

# Herald of Holiness



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## Trifling With the Compass While the Storm Is Raging

THE storm had been raging for many days, during which time neither sun nor moon nor stars had appeared. The waves were running mountain high, the wind was a raging tempest and the darkness was so dense as to fairly be felt. Few of the passengers had any knowledge of the sea and they were dependent upon the ship's crew to steer clear of the rocks and shoals and finally bring the vessel into the desired haven. And hopes of the crew were dependent upon the chart and compass which had been given to them by those whose knowledge covered both land and sea, and so dependable were these that even in the darkest and stormiest period of the tempest the ship was piloted safely by hidden rock and treacherous shoal.

But, horrors! right in the midst of the storm the crew fell to trifling with the compass and to changing the chart. They commenced to question dates and names and other matters of passing interest, and from these they passed to authenticity and dependability, and ended by setting aside the compass and rejecting the warnings of the chart. They claimed their own eyes and ears and intuitions were to be their guides and that they were to steer the ship by their dictations. They continued to make these claims and to follow the practices which such notions suggest and require even when the roar of breakers and the swish of the whirlpool became deafening in the darkness, because they were so near.

These things are an allegory, and describe the inhumanity and insanity of those who in the midst of the present world agony and world crisis turn to criticizing and cutting to bits the Word of God. A certain pretentious scholarship would begin by questioning the Mosaic authorship of the Pentateuch and conclude, by setting aside the Ten Commandments. It would begin by questioning the Virgin Birth and end by nullifying the Sermon on the Mount. It would begin by denying the Apostolic authority of Paul and conclude by ignoring the thirteenth chapter of 1 Corinthians, and expunging the doctrine of salvation by grace through faith. It would begin by offering naturalistic explanation of the miracles of the Bible and end by denying the efficacy of the blood of Jesus and the transforming power of the Holy Spirit. It would begin by removing the landmarks which the fathers have set and end by leaving us no guiding star whatsoever. It would take away the dependence of the Book and end by leaving us adrift upon a sea that is dark and treacherous and stormy.

But the facts are that every mound in Babylon and every stone in Egypt has yielded testimony to the truth of the Old Testament wherever the spade of the Archeologist has been used or the eye of the Philologist and Anthropologist has been able to read. And the caves of Judah and

the gates of the ancient cities of Asia Minor and Macedonia have borne steady witness to the dependability of the New Testament. The Bible has nothing to fear at the hands of an unbiased scholarship, but its claims are made more secure whenever its sources are examined.

Two or three sentences in the article "The Unimpeached Bible," by William H. Main, published in the April 18 issue of "The Baptist," suggested the title which appears at the head of this article. And in his last sentence, Mr. Main says, "The Bible is a chart for every sea; the compass whose needle points always to the cross, which is the only safe harbor for the soul."

## Suppressing Symptoms Does Not Cure Organic Disease

EVEN in the days of the ancient prophets there were those who insisted upon "healing the hurt of the daughter of my people slightly." That is there were those who would attempt to grow a covering of skin over the leper's sores or over the surface break above the deep rooted cancer. They would give cough drops to one who had a wasting consumption and use artificial means to stop the shaking of the hand of the paralytic. These pseudo-physicians would be content with seeing symptoms decrease or change, not discerning that the real source of the sickness had not yet been touched.

And the successors of those ancient healers are with us still. And now as then their field of operation is principally the moral and religious. These doctors of symptoms get excited over the organization of a new club or lodge which has by-laws calling for law enforcement or initiation plans which recite Scripture selections in connection with the ritual. They can see world regeneration coming through the picture show or the radio, and war being banished through sentimental lectures and peace propaganda among churchmen and politicians.

These doctors of symptoms go into hysterics over the increase of the divorce evil, the difficulties in the way of enforcing prohibition, the increase in juvenile delinquency, and the prevalence of Sabbath desecration. And they think to correct all these things by mere education and legislation.

But in the days of the ancient prophets there were some who diagnosed the disease of man as being so deep as to be bruises and wounds and putrefying sores from the crown of the head to the soles of the feet. And they declared that no human remedy would cure. The stain of man's sin was declared to be so deep that no amount of soap or niter would wash it away. The only hope held out was conditioned upon a complete and thorough repentance and a full hearted turning to God for pardon and cleansing.

And the successors of these doctors of organic diseases are with us still in the person of those who hold out to the world only one hope and that conditioned upon a genuine turning to God in repentance and prayer and faith. The only hope for the individual is in old-time, New Testament, Pentecostal salvation, and the only hope for society is in a wide spread revival of the Pentecostal type. Man individually and society in general are too far gone from God and righteousness to permit of being cured by sprinkling them with talcum powder or curing them with bread pills. The symptoms are indeed many and of vicious character, but they are symptoms for all of that. Bad as they are, they are still but indicators of a state more terrible and more hopeless. Only God can save a man in these days, and the offers of His grace are conditioned upon repentance true and heart felt. Only a Pentecostal revival can prolong the life of our present human society and that revival can come only upon the condition of prayer and faith and earnest seeking for the face and favor of God.

### The Munificence of the Pittsburgh District

Dr. Ellyson attended the Pittsburgh District Assembly as special representative of the Publishing House, so our Circulation Manager wired him to tell the Assembly that we are into a special campaign to raise the subscription list of the HERALD OF HOLINESS to 40,000 and that we would like for that District to send in 700 new ones. But the Assembly concluded that we were too modest in our asking and voted to raise 2,000 new subscriptions, and divided their District into three armies with a general over each and organized to carry the proposition to success. This munificent action by the Pittsburgh brethren is highly appreciated.

Chalfant and the Chicago Central people started this agitation, Ohio and Pittsburgh Districts have followed in the van, and from other quarters encouraging news is coming. The brethren here in the office are already beginning to say of the 40,000 campaign, "It looks like it is going to succeed." And of course the editors are interested, for the success of such a campaign will certainly assure us of an enlarged paper, as well as an enlarged usefulness. We really need the twenty-four page paper that the publishers have promised us when the subscription list justifies the increase.

### The Dramatic Death of a Scoffer

The Pittsburgh (Pa.) Sun, under date of May 5, carries a news item from London, England, as follows: "George Whale, 75 years old, presiding at a dinner of the Nationalist Press Association at the Trocadero restaurant last night, collapsed and died in the presence of 200 guests, just as Major G. H. Putnam, American Civil War veteran, was proposing a toast to his health.

"A few minutes before, Whale, responding to a toast to the association, said; 'Let us eat, drink and be merry, for tomorrow we die? Do I say that? No, I say take hands and help, for today we live.'

"The dinner was in honor of the centenary of the birth of Thomas Huxley and to encourage a campaign against Christian churches. Whale made a speech in which he ruthlessly attacked the dogmas of Christianity and its ministers. He had just ridiculed a statement that the 'light of the Holy Ghost has guided the church for 19 centuries.' 'When the light does come, I predict it won't have the dazzling effect of the light which fell upon the apostle en route to Damascus—light which left him dazzled for the rest of his life,' Whale said while the guests laughed appreciatively.

"They were just beginning to applaud the first sentences of Major Putnam's toast, when Whale collapsed. Hushed whispers and awed, stricken faces replaced laughter and smiles. Then followed an intense silence, broken only by Whale's strangled breathing."

We can scarcely expect that skeptics generally will accept the view which will doubtless be the verdict of Christians to the effect that this learned scoffer died from the results of a special divine visitation of judgment; but they cannot escape the fact that millions of people do and will believe it, and they cannot by any means prove to a certainty that it is not true. And his relatives and friends will always have to bear a burden of sorrow that would have been escaped if he had died praying and praising instead of scoffing and ridiculing; so it is a judgment in warning to Christ rejecters any way. Everyone appreciates the Christian's consolation when he or his loved ones actually face the "inevitable."

### The Blessing of Being Busy

EVER since man went forth from the Garden of Eden to "eat bread in the sweat" of his face, he has sought deliverance from the tyranny of labor, mistakenly imagining that he would be happy if he simply had nothing to do. Thousands work hard in office or factory and pinch for eleven and a half months in the year in order that they may spend lavishly during a two-week vacation. But after many trials, they generally conclude that about the finest part of the vacation comes when they get back to their work where they can rest. Some spend a long life laying up so that they can

have leisure in old age, only to find that they die very soon after they decide to "retire."

Only yesterday I was thinking of the unusual percentage of maiden women and bachelor men whom I have known who were not able to keep a settled Christian experience. Some of them whom I have known were members of religious families, had comfortable livings, and seemed to me to have the very least to hinder them from being spiritually minded. Their opportunities for Bible reading and prayer were abundant; and yet I have remembered them as "chronic seekers" and periodical doubters. In the same connection I thought of the mother with a house full of children whose ringing testimony and fervent prayer ring in the halls of my soul even now. I thought of the horny handed farmer with work awaiting him with the dawn of every day, whose fidelity to Sunday school and church was spontaneous and unlabored. I thought of the business man who had to think in terms of capital and labor, of profit and loss and of surplus and deficit during the majority of his waking hours, but who was happy in his liberality and victorious in his spirit.

And as I mused on these things I was forced to conclude that responsibility is a minister of righteousness, and hard work is the hand maid of stable faith. After a good experience of grace and a Christian education, there is nothing better than that we should have responsibilities that we can scarcely meet and a task that will keep us so busy that we will not have time to think of ourselves. A man or woman who is so engaged that he cannot count his birthdays will have a hard time of growing old. The last time he noticed he was still young and he lives in this atmosphere yet. But people with little to do will say, "I am now in my sixty-first year," when they had their sixtieth birthday only yesterday. And people with little business of their own are the more likely to take what they do have too seriously or else get mixed up in the business of other people.

The mother of the large family will live long for she feels that she has something for which to live. The man with lots of work to do can't well take time to die. Let us have pity for the people who have few responsibilities and little to do. Let us, as early in life as we can, find our place; and if we truly find our place it will be one so big and so exacting that we will realize that it merits the best of time and effort that we can give to it and in return it will bestow upon us the blessing that only the busy know.

No preparation for finding truth is so essential as absolute sincerity. And the man who always walks in all the light he has will never have to travel in darkness. "If any man will do my will, he shall know of the doctrine."

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# Jesus Christ the Unapproachable

By EVANGELIST A. G. JEFFRIES  
NUMBER SIX

I WILL continue writing on the titles of our adorable Lord. He is called "Wonderful" (Isa. 9:6). He was wonderful in His prenatal greatness. "To Him gave all the prophets witness" (Acts 10:43). God Almighty led the long line of prophets in their inspired exclamations, as they felt the affatus, and saw the shadow of the cross as it fell backward to their age, causing wise men and prophets to "desire to see one of the days of the Son of man and they saw it not." In Gen. 3:15, God told the Devil that the seed of woman would get even with him. That is, a man would be born of a woman that would thwart the Devil in his damnable design to damn the whole human race.

Seventy billion souls have died since Jesus was on the earth. Twenty-three billion of this number were unaccountables. Then the "Wonderful" has harvested about seventeen times the number on the earth now, to say nothing of a sprinkle of adults. Thank God the atonement has not been a failure.

Coming along down the line, Enoch the seventh from Adam left just one prophecy. He was walking into heaven, and saw nothing but glory and angels, so he just said, "Behold the Lord cometh with ten thousand of His saints" (Jude 14).

Thirty-five hundred years ago the sage of Idumea when boils and bankruptcy were upon him, when his old backslidden wife recommended suicide (Job 2:9), when his children were all dead, when he was friendless and diseased, lifted his leprous hands and cried out, "I know my redeemer liveth—and after my skin worms destroy this body, yet out of this flesh shall I see God (Job 19:25, 26). It is a fact that few have noticed, that every man that has lived a pure life in this world has had a revelation of Jesus Christ. He could not be hid (Mark 7:24). Coming down the line to Abraham; while he offered no prophecy, he entertained angels and I shall believe to my dying day that one of those men was Jesus Christ (Read Gen. 18:26. Not "the angel said," but "the Lord said"). "Abraham rejoiced to see my day, and saw it and was glad." Saw it by faith or saw Jesus in person on the plains of Mamre, who can tell?

The "Wonderful" was typified in the life of Isaac:

- (1) In the appropriateness of his name. Isaac signifies laughter. Jesus or the "Wonderful" has put millions to laughing.
- (2) In the peculiar circumstances of his birth. Born out of age and prophesied of.
- (3) Offered as a sacrifice; Christ our passover is sacrificed for us.
- (4) He was offered on Mount Moriah. Christ was crucified on this same mountain.
- (5) Isaac carried the wood with which to burn himself. Christ carried His cross on which He was to be crucified.
- (6) Isaac submitted to be bound and tied upon the altar. Christ submitted to all the insults of the arrest and went to death without a protest.

The "Wonderful" was beautifully typified in the life of Joseph.

(1) In the significance of his name. Joseph means increase. "Of the increase of His government and peace there shall be no end" (Isa. 9:7).

(2) In his father's affection, Joseph was the first born of beautiful Rachel and it is said "Israel loved Joseph more than all his children" (Gen. 37:3). "This is my beloved son in whom I am well pleased" (Matt. 3:17).

(3) In the trials and sufferings which he endured, Joseph was hated by his own brothers. The "Wonderful" "came unto His own and His own received him not" (John 1:11).

(4) Joseph was sold for twenty pieces of silver. The "Wonderful" was sold for thirty pieces of silves.

(5) Joseph was falsely accused and cast into prison. The "Wonderful" was falsely accused and put to death.

(6) Joseph was tempted by Potiphar's wife (Gen. 39:7). The "Wonderful" was tempted by the Devil.

(7) By the wisdom of Joseph bread was provided. The "Wonderful" said, "I am the bread of life."

(8) Joseph exercised power and authority over all the people. The time is coming when the "Wonderful" will have "dominion from sea to sea."

(9) Joseph was exalted to the highest power. The "Wonderful" hath a name above every name that at the name of Jesus every knee shall bow of beings in heaven, of beings in earth and of beings under the earth (Phil. 2:9, 10).

(10) Joseph saved his brethren. The "Wonderful" has made it possible for all men to be saved.

Moses, David, Solomon, Isaiah, Jeremiah had all caught a glimpse of this on-coming

"Wonderful." Ezekiel the man of visions, had prophesied upon the banks of Chebar with a broken heart, amid Babylonian darkness. Yet in that benighted country he was visited by whirlwinds bright and glorious and the periphery of eccentric wheels in their incalculable gyrations, while the wings of Cherubims fanned his tired cheeks as he stood under a vault of blue and saw the "Wonderful."

Daniel stood in halls of Chaldaic learning and foretold the fate of kingdoms and heard the crashing of frail empires until a stone cut out without hand smote all the kingdoms and they were thrown down and this "Wonderful" did sit (Dan. 2:34; 7:9).

Reclaimed Jonah cried against the sin of Nineveh, and Nahum foretold its doom.

Hosea, Joel and Amos who lived almost in the wake of the gorgeous reign of voluptuous Solomon predicted the disintegration and overthrow of Israel and announced its preventative. All saw by faith the "Wonderful" and spoke of Him.

SECONDLY, He was "Wonderful" in the construction of His personality. Let all men bow their heads, let angels hush their harps, let cherubims close their wings. God Almighty is enswathing Himself in human flesh. Jehovah-Jesus, God manifest in the flesh. Eternity united to a space of human existence. Omnipotence dwelling in human flesh. The great and most high God assuming human form. Marvelous blend. What a compliment to humanity. The incarnation is a death blow to the foolish dogma of sin in the flesh. Flesh is no more sinful than a rock, a brook or a tree. Law invariably deals with intelligence. Flesh is analyzable matter and no intelligence whatever in it. "The soul (psuche) that sinneth it shall die."

The foolish idea was in the world that no one could live a holy life while dwelling in flesh. Grecian philosophers declared it impossible. Roman militarists affirmed the same. Thank God nineteen hundred years ago a young Jew stood under a Judean sky with flushed cheeks and flashing eyes and said "I am the way the truth and the life." Watch me live it. What a stamp of honor. He placed on human flesh. What a glorious dignity He bequeathed to it. Glory to the "Wonderful."

THIRDLY, He is "Wonderful" in the offices He assumes. The great complex work of God under Moses and the law called for kings, priests, prophets, teachers and rulers. Ritualism demanded a temple, an altar, a fire, a sacrifice, an expiatory victim, a daily and a high priest. All of these we found in the "Wonderful."

He is King of Kings and Lord of Lords.

He is the Captain of our Salvation.

He is a Priest forever after the order of Melchisedec.

He is the Prophet who inspired all the prophets.

He is the Temple. He is the altar. He is the fire.

He is the victim.

FOURTHLY, He was "Wonderful" in His undertakings. He came to handle the sin question. No other being in heaven or on earth had ever tried to put a stop to sin before the "Wonderful" appeared. To my

## TRUST, THEN, YOUR HEAVENLY FATHER

By REV. D. RAND PIERCE

*Trust when the sun shines brightest,  
In a blue and cloudless sky;  
Trust when your heart is lightest  
And never a care is nigh;  
Trust when your friends all love you  
With a heart that knows no guile;  
Trust when you know that above you  
Is your heavenly Father's smile!*

*Trust when the way seems darkest,  
Where duty calls you to go;  
Trust when the fight is hardest  
Against the wily foe;  
Trust when your plans are broken,  
And your fondest dreams depart;  
Trust when the words are spoken  
That leave you a wounded heart!*

*Trust, then, your Heavenly Father,  
When your way seems at an end;  
Trust when adversities gather—  
Deliverance He will send;  
Trust through each disappointment—  
Something better He has for you;  
Trust in His love each moment;  
Trust, ever trust, and be true!*

CANBY, OREGON.

mind one thing alone establishes the divinity of the "Wonderful" and it is this: Every article of commerce under heaven has been imitated, but no one in heaven, earth or hell has ever tried to imitate regeneration or sanctification. Christianity in a general way has been imitated, but not the works of grace. This is a field no angel or devil will enter.

This was an undertaking no one would or could enterprise but the "Wonderful." I know the old Devil has tried to imitate the Pentecostal glossology but every true Christian can penetrate the thin veneer and expose the crude imitation. The life has nowhere established the claim of Pentecostal purity—Not one.

FIFTHLY, He is "Wonderful" in His love. It is easy to love the lovely, the beautiful, the refined, the gentle and the cultured; but to love the vulgar, the coarse, the wicked, the grotesque that is not so easy. "While we were sinners Christ died for the ungodly." He loved His enemies. He loves the meanest. He loves constantly. He loves to the end.

SIXTHLY, He was "Wonderful" in His sufferings. "Led as a lamb to the slaughter," spit upon, had His beard plucked out, struck with a cane, false sceptor, mock-robbed, blind-folded, whipped, led away and crucified. He was on the cross six hours, begged for water and did not get a drop.

SEVENTHLY, He is "Wonderful" in His pardoning and sanctifying power. He forgives sin. He removes guilt. He gives rest. He grants assurance. He brightens the future. He makes life livable. He sends prayer. He ennobles His subjects, He gives substantiality to character, He gives grace for trials, and victory for suffering. Beautiful sanctification!

An act may be forgiven, but a principle must be purged. Condition and pollution are not acts and cannot in the nature of things be handled by decree. There must be a principle before there can be a product.

In regeneration we receive the favor of God, in sanctification we receive the image of God. In regeneration all sins are pardoned, in sanctification the principle is purged.

In regeneration we receive joy, in sanctification we receive the fulness of joy. Life begins at the cross, service begins at Pentecost. In regeneration we live, in sanctification we labor. In regeneration the past is forgotten, in sanctification the future is made glorious. Regeneration is preparation, sanctification is consummation. In regeneration nothing is charged as a sinful concomitant, in sanctification nothing is left as a progressive impediment. Regeneration gives the spirit of self-preservation, sanctification the zeal for church matriculation.

No Christian should ever cease to pray until he can joyfully exclaim, "The prince of this world cometh and findeth nothing in me." (a) Nothing in correspondence with his devilish nature. (b) No craving for earthly fame or fortune. (c) No fellowship with his gang. (d) Nothing responsive to his hellish suggestions. (e) No patronage for his superficial pleasures. (f) No desire to dress in his shameful and vulgar styles. (g) No desire to read his trashy literature. (h)

No money to spend on his Sunday excursions. (i) No criticism for my pastor. (j) No fault to find with those who are doing their best. (k) No smiles for the joker. All of this is gloriously realized in the glorious experience of sanctification.

NINTHLY, He is "Wonderful" in the final rewards he offers His. No Bible writer ever tried to describe heaven. Paul saw things unlawful to utter. John got so close to it he staggered back and said "It doth not yet

appear what we shall be, but we shall be like Him." The sweet singer said, "I shall be satisfied when I awake in His likeness." No more sorrow, no more abuse, no more poverty, no more sickness, no more parting at the graveside, no more bill collectors at our heels, no more crushing mortgages. All rest, all music, all flowers, all glory, all sunshine forever and forever. Glory to the "Wonderful."

SIHERMAN, TEXAS.

## Results of Pentecost

By REV. R. PIERCE

**H**AS the Pentecostal experience lost its objective power—while still retaining its subjective cleansing—during the years since that first great day in the upper room? This may seem to be like a foolish question on the face of it; but whether it looks foolish or not, we have to face the fact of it. The fact is that we have the problem to meet as to why we do not get results from the same experience today as were manifested on that great day, and at periods occasionally since that day.

At Pentecost, there were no preliminary arrangements save waiting on God—no outward announcements, no advertisings, no employment of a great evangelist—just waiting on God for ten days. God then began to manage things; the Holy Ghost swept down upon the one hundred and twenty, filling them with Himself and flowing over to the multitudes on the outside, striking conviction to the hearts and saving three thousand that day, and soon followed by the ingathering of four thousand more to the Lord.

Today, pastors and churches arrange for a revival as if it were a matter of business, call an evangelist, send out cards announcing the meetings with a great "nation wide" speaker, and the noted soloist or quartet, and great choir, as the attraction. Two meetings each day and three on Sunday. The church starts in with a special meeting for prayer one hour before the service, pleading and crying to God for a "great revival," at which fifteen or twenty faithful ones are present—out of a membership of several hundred.

At the first day's meeting all the special workers are on the platform; facing a large congregation. The pastor opens the preliminaries by "introducing" and lauding the evangelist and workers with fulsome praise. The congregation sings two hymns; the first with not much spirit, but do better with the second, being urged on by the leader, having the chorus repeated several times. The evangelist rises to deliver his message, replying with equal words of praise for "this great church and pastor." He is an eloquent speaker, well trained in the arts and methods of the "successful evangelist." His sermon was well thought out and delivered with energy and fervor, embellished with some individual mannerisms and quaint expressions, which draw a few "amens" from the "noisy" ones. He closes, and steps down to give the "altar call." After much pleading one or two raise their hands for prayer, but hesitate to come to the altar. However, the evangelist is not disconcerted; he falls back on his "stock-in-trade" methods--(the stock-in-trade

methods are always of a general nature—nothing definite)—and calls for a song, asking the audience to rise while they sing. He then calls for those who desire "a better experience" or those who have "loved ones they desire converted" to "gather round the altar" to pray, and the altar is soon filled. He then puts the "test" as to how many in the audience are in the experience of sanctification and filled with the Holy Ghost, asking all such to raise their hands. When a great majority of the congregation answer by a sea of uplifted hands, the praying goes on with some show of earnestness, while the remaining part of the audience dwindle away.

Night telegram to the Herald:

"Fine opening of the great revival at—Church; Evangelist—at his best, altars filled, great enthusiasm, indication of a great awakening."

And so on!

Now, here was a congregation with three or four times the numbers of the 120 at Pentecost, professing to have the same experience, meeting for ten days, with but little results, and its influence felt no farther than the walls of its own building.

How the Lord must look down from heaven with tender grief and pity, as He watches our human efforts to "work up" a revival.

Sometimes we have wished that there were not so many pre-arranged "Revival" meetings announced in our churches, followed with such glowing reports as "over one hundred seekers at the altar; five received into the church—more to follow." Would it not be better to announce "Special Meetings" until we had one worthy the name of "Revival?" We must depend more upon our local church membership—led on by the local pastor—for an awakening among the people.

In the outpouring of the Spirit on the multitudes as at Pentecost, in the home of Cornelius, and all other great revivals since where the Holy Ghost worked God usually had a man already filled with the Holy Ghost, who was humble enough and wise enough not to get in the way of the Spirit when He was at work.

It was because Finney, Whitefield, and others were filled with the Holy Ghost that out of them flowed "rivers of living waters," that splashed over the multitudes with awful convicting power.

Dwight L. Moody, filled with the Holy Ghost, moved the multitudes to tears and contrition by his tender portrayal of the love of God in Christ. The writer was present at his great meeting in the Madison Square gar-

den—seating fifteen thousand—when at the close of his message the aisles were crowded with weeping penitents on their way to the inquiry rooms. All New York was stirred by those meetings.

According to Joel there is to be a far more wonderful and widespread outpouring of the Holy Ghost yet to come than that at Pentecost, one that will be upon "all flesh" (Joel 2:28-31). This has not all come to pass yet, for our young men are not seeing visions and not many old men dreaming dreams of spiritual glory: yet it will surely come before that "great and notable day of the Lord come." Dr. Pearson says, "That first Pentecost was a foretaste: the fulfilment of Joel's words is yet to come." As we have had the "first rain," the "latter rain" will surely be given. God is going to give the world "another chance," when salvation will be the main topic on the tongues of all people.

Oh, beloved, are we having the results in our work that our profession justifies? Are we all right according to our profession, or are we professing too much for the results we are getting?

O Lord, send us the "latter rain." Amen.  
LOS ANGELES, CALIF.

## The Glory of the Old-Time Altar Service

By H. G. COWAN

SINCE the night when I knelt at a Methodist Protestant mourner's bench, on the eastern shore of Maryland, as a seeker of salvation, more than fifty years ago, I have been a believer in the altar as a means of approach to God for inquiring and convicted souls. While some found salvation elsewhere, yet those who came by the public, sin-confessing, pride-humbling and glory-crowned mercy seat were largely in the majority, and multitudes have looked back to the time and place where they realized the joy of pardoned sins with precious memories.

*"There is a spot to me more dear  
Than native vale or mountain;  
A spot for which affection's tear  
Springs grateful from the fountain.*

*"Tis not where kindred souls abound,  
Though that is almost heaven:  
But where I first my Savior found,  
And felt my sins forgiven."*

And the old mourners' bench hasn't lost its power and glory today, though we dignify it with the name of altar, and evangelistic methods may have changed somewhat. When conviction of sin is deep and pungent, when salvation by grace through faith in Christ is esteemed more precious than the pull of this world, the scorn of men or the prejudice of early religious training, men and women will bow at the altar and confess and forsake their sins, and exercise faith in Him who is mighty to save and strong to deliver.

In the old days not every preacher succeeded in every meeting in filling the altar with seekers, not every seeker arose shouting or with the glory of heaven on his face, and not every convert held out or maintained an unbroken profession to the end of life, for there were those who would not pay the price, and there were backsliders and repeaters in those days. In regard to the preachers,

there were those who rejected the old "hell-fire and damnation" style of preaching of the fathers, and sought by more popular methods to lead intelligent men and women to decide for Christ and devote themselves to the church, with the result that multitudes joined the church who had no definite experience of salvation.

But enough of retrospection; the problems of the present confront us, and how to make the altar service today the power it ought to be to get sinners genuinely saved and believers truly sanctified is a burning question. It matters little who the evangelist is or how earnest his message, the work is done at the altar.

Seekers for regeneration, sanctification or any other divine blessing should be taught that there is a definite end for which prayer may be made, that the blessings of God are based upon definite promises which He is always ready and willing to fulfill, and that the finished work of Christ on Calvary and at the resurrection are all sufficient for their salvation, when they come with "repentance towards God, and faith towards the Lord Jesus Christ." Salvation by grace through faith is little preached now, and the more popular substitutes heard in many evangelistic meetings may well account for the degeneration and failure of the altar service. Let us get back to the Gospel of the grace of God, and both preach and practice it.

NORMA, N. D.

## The Greatest Factor in the Building of a Church

By District Superintendent R. M. PARKS

FROM the days of the apostles and the New Testament church until the present time, religious movements, true as well as false, have centered around an individual, or a few individuals. In the local church, this individual should be, and usually is, the pastor.

There are a number of very essential qualifications in the making of a good leader and true pastor. In the first place he should be a man of some experience before he undertakes a really great task. A beginner will do well to serve in a small church in a small town or rural community before he undertakes a strong work in a great city. In the smaller parish he will meet with people and with problems that will prepare him for the heavier responsibilities in which he might fail without experience.

The pastor should be a student. He must have some degree of education, but whatever his limitations from the standpoint of the schools, he can be well informed; for books and periodicals cover the land today like the autumn leaves.

The pastor must be clear in his experience of regeneration and of entire sanctification, and he must have a keen desire for the salvation of souls. He must not have salary, position or rivalry as his objective, but he must be actuated with the worthiest objective—souls.

The builder of a real church must purpose to color the whole religious atmosphere of the community which he serves, and to be a

light in his part of the world. Someone has said that luck and pluck are factors in success. Luck is described as a sort of coming together of events, that is a sort of providence in opportunities, but to this he must add pluck and hard work.

A recent magazine divides people into three classes: optimists, pessimists and peptomists. Optimists are described as those who think the job is an easy one and so sit down with folded hands and wait for someone else to do it. The pessimist is said to be the man who does not believe the job can be done and therefore puts forth no effort. The peptomist is the person who believes that the work can be done and that he has a divine commission to do it; so he rolls up his sleeves and goes to work. Now this third type is the sort we need in the ministry of the Church of the Nazarene.

The successful pastor and leader must be an unctuous preacher. He must preach with the Holy Ghost sent down from heaven. Spirit filled preachers who can bring the people to repentance and to salvation are the need of the hour.

And the church builder must be gifted as a manager or a general. A great many of our troubles arise not from the fact that our people are unruly, but because our leadership is not wise. Many churches are filled with strife all because the leader did not use tact or patience or firmness or some other quality at the proper time.

Of course the pastor must be busy, but it is possible for him to be busy and still not be doing the real work of the church. Someone has said that the church has become inoculated with a mild form of religion so that it has become immune to the real thing. There are so many reform, social and educational demands upon the church and the minister that if he is not careful he may take up his time with these and neglect the spiritual work to which he is called. He may leave the Word of God and prayer and be absorbed with "serving tables." There are congregations which will endeavor to make a service car driver or food sale peddler of their minister.

Dr. Truett of Dallas, Texas, tells of a preacher who was very busy all the time. As soon as breakfast was over he would rush off to town (a thing a preacher should do only in cases of emergency), run into a store, sit down at a desk and write a letter or two, run across the street and chat with someone for a while, go up to the depot to meet the passenger train, back to town and then home for the noon lunch. In the afternoon the routine was about the same, and at night he was so worn out that he was unfit for the church services. He often complained to his congregation that he was busy and tired, and in the prayer meeting one night he said, "Oh what can I do that I have not already done." A faithful old brother in the back part of the house arose and said, "I don't know, brother, of anything you can do unless it is to meet all the freight trains."

Now let us understand that meeting freight trains, running service cars, and writing insurance is not building a church. Let us stick to our task. BETHANY, OKLA.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 14

By D. SHELBY CORLETT

### \*Guarding the Thought Life

Scriptures: Prov. 23:7; Luke 6:45; Prov. 4:23; Phil. 4:8. (Scriptures for topic card only.)

#### I. THE IMPORTANCE OF GUARDING THE THOUGHT LIFE. Prov. 23:7; 4:23; Luke 6:45.

A mother in giving a parting message to her son said, "It is a good thing to be great, but it is a great thing to be good."

In some instances we fear that the Christian life has been reduced to a system of negatives and prohibitions, or of "do" and "don't"; but there is vitally more to Christianity than that. It is something that causes a person to BE something, be right. So no matter how clean and upright a person is in his outward behavior, he is no better than his thought life. Christ is not only concerned about the actions of our life, but is more concerned about the motives and thoughts that prompt those actions. We cannot too carefully guard our thought life. An eminent person has said, "More people lose out in their Christian life because of their thought life than for any other reason." There is abundant evidence to prove that when a Christian person has fallen morally, he has paved the way to that in his thought life long before the overt act was committed. It is quite strange that people who are so careful not to take anything poisonous into their physical system, yet they will permit the Devil to inject evil thoughts and retain them in their thinking. What defiles the mind, defiles the life. So we cannot put too great emphasis upon the fact that a person is no better than his thinking.

Someone has aptly said, "Thoughts make deeds; thoughts and deeds make character; and character makes destiny."

#### II. MATERIAL FOR THINKING. Phil. 4:8.

Paul here gives us a good recipe for our thinking.

1. "Whatsoever things are true." Morally true. "All that is agreeable to unchangeable and eternal truth. Truth subjectively, in an ethical rather than a mere logical sense." (Clarke.)

2. "Whatsoever things are honest" (honorable R.V.) Grave, venerable, reverent." Let grave, serious, solemn thought be familiar to your minds, not frivolities, not mean things." (Maclaren.)

3. "Whatsoever things are just." That which accords with justice and righteousness. Of our duty to God, our neighbor, and ourselves.

4. "Whatsoever things are pure"; chaste, untainted and unstained, "think on these things."

5. "Whatsoever things are lovely." Beautiful, attractive things. That which is calculated to win the heart as well as the judgment.

6. "Whatsoever things are of good report." Whatsoever things good people agree to accept as useful and profitable to men, or are spoken well of among good and thoughtful men. Those things that come to us as good news, that "make our bones fat," "think on these things."

These are all positive virtues which we are exhorted to think upon, and if such is the case we must turn from their opposites which will be thronging the doors of our minds for admittance.

It is well to remark here that young people cannot well hope to think on these elevating things if they spend their time reading the light, suggestive, popular, trashy literature of the day; (even if some of it is labelled as "True") or feed their minds upon the lust breeding pictures that are placed upon the screen. These are not conducive to pure thinking.

#### III. VICTORY THROUGH CHRIST. 2 Cor. 10:5.

"All these things, true, venerable, just, pure, lovely, and of good report, are not things only; they are all embodied in a person. For whatsoever things are fair meet in Jesus, Christ, and He, in His living Self, is the sum of all virtue and of all praise. Thinking on these things is not merely a meditating upon abstractions, but it is clutching and living in

and with and by the living, loving Lord and Savior of us all. If Christ is in my thoughts, all good things are there." (Maclaren.)

We must never lose sight of the moral discipline there is in the Christian life. Even though a person is saved and sanctified, and the fountain of his living is purified, yet there are always suggestions to evil thinking thronging his mind. "Wandering thoughts" are ever with us. So we must by the help of Christ "Bring every thought into subjection" and let Him be the guide and rule of our thinking.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Psa. 19:14.

(Theme suggested by Miss Mary E. Brown in Moral Educational Conference.)

## NEW YORK DISTRICT

Our Assembly at Syracuse was the greatest Assembly that this District has had for years. The glory of the Lord was on the Assembly from the opening song, until the closing prayer. General Superintendent Goodwin presided with much grace, and his preaching was in demonstration of the Spirit and power. The preaching services were mostly by our visiting brethren, and we were wonderfully blessed under their ministry. Rev. Joseph Bates, our Missionary Superintendent of the Orient, gave such thrilling descriptions of the work in Japan and especially in China, that I thought for a while I would lose my own family and many of my preachers who wanted to go to China. Then there was Dr. John Matthews, with his marvelous message that put "PEP" into all who heard it. We were also wonderfully blessed with a message by Evangelist Bussey, on the heavenly Cyclone of Pentecost. Evangelist Suffield was with us and preached one great sermon that stirred our emotions.

Five new churches were organized during the year—at Binghamton, Bellmore, Rochester, Barnes Corners, and Jersey City, with a combined membership of 115. There was an increase in the entire District of 129 members. This is the District that has a net gain of 63 members in the past thirteen years. Thank God who has led and given us the victory. To Him be all the glory.

This great Assembly has given the entire District such a new impetus and inspiration, that we mean to double the increase in another year by the help of God and the untiring work of our preachers. We have a fine class of pastors on this District. Men with a vision, who have seen the lifting of the pillar of cloud and fire, and who are determined to follow where it leads.

We are planning some Home Mission campaigns this summer, with some real pioneers, who can blast out new territory.

We purpose to keep two tents in the field all summer, and have arranged for a tent campaign already at Dover, N. J., and Lowville, New York, and Bridgeport, Conn. There are yet many great centers of population that we have not been able to reach. Our people are poor, and almost all of our churches have heavy church building debts on them, but they are loyal and heroic. One of our pastors, Rev. L. O. Tillotson, pastor at Flushing, has a small church that is not able to support him, but he worked six days in every week, passed in his course of study, and prepared two new sermons each week. Rev. David Keeler at Gouverneur by his untiring efforts doubled the membership of his church the past year. Most of our churches are supplied with pastors, some of these had to be imported as this District is short of preachers. Among these are Rev. A. G. Crockett from California, D. M. Coulson from Oklahoma, Rev. A. H. Park from Montana, Rev. H. N. Follin from Kansas, and still we are in need of a few men who can do the job. No one but a GIANT KILLER can succeed here, for I believe that it is the most difficult field that I have ever worked in, on account of the foreign population, most of whom are Catholics, and Jews. Every nation under the sun is dumped off here on Ellis Island; and Greater New York City is the Melting pot of the world. We have a whole Foreign Missionary District in a radius of fifty miles of New York.

We are greatly in need of another gospel tent which our District is not able to buy; with another tent and an evangelistic party who know

how to do real pioneer work, we feel sure that we can double our increase in another year. Our Great District Campmeeting will be July 2 to 12 at Beacon—on the Hudson, sixty miles north of New York City. Rev. Bud Robinson and Rev. L. A. Reed both of California will be the preachers this year. This is a strong camp, and we expect a great encampment this year.

All of our churches are starting off well, with real revival spirit and enthusiasm. Pray for the New York District.

C. B. JERNIGAN, District Superintendent.

## INDIANA DISTRICT PREACHER'S CONVENTION

The northern division of the Indiana Preacher's Convention was held with the church at Hammond, Indiana, May 5 to 10. Rev. Bud Robinson gave us a very happy surprise by his presence Monday and Tuesday nights. He preached with his usual force and ability and all were glad for the change of dates, which made his coming possible.

The convention opened Wednesday 9 a. m. with our beloved District Superintendent, Rev. J. W. Short, presiding. Owing to a recent tonsil operation and an attack of the flu Rev. Short labored under difficulties, but the Lord helped him and also with the help of the local pastor, Rev. E. E. Turner, was able to successfully perform his duties as chairman.

The meeting was very profitable throughout its sessions. In the opening address by our Superintendent he spoke of the bright outlook for the Indiana District. He never felt more encouraged than at the present time, and feels that the Nazarene movement is in the center of the track, not extremists either way.

The reading of the well prepared papers by different pastors of the District were very instructive and helpful. Some of the subjects discussed were: "The Ministry," "The Essential Factors in a Holy Ghost Revival," "Apostasy," "A Successful Pastor," "Relation of Pastor and Evangelist," "The Pastor's Relation to the District and General Interests" and "Divine Healing."

Rev. Mrs. Mattie Wines gave two inspiring messages; one on "Prophecy" and one on "The Second Coming."

Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, was present for a part of the convention; also Rev. N. B. Herrell, Superintendent of Ohio District, delivered an excellent address on the "Solution of Local, District and General Financial Problems."

The main speaker of the convention was Rev. C. W. Ruth of Indianapolis. He gave a Bible exegesis each day at 11 a. m. on the subjects of "Faith," "Holiness," "Gifts of the Spirit," etc. These, together with his gospel messages each evening, were most instructive, interesting and powerful. With the pen we would be unable to express our appreciation of this man, one of the very greatest in the Holiness Movement.

We were also favored by having with us Rev. K. Hawley Jackson, returned missionary from India; Miss Eva Carpenter, also from India; and Rev. Ferree and wife, outgoing missionaries to Africa, who gave stirring messages which were very much enjoyed. Four hundred dollars were pledged for the District and general budget.

A number bowed at the altar and sought God during the convention. The pastors and workers returned to their various fields feeling that it was good to be there.

The Hammond church furnished most acceptable entertainment. Rev. E. E. and Ora J. Turner are pushing the battle there for God and souls, and the church is in a thriving condition.

To God be all the glory for the blessings that are showered upon us.—Eula W. Jay, Convention Reporter.

## CHICAGO CENTRAL DISTRICT HOME MISSIONARY CAMPAIGN

We are well organized and well under way for the Home Missionary Campaign. We have organized eleven churches since the Assembly. The last one organized was at Peoria, Illinois a town of 100,000, a mighty fine new church. At this writing Rev. P. A. Dean is opening up a new church at Ashland, Wis. He has lately organized a church at Iron River, Wisconsin. He hopes soon to enter Superior, Wis. Rev. Julius Miller is making headway in Northeastern Wisconsin and is going to open up a new work in Owen, Wisconsin, and possibly at Wausau, and Merrill, and Clintonville. Brother Flanery is hoping to put on a meeting at Rhineland, and Lady Smith, Wisconsin.

In Illinois, Rev. W. R. Gilley and Song Evangelist B. D. Sutton are establishing our new church

at Rockford. Rev. J. H. Morgan of Martintown, Wisconsin and Rev. J. L. Maddox, pastor at Stockton are planning on entering Freeport this summer. We have secured the services of Evangelist James Miller to enter Aurora, a town of some forty thousand west of Chicago. Rev. J. Y. Jones, our good pastor of Georgetown, Illinois, with his people and their church tent with other workers are going to plant a church at Kankakee, a town of about 18,000. That is the church at Georgetown is practically financing this campaign. Evangelist J. E. Hughes of Kingswood, Ky., with the pastors Chas. Bauerle, J. D. Lemon, M. L. Brown are putting on a new church at McComb, during the month of June. Evangelist Walsh and other local workers are going to put a home missionary campaign on in East Auburn about the middle of June. Rev. Rollye Morgan is going to start a tent meeting about the first of June at Millford, where we hope to organize a church. Rev. J. L. Cox will start a home missionary campaign at Taylorville, about the middle of June. About the first of June we are planning on putting a tent in Cairo, and hope to leave it there until we get a church. Some of our Olivet students are putting on a tent campaign at Paris, Ill., where we hope to get a good church before the Assembly. Rev. H. W. Cochran of Rising Sun, Indiana is putting the forces together at Fairfield, where we hope to organize a church before the Assembly.

Anyone interested in any place in Illinois and Wisconsin in establishing a soul-saving center will please let us know. Remember us when you pray.

E. O. CHALFANT, District Superintendent.

### OUTLOOK OF OLIVET COLLEGE

The outlook of Olivet College was never brighter. President Sanford has demonstrated that he can run the institution on the District Apportionments and the student funds, and he has been doing it for three years. We have one of the finest spirits that I have seen in this place during my ten years of acquaintance of the institution. We have a beautiful Christian spirit, and also the College spirit is great. Our Glee Clubs and various musical organizations are going all over the country. I was told that one organization had been in twenty-seven places this school year. Our preachers are going in every direction and preaching and we are opening up new works on both sides of the state line.

Brother Willingham is getting along well in the debt department. In fact he has done miraculously in the last twenty months he has been at the head of this debt department. He has reduced the debt about fifty thousand and we hope to take over another slice of possibly twenty-five thousand in a few days, and if we have the success we hope to have I think it will be surprising what this good brother with the co-operation of our people will do by September 1, 1925. Brother Willingham has covered practically Indiana District, Chicago Central, Ohio, Michigan and is now campaigning with Bud Robinson in Iowa in the interest of the school. He reports that he is receiving hearty co-operation from our pastors and people in our Central Educational Zone.

Our good pastor Rev. S. D. Cox has been doing a noble work here. The school and Olivet community were never more united than at this time. Plans are being made to buy lots and build a good church here at Olivet. I think that Brother Cox has the money pretty well pledged to buy the lots already. All our houses are full, and people are planning to build. The outlook is most encouraging for the largest student body for the next year. Remember to pray for the school.

E. O. CHALFANT.

### A REMARKABLE LIFE

When the Master comes to make up His jewels He will gather from isolated and secluded spots some of the rarest gems for His diadem. In His life it is usually the bold and dashing heroes who receive special mention, but in the life to come the quiet, unobtrusive soldiers of the Cross, hidden away from the rush and crash of the maddening mobs, are going to come forth to modestly meet their Lord, and will receive the brightest of crowns.

Last Lord's Day, March the 29th, I was called on to assist in the funeral of one of the Lord's own heroines at Pilot Point, Texas, Mrs. Nancy K. Ellis, mother of our beloved Nazarene evangelists, Revs. I. M. and W. E. Ellis, who are loved and appreciated by so many thousands of people throughout the land.

This choice hand-maiden of the Lord was born in Calhoun County, Alabama, February 14, 1849. At the age of eighteen she was married to Jack C. Ellis, a native of the same state. To this union were born nine children, two of whom died in infancy. She is survived by five sons and two daughters; fifty-two grandchildren and seventeen great-

## The Sunday School Lesson, June 14

By M. EMILY ELLYSON

LESSON SUBJECT: The Church in Antioch.

LESSON MATERIAL: Acts 11:19-30.

GOLDEN TEXT: *And the disciples were called Christians first at Antioch (Acts 11:26).*

**T**HIS lesson contains some very important church history. Inasmuch as we have here the planting of the church at Antioch, the chief city of Syria, and afterward reckoned the third largest city of the Roman empire. The first preachers in Antioch were from among those who were dispersed from Jerusalem on account of the persecution at the time of Stephen's death. We are told they went as far as Phoenicia, Cyprus and Antioch, preaching, but only to the Jews.

Those who were scattered abroad would probably have continued in Jerusalem had they not been forced by persecution to flee. They were snugly settled and congenially surrounded. The nucleus of believers that constituted the church there were doubtless friends of long standing, and it is always difficult to break with such fellowships. However when God has a plan He will find a way by which that plan may be projected most effectively. In this case He uses the enemies of Christianity who designed to scatter and lose them, but Christ designed to scatter and use them. Thus we see how the wrath of man was made to serve the purpose of God.

We judge that preaching the Word was not new to these, for lay preaching was quite in order at this early period of Church history. Each Christian believed it was his chief business to do all in his power to extend the kingdom of Christ, so, though they fled from persecution, they did not flee from their work, but threw themselves into a larger field of opportunity than before. A preacher or missionary may be driven from one field to another in a vain attempt on the part of their enemies, to prevent their work, but they only assist the spreading of the gospel; for such persecuted ones carry their faith and zeal with them, and are bound to communicate the truth to others wherever they go. Herein lies the secret of that marvelous growth following Pentecost, the record of which at first was numbered by thousands, but soon spoken of as multitudes.

We note here the wonderful success of their preaching, that it was accompanied by manifestations of divine power, for "the hand of the Lord was with them and a great number believed and turned unto the Lord." These converts did not turn from idols, for they were Jews. From what, one may ask, did they turn since they were worshippers of the true God, or what was the change that was wrought? They were convinced of the truth of the gospel and accepted it, and turned from a confidence in the righteousness in the law, to rely only upon the righteousness of Christ; they turned from a loose, carnal way of living, to live a holy, heavenly, spiritual life. In doing this they must needs accept Christ, for whatever we profess or pretend, we do not really believe the gospel if we do not cordially embrace the Christ offered to us in the gospel. This was the work of conversion wrought within them.

We observe that this infant church at Antioch attracted considerable attention in Jerusalem, for they sent Barnabas to strengthen the hands of both preachers and people. He seems to have gone as a representative of their whole body, to encourage these hopeful beginnings. It is probable that this good man had a particular fitness for this work. How blessed to note the eagerness with which he undertakes this long journey for the service he might render to the church, and as a close observer to note the workings of God's grace, not only in their public services, but also in their common conversation and in their domestic life. How he rejoiced and owned all the splendid work of God he discovered. There are lessons for God's ministers right here. Evidently Barnabas was a very sweet, affable, courteous dispositioned minister; sound in the faith himself, he could exhort them to be so also. Ministers that possess such qualities, recommend themselves and their doctrines to the good opinions of those that are without.

We note that Barnabas not only built up those that were already within the fold but he brought many people in who were without, for "much people was added to the Lord." But a little further study discloses the fact, that he would take as much pains to bring a reliable man out of obscurity, as he would to establish those who recently had come into the fold, or to bring others in. It was Barnabas who introduced Saul to the disciples at Jerusalem when they were shy of him. And it was he that brought him out of the corner into which he had been driven, for we have heard nothing from him since his life was threatened at Jerusalem and he was sent away to Tarsus. Now Barnabas goes after him and brings him to Antioch, notwithstanding the fact that the more brilliant light would soon eclipse the lesser light there. We are reminded here of the statement of John the Baptist who, when speaking of Jesus said, "He must increase but I must decrease."

Why should not this same spirit pervade the Church of today? If God, by His grace, enables us to do what we can, according to our ability, we should rejoice if others, who have larger capacities, have larger opportunities and do more good than we can do. If you or I can bring a Saul out from under a bushel and place him on a candle stick, that in itself is a great work and we might well be willing to be eclipsed.

Here in Antioch Paul and Barnabas labored for a year, and with no opposition to hinder them, their assemblies were largely attended, and were considered with favor by the public. It was here that the names "Jew" and "Gentile" were set aside, and they who accepted Christ were known as Christians. Thus those who before their conversion were known as Jew and Gentile, were after their conversion called by one and the same name. All former marks of distinction which brought contention into the church, thus passed away, and the unselfish and humble spirit of Him "who made Himself of no reputation" and for whom they were now named, characterized the church at Antioch.

grandchildren. Three of her sons are in the ministry. Rev. J. B. Ellis, of Lubbock, Texas; Rev. W. E. Ellis, Dodsonville, Texas; Rev. I. M. Ellis, Bethany, Oklahoma. The other children are W. B. Ellis, El Centro, California; H. A. Ellis, Fort Worth. Mrs. A. H. Rencau, Dodsonville, and Mrs. E. E. Helm, Pilot Point.

Mother Ellis was converted at an early age and united with the Methodist Church. She came with her husband to Texas in 1894 and two years later was left a widow by the death of her husband. For thirty-five years she was blind and was confined to her bed for the past nine years. About twenty-five years ago she received the blessed experience of entire sanctification and united with the Church of the Nazarene. When God came to her in sanctifying power she saw the sun shining but it was the Son of Righteousness who had flooded her soul with His own glory. It was the strength of this wonderful experience that enabled her to bear patiently the years of suffering and leave behind her an eternal benediction to all who were fortunate enough to be in her presence. Those who will miss her most are Brother and Sister Helm and family, in whose home she lived and where she was tenderly cared for so many years.

The funeral was a beautifully impressive occasion.

By her request, members of her family sang, "Where We Never Grow Old." The Berachah trio sang, "Asleep in Jesus." Brother Ingle and this writer delivered addresses. It was more like a revival occasion than a funeral because we all realized she had conquered death and was in a land where blindness and suffering never come.

God touches with beauty the forms of His saints and gathers about them an atmosphere of hope and glory that ever lingers in the memories of the living. The children and especially the preacher boys will miss the mighty pull of her prayers but they know where to find her when the battles of life are over. They will go on in their brave ministry of sacrifice and suffering and when the last revival meeting is closed they will wing their flight to realms of bliss where once more the loving arms of "Mother" will embrace them and eyes that were long darkened by sightless vision will look upon them in the glory land. This beautiful little mother lived a remarkable life of suffering and victory, demonstrating that where pain and helpfulness abounded grace did much more abound.

May God bless each member of the family and es-

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you last week at Little Rock. Well, on Tuesday morning of April 7 Brother Borders drove me to the union station and there I met Brother Oliver and Brother Tucker. We had a few minutes together and I left for Jonesboro where I was to preach at night and close up my Arkansas work for the present, but am hoping to make another trip over Arkansas next spring again.

I arrived in Jonesboro at 4:20 and was met by our pastor and a number of old friends and to my surprise Brother and Sister Linza from Maplewood, Mo., were there visiting old friends and we had an old-fashioned reunion. Brother R. A. Thornton, our fine pastor, had everything in fine shape and we had a crowd that was a record breaker. All the seats were taken and the standing room taken and all the windows up and all the people that could stand in the windows and at least two hundred on the outside that could not even get in the windows. At this service I secured fifteen subscriptions for the HERALD of HOLINESS, bringing my Arkansas list from March 5 to April 7 to 380 subscriptions. We had a most beautiful service and sold quite a number of books and Brother Thornton took a fine freewill offering and we had many hands raised for prayers and could have had a great altar service but I had to close in time to take the train for St. Louis at 9:30, so that cut us short on the altar service but we had prayers and oh, my! how the saints prayed and the glory came down.

Well now, before I leave Arkansas I want to say that today we have no finer opportunities in the United States than Arkansas, with Dr. John W. Oliver at the head of the District and a great band of as fine young people as you will find in the United States, with their vision so enlarged that they are ready now to undertake anything for God and our great Nazarene cause. Brother Oliver must have at least thirty-five young men on the Arkansas District that are unsurpassed in our connection. They are a set of young men with lives so clean that they are simply above reproach. They have the love and respect of their towns and cities where they are located and many of them will more than double their membership this year, and some of them have already more than doubled.

Here is one case. Brother Thornton had forty-

four fine members in Jonesboro and has already taken in fifty-one and Brother Tucker took in twenty-five in one class in North Little Rock, and Brother Borders has taken in since he went to First Church in Little Rock, about 160 as fine people as walk the earth and now Dr. John has the new car, and thank the Lord, we raised in cash and good pledges more than the car cost, and he will have an opportunity now that he has not had before.

Sister Oliver, at the head of the Woman's Missionary Society, has just about doubled up the societies since the Assembly, and our fine young man at Searcy at the head of the Young People's Society, has doubled since the Assembly. We have no District Superintendent that has more good qualities than Brother Oliver. First, he is a man of fine judgment and he is as patient as an ox, and when some little trouble arises, as they often do, Brother Oliver can come just a little nearer of settling every little difference and keep both pastor and people at their best than any man, almost, in our great church. He is not excitable and he never jumps at conclusions. He gets the mind of the Lord and then proceeds. He is not only a great District Superintendent but when it comes to preaching old rugged gospel he has but few equals in our connection. He is a mighty preacher and a brother beloved of the Lord. If he stays on that District until our next General Assembly I think that he will have from four to five thousand fine Nazarenes in beautiful old Arkansas.

Let me say again right here that God Himself made Arkansas beautiful. It is a land of hills and mountains and beautiful valleys and great bottoms with soil almost without bottom and rivers and creeks and bubbling springs with orchards and berries, fruit and flowers, and when it comes to the birds, Arkansas has them in all colors, the most beautiful in the United States, and when we would pass by a field of strawberries in bloom I would wave at them and shout "Now, old boys, when you turn red don't forget me," and I remembered the little verse which said, "And when he was dead the robin so red brought strawberry leaves and over him spread."

As I start east, headed for Washington, D. C., I say goodby, Arkansas, remember, I love you good.

UNCLE BUDDIE.

12. This was a great meeting in every way and the church which seats around seven hundred was packed to its capacity nearly every night. The last night it was estimated that there were around fifteen hundred people in and around the church. There were in all nearly two hundred at the altar and nearly all of them prayed through in real Nazarene style and at several services old-time Methodist shouting was in evidence. The night of the 'break' there were around sixty at the altar and practically all of them prayed through in less than half an hour. The last night there were thirty at the altar and all of them prayed through in good shape. It was indeed a blessed meeting. From Aynor, S. C., where we had the union meeting, we began a meeting at Marion, Ohio. We were there only a short time as the Ohio Annual Assembly convened in that city the last part of April. But in the short time we were there God came on us and several souls prayed through and we learned to love the people there very much. Rev. Frank Watkins, our pastor at Marion First Church, assisted us in this meeting and did some very efficient work. We feel it to be God's will for us to take the work at Sidney so have moved here and expect by the grace of God to help put Sidney on the map. Pray for us that God may use us to His own glory and the salvation of lost souls. My permanent address will be while here, Box 654, Sidney, Ohio."

PASTOR CHAS. B. HUFF, Saginaw, Mich.: "We just recently closed a grand revival which was held by the Crammonds of Lansing, Mich. Sister Crammond is of that type of evangelists who dare to preach the uncompromising truth of God without fear or favor. It was truly inspiring to sit and listen to the timely messages which she presented from time to time. They were encouraging to the saints and a source of conviction to the sinners. The church was greatly blessed and many sought for the fullness of grace that saves from sin and cleanses the heart from the carnal mind. Prof. C. C. Crammond is a professor in music and is the song leader and musical director in all their campaigns. They are real stickers for definite experience. The old-fashioned religion is their theme. The church here in Saginaw was just organized last August as a result of a tent campaign put on by Dr. H. W. Jerritt. Then as soon as we came last September Brother C. C. Rinebarger of Olivet, Ill., came and gave us a two weeks' meeting. The results of those meetings the Judgment alone will reveal. There have been some hard fought battles on this field, but through it all the dear Lord has given wonderful victory. We are going in for greater things."

PASTOR E. M. SHELTON, Radcliff, Ohio: "I cancelled what dates I had in the evangelistic work, to accept a call as pastor from the churches at Radcliff and Point Rock, Ohio. I came on the job immediately after the Assembly. They had rented me a fine large eight room house, and we are now in it. We had a great day both the first and second Sunday. The glory of God came down on the church and the presence of the Holy Ghost could be felt by every child of God. Pray for us that we may have a great year, that God may be glorified and precious souls born into the kingdom of God."

PASTOR H. B. WALLIN, First Church, Spokane, Wash.: "First Church closing year of great victory. Three hundred seekers during year and 267 professions. 1100 calls made by pastor and deacons. \$11,751.00 raised for all purposes. All District and General budget raised monthly. Seventy-five additions to the church. Sunday school raised \$1,200.00 for missions. Sunday school growing under strong leadership of S. W. True and J. Witt. About 350 in all departments. We are returning for fourth year with united church. Praise Him!"

EVANGELIST M. M. BUSSEY: "Since we last reported God has given us three good revivals. First, at Lansdale, Pa., with W. D. Shelor, pastor. He is a very fine pastor to labor with and has a fine praying church; they are moving ahead. This was a fruitful meeting, souls prayed through at nearly every service. We then went to Darby, Pa., with Rev. C. W. Nielson, pastor. Here God gave real bright cases of sanctification, also conversion. This was a fruitful meeting and some good members came into the church. Brother Nielson is a sweet

pecially Brother W. E. Ellis, whose heart was so recently, wrenched by the tragic death of his sanctified wife. Yes, the prayers of Mother will be missed, but her example of prayer is yours and I would say to you, in the words of my dear friend, Arthur Ingler,

*"Pray on, sad heart, and some sweet day,  
Our God shall wipe all tears away;  
You'll meet your loved one gone on before,  
And reign with Christ forever more."*

J. T. URCHURCH, Arlington, Texas.

## REVIVAL AND CHURCH NEWS

PASTORS EVERETT AND HELEN ATKINSON: "Just closed a good revival with Brother Roy L. Hollenback as evangelist, and Brother and Sister C. W. Henderson as our singers and pianist. We had some at the altar that prayed through to be saved or sanctified. Good crowds came every night and several times the house was full and people had to stand up. God blessed the workers and Brother Hollenback did some fine preaching. Among these were some of the most convincing sermons on holiness we ever heard. Brother and Sister Henderson's singing and playing was very much enjoyed by all. They are fine young people who have the blessing, can preach and sing and should be kept busy. We received four new members in the church. God is still blessing the folks at Oatsville and we're still shouting the victory."

PASTOR CHESTER C. CHRISTIAN, Albany, Okla.: "We were called upon to take the work at Albany the last of January. We found a nice band of 'Scattered Sheep,' who are all about as poor financially as the pastor. Instead of paying seventeen dollars per month for half time as promised, about eight has been paid but we are looking forward for better times. We have added seven new members

and dismissed two, several more are to join the first chance they get. A few days ago we had a storm that blew several houses and barns away. The parsonage was blown off the blocks and damaged considerably but thank the Lord for a good cellar that kept wife and me safe through the storm. Above all we are praising God for a refuge in 'The Cleft of the Rock' while the storms of life blow. Have been seeing people pray through and find a loving Savior and powerful Sanctifier."

PASTOR S. L. FLOWERS: "Just after the Idaho-Oregon Assembly of last year, held at Ontario, Oregon, I was taken with a severe case of 'nerves,' and was flat of my back for over five weeks and confined to my room for over nine weeks. I suffered severely all through this siege, and was unable to do anything for months afterwards. In late September I drove with my friends across country to Wilmore, Ky., with a view to bettering my physical condition and to enter the evangelistic work in the states of Kentucky and Ohio. I conducted my first meeting for the District at Henderson, Ky. We had a hard pull there, due partly to the local conditions and no doubt partly to my own physical condition. There were a few conversions but nothing like we had hoped and prayed for. My next meeting was with Brother N. B. Herrell at Portsmouth, Ohio. This was in January and we had a good meeting and several souls prayed through to real old-time victory. From Portsmouth I came to Sidney, Ohio, and here we had another hard long pull. A number were saved during this meeting and the work in general built up. The congregations were fine all the way through and an opening made for a work that will be heard from in the future. From Sidney we were called to a union meeting between the Methodist Church South and the Baptists in our own home community. We arrived there the last of March and closed the meeting the night of April

spirited pastor and has some fine praying saints. They are moving forward and have a good prospect of building a nice new church. We came from Darby to Philadelphia, Pa., with Brother G. W. Gottshalk, pastor. The fire from heaven fell on us the first service. The church and pastor had been believing for a real Holy Ghost revival and the Lord gave it. The first week twelve services were held and souls prayed through in ten. We are in the second week and are looking for a great closing on Sunday. Some good members have united with the church and others are coming in on the closing day. The battle has been hard in Philadelphia but they are going on to victory. During the meeting Rev. J. T. Maybury, the District Superintendent was with us one night and helped push the battle. Brother Hand, the pastor from Norristown and a number of saints from Darby have helped us. Also Brother and Sister Ferree, outgoing missionaries to Africa, were with us one night. On the Washington-Philadelphia District I have held seven revivals since January, beginning in Baltimore and closing in Philadelphia. During these meetings I have preached one hundred and five times. In eighty-eight services souls prayed through, only seventeen services without souls. I am sure revival tides are rising. It is a great time to win souls. My motto for the remainder of the year shall be more souls brightly converted to Jesus, more souls clearly sanctified by the incoming of the Holy Ghost. More good members brought into the Church of the Nazarene and more subscriptions to the HERALD of HOLINESS. I am grateful for a little time to run home to see Mrs. Bussey and the children at Grand Crossing, Florida and then I go to Binghamton, N. Y., where they open their new Nazarene Tabernacle with a revival June 7th to 28th. Please pray for me."

EVANGELISTS F. E. MILLER AND WIFE: "The revival at Adirondack, N. Y., is still going on in the Wesleyan Church. Several waiting for baptism. Let the good work go on."

"THE COLORADO SPRINGS, COLO., First Church was damaged by fire on the night of Feb. 14th. The Insurance Company treated us very generously and the damaged part of the building was nicely repaired under the very efficient and careful management of our pastor, Jas. T. Black, and when completed a handsome amount was saved by donated labor and other economy. There was a debt of one thousand dollars on the church property. The pastor suggested to the church that this balance be used, the church raising the remainder, making pledges to be paid not later than May 1st. This being secured the pastor sent an invitation to General Superintendent Reynolds to come and dedicate the church May 17th. On that day a good congregation assembled to witness the dedication. Dr. Reynolds in his own characteristic way spoke of the joy afforded him on this occasion and read the Scriptures in 2 Chronicles referring to the dedication of the temple of Solomon. Our pastor, Rev. Black, made appropriate remarks referring to the toils, struggles and sacrifice that had made it possible to present to the Lord this beautiful little church in token of our love and loyalty to Him. Brother and Sister Ross, charter members, were called to the platform to assist in burning the notes and as Brother Ross applied the burning match, shouts of joy rent the air, tears of joy flowed and great rejoicing prevailed. Then all knelt before the Lord and were led to the throne in prayer by District Superintendent Davis and Dr. Reynolds. We were privileged to have with us some of the brethren from the Western Colorado District, also Brother Deale returned missionary from China, who very kindly conducted the Young People's meeting in the evening. Then this glad, beautiful day was brought to a close by a flying trip around the world with Dr. Reynolds, visiting our many mission fields. Brother Jas. T. Black, after two years of faithful service, is leaving us at this Assembly time, to be followed by Rev. Jas. N. Tinsley of Canon City, Colo. We expect to fight on under the banner of King Emmanuel until He says it is enough.—J. A. R., Reporter.

PASTOR J. W. BROWN; Joliet, Ill.: "On May 3 we closed a twelve day meeting with Evangelist James Miller of Indianapolis and Adolph and Jennie Gross

### A NEW DISTRICT FORMED

To Whom it May Concern:

Inasmuch as both the Kansas and Missouri Districts, at their Assemblies in 1924, passed resolutions favorable to and recommending that a new District be formed out of territory now comprised in the Kansas and Missouri Districts; and inasmuch as each District took action with reference to the matter and requesting the General Superintendents to proceed with such thought in view, the Board of General Superintendents have coincided with the request of these two Districts and a new District will be formed. The territory of the two Districts when divided and organized into three Districts, will be as follows:

The new District to be comprised of the following territory: All that portion of the state of Kansas lying east of a line beginning at the northwest corner of Nemaha county at the north state boundary, and extending thence south to the southwest corner of said county, thence east to the northwest corner of Jackson county, thence south along the west boundaries of Jackson, Shawnee, Osage, Coffey, Woodson, Wilson and Montgomery counties to the south boundary of the state of Kansas; and all that portion of the state of Missouri lying west of a line beginning at the northeast corner of Mercer county at the north state boundary, and extending thence south along the east boundaries of Mercer, Grundy, Livingston, Carroll, Saline and Pettis counties, to the southwest corner of Cooper county, thence east to the northeast corner of Morgan county, thence in a southerly direction along the east boundaries of Morgan, Camden, Laclede, Wright, Douglas and Ozark counties to the south boundary of the state of Missouri.

The Missouri District to be comprised of that portion of the state of Missouri lying east of a line described as follows: Beginning at the northwest corner of Putnam county on the north boundary of the state of Missouri and extending in southerly direction along the west boundaries of Putnam, Sullivan, Linn, Chariton, Howard, Cooper, Moniteau, Miller, Pulaski, Texas and Howell counties to the south boundary of the state of Missouri.

The Kansas District to be comprised of that portion of the state of Kansas lying west of the following line: Beginning at the northeast corner of Marshall county on the north boundary of the state of Kansas, thence south along the east boundaries of Marshall, Pottawatomie, Wabaunsee, Lyon, Greenwood, Elk and Chautauqua counties to the south boundary of the state of Kansas.

The pastors and District officials will please take note of the boundary lines and by so doing you can readily determine to which District you will belong after the division has been made and the new District formed. It is the opinion of the General Superintendents that the pastors and members living in the territory which is to comprise the new District will not be obligated to attend either the Kansas or Missouri District Assemblies unless they choose to do so, but will send their reports to the same and will come to the place of Assembly of the new District, which is Kansas City, Mo., at First Church, Sept. 9-13. If other information is desired, please address the writer.

H. F. REYNOLDS,  
Sec. Board of Gen. Supts.

of Chicago. We considered it to be the best meeting held in the church since it was organized two years ago. There were some remarkable cases of salvation. People sought and found both pardon and purity. Six new members were received into the church. Others are looking our way. The preaching was unctuous and convicting, and the singing could not be beat. The evangelist took up a nice love offering for the pastor and his wife who entertained the workers. The people have been most faithful and loyal, ready to meet every demand

cheerfully. We are now looking forward to a summer campaign with Evangelist B. H. Haynie. We are pushing steadily upward."

"THE NORTHWEST KANSAS GROUP MEETING convened at Grinnell May 13-17. Churches represented Plainville, Palco, Hoxie, and Grinnell. Many vital subjects were discussed. Rev. W. R. Cain of Wichita, Kansas, did all the preaching. He preached the unvarnished truth of God's word. The last night the house was so packed that there was only standing room, and that was taken. More were outside. This was the largest crowd of people they ever had. God was in the meeting from the start, many under conviction. The Women's Foreign Missionary Society gave a program, and had Sister Anna Sparrow of Newton, Kansas, a returned missionary from India, to speak Sunday afternoon. A special offering was taken, \$10.70 for missions. Sister Sparrow told of many interesting things, one being dress, that the folks from India could tell many here how to dress. In everything said and done we give God all the glory. It was voted that the next group meeting be held at Hoxie, the last week in June."—Paul Snyder.

"AT PEORIA, ILL., we just closed a good meeting with Rev. J. E. Hughes of Kingswood, Ky., as our evangelist. God helped him to preach the truth in the old-fashioned way, which brought conviction to many hearts. Eleven yielded and bowed at the altar and prayed through. We closed our meeting with great victory. May 13 Brother Chalfant was with us and organized with a class of twenty-one who want to see things move for God, and are ready to work and push holiness in this wicked city of Peoria. Sunday, the 17th, was a great day. God blessed in every service and there were three souls at the altar at the night service. The street meeting was the best ever held. We are using our home talent to do the preaching. Pray that we may always keep in the unity of the Spirit and accomplish great things for God."—Mrs. Ida Everitt.

PASTOR C. O. MILLER, Bath, Maine: "On the 23rd of February last, with my wife and daughter and grandson, we left Los Angeles, Calif., in our little old Ford car, and on the 18th of March we arrived in Portland, Maine, 3909 miles from our former home, but with no evil report to make, for we had a fine trip all the way. After a visit of almost a month with loved ones in these parts we attended the Assembly in Lowell, Mass., and while there accepted a call to Bath. We arrived in Bath to take up our duties on the 22nd of April, and found that the former pastor, Rev. Geo. D. Riley, had left the folks here with a good degree of heavenly glory on them. We are glad to follow this man of God, and wish for him God's very best in his new field of labor. Our numbers here are few, but the quality is pure. Thank the Lord. We are going in for a great year here in Bath, and desire the prayers of our friends to the end that God will make us a blessing."

EVANGELIST C. K. SPELL: "I left Bethany, Okla., and loved ones May 15 for San Saba, Texas, where I am now engaged in a revival meeting. We have no church here. Brother and Sister Taylor, who called me, secured the Christian tabernacle for the battle. Pray for us here, I go next to Plainview, Texas, to join our pastor, R. M. Hocker, in the fight. My time is all taken for the summer and part of the fall. I am praying that the Lord whom I love will use me to help forward His cause in the earth. My permanent address is Bethany, Okla., and shall be glad to hear from any who wish my services for fall and winter meetings."

EVANGELIST P. A. DEAN, Ashland, Wisconsin: "We are in the battle for souls in this city. God miraculously led us to this needy field where holiness revivals have never been held. When we came to the city we told the Lord that two things were necessary to make possible a revival, one was a place to hold the meeting and the other a place for us to live. The Lord led us directly to an empty church and we were able to secure it for our services. Then we said, 'Lord, you will need to provide a home for us for we have no money, but you have a home some where' and the Lord led us to near the edge of the city, where inquiries were made if we could get a place to stay, for we had no friends or money here, and the lady said, 'You may have two rooms

in my upstairs.' We moved in with our Bible, song book and knelt down and said, 'Lord, you have led us in the paths of righteousness for thy name sake. Amen.' We hunted around and found an oil stove and a few cooking utensils and went to keeping house. The Home Missionary Board of the Chicago Central District got word of our needs and they are helping us to stay, and start a holiness church here. We started our revival, took possession of the church in the name of the Lord by faith, knelt down at the forsaken altar and lifted our heart in prayer and said, 'Lord, we don't know people here. We have come to preach Thy salvation, and now you will need to tell the people of this undertaking.' We have held just one week of the meeting and the Lord gave us some good victories, and He has more than proved Himself. The crowds are increasing. We can see a holiness Church of the Nazarene up the way. Praise His name. There are other cities in Wisconsin that are in need of holiness churches, if we could only find the man."

"AT LONG BEACH, CALIF., a farewell reception was tendered the Rev. A. G. and Mrs. Crockett in the Church of the Nazarene. On Monday evening, May 4, more than two hundred members and friends gathered to bid God-speed to this precious man of God and his dear wife, who had labored so faithfully among us. We feel that only eternity will tell the good these dear folks did while among us. Brother Crockett, in the beginning of his work here, urged the people to bring in their tithes, and in this manner the finance came easy and God blessed us in a wonderful way financially. His preaching was good, and his spirit of kindness and love won the hearts of many dear people who were unsaved, as well as the respect and love of those in the church and many knelt at the altar and were graciously saved in the short time he was with us. The church was beautifully decorated with large baskets of roses, lilies and canterberry bells. The young people of the church furnished a very delightful program of music and readings, after which refreshments were served to all. Rev. Crockett was presented with a beautiful black leather traveling case, equipped with ebony. Mrs. Crockett was presented with a handsome wrist watch. They departed for their new field of labor in Brooklyn, N. Y., May 4, where they have accepted a call to the John Wesley Church of the Nazarene. They are making the trip through by auto, and expect to stop at many points of interest, sight seeing in the Grand Canyon, Denver, Chicago, Indianapolis, Pittsburgh and other places, arriving at their destination about June 15. We wish them God-speed and pray God's richest blessing on them and the John Wesley Church."—Leon Stoner.

EVANGELIST URAL T. HOLLENBACK: "Sunday, May 17th, was the closing day of a pastors' home coming and dedication at the Mitchell, Indiana church, of which the writer was the founder and first pastor; and of which the Rev. C. E. Pendry is now the successful pastor. The occasion was of the dedication of the additional rooms provided for the Sunday school, which is growing by leaps and bounds. Rev. E. E. Robinson, also a pastor some years before was in attendance and brought a good message. Rev. J. W. Short, the District Superintendent was a booster and brought a good message the last Sunday. There were some souls at the altar during the five days of the 'home coming' and great joy was upon the people. The peculiar thing about this dedication was that the pastor announced there was not one thing to take an offering for, all bills being paid and a good surplus in the treasury. So no dedicatory offering was taken. After much study they found a place for the surplus money in deciding to purchase a much needed pulpit stand. During this home coming Rev. Pendry was voted back as pastor with only one dissenting vote, so if he does not stay it is his own fault. They are wonderful people at Mitchell, Indiana. I have some open dates."

PASTOR F. B. COWLAND, Monrovia, Calif.: "We recently closed what we believe to have been the best meeting held here since the work was opened a little more than two years ago. While we did not see all that we had hoped yet much prejudice was removed and a good impression was made on the community, and between twenty-five and thirty bowed at the altar. The last Sunday was the best of all the meeting. At the evening service eleven

made their way to the place of prayer, making eighteen during the day. Many things contributed to the success of the revival. The tent had been pitched in the very heart of the city, the advertising had been scattered well over the city, and the space contributed by the newspapers all gave publicity to the campaign. Then Dr. A. O. Henricks who had been called to conduct the meeting proved to be the man for the place. His clear and unctuous messages and humble and kindly spirit won their way. Sane, sensible and Spirit indicted messages command respect. Mrs. Henricks wife of Dr. Henricks assisted in the music both at the piano and with special singing. Professor Harry Wenger, Choir Director at First Church, Pasadena was in charge of the music and singing during the week and on Sunday afternoons and this always insured good song services. His solo work was always a blessing to all as Brother Wenger sings out of a heart experience to his hearers. Miss A. L. Putney also rendered excellent help as pianist. In the absence of Professor Wenger eleven year old Wendell G. Henricks led the congregational singing in a most acceptable manner. Special instrumental music by some of the students from Pasadena College greatly added to the spirit and interest of the meeting. A trio of violins composed of Professor Rolla Benner, head of the violin department, Coleman B. Henricks and E. Solberg. At another time a guitar trio were present and assisted in the music. While we are small in numbers we have been enabled to meet both our District and General budgets in full and are looking for and expecting greater victories during the coming Assembly year."

WM. M. IRWIN, Colfax, Wash.: "We are glad to report victory in Jesus' name and to say that God is leading us on in this place. Evangelist W. H. Tullis has been with us for three weeks and God used him in the building up of the church and the salvation of souls. We are closing our second year with this church and they have called us for another year. The battle against sin is hot in this place and we will stay and fight until God says it is enough. Our report this year will show a decrease in membership of three. We have had to remove a few names from the roll and have taken in a few others to take their place. The three not replaced by others are those who have been called to their reward during the year. We have a little band of loyal Nazarenes in this city and desire an interest in your prayers that we may be used of God to hold up the banner of Holiness."

## TELEGRAM NOTICE

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

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

PASTOR H. B. MACRORY, Akron, Ohio: "We have just completed the most successful year of our history. Counting as they came there were 1075 seekers at the altar during the twelve months. More than \$19,000.00 passed through the various channels of the church. We are in our nineteenth month without a barren Sunday. At our mid-week prayer-meeting this week there were 180 present. On Mother's Day there were 400 at the morning service. The Sunday school average is now over 350 and promises to soon reach 400. Our recent evangelistic campaign with Brother McBride was a blessing to the church. His doctrinal messages did much to satisfy the public. We are simply contending for the faith of our fathers and preaching the gospel of the blessed Son of God. May God continue to bless the labors of this faithful servant of the Cross and make the closing years of his ministry his very best."

## TELEGRAMS

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

### CENTRALIA, WASH.

Best and largest of seven North Pacific Assemblies. Great spiritual tides at altar. A. C. C. Evangelist; Dr. Williams, master leader. Dr. Henricks New Superintendent, Bury assistant, working British Columbia. D. Rand Pierce re-elected, F. D. Luse, Portland, new treasurer. Five thousand dollars raised for Northwest College. New tent provided.—D. Rand Pierce, Secretary.

### BERKELEY, CALIF.

Closed gracious revival with B. H. Haýnic. Many definitely helped.—Russell C. Grey.

### WRIGHTSVILLE, GA.

Tent meeting in Wrightsville starts off with fine interest. Overflowing crowds. Eight seekers Sunday night. The writer assisted by Rev. Aurelia Moore. Dean and Rife pitching tent in Oglethorpe. Tent campaign in Thomasville running into ninth week. Garrette party in charge. Reaching fine class of people. Prospects for good church. Pray for these campaigns.—A. B. Anderson, District Superintendent.

We leave New York for Manjacase, Gazaland, Portuguese East Africa. Sail June 9th at midnight on the *Aquitania*, arrive in Southampton, England June 17th, leave London June 18th, arrive in Lourenco Marques July 23 or 24.—Rev. L. C. and Laura Hasley Ferree.

### PLATTSBURG, N. Y.

Great home mission rally Plattsburg Church of the Nazarene, May 22-24, District Superintendent Rev. C. B. Jernigan and wife in charge. Representatives neighboring churches, Altona, Wilmington, present. Over five hundred dollars raised for home missions. People caught new vision. Tent campaign beginning Plattsburg early in June.—Augusta B. Vischer.

### DETROIT, MICH.

God put His hand on meetings, sent in crowds. Three hundred seekers. Thirty received in membership and twenty more coming. He used Bona Fleming to the limit. Mighty outpourings, marked services. Money came easy. Pray for us.—Howard W. Jerrett.

### DURANT, OKLA.

Revival on here. Sunday a great day. Large Sunday school, nineteen professions. Another week yet. Rev. C. C. Cluck is the evangelist. His messages are bringing results. Plans on foot to build new church.—W. B. Walker, Pastor.

### ASHLAND, KY.

Closed two-Sunday meeting with Doctor Jerrett, Detroit, Michigan, formerly Presbyterian preacher, now Nazarene pastor. He is on the old lines with the glory in his soul. The church was prayed up when we arrived. Almost three hundred seekers. Thirty in the church and as many more to follow.—Bona Fleming.

### HUNTINGTON BEACH, CALIF.

A gracious revival now in the fifth week conducted by Mrs. Cora A. Isham here is resulting in the salvation of a number of people and the organization of Church of the Nazarene. Two lots, valuation two thousand dollars, gift by Peter and Mamie Ringville upon which a church will be erected soon. Let all the people say amen.—Edward M. Hutchens.

## ANNOUNCEMENTS

**NOTICE**—J. R. Ware and wife of Tenth and Center Sts., Collinsville, Okla., are evangelistic singers and invite any needing their services to correspond with them. They give their pastor, Rev. Mark Whitney, as reference.—Editor.

**SPECIAL NOTICE**—We have just received word that Rev. G. M. Hammond and his daughter Lois are ready to accept engagements for campmeeting and revival work for the months of July, August and September. Brother Hammond is a strong preacher, a member of the Tennessee District, and Miss Lois is a splendid musician and young people's worker. Their address is 955 McClurkan Ave., Nashville, Tenn.—Editor.

**NOTICE**—Anyone desiring our help as song leader, pianist and preacher, please write us here at Memphis, Tenn., S19 N. Manassa St.—D. H. McGonagill, son and wife.

**NOTICE**—I have an open date beginning June 11th. Have been in the field of song evangelism twelve years. could fill in for one preaching service each day in camp or tentmeeting, where there would not be the expense of two evangelists.—Prof. C. C. Conley, 586½ N. Howard St., Akron, Ohio.

**KANSAS DISTRICT! Attention!**—The District Board has fixed the second Sunday in June as a day for a special drive for General and District finances. Kansas District is not nearly up to its full quota and we urge so far as possible to raise their General and District Budgets in full for the year on this Sunday. Remit your offerings promptly to E. R. Shook, 234 W. 7th St., Ottawa, Kansas, Secretary-Treasurer Kansas District.

**NOTICE**—On account of the cancellation of a July camp, I am now open for the whole of July and part of August. Those desiring my services may write me at R. 4, Culleoka, Tenn.—W. H. Crawford.

**RECOMMENDATION**—I would like to recommend Miss Katie Lattimore of Caddo, Okla., to anyone in need of an evangelistic singer, pianist. She is a member of the Church of the Nazarene at Caddo, Okla., in good standing. She is in school at Bethany at present, but will accept calls after June 1st.—R. T. Smith, Pastor.

**CHICAGO CENTRAL DISTRICT**—A District Sunday School Convention will be held at Decatur First Church, Decatur, Illinois, July 7 to 12. All pastors, Sunday school superintendents, Sunday school teachers, and Sunday school workers are urged to make every possible effort to be at this annual gathering. We have secured the services of Dr. E. P. Ellyson and wife to lecture to us daily on various Sunday school subjects, also a very interesting program is being arranged in which different members of the District will take part. Entertainment will be free to all Sunday school workers. For particulars, write Rev. M. F. Grose, 540 E. Division, Decatur, Illinois.—E. O. Chalfant, District Superintendent.

**NOTICE**—Rev. W. G. Bennett, who has for a number of years been well known as a strong and effective preacher of full salvation in the Dakotas, Minnesota and Montana, and for the last two or three years has served as District Superintendent of the Montana District, is planning now to return to the evangelistic field. He would prefer to work in the central states and in the South. Write him at Billings, Montana, Gen. Del., and arrange with him for a meeting.—Editor.

**NOTICE**—We have just received word that August N. Nilson, so well known to our readers and people, has taken up evangelistic work again. At this writing he is in a meeting at El Dorado, Arkansas, and will likely remain in the middle states, as the Lord may open the way. Our people should keep this man busy. Write or wire him care District Superintendent J. W. Oliver, 715 Magnolia St., North Little Rock, Arkansas.—Editor.

**NOTICE**—The Evansville, Ind., church has granted us the month of June for a western trip. Our address during that time will be 445 Azusa Ave., Azusa, Calif.—R. W. and Zylphia Hertenstein.

**NOTICE**—I have a few dates open in June and August.—N. B. Shade, Gainesville, Fla.

Rev. and Mrs. L. H. Bacheller, Mt. Vernon, S.

D., announce the arrival of a son, Lewis Alexis, on May 14th.

**REQUESTS FOR PRAYER**—A sister in Colorado requests prayer for her husband and father; a minister asks prayer for a young man in the penitentiary at Michigan City, Ind. Pray for a husband who says he does not feel he is a sinner; for a little two-year-old girl who has a severe case of Bright's Disease; for the healing of a brother in Oklahoma.

**SPECIAL NOTICE**—To the pastors and churches of the Nebraska District: I earnestly urge you to please send all the names of elders, licensed ministers, consecrated and licensed deaconesses, Sunday school superintendents, Presidents of Y. P. S., all duly elected delegates and alternates, and by so doing help your District Secretary to have the official roll ready for the opening day of the District Assembly June 17th.—R. L. Major District Secretary, 204 No. 4, Beatrice, Nebr.

## DEATHS

**GAAR**—Mrs. Frances Ellender Gaar, whose maiden name was Caldwell, was born in Talladega County, Alabama, April 29, 1843, and passed to the more excellent glory from the home of her daughter, Mrs. Arah Jameson, at Chillicothe, Texas, on January 11, 1925. On August 15, 1861 she was married to Wm. R. Gaar of Winn Parrish, Louisiana, who preceded her to the glory world about 21 years ago. To this happy union were born four children, all of whom are still living: Rev. W. M. D. Gaar of Hudson, La., Rev. J. E. Gaar of Des Moines, Iowa, Rev. J. R. Gaar of Boston, Mass., and Mrs. Arah Jameson of Chillicothe, Texas. She is survived by one sister, Mrs. M. O. Snow of Joyce, La., and by several grandchildren and great grandchildren. A host of friends deeply mourn her passing from our midst. She was a holy, devout Christian and a great reader of the Bible, having read the good old Book through seventeen times. Soon after her marriage, she and her husband joined the Methodist Protestant Church. In her Sunday school work she committed to memory the seventeenth chapter of St. John and in do-

ing so, she got light on the doctrine of entire sanctification to which she had been somewhat prejudiced in former years. She became hungry for the blessing and with very little assistance outside of her Bible, she began to seek for it. One evening in her home, after preparing to retire, she knelt at the foot of the stairway, the other members of the family being asleep, and there she continued in earnest prayer and about midnight she reached the ultimatum of her consecration, her faith took hold of the promise and the sweet restfulness of the sanctified came into her soul. In later years she heard of the Church of the Nazarene and when the first church of that organization was formed in Louisiana at the old Hudson camp ground, she became a charter member, where her membership remained till she went to join the saints gone on before. The last meeting she ever attended was held by her son, Rev. J. E. Gaar, at Hamlin, Texas, in August, 1924. Her remains were shipped to Winn Parrish, La., and laid to rest in the old New Hope Cemetery by the side of her husband, there to await the Resurrection morning. The funeral services were conducted by Rev. S. D. Slocum, pastor of the Church of the Nazarene, assisted by Rev. G. M. Akin, District Superintendent, and Rev. I. A. Patton, pastor of the Methodist Protestant Church.—G. M. Akin.

**ANDERSON**—Robert H. Anderson passed away March 9, 1925, at 9:00 o'clock to be with Jesus. He was born at Azle, Tarrant Co., Texas, September 6, 1900. His age was twenty-four years, six months, three days. He leaves behind him to weep and mourn his death, a mother, four brothers, and four sisters. His illness of pneumonia was brief, lasting only fourteen days. Six days before his death he told his mother he was ready to go if the Lord wanted him, but if he wanted him to stay he was willing to stay and do the Lord's work. The body was laid to rest by tender loving hands in the I. O. O. F. Cemetery at Colorado City on Tuesday, March 10, at 10:30 in the morning.—Mrs. M. J. Erskine, Mother.

**ELMORE**—Margaret M. Little was born at Garland, Kansas, Dec. 3, 1862, and was married to Mr. J. R. Elmore Jan. 1, 1881. To this union six children were born, namely, Clyde, Harry, Roy, Sam, Luther, and Henry, four of whom are living and two are dead. She also leaves one brother and one sister to mourn her loss, Jeff Little and Mrs. Mary Kirby of Garland, Kansas. Mrs. Elmore was converted at Granby, Missouri, under the ministry

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of Rev. Leakey and sanctified in a revival meeting conducted there by Evangelist John F. Watkins. She was a charter member of the Yakima, Wash., Church of the Nazarene where both Brother and Sister Elmore attended for years. While in Yakima they entertained the evangelists who came to that church to engage in evangelistic meetings, and are well known over the land. Mrs. Elmore was a charter member of the Hermosa Beach Church of the Nazarene organized about one year ago, and was a true Nazarene in every sense of the word. Faithful, kind, liberal and of a quiet disposition but always testifying to God's grace and love, she left an indelible impression on our church and community. The writer had the privilege of praying with her for several days before she passed away and we can testify that there was no fear of death, although she was conscious the end was coming, and she died triumphant in the Lord. She died on Friday, May 1, at 5:30 p. m. and her remains were taken to Yakima, Wash., and the funeral service held in her old home town in the Church of the Nazarene, May 5. Rev. Shelby Corlett, pastor, having charge of the services, and so another of the saints of God has gone home to meet those who preceded just inside the Eastern Gate over there. Pray for her grief-stricken husband, Brother Elmore, that God will hold him up and keep him in His holy love.—Rev. George Ward, Pastor.

**BATES**—Sister Ailie Bates was born October 10, 1893 and died February 25, 1925. She was married May 10, 1911. She was converted at the age of fifteen, was sanctified and joined the Church of the Nazarene about six years ago. She was president of the N. Y. P. S. at Mena, Ark., for two years. She was acquainted with grief and sorrow, but always had a smile and a kind word for everyone. Oh, how we shall miss her. She leaves husband, two sons, Cleo and Paul, a mother, sister, brother and a host of friends who mourn her death.—Her close friend, Mrs. J. W. Middleton.

**THORNBURG**—The great success of our revival at Marion, Ind., which closed March 8, was to some extent obeluded by the death of one of our best members, Brother Thornburg. He was always faithful with his prayers, testimonies and his means. At the beginning of our November revival, he said, "If it takes my life to bring salvation to the people of this community, I shall be glad to give it." We visited him just a few hours before he died and felt the presence of the Lord in the room in a wonderful way. The crowd at his funeral was so large that we did not have sufficient room. Services were conducted by the pastor. His wife requested that the money that might have been spent for flowers be placed in tin baskets and given to foreign missions. He is safe now and in a short time we shall see him.—Grant M. Barton, Pastor.

**ERN**—Kenneth Dean Erb, the eight-year-old son of Rev. and Mrs. C. D. Erb of Hubbard, Oregon, died of diphtheria on February 23, 1925. He was a Christian child and prayed and read his Bible every day. The funeral was conducted by Rev. McAbee and Rev. Tennyson at the Hubbard cemetery. The family has the sympathy of a large circle of friends.—A friend.

**PIERCE**—Mrs. Mae Pierce was born July 29, 1894, died February 20, 1925. She was converted at nine years of age and joined the Methodist Church at Bernie, Mo., was married to Gus Pierce December 24, 1919, and to this union two children were born. She leaves husband, two children, a father and many relatives and friends. She left the testimony that she was ready to go. The funeral was conducted at the home of her father, Rev. J. W. Carter, and interment was in the Hope Cemetery near Hickory Plains, Ark.—A friend.

**GLOVER**—Rev. George W. Glover was born in Carroll County, Tenn., August 11, 1862, and went to be with his Lord from Orange, Calif., March 4, 1925. He was educated at Bethel College, McKenzie, Tenn., and also attended Cumberland University at Lebanon, Tenn. He was converted at the age of sixteen and soon afterwards entered the ministry. For several years he was a minister in the Cumberland Presbyterian Church. In 1905 he became a member of the Church of the Nazarene

and has served the pastorates at Ontario, Santa Ana, and Fresno in California, Miami, Florida and Donaldsville, Ga. He also did some evangelistic work. In 1887 he was married to Miss Ida Martin, who with their four sons, three daughters, twelve grand children, three brothers and two sisters, is left to mourn her loss. The writer, pastor at Santa Ana, Calif., had charge of the funeral services, which were conducted at Orange, Calif., assisted by Rev. A. L. Scholke and C. W. Griffin.—E. M. Hutchens.

**TAYLOR**—Mrs. B. S. Taylor, wife of Evangelist B. S. Taylor passed to her reward February 28, 1925, and was buried in her home town cemetery in Middletown, Conn. She suffered many years. With her last illness she was taken to her bed six weeks before the end. A complication of diseases was the cause of her death. She was a loving wife and a beautiful mother to my seven children for thirty years. She was glad and ready to go to be with Jesus.—Her husband.

**BARRETT**—Earl I. Barrett was born at Athelstans, Clay County, Kansas, April 3, 1902. He came to Colorado with his parents in 1909. January 27, 1925, he went to Kansas City to attend the Sweeney Automobile school, and while there was stricken with scarlet fever and died February 25. He was a member of the Bethel Church of the Nazarene and was firm in the faith until the last. He leaves to mourn him, a mother, step-father and four brothers.—Earl Manley, Pastor.

**BECKETT**—Ruth Hayes, daughter of James M. and Mary Annie Johnson, was born near Commercial Pt., Pickaway Co., Ohio, December 7, 1876, and departed this life April 5, 1925, aged forty-eight years three months and twenty-eight days, at Columbus, Ohio. She was of a family of eleven children, three brothers and five sisters survive. She was married to Hermar L. Beckett May 9, 1900. To this union one daughter was born. In her early life, at the age of sixteen, she gave her heart to God. Some years later she consecrated her all to God, and was sanctified wholly, gloriously filled with the Holy Ghost. This was in March, 1913. She was a loyal and useful member of the King Avenue Church of the Nazarene where she taught a Sunday school class until her recent sickness, and also of the W. C. T. U. and the W. P. M. S. She was a loyal and dependable friend, doing what she could to cheer others even in her last illness. Her sickness covered a period of two years and though anxious to live, she was ready

when Jesus called her. She told a sister that she had no fear or dread of the last moments. She was meek and humble, with some bright and some cloudy seasons in her life, but the heavy stroke and shock was the loss of her husband nine years ago. She did not give up, but educated her daughter as both had planned to do had he been spared. She leaves one daughter, one grandson, Leslie, her son-in-law, Mr. Joseph Westerman and relatives and friends to mourn their loss.

**CATES**—Mrs. Margaret E. Cates was born in Tupelo, Mississippi, October 12, 1857, died at Atwood, Okla., April 11, 1925. She was converted at the age of sixteen and joined the church, was sanctified in 1906. She was married to William Cates April, 1878. To this union were born six children, two daughters and one son, all of whom are still living. She was afflicted the last four years of her life. Funeral services were conducted by the writer at the Atwood cemetery in the presence of a large crowd of friends and relatives. The following is her written testimony in 1908. "I am so glad I have a sweet peace in my soul tonight. Hallelujah! I am so glad I ever learned this way. I can't do without the dear Advocate. It does my soul good to read the good testimonies. I love my blessed Lord above everything in this world. I am so glad the Lord ever sent Brothers Humble and Daniel here. I knew they had something I didn't have. I put everything on the altar and told the Lord if He would sanctify me I would live for Him. Bless His dear name. He sanctified me through and through."—E. M. West

**BEERS**—Throughout the New England District will be felt the loss of our dear Sister Harriett Cobb Beers, wife of our beloved pastor. Yet in no place will the loss be felt as heavily as in Derry, N. H. This was her last place of labor and truly she entered into our daily lives and seemed to know our every need. While we feel that she was much needed, yet we submit to the will of God, being very confident of his supreme wisdom in all things. We had come to love and honor her as she loved, taught, and led us. Then we were called upon to watch her pass through the gates into glory. We shall never forget her last days here, passed in Christian patience, love and resignation to His will, while there mingled with graces severe bodily pain and a soul burden for a revival. On her birthday she requested me to bring into her room every motto in the house that would help those who came in to visit her to accept Christ. From her bed she preached to the doctor, nurse and to all who came, pleading with them to believe

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God and accept His salvation. The seasons of prayer and holy conversation by her bedside made her room a Bethel. Until she became unconscious, she prayed for a revival, with frequent shouts of praise from a heart filled with the love of God. As her shouts reached through the house, we felt our hearts burn within us. Then came hours of lingering as if perchance she was to teach us one more lesson of patience and show forth a little more of God's glory until her soul went triumphantly to its reward on the Sabbath morning of April 26th. We feel she can say with the apostle Paul "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness."—Ruth F. Bartlett, Reporter.

**BIGBEE**—Mrs. Hanna A. Bigbee was the daughter of Aaron and Hannah Hale. She was born in Lake County, Indiana, Sept. 18, 1847. In 1870 she came to Kansas with her brother and settled in Woodson county near Yates Center. Oct. 26th, 1871, she was united in marriage to William M. Bigbee at Humbolt, Kans. Soon after they took a homestead in Cowley county, where they made their home until they moved to Clearwater, Sept. 15, 1884, where she has since resided. She was converted when a young woman and sanctified in November, 1907. She was a humble follower of the Lord and lived in close fellowship with Him. She was a member of the Clearwater, M. E. Church until the church of the Nazarene was organized when she became one of the charter members and she has been one of the faithful ones of the church, always present when her health and the weather would permit, taking active part in the services. She was a true wife and mother, a real home maker, a friend to all and no one can fill her place. Our loss is her gain. Truly we miss her but "We sorrow not as those who have no hope." Her husband passed away March 15, 1917. Four daughters were born into the home, Florence E., deceased, Mrs. Ben Fowler of Oklahoma City, Okla., Miss Myrtle Bigbee of Clearwater, and Miss Flossie Bigbee of Wichita. She also leaves two sisters, Mrs. Laura Hart and Mrs. Nettie Henderson of Buffalo, Kans., five grandchildren and many other relatives and friends. After a week's illness she peacefully fell asleep in Jesus at her home, January 29, 1925 at 9:30 p. m., at the age of 77 years, 4 months and 11 days. Rev. W. R. Cain, a former pastor, preached using as his text, Heb. 9:27, Matt. 24:42, 1 Peter 1:5, Rev. J. G. Demore, and Rev. Jesse Uhler, assisting in the services. The body was laid to rest in the Clearwater Cemetery, to wait the morning of the resurrection.

**ROYAL**—Mrs. Mary Ann Royal of Munhall, Pa., was translated to her home in glory on March 24, 1925. Brother Royal had been playing his concertina, and he and Sister Royal had been singing sacred songs until 9:30 p. m., when Brother Royal said he thought it time to retire, but when he returned from the pantry where he had gone for water, he found that Sister Royal had slipped away sitting in her rocking chair. She had prayed that she might go this way. She was born in England 74 years ago, had been in America about fifty years and was a member of the Terrace Church of the Nazarene. She has attended the Pittsburgh District Assemblies for many years. She is survived by her husband, two sons, two daughters, twenty-three grandchildren and five great-grandchildren. Funeral services were conducted by her pastor, Rev. J. W. Parkins.—Sister Grossett, Deaconess.

**CAMPMEETING CALENDAR**

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

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

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

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

June 25 to July 6, Sawyer, N. D. The North Dakota District campmeeting, Church of the Nazarene. Workers: D. S. Corlett of Yakima, Wash., Mrs. J. J. Larson and other local workers. For information, write to J. J. Larson, Sawyer, N. D.—L. E. Swaney, District Superintendent, Fessenden, N. D.

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

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

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

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

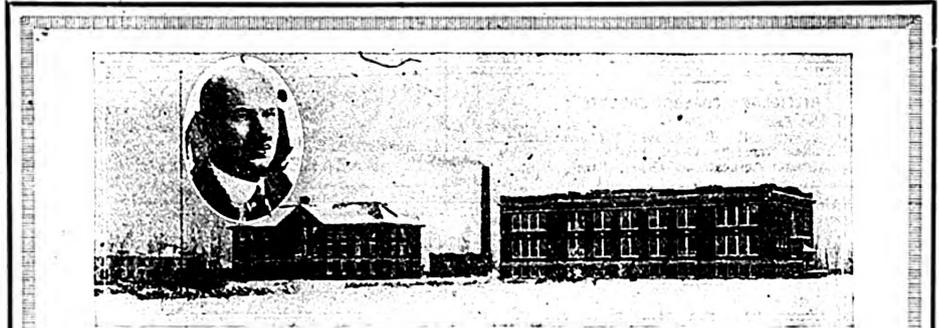
August 6 to 16, The Ohio State Campmeeting Association at Camp Sycar, Workers: W. G. Nixon, John Owen, E. W. Petticord, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Ollie Tanner, children's meeting.—Address E. E. Shiltz, Secretary,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

August 13-23, Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, E. D. Sutton and wife—W. R. Cain, Secretary, 516 So. Vine St., Wichita, Kansas.

August 14 to 24, Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John E. Moore, Miss Grace Willis—Hubert Leonard, President, Mt. Vernon, Ill., W. F. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

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

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



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 2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;  
 3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mar; and Phā'rēs begat Es'rom; and Es'rom begat

15 And E-li'ud begat E-le-ā'zari; and E-le-ā'zar begat Mātthan; and Māt-than begat Jā'cob;  
 16 And Jā'cob begat Jō'seph the husband of Mā'ry, of whom was born Jē'sus, who is called Christ.  
 17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'-y-lon are fourteen generations; and from the carrying away into

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Northern Calif. (Stockton) ..... June 3 to 7  
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If we secure the amount needed at this time it will be necessary for every church, every Sunday school, every W. M. S. organization and every individual member and friend of the Church to make the need a subject of mighty, prevailing prayer and then plan for heroic sacrifice, making possible an offering that will help lift the load that is crushing the very life of our general officers and our missionaries. Do not delay. Begin now to pray and plan to make an offering.

E. G. ANDERSON,  
*Treasurer.*

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Church of the Nazarene,  
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After consultation with General Superintendent Williams and General Superintendent Goodwin we are of the unanimous opinion that a campaign should be launched immediately to secure funds to provide for the deficit May 1st, which according to your statement amounts to \$62,738.30.

May we hereby urge that you launch the campaign immediately. We realize that it is indeed a situation demanding prompt action. Our great foreign missionary work, as well as all of our general interests are at stake and we cannot afford to delay. We feel that our people will co-operate and will be willing to sacrifice to the limit in order to secure the funds.

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Shall we say, "With the help of the Lord we will do our best and answer READY to the call that is now being made for volunteers who will pray and give until the need has been supplied."

E. G. ANDERSON,  
*Treasurer.*

## Evangelists' Slates

- E. T. Adams, Wilmore, Ky. . . . . May 31 to June 14  
Yorktown, Ind. . . . . June 18 to 28  
Hunter, N. D. (Absaraka Camp) . . . . . June 18 to 28  
Lake Arthur, La. (Lake Arthur Camp) . . . . . July 3 to 12  
Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.  
Mrs. G. M. Aikin, Jonesboro, La.  
Pleasant Hill, La. (Camp) . . . . . July 1 to 12  
E. C. Allen, 714 Monroe St., Hutchinson, Kans.  
Pittsburg, Kans. . . . . May 24 to June 11  
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kans.  
Wayne, Kansas . . . . . May 24 to June 14  
Athenion, Kansas . . . . . June 21 to July 12  
Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena Calif.  
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.  
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.  
Anahem, Calif. . . . . May 23 to June 7  
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.  
A. F. and Leonora T. Balsmeier, 513 Taylor St., Topeka, Kans.  
Auburn, Ind. . . . . May 24 to June 10  
Cleveland, Ohio (13517 Milan Ave.) . . . . . June 12 to 23  
Lulu E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.  
M. L. Baltezare, Box 0107, Milton, Ore.  
George Beirnes, Kingswood, Ky.  
Henry Bell, Denison, Ia.  
P. P. Belew, 110 S. Forest Ave., Marlon, Ind.  
Bluffton, Ind. . . . . June 5 to 21  
Valparaiso, Ind. . . . . June 22 to July 12  
James M. Belt, 3316 New Hampshire Ave., Washington, D. C.  
F. H. Benjamin, Song Evangelist, 228 S. 8th St., Vincennes, Ind.  
Fred Bouse, Alexandria, Ind.  
J. E. Brasher, Crestview, Fla.  
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.  
J. A. Broomfield, Lockesburg, Ark.  
Lyman Brough, Pottersville, Mich.  
Rev. W. T. Brewer and daughter, preacher and singer, 317 Inez St., Fresno, Calif.  
F. C. Brown, Box 152, Scottdale, Ohio.  
Lawson and Irene Brown, Bethany, Okla.  
Oklahoma City, Okla. (First Church) . . . . . June 8 to 21  
Shawnee, Okla. . . . . July 3 to 19  
W. Evans Burnett and wife, Lake Charles, La.  
C. C. Burton, Delmer, Ky. . . . . June 23 to July 12  
Newport, Ky.  
Harry B. Burks, Barboursville, W. Va.  
M. M. Bussey, Grand Crossing, Florida.  
Binghamton, N. Y., 29 1/2 Oak St. . . . . June 7 to 23  
H. C. and Mary Cagle, Buffalo Gap, Texas.  
W. R. Cain, 515 South Vine St., Wichita, Kansas.  
Hoxie, Kans. . . . . June 14 to 23  
J. H. Callaway, 3104 Nussauener St., Dallas, Texas.  
Edmund T. Campbell, The Dalles, Oregon.  
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.  
Roscoe C. Carroll, Pianist, Cedar Hill, Texas.  
Lula B. Carter, 101 High Ave. W., Oskaloosa, Iowa.  
M. B. Case, 1708 Grove St., San Diego, Calif.  
W. Ward Caskey, Pianist and singer, 685 Blanch St., Akron, Ohio.  
F. P. Cassidy, 405 Breckenridge St., Lexington, Ky.  
C. C. and Flora Chatfield, 1217 Grand Blvd., Hamilton, Ohio.  
Kalamazoo, Mich. . . . . June 3 to 21  
Indianapolis, Indiana (West Side Church) . . . . . June 24 to July 12  
O. L. Chatfield, 601 Jefferson St., Frankfort, Ind.  
C. C. Childers, 522 W. Central Ave., Ashland, Ky.  
Mrs. Mary T. Clark, 8701 12th Ave., N. W., Seattle, Wash.  
J. A. Collier and wife and Collier Band, Pilot Point, Texas.  
Prof. C. C. Conley, Soloist and Chorus Director, 586 1/2 N. Howard St., Akron, Ohio.  
E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.  
J. H. Crawford, Hooker, Okla.  
W. F. Cleghorn, Bethany, Okla.  
Ernest Coryell, Box 105, Ogilvie, Minn.  
F. W. Cox, Box 441, Lisbon, Ohio. . . . . May 22 to June 7  
Caruthersville, Mo. . . . . June 10 to 31  
Earl E. Curtis, 141 Dayan St., Lowville, N. Y.  
Willard and Edith Davis, Singers, Box 283, Enid, Okla.  
P. A. Dean, St. Croix Falls, Wisconsin.  
T. B. Dean, London, Tenn.  
Marion and Dean Devoll.  
Keokuk, Iowa . . . . . June 10 to July 5  
Mrs. Agnes White Diffeo, Box 449, Durant, Okla.  
H. N. Dickerson 338 Newman St., Ashland, Ky.  
Festburg, Ohio (Camp) . . . . . June 12 to 21  
Jack Donovan, Thorntown, Ind.  
G. R. Dostier, Box 41, Meridian, Texas.  
Johnnie and Jackie Douglas, Singers, 120 No. Ewing Ave., Dallas, Texas.  
R. E. Dunham, 101 West 13th St., Hutchinson, Kansas.  
Charles Dye, 430 Williams St., Troy, Ohio.  
Edwards Evangelistic Party, 3117 Magnolia Ave., cr. J. R. Morris, St. Louis, Mo.  
C. P. Ellis, Box 34, Montrose, Colo.  
J. M. Ellis, Box 1067, Bethany, Okla.  
Oklahoma City, Okla. . . . . June 5 to 21  
W. E. Ellis, Box 185, Dodsonville, Texas.  
Theo. Eisner and wife, 1451 Pacific St., Brooklyn, N. Y.  
Andover, Ohio . . . . . June 2 to 14  
Stockton, Ill. . . . . June 18 to 23  
C. E. Elsworth and wife, R. 9, Greenfield, Ind.  
Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.  
Geo. W. Erskine, Millfield, Ohio.  
Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.  
R. P. Fitch, 2506 Ida Ave., Norwood Branch, Cincinnati, Ohio.  
B. T. Flanery, Star Route, Cumberland, Wis.  
Havana, Ill. . . . . June 7 to 22  
Bona Fleming, Ashland, Ky.  
Kokomo, Indiana (Camp) . . . . . June 12 to 21  
Jackson, Ohio (Camp) . . . . . June 28 to July 5
- John Fleming, 317 Holt St., Ashland, Ky.  
Arkansas, Ohio (Camp) . . . . . June 18 to 28  
Muncie, Ind. . . . . June 1 to 12  
F. G. Fortress, Vicksburg, Mich.  
C. B. Fugett, 250 Hackworth Ave., Ashland, Ky.  
Inez, Ky. (Camp) . . . . . June 5 to 14  
Chester, W. Va. (Camp) . . . . . June 19 to 23  
J. E. Gaar, 1502 46th St., Des Moines, Iowa.  
C. J. Garrett, 208 North Agate St., Paola, Kansas.  
J. P. Gardner, 724 36th St., Calro, Ill.  
George W. Galecliffe, 2348 Locust St., Terre Haute, Ind.  
Arthur W. Gould, 91 Larch St., Providence, R. I.  
Providence, R. I. . . . . May 6 to June 15  
Wilmington, N. Y. (Camp) . . . . . June 24 to July 3  
Joseph and Ruth Gray, 409 McDonnell Ave., Stockton, Calif.  
Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.  
G. M. Hammond, 955 McClurken Ave., Nashville, Tenn.  
Lee L. Hamric, Hamlin, Texas.  
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B. H. Haynie, 6548 Greenwood Ave., Chicago, Ill.  
J. C. Hefley and wife, Collinsville, Okla.  
Paul Hegstad, 209 Serenth St., West, Jamestown, N. D.  
W. F. Herbig, Alexander, N. D.  
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.  
R. T. Hodges, Bethany, Okla.  
Edna Wells Hoke, 617 Barr St., Cartersville, Ill.  
J. D. Hoffman, Box 47, Beech Grove, Ark.  
Roy Hollenback, Mansfield, Ill.  
Ural T. Hollenback, 2109 Troost Ave., Kansas City, Mo.  
A. Columbia Hudon, Groseville Park, Beacon, N. Y.  
Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.  
Ironton, Ohio (Camp) . . . . . June 19 to 29  
Pontiac, Mich. . . . . July 2 to 19  
J. E. Hughes, Kingswood, Ky.  
J. W. Hunt, No. 4, Nampa, Idaho.  
J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.  
J. E. Hutcheson, 3009 Rockefeller Street, Everett, Wash.  
David L. Hutton, Song Evangelist, Care N. Y. Federation of Churches, 71 W. 23rd St., New York, N. Y.  
Allie and Emma Irick, Pilot Point, Texas.  
Rev. G. F. Jacobs, University Park, Iowa.  
W. P. Jay, 1212 No. Sierra Donita, Pasadena, Calif.  
A. H. Johnston and wife, Song Evangelists, 300 Princeton St., Akron, Ohio.  
Elgin, Ill. . . . . June 14 to 23  
Lum Jones, Ada, Okla.  
Ponca City, Okla. . . . . June 15 to 23  
C. W. Kennedy, R. D. 5, Nampa, Idaho.  
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.  
E. W. Kiemel, Sylva, Kansas.  
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H. B. Lewis, 217 Holly St., Nampa, Idaho.  
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Jack Linn and wife, Oregon, Wis.  
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H. C. Little, 107 E. Canal St., Troy, Ohio.  
Wapakoneta, Ohio . . . . . July 5 to 19  
V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.  
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L. C. Messer, Gospel Singer, 810 West Texas St., Durant, Okla.  
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James Miller, 1240 N. Holmes, Indianapolis, Ind.  
Frankfort, Ky. . . . . June 7 to July 5  
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J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, California.  
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F. R. Morgan, 712 W. 9th St., Ada, Okla.  
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Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.  
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Isabele Myler, Children's Evangelist, 13517 Milan Ave., . . . . . Cleveland, Ohio.
- Wm. O. Nease, Olivet, Ill.  
Assumption, Ill. . . . . May 31 to June 21  
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C. R. Pearson, Box 23, Greensboro, Ind.  
Dwight Peffley, Song Evangelist, R. 6, Brookville, Ohio.  
Ironton, Ohio . . . . . June 16 to 23  
Joe and Helen Peters, Olivet, Ill.  
Bloomfield, Iowa . . . . . June 5 to July 1  
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.  
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Lawrence Reed, Newell, W. Va.  
Hydeltown, Pa. . . . . June 5 to July 2  
Johnstown, Pa. . . . . June 25 to July 12  
J. E. Redmon and wife, Brookville, Ind.  
C. A. Reney, Patchogue, N. Y.  
S. B. Rhoads, 1316 South Santa Fe Ave., Salina, Kansas.  
Olive A. Rife and Nina Deap, Thomson, Ga.  
C. C. Rineberger, Song Evangelist, New Albany, Ind.  
Lincoln, Nebr. . . . . June 18 to 25  
Little Rock, Ark. . . . . June 30 to July 12  
Oscar F. Ring, Newell, W. Va.  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.  
Chas. Robinson, Bethany, Okla. . . . . June 8 to 21  
Oklahoma City, Okla. (First Church) . . . . . June 8 to 21  
Shawnee, Okla. . . . . July 3 to 19  
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.  
Oakland City, Ind. . . . . May 24 to June 12  
Bloomingsburg, Pa. . . . . June 14 to 23  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.  
Montevideo, Minn. (Camp) . . . . . June 5 to 12  
Jamestown, N. D. (Camp) . . . . . June 18 to 25  
W. O. Self, Brewton, Ala.  
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.  
Lima, Ohio . . . . . June 7 to 21  
Jackson, Ohio . . . . . June 26 to July 5  
William Seal, Des Arc, Missouri.  
E. E. Shellhiser, 5419 Iseta Drive, Los Angeles, Calif.  
Ensign, Kans. . . . . June 4 to 14  
Marion, Ohio . . . . . June 18 to 23  
E. M. Shelton and J. P. Howe, Song Evangelists, 210 N. 4th St., Ironton, Ohio.  
F. A. Smith, Sharon, Okla.  
Burt Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.  
C. K. Spell, Bethany, Okla.  
Plainview, Texas . . . . . June 4 to 21  
D. M. Spell, 218 S. Seminole, Bartlesville, Okla.  
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.  
Andrew and Sena Spoolstra, Holt, Mich.  
Wayland, Michigan . . . . . May 28 to June 14  
A. M. Sprague, Manchester, Okla.  
E. H. Stillion, Tarentum, Pa.  
Butler, Pa. . . . . June 10 to July 5  
E. L. Striegel, Norman, Okla.  
Fred St. Clair  
Coram, Mont. . . . . May 17 to June 21  
H. G. Stebbins, Waterville, Permott.  
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.  
M. E. and Della B. Stretch, El Paso, Ill.  
B. D. and Margarete Sutton, 2109 Troost Ave., Kansas City, Missouri.  
Howard W. Sweeten, Ashley, Ill.  
Longmont, Colo. . . . . May 26 to June 19  
E. C. Tarvin, California, Ky.  
John Thomas, Wilmore, Ky.  
Wm. F. Thomas, 214 E. Douglas, Bloomington, Ill. . . . . June 10 to 21  
New Castle, Ind. . . . . June 19 to 21  
Bonnie Camp, Ill. . . . . July 4  
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.  
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.  
W. H. Tullis, 1550 Atchison St., Pasadena, Calif.  
N. E. Tyler, Route 1, Rogers, Texas.  
D. C. W. Tetrick and Mrs. Tetrick, Shawnee, Okla.  
Rev. Jesse Uhler, Clearwater, Kansas.  
Wm. C. Urschel, Artesia, Calif.  
N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.  
Warren, Ohio . . . . . June 1 to 11  
D. I. Vanderpool, Joes, Colo.  
D. J. Waggoner, Hamlin, Texas.  
Mrs. DeLance Wallace, 1411 17th Ave., N., Seattle, Wash.  
Mrs. Lena Montgomery Wallace, 1115 E. Whitaker, Shawnee, Oklahoma.  
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.  
Jamestown, N. D. . . . . June 19 to 23  
Mt. Lake Park, Md. . . . . July 2 to 12  
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.  
Etingham, Ill. . . . . June 11 to 21  
Kendall S. White, Song Evangelist, Bethany, Oklahoma.  
Charles Whitley and wife, Elcitra, Texas.  
J. E. Williams, Olivet, Ill.  
Flint, Mich. . . . . June 14 to 23  
Danville, Ill. . . . . July 1 to 12  
Mrs. Esther Williamson, Singer, University Park, Iowa.  
Billings, Mich. . . . . June 23 to July 5  
S. B. Walls, 723 North P St., Bedford, Ind.  
E. H. Wreede and Chas. Regal, Singer and Pianist, Clarendale, O.  
A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.  
Data G. Zeits, 516 Linden St., Lima, Ohio.