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# HERALD of HOLINESS

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## THE ESSENCE OF THE KINGDOM OF GOD

ONE may be absolutely faultless in all that pertains to objective righteousness, even to the point of observing the proper standards of meats and drinks, and still not be right in his heart. Even when the preacher preaches on "worldly conformity," and pays his respects to the objectionable fashions of women and to the grosser wickedness of men his listeners may amend their way so that they agree with his *ipis dixit* and still be a long way from salvation.

Men may be baptized with water, enroll their names on the church book, pay their tithes, keep the Sabbath, and make use of the most religious vocabulary and yet remain unregenerated and lost. They may recite psalms, mumble prayers, and pronounce the "Amens" and still be no more than whitened sepulchers and whitewashed libertines. All the washings and sprinklings in the world will not remove the guilt of sin, and even though soap and niter are added, sin's deep depravity will not be washed away. For the kingdom of God is not meat and drink. It is not even the sum of all good words and deeds and religious things, but is "Righteousness and peace and joy in the Holy Ghost."

The new birth is the vital basis of all proper relation to God and all acceptable states before Him. It is not enough to merely admit the validity of the atonement made through the sufferings and death of Christ, but the very affections must be renewed and purified until one can love God with his whole heart and soul and mind and strength. The righteousness which is in the Holy Ghost is an inward, divinely wrought correcting of the moral nature of man. It is a being made right, rather than a mere practicing of righteous acts. It is a state which results in deeds. It is the tree of which proper deeds and words are the fruit. It is the principal which produces proper living as its interest.

Peace and joy are offsprings of love and love is but another name for righteousness in principle. Peace and joy are not to be sought or possessed directly. But they are apprehended and enjoyed whenever love is made perfect within. Peace is the opposite of turmoil, joy the antipode of sorrow, sighing and remorse. And just as there is no substitute for love in principle, so there is no miscarriage of peace and joy in effect. But to have the love of God shed abroad and made perfect in our hearts and to possess, on that account, perfect peace and full joy is to possess the essence of the spiritual kingdom of God. And upon this inward correctness all outer rightness depends.

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## WE MUST MAKE OUR PREACHERS

God calls His own preachers, but it is the business of the Church to train them for their task. It has been somewhat of a proverb among holiness people that our preachers are "unlearned and ignorant," and we have talked in a formal way as though we put a premium on ignorance. But the fact is that there is no people who have more respect for learning than we do. That's the reason we started in to call all of our schools universities and gave academic and honorary degrees with small regard to scholarship. A little scholarship goes farther in the holiness movement than any where else in the country. I can say this the more readily because I have grown up in this movement. We need an educated ministry more and more and as time goes on we will have it more and more.

But we are thinking especially of our tendency to leave the task of training our preachers to other people, and we are thinking of the dangers of this tendency. We can always "absorb" a certain per cent of preachers who have been trained in other communions, but we must not have very many mature men in our church and in the leading positions in our ministry whose background is something other than Nazarene. And more than that, we must not recruit young men in any large proportions who have been trained in the schools of other denominations or even in interdenominational schools. Every denomination must train its own preachers in order that they may have the background and atmosphere which will constitute them builders of that particular church. Interdenominational schools are good places to train workers for interdenominational service, but they lack much when it comes to the task of making promoters of organized churches.

It has been thought that the Nazarenes are somewhat over-schooled. But now that seems to be a matter of doubt. No one can ignore the geographical element in school influence, and if our youth are to be trained in an atmosphere which is Nazarene, we shall have to maintain schools in every section of the land. It is becoming evident that with proper concentration and effort we can equip and maintain every school we have.

But we need one school more. We need a high grade theological seminary where we can give our col-

lege graduates as good work as they can get in the best seminaries of the country. A school like this would not require large investments in buildings. It would require a large library and a few university trained professors. It will take considerable money to maintain such a school, but it will be money well spent. And unless we found and maintain such a school we shall continue to lose the very choicest of our young preachers who must go to the seminaries of the other churches to get their higher training. Just when and how and where are we going to start a school like this? I wish some long sighted layman who sees and knows the value of such an undertaking would propose and provide the beginning.

## EDITORIAL COMMENTS

Yesterday an acquaintance said, "When I first began attending the holiness meeting I was incapable of understanding and appreciating much of the preaching that I heard. But I had been converted and was anxious to know and do the will of God and was hungry for the best experience that it was possible for me to obtain. And I saw from the beginning that the people who were engaged in these meetings had something in the way of the knowledge of God and the sense of deliverance from sin that I did not have. Some of the things they did were not altogether pleasing to me, but I could not get away from the fact that they were getting more out of their religion than I was and that they were making their religion mean more to others than I was able to make mine mean. I could find fault with them, but I could not forget these advantages which they held over me. I could find answers to their arguments, but I could not help becoming hungry for their experiences. And at last I yielded to the practical argument and sought and obtained the blessing of perfect love. And on account of my own experience, it may be that I lean a little too much toward testimony as a means for bringing conviction to full salvation to the hearts of men."

The distinction between preaching and testifying is not always clear, for there is no better way for the preacher to clarify and enforce his sermon than by personal testimony, and testimony is improved by being scriptural, sane and logical. In fact the Lord called Paul to be both a minister and a witness, and the preacher who is not a witness to the vital things of Christian experience is a poor preacher at best.

Argument, just plain matching of brains and wit, is a poor method of promoting the gospel. That strange factor called "unction" must be present to make any public discourse valuable in bringing conviction to sinners and consolation to believers. And unction is as essential to the effectiveness of the layman's testimony as it is to the preacher's sermon.

## THE FUTURE OF CHRIST'S CHURCH CERTAIN

By A. M. HILLS, D. D.; LL. D.

*"The gates of hell shall not prevail against it"* (Matt. 16:18).

EVERY few days in some big magazine some distressingly smart man tolls the knell of dying Christianity. The crack of doom is just ahead. The grave-clothes are already in the loom, and will soon be on the undertaker's shelf. They are just sure that the death rattle is in its throat, and the writer is playing the part of the kind physician with watch in hand, counting the failing heart beats.

That physician this time is one Mr. Herbert Parrish, a New Jersey rector, who evidently is profoundly sorry that he is not a priest or archbishop or Cardinal of the Roman Catholic Church. Indeed it seems as if he would like to be His Holiness, the Pope himself. Perhaps this dear rector expects to be, for he is pluming his wings, and practicing, composing his bulls, and hurling his thunderbolts of wrath against Protestantism. That is the only form of Christianity that even remotely resembles the early Christian Church, and it will survive if the Church itself does.

But this poor man looks at Protestantism through his jaundiced eyes and yellow goggles and sees only "superstitions and hypocrisies," "sentimental cant, vapid prayermeetings," "verbose liturgies," "stodgy services," "preposterous confessions of faith," "bigotry and prejudices," "fictitious martyrologies," "smug self-satisfactions," "its holier-than-thou pose," "its fanatical trust in secular legislation" (prohibition laws), "its bitter intolerance and suspicious and terrible emotionalism," "and a thousand and one other Pecksniffian attributes that in its name have so often brought all religion into contempt among sensible people." "It is my conviction that the sooner Protestantism disappears from American life the better!"

My! what a tirade. And let off all at once! He must have congested his stomach with uncooked onions and lobsters and New Jersey liquor, and fallen asleep and had a nightmare, and then reported what he saw in the visions of the night.

But let nobody be disquieted. Immeasurably abler minds than this New Jersey rector possesses have written in that same strain for centuries. Way long ago, the intellectual "kings of the earth set themselves, and the rulers took counsel together against the Lord and against His anointed, saying, Let us break their bands asunder." "He that sitteth in the heavens shall laugh. The Lord will have them in derision . . . Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Psalm 2:2-8).

Daniel got a vision of Christ's future triumph and wrote: "There was given him dominion and glory, and a kingdom that all the peoples and nations should serve Him; His dominion is an everlasting dominion

which shall not pass away" (Daniel 7:14). Keep up your courage. Do not dream for a moment that God's cause and God's Church are going to suffer defeat. The devil undoubtedly thought that Christianity was extinguished by the crucifixion of Jesus. But He arose from the dead and Pentecost soon followed.

The Jewish leaders thought they could drown Christianity in the blood of Christians. But God wiped out the temple and Jerusalem and Judaism. The devil prompted the Roman Empire to try its hand at the destruction of Christianity. But in less than three centuries, after ten persecutions had spent their force, a Christian emperor was on the throne, and Christian laws were ruling the empire. The devil then thought to destroy Christianity by corrupting it, by turning it into an ambitious Roman Catholicism with new sacraments and new doctrines and new orders of priesthood never heard of by the apostles of Christ, and one at the top of the pyramid of folly, wearing a crown, and calling himself the Vicegerent of God Almighty, and blasphemously called, and idolatrously worshiped by his deluded followers, as "My Lord God the Pope." Of course "The Dark Ages" and an abyss of moral corruption followed.

But just as Satan thought he had captured the Church and Kingdom of Christ and destroyed it forever God laughed, and raised up Martin Luther and the Reformation and Protestantism, which our deluded rector Parrish spends his time railing at. The arch enemy, not to be defeated, has done his best to corrupt Protestantism. He has assailed it by French infidelity and Roman Catholic persecution and inquisition, and English deism, and German Rationalism and Higher Criticism, and Evolution and last and worst of all, Infidel Modernism.

But God is still alive, and has not forgotten how to laugh. Christ is still on His eternal throne, and still walks amidst the golden candlesticks. All the forces of hell are busier than ever. But the eternal God does not slumber and has not lost His omnipotence. The King of kings and Lord of lords is still on the throne and still sways the scepter of infinite sovereignty. The eternal word has gone forth, and is beyond recall, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9). "There were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever" (Rev. 11:15). The Son of God still lives, and goes on, and on, conquering and to conquer.

Come to think of it, it does not require much brains to curse Protestantism. Any blatant ignoramus could do that. Just forget that it was the reform of Christianity which was dying from Roman Catholic cor-

ruption; that it has produced the strongest nations and the most advanced civilization the world has ever seen; that the Protestant nations rule the earth today; that it has planted more schools and universities, built and furnished more libraries; printed more Bibles and translated them into more languages; sent out more missionaries and redeemed more peoples from heathenish darkness and degradation and sin than Roman Catholicism and all the other religions of the world put together; that it has produced more revivals and won more souls and originated more moral and political reforms such as the wiping out of slavery and the fighting of duels and lotteries and the saloon evil (see the rector squirm!) than all other religions combined. Let the empty head forget all this and open a blasphemous mouth and curse! That is all that is required to rail at Protestantism.

But let us not be at all disconcerted by these brainless ravings. It may be that all the church edifices of Protestantism are not costly cathedrals and all the preachers do not wear robes, and read their prayers and pray in Latin. We may be compelled to admit with profound sorrow that all the children in the Sabbath school are not taught a catechism and confirmed after examination, without any more knowledge of personal salvation than a parrot, and that all the teachers in the Sabbath school are not university graduates.

It may be deplorable that all Protestant preachers are not as eloquent as the New Jersey rector and all

the churches are not crowded to the doors; but let us bear these griefs with becoming patience and equanimity. Protestantism is still pushing ahead and winning new victories. Every year records new advances, and enlarges our borders and strengthens our stakes.

"Where the vanguard camps today the rear will camp tomorrow."

However we may grieve at the spread of error and infidelity under the guise of science and a new Christianity; at the death of good men and great Christian leaders and the fewness of able Christians to take their places, yet let us not despair, nor abandon our serene confidence and hope. God still lives, and Christ is on the throne. The Cæsars are gone, and all the kingdoms of their time; but Christ's little group of humble men and women has grown into a mightier kingdom than the Cæsars ever dreamed of, and it shall yet possess the earth. Christ bought His Church with His own blood, and "the gates of hell shall not prevail against it."

*"Crowns and thrones may perish  
Kingdoms rise and wane  
But the Church of Jesus  
Constant will remain;  
Gates of hell can never  
'Gainst that Church prevail  
We have Christ's own promise  
And that cannot fail."*

PASADENA COLLEGE  
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## MEDITATIONS ON THE FOUR GOSPELS

By Roy G. Coddington

### PART FIVE, JOHN

THE Gospel According to John was written last of the four, probably near the close of the first century A. D. The occasion of his writing it was that at that time many Gnostics and others were denying the deity of Jesus, as many are doing today. It was to correct this error and to strengthen the faith of all believers that John wrote this Gospel. See chapter twenty, last verse, in which he uses the phrase to which I already have referred: "That ye may believe that Jesus is the Christ, the Son of God." And then he adds: "And that believing ye may have life in his name." So this verse gives us, clearly expressed, the two-fold purpose in the writing of this book: Jesus the Christ, the Son of God, and life through faith in His name. If we read this Gospel with our eyes open—and our minds—we shall see evidences of this two-fold purpose in many places.

As I remarked in the beginning of this series, Matthew, presenting Jesus as the King of the Jews, gave His genealogy to show that He was of the royal family of David; Luke, showing the Son of man, for all the human race, traced the line right back to "Adam, the son of God." Mark, writing about the Servant of

God, naturally gave no genealogy; and John, presenting the Son of God, could not give any genealogy of Him who is from everlasting to everlasting, God.

The Greek philosophers of that time made much of their word "*logos*," meaning "word" or "expression." For centuries they had sought for an expression of deity. Many gods they had, and in Athens even an altar "to an unknown god" (Acts 17:23), which looks like an acknowledgment of the consciousness that they had not found the true God. Paul and John, very unlike in many ways, were very much alike in their eager desire to make Christ, the light of the world (John 1:4), known to those groping in darkness. In this connection 1 Cor. 1:21-24 is worth quoting: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (R. V.).

John's opening paragraph, chapter 1:1-18, is the

fullest, clearest exposition of the Incarnation that we have anywhere. I might use many words trying to expound it—all in vain. But if we read it frequently, taking time for deliberate meditation, we shall have great profit.

The next paragraph shows us that the messages of the other John, harbinger of the Christ, greatly stirred the people. "Art thou Elijah?" "I am not." Did he know, even this early, that they would not receive his message, and that therefore he was not the fulfillment of that prophecy—that it must wait for another to come later? Possibly. See Mal. 4:5, 6; Matt. 11:14; 17:10-13; Mark 9:11-13; Luke 1:17; Rev. 11:3-12 (?).

The first miracle of Jesus is recorded by John (chapter 2:1-11). It is interesting to note that John calls this and others "signs" (verses 11, 18, 23). They were an important line of evidence of the deity of Jesus. See chapters 5:36; 14:11. One word more concerning "this beginning of his signs" before we leave it. Many have the idea that when Jesus said, "Draw out now, and bear unto the ruler of the feast," the servants "drew" the water from those earthen jars, whose use was close akin to that of bathtubs. This lack of fitness used to raise a question in my mind until I heard Dr. A. J. Gordon preach on this Scripture in New York, not long before his death. He told us that the Greek word here used (*antleo*, to bale up, as bilge water from a ship), would not be used of taking from one vessel and putting into another. The only other place in the New Testament where it is used is in the fourth chapter of this same Gospel: "Thou hast nothing to draw with, and the well is deep." This is the way I understand it: At the close of the feast water would be wanted in those jars for their ablutions, so Jesus had the servants fill the jars first. Then the well would not be needed for common use for some time; so He set it apart temporarily for this higher service. What water they drew from it then and carried in became the best of the wine. There is a beautiful fitness about this interpretation. It also suggests to our minds dedication, sanctification.

Many speak of the other three Gospels as synoptic, in distinction from John's—more, I think, than the facts will warrant, though it is true that John specialized on the dissertations of Jesus with the Jews of Jerusalem and about, who manifested much more opposition to Him than did the Galileans. John distinguishes these two classes (chapters 1:19; 2:13, 18, 20; 5:10, 15, 18; 7:1, etc.) Were the Galileans largely from Benjamin, like Saul of Tarsus? Anyhow, they were more inclined to believe on Him than were those whom John calls the Jews, including the "Scribes and Pharisees, hypocrites," of Jerusalem.

John records several instances in which Jesus declared His deity. One of them is in chapter 5:17, 18: "My Father worketh even until now, and I work. For this cause the Jews sought the more to kill him be-

cause he . . . called God his own Father, making himself equal with God." Now it is remarkable that Jesus, instead of trying to tone down what He had just said, made it much more emphatic throughout the remaining twenty-nine verses of this chapter.

Another instance is in chapter 8:58, where Jesus, by an apparent grammatical error stirred their ire until they would have stoned Him to death if they could have done so. To get the full force of it read the eighth chapter from verse twelve. If He had said, "Before Abraham was I was," doubtless that would have stirred their wrath not a little; but when He said, "Before Abraham was I *am*," they perceived that He called Himself Jehovah, so they sought to stone Him to death on the spot.

Just one more instance I pause to mention, chapter 10:30: "I and the Father are one." "The Jews took up stones again to stone him." . . . "because that thou, being a man, makest thyself God." From this and other similar passages it is manifest that the Jews who talked with Him and so bitterly, even murderously, opposed Him, did so because He declared Himself God, and they did not so accept Him. How then do some men today say that they do not believe in His deity, but regard Him as a good man? A liar a good man, indeed!

The Bible is so very symmetrical in all its parts that even John sometimes presents the humanity of Jesus, and Luke sometimes His deity. See Luke 18:19: "Why callest thou me good? none is good, save one, even God." Here Jesus uses the word "good" in a higher sense than it ordinarily bears—absolute, not relative. His point evidently is, "Do not call me good unless you admit that I am God."

As I cannot dwell now on the many things in the Gospel according to John that specially set forth His deity, I commend to you for careful study on that line particularly those things written by John and not by anyone of the other three. But that embraces so very large a part of this Gospel that it is much easier to mention the few things written by John (up to chapter eighteen) that are found also in one or more of the other Gospels: Ministry of John the Baptist (chapter 1:6-15—told by all four). Feeding the five thousand (6:1-14—told by all). Walking on the water (6:19-21—all but Luke). Riding into Jerusalem (12:12-15—all four). Foretelling Peter's denial (13:37, 38—all four). All four give so full an account of His arrest, trial, crucifixion and resurrection that the differences here are minor, yet even these make an interesting study.

Some people seem to read the Bible carelessly, giving little heed to the text and less to the context ("text" is that which is woven; "context" is that which is woven about the text). "To use a text," says one, "in utter disregard of the context, is sacrilege." But just now, in closing, I want to call attention to the two parables in John 10:1-18, which many try to in-

interpret as one—to the confusion of their understanding and their instruction. First Jesus presented Himself as the true shepherd, entering by the door of the prophecies concerning Him (so I understand it), not by any other way. John the Baptist is the porter, opening the door to Him and proclaiming His arrival. This parable ends with verse five. Read the sixth and seventh: "This parable [margin, "or proverb"] spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus *therefore* saith unto them again," etc. I doubt if many of them understood the second parable, either—"richer, fuller, deeper" in its meaning and application; but the first is more in the line of John's special theme, the deity of Jesus.

Brethren, let us read our Bibles with close attention, thus giving the Holy Spirit a better opportunity to speak to us through them. If these "meditations" help any along that line, my chief purpose in writing them is accomplished.

### PERILOUS TIMES

By MRS. MINNIE E. LUDWIG

**W**HILE engaged in evangelistic services in California, there fell into our hands the *Chico Enterprise*, which had published the following report of an evolutionist meeting held in Philadelphia:

Steps were taken here today to form a national organization of educators to fight opponents of evolution throughout the country. Members of the American Association of University Professors, meeting as part of the American Association for the Advancement of Science, resolved to fuse all organizations interested in evolutionary teaching "in order to preserve the intellectual integrity of American educators."

A resolution to this end, proposed by Professor A. D. Lovejoy of Johns Hopkins university, was passed with expressions of enthusiasm.

The movement, it was planned, will take the form of a national council, equipped with funds, a board of strategy and a card index on opponents of evolution.

In offering the resolution Professor Lovejoy declared "this is a fight to separate state and church, which are not separated as they should be when universities are forbidden to teach evolution."

The above gives us some idea of how strong, and how subtle a foe the Church of Jesus Christ is facing today. If we analyze some of the above statements we discover that these opponents of God and the Bible are undertaking to boycott all educators, regardless of their educational qualification or their intellectuality, who do not fall in line with their blatant infidelity; they say, this national organization shall have "a board of strategy and a card index on opponents of evolution." They would force all teachers, regardless of their educational qualification, but who will confine themselves to teaching science,—"classified and established knowledge," and who will not stoop to teaching "guesses," out of our institutions of learning.

Again, they would oppose God and the Bible under the guise of intellectuality, inferring that those who do

not teach evolution are inferior intellectually. They have "resolved to fuse all organizations interested in evolutionary teaching 'in order to preserve the intellectual integrity of American educators'." In their egotism, these *guessers* tell us that the intellectuality there is among American educators is found, only in their infidelic ranks.—God pity our nation if this were so.

They presuppose that all who believe the Bible are inferior intellectually, while the truth of the matter is, there are many scientists, such as Mr. Kelly of Johns Hopkins university and many others, who are on the top round intellectually, who yet hold nothing in common with evolutionists, but hold firmly to the teaching of God's Word. A few weeks ago an undergraduate of evolutionistic professors entered the church where we were conducting a revival; this particular person was one with squinty eyes, drawn face and receding forehead. While in conversation with the pastor regarding salvation, she made the statement, "I am a college graduate, and *of course*, I'm a believer in evolution."

The pastor kindly informed her that all college graduates are not descendants of the ape tribe. A young man about twenty-two years of age, a cigarette fiend, said to us a few months ago, while in conversation with him on the subject of religion, "If you would study biology you would discard your belief in the Bible,—no scientists believe the Bible in our day."—Yes, he had the ear marks of his tribe, he was presupposing that he was the only one in the company gathered there who had ever studied biology. We then ventured to ask him regarding the extent of his education, and he answered, "Well I have finished high school and have had one year in college," whereupon a sister informed him that the minister, then preaching in the church, was graduated from college, and besides having taken post graduate work he had for years, spent many hours a day studying these great subjects while he, the young evolutionist, was spending his time poisoning his brain puffing away at a cigarette and attending dances and cheap movies.

Again, the evolutionists are taking up their fight against Christianity under the guise of patriotism, they say, "This is a fight to separate state and church." In their enthusiasm to destroy the Bible, which is the very foundation of our civilization, they seem to forget that the constitution of our government is founded on the Bible, that every President of the United States, taking the oath of office, places his hand on the Bible, yet they would have us believe, if we would permit them to do our thinking for us, that in order to be a true American citizen we must discard the teaching of the Word of God, and let them undermine the faith of our youth by compelling them to attend institutions of learning where, because of their pernicious boycott, none but infidels are permitted to teach; and all this in American institutions that are

operating because of money derived from taxes that we pay. Their feigned patriotism, of wishing to separate the State and the Church, reminds us of the "whiskey gang" who inform us that because they live in "The land of the free" we must give them *liberty* to sell poison which annually murders its thousands. —If we do not, they tell us we are not true Americans, for we do not allow them *liberty*. —As well say, "Open the penitentiary doors, for in a free country men must have *liberty* to rob and kill if they choose."

It is more and more evident that, with destructive criticism permeating, not only the schools, but in many places the pulpits of our land, wrecking the faith of many, there is great need of holiness churches, holiness papers, and holiness schools to preserve the Old Book and the Old Faith.

COLORADO SPRINGS, COLO.

## SELLING OUT

By EVANGELIST GEORGE BEIRNES

*And Ahab said to Elijah, hast thou found me, O mine enemy, and he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord (1 Kings 21:20).*

*There was none like Ahab, which did sell himself to work wickedness in the sight of the Lord (1 Kings 21:25).*

**T**HESE were the words of Elijah to Ahab as he confronted him in Naboth's vineyard as he walked in to take possession. Through the dastardly devilish plot and plan of Jezebel, Ahab's wife, they succeeded in getting rid of Naboth.

Naboth was dead, but God wasn't, and was witnessing all that was taking place, and had Elijah, his faithful prophet, to go down and deliver His message.

"In the place where the dogs licked the blood of Naboth shall dogs lick thy blood even thine, and the dogs shall eat Jezebel by the wall of Jezreel. And God shall cut off from Ahab every man child and him that is shut up and left in Israel of his seed."

And not a single word of this prophecy fell to the ground, all was fulfilled. But why all this? Ahab had sold out to sin, and to do evil, and remember, we usually get what we pay for. "For the wages of sin is death."

Ahab rejected God, married Jezebel, the daughter of Eth-Baal, king of the Zidonians, a Baal worshiper, and through her, Baalism was introduced into Israel and became through Ahab's reign the prevailing religion. The Word says he did very abominably in following idols according to all things as did the Amorites whom the Lord cast out before the children of Israel.

Whenever we turn God down for something else we are selling out. The Word of God records at least a dozen different cases where men have sold out for something that was absolutely earthly, sensual, and

devilish, and sold out to their eternal ruin. Eve sold out Paradise for the forbidden fruit. Esau sold out for a mess of pottage, Lot for the rich fertile soil and well watered plains of Sodom. Mrs. Lot for her possessions that were in Sodom, Saul for sheep and oxen, Gehazi for the gifts Elijah turned down, Achan for the wedge of gold, silver, and garments, Ananias and Sapphira for land. Judas sold his Lord for thirty pieces of silver, Demas for the world, the rich young ruler for his great possessions. Ahab's great sin was idolatry. He transgressed in marrying Jezebel, and following her in Baal worship, turning down the true God of Abraham, Isaac and Israel.

Paul says covetousness is idolatry. Run down through the above list, and you will find it was covetousness that led them to enter in, or lay hold on the God-forbidden object. And I am sure that the prevailing sin of the day is covetousness.

Jesus tells us that if we are going to serve Him, and be His disciples, we must deny ourselves, take up our cross daily and follow Him. Someone says the price is too great. It will cost me too much. Paul said, "The things that were gain to me those I counted loss for Christ. I count all things but refuse that I might win Christ and be found in Him. . . . If by any means I might attain unto the resurrection out from among the dead."

What does it mean? Well, it will mean perhaps that you give up that ungodly friend. Yes, he may have money and a fine home to give you. But haven't you heard God's call in another direction, perhaps to preach or to the mission field?

It may mean that you quit your pursuit that brings you a handsome living to preach and trust God to take care of you in ministering His gospel. I have no doubt that there were thousands in Florida who rushed in there to get rich quick by hook or by crook, by gambling or grinding, any way. I was talking to a sister today and she had heard from her brother. He boasted that he was making five hundred dollars a Sunday. Sunday was his best day. He never went to church. Today he is a beggar with everything gone.

Thousands who sold out to Mammon and lust and pleasure are gone with all they have and are bankrupt for eternity. Better live in self denial here, be rich in faith, and some day be exalted to sit among princes and shine as the sun in the kingdom of the Father.

What shall it profit a man if he gain the whole world and lose his own soul? Billy Sunday said Judas bought a ticket to hell for thirty pieces of silver, and it wasn't a return ticket either.

Heaven is cheap at any cost, so let us live with eternity's values in view.

KINGSWOOD, KENTUCKY

Nature teaches of the goodness of God for righteous men, but revelation alone is able to tell us of the mercy of God for wicked, fallen men.



## DO YOU KNOW?



That but for the native workers in China during the war, we would have no one with whom to leave our great mission property there, including the fine Bresee Hospital, that has been erected with so many consecrated, hard earned, Nazarene dollars? When the war cloud lowered over our Chinese Mission field, and the American government ordered our mission-

aries to withdraw to the coast, it was very fortunate and providential that we had some trustworthy native workers who could take temporary charge of the leading stations, and the hospital.

Do you know that since the retrenchment that took place a few months back, we have had scarcely any money for the support of native workers in the different missions, except the Prayer and Fasting League money? And do you know that if we had a few thousand more Prayer and Fasting League people we could support many hundreds of these native workers, who are now to be had, but will soon be engaged in other work, and will not be available?

Do you know that all it requires to join the Prayer and Fasting League is to fast for one meal a week—*think of it, only one meal a week*—and then to put the price of that meal, whether it is ten cents, fifteen cents, twenty-five cents, or thirty cents, into the treasury of the Prayer and Fasting League, and spend the time that you ordinarily would be eating that meal, in prayer? If we had five thousand more people who would join this league, and if the average that they placed in the treasury amounted to twenty-five cents per week, that would mean \$65,000 a year. *Oh, what a vast sum that we would thus be able to use for the support of the native workers in our great mission fields!*

Do you know that even so small a thing as a "Birthday Offering," were it made to the dear Church of the Nazarene, and each one of her members made an offering of the number of pennies each member is years old, to the church, for a birthday remembrance of what the church has meant to each of us; and assuming that an average of about thirty cents would represent the sum each should pay into such a great church "Birthday Box," and we would have the wonderful sum of *Eighteen Thousand Dollars* from our church, provided our whole membership paid. *"Like a mighty army moves the Church of God,"* and when we get our whole membership to doing a thing, it becomes tremendous from its very momentum.

Do you know that the blessed Bible teaches emphatically that there is to be a Great Judgment Day, wherein God is to examine faithfully into all that one has done, and been, during his entire Christian career?

Do you know that there are repeated Scriptures that state that every Christian *"must give account of himself to God?"* Inasmuch as this is the case, are we ready, dear reader, to give our account "with joy" as to what we have done with our money? Especially in the light of the fact that we can now buy human souls for so much cash laid down on the altars of the church for it to spend in home or foreign lands for the salvation of the lost? Is there not a grave possibility that we have been spending *uselessly, even wastefully*, many stray bits of coin, that had they been conscientiously forwarded to the General Board, would have so swelled the coffers of the church that it could have taken on the support of several hundred more missionaries, abroad, and started home missions in great unreached sections of the home land, that would have brought literal hundreds of men and women to Jesus Christ?

Do you know that the Holy Word declares that we will be compelled to face all the past again at the Day of Judgment, and see the record that we have made, and be aware, very probably, of the number of hungry souls that were allowed to perish, in order that we might gratify a whim, or a passing sensation, or a momentary thrill; thus spending that which meant life or death to another, on our own needless desires, or foolish fancies! A small sacrifice on our part, *means life—eternal life*, to some heathen soul in Africa, India, China or South America, or to some heartbroken American woman, or some man with a hungry soul, in many of the unreached regions in the United States, Canada, or Great Britain?

Dr. John Goucher, a Methodist of many years ago, once spent several thousand dollars for the development of several mission stations in that church, in India. Later he visited that land to see what his money had done. When the natives who had been led to Jesus, saw Mr. Goucher, and knew that it was his money that had given them a chance to hear about Him and secure salvation through trusting in His precious blood, they gathered around him, and crawled on their hands and knees to his feet, and would, had he permitted them to do so, have kissed his shoes! This shows how grateful the recipients of our small sacrifices are, when they have received them. If you could meet someone whom your money had led to God—and very, very probably you will, at the Great Day of Judgment—they would humbly kneel at your feet, and thank you with keen gratitude for the sacrifice that you had practiced that they might not perish but have everlasting life! **WHO WILL JOIN THE PRAYER-AND-FASTING-LEAGUE? WHO WILL BUY A SOUL FOR JESUS CHRIST?**

J. G. MORRISON,  
Executive Field Secretary.

The death of Jesus Christ upon the cross provided salvation for all men; but this provisional salvation becomes real only when faith appropriates it.



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

By Prof. J. B. Galloway

### Lesson Twenty-four

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

##### I. Read Your Bible Through Section

1. For the Morning Watch, 2 Cor. 1-5.
2. For Personal Meditation, Isa. 18-25.
3. For the Evening Devotion, Judges 4-13.

Think of our Lord more than eighteen hundred years ago proclaiming His wonderful messages on the mountain sides of Galilee. We may think of His words as the Magna Charta of the Kingdom of Heaven. What wonderful words fell from the lips of this illustrious Speaker; they penetrated the hearts of His hearers, stirred their emotions and aroused them to supreme devotion or to hostility. Then we see Him turn aside from the multitudes to the faithful followers at His feet to teach them His secrets. "The richness and beauty of the gems sparkling through it proved them to belong to the treasury of Heaven." Then think again of your privilege of reading these same words and having His Spirit to interpret them to you.

"To spread the page of Scripture, and compare  
Our conduct with the laws engraved there;  
To measure all that passes in the breast  
Faithfully, fairly, by the sacred test;  
To dive in the sacred deeps within;  
To spare no passion and no favorite sin;  
And search the theme important above all—  
Ourselves, and our recovery from the fall."

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

Proof verses supporting the doctrines given in our Manual.

##### The Doctrine of Baptism

Sunday, 1, It is an ordinance signifying salvation, Acts 18:8.

Monday, 1, For the same, 1 Peter 3:21.

Tuesday, 2, It is to be administered by ministers to believers, Matt. 28:19.

Wednesday, 2, For the same, Acts 10:47.

Thursday, 3, Children may be baptized on request of parents, Acts 16:15.

Friday, 3, For the same, Acts 16:33.

Saturday, 3, For the same, 1 Cor. 1:16.

#### PART TWO. THE TWENTY-FOURTH WEEK'S VISION OF OUR LORD

##### A Shepherd's Vision of Our Lord as a Shepherd

"The Lord is my shepherd; I shall not want."

The various aspects of our Lord's work for His people are expressed in the Scriptures in many differ-

ent ways. No one vision of our Lord is sufficient to give us a complete idea of His many-sided relationship to His own. We would have missed many of the beauties of Christ if He had not been presented to us by the Holy Spirit in the Word as a Shepherd. Israel was a sheep-raising people and they could see God through their own eyes as shepherds. They are able to trace many beautiful analogies from this relationship. We have a beautiful cluster of types of Christ in the record of the Old Testament shepherds. In studying our Lord as a shepherd it will be helpful to group together some of the most prominent shepherds that point to Christ. Each one emphasizes some special point, and all taken together give a complete vision of His character, duties and care of His sheep as the true Shepherd.

*The Old Testament Shepherds Point to Christ.* The first shepherd mentioned in the Bible is Abel. He is a type of Christ for we read in Heb. 12:24, "And Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." In Abel the offering and death of the shepherd is mentioned.

Abraham and Isaac were shepherds. As the shepherd's wealth lies in his flocks. They show that "The Lord's portion is His people." The servant says to Rebekah of Isaac, "The Lord hath blessed my master greatly, and he is become great; and He hath given him flocks and herds."

Jacob as a shepherd shows the responsibility, and the care of the Great Shepherd for His sheep. Jacob says, while caring for Laban's sheep, "That which was torn of beasts I brought not unto thee; I bare the loss of it myself." He was personally responsible for the sheep. Usually the shepherd was the owner of the sheep. The oriental shepherd must carefully guard the sheep by day as well as by night. At the birth of Jesus we read that the shepherds were watching the sheep by night. Tender affection was exhibited by the shepherd for the sheep. In Nathan's parable he says of the lamb of the poor man, "It did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter." If a lamb is born on the mountain side the shepherd takes it to the fold. He may carry it several days until it is able to walk, in his arms, on his shoulders or in the loose folds of his coat. In the Parable of the Lost Sheep Jesus finds the one who had strayed away and lays it on His shoulder. Melancthon says, "This phrase contains a sweet intimation of the passion of Christ. He places the found sheep upon His shoulders—that is, He transfers our burden to Himself, becomes a victim for us; thence bearing us, He carries us to His own flock, bears, feeds, sustains and governs us." What a wonderful Shepherd we have!

Joseph feeding the flocks with his brethren was hated by them. Jesus was hated without cause by those who should have been shepherds of God's sheep.

And He saw His people, "as sheep having no shepherd." They were like the false shepherds in Ezek. 34. Read the description.

Moses as a shepherd emphasizes the thought that the shepherd leads the sheep. In Exodus three we read that "he led the flocks to the backside of the desert, and came to the mount of God, even to Horeb." The Good Shepherd, "Calleth His own sheep by name, and leadeth them out, and when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice" (John 10:3, 4). "He leadeth me beside the still waters."

The last shepherd we will mention is David the shepherd-king. "I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Israel" (1 Chron. 17:7).

It has been pointed out that Psalm twenty-two presents to us the Good Shepherd of John 10:11, who giveth his life for the sheep. And the twenty-third Psalm corresponds to the Great Shepherd of Heb. 13:20, who is now perfecting His sheep. While the twenty-fourth Psalm shows us the Chief Shepherd who is to reward the sheep. See 1 Peter 5:4.

The Annotated Bible says, A good way to read the twenty-third Psalm is by asking the question, "What shall I want?"

I shall not want—

*Rest*—for He maketh me to lie down in green pastures.

*Drink*—for He leadeth me beside the still waters.

*Forgiveness*—for He restoreth my soul.

*Guidance*—for He leadeth me in the paths of righteousness.

*Companionship*—for Thou art with me.

*Comfort*—for Thy rod and Thy staff they comfort me.

*Food*—for Thou preparest a table before me.

*Victory*—in the presence of mine enemies.

*Joy*—Thou anointest my head.

*Overflowing Joy*—for my cup runneth over.

*Everything in time*—for goodness and mercy shall follow me.

*Everything in eternity*—for I shall dwell in the house of the Lord forever.

#### THE LESSON ILLUSTRATION

The story is told of one who talked with a shepherd in the Alps. The shepherd gathered a handful of grass and went to a low shelter nearby. "I have a sheep here with a broken leg," he said. "How did it happen?" asked the traveler. "It did not happen. I broke it intentionally," answered the shepherd. "That sheep was headstrong and unruly. He did not love me and was always leading others astray. Now it knows its dependence on me, and loves to eat out of my hand. When it is well it will keep nearer to me than any of the sheep." The Shepherd has a rod as well as a staff.—(Illustration from C. I. Scofield).

## THOUGHTS FOR THE DEVOTIONAL LIFE

### "Come Ye Apart"

By BASIL W. MILLER

FOR thy soul every cloud will carry its rainbow of promise as it did for Noah of old. The promise unto Noah was, "And the bow shall be in the cloud" (Gen. 9:16). After the night of deluge came the day of peace; after the storms of destruction burst forth the sunshine of tranquility; and after the darkest clouds had obscured the face of the day came the bow bespangling the heavens. So it always is with our souls. God did not promise us no clouds of trouble, but He does assure us that every cloud, be it dark as the grave, shall carry the bow of His benedictions. There shall be nights of distress, but "He giveth songs in the night." There will be many valleys of the shadow of death, but His rod and His staff shall comfort us. Deserts shall we expect, but He will afford, "springs in the deserts." We shall not escape the wildest winds, and the fiercest storms, but Christ is our "hiding place in the wind, a covert in the storm." Fiery darts will fly, but God is our "buckler and shield." The waters may overwhelm us as a flood, but we shall be led to "the Rock that is higher than" we are. The tempests may rage, but we shall "mount up with wings as eagles." We may not pray that the clouds may not come, but we may pray to see the bow dazzling on the face of every cloud. The darker the cloud, the more glorious the bow of promise. The more deserted the night, the sweeter the songs. If we escape the night, our souls shall not be thrilled with the heavenly anthems. If we miss the pain, the beauty of God's sustaining grace shall never be known. To throw away the roses of trouble is like drinking poison from a golden cup.

India's Christian *holy man*, Sundar Singh, one day was being chased by the wildest Tibetans, as a rabbit is hunted by the hounds, when he came upon a cave in the side of a mountain. A voice said for him to flee to shelter within the cave. The savage pursuers rushed to the mouth of the cave, but dared not come within. Two days passed thus, and finally they went away to their mountain huts. The holy man came out and slowly wended his way back to one of the houses, for the snow was very deep and it was impossible to get out of the country at that time of the year. The man to whose house he came invited him to come in and stay. Then he told of how when they came upon the cave bright angel forms seemed to stand on guard around the mouth, and they dared not go in. Such a divine interference touched their wild hearts, and made an opening wedge for the message of God to enter within their souls. Many must have been the times when "the still small voice" spoke to us, but we were too entangled with the affairs of life to catch the soft peals of its golden bell. Following more closely such divine leadings will result in greater manifestations of the supernatural.

The miracles of divine grace are shown us in no stronger light than in the marvelous transformations in the Bible. We miss much of the grandeur of these Bible stories because we look at the finished product, the prophet, the priest, the king, instead of going back to the beginning to the sheep herder, the cowman, the small farmer. Go and visit the rancher on his broad acres; see him on his "round up" days; "boots and spurs;" common ranch life of ancient day. Look away awhile, and when you again see this common man he is holding intercourse with Jehovah, preparing a meal for the angels of the Lord, pleading with God for the salvation of a city. Go again to the rear side of the desert. A common sheep herder's camp, falling lambs, the lost one out in the night. A common murderer, an outlaw from justice. A burning bush, a prophet born. The children of Israel delivered from Egyptian bondage by this transformed murderer, this shepherd. See him yonder on the Mount where God writes for him the law. See him as the waters of the sea roll back in obedience to him as commanded of God. A marvel of grace. The sheep camp again; a heavenly voice speaks; and the mighty prophet Amos begins to

prophecy. A little lad, ruddy of cheek, turned up pantaloons, sling and stones and all that goes to make up a boy. An anointing prophet. A crowned king whose songs of glory have rung through the ages. Smelly fishermen, slick and slimy; the Master walks down to the sea, and says, "Follow me, and I will make you fishers of men." From such a scene comes John who wrote the grandest book of the ages in his Gospel, and Peter the rugged leader of the twelve. Grace asks not of a man's lineage, whether the blood of kings flows in his veins or not. Grace inquires not of position, prestige. All it asks is in the words of Jesus, "Follow me." Complete surrender, obedience to the heavenly voice, will raise a man from the sheep camp to the king's throne from the fisherman's vessel to the apostleship. Such are the transformations of grace.

"Abram and his company had a clear aim. He went forth with sealed orders to go to a certain place, where he would have further instructions. He knew that he was to go to Canaan, and beyond that point all was dark, except for the sparkle of the great hope that gleamed on the horizon in front. Abram could not tell how far off the shining peak was, nor where, in the intervening gorges of mist, the path lay; but he plunged into the darkness with a good heart, because he had caught a glimpse of the journey's end. So with us. We may have clear before us the ultimate aim and goal of our lives, and also the step which we have to take now, in pressing toward it, while between these two there stretches a valley full of mist, the breadth of which may be measured by years or by hours, and the rough places and green pastures of which are equally hidden from us. We have to be sure that the mountain peak far ahead, with the sunshine bathing in it, is not delusive cloud but solid reality, and we have to make sure that God had bid us step out, we are then to cast ourselves into the obscurity before us, and to bear in our hearts the vision of the end, to cheer us amid the difficulties of the road."—MACLAREN.

*"Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."  
—GRAY'S "Elegy."*

"And now that home word 'daughter,' that bosom pressure word, 'my child,' had fallen from the lips of the greatest among the holy, and the purest among the great. It was like water to a dying wanderer perishing of thirst in the desert. It was like music from the battlements of heaven. What wonder words were these that fell upon her bleeding and broken heart: 'Thy sins are forgiven thee. Go in peace.' In that moment the flare of lightning passed away, the black cloud on the horizon dissolved, the last echo of the midnight storm and tornado was hushed, the sun shone forth . . . and she saw her mother coming across the grass in the soul's summerland, to take her and whisper welcome and to lead her up to the throne of mercy. . . . And when the Master spoke the word 'forgiven' every wound was healed as she entered her paradise, and her hot desert became an Eden garden."—HILLIS, from "The Great Refusal."

PASADENA, CALIF.

## NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Melbourne, Australia, with 900,000 population, finally is to have street car service on Sunday mornings. After early risers have hiked for years, the Tramway's Board has taken up the matter and, although there has been opposition to the change because of the extra expense involved, the service is expected to be inaugurated soon.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations

which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven.—CARDINAL NEWMAN.

In Melbourne, where she started her career on May 17, 1884, Madame Nellie Melba will sing her last note in public in September. She recently returned to Australia from Europe where she made a farewell tour, and is now giving a final series of concerts in all parts of Oceania. Her offer to sing at the official opening of the capitol at Canberra was promptly accepted.

Luxor, the famed winter resort of Egypt, is to be improved, the government having appropriated \$100,000 for the purpose. Once noted for its attractiveness, the place became so neglected, with streets filled with dust and buildings in poor condition, that there was a general demand that there should be some effort to save it. Work will be started at once.

Chile has started a program for the physical development of its school children. To that end it has reorganized its National Health Service Department instituting periodic physical examinations of all pupils, a school for instructing visiting public health nurses and a course of training for sanitary inspectors. Plans for a sanitary type of houses which can be quickly constructed from native materials at relatively small cost also have been carefully worked out.

Unlicensed slaying of seals out of season and in disregard of all game laws will be severely dealt with, the government has announced. Five Canadian vessels, two from the fisheries department and the rest from the naval branch, will patrol the west coast of Vancouver Island during the migration period of fur seals, in May and June. All violators of the laws will receive fines and prison sentences.

*His conscience knows no secret stings,  
While grace and joy combine  
To form a life whose holy springs  
Are hidden and divine.*

—ISAAC WATTS.

President Hindenburg will soon be in possession of two high quality zebras and if his imagination can be properly stimulated it is thought that perhaps he will appear in the streets of Berlin behind a pair of striped chargers. The two zebras, which are remarkable for their splendid narrow stripes of unusual beauty, are a gift to the German president from Ras Tafari, King of Abyssinia. The zebras probably will be lodged in the Berlin zoo, and at the christening ceremony it is hoped the president will bestow appropriate names upon the animals.

The Eiffel tower is bursting its bolts under wind pressure at the rate of 18,000 a year. Engineers who make a daily examination of it say that it will not last forever; in fact it is already showing signs of strain. The famous tower now has been in existence for 38 years. When it sways in the wind, or contracts or expands under the influence of frost or of heat, it bursts bolts in hundreds. These have to be replaced at considerable cost. Some engineers say that unless the tower is covered with a coat of cement in order to preserve it, a great gale some day may tear it loose and bring destruction on buildings and people within the radius of its fall.

With the Ford factories reaching out for the 15,000,000th car to be manufactured by the Ford Motor Co., dealers all over the country are pushing the sales of the late models as steadily as possible, in order to hasten the day when the car bearing No. 15,000,000 will roll off the assembly line. "It took the Ford organization seven years to turn out its first million cars," says William E. Smith, local dealer, Pasadena, Calif. "But so

great has been the growth of the Ford plants and factories that they can turn out a million cars now in about six months. The last 4,000,000 were produced in 25 months." Today's production of Ford cars is at the rate of over 6000 a day, which is a big advance on the 195 cars that were manufactured in the first year that the Ford Motor Co. was in operation. In 1911 the production had jumped to 76,150 cars for the year, and in 1918 the total was 181,951 cars. The highest point was reached in 1923, when 2,090,959 cars were produced.

At a meeting of the National Academy of Science in Philadelphia Prof. Albert Michelson, of the University of Chicago, announced that his experiments prove that light travels 399,796 kilometers a second, or 264 miles a second greater than the speed which light was formerly supposed to travel. The importance of this discovery is immeasurable. Consider the basic importance of this calculation to mathematicians, astronomers and physicists. Many textbooks and treatises will have to be revised. Dr. Albert Einstein, the German physicist, based his theory of relativity upon the behavior of light. Light is the fastest known thing in the universe and all its wave lengths travel at the same speed. The new measurements are made possible by the interferometer, an instrument which Prof. Michelson invented many years ago.

A prisoner in the state reformatory at Frankfort, Ky., has invented an apparatus for protecting checks against fraud. The name of the inventor is Charles Harris, who in April, 1920, began a 15-year term in prison. He has been working on the invention continually ever since. He claims that his device proves positively that the check was written by the right party; it shows whether it was written on the date designated on the check; it detects any alterations or other forgery, and identifies the rightful payee, thereby safeguarding against the cashing of a stolen check. There are four separate combinations all working at the same time. If all four do not respond properly the check is incorrect. Harris has applied for a patent on his device which he calls "Fraudulent Check Detector and Silent Identifier."

The barber business has moved into the billion dollar class. According to N. S. Sherman, of Indianapolis, the tonsorial business and its accessories, since the advent of bobbed hair, ranks along with steel, motors, etc. The vogue of the bob, he says, has added over \$150,200,000 yearly to the revenue of barbers in this country. Although men are still the main support of the barber's trade over 5,000,000 women in the United States visit barber shops regularly. The men and women together leave an average of \$750,000,000 a year in America's 170,000 barber shops. Men alone spend something like \$100,000,000 for facial massage and clay pack treatments.

Maria Ustav died recently at the age of 135 years in the district of Tulcea (Dobruja). She passed her life without illness, and none of her seven children ever has been ill. Eighty-two grandchildren and great grandchildren attended her funeral. Maria Ustav lived on vegetables and fish, and was a strict teetotaler. Centenarians are comparatively common in Roumania and Bulgaria. This is generally attributed to the healthful diet of the country people, whose principal food is soured milk and wholemeal bread.

The common match has celebrated its 90th birthday, and few who give thanks that they were not born in the days of flint and steels will remember that they owe the invention to a Hungarian analytical chemist named Janos Irinyi. In 1836, Irinyi was successful where his professor had failed, and produced a match which obediently flared, by using phosphorus instead of sulphur. Later, in 1846, he founded a match factory, but work was stopped by the Hungarian revolution of 1848. In 1895, Irinyi died, like any other inventor of an indispensable commodity, in great poverty.

## QUESTIONS ANSWERED

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

Q—What is meant by the term "Easter" in Acts 12:4? Is it in any way connected with Christ's resurrection, as Easter now is, or did it refer to the Jewish "Feast of Passover"? If it referred to Christ's resurrection why did Herod respect it?

A—The Greek here is *to pascha*, everywhere else translated "passover." In the earlier part of the passage it is distinctly said, "those were the days of unleavened bread," and every indication points to the fact that it was the usual Jewish feast of the Passover, and with no reference to the resurrection of Christ, to which the king had respect. "Easter" is an ecclesiastical word of much later origin and should not have been used here. The Revised Version uses "passover."

Q—Luke 23:11 declares that Herod arrayed Jesus in a gorgeous robe, and this robe, according to Canon Farrar, Munkacsy, "The Acts of Pilate," and other writers and writings is said to have been a white robe. Mark and John declare that the soldiers arrayed Jesus in a purple robe. Matthew says the soldiers clothed Him in a scarlet robe. Please explain the apparent contradictions. Did both Herod and the soldiers put a garment upon Him?

A—Yes, both Herod and the soldiers put a robe upon Christ. Herod acted as a Jew, the soldiers as Romans, and their acts were the same in significance. They each placed royal garments upon Him in mocking His claim to be a king. Herod used white, the royal color for the Jews; the soldiers used purple, the royal color of the Romans. And it seems that the soldiers removed the robe which Herod had placed upon Him in order to make ready for the one they used. It is now quite generally agreed that the Hebrew and Greek words commonly translated "purple" probably meant "crimson." And crimson and scarlet were variations of the same general color, so that when two persons saw a garment one would be likely to say it was crimson and the other that it was scarlet. Here, then, is another testimony to the independence and dependability of the evangelists' testimonies.

Q—If Adam Clarke's comments on Matt. 6:27, using the word *age* instead of *stature* be true, how can we harmonize the findings or claims of science through hygiene, sanitation and certain operations which are said to prolong life or lengthen our days? Does not sound thinking produce sound living, and sound living add to our days?

A—Clarke simply calls attention to the fact that the word in this case means age as well as stature. But even if you read it age, the fact still remains, in spite of all science has done, that man can do but little to overcome the principal enemies of his happiness and life, and that the Master's emphasis upon our dependence is not misplaced.

Q—Is the law of faith operative when exercised by the unsaved or by Christians for things out of harmony with the will of God? If so, how shall we explain James 4:3?

A—I would say that the law of faith is not operative under the conditions named and that James 4:3 proves it.

Q—Does the word "Elias" in the Bible ever refer to John the Baptist?

A—"Elias" is simply the Greek form of the Hebrew "Elijah." In the 17th chapter of Matthew and parallel passages "Elias" is used for John the Baptist, as John came in the "spirit and power of Elijah." But this is a matter of analogy, rather than one of identity. The Bible does not teach transmigration of souls, so we know that John and Elijah were two distinct men, and that they were identified in the spirit and form of their message and in the type and position of their ministry only.

Q—Who baptized John the Baptist? Where can the record be found in the Bible?

A—The Bible does not even intimate when and by whom John the Baptist was baptized.

## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

I left you last week at the great holiness campmeeting at Hutchinson, Kans. But there was so much that transpired on that camp ground, that there was entirely too much of it for one letter. Now a word about Bresee College. The readers will remember that Bresee College is located at Hutchinson, Kansas, and for many years they were located in the heart of the city. Some three years ago they went out between the city and the state fair grounds and bought a beautiful tract of land, some thirty-five acres. They have surveyed ten acres for a college campus and divided the other into building lots, and more than half of these lots have been sold. Everyone of them ought to be sold during this summer and fall. There should not be one left. Nearly two years ago, the brethren that were supporting and backing Bresee College, woke up to the fact that they were duty bound to build. They have erected one building that cost in the neighborhood of \$75,000, but by many of our best men giving their time the actual cost of the building was around \$50,000, but our good brother, Ed Kiemel, oversaw the building and put in two years of as hard work as any man ever pulled off in this country, but in the day when the rewards are handed out Brother Ed. Kiemel is going to come in for a big slice. The outlook for the school at the present time is the best in its history. Bresee College has fought as many hard battles as any little school on the American continent. Many have thought that it ought to be closed, others felt it ought to go on, some have said that it would have to fail, but there were a few faithful ones who said, "No, it shall not fail, and it will not close," and at the present time it looks like they were true prophets. They now have one of the best buildings in the Nazarene connection. I have seen all of our buildings, and Bresee College is in the lead. We had a great rally on Sunday afternoon of June 5th in which the Rev. N. B. Herrell, raised in a few minutes \$2,000.00 to be paid by the first day of October. Many of the best and leading men in Kansas have subscribed to this fund. They had already raised \$12,000.00 and the \$2,000.00 over the Sabbath brought it up to \$14,000.00. We have one rich country church that has agreed to raise \$4,000.00 more to be paid by October 1st, bringing the amount raised to \$18,000.00, and the school will only owe then \$15,000.00 on the new property and the old property both together. One man said after the offering was taken yesterday that if they had pro-

ceeded to raise the other \$15,000.00 that he would have given five thousand to it, but they will have plenty of time yet, and Bresee College is now established.

Like other holiness schools, they will have to lie awake at night and pray, others will have to give more, but with this great campmeeting now established and already booked for next year again—the date will be May 23-June 3—this campmeeting will make the school, and in return the school will make the campmeeting. They have secured the most excellent young gentleman in the country for their President, Mr. S. T. Ludwig. He is a most beautiful, cultured and refined young gentleman. He is the son of the Rev. Theodore and Mrs. Minnie E. Ludwig, among our best evangelists. He has lined up a fine corps of teachers for next year, and from all appearances now, Bresee College will have the best year in its history. We have not a very large School Zone here, but there is enough wealth in Kansas and Nebraska to build a half-dozen colleges, and the way the Nazarene tribe is increasing now, we will soon have enough boys and girls in our own Nazarene homes in this zone to build a school of from 500 to 1000 students.

The time has come when we must, in self-defense, educate our own preachers. And, thank the Lord, our schools are turning them out. Probably no church in the known world has ever had as bright an outlook as the Nazarenes have at the present time. In our eight colleges in 1926 and 1927 there were about two thousand students enrolled, about 800 of them studying for the ministry, and that number in the experience of holiness, not a dancer, nor card-player or theater goer in the whole band of students. Out of our 2000 students, not one of them uses tobacco. That is the largest band of clean students that I know about in America.

I am expecting Bresee College next year to enroll not less than one hundred and fifty fine students. And with such cultured and brilliant men at the head of our schools as Brother Willingham of Olivet, Brother Nease in Wollaston, Dr. Henricks at Trevecca, Brother Bracken at Bethany, Dr. Wiley in Pasadena, Brother DeLong at Northwestern, and Brother Ludwig at Bresee College, you simply cannot find eight men with more beautiful lives than these cultured Christian gentlemen, so our schools have the best outlook in their history. And among our good schools now, will be Bresee College. Our good people now in this school zone are determined to put this school in the front, and they were at this great camp-

meeting to boost. There was not a kicker in the crowd. They have learned that the Rev. P. L. Pierce was right when he put on his cards in announcing one of my meetings once, that no mule or Nazarene could kick and pull at the same time. I say "Hurrah" for Pierce. They say that John Wesley coined the word "Second Blessing." As far as I know the Rev. P. L. Pierce of Dallas, Texas, got up this other remarkable statement. The saints came to this meeting to pay the expenses of the camp and to make a donation for the school, and with between four and five hundred men and women shouting like the world was burning up and women even shouted their hair down in this meeting, we went over the top with our HERALD OF HOLINESS subscription list. We turned in one hundred and eleven subscribers and eighty dollars and twenty-five cents in money. If this subscription list and check doesn't make old M. Lunn grin you may put it down that Lunn is a hard case and just about beyond redemption. But we know him too well for that. There will be a regular Canaan grin on his face. We are going to do the job in our schools, our Publishing House, and our camp grounds, we will all go over the top on every line.

For years our good Nazarene boys have held camps for other people and at last the Lord has given them great camps of their very own. And in our own campmeetings we can boost for our own publications and papers, we can boost for our own schools and any time, day or night, that we desire we can take off one hour and do nothing but jump up and down and shout. We have been to campmeetings where apparently the people were afraid the meeting would get loose and nobody could hold it, but in our own meetings we haven't a worker who would be guilty of "holding a campmeeting." We turn them loose and the blessed Holy Ghost is in charge. Now just think of this one camp and this is the first year, we preached to people by the thousands, we had between four and five hundred at the altar, there were scores and scores of people saved, and raised for all purposes nearly four thousand dollars, and sold lots of books, and put the HERALD in one hundred and eleven homes, and the last service was the largest one. Although the people had gone at a high tide all day on Sunday, June 5th, yet at night there were fifty-four people in the altar, and they popped out like popcorn in a hot skillet, and they shouted with the old Nazarene swing and whoop. Beloved, it was great. Ten thousand blessings on the Good Samaritans. UNCLE BUDDIE.



## NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



### THE BIBLE FOR YOUNG PEOPLE

#### I.

**T**HE BIBLE is a book for the young people of this generation as well as for the young people, or people of any age, of any generation. It cannot be looked upon as a book that has gotten beyond its place of usefulness for the race of mankind, but should be viewed as a book whose usefulness is as great in one age as in any other age. Its commandments, its precepts, its promises, its warnings, its exhortations, and its admonitions are just as much for us today as for the people of the day in which it was written.

The Bible for the young people of this day is not a mutilated Bible, but the **WHOLE** Bible given to us by inspiration of God. The Old as well as the New Testament contains much that is necessary for their faith and character building, hence should be emphasized as having great place in the lives of young people today. It is not the preacher or teacher with shears that cuts to pieces the good old book that is the friend of the young people of this generation; but the leader that offers them one glorious book, unquestioned, not torn to pieces by destructive higher critics, but revered as the Word of God to rule their lives and conduct.

The Bible for the young people is not the book that merely contains the word of God; but the Book *which is the Word of God*. Many teachers of the modern school very cunningly endeavor to keep faith with those who hold to the Bible as the word of God by stating that the Bible merely contains the word of God. But the question remains, who is to tell us what portion is the word of God, or what portion is not the word of God and thus has no place in the lives of the young people of today. This is dangerous for what one of these modern teachers may declare to be the word of God, another will deny its being God's word; but the man or leader who can look at the Bible and with full trust in God declare "that is the word of God" is the friend of the youth of today. From the first chapter of Genesis to the last word of the last chapter of the book of Revelation it is declared by the writers of this book that they were giving to us the word of God. These men who wrote the Bible were either good men or evil men. If they were evil men their own characters would have been interwoven into their writings and the book would have been marked by the evil within their hearts, but on the other hand it is not so marked by evil men; but is the purest of writings. Hence the men who wrote it must have been good men. If they were good men they could not falsify, and as they gave to us this Word of God they must have been fully convinced within their own minds that it

was the word of God to the world. And it has been proven over and over again to be the word of God given for all generations of men.

One has but to read its pages and it breaks forth upon him as a voice from heaven. No less than five hundred times in the first five books of the Bible, the Pentateuch, do we have the expression, "The Lord said," or "The Lord spake." Reading on in its pages we will find in its historical books the same expressions appearing not less than three hundred times. As one enters upon the prophetic books of this great library of books he finds expressions like these: "Hear ye the word of the Lord," or "Thus saith the Lord," not less than twelve hundred times. And thus it is throughout the book. No other book dares address itself to the consciences of men today as this book does. No other book is declared so emphatically to be the word of God. One cannot accept the Bible at all, declaring one portion which is emphatically stated to be the word of God as being true and worthy of acceptance, and denying another portion, which is as emphatically stated as being the word of God as not being worthy of acceptance. It IS the word of God and let us take it to our hearts as one great Book, God's revelation to men.

This book is divinely inspired by God as the men who wrote this book declared or believed it to be. "All scripture is given by inspiration of God" we are told. "Holy men of old spake (and wrote) as they were moved by the Holy Ghost." This inspiration of necessity refers to the original documents and manuscripts, and the original languages in which the Bible was written. But competent scholars have given it to us in translation in the English to a degree of perfection so remarkable that we may confidently rest upon it as being authoritative.

When one reads its pages he never thinks of Moses, or David, or John, or Paul speaking to him, but he confidently feels that it is God speaking to his soul and that He has simply used Moses, or David, or John, or Paul and the other writers of the sacred Scriptures as His amanuenses through whom He would give His book, and reveal His will to the world. We are much like the old saint who was sitting by her doorstep reading the Bible when an infidel approached her. "What are you reading?" he inquired. "God's word, sir," was her reply. "God's word," he slurringly answered, "How do you know there is a God?" "How do you know there is a sun in the heavens?" was her question in reply to his. "It warms me and gives me light," was his immediate reply. "That's it," replied the old saint; "I know there is a God and this is His word, for it warms me and gives me light." It is the book for young people of today.—D. S. C.

### SOUTH DAKOTA N. Y. P. S. CONVENTION

The last quarterly convention, for this assembly year, of the N. Y. P. S. for the South Dakota sub-district of the Minneapolis District, was held at Turkey Valley, a country church, about twenty-five miles north of Yanktown, on Friday, Saturday and Sunday, June 3, 4, 5. Rev. C. C. Swallow, resident pastor of the Freeman church and as true a soldier of the cross as one will find, also does the preaching at Turkey Valley and has so well built up the work and increased the membership that this little flock has decided to have a pastor of their own for the coming year. The church membership is made up mostly of young married people and they are certainly a fine band, afire for God and not afraid to tackle hard problems.

Preceding the convention Rev. L. D. Smith, pastor of the Mt. Pleasant church, had conducted a two weeks' revival and while, on account of the continual rains the crowds had not been large and as many outsiders had not attended as would have had the weather been good, the class had been faithful in coming and were all prayed up and believing for a great out-pouring of the Spirit at the convention and their prayers were answered as the Spirit was graciously manifested in the three days' meeting.

Late Friday afternoon a very heavy rain fell and many delegates were unable to reach their destination. However about seventy-five people braved the gumbo roads and got to the meeting house. The message was brought by Rev. Geo. S. Culver, pastor of the Corsica church, who took for his text Rev. 2:23 "I am he that searcheth the reins and heart; and I will give unto every one of you according to your work," dwelling especially upon the clause "I am he that searcheth." At the close of the message two sisters knelt at the altar and were beautifully sanctified. The writer's heart went out to these two young ladies and upon inquiry learned some facts that we believe are not amiss in being brought to the brethren as they manifested that "Jesus Christ is the same yesterday, today and tomorrow." These two sisters, together with three other sisters, who were also sanctified before the meeting closed, a brother and a father, live on the Jim river bottom about twelve miles from the church. Until about a year ago they had grown up, as weeds one might say, without any mother for years, no social surroundings and only at long intervals seeing anyone save members of their own family. Last summer through the prayers and influence of Brother and Sister Harry Hanson, wonderful people of God, a short tent meeting was held on the river bottom and among the few who came out were these five sisters, who at first kept at a distance but before the meeting closed were all happily converted and won for God. It



has taken much tact, wisdom and love to draw them out and they have been driving a team hitched to an open spring buggy to get to the meeting twelve miles distant and this evening that we speak of had come the long distance up over the hills and through the mud. It was a sight never to be forgotten to see these sisters, who had never before prayed in public, open up their hearts and pour out their desires to God with the tears streaming down their uplifted faces and to witness the incoming of the "peace that passeth all understanding." Glory to His precious name!

Saturday dawned clear and bright and at an early hour delegates began to arrive. At the appointed time the day's meeting was opened. Sub-district President Elmer Taplin was unable to be present on account of sickness, therefore the day's sessions were presided over by L. D. Smith, newly elected president for the district at large, and Geo. S. Culver the retiring District President. Brother Smith was elected as president at the annual convention held at Ellendale, N. D., in March, taking the position held by Brother Culver for two years. It is with regret that we learned that Brother Smith is leaving the district on June 20th to accept the pastorate of the Salem, Oregon, Church of the Nazarene. He is a real man of God and as good a preacher as one will find anywhere and the people of this district are loth to see him leave, but pray God's blessing upon him and his family in their new field of labor.

The entire day was spent in the discussion of papers, a spirit of freedom prevailing, and much benefit was derived by all. At the close of the day's session the annual election of officers for the sub-district was held with the following results: President, Joseph Waltner of Freeman; Secretary, Miss Irene Crooker of Beulah. The date and place of the next convention was not definitely decided upon, and will be announced at a later date.

Saturday evening Rev. Smith delivered a powerful message from 2 Cor. 4:3 "If our gospel be hid, it is hid to them that are lost." As a result of the Spirit's wooing twenty kneeled at the altar a few for saving but the majority for sanctifying grace, which happily was found.

Sunday was a full day. Sunday school with a record attendance opening at 10 o'clock, followed by a message from Isaiah 61:1-4 by Rev. H. J. Wesseling of Mitchell. The Lord wonderfully helped and the peace of God sweetly rested upon the audience. The afternoon message was brought by Brother Culver who took for his text John 17:19 "For their sakes I sanctify myself." One soul found the experience of sanctification and eleven others gathered around the altar and renewed their covenant with God to do his bidding.

The closing message was brought by Rev. Smith, who preached on "The Indeed Blessing" from 1 Chron. 4:10. An even dozen responded to the altar call and found that God not only promised but that He did indeed give them a clean heart.

As far as attendance, this convention broke no records but there has been none greater in the number of souls reached. All told there were thirty-five seekers

and the beautiful part of it all is that so many were really and truly sanctified.

A sad feature of the close of the convention was that in returning home after the Sunday night service Brother Smith, who was driving a 120 mile drive, went to sleep and hit the head of a cement bridge completely demolishing his car, but thank God he escaped injury.—REPORTER.

### OKEMAH, OKLAHOMA

Just closed a great twelve days' meeting with Rev. John Breece as evangelist. This was our first N. Y. P. S. revival. We had twenty saved and six sanctified. Held great business meeting the night following revival with forty-three associate and active young people on the roll. Our aim as a society is to see them all saved and sanctified in the near future.—A member.

This is a great crowd of young people and we have enjoyed this meeting very much, and Brother C. W. Parnell, the pastor, is doing a great work and is surely a great man to work with. Brother C. E. Cooper, the N. Y. P. S. president, is a fine young man and is pushing the work to the front. I am coming back to Okemah later for another meeting.—Rev. John Breece.

### PIONEERING IN FLORIDA

Having been appointed to fill out the unexpired term of Rev. Fred C. Norcross as superintendent of the Florida District three weeks ago, I at once made a trip over the district to acquaint myself with the new field, and meet our people. Brother Campbell who purchased a new tent for the district had it shipped to Safety Harbor, his home town, and had Mrs. Flora Bardwell, an evangelist, open a meeting. I dropped in a few days to assist in the work which resulted in the organization of a new church which I organized on Decoration Day. We had the tent shipped to Lakeland and the meeting there opened good. We shall organize there in the near future. Dr. O'Bannon has the second tent going at DeLeon Springs. He is financing that meeting. The prospect for a church there is bright. At Homestead some brethren have built a fine tabernacle in which we shall soon put on another meeting and organize the fourth church. We also visited the church at Jasper and High Springs, two organizations that have never been recognized, which shall also come in at the next assembly, making six in all, adding a goodly number to our membership. So you see the Rip Van Winkle sleep that has been upon us down here has been disturbed, and the old man is up rubbing his eyes. Pray that God will send us some financial aid and we will see Florida on the Nazarene map as she ought to be.—Howard Eckel, District Superintendent.

### "WHO IS SUFFICIENT FOR THESE THINGS?"

*Trevecca College Commencement)*

The above caption was Dr. Chapman's subject for the Commencement address at Trevecca College on Tuesday evening, June 27th when more than sixty

persons were graduated from the various departments. This was the second consecutive year we have had the Doctor for this occasion, and his messages were richer and fuller of meaning this time than they have been at any other time, on either commencement or otherwise.

Dr. Henricks has been away most of the time during the winter and spring quarters, campaigning for the college indebtedness and new students, and returned only about ten days prior to the close of the school, reporting the best co-operation possible and only promising prospects for the future of the institution. Kentucky District was the last state which he campaigned and the pastors and people hilariously pledged their pro rata which was five thousand dollars, and assured the president their entire amount would be in by the first of October, instead of extending the payment over a period of three years as they had originally planned when they assumed the five thousand as their share of the indebtedness. Also about twenty new students were lined up for the coming year from Kentucky, and probably more. Naturally during the absence of the president some might contemplate some difficulties which otherwise would not exist, but the students as a body were exceptional in their deportment, and some of the best school work was done this year that was ever attempted by the school. Much of which was because of the untiring efforts of senior members of the faculty and their most excellent supporters which completed the faculty.

The past victories are not sufficient in this crucial time of the school's life, then "Who is sufficient for these things?" The answer is, A united effort of all the faithful Nazarenes and friends to the cause of Christian education and full salvation's glorious cause, with a heart impassioned with the burden and spirit of prayer, and a willingness to evidence the same with hard cash to lift the galling yoke of debt. That, and that alone is sufficient in this hour.

Dr. Henricks left early Wednesday, which was the day after commencement, and expects to spend most of the vacation months endeavoring to raise the remaining ten thousand dollars which we must absolutely have in cash by October first if we are able to meet Brother John T. Benson's offer of half the indebtedness, which has been fully explained in the columns of the HERALD OF HOLINESS in another issue.

Bright prospects for the future and realized victories in the past are no mean assets to an institution like Trevecca, but a "bird in the hand is worth ten in the bush" is an applicable adage at this time, and only United States money will impress the bankers that hold the notes and mortgages on the school sufficiently to cause them to cancel them and let us burn them. Ten thousand dollars seems small but when we consider our weak constituency in the South-eastern zone, and we have covered most of our churches and people, it seems like an enormous amount, and volumes of prayer are ascending the throne day and night that God will impress his children world wide to rally to the standard and pay the debt even at a great sacrifice.



One former student writes, "I'm pastor of a church which worships in a lodge hall, and we have no money but have borrowed one hundred dollars from the bank and herewith send a cashier's check for that amount to apply on the school debt, for a school that has actually sent fifty-six missionaries to the foreign fields must be perpetuated at any cost." "Who is sufficient for these things?" Just such heroes and heroines as have the martyr spirit as that former student who borrowed and sent the one hundred dollars. Let us PRAY.

CHAS. F. PEGRAM.

### Sunday School Lesson

July 10, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Samuel's Farewell.

LESSON TEXT: 1 Sam. 12:1-15; 10-25.

GOLDEN TEXT: *Thy loving kindness is before mine eyes; and I have walked in thy truth* (Psalm 26:3).

WE are now entering upon a new epoch in the history of God's chosen people, and as we pass into the new era, we see the old regime under which they had lived so long passing away. For nearly five hundred years Israel had lived under the rulership of judges of whom Samuel was the last and greatest. But he was not only a judge of much importance, but his prophetic gift was most marked, and he did much toward holding the nation together in its faith, God using him to establish the Davidic line of kings. Thus was prophecy fulfilled relative to the kingship of our Lord.

In our lesson of today we are listening to the impassioned appeal of a great statesman who is resigning his office. How the heart of this man is poured forth in this final effort to bring them to see their responsibility to God. This farewell message was a righteous man's appeal to his people, before whom he had walked in the integrity of his own soul. Strange as it may seem to us in this age of corruption and base violation of trusts committed to public officers, Samuel had the approbation of the people.

Some of the outstanding qualities of his rulership he speaks of in his address, the nature of which characterizes him as a man peculiarly adapted to fill positions of public trust. The best welfare of Israel was safe in his hands. It seems a pity that he should have failed at the one point of the training of his sons whose misconduct had been one of the principal reasons given by the people for their desire for a king. The points upon which he dwells he knows full well if the people are honest in their expressions, there can be no accusations. Wonderful indeed it is for a minister of state to be able to say when retiring from office, after so many years of service, that under his administration no man was oppressed, no man defrauded, and that he had not enriched his own coffers, nor those of his friends, nor had dependent persons been supplied and cared for out of the public funds.

We talk about a *clean record*. Samuel surely had one. Nothing could be found

in his hand that did not belong there, and the people whom he served so faithfully gave a unanimous testimony that he had spoken the truth. There is such a thing as a man's being righteous in public position, and though history does not record many such characters, yet we have one in Samuel who served long and well. If one man was enabled to do so, others by the assistance of divine grace, could come to the quitting time and step down from office, and hand over the keys to his successor with as much self-conscious integrity and unsoiled manhood as did this great and good man.

From verse 19 it would seem that the people realized, when too late, that what Samuel had warned them would be their experience under their new form of government, was every word true, and that their sins had been greatly increased when they rejected the theocracy. The new system of government which had been inaugurated had not proven to be the cure for their national ills, that they had hoped, and with smittings of conscience they acknowledged their great mistake. But alas their awakening had come too late! The genius who had guided them through all the vicissitudes of civil life, and held them to the old paths of religious safety and blessedness, was about to be taken from them, and fears for their future took possession of their souls. They had begun to realize what a treasure they had in this grand old man, who, though mistreated by them, yet had never failed them in a trying hour.

After reviewing some of the past, and calling to their minds the great fact, that, their national existence was a gift from the hand of God, he told them that their security under the new regime would be in proportion to their obedience to the God who had thus far preserved them. This address was singularly marked by a display of divine power, which so impressed the people, that they called on Samuel to pray for them.

Obedience to God will invariably bring God's blessing upon a nation, but a nation that will persistently indulge in wickedness will be consumed, together with their ruler. As a nation we are in danger. Moral integrity is at an exceedingly low ebb in our country. The fear of the Lord is not kept before the people, and there is a breaking down of morals throughout the country. Infidelity in the guise of modernism has come like a flood and threatens to undermine the church with its subtle teaching. If we do not become a part of the great national scrapheap of the ages, along with the God dishonoring and God forgetting nations belonging to the dim past, we will have to retrace our steps and follow the instruction of "the weeping prophet" as given to Israel and ask for the "old paths, where is the good way, and walk therein" (Jer. 6:16). There will have to be a return to moral soundness and virtuous living or we are as a nation going on the rocks.

What a magnanimous character was Samuel. How refreshing to read the words of comfort he spoke as he sought to allay their fears. Rejected by this nation, yet in this hour of fear and trouble he did not leave them to their fears. He gives them his word of honor that he would both pray for and teach them the good

and right way. Samuel considered that he would be sinning against the Lord should he refuse to pray for them. What excellent character is seen in the words of verse 23. Also tempest tossed as they were, what a rest of soul is found in the assurance that God would not cast them off nor forsake them.

No doubt Samuel's clean record was the result of his prayer life. He was a child of prayer and he became a man of prayer, fearless in proclaiming the truth and unselfish in his devotion. His personal welfare was secondary to the needs of the people. Would that all our public men could support their counsel with such a life of integrity as he called attention to in verses 1-5.

### CAMPAIGNING IN KENTUCKY

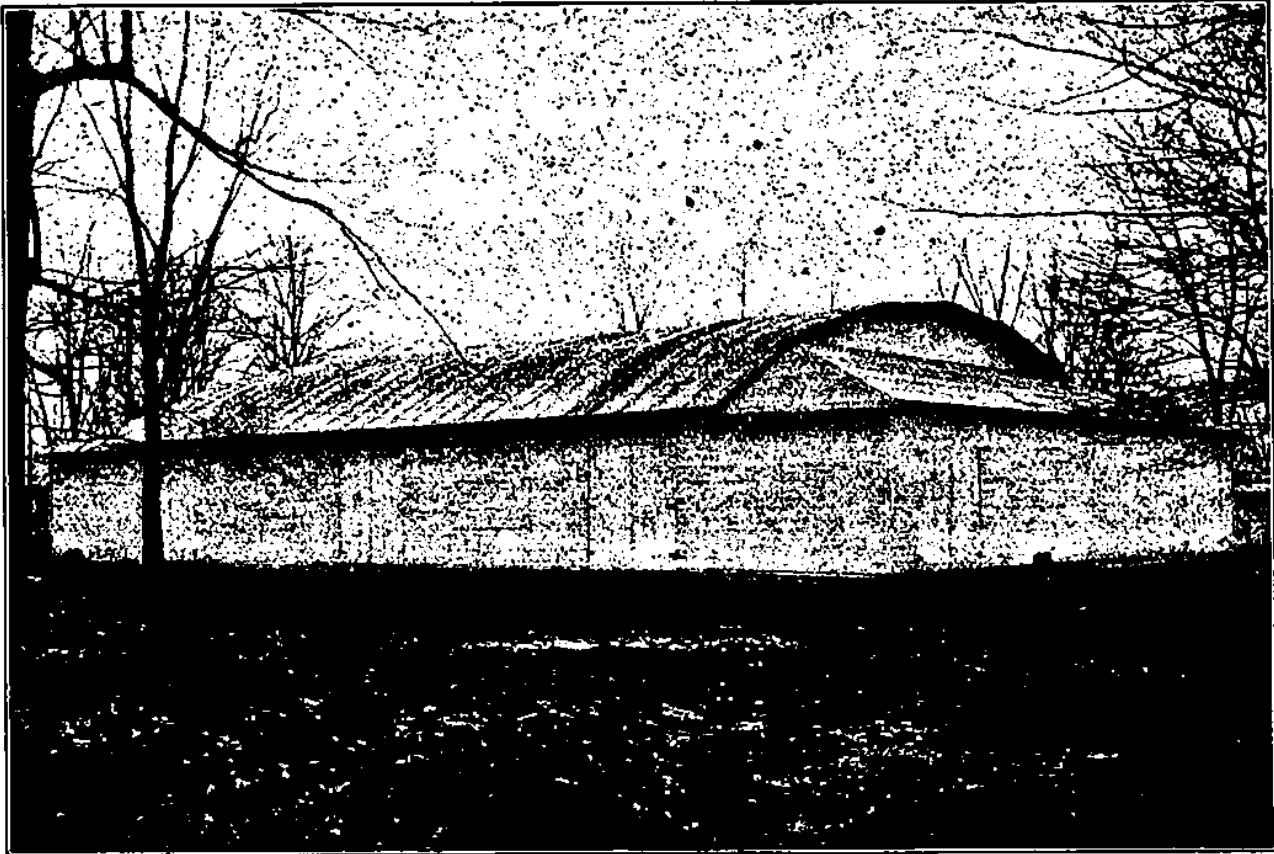
We have just completed our campaign among the churches of the Kentucky District in the interest of raising the debt on Trevecca College, and we desire to speak a word of commendation in behalf of these noble pastors and churches. We have never met a more faithful, self-sacrificing and cordial set of men than these Kentucky pastors. Not a single one turned us down, or frowned on us, but all received us with open arms; and many of them raised their apportionment for this year, and several raised almost the whole amount for the entire three years, although the last District Assembly voted to apportion the \$5,000.00 for this district over a period of three years, in place of trying to raise it all by October 1, 1927.

Some of these good pastors assured us that they would find some way to raise the entire amount of their apportionment before the coming District Assembly in September. Others said that if they failed to raise all of theirs, they would favor the District Assembly taking action, and they would go back home after the Assembly and borrow the balance of their apportionment for the three years and send it in to Brother H. H. Wise before October 1st, in order to meet Brother John T. Benson's offer of \$25,000.00 which terminates at that time. This is loyalty. This is heroism; especially when you know the financial struggles of some of these pastors and churches.

We have now covered our entire Southeastern Zone with the exception of a part of the Tennessee District, and a very few, small, out-of-the-way churches that we failed to reach on our trips, because of impassable roads or some other providential hindrance. We hope to be able

We aim to spend the summer in visiting and helping in campmeetings, revival meetings, and conventions, and to seek out those who are interested in Christian Education, to solicit their prayers and help, in the interest of Trevecca. By the grace of God and the help and co-operation of our good and faithful people in this Zone as well as all over the connection we hope to be able to meet Brother Benson's offer by October 1st, and to have a great celebration when we see the mortgage go up in smoke. Will those who read these lines kindly breathe a prayer for us and this campaign that God will enable us to raise the necessary amount?—A. O. HENRICKS, *President*.

## OHIO DISTRICT NEWS



Well, the Assembly is passed. So now the next "Red Letter" occasion on the Ohio District is the District Camp Meeting which is to be held at Columbus, Ohio, July 28-August 7.

The District Camp was founded four years ago while N. B. Herrell, that old campmeeting war horse, was Superintendent of the District. The camp was held the first two years on rented property in the edge of the city. Then we bought our present, permanent location north of Columbus on Moore's Road, between Cleveland Avenue and the "CCC" Highway, near stop 14 on the Westville and Cleveland Avenue car line. Here we have shade, water, a new tabernacle, electric lights and plenty of tenting space. Many new cottages are also being planned for this season.

We have always secured the best workers obtainable. Bud Robinson, C. W. Ruth, J. B. Chapman, C. R. Chilton, J. W. Goodwin, C. E. Hardy, Frank Watkins, R. T. Williams and F. W. Nease are among those who have labored with us during the three years past. And this year we are to have F. W. Nease, Raymond Browning, F. M. Messenger, J. G. Morrison and Prof. B. D. Sutton and

wife, and the famous Vaughan Radio Male Quartet.

And since Columbus is one of the most centrally located cities as regards the state of Ohio and the American continent, and since we have about the best proposition for the convenience of the General Assembly that anyone is likely to offer, we are hoping that our invitation will be accepted and that the General Assembly of 1928, meeting on June 13, will be held in Columbus, Ohio. Our people in this section are enthusiastic about this matter and we feel that the brethren can make no mistake in coming this way.

And just here we would like to say that we have recently received three fine preachers into the Ohio District Assembly. They are Evangelist J. R. Edwards of Elmore, Ohio, Evangelist W. W. McCord of Sale City, Georgia, and Evangelist F. T. Fuge of Fostoria, Ohio. These are all good men and strong men. They are ready now to accept engagements and they will do splendid work. Brother Fuge is a returned missionary and is available for Missionary Conventions. He is a great speaker and of fervent spirit.

Our new church in Columbus is starting off fine and there are prospects for

another church in the city before the summer is over. In the one recently organized we took in ninety-five charter members. Forty of these came out of First Church, but the same week that First Church gave these up to help form the new nucleus, she took in thirty new members herself. So the pastor and people of First Church are enthusiastic for the development of another church in the city and are backing a movement to this end. Bees must swarm now and then or they will not have sufficient incentives to work.

The old Ohio District is coming up the road and the best days are yet to come. People desiring additional information about the campmeeting should write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio. Ministers and their wives will be entertained free, and charges to all will be reasonable. But it is well to make your reservations in advance.

And, oh yes, the Vaughan Radio Male Quartet of Lawrenceburg, Tenn., is to be with us for the campmeeting.

We are in love with the Lord and are boosters for the Church of the Nazarene over this way.

CHAS. A. GIBSON, District Superintendent.

## NEWS AND NOTES FROM DALLAS DISTRICT

### DISTRICT SUPERINTENDENT'S REPORT

We wish to emphasize our district campmeeting to be held on the old Peniel camp grounds near Greenville. We want every pastor to plan to attend and bring many people with him to attend this feast of tabernacles, August 4 to 14 with the special workers, Rev. Lum Jones, preacher, Rev. and Mrs. Kendall White to have charge of the singing.

In addition to the camp we are to have our N. Y. P. S. convention in the afternoon sessions which will be devoted to young people's work. We desire every N. Y. P. S. on the district represented. You cannot afford to miss this for the plans are to organize a district N. Y. P. S. and put on a convention worth while. Do not disappoint us by staying away.

By the time this is read we will be within about three and one half months of our District Assembly and we would urge all to make plans to bring up all apportionments, especially those who are behind. God still answers prayer and if

you will take your problems to Him he will help you to make plans and help you carry them out. We must be sure to bring up all our General Budget apportionment and then not fail on the District Budget for we are in need of money for the orphanage and home mission fund. Let each church bring up its apportionment and we will get along fine.

We would also urge every minister to send in the \$1.00 due on his Ministerial Relief assessment. You no doubt have been reading the articles in the *HERALD OF HOLINESS* by Dr. J. G. Morrison and Brother Fleming. Let us not fail these aged ministers. We might be old some day, and even if we should not need the help we can do no greater service than to help those who need our help, especially those who have helped many to find the Lord.

Since our last report we have had many varied duties. First we were invited to attend the Hamlin school board meeting which met May the 6th. Brother Pierce,

Brother Upchurch and myself represented the Dallas District. It was voted at the meeting that we establish a school in Texas for the Texas Districts and New Mexico District and also Louisiana District is looking this way for a school home. Rev. B. F. Neely was elected president of the school and we predict for him and the school a bright future.

May the 8th was spent with Brother Sharp with his Valdasta church. God gave us a gracious service in the morning and that night it rained and we did not have a service. The church is looking forward for a great revival this summer. They love their pastor and he is doing a good work at Valdasta.

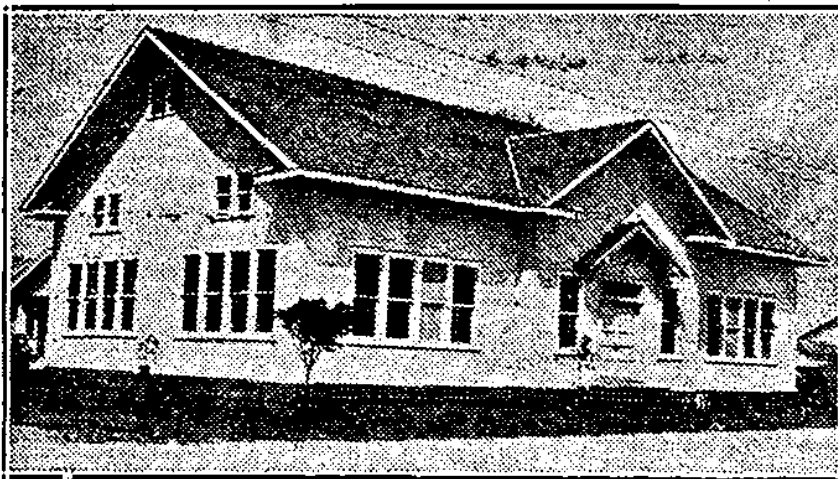
May the 10 to 15 was spent at home and we had the privilege of attending the Berachah Home Anniversary. It was one of the greatest gatherings in the Southwest of the holiness people that has been had in years. Dr. H. C. Morrison and Rev. Bud Robinson were at their best it seemed, and they gave us some wonderful messages. Rev. J. J. Douglas led the singing and it was great. Quite a number of souls found the Lord those five days and all seemed refreshed for new conquests in the service of the Lord. We had representatives from about ten different states and we judge between 500 and 600 people from a distance attended this great anniversary. The Holiness Convention was organized and plans are being perfected to make the coming convention next May even much greater than the one just past. A membership fee of \$1.00 is charged and already some over two hundred have joined and we are expecting 1500 to join before next May. Send in your name and \$1.00 at once and become a charter member before the first of January.

The fourth Sunday in May was spent with Brother Pierce and the last Sunday with Brother Earl Bond at Independence where Brother Bond had arranged a fifth Sunday Rally. Brother Ritter preached Friday, Saturday and Sunday nights. Several prayed through and got saved or sanctified.

We are now in a revival with Brother Hampton at Port Arthur for a few days at the conclusion of which we expect to dedicate their new church. On with the revivals on the district. We must have revivals all over the district, and God is giving them to us, Praise His Name.—F. E. Wiese, District Superintendent.

Rev. W. S. Harmon, pastor of our Lufkin church, with the help of Rev. H. A. Gregory held a revival at Nacogdoches after which a church was organized on Thursday night the 2nd of June with eleven members. Brother Harmon has been appointed pastor of same to fill out this assembly year. He will preach for them two Thursday afternoons and two Sunday afternoons each month. The church was organized with good sub-

### PORT ARTHUR CHURCH



Eleven years ago our church was organized at this place with nine members. Property was bought from another denomination which served the purpose for the time being, but we soon outgrew the place and then the location was not the best. Two years ago the church purchased a lot in a very desirable location, but the church was not able to carry out its plans of building until this past winter. The old property was sold at a reasonable price and plans drawn for the new building which we had the privilege of formally dedicating Sunday, June 12th. The building is not quite completed but we have been holding revival services in same for two weeks.

The dedication service was one long to be remembered by all present in God's manifest presence. God's glory was man-

ifested during and after the dedicatory prayer when shouts of praise went up to God for His leadings and blessings on the congregation.

The building is 40 ft. by 70 ft., with an offset both in front and in the back, of two feet and 24 ft. wide. It also has two balconies, one on each side. The regular seating capacity is 500.

Rev. S. W. Hampton, who is completing his fourth year pastorate, has done much to put the building program over. There has scarcely been a day since its beginning but what he has worked as a regular carpenter. He has saved the church at least \$1000 in labor and material. The membership of about 125 has shown its appreciation by giving him a recall as pastor for the coming year.—F. W. Wiese, District Superintendent.

stantial members and we predict for them a great future.—F. E. Wiese, District Superintendent.

#### BEAUMONT, TEXAS

Our Sunday school average last month was thirteen more than the previous month, and several have been enrolled since the first of this month. Souls are being blessed at our altars, and some are uniting with the church. The spiritual and financial condition is good, and we are expecting a great meeting with the Aycocks, June 16 to 26.—W. D. McGraw, Pastor.

#### TEXARKANA, TEXAS

The blessings of the Lord are upon us whereof we are glad and thankful unto the God of battles. We have not been without our battles and difficulties, but God has helped us thus far to solve them in a most gratifying way. Our tithers have increased to sixty-six members, and our offerings have more than trebled since the Assembly. We have not accomplished all that is to be done, but have pushed ahead to glorify our God, and do the job that has been given us. We have had a good increase in membership, and all our financial obligations have been met promptly each month, until this month. Financial conditions have been much tighter in this part of the country during the last sixty days than before. But in spite of these conditions, we have been able to hold our heads above the waves. Our new church building was dedicated to the worship of God March 6th with our beloved District Superintendent, F. E. Wiese. Brother Wiese preached a splendid sermon for the occasion, and the pastor and people enjoyed it very much. Brother Wiese is the pastor's friend, and stands by the church in every way. Doubtless he will do a great work for our church in this district that is filled with unlimited opportunities. Our Sunday school has been growing. Last Sunday we had the largest attendance in the history of the church. We had 298 in attendance. We have our faith in God who never lost a battle. We are greatly in love with the District Superintendent and the people of the Dallas District. We are more and more convinced as the days go by, that the world's greatest need is old fashioned holiness. The sin destroying kind. We will begin a revival meeting June 5th. Pray for us that we may have a great revival. We are in love with the people of this church, and we believe that greater things are in store for us here.—W. B. Walker, Pastor.

#### AVENUE, LIVELY'S CHAPEL, MARTIN'S CHAPEL AND MT. HOPE

I have been so busy since the Assembly I have not taken time to report my work which is scattered over a distance of sixty or seventy miles, and bad roads and high water have made it very difficult to reach some of the churches. Avenue is a small church and with lots of opposition, yet we have a few faithful ones who are carrying on the work as best they can. Our faithful Sunday school superintendent, Brother Ed Cooper is doing a good work. Our church at Lively's Chapel is a new church but it

has doubled in membership since organized. With a vision and burden they are pushing ahead. The Sunday school is moving along nicely with Brother Easley as superintendent. Martin's Chapel is one of our best rural churches. May 8 was a great day with us. There was a Mother's Day program rendered in the afternoon which was a great blessing to all. It is reported that the Sunday school is the best that the church has ever had. Brother J. G. Presley is our efficient superintendent. The church has the vision and a burden for souls, and we are expecting a great revival with Rev. N. E. Tyler in the near future. Mt. Hope is one of our older churches. Although undergoing some hard trials, it is pushing ahead. The Sunday school with Brother Ed Grimes as superintendent, and the N. Y. P. S., under the leadership of Miss Maye Alexander, are doing a great work. The spiritual condition on my entire charge is fair. We are behind with our apportionments as most of our members are farmers and cannot meet their obligations monthly, but will do their best when they harvest their crops. We have planned revivals for each church and are expecting the Lord to give us a great outpouring of His blessings. Pray for us.—C. A. Alexander, Pastor.

#### DENISON

I am glad I can report victory for the church at Denison. There is a better spirit of harmony than when I first came. Old differences are being forgotten, and the people are getting under the burden of the work. The prayer meetings are spiritual feasts, the Sunday school is growing, the preaching services are blessed of the Lord. Brother A. G. Jeffries from Sherman, held us a meeting recently, which was a great blessing to the church. Though weak in body he preached with old time power. I have received ten into membership in the church since coming here. Brother D. M. Spell is to hold our summer campaign beginning July 17. Please pray for us that God may give us a great revival.—L. S. Redwine, Pastor.

#### NORTHERN CALIFORNIA DISTRICT ASSEMBLY

The twenty-second annual assembly of the Northern California District closed last night, June 12, at Fresno, Calif. From the opening to the closing service, it was a time of inspiration and blessing.

Rev. C. P. Clayton, the entertaining pastor, and his loyal people entertained the assembly royally. No offering was needed to take care of the expenses of the assembly. The registration fees of the delegates, and the liberal donations secured from the hotels and business firms of the city, and rooms from private homes took care of the entire assembly expense.

Dr. R. T. Williams presided, and under his able leadership, the business of the assembly was conducted with smoothness and dispatch. Dr. William's lectures to preachers in the mornings were invaluable.

There was a wonderful spirit of unity and harmony manifested throughout the entire assembly. Frank B. Smith, who has served the district so faithfully during the last three years, was elected on the nominating ballot. He received every

vote but one, and the ballot was hilariously declared unanimous.

The reports of the pastors showed a steady growth in all departments of the church. The membership of the district was almost 200 larger than it was last year. Six new churches were organized during the year.

The presence of a number of visitors added much to the interest of the assembly. J. T. Little, District Superintendent of Southern California was present one day. The work of Pasadena College was represented by the president, H. Orton Wiley and the business manager, J. Janosky. Other representatives of the school were also present. A. J. Smith and wife, just returned from China, brought a message from that war torn country. Many of the best singers of the land were present and stirred our hearts with their sweet singing.

The evangelistic services were very fruitful. There was hardly a barren service among them. On Sunday morning, after Dr. Williams had preached a masterly message on, "Ye are the temple of God," the long altar was lined from end to end with hungry seekers.

Altogether it was with a feeling of regret that we turned our faces homeward. And yet in our hearts was a determination to translate the blessings and visions of this mountain-top experience into earnest service during the days of the new assembly year.—L. A. WHITCOMB, Reporter.

#### CONVENTION OF MONTANA SUB-DISTRICT

A very helpful and inspiring subdistrict convention of the Minneapolis District was held June 7-9th at Fairview, Montana. Fairview is a little town of seven hundred people and eight churches, the Nazarene being the newest of them. Rev. F. L. Van Hecke began operations there under the Nazarene banner some months ago and it is truly wonderful what God is enabling this young "son of thunder" and his efficient wife to accomplish. They have rented the schoolhouse that seats two hundred or more and still there is not room. In a town of seven hundred people having eight churches this is a "large" building. Brother Van Hecke had the convention well advertised and planned before hand and everything went off well. It was one of the sweetest and most helpful times of my life. God was there all the time. Every church in this zone was represented by both ministerial and lay delegates. The first day was devoted to the Young People and the second day to the Sunday school. The evening of the second day was largely devoted to the W. M. S. under the leadership of Mrs. G. L. Nees of Laurel, Mont., State President of the W. M. S. This service was followed by an evangelistic sermon with the altar more than full of seekers, most of them for holiness. Each Sunday school and N. Y. P. S. had a place on the program and everyone performed his and her part well. There was a lot of prayer and special music throughout the convention which kept the "wheels well greased." There was no dryness, nor friction. Rev. Roy Swim of Poplar, Mont., presided over the Sunday school sessions and was elected president of the state

(Continued on page twenty-one)

## NEWS AND NOTES FROM IOWA DISTRICT

### OVER THE DISTRICT

Our last letter was written from Iacona. We held a business meeting on Saturday night, and stayed over Sunday with them. A very sacred communion service was held on Sunday morning.

Pastor Richards came for us and took us to the Mason Church parsonage where we had home-grown, spring chicken, fried for dinner, on May 16th—the first of the season. We held a service in the church in the evening.

The pastor and wife took us to the train in the early morning to start for our Des Moines church.

We stayed one week with our people in Des Moines. Our stay was both pleasant and profitable. Evangelist Gaar was in attendance the most of the time. Rev. Merryman lives in Des Moines now, and was in attendance. The church raised their full portion, for the year, on the District Budget, by ten-day pledges.

From here, on Tuesday, we went home, stayed over night and started the next morning for the Olivet Board Meeting and Camp. I need not speak of the harmony which prevailed nor of the glorious camp, as it has been reported.

The next day after returning from Olivet, we went to Cedar Rapids at which church we spent two nights. Pastor Ireland of our Marshalltown Church was with us at this place. We are praying that we may have a church building soon in Cedar Rapids.

Our next church visited was in Montrose. We stayed one night with them.

Farmington came next. A heavy down-pour of rain prevented most of the people from attending, but the presence of the Lord was real as elsewhere, and we are sure our "labor is not in vain, in the Lord." On the next morning we left for home, and spent a few days at the campmeeting which was then in progress. The weather was quite cool and rainy but in spite of this fact, there was a good attendance and some definite results.

We left on Friday for Ames, where we spent one night with them. The new pastor and his wife, Brother and Sister Cronk, seem happy and busy in their new field.

Our next stop was at Storm Lake at which place Brother and Sister DeVoll were just closing a tent meeting. These evangelists did good work and left a good influence in the town.

Pastor Russel of our Pierson Church worked hard to put this meeting in Storm Lake and his efforts have been greatly appreciated.

We are writing this in the home of our Pastor Hahn and his wife, of Ft. Dodge. They are very busy and are planning for a tent meeting soon. Our tent at Storm Lake is being shipped today to Iowa City, where a meeting is to begin on June 19th and continue into July.

Let us all show our faith by our works.  
D. W. DONSON, *District Superintendent.*

### CENTERVILLE

Where God is for us, who can be against us. On Sunday June 12th, we had a great day. In spite of the rain we had a good attendance in Sunday school and in the after service. The spirit of testimony broke in upon the people, and some shouted, and cried, and praised the Lord and we had a good old-fashioned holiness time. I do not know of any more real manifestation of the Holy Spirit than a spontaneous testimony service. One new member was taken into the church and at the evening service, Brother Hardin preached a powerful sermon after which one soul was sanctified. We thank God for showers of blessings.  
—Mary A. Kelley, Reporter.

### IOWA NAZARENE CAMP

Workers: Evangelist D. S. Corlett,  
Prof. Willard Davis.

Let all pastors and as many of their people as can do so, plan to spend as much time as possible at our District Campmeeting, at Ames, Iowa, July 1-10 inclusive.

Rooms, cots and mattresses free. Bring bedding, pillows, towels, etc. Reasonable price for meals, served cafeteria style. This camp, being centrally located in the state, should be well attended.  
D. W. DONSON, *District Superintendent*

### AMES, IOWA.

The time for the Iowa District Campmeeting is almost here. Arrangements are being made for your convenience in every way possible. The camp is to be held in the Chautauqua Park, an ideal camping place in the northeast part of the city. Army cots will be furnished free of charge to those desiring to camp. Tents may be rented at reasonable rates.

Arrangements have been made to accommodate one hundred persons in rooms of one of the State College dormitories, free of charge; two in a room. Beds are thus available but the bedding must be furnished by the occupant. Let us know at once if you desire to have a bed reserved for you for a short time; or all the time during camp. We urge that each church donate a few dish towels for this meeting. Pray for the campmeeting; that many souls in Ames may find God. If you have friends living here, whom you would like to have us call upon and invite to our services, let us know.—Cyril A. Cronk, Pastor.

### COUNCIL BLUFFS

As we review the work of our local church for the past ten months we are made to thank God at the progress made. There has been no spectacular advance but rather steady and faithful forward steps which we believe are permanent.

Our pastor, Rev. E. R. Borton, has been patient with us and has preached the word which God laid upon his heart for our church.

The Sunday school has established some new high points in attendance. The N. Y. P. S. seems anxious to do work for the Lord in the Tuesday night meetings. We are informed that the average attendance of the Sunday night services has increased. The W. M. S. are actively informing themselves along Foreign Missionary lines. Several of our ladies are holding morning prayer services one day each week. This is a great asset to the spiritual tide of our work.

We thank God that our pastor has consented to remain with us another year. The church has expressed a desire to make several forward moves the coming year. We plan to increase each department, establish a Sunday school in another part of the city, purchase a parsonage, pay on next year's budgets during the first ten months of the year, pay off the indebtedness on our church before August 1st.

For these encouraging spiritual and material advances through God, we press forward in His Name.—D. Ray Campbell, Reporter.

### NEW YORK DISTRICT ANNUAL MISSIONARY CAMPAIGN

Great blessing is attending the meetings of the special missionary campaign which Mrs. Peter Kiehn is holding in the New York District under the auspices of the District Missionary Board, helping the churches to pledge up their General Budget for the year.

Mrs. Kiehn is one of our returned missionaries from China. Her husband, Rev. Peter Kiehn, was District Superintendent of our China District for many years, and they expect to return to the field again as soon as war conditions permit, and again superintend the work there.

Mrs. Kiehn is especially beloved by New York District, her support being provided by our John Wesley Church, Brooklyn, for the past thirteen years, although she had never before visited the district. On her return trip home to California she is to hold some meetings in the Ohio and the North Dakota Districts in June and July, being present at the North Dakota Annual Meeting July 9th and 10th at their special request.

Any other district or church that would like to have this splendid missionary (who dresses in Chinese costume and has many curios) give you one or more meetings after July 10th, as she journeys across the continent, please write her at Headquarters, Kansas City. The only expense would be a free will offering towards her expenses or equipment, as the Lord may lead.



We heartily recommend Sister Kiehn to our W. M. S. everywhere. She is one of the Lord's own, filled with His Spirit, and radiating blessing everywhere she goes. She is giving us one of the very best campaigns we have ever had in this district, and we have had many splendid ones in the past. Any courtesy extended to her will be greatly appreciated.—S. N. FITKIN, *General President, W. M. S.*

### CONVENTION OF MONTANA SUB-DISTRICT

(Continued from page nineteen)

Sunday school organization. Rev. F. L. Van Hecke presided over the N. Y. P. S. sessions and was elected President of the state N. Y. P. S. Both of these brethren did their work well and kept "the glory down" on the meeting.

The convention opened on Tuesday evening which gave us three evening services. These were of an evangelistic nature. The first evening the pastor, Brother Van Hecke, preached on "Loving the World" with five seekers in the altar. The second evening Brother Roy E. Swim preached on "The Glory of Our Defence" with fourteen seekers and the third evening the writer preached on "Entire Sanctification" with nineteen seekers, most of them for the second blessing. Such old fashioned praying through I have not seen in a long time. There was such a high tide of revival blessing on that the pastor persuaded Brother Swim to stay over Sunday and carry on the meeting. The Thursday night service ran until midnight amid weeping, praying and rejoicing. Thus the convention came to a blessed close.

We wish to urge our Sunday schools of Montana to get in touch with our state president, Rev. Roy E. Swim, care of H. A. King, Poplar, Montana. Also the N. Y. P. S. get in touch with Rev. F. L. Van Hecke, Fairview, Montana.

W. D. SHELOR, *Reporter.*

### CHURCH NEWS

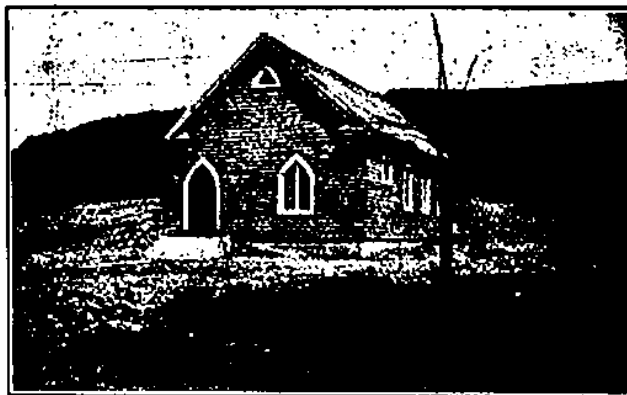
FITCHBURG, MASS.—"Coming to Fitchburg from the District Assembly six weeks ago we were most heartily welcomed by the members and friends of our new charge, who have continued to heap good things upon us until last night pastor and family were tendered a surprise reception at the home of Brother and Sister Lawrence. During a pleasant program, poems of welcome were read and we were presented with a handsome 'loose leaf' guest book, the loose leaves being crisp new dollar bills. The battle is being pressed on all lines including Sunday school, N. Y. P. S., W. M. S., street meetings, week night services, as well as in the regular services, and in all we have been conscious of the Lord's presence and blessing. Our Fitchburg Nazarenes are loyal to God and to the church and are a credit to the splendid pastors who have served them, as is the property also. The church is well organized and blest with committees that function. Attendance and interest are good and we are looking up, believing for the increase, with gratitude to God for all His goodness and enjoying the cleansing power of the Blood."—Tom M. Brown, Pastor.

### DEDICATION AT BROOKTONDALE, N. Y.

One more church dedicated to the spreading of scriptural holiness over the land! On Memorial Day this commodious and cheery place of worship was dedicated at Brooktondale, N. Y., Rev. J. A. Ward, Superintendent of the New York District officiating. He was assisted by Rev. L. A. Tracy of Binghamton.

Growing out of a small Sunday school in a rural schoolhouse this splendid place of worship came from mere vision to actual fulfillment, today ministering to a large unchurched rural population under the leadership of Rev. M. J. Ross. For over a year it was necessary to hold the services in a private house until the capacity was reached and a building became a necessity.

The church was dedicated under the blessing of God and a genuine spirit of optimism for the future. Although the present membership is small the total indebtedness for the property was quickly



underwritten by popular subscription and over-subscribed to the amount of nearly \$300. The present property as it stands is conservatively valued at \$5,000.

The dedication was preceded by a week's evangelistic services. Brother Ward doing the preaching. Under his able and unctuous ministry the church was greatly strengthened. A revival spirit prevails and the prospects bid well for a future of usefulness to the surrounding community and the church at large.—H. V. Miller.

PASTOR GRANT M. BARTON, ARCANA, INDIANA—"It has been some time since we last reported but nevertheless we are still on the map and on the upgrade. We had a gracious revival in November of this year with Rev. Wilbert McCrory of Anderson, Indiana. In this meeting we had about fifty seekers some of whom are still standing true. On November 15, 1927, we moved into our parsonage beside the church with a total debt of only \$800.00. Since 1924 our membership has increased from twenty-six to forty-four and several more are looking our way and we expect to take in another good class soon. Brother Montgomery held the recall meeting June 6 and though the church was very anxious for our return we have felt for some time that we should move on to another field of labor. Really we look forward to the time of 'good-by' with a heavy heart as this is our first pastorate and there will always be a great love in our hearts for the Arcana people. June 5 we had ninety in Sabbath school and June 12, ninety-three, which all will say is good for a rural church. The best of all is God is with us. We give Him the glory. We are now in a tent meeting with Rev. E. Arthur Lewis of Chicago, Illinois. We are expecting great victory. HERALD OF HOLINESS readers please pray for this meeting."

EVANGELIST ANDREW JOHNSON—"Good revival at Bryantville, Kentucky. Have recently closed a good meeting there and am now engaged in a big tent meeting at Sunfield, Michigan."

MILL SPRINGS, MO.—"Mill Springs is still on the map for Jesus. Brother and Sister Duncan, pastors of the Piedmont Church, closed a two weeks' revival here last Sunday night. There were six glo-

riously saved. The Lord was with us with power in every service. The saints were all blessed. Praise His precious name. Brother Duncan is a wonderful preacher. His wife is a blessed singer. District Superintendent Williams was with us for one service. It seemed like we were all on the streets of heaven during his sermon. It was so powerful. He is a wonderful preacher. Two of the Edwards Party were with us one night. They gave a message in song, for which we thank the Lord. Sister Della Walker preached three times during the meeting. We were delighted in having her with us. We have a wonderful young people's society and our Sabbath school has about fifty-seven in attendance. Our pastor, Brother Ervin, was with us during the revival."—Rev. Nellie Loness.

SWEETWATER, TEXAS—"We have just closed a good revival with Rev. Raymond Dosier as evangelist. Brother Dosier is one of the best preachers I ever heard preach. It is a pleasure to work with him and his beloved wife. There is such fellowship as only exists among God's children. We had a good many seekers at the altar, eleven prayed through, three united with the church. We wouldn't forget Miss Davis of Goldswaite, who came with Brother and Sister Dosier. She is a good personal worker. We believe she and Sister Dosier did some lasting work among the children. The church is in good condition spiritually. We are looking forward to greater things."—Mrs. Lizzie Williams, Pastor.

PASTOR C. C. SELLARDS, Webster City, Iowa—"Since our last report God has been so good to us giving us precious souls in our regular services. Last Tuesday, June 14, Brother Dobson, our Dis-

strict Superintendent, preached a fine sermon from the Gospel of John, tenth chapter and tenth verse. While Brother Dobson was here we had a recall meeting for the pastor for another year. Wife and I were recalled. We pledge ourselves to God and the church to do our best for the lost of our city to win them to Jesus. Wife and boys are visiting friends and relatives in Missouri. I am busy here at home making calls all over the city and praying with all classes of people. We are trusting God to give us a harvest of precious souls for our labors. Please help us pray to this end."

**EVANGELISTS F. W. COX AND WIFE**—"The meeting at Goodland, Kansas, was very good. Some fine people were taken into the church and some since. The pastor was called for another year with a raise in salary of ten dollars per week. We raised him a nice and needed love offering. He has a good people and they a splendid pastor. Praise the Lord. We closed at Big Bow, Kansas. We had a good hard battle there with a few gracious victories. Thank God for that. Rev. Carl Hahn, the pastor, is a very fine, promising young man. The next meeting was at Omaha and was owned of God. We had some seekers and finders. A fine musician and his wife were surely brought to the Lord. He had been playing in a church for fifteen years. He is now a sanctified man. It did us good to hear his shout, and to see him jump for joy after having been dead for so long. I preached for Rev. Burkhart of the colored church Sunday morning. Two of his people were sanctified. Wife and I attended our Second Church twice during our stay. On Sabbath, June 5, I preached for our precious brother, Rev. Borton in our Council Bluffs, Iowa, church. Both pastor and people claimed this was a great service. Rev. Borton is doing a great work there and he has a live people. We closed in Omaha June 5, with a good altar service. We reached Portland, Oregon, June 9, and held a week-end meeting for Rev. E. J. Lord in the Second Church of the Nazarene. These were four great days. Some sought and found the Lord. Pastor and people treated us most graciously. The attendance and interest grew with every meeting. The pastor and people wished it might have gone on, so do I. God is giving us victory everywhere. We praise Him. We are open for calls on the coast after August 7. Address us care Rev. W. J. Branstetter, Crawfordville, Oregon."

**HIGGINSVILLE, TEXAS**—"Just closed the greatest revival in the history of Higgins church. Souls prayed through, some were slain, fire fell, confessions made. The church is in full harmony. Seventeen new members were received into the church. The altar was filled again and again. J. Warren Lowman and wife are deep, sweet-spirited old time preachers—doctrinally safe, sound, and great to cooperate with the pastor. Watch for a full report."—Reporter.

**EVANGELIST LEE L. HAMRIC**—"This finds us in the city of Fort Smith, Ark., in the beginning of a great revival. Our very first service Sunday night brought

out a fine crowd with seekers and in every service since souls are finding God. This promises to be a genuine revival of power, depth and permanency. There is such a need in these last days of perilous times of real Holy Ghost wrought revivals. We are contending for them. We don't want any other kind. The dear Lord is enriching my soul with His sacred fiery presence, and adorning my life with His banner of purifying grace. Amen."

**PASTOR JOSEPH RICHARDSON**, Oxford, Nova Scotia—"We are still in the battle up here where the cool breezes blow, where the mists and fogs of two seas hang low of the land, but thank God, there is nothing to obscure our spiritual skies. The sun shines, bright always in Canaan and we have escaped the sand storms of the desert. We live where the hills send forth brooks and the mountains send out rivers, the land is well watered and Eden is restored in our souls. Praise God. The work of the church is on the upward march. We are driving our stakes and planning for a real revival of the old time sort. Our prayer circles continue to be seasons of refreshing and power and we have much to encourage us. If any place needs the gospel of holiness it is Nova Scotia. Industrial conditions for the laboring class continue to be of such a character as to make it necessary for the people to go away to other parts seeking a livelihood. We lose our young people as soon as they become upwards of eighteen years of age, and on this account our growth as a church is slow and must remain slow while present conditions remain. Just now our Sunday school is putting forth efforts to build up our library, but the money needed with which to buy new books is not forth-coming. We would be pleased, very much so, and profited also, if we could communicate with any Sunday school which may be changing its books and getting new ones. Will any such

Sunday school or church take notice of this need and help us so much as to donate any old books which may have become obsolete to them, but would be of profit to us?"

**PASTOR A. G. JOHNSON**, Tucumcari, New Mexico—"Another revival of real spiritual fire, the old time Holy Ghost type has come to our church. Such praying through and shouting one seldom sees this side of a campmeeting. Seven little girls wept their way through to God, clapping their hands and looking up into heaven saying, 'Thank you, Master.' Also a number testified that they received just what they had been seeking for a long time. There were eighteen different ones prayed through for one or both experiences. Evangelist D. A. Davis of Portales, N. M., was the evangelist, and he did it well and never tired. The interest is growing, God is blessing and we are pressing toward better days for our small church here."

**KEARNEY, NEB.**—"We are praising God for the wonderful victory He has given us. Rev. Deck, our former pastor, resigned on account of the financial condition of the church, March 27. A. L. Tombaugh, a good lay member, preached for a few Sundays until Rev. V. L. Abbey came from Council Bluffs, Iowa, at the call of the church board as our financial advisor and helper. He immediately came on the scene. We discovered he was a man full of the Holy Ghost and faith and soon won his way into the hearts of the Kearney people. His motto is 'Our God is able.' He had a financial program by which the indebtedness on the church property can be raised and the church placed on a good financial basis. Quite a number of cash pledges have already been paid. The church unanimously called V. L. Abbey as our pastor for the next Assembly year and he has accepted the call. We have been praying all winter for a revival. May 15 Rev. Abbey, without any outside help other than his own church, began preaching some soul-stirring messages. The people got under conviction and thirty-nine precious souls came to the altar for justification or sanctification and found Jesus in saving and sanctifying power. Throughout the meetings God showed divine manifestations. Sometimes the power of God was so great Rev. Abbey could not preach but let God have His way. The last Sunday morning, May 29, shouts and praises and testimonies to God were the order of the day. Rev. Abbey took ten new members into the church. Some are coming in later. Praying was easy. The last Sunday night the meeting closed in a wave of glory. The District Assembly of Nebraska convened June 8, so we had to close the meetings. The church is all on tip-toe now. We are believing for a mighty revival of old time power. Our faith to achieve things for God is increasing. We have a fine group of young people here and expect great things from God this year. A love offering was taken for Brother Abbey the last night of the meeting. To God be all the glory. Pray for us."—Grace M. Miller, Sunday School Superintendent.

### 12th Annual Campmeeting

Nashville, Tenn

June 26 to July 10

TREVECCA COLLEGE  
CAMPUS

REV. W. M. TIDWELL  
Evangelist

JNO. T. BENSON, JR., Choir  
Director

Other workers, REV. C. B. JERNIGAN, REV. Z. T. JOHNSON, REV. JOHN L. BOAZ, Pastors of the Nashville churches and several returned missionaries. Don't fail to hear Evangelist Tidwell, who for nineteen years has stood in one pulpit and only two Sundays in that time without professions.

For Information write H. H. Wise, Trevecca College.



**EVANGELIST R. L. MORGAN, Roxana, Illinois**—"We closed a gracious revival at Hoopeston, Ill., with Rev. Elwood Taylor as evangelist and B. D. Sutton and wife as song leaders. Brother Taylor is a strong and good evangelist and the Suttons are the best singers in the country. Many got the victory in this meeting. Folks drove as high as sixty miles to meeting. We turned away on Sunday night as many as one hundred people that could not get in. We received a very good offering for the workers and in return Brother Taylor raised one hundred dollars for the pastor on back salary. At the close of the meeting I felt the Lord would have me resign the pastorate to re-enter the evangelistic field again which I did and am now at Roxana, Ill., in a good revival with Rev. Archie Wilson as pastor with his good people, in which a number have prayed through, with a half week to go yet. I go from here to Edwardsville, Ill., for the next battle. Every reader please pray for me there that God will give us a good revival and a good church. Those desiring my services write me Edwardsville, Illinois, General Delivery. Home address, Olivet, Illinois."

**PASTOR J. W. CURTIS, Camp Creek**

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**Church, Lenora, Oklahoma**—"We completed our new church with great victory. Brother Hall, our Superintendent, was with us Saturday night, May 28, and Sunday all day. After raising one hundred dollars, the church was dedicated to God for the use of preaching holiness, also we raised one hundred dollars for the piano. The young people took the burden of the piano. We have a fine bunch of young people, in spite of some needing salvation. Brother W. F. Cleghorn and wife continued in a revival; we had some good services, and in spite of indifference we had several seekers and a few happy finders for which we praise God. The first finder in our new church was a grandmother close to seventy years of age, the others were all ages and sizes. The church is a few notches higher and acts like going on. Pray for us."

**EVANGELIST D. J. WAGGONER**—"We are still on the firing line fighting sin and Satan. Although we have been under a handicap for more than a year, from a financial strain, we have not been still nor mute, but have been pouring the hot shot into the enemy's camp at every opportunity. Finally as a culmination of our financial strain the Lord permitted a cyclone to come along a few weeks ago and swept our feet entirely from under us; but we hit the road on the run with a message of full salvation. And by the grace of God the devil shall never hear the last of us until death, or we are caught up in the rapture with the saints. God bless all the Nazarenes, I love them all and am with you to push this glorious gospel of holiness until Jesus comes. We are out on full fledged, aggressive evangelism lines and commissioned by the New Mexico District. We will hold siege meetings anywhere the Lord opens the way, either pioneer or with the churches. Am enjoying the fullness of the blessing of Christ. Our address is Portales, New Mexico."

**EVANGELIST W. E. HUDNALL**—"I was in a few days' meeting with the Nazarenes at Tyler, Texas, around the first of June, and came from there to Borger, Texas, and am in a meeting here in the Nazarene Mission. God is helping and we are doing our best in this wicked oil town. Souls are being blessed and we are expecting a real revival. Expect to go from here to Paris, Texas, and from there to Tyler again. I have some open dates and would be glad to correspond with any pastor needing an evangelist. Write me at Conway, Arkansas."

**BROWNSVILLE, TEXAS**—"We are here in a tent meeting with Rev. Clyde Dilley and son, evangelist and singer, and Rev. J. H. Dennis, pastor of the little flock at Brownsville. Sunday night six were at the altar and prayed through. We were rained out last night, and it is still pouring down today, but a young Mexican bookkeeper came through the mud last night with his wife, and both gave themselves to God and wanted to join the Church of the Nazarene and be immersed. Their services were gladly accepted. The young man was educated in Mexico City, and we are sure the Lord has sent him to us to help us take the Mexicans of Brownsville for Christ. If

the rain does not prevent we expect to have Superintendent Hatfield with us the balance of the week, and continue the battle another ten days. Pray for the prosperity of Zion at Brownsville."—A. S. Hornbeck, Reporter.

**ABILENE, TEXAS**—"Since last we reported the God that answers by fire has been manifesting himself to his children of the Abilene church. We have put up a good many mile stones, and we have been building new camp fires along the way. The progress has not been without difficulty, but in every battle the victory has been given. God has graciously favored us with some of the special features that He bestows upon His children. One was that of sending our old time friend, Rev. W. M. Roper of Denver, Colo., for a visit with us and during this time held a ten days' revival, in which the church was greatly helped, and quite a number found the 'pearl of great price.' Brother Roper was an attendant of our services some years ago before his conversion, and we find that God has taken the material that was rough and polished it into that, that now shines for Him. Brother Roper is a very efficient young preacher and we bespeak a great career of usefulness for him in the Master's vineyard. A little

### BIBLICAL CHART

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later came our Brother Fred M. Hendricks of Buffalo, N. Y., he being pastor of the First Free Methodist church of that city. During his visit with relatives and friends he held a two weeks' meeting with us, in which a goodly number were saved. Along with the blessing that came to the church, Brother Hendricks is a very strong preacher and full of the fire of God, and a more congenial worker we never had than he. We shall not soon get over this good feeling left by our Brother Hendricks. Of recent days we had with us our old time co-laborer, Rev. J. M. Messer of Durant, Okla., a preacher with a message that is a flame of holy fire. This meeting was held in the east part of the city and did quite a lot of good, and we feel will be a source of fuel for the church along the days to come. Our Sunday school work is doing splendid work with our energetic and efficient superintendent, M. A. Matthews at the helm, with our enrollment now surpassing any thing in the history

of the church here. The other departments of our work show signs of a marked increase that show forth the blessings of God. Among these are the increased membership of the church which is now fifty or above since the beginning of the Assembly year, and best of all is the fact that at our altars people are finding the need of their hearts, and shouts of victory are heard continuously in the camp. To God be praise and dominion both now and ever more. We have entirely outgrown our quarters and because of this are looking forward to the building of a new church in the not far distant future. This job of making Nazarenes just suits us and it is our expectation to keep it up until Jesus comes, though it be a laborious task, 'The toils of the road will seem nothing when we get to the end of the way.' We sincerely desire the prayers of the brotherhood of our great Zion, as we onward go. We feel that one of the great assets of our church work is the good HERALD OF HOLI-

NESS; we wish it was in every home in the land. Amen.—V. B. Atteberry and wife, Pastors.

EVANGELIST JULIUS MILLER—"Since we last reported we have conducted four revival meetings, two for Brother Marsh at Clair City, S. Dak., the first one at his country charge and the other one in town. And then we held two meetings with Brother Lee Bates of Rosholt, S. Dak., also on both his charges in town and in the country. All these meetings were hard fought battles. We had much rain, which made the roads impassable, at least part of the time. This made it hard for the people to get out, particularly in the country. Also the meetings came during the seeding time in the spring, and the farmers were very busy. South Dakota has suffered with drouths the last few years and the people there welcomed the rain and the prospects at this time are good for a big crop this summer. They also have suffered with a spiritual drouth and we did our best to pray and believe for 'showers of blessing,' upon them from the Father above. The saints were much refreshed in all these meetings, and we saw people pray through to victory to be saved, reclaimed and sanctified. We enjoyed our labors with the South Dakota brethren. They are working in a hard field. It is even harder there to get the people to go to church than it is in some other places. Yet we had good crowds at times when the weather was good. We also found some choice saints there that deny themselves in order to spread the full gospel. Our next meeting is out from Poplar, Montana, in a tent campaign with Rev. Roy S. Swim. We wish to be remembered in prayer by all who read this."

NAZARENE MISSION, Richmond, Va.—"We closed a successful meeting June 12 with Dr. Shade of Princeton, Florida, the evangelist who preached sound doctrine and a whole gospel with the Holy Ghost sent down from heaven. Souls were saved and reclaimed and sanctified, in spite of the terrific battle we had with sin and Satan. Glory to God. Police protection was furnished us and the crowds kept on increasing until the evangelist preached on the doorstep to more people outside than could possibly get inside the mission. I want to testify for the glory of God that while wife and I were Dunkard preachers running a mission at Petersburg, Virginia, twenty miles south of Richmond, I was convicted under the preaching of Dr. Shade three years ago when he preached five weeks under Allie Ford's tent on Church Hill of this city. I lived opposite the tent and heard the preaching that set me fighting holiness and I was mad at Dr. Shade. When wife came home I said, 'Why did you tell Dr. Shade all that stuff about me?' She positively denied saying anything to the evangelist about me. We walked the streets of Richmond the next night after I attended the tent meeting, and I was fighting holiness. But when we got out to Twenty-ninth street about two o'clock in the morning I surrendered to God and got sanctified at my bedside in my home, and we are out for God and holiness ever since, running a Nazarene Mission

## Nazarene Camp Meeting Portland, Oregon

July 21 - 31

### WORKERS

Rev. Bud Robinson

Rev. Earle F. Wilde and wife.

For information write Rev. D. J. Smith  
606 Elliott Ave., Portland, Ore.

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on 'Orion Hill' this city. Wife is a licensed deaconess and I have a local preacher's license. We have organized a Sunday School. Pray for us.—E. C. Landes.

PASTOR J. W. HENRY, Batesville, Ark.—"Sunday night, June 12, marked the close of a very gracious meeting in the Batesville church. The meeting ran for three Sundays. Much prayer preceded these services. We did our best to let every inhabitant in the city know that the Nazarenes were having a revival meeting, and the way the people turned out, we felt that almost every one knew of it. The weather was somewhat against us during the first week, but the saints gathered for prayer and asked the good Lord to clear up the weather, and thanks be to His name clear weather came. Our evangelist was Rev. J. B. McBride. To our way of thinking there is none better. His messages were full of tenderness and love yet so convincing that even a child could not fail to get his point. While there were not the visible results we had hoped to see we feel that the foundation has been laid for a great harvest of souls, and a large number of members for the Church of the Nazarene. Rev. B. F. Neely will conduct the annual camp which begins August 11. We are expecting and believing for a large fruitage of the meeting at this time. Pray for us."

PASTOR CRAIG G. WEATHERS, Bellefontaine, Ohio—"We have been on the job here just a few weeks, but have been having unusual blessing upon our services. Crowds are increasing, finances are increasing, we already have twelve storehouse tithers, and God is blessing. We had three saved last night and have had four cases of divine healing. We had a very good street meeting the last Saturday night. The thing that has held us steady in the tests that come in a new church, is the persuasion that God sent us here."

## TELEGRAMS

Los Angeles, California  
The next General Assembly of the Church of the Nazarene is to be held at Kansas City, Missouri, June 13 to 25, 1928.—H. F. Reynolds.

St. Louis, Michigan  
Organized church at St. Louis, Michigan, with twenty-six adult members, others looking our way. James Miller of Indianapolis, evangelist. Seventeen at altar last night.—S. D. Cox, District Superintendent.

ASHEVILLE, NORTH CAROLINA  
June 19 fifth Sunday here. Good meeting, many seekers, large crowds. Meetings as follows: Marion, Cooleemee, Gastonia, Fayetteville, North Carolina. Some prospective churches. Want pastor here, experienced, small family, to start on small salary. A real opportunity in real city, high altitude. Communicate with writer. Giving God the glory.—Charles M. Harrison, Superintendent.

## AMES, IOWA

July 1 to 10 Iowa District Campmeeting, Ames. Workers: D. Shelby Corlett, D. W. Dobson and wife, Willard Davis. Tents at reasonable rates. Cots free. Limited number rooms at State College dormitory free. Bring your bedding. For information write Cyril A. Cronk or J. S. Doggett.—Cyril A. Cronk.

## BLUFFTON, INDIANA

Monroville, Indiana, Church of the Nazarene closed a gracious revival the twenty-first with Rev. C. C. Burton, evangelist, and E. M. Bishop, song leader. A substantial class received into the church. The church greatly revived. Evangelist unanimously called back.—Everet Baker, Pastor.

## MARSHFIELD, OREGON

Sunday was an achieving day, thirty persons seeking pardon or purity in the regular services. Nearly all affirmed they were recipients of experience sought.—A. S. Dean, Acting Pastor.

Our fathers, heroic and noble, are not dead when we are able at their graves to relight torches and go on with our sacred work.—J. PARKER.

## CAMPMEETING CALENDAR

June 23 to July 4, Wilmington, N. Y. Holiness campmeeting. Workers: Fred Suffield and wife, Geo. N. Buell, Albert M. Babcock, G. T. Burgess and others. Mrs. Easley in charge of children's meeting. For information, address Mrs. Frank Warren, Haselton, N. Y.

June 24 to July 4, Fletcher Grove Holiness Camp, Fletcher Grove, Delanco, New Jersey. Workers: Preston E. Kennedy, Will Hill.

June 24 to July 4, North Reading, Mass. Seventh Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller in charge; Rev. George B. Kulp, and Rev. J. B. Chapman, evangelists; Rev. C. C. Rinebarger, musical director. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For other information, E. T. French, 466 Main St., South Manchester, Conn.

June 24 to July 3, Nebraska State Holiness Association Campmeeting, Lincoln, Nebraska, Bethany Park on Cotner Boulevard. Workers: Rev. Joseph H. Smith, Rev. John L. Brasher, Will Yates and others. For information write Rev. A. Jacobs, 2100 E Street, Lincoln, Nebraska.

June 26 to July 10, Twelfth Annual campmeeting, Trevecca College campus, Nashville, Tennessee. Special workers: W. M. Tidwell, Z. T. Johnson, H. H. Wise, John T. Benson, Jr., College orchestra.

## "Suffer Little Children to Come Unto Me"



Thus spake Jesus. He loved the children and realized the importance of getting them to love and serve Him early in life.

Scores of parents wish to place in the hands of their children a book which will deal with the children's spiritual needs and opportunities in a simple, straightforward way that will guide them aright.

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Some of the subjects discussed are What Must I do to be Saved? At What Age May Children Be Converted? Sanctification, How Children May Lead Sinners to Christ, How to Resist Temptation, Evil Habits, etc. In all there are seventeen chapters and 111 pages.

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June 26 to July 10, Manville, Illinois. Workers: H. N. Dickerson, H. P. Jensen, H. W. Morrow. Singers: C. E. Sharrow and wife. Address Wilder Hoobler, Manville, Ill., for further information.—Ira Leonard, President.

June 28 to July 10, Chesterville, Ill. Illinois Interdenominational Campmeeting Association camp. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. For information, write J. W. Louthan, Arcola, Ill., or Rev. Jack Linn, Oregon, Wis.

June 30 to July 10, Red Rock Camp, seven miles south of St. Paul, Minn., on State Highway No. 3. Workers: T. C. Henderson, T. M. Anderson, John Thomas and wife, Wilmore, Ky., Lloyd Nixon, Geo. G. Valentine, H. Morse Skinner. For information, write A. P. Andrews, Newport, Minn.

June 30 to July 10, Alberta Nazarene Camp, Red Deer. Workers: C. W. Ruth, Donnell J. Smith, Rev. and Mrs. Arthur Grobe. For further information write Rev. D. A. Prescott, Red Deer, Alberta.

July 1 to 10, New York District Campmeeting, Groveville Park, Beacon, New York. Rev. Louis A. Reed, M. A., of Long Beach, Calif., evangelist. For particulars write Louis B. Reed, 122 Cornelia Street, Brooklyn, N. Y.

July 1 to 10, First Annual Campmeeting Iowa District, Chautauqua Park Auditorium, Ames, Iowa. Workers: D. Shelby Corlett, Willard B. Davis, Rev. and Mrs. D. W. Dobson. For further information address J. D. Doggett, 225 Kellogg Avenue, Ames, Iowa.

July 1 to 10, New Richmond, Wisconsin. Workers: The Dean Party.

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 18, campmeeting of the Smith Mills Campmeeting Association, North Dartmouth, Mass. Workers: William Heslop and wife, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abram 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 18, Smith Mills Camp, Smith Mills, North Dartmouth, Mass. Workers: William Heslop, Rev. Martha Curry, Rev. Mabel R. Manning. For further information write Abram Boomer, Jr., Superintendent of grounds, 70 Ocean Street, New Bedford, Mass., or Miss Annie M. Cunningham, Secretary, 194 Tremont Street, New Bedford, Mass.

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 Mathisan, 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 E. 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 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 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 Whittecotton. 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, Vaughan 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. Rinebarger. For information write Anna L. Olliver, 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; Lana Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letts, Ind.

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists:

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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 Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

July 29 to August 7, Waco Annual Interdenominational 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. Howson, Haldor Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

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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. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, G. Arnold Hodgkin, 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 13, 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 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burl P. Sparks, singer.

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.

August 13 to 23, 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 13 to 23, 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 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.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Bab-



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cock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

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.

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

## ANNOUNCEMENTS

**NOTICE**—I am an annual conference preacher in good and regular standing in the Church of the United Brethren in Christ, but having received the blessing of entire sanctification, and having studied the doctrines and polity of the Church of the Nazarene, I feel called of God to give my ministry to the Nazarene people. This year is my third year in the pastorate, and I have had reasonable success with the salvation of souls and with the finances. While I prefer work in the Northern Indiana District, I would consider a pastorate elsewhere if the Lord leads. My home two years ago was at Butler, Indiana. A call could be accepted with the understanding I would begin work directly after the Assembly of which the church extending the call is a member, or that I could accept the call after thirty days. References can be furnished.—R. F. Wilson, La Farge, Wisconsin.

**WEDDING BELLS**—A very pretty wedding ceremony took place Monday evening, June 6, at Kewanee, Illinois, which united in marriage Mrs. D. M. Lee and Mr. William Brody, at the Church of the Nazarene, Rev. M. L. Brown, the pastor, officiating. Both Mr. and Mrs. Brody have been faithful members of the Church of the Nazarene here for a number of years.

**NOTICE**—We are here in Sag Harbor, Long Island, in the hardest battle we

have ever been in. A few have been converted. We go from here to Lansing, Mich. Have open dates in August to September 21.—W. E. Lytle, Wilmore, Ky.

**NOTICE**—Evangelist E. C. Allen of Hutchinson, Kansas, and Gospel Singers Jay and Virginia Rice of Farnam, Neb., are feeling the Lord would have them travel together as a party. Anyone needing such a party, address either of the above. E. C. Allen, 714 N. Monroe, Hutchinson, Kansas.

**NOTICE**—The Woodward County Holiness Association will hold its fourth annual tent meeting fourteen miles north-east of Woodward, Okla., July 15 to 25. Home talented ministers of different denominations, together with Brother Earle Seacord and wife from Nash, Okla., as singers and pianist. We plead for prayers of the saints. Regular services 10 a. m., 2:30 and 8:00 p. m.—Mrs. C. A. Kurtz, R. 2, Woodward, Okla.

**RECOMMENDATION**—My old friend, Rev. E. D. Cornish, of 1546 Atchison St., Pasadena, Calif., is considering taking pastoral work again. Rev. and Mrs. Cornish have taught for years in our holiness schools and they feel the Lord leading them again to the pastorate. Sister Cornish is also a minister. They are true Nazarenes with the true spirit of our movement.—J. W. Short, Pastor Bresee Ave. Church of the Nazarene, Pasadena, Calif.

**NOTICE**—On account of having to cancel one of my summer dates, because of local conditions, I have from Aug. 18 to Sept. 4 open, and I am very anxious to give this time to the cause.—Will H. Lynn, Evangelist, Quanah, Texas.

**NOTICE**—Milwaukee, Wisconsin, is to have a tent meeting July 10 to Sept. 1. Evangelist R. L. Morgan, Gen. Del., Milwaukee, Wis., will be in charge. Anyone having friends who want to interest in services, write E. O. Chalfant, Gen. Del., Danville, Ill., or Evangelist Morgan.—E. O. Chalfant.

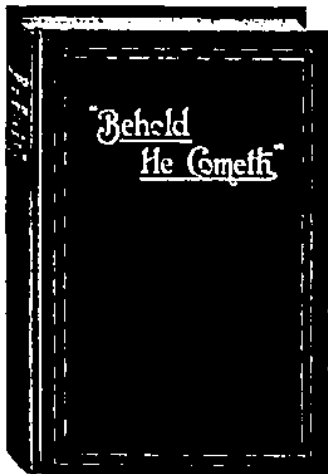
**NOTICE**—Having felt the call of the Lord into His service in the ministry of song, I am now ready for immediate dating. References: Rev. D. I. Vanderpool, Pastor First Church, Denver, Colo.; Rev. C. W. Davis, Colorado-Wyoming Superintendent, Colorado Springs, Colo.; G. F. and Byrdie Owen, Evangelists, Colorado Springs, Colo.; Rev. D. E. Vance, Evangelist, University Park, Iowa, and others.—Ray M. Wilson, Song Leader.

"PLEASE PRAY for myself and family, that my wife and five children may be saved or reclaimed and that our God will heal my weak body and give me the blessed Holy Ghost in sanctifying power, also for this wicked city that a work may be established here that will stand for full salvation."—R. T. P., San Angelo, Texas. "Please pray for the healing of my mother who is to undergo an operation in a few days, also pray for father who is unsaved."—T. R. H., Ind.

**PRAYER ANSWERED**—About three months ago I was in spiritual darkness and wrote you requesting prayer for my soul and body. I am thankful to our Christ to be able to say He came to my rescue and I am in His fold again and much improved physically. I desire an interest in your prayers that I may be sanctified and fully restored physically.—J. C. Hearne.

**SPECIAL NOTICE**—Missouri District: The place for the next District Assembly has been changed from Caruthersville to Dea Arc, Mo. This action was taken by the District Advisory Board with the consent of Rev. A. T. McNally, pastor of Caruthersville church.

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convenient for all on the District to attend.—J. E. Linza, Secretary of Advisory Board.

**NOTICE**—All day meeting July 4th, Indianapolis, Ind., at Salem Park, West Washington Street and Alton Ave., one block west of street car line. Praise service 9:30. Preaching at 10:30 and 2:30, no night service. Rev. I. N. Toole, Nazarene evangelist of Alliance, Ohio, will be the preacher.—R. N. McCann.

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



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Georgia.....Sept. 29 to Oct. 2  
Florida.....October 5 to 8  
Dallas (Texarkana, Texas).....October 12 to 16  
Hamlin (Wichita Falls, Texas).....October 19 to 23  
Mississippi.....November 2 to 6  
Louisiana (Shreveport).....November 9 to 13  
San Antonio (Waco, Texas).....November 18 to 20  
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FALL ASSEMBLIES  
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Missouri (Des Arc).....August 31 to Sept. 4  
Kentucky (Newport, Ky.).....Sept. 7 to 11  
Tennessee (Lawrenceburg).....Sept. 14 to 18

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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.....October 26 to 30

## EVANGELISTS' SLATES

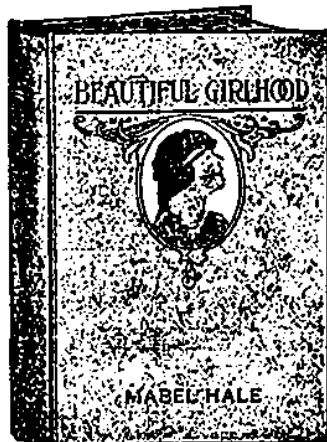
E. C. ALLEN  
Garden City, Kans. ....June 17 to July 3  
T. M. ANDERSON  
Red Rock, Minn. ....July 1 to 10  
Sebring, Ohio .....July 15 to 24  
Sharon Center, Ohio .....July 29 to Aug. 7  
Frankfort, Ind. ....Aug. 8 to 15  
Wichita, Kan. ....Aug. 18 to 28  
Winchester, Ind. ....Sept. 1 to 11  
Neodesha, Kan. ....Sept. 18 to 25  
Ottawa, Kan. ....Sept. 20 to Oct. 9  
Minneapolis, Minn. ....Oct. 16 to 30  
Indianapolis, Ind. ....Nov. 6 to 20  
Topeka, Kan. ....Nov. 27 to Dec. 11  
JARRETTE AND DELL AYCOCK  
Crowley, La. (Ebenezer Camp) ....July 1 to 10  
C. H. BARCOCK  
Mt. Lake Park, Md. ....July 1 to 11  
Douglass, 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  
Colony, Okla. ....June 24 to July 10  
Jester, Okla. ....July 15 to 31  
Heed, Okla. ....Aug. 5 to 21  
P. P. BELEV  
Ladoga, Ind. (Tent) .....June 14 to July 3  
J. W. BOST  
Waldron, Ark. ....July 1 to 14  
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  
Anderson, Ind. ....June 29 to July 10  
Farmland, Ind. ....July 11 to 31  
Auburn, Ind. ....Aug. 7 to 28

C. C. BURTON  
Parker, Ind. ....June 31 to July 10  
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  
Tacoma, Wash. (Camp, 5219 S. Union Ave., South Tacoma, Wash.) ....June 23 to July 3  
W. R. CAIN  
Mt. Vernon, Ohio (R. 3) June 28 to July 10  
Omaha, Neb. (1816 Chicago St) July 14 to 24  
St. Croix Falls, Wis. ....July 28 to Aug. 7  
Wichita, Kan. (State Camp) Aug. 18 to 28  
JAMES E. CAMPBELL  
Vermilion, Ohio (Camp) ....July 19 to 24  
Johnstown, Pa. (Camp) ....July 28 to Aug. 7  
Mt. Vernon, Ohio (Camp Byear) 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  
Liberal, Kan. ....June 16 to July 3  
C. C. AND FLORA CHATFIELD  
Lynn, Ind. ....July 3 to 11  
Warsaw, Ohio (Camp) ....July 28 to Aug. 7  
Madelliff, Ohio (Camp) ....Aug. 14 to 28  
Columbus, Ohio (3rd St. Mission) .....Aug. 29 to Sept. 11  
Durand, Mich. ....Sept. 16 to Oct. 2  
Ellet, Ohio .....Oct. 3 to 16  
W. F. CLEGHORN  
Howe, Texas .....July 29 to Aug. 7  
Oakman, Ala. (Care J. R. Rutledge) .....Aug. 12 to 28  
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N. Indiana District (Goshen, Ind.) .....August  
ERNEST CORYELL  
Viborg, S. Dak. (Tent) ....June 12 to July 10  
Lamberton, Minn. (Tent) ....July 14 to Aug. 6  
Jamestown, N. Dak. (Assembly) Aug. 10 to 15  
Jeffers, Minn. (Tent) ....Aug. 20 to Sept. 5  
Mora, Minn. (Tent) ....Sept. 11 to Sept. 30  
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Crawfordsville, Ore. (Wesleyan Church) .....July 20 to Aug. 7  
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Gray, Okla. ....July 28 to Aug. 12  
Forestburg, Texas .....Aug. 12 to 28  
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Cedar Hill, Texas .....Aug. 5 to 21  
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Halltown, Mo. ....July 25 to Aug. 7  
Teebe, 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  
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Ames, Iowa .....July 4 to 10  
Farmam, Neb. ....July 10 to 24  
Toledo, Iowa .....July 28 to Aug. 14  
Iowa Assembly .....Aug. 17 to 21  
H. N. DICKERSON  
Manville, Ill. ....June 26 to July 10  
Bloomington, Ind. ....July 17 to 31  
Kirk, Colo. (Eastern Colo. Camp) .....Aug. 18 to 28  
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 16  
Newtonville, Ohio .....Oct. 23 to Nov. 6  
I. M. ELLIS  
Post, Texas .....June 28 to July 3  
Abilene, Texas .....July 14 to 31  
Buffalo Gap, Texas .....Aug. 4 to 14  
Amarillo, Texas .....Aug. 18 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  
Brooklyn, N. Y. ....June 10 to July 4  
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  
Jacksonville, Texas .....July 1 to 10

Elkhart, Texas .....July 22 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  
Salem, Ohio .....June 21 to July 3  
No. Little Rock, Ark. ....July 29 to Aug. 8  
National Park Camp, New Jersey, Aug. 12 to 21  
L. N. FOGG  
Long Beach, Calif. ....June 12 to July 17  
Kirk, Colo. ....Aug. 19 to 28  
Venice, Calif. ....Sept. 4 to 25  
Los Angeles, Calif. (5th Street Mission) .....Oct. 2 to 16  
LEWIS E. HALL  
Jerome, Idaho .....June 23 to July 10  
Eagle, Idaho .....July 14 to 31  
C. B. FUGETT  
Princeton, Ind. ....June 21 to July 3  
St. Bernice, Ind. ....July 4 to 17  
Halltown, Mo. (Camp) July 24 to August 7  
Normal, Ill. (Camp) ....Aug. 18 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  
Romansville, Pa. ....Oct. 25 to Nov. 13  
Warwick, Ohio .....Nov. 15 to Dec. 4  
J. L. GLASCOCK  
Du Quoin, Ill. ....June 19 to July 4  
ARTHUR WM. GOULD  
Mitchell, S. D. ....June 24 to July 4  
Moore, N. Y. (Camp) ....July 31 to Aug. 14  
RALPH C. GRAY  
Goldthwaite, Texas .....June 20 to July 3  
Waco, Texas (First Church) ....July 6 to 24  
Coleman, Texas .....July 27 to Aug. 14  
JIM GREEN  
Beckley, W. Va. ....June 19 to July 3  
Bostic, N. C. (Tent) ....July 17 to 31  
Connelly Springs, N. C. (Camp Free) .....Aug. 7 to 14  
JOHN C. HAFLEY  
Liberal, Kan. ....June 16 to July 3  
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. 18 to Sept. 4  
Tyler, Texas .....Sept. 7 to 18  
B. F. HARRIS  
Groston, Texas .....July 1 to 10  
Klondike, Texas (Shilo Camp) ....July 13 to 29  
Dillard, Okla. ....Aug. 1 to 14  
Riley, Kan. ....Aug. 17 to Sept. 4  
N. J. HEPBURN  
Bucklin, Mo. ....July 17 to Aug. 14  
Brynmville, Mo. ....Oct. 2 to 30  
WILLIAM HESLOP AND WIFE  
Dunkirk, Ind. ....June 23 to 28  
Smith Mills Camp, Mass. ....July 8 to 17  
LEE HILL  
Mena, Ark. ....June 26 to July 10  
Sutton, Ark. ....July 15 to 24  
Arkansas Dist. N. Y. P. S. Convention .....Aug. 2 to 7  
Bella Chapel, Ark. ....Aug. 12 to 21  
ROY L. HOLLENBACK  
Indianapolis, Ind. (Salem Park Camp) .....July 1 to 10  
URAL T. HOLLENBACK  
New Ringgold, Pa. (Evangelical Church) .....July 4 to 17  
Wilmington, Del. (201 Washington) .....July 19 to 31  
Norristown, Pa. ....Oct. 2 to 16  
Darby, Pa. ....Oct. 23 to Nov. 6  
Bloomington, Pa. ....Nov. 7 to 20  
Bridgeton, N. J. ....Nov. 21 to Dec. 4  
AARON HULSE  
Newton, Kan. (Tent Meeting) .....June 16 to July 3  
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 16  
J. ROSS HURST  
Okemah, Okla. ....July 17 to 31  
Okmulgee, Okla. ....Sept. 4 to 18  
ALLIE AND EMMA IRICK  
Jasper, Ala. ....June 23 to July 3  
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

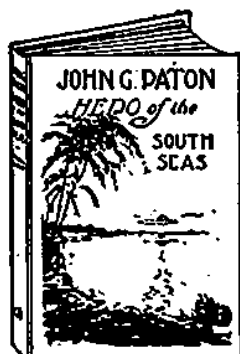
- Milport, Ala. (Camp) Aug. 31 to Sept. 12  
Thomas, Okla. ....Sept. 15 to 25
- A. H. JOINSTON AND WIFE**  
Salem, Ohio .....June 20 to July 3  
Dayton, Ohio .....July 21 to 31
- LUM JONES**  
Sawyer, N. D. (Camp) .....July 7 to 17  
New Rockford, N. D. ....July 18 to 31  
Peniel, Texas (Camp) .....Aug. 4 to 14  
Shawnee, Okla. ....Aug. 15 to 28
- LULA KELL**  
Washington, Pa. ....June 13 to July 4  
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 LILLENAS**  
Mohawk, Ind. ....June 23 to 26  
Peoria, Ill. ....July 3 to 17  
Carmichael, Pa. (Camp) ....July 21 to 31  
Sherman, Ill. (Camp) ....Aug. 4 to 14  
Connersville, Ind. ....Oct. 2 to 16
- JACK LINN AND WIFE**  
Chesterville, Ill. ....June 28 to July 10  
Oregon, Wis. ....July 29 to Aug. 17
- V. W. AND MARGUERITE LITTELL**  
Butler, Pa. ....June 28 to July 17  
Urichville, Ohio .....July 22 to Aug. 7  
Charlton, Iowa (Mason Camp) Aug. 14 to 28
- W. W. LOVELESS**  
Monticello, Ky. ....July 1 to 17  
Warsaw, Ohio (Camp) ....July 21 to 31
- THEODORE AND MINNIE E. LUDWIG**  
Litchfield, Minn. ....June 28 to July 10  
Racine, 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. 18 to Sept. 4  
Gould, Okla. (Brownlow Church) Sept. 6 to 18
- ERNEST B. MARSH AND GEO. H. WARD**  
Washington, Pa. ....June 12 to July 4  
Wadsworth, Ohio .....July 8 to 17  
Mineral City, Ohio .....July 19 to 31
- I. C. MATTHEW**  
Salina, Kans. ....July 3 to 17  
Duncan, Okla. (Gen. Del.) July 22 to Aug. 7  
Chester, W. Va. ....Sept. 1 to 18
- J. B. McBRIDE AND WIFE**  
Bartlett, Ky. ....June 29 to July 11  
Mt. Olivet, 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**  
Milton, Ky. ....July 4 to 17  
Hazelton, Ind. ....July 20 to Aug. 7  
Portsmouth, Ohio .....Aug. 14 to 28  
Elkhart, Ind. ....Oct. 2 to 16  
Ellettsville, 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. 13 to 30  
New Philadelphia, Ohio .....Nov. 3 to 20  
Warwick, Ohio .....Nov. 23 to Dec. 4
- W. W. McCORD**  
Cecil, Ohio .....June 20 to July 3
- L. C. MEISSER**  
Neodesha, Kans. ....June 21 to July 5  
San Angelo, Texas .....July 7 to 17  
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  
Momin, 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
- JAMES MILLER**  
Chicago, Ill. (Care 11155 S. Fairfield Ave.) .....July 3  
Lynn, Ind. ....July 10 to 24  
Hope, Mich. (Camp) ....July 31 to Aug. 14
- JULIUS MILLER**  
Poplar, Mont. ....June 10 to July 7  
New Ellington, 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**  
Albany, Okla. ....June 26 to July 10  
Okemah, Okla. ....July 14 to 31  
Boswell, Okla. ....Aug. 1 to 14  
Doddsonville, Texas (Camp) ....Aug. 19 to 28  
Oklahoma City, Okla. (Union Mission) .....Sept. 3 to 18
- ARTHUR MORGAN AND RUBEN BRIDGEWATER**  
Minneapolis, Kans. ....June 15 to July 3  
Hutchinson, Kans. (Peniel Church) July 7 to 24  
Woodbine, Kan. ....July 28 to Aug. 14
- R. L. MORGAN**  
Edwardsville, Ill. ....June 21 to July 10  
Tilden, Ill. ....July 11 to 24  
Milwaukee, Wis. ....July 27 to Aug. 14
- WADE L. NELSON**  
Chandler, Okla. ....July 7 to 24  
Bridgeport, Okla. ....July 29
- WILL H. AND LILLIE B. NERRY**  
Canton, Ill. (Maples Mills Church) .....June 26 to July 10  
Science Hill, Ky. ....July 17 to 31  
Highway, Ky. ....Aug. 7 to 31
- R. F. NEELY**  
Caro, Mich. (Camp) ....June 23 to July 3  
Pontiac, Mich. ....July 10 to 24  
Charrendon, Va. (303 R. R. Terrace) Camp. ....July 29 to Aug. 7  
Batesville, Ark. (Camp) ....Aug. 11 to 21  
Antlers, Okla. ....Aug. 23 to Sept. 4
- EDWARD C. ONEY**  
Youngstown, Ohio .....June 26 to July 10  
Salem, Ohio .....Aug. 7 to 21  
Akron, Ohio (First Church) ....Oct. 16 to 30  
Bradford, Pa. ....Nov. 6 to 20
- G. F. AND BYRDIE OWEN**  
Pierson, Iowa .....June 26 to July 10  
Pt. Dodge, Ia. ....July 12 to 24  
Climbing Hill, Ia. ....July 29 to Aug. 7  
Bath, Maine .....Aug. 28 to Sept. 11  
South Portland, Maine .....Sept. 18 to Oct. 2
- FANNIE PAYNE EVANGELISTIC PARTY**  
Phippsburg, Colo. (General Delivery) .....June 23 to July 10  
Hayden, Colo. (General Delivery) .....July 14 to Aug. 14
- DWIGHT M. PEEFLEY**  
Millersburg, Ohio .....June 22 to July 10  
Eaton, Ohio .....July 11 to 24  
Leta, Ind. (Leta Camp) July 29 to Aug. 8  
Coopersdale, Ohio .....Aug. 14 to 29  
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**  
Indianapolis, Ind. (North Side, 1231 N. Holmes Ave.) .....June 10 to July 3  
South Bend, Ind. (Care Rev. L. W. Collar, - 3442 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 EDYTHE RICE**  
Madill, Okla. ....July 17 to 31  
Kingsford, Okla. ....Aug. 4 to 21
- C. C. RINEBARGER**  
North Reading, Mass. ....June 24 to July 4  
Dorchester, 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
- J. A. ROGERS**  
Pittsburgh District .....June 1 to Aug. 21  
Aydor, 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**  
Red Deer, Alta., Canada, June 30 to July 10  
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. SHAFF**  
Richmond, Va. ....June 20 to 30  
Beaver Dam, Va. ....July 10 to 20  
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. Olivet, Ky. (Camp) ....July 15 to 25  
Romeo, Mich. (Camp) ....Aug. 5 to 14  
Kampsville, Ill. (Camp) ....Aug. 18 to 28
- E. E. SHELHAMER**  
Harrowood, Ont. ....June 30 to July 10  
Inverman, Ont. ....July 14 to 24  
Ashtville, N. Y. ....July 26 to 31  
Owosso, Mich. ....Aug. 5 to 14  
Wichita, Kan. ....Aug. 18 to 28  
Greenville, Ill. ....Sept. 1 to 13  
Binghamton, N. Y. ....Sept. 25 to Oct. 9  
Allentown, Pa. ....Oct. 16 to 30
- E. D. AND WINNIE SIMPSON**  
Mena, Ark. ....June 26 to July 10  
Alma, Ark. (Maple Shade Camp) Aug. 18 to 28
- C. W. SOOTER**  
Waynesville, Mo. ....June 22 to July 10  
Dixon, Mo. ....July 15 to Aug. 7  
Tusculum, Mo. ....Aug. 12 to 38
- BUTL SPARKS**  
Salem, Ohio .....June 21 to July 3  
Bloomington, Ind. ....July 16 to 31  
National Park, N. J. ....Aug. 12 to 21
- D. M. AND EVA SPELL**  
Penilton, Texas .....July 17 to 31  
Quarsh, Texas .....Aug. 4 to 21
- FRED ST. CLAIR**  
Cheney, Wash. (Tent Meeting) .....June 5 to July 10  
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**  
Wellsville, Ohio .....June 22 to July 10  
Corydon, Pa. ....July 11 to 24  
Kylertown, Pa. ....July 31 to Aug. 14  
Pittsburgh District .....Aug. 18 to Sept. 4
- B. D. SUTTON AND WIFE**  
Lansing, Mich. ....July 7 to 17  
Flint, Mich. ....July 18 to 24  
Columus, Ohio (Camp) ....July 27 to Aug. 7  
Wichita, Kan. (Camp) ....Aug. 18 to 28  
Kingswood, Ky. (Camp) .....Sept. 2 to 11  
Cincinnati, Ohio (Norwood Church) .....Oct. 2 to 16  
Minneapolis, Minn. ....Oct. 16 to Nov. 7  
Allentown, Pa. ....Nov. 13 to 27
- HOWARD W. SWEETEN**  
Moberly, Mo. ....June 27 to July 11  
Freeport, N. Y. (Long Island Camp) .....July 14 to 24  
Toronto, Ohio (Hollow Rock Camp) .....July 28 to Aug. 8  
Circleville, Ohio (Camp) Aug. 11 to Sept. 5
- ELWOOD TAYLOR**  
Crab Orchard, Ky. ....July 31 to Aug. 14
- T. L. TERRY**  
Indianapolis District .....July and August
- W. A. TERRY**  
Waldron, Okla. (Schoolhouse) July 17 to 31  
Tuttle, Okla. ....Aug. 23 to Sept. 4
- JOHN THOMAS**  
Red Rock, Minn. (Camp) .....July 1 to 10  
Kittanning, Pa. ....July 14 to 24  
Moers, N. Y. ....Aug. 1 to 14  
Rochester, N. Y. ....Aug. 10 to 28  
Clarksburg, Ont., Canada .....Sept. 9 to 18
- I. N. TOOLE**  
Grafton, W. Va. ....July 31 to Aug. 14  
Hopkins, Mich. (Camp) .....Aug. 18 to 28  
East Palestine, Ohio .....Aug. 31 to Sept. 13  
Alliance, Ohio .....Oct. 2 to 10
- N. B. VANDALL**  
Princeton, Ind. ....June 23 to July 3  
Bentleyville, Pa. (Camp) .....July 7 to 17  
Pittman, N. J. (Camp) ....July 20 to Aug. 2  
Findlay, Ohio (Camp) .....Aug. 11 to 21  
Mt. Lookout, Ohio (Camp) Aug. 28 to Sept. 4  
Rochester, Pa. ....Sept. 9 to 18  
Baltimore, Md. ....Oct. 2 to 16  
Brooklyn, N. Y. ....Nov. 4 to 13  
Carmichael, Pa. ....Nov. 20 to Dec. 4
- WEAR EVANGELISTIC PARTY**  
McPherson, Kan. ....June 12 to July 3  
Haltown, Mo. ....July 6 to 31
- H. W. WELSH**  
Olivet, Ill. ....June 21 to July 1  
West Liberty, Ohio .....July 3 to 17
- WM. WERKHAUSER**  
Anderson, Ind. ....June 19 to July 17  
Royal Oak, Mich. ....July 24 to Aug. 7
- R. F. WHITEHURST**  
New York District .....June and July  
Magnolia, Ark. (Warwick Springs Camp) .....Aug. 4 to 14
- EARL F. WILDE AND WIFE**  
Portland, Ore. (District Campmeeting) .....July 21 to 31  
Oregon and Washington .....August  
Vancouver, Washington .....Sept. 1 to 18  
Camas, Washington .....Sept. 21 to Oct. 8  
Portland, Ore. (First Church) Oct. 13 to 20  
Spokane, Wash. ....Nov. 3 to 20  
Portland, Ore. (Brentwood Church) .....Nov. 24 to Dec. 11

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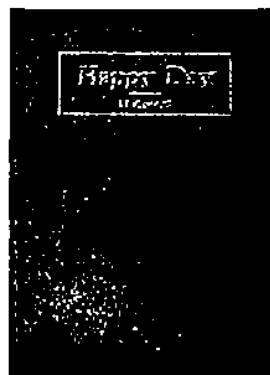
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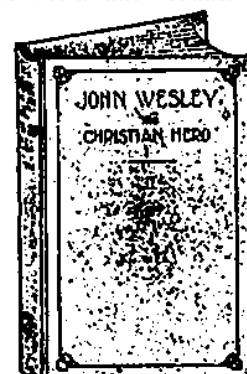
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