Sept. 9 to 17
- PAUL AND DORA GEIL**  
North Manchester, Ind. .... July 1 to 30  
Kokomo, Ind. .... Aug. 7 to 28  
Cleveland, Ohio (Gen. Del.) Oct. 16 to Nov. 6
- PHILIP GEITER**  
West Chester, Pa. .... July 3 to 31  
Springfield, N. Y. .... July 31 to Aug. 21  
Ashtabula, Ohio .... Sept. 4 to 25  
Wellsville, Ohio .... Oct. 2 to 23  
Romanville, Pa. .... Oct. 25 to Nov. 13  
Warwick, Ohio .... Nov. 15 to Dec. 4
- ARTHUR WM. GOULD**  
Moore, Y. (Camp) .... July 31 to Aug. 14
- RALPH C. GRAY**  
Waco, Texas (First Church) .... July 6 to 24  
Coleman, Texas .... July 27 to Aug. 14
- JIM GREEN**  
Bostic, N. C. (Tent) .... July 17 to 31  
Connelly Springs, N. C. (Camp Free) .... Aug. 7 to 14
- H. A. GREGORY**  
Flacid, Texas .... July 8 to 18  
Brownwood, Texas .... July 21 to 31  
Snyder, Texas .... Aug. 2 to 14
- J. C. HAFLEY**  
Hooker, Okla. .... July 10 to 24  
Bonham, Texas .... Aug. 14 to 28
- LEE L. HAMRIC**  
Lawton, Okla. .... July 3 to 17  
Marshfield, Ore. (Camp) .... July 21 to 31  
Wellington, Texas (Camp) .... Aug. 4 to 14  
Sulphur Springs, Texas .... Aug. 19 to Sept. 4  
Tyler, Texas .... Sept. 7 to 18
- B. F. HARRIS**  
Klondike, Texas (Shilo Camp) .... July 13 to 20  
Dillard, Okla. .... Aug. 1 to 14  
Biley, Kan. .... Aug. 17 to Sept. 4
- N. J. HEPBURN**  
Bucklin, Mo. .... July 17 to Aug. 14  
Bismarck, Mo. .... Oct. 2 to 30
- WILLIAM HESLOP AND WIFE**  
Smith Mills Camp, Mass. .... July 8 to 17  
Leslie Camp, Ind. .... Aug. 5 to 14  
Indiana District .... Sept. and Oct.
- LEE HILL**  
Barton, Ark. .... July 15 to 24  
Arkansas Dist. N. Y. P. 8. Convention .... Aug. 3 to 7  
Bella Chapel, Ark. .... Aug. 12 to 21
- URAL T. HOLLENBACK**  
Tower City, Pa. .... July 4 to 17  
Wilmington, Del. (701 Washington) .... July 19 to 31  
Norristown, Pa. .... Oct. 2 to 16  
Barby, Pa. .... Oct. 23 to Nov. 6  
Bloomsburg, Pa. .... Nov. 7 to 20  
Bridgeton, N. J. .... Nov. 21 to Dec. 4
- AARON HULSE**  
Oklahoma City, Okla. (Harmony Church, Tent) .... July 10 to 31  
Letona, Ark. .... Aug. 8 to 29  
Bradford, Ark. .... Sept. 2 to 23  
Nashville, Kans. .... Oct. 1 to 15
- J. ROSS HURST**  
Okemah, Okla. .... July 17 to 31  
Okmulgee, Okla. .... Sept. 4 to 18
- ALLIE AND EMMIE IRICK**  
Olive Hill, Ky. (Camp) .... July 8 to 18  
Goddard, Ky. (Mt. Hope Camp) .... July 21 to 31  
Cambria, Ill. (Camp) .... Aug. 4 to 14  
Bonnie, Ill. (Camp) .... Aug. 19 to 29  
Millport, Ala. (Camp) Aug. 31 to Sept. 12  
Thomas, Okla. .... Sept. 15 to 25
- A. H. JOHNSTON AND WIFE**  
Dayton, Ohio .... July 21 to 31
- LUM JONES**  
Sawyer, N. D. (Camp) .... July 7 to 17  
New Rockford, N. D. .... July 18 to 31  
Peniel, Texas (Camp) .... Aug. 4 to 14  
Shawnee, Okla. .... Aug. 15 to 28
- LULA KELL**  
Wadsworth, Ohio .... July 8 to 31  
Mineral City, Okla. .... July 26 to Aug. 7
- FRED KERST**  
Indianapolis District .... July and August
- J. B. KIEFEL**  
Mohawk, Ind. .... July 1 to 17  
Corinth, Ky. .... July 21 to Aug. 7  
Ramsey, Ind. (Camp) .... Aug. 12 to Aug. 21
- J. A. KRING AND WIFE**  
Grants Pass, Ore. .... June 26 to July 17
- HALDOR AND BERTHA LULENAS**  
Peoria, Ill. .... July 3 to 17  
Carmichaels, Pa. (Camp) .... July 21 to 31  
Sherman, Ill. (Camp) .... Aug. 4 to 14  
Connersville, Ind. .... Oct. 2 to 16
- JACK LINN AND WIFE**  
Oregon, Wis. .... July 29 to Aug. 17
- V. W. AND MARGUERITE LITRELL**  
Butler, Pa. .... June 28 to July 17  
Uhrichsville, Ohio .... July 22 to Aug. 7  
Chariton, Iowa (Mason Camp) Aug. 14 to 28
- W. W. LOVELESS**  
Monticello, Ky. .... July 1 to 17  
Warsaw, Ohio (Camp) .... July 21 to 31  
Des Arc, Mo. (Camp, Gen. Del.) Aug. 13 to 28
- THEODORE AND MINNIE E. LUDWIG**  
Hacine, Wisc. (Spring Park Camp) .... July 13 to 24  
Hector, Minn. .... July 26 to Aug. 7  
Nokomis, Ill. .... Aug. 9 to 21
- WILL H. LYNN**  
Post, Texas (Grassland Camp) .... July 29 to Aug. 14  
Dalhart, Texas .... Aug. 13 to Sept. 4  
Gould, Okla. (Brownlow Church) Sept. 6 to 18
- ERNEST B. MARSH AND GEO. H. WARD**  
Wadsworth, Ohio .... July 8 to 17  
Mineral City, Ohio .... July 19 to 31
- J. B. MCBRIDE AND WIFE**  
Mt. Olive, Ky. .... July 15 to 25  
Hollis, Okla. .... July 27 to Aug. 7  
Hallville, Texas (Noonday Camp) Aug. 11 to 21  
Oakland City, Ind. .... Aug. 24 to Sept. 4  
Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23
- J. A. MAC CLINTOCK**  
Hazelton, Ind. .... July 29 to Aug. 7  
Portsmouth, Ohio .... Aug. 14 to 23  
Elkhart, Ind. .... Oct. 2 to 16  
Stinesville, Ind. .... Oct. 17 to 30  
Kendallville, Ind. .... Nov. 6 to 20
- ERNEST B. MARSH AND GEO. H. WARD**  
Wadsworth, Ohio .... July 8 to 24  
Mineral City, Ohio .... July 26 to Aug. 7  
Pittsburgh District .... Aug. 22 to Sept. 4  
Ashtabula, Ohio .... Sept. 5 to 25  
Mannington, W. Va. .... Oct. 12 to 30  
New Philadelphia, Ohio .... Nov. 3 to 20  
Warwick, Ohio .... Nov. 23 to Dec. 4
- L. C. MESSER**  
San Angelo, Texas .... July 7 to 17  
Abilene, Texas .... July 18 to 31  
Lawrence, Kans. .... Aug. 7 to 21  
Cherokee, Okla. (Camp) .... Aug. 26 to Sept. 4  
Chillicothe, Texas (Hayhurst Camp) .... Sept. 5 to 11  
Sterling, Okla. .... Sept. 13 to 18  
Hugo, Okla. (E. Okla. Dist. Assembly) .... Sept. 21 to 25  
Hominy, Okla. .... Sept. 27 to Oct. 2
- L. G. MILBY**  
Augusta, Ky. .... July 1 to 17  
Dunkirk, Ind. .... July 20 to 31  
Lafayette, Ind. .... Aug. 7 to 28
- C. O. MILLER AND FAMILY**  
Clarence, Mo. .... July 1 to 17  
Caruthersville, Mo. .... July 20 to Aug. 7  
Malden, Mo. .... Aug. 10 to 21  
Mangum, Okla. .... Aug. 25 to Sept. 4  
Hugo, Okla. (Assembly) .... Sept. 21 to 25
- JAMES MILLER**  
Lynn, Ind. .... July 10 to 24  
Hope, Mich. (Camp) .... July 31 to Aug. 14
- JULIUS MILLER**  
New Edington, S. Dak. .... July 10 to 24  
Ortonville, Minn. .... July 26 to Aug. 7  
Jamestown, N. Dak. (Minneapolis District Assembly) .... Aug. 10 to 14
- W. H. MINOR**  
Ryne, Okla. .... July 15 to 31  
Boswell, Okla. .... Aug. 1 to 14  
Dodsonville, Texas (Camp) .... Aug. 19 to 28  
Oklahoma City, Okla. (Union Mission) .... Sept. 3 to 18
- ARTHUR MORGAN AND RUBEN BRIDGEWATER**  
Hutchinson, Kans. (Peniel Church) July 7 to 24  
Woodbine, Kan. .... July 23 to Aug. 14
- R. L. MORGAN**  
Tilden, Ill. .... July 11 to 24  
Milwaukee, Wis. .... July 27 to Aug. 14
- B. F. NEELY**  
Pontiac, Mich. .... July 10 to 24  
Clarendon, Va. (303 R. R. Terrace) Camp. .... July 29 to Aug. 7  
Batesville, Ark. (Camp) .... Aug. 11 to 21  
Auliers, Okla. .... Aug. 23 to Sept. 4
- S. S. NELSON**  
Organ Cave, W. Va. .... Oct. 1 to 10  
Roncesverte, W. Va. .... Oct. 12 to 25
- WADE L. NELSON**  
Chandler, Okla. .... July 7 to 24  
Bridgeport, Okla. .... July 29
- Oklahoma City, Okla. (Packington Mission, R. E. Gibbs, Supt.) .... Aug. 18
- WILL H. AND LILLIE B. NERRY**  
Science Hill, Ky. .... July 17 to 31  
Highway, Ky. .... Aug. 7 to 21
- EDWARD C. ONEY**  
Salem, Ohio .... Sept. 14 to 25  
Bradford, Pa. .... Nov. 6 to 20
- G. F. AND BYRDIE OWEN**  
St. Dodge, Ia. .... July 12 to 24  
Climbing Hill, Ia. .... July 29 to Aug. 7  
Bath, Maine .... Aug. 23 to Sept. 11  
South Portland, Maine .... Sept. 18 to Oct. 3
- FANNIE PAYNE EVANGELISTIC PARTY**  
Hayden, Colo. (General Delivery) .... July 14 to Aug. 14  
Madison, Ind. (Bryantburg Camp) .... Aug. 10 to 28
- DWIGHT M. PEFFLEY**  
Eaton, Ohio .... July 11 to 24  
Lets, Ind. (Letts Camp) July 29 to Aug. 8  
Coopersdale, Ohio .... Aug. 14 to 20  
Toledo, Ohio .... Sept. 1 to 25  
Walbridge, Ohio .... Oct. 2 to 23  
Darling Run, Ohio .... Oct. 30 to Nov. 13
- T. J. PRICE**  
Marysville, Ohio .... July 10 to 24  
Mechanicsburg, Ohio .... Aug. 7 to 21  
Woodstock, Ohio .... Aug. 24 to Sept. 7
- J. E. AND ADA REDMON**  
South Bend, Ind. (Care Rev. L. W. Collar, 3412 S. Michigan St.) .... July 8 to 24  
California, Ky. (Carthage Campmeeting, care J. R. Moore) .... Aug. 19 to 28
- LAWRENCE REED**  
Sebring, Ohio (Camp) .... July 15 to 24  
New Albany, N. Y. (Seven Oaks Camp) .... July 31 to Aug. 14  
Richland, N. Y. (Camp) Aug. 21 to Sept. 5  
Cumberland, Md. .... Sept. 10 to 26
- LEWIS J. AND EBYTHE RICE**  
Flora, Ill. .... July 13 to 31
- C. C. RINEBARGER**  
Douglas, Mass. .... July 14 to 24  
North Little Rock, Ark. .... July 28 to Aug. 7  
Ramsey, Ind. .... Aug. 12 to 21  
Oakland City, Ind. .... Aug. 26 to Sept. 4
- PERRY ROOD**  
Athens, Ohio .... July 15 to 31  
Waterloo, Ohio .... Aug. 7 to 28  
New Port, Ky. .... Sept. 7 to 11  
West Liberty, Ohio .... Dec. 27 to Jan. 4
- A. ROGERS**  
Pittsburgh District .... June 1 to Aug. 21  
Andover, Ohio .... Aug. 28 to Sept. 18  
Youngstown, Ohio .... Sept. 25 to Oct. 12  
Cleveland, Ohio .... Oct. 16 to Nov. 6  
Brazil, Ind. .... Nov. 13 to 27
- C. W. RUTH**  
Sebring, Ohio .... July 15 to 24  
Toronto, Ohio (Hollow Rock Camp) .... July 28 to Aug. 7  
Gaines, Mich. .... Aug. 26 to Sept. 4
- N. B. SHADE**  
Bearer Dam, Va. .... July 10 to 26  
Park Lane, Va. (Camp) .... July 29 to Aug. 8  
Knobsville, Pa. .... Aug. 14 to 24  
Columbia, S. C. (Tent) .... Sept. 1 to 11  
Plant City, Fla. (Tent) .... Sept. 18 to 30  
Avon Park, Fla. (Assembly) .... Oct. 5 to 9  
Blacksburg, S. C. .... Sept. 12 to 17
- R. A. SHANK AND WIFE**  
Mt. Olive, Ky. (Camp) .... July 15 to 25  
Romeo, Mich. (Camp) .... Aug. 5 to 14  
Kampsville, Ill. (Camp) .... Aug. 18 to 28
- E. E. SHELHAMER**  
Interman, Ont. .... July 14 to 24  
Ashville, N. Y. .... July 26 to 31  
Owosso, Mich. .... Aug. 5 to 14  
Wichita, Kan. .... Aug. 18 to 28  
Greenville, Ill. .... Sept. 1 to 12  
Binghamton, N. Y. .... Sept. 25 to Oct. 9  
Allentown, Pa. .... Oct. 16 to 30
- E. D. AND WINNIE SIMPSON**  
Alma, Ark. (Maple Shade Camp) Aug. 18 to 28
- C. W. SOOTER**  
Dixon, Mo. .... July 15 to Aug. 7  
Tuscumbia, Mo. .... Aug. 12 to 23
- BURL SPARKS**  
Bloomington, Ind. .... July 16 to 31  
National Park, N. J. .... Aug. 12 to 21
- D. M. AND EVA SPELL**  
Denison, Texas .... July 17 to 31  
Quamah, Texas .... Aug. 4 to 21
- FRED ST. CLAIR**  
Portland, Ore. (Tent Meeting) .... July 31 to Aug. 28  
La Grande, Ore. .... Sept. 4 to Oct. 2  
Princeton, Idaho .... Oct. 9 to Nov. 6
- E. H. STILLION**  
Corydon, Pa. .... July 11 to 24  
Kylertown, Pa. .... July 31 to Aug. 14  
Pittsburgh District .... Aug. 18 to Sept. 4

<b>B. D. SUTTON AND WIFE</b>		<b>JOHN THOMAS</b>		<b>KENNETH AND EUNICE WELLS</b>	
Lansing, Mich. ....	July 7 to 17	Kittanning, Pa. ....	July 14 to 24	Sebring, Ohio ....	July 14 to 24
Flint, Mich. ....	July 18 to 24	Moers, N. Y. ....	Aug. 1 to 14	Hollow Rock, Toronto, Ontario, ....	July 28 to Aug. 7
Columus, Ohio (Camp) ....	July 27 to Aug. 7	Rochester, N. Y. ....	Aug. 16 to 28	Comenauville, Pa. ....	Aug. 8 to 14
Wichita, Kan. (Camp) ....	Aug. 18 to 28	Clarksburg, Ont., Canada ....	Sept. 9 to 18	Hopkins, Mich. ....	Aug. 18 to 28
Kingswood, Ky. (Camp) ....	Sept. 2 to 11				
Cincinnati, Ohio (Norwood Church) ....	Oct. 2 to 16	<b>J. N. TOOLE</b>		<b>IL. W. WELSH</b>	
Minneapolis, Minn. ....	Oct. 16 to Nov. 7	Grafton, W. Va. ....	July 31 to Aug. 14	West Liberty, Ohio ....	July 3 to 17
Allentown, Pa. ....	Nov. 13 to 27	Hopkins, Mich. (Camp) ....	Aug. 18 to 28		
		East Palestine, Ohio ....	Aug. 31 to Sept. 18	<b>WM. WERKHAUSER</b>	
		Alliance, Ohio ....	Oct. 2 to 16	Anderson, Ind. ....	June 19 to July 17
<b>HOWARD W. SWEETEN</b>				Royal Oak, Mich. ....	July 24 to Aug. 7
Freeport, N. Y. (Long Island Camp) ....	July 14 to 24	<b>N. B. VANDALL</b>			
Toronto, Ohio (Hollow Rock Camp) ....	July 28 to Aug. 8	Bentleyville, Pa. (Camp) ....	July 7 to 17	<b>R. F. WHITEHURST</b>	
Circleville, Ohio (Camp) Aug. 11 to Sept. 5		Pittman, N. J. (Camp) ....	July 20 to Aug. 2	New York District ....	June and July
		Findlay, Ohio (Camp) ....	Aug. 11 to 21	Magnolia, Ark. (Warnock Springs Camp) ....	Aug. 4 to 14
<b>ELWOOD TAYLOR</b>		Mt. Lookout, Ohio (Camp) Aug. 25 to Sept. 4			
Crab Orchard, Ky. ....	July 31 to Aug. 14	Rochester, Pa. ....	Sept. 9 to 18	<b>EARL F. WILDE AND WIFE</b>	
		Baltimore, Md. ....	Oct. 2 to 16	Portland, Ore. (District Campmeeting) ....	July 21 to 31
<b>T. L. TERRY</b>		Brooklyn, N. Y. ....	Nov. 4 to 13	Oregon and Washington ....	August
Indianapolis District ....	Aug. 1 to 28	Carmichael, Pa. ....	Nov. 20 to Dec. 4	Vancouver, Washington ....	Sept. 1 to 13
Edinburgh, Ill. ....	Sept. 5 to 26			Canas, Washington ....	Sept. 21 to Oct. 9
		<b>MRS. DE LANCE WALLACE</b>		Portland, Ore. (First Church) Oct. 13 to 30	
<b>W. A. TERRY</b>		Victoria, B. C. ....	July 3 to 17	Spokane, Wash. ....	Nov. 3 to 20
Waldron, Okla. (Schoolhouse) July 17 to 31		Anacortes, Wash. ....	July 18 to 31	Portland, Ore. (Brentwood Church) ....	Nov. 24 to Dec. 11
Tuttle, Okla. ....	Aug. 23 to Sept. 4	DeMolmes, Wash. ....	Aug. 5 to 14		
		<b>WEAR EVANGELISTIC PARTY</b>			
		Haltown, Mo. ....	July 6 to 31		



## Idaho-Oregon District Campmeeting Nampa, Idaho, August 4-14, 1927

**WORKERS:** Rev. Bud Robinson, Revs. Jarrette and Dell Aycock; Miss Aycock, pianist.

To mention their names is sufficient to advertise one of the most efficient and successful corps of campmeeting workers possible to get together. Nazarenes and friends of the cause of holiness in the Northwest! Do not miss this great gathering of God's people. We are expecting a great time of salvation.

All the usual services, also three special children's services conducted by Mrs. Aycock, and several young people's services conducted by Rev. Aycock. Rev. Robinson and Rev. Aycock will alternate in three preaching services daily, and a people's service will be conducted daily by the pastors of the district.

Meals served cafeteria style at the Club of Northwest Nazarene College, and rooms for rent in the dormitories at the rate of \$3.00 for the ten days, or 50c a day for less time, roomers to furnish their own bedding. Campers bring their own equipment, and will be furnished free camp sites in beautiful Kurtz Park, where the camp is to be held.

For information, write A. E. Sanner, Chairman Camp Committee, Nampa, Idaho.