


# HERALD of HOLINESS



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WHOLE NO. 1211

## My God

(A Meditation)

**G**OD! I cannot understand Thee nor comprehend Thy nature. I mention Thy name in reverence and bow before Thee in worship. I behold the majesty of Thy power in Thy wonderful works of creation. Thy greatness is revealed in the vast expanses of the universe and in the completeness of the smallest particle of Thy work. The perfections of Thy nature are manifested in everything about me, "the whole earth is full of thy glory." Thou hast revealed Thyself in the person of Thy Son, so that I know Thee to be a Christ-like God, One who loves and has compassion upon the lost sheep, who seeks and saves that which is lost, who yearns over the rebellious city, longing to gather them to Thy protection; who turns not aside from the sinful, the outcast, the morally wretched, the spiritual paupers; One whose love knows no bounds but who gave Thyself in death and in that sacrifice didst taste death for every man; One who today is a loving God able and willing to save all who will come unto Thee.

Thou art *my* God. Yes, Thou art the God of all, yet Thou art a very personal God. While Thou dost inhabit eternity, Thou dost dwell within my heart. Thou art *my* God in a very real sense. Thou art my God in a manner in which Thou art not the God of any other, for Thou dost fully satisfy all the longings, expectations and desires of my heart as it reaches out for God. There has not failed one word of Thy good promises in all the varied experiences of life. Thou hast redeemed me from sin and hast pardoned my transgressions. Thou, through Thy Holy Spirit hast cleansed my nature from indwelling sin. Thou hast through Thy power been more than a match for my human weakness and limitations so that Thou hast made my service somewhat effective. Thy grace has been my strength and the source of my victory in the conflicts. Thou hast comforted me in sorrow, hast been my Healer in sickness. Thou art my God—my all.—D. S. C.

## HERALD OF HOLINESS

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### PREPARE YE THE WAY OF THE PEOPLE

EVERY forward movement has in it something more than mere personal benefit. It serves to stimulate activity in others also, and thus multiplies the blessings accruing to the individual. When the Prophet Isaiah called upon the people to press through the gates into the larger ranges of life, he exhorted them also to prepare the way of the people. It is the duty, therefore, of every Christian to press forward in holiness, not only for his own sake but for the influence which is brought to bear upon others. There is an element of vicariousness in every individual life. Consciously or unconsciously, the giving of ourselves determines the course and quality of other lives. Edmund Burke once wrote that "Sympathy may be considered as a sort of substitution by which we are put into the place of another man and affected in many respects as he is affected." To grasp and hold this truth is to possess the key which opens many a door in the temple of grace. Here is to be found the deepest meaning of the cross. Christ suffered, the just for the unjust, that He might bring us to God. His ultimate purpose was to reveal the Father and prepare the way of the people for renewed communion and fellowship.

One of the primal truths of revelation, therefore, is that Christ came to show us the Father. We are to understand from this that Christ reveals what the Father is and how He feels, as well as what He does. He is revealed as sacrificial love, longing for the salvation of His people. Some say that God cannot suffer, but this is paganism pure and simple. The pagan philosophers generally held that the divine nature was incapable of emotion—that the gods dwelt apart, unaffected by the affairs of men. They thought of God as knowing only deep peace, but never as pain or suffering. This pagan conception has too often dominated Christian thought. That reason must be supreme and faith and feeling in the margin accounts for much of the barrenness in individual Christian

experience, a lack of interest in the services of the Church, and a false conception of spiritual values.

WHEN Philip asked of Jesus that He would show him the Father, he was voicing a deep undertone of human nature. Man in the deepest recesses of his being longs for companionship with the Father. One of the questions that have troubled modern men and tested their faith to the breaking point, is the vastness of the universe made possible to them through the discoveries of science. "Does the God who created the flaming suns and the myriads of stars, the towering mountains, the dense forests and the watery deeps, care for insignificant mortals like us?" There is no answer to this overmastering question of human life except in Christ. In the Word made flesh God has revealed to men the glories of the universe and forever done away with that dualism which has been at once the foe of philosophy and the bane of religion. Christ is the wealth of God poured into humanity, enriching and ennobling it with the communication of the divine nature. Christ is the Infinite Love suffering to save the lost, stooping to raise the fallen. In Him alone man comes to know how God feels, for His incarnation was but the agony of the divine nature struggling to reveal itself. It is in the cross of Christ that Infinite Love comes to its full expression, and the grace of God reveals itself in redemptive power. "What a story it would make!" says John Oates in speaking of the long distance from the throne to the cross. "What poetry and pathos and tragedy and victory! Think of it! The Father hidden by the necessity of His nature, hearing the ceaseless sobbing of His wandering children, and saying, 'How shall I show myself to them? How make them see that I love them, and long for their redemption? How get a clear expression of divine emotion that shall affect the imagination of sinful mortals? I will take a human body, like a veil, which though concealing, shall reveal some rays of glory; and they will see and say, 'This is beautiful! and be drawn to me in the Word made flesh'." Then came the thought of the cross; 'Love suffers for the object loved, and I must let them see how I, too, suffer in and for their redemption. They shall see in that sacred passion how I hate the sin, but love the sinner!' Thus the problem was solved!"

THE Church of Jesus Christ is likewise to reveal the Father and thus prepare the way of the people. Each individual member is to be a living witness to this truth. Together the members form one body because indwelt by a common Spirit. The same Holy Spirit which dwelled in Christ and anointed Him for His revealing and redeeming mission, is by Him communicated to us. We are to be the recipients of the Holy Ghost, who as the Spirit of the glorified Christ comes to us as an abiding Comforter. He is at once a revealing and an enabling Spirit. He comes not only to guide us into all truth, but to empower

us for spiritual service. Receiving Him, we are made partakers of His sanctifying influences. As Christ through the Spirit revealed the Father; so only through that same Spirit communicated to us by Christ, can we reveal the love of the Father and thus prepare the way of the people. Too often the Church has relied upon learning or oratory, on religious education or ritualistic worship. These can never succeed without the presence of the illuminating, empowering Spirit. "Ideas are often poor ghosts," wrote George Eliot in her "Scenes from Clerical Life." "Our sun-filled eyes cannot discern them; they pass athwart us in their vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with their warm breath; they touch us with soft, responsive hands; they look at us with sad, sincere eyes and speak to us in appealing tones. They are clothed in a living human soul, with all its conflicts, its faith and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion as flame is drawn to flame." As God became incarnate in Christ; so Christ must become incarnate in the Church by the Holy Spirit, as the only true preparation of the people for the salvation of God.

### THE WESTERN ASSEMBLIES

IT was the Editor's privilege to visit three of the western assemblies this year, and to note with great pleasure the spiritual tone and feel the presence of the Christ guiding and directing the affairs of the districts. General Superintendent Williams presided in all three of these assemblies with more than his usual dispatch it seemed to us. The Arizona Assembly elected Rev. L. W. Dodson as District Superintendent. Substantial progress was made under the superintendency of Rev. Oscar Hudson. The assembly appointed a committee to confer with the Southern California District in regard to the feasibility of merging the two districts.

The Northern California Assembly was held at Stockton. The attendance was large and space was at a premium. In addition to the illuminating and helpful morning addresses of General Superintendent Williams, this assembly was privileged to hear him preach in the evenings. The church could not accommodate the people who desired to attend. The growth of these western districts is rapidly making their entertainment a great problem. Rev. Roy F. Smee was elected on the nominating ballot. Under his able administration the district has made rapid strides. The rallies were good and the response to the needs of the college most excellent. District Superintendent Smee is trying something new relative to the campmeeting this year. He and Dr. DeLong as evangelist are touring the district securing supplies for the camp and plan to entertain the preachers and their wives, and one additional worker from each of the churches without charge. Last year this enterprising district

furnished meals for everyone in attendance at the nominal sum of ten cents a meal. Santa Cruz is an ideal place for the campmeeting in summer time and doubtless there will be a great time of victory in the salvation of souls.

Never was Uncle Buddie's expressive phrase more truly exemplified than on the last day of the Southern California Assembly held in Pasadena First Church. There were certainly "folks to peddle." It is estimated that at least twelve hundred people were turned away from the services on the last day. In the morning the church was filled before Sunday school time. General Superintendent Williams preached the annual sermon at the eleven o'clock hour. The main floor and balcony were crowded to their utmost capacity, also the vestibule, front steps and sidewalks to the street. At the close of the sermon, even with the crowded conditions, a number of people pressed their way to the front to seek the blessing of entire sanctification. Rev. L. A. Reed, from Kansas City First Church, was the guest speaker during the assembly. About seventy people knelt at the altar for pardon or purity. It is possible to have revivals even during the larger assemblies as was common in former days. Rev. A. E. Sanner was elected District Superintendent on the nominating ballot. The rallies were excellent and well attended. Dr. Williams raised nearly a thousand dollars to meet a payment on the bank loan for the college.

The afternoon Young People's Society Rally was the largest we have ever attended. A loud speaker was installed in the lower auditorium, so that the church was crowded from the ground floor to the balcony with hundreds turned away. More than five hundred young people sent in postal cards stating that they planned to attend in order to have seats reserved for them. Rev. L. A. Reed, the speaker of the afternoon, recounted the rapid growth of the Young People's Societies since their organization a few years ago and stated that there are now 67,000 young people in the Church of the Nazarene. The rally was under the direction of Professor Roy F. Stevens, the District President. It was a great inspiration to hear these young people sing with Nazarene zeal and enthusiasm. The retreat held at Idylwild Pines last year was such a pronounced success that another is planned for this year.

Being sons of God, by adoption, we are joint heirs with Jesus Christ and have passed from death unto life, into that abundant life which He came and gave even to them that believe on His name. The little, trivial affairs of this life are as nothing when I think of the glorious future God through His wonderful mercy and grace has prepared for those who accept His Son.—*Selected.*



## Managing Editor's Page



### THE MINISTER'S VACATION

A RECENT issue of the *Christian Observer* gives an interesting and helpful discussion from the pen of Dr. Walter L. Lingle concerning the vacation of a minister. He answers the question, "Why should a minister take a vacation?" He writes from his own experience of years of heavy farm work and says, "I can bear witness from experience that even the heaviest work of the farm never so taxed all the energies of the body, mind and soul, as the work of the ministry does when a minister puts all he has into it. . . . The work of the minister is, in a very real sense, creative work, and that is the very hardest kind of work. . . . It is hard to sit down at your desk and endeavor to create and write a sermon. Writing is the most exhausting work that I have ever done. . . . A minister has other exhausting work. He visits the sick, buries the dead and comforts the sorrowing. The word 'sympathy' means to suffer with. If the minister has a sympathetic heart he is always suffering with others. There are always sickness and death and sorrow in his congregation. . . . After eleven months of incessant preaching and pastoral work, and eleven months of suffering with others, and eleven months of manifold calls of every kind, the good minister is worn threadbare.

"What kind of a vacation should a minister take? . . . A minister should spend his vacation in a way that will be profitable for the congregation which he serves. When the people see that a vacation has made their minister a better preacher, a better pastor, and a more consecrated man of God, they will not be wondering why a minister should take a vacation. . . . In his vacation program there should certainly be an element of rest for body, mind and soul. Tired nerves should be relaxed. A reserve of energy should be stored up to carry the minister through the eleven months until his next vacation. . . . A minister's vacation should also mean a great deal to the minister's soul. . . . Nobody is more in need of rest for his soul than a tired minister, and nowhere can he find it so readily as he can at the feet of the Master, learning of Him. There should certainly be an abundance of time for quiet meditation and communion with Him during the vacation period. The minister's spiritual resources should be rebuilt. . . . During his vacation the minister ought to be dreaming and planning for the coming year."

This article gives some valuable suggestions for the minister's vacation. It is a mistake for any pastor to so fill his vacation period with preaching engagements, revivals or campmeetings, that when he returns to his congregation he is more in need of a va-

cation than when he left. A pastor who does this is inconsiderate of his congregation and unappreciative of their kindness in granting him a vacation. It is not, generally speaking, best for a pastor to spend his vacation at a campmeeting. He is too close to the work he has been carrying all year, and if he is a sincere minister his passion for the souls of men will prompt him to enter into the entire program of the camp, praying at the early morning prayer service, staying with the seekers at the altar, with the result that his vacation has about the same effect upon him as a revival in his own church. On the other hand, if he attends a camp and does not enter into the program with all his heart, it has an unwholesome influence on the camp and others receive the impression that he carries no burden for souls.

Pastors and other ministers should by all means have a vacation. But let us make sure that it is a vacation and not an additional burden on already overtaxed body and mind.

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#### Billy Sunday

The foremost American evangelist, Billy Sunday, recently visited Kansas City as the guest speaker of the City Union Mission. Mr. Sunday is now past seventy-two years of age and is suffering from a severe heart attack. He is but a mere echo of what he was in his prime as an evangelist. We were interested in hearing him relate his experience. Whether we have always agreed with the methods he used or the type of work done we have to judge the man by the results of his work. He was converted in the Pacific Garden Mission of Chicago and has preached the gospel as an evangelist for over forty years. He said that during these years he has spoken to eighty million people, has had about one million people forward in his meetings seeking Christ—or to use the popular term of his tabernacle days, "hit the sawdust trail"—and that he has received communications from about five hundred ministers, missionaries, pastors and mission workers, who testify to being converted in the Billy Sunday meetings. Eternity alone will reveal the blessings and benefits of this one life. He was born into a widow's home, his father having been killed in the Civil War, raised in an orphans' home, five years a professional baseball player, was converted and has devoted his consecrated talents to God for over forty years. Many will arise in "that day" to call him blessed.

The true way to overcome evil is to melt it by fiery coals of gentleness.—ALEX. MACLAREN.

# THE MINISTRY OF THE HOLY SPIRIT

J. Glenn Gould

## V. THE SPIRIT OF HOLINESS

HERE are two vital phases to the one glorious incoming of the Holy Spirit into the heart of the Christian believer. These two phases are never separated in time, though they should be clearly distinguished in thought. One phase is negative and relates to the cleansing of the heart from all of the defilement and depravity of inbred sin. The other is the positive infilling of the spirit of man with the Spirit of God. The promise of Christ and the expositions by the apostles of this precious grace emphasize first one then the other of these phases of the one experience, and frequently both are emphasized together. Let us consider one significant passage from the pen of St. Paul.

In Romans 6:6 the apostle, speaking in language of calm and settled assurance, declares, "[We know] this, that our old man is crucified with Christ [provisionally], that the body, of sin [in me] might be destroyed [actually], that henceforth we should not serve sin." For the sake of clarity, this remarkable passage may be analyzed into three crucifixions, namely (1) the crucified Lord, (2) the crucified nature, and (3) the crucified life. Let us consider them in that order.

### THE CRUCIFIED LORD

In the first clause of this passage is declared the profound and gracious purpose of God for His Church in permitting Jesus to suffer death on the cross. It is true that purpose was twofold. God loved *the world* and gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Here is stated a part—and a most gracious part, indeed—of the redemptive purpose of God in the death of Christ. To complete the statement of that purpose, however, requires the citing of another equally significant passage, in Ephesians 5:25-27. Here Paul declares that "Christ loved *the church*, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The distinction in meaning between these two passages, both descriptive of the one blessed divine event on Calvary, is clear as crystal. In the one statement Jesus is presented as dying for a world of guilty sinners that, through faith in Him, they may be saved from death unto eternal life. In the other Jesus is pictured as dying for His Church, those who have been translated into the kingdom of God, that a further and deeper work may be accomplished in them; explicitly that they might be sanctified and cleansed.

Now let us return to the apostle's statement in the Romans passage already cited. "Our old man," he asserts, "is crucified with Christ." Thinking of the

depravity within the believing soul in terms of the "old man," as contrasted with the "new man" (in such a passage as Ephesians 4:22-24), he avows that in the death of Christ this depraved nature within man has provisionally suffered death. That is, God's judicial sentence of death has been spoken against the residue of sin in the hearts of His believing children; and the means by which the sentence is to be carried into effect is graciously provided. Henceforth the "old man" in the hearts of believers is a fugitive from divine justice with a Damocles sword of vengeance suspended over his head.

Rich and blessed as is this abundant provision, something more is required if we would experience that deliverance and cleansing which God has willed shall be ours. The provision must be appropriated to the needy individual by faith. As no sinner can be saved except by the process of repentance and faith, despite the universal provision God has made; so no justified Christian can be wholly sanctified except by the submission of his uncleanness to the cleansing of the blood, despite the fact of Christ's death to make just this possible to him. In other words, in addition to the crucified Lord, there must come to pass a crucifixion in the depraved nature of the seeking soul.

### THE CRUCIFIED NATURE

The apostle declares the gracious possibility of such an inner crucifixion in the second clause of Romans 6:6, "That the body of sin might be destroyed." Here is stated the finished work in the heart of the believer for which such perfect provision is made in the death of our Lord. It is difficult to see how language could be more clear and forceful. Destruction is a term that does not admit of a widely diversified interpretation. It means one thing and that alone. The crucifixion of Jesus has made possible to the believer the complete destruction of the body of sin. He is neither suppressed nor counteracted; but, according to this assurance, is completely destroyed.

The method by which this glorious result of Jesus' atoning is to be realized in the individual is set forth by St. Paul in Romans 6:11. Here he exhorts to "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." On Paul's lips the term "reckon" does not denote the sort of idle and ill-founded conjecture to which we apply it. With him it is the language of faith. It is his way of urging us to an immediate and once-for-all appropriation of the divine provision; an acceptance of the precious blood of Christ for our cleansing, on the basis of which an actual purging of the believer's heart is accomplished by the Holy Ghost. The result is something that far transcends the mere provision, glorious as that is; it is nothing less than

inner death to sin, and by the same token, an inner life unto God.

#### THE CRUCIFIED LIFE

The sequel, in terms of practical living is set forth in the third clause of our key passage, in the words "that henceforth we should not serve sin." Here is life, but it is a crucified life. It is a life that has died to all the vain charms of the world and is hid with Christ in God. In this connection the concept of crucifixion seems negative. It has its positive complement, however, set forth in the apostle's exhortation in Col. 3:1, "If ye then be risen with Christ . . ." The crucified life is also the risen life. It is crucified unto sin and worldliness; it is risen and living toward God and toward all that bears the smile of His approval.

In this concept of a crucified, risen life as the gracious concomitant and sequel of a delivering death, we are brought squarely up to the positive ministry of the spirit of holiness in the believer. God does not cleanse the heart only to leave it swept and garnished as an invitation to the return of an evil agent. Rather, He cleanses us that He may fill us with the presence and power of the Holy Ghost. Again, to get an adequate expression of this truth we must turn to St. Paul's marvelous prayer for the church at Ephesus. In Eph. 3:19 he pleads that they "might be filled with all the fulness of God." It is beyond the power of the human mind to plumb such an expression to its depths. We do know, however, that in Christ "dwelleth all the fulness of the Godhead bodily." The fullness of the Father that was in Him must be in those who walk with Him, despite the limitations incident to humanity. We may well ask, "What was the fullness of God that dwelt in Christ?"

#### "THE FULLNESS OF GOD"

The first phase of that fullness was the fullness of love. Christ himself has given most wonderful expression to that love between the Father and the Son in His high-priestly prayer. "Thou lovedst me," says the Lord, "before the foundation of the world." Then in John 17:23 we hear Him saying, "Thou hast loved them as thou hast loved me." In the concluding word of that prayer (John 17:26) He carries the thought farther: "That the love wherewith thou hast loved me may be in them." His thought reaches its ultimate pinnacle in John 17:21, where He prays for the sanctification of His own, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." What a marvelous forward and upward movement, from the point of view of human privilege, Jesus' thought undergoes! God's love for His earthly children is identical with His love for His Son; and the love which should exist between those of like precious faith should be like that existing between the Father and Son in heaven. Indeed, the fullness of God is a fullness of love.

The second phase of the fullness is a fullness of obedience to the Father's will. This was a crowning

passion with our Lord. The true expression of the deepest intention of His soul was the word, "Lo, I come to do thy will, O God." His earthly career was dedicated to this end. When personal comfort ran athwart the will of God, it was God's will that was His choice. Nowhere is this more perfectly set forth than in the Garden when, face to face with the horror of His sin-bearing task, He cried, "Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." And the loving God requires of men no less submission than He does of His Son. The fullness of God demands of us a fullness of obedience to the divine will. Not in the dispirited attitude of mere resignation are we to perform His will, but with the energy that counts it all joy to suffer for His sake. It is this spirit which St. Paul felt when he wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, *but also to suffer for his sake*" (Phil. 1:29).

The third phase of the fullness of God as it was revealed in Christ is the fullness of fellowship. Fellowship has been facetiously defined as "two fellows in the same ship." As applied to the sacred relationships which Christians enjoy with each other, such a definition does contribute a bit of homely understanding. But St. John declares that "truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3). It seems irreverent to apply our crude human definitions to such a holy relationship. However, the two fellowships are essentially the same. Like as Christ shared the sorrow of God over the sins of the world and made that sorrow articulate in His cross, so is it our privilege—one speaks it with bated breath—to share that sorrow and assist in its articulation by Christlike living day by day. But there is joy in God's heart as well as sorrow. There is no finer expression of the joy of God than a chance phrase of St. Paul's in 1 Timothy 1:11. As rendered by the great Chalmers of Scotland, it is "the gospel of the glory of the happy God." God's joy is in redemption and His heart is happy over the perfect atonement accomplished by His beloved Son. This fullness of fellowship in the joys as well as the sorrows of God is to be ours when we are filled with all the fullness of God.

This, then, is the office work of the Spirit of holiness. It is His task to effect actually within men the cleansing so graciously provided in Christ Jesus, and to fill them with all the fullness of God. And no man should allow his soul to rest until such grace is his.

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One thing I have noticed in studying the Word of God, and that is, when a man is filled with the Spirit he deals largely with the Word of God; whereas, the man who is filled with his own ideas refers rarely to the Word of God. He gets along without it, and you seldom see it mentioned in his discourses.—MOODY.

## ACTUAL SINS AND CARNALITY

Paul S. Hill\*

**C**ARNALITY must be distinguished from actual sin on the one hand and humanity on the other. There is a distinction between actual sin and inward sin, or carnality, and there is also a difference between carnality and humanity.

In reference to the difference between carnality and actual sin one is the commission of a known transgression or act of sin, or the willful failure to perform a known duty, while carnality is an evil state of the moral nature or heart, and is a state rather than an act or action. Carnality is the result of Adam's transgression engendered upon all the race of men and is present at birth and continues as a state of the heart until removed by an act of the Holy Spirit, while actual sin is not present at birth but is the result of yielding to temptation, and may consume but little time in its actual doing. Carnality as a state is constantly present in the unsanctified while actual sin may be carried through its entire process in a minute or even less.

It has been said that actual sin begins when the carnal nature begins to move the members of the body into action in the performance of an evil deed, or control the members of the body from action in the performance of some known duty. This action definitely allies the will with the carnal nature so that such evil action is a willful sin, purposely committed. If there is a battle against carnal inclinations and no sin is committed then the process has only reached the stage of temptation, which does not bring condemnation.

### CARNALITY AND HUMANITY

In reference to the distinction between carnality and humanity the difference is that God created the one and the other is a result of Adam's transgression. Humanity is of God, and is a holy thing when normal and free from sin. Carnality, on the other hand, is a perversion of the moral nature which seemingly hugs close to the tap roots and fibers of humanity. The distinction between carnality and humanity is more difficult to discern and analyze than is the difference between carnality and actual sin; however there is just as pronounced a distinction, even if it is not so clearly seen.

The relation of carnality to humanity is such that it stains and degrades every human power and temper which otherwise would be clean and holy. The entire ramifications of humanity are touched by the carnal principle, and it gives the downward trend to the entire selfhood. The affections, emotions, dispositions, inclinations, desires, ambitions, and all natural longings and aspirations are rooted in this carnal moral warp of the soul. Humanity naturally has temper, but carnality gives evil temper. Humanity has desire: car-

nality gives base desire. Humanity has ambition; carnality gives the taint of unholy and selfish ambition. And thus we might go through all the several things that compose the selfhood of man. Naturally he is human with desires and dispositions, but inward sin makes for a carnal man. The carnal nature at the base and root of every human power produces a carnal man: an unclean, unholy human being. So complete is this mixture of humanity and carnality that even the will itself is enslaved and all too easily gives consent to wrong doing. With every power of the soul rooted in carnality, and every desire clamoring for satisfaction and expression and pounding at the door of the will, which itself is under the spell of the mad clamoring of every thing within: with such a condition actual sin is almost certain. We may say absolutely certain, only for prevenient grace, the controlling force of an outside power which is higher and stronger than the will of man.

### CARNALITY REMOVED

The carnal nature survives regeneration, and makes a second work of grace necessary. Entire sanctification is a divine act by which the carnal nature is destroyed from the heart, and every power of soul and spirit is cleansed from its taint, and is uplifted to perfect love for God and right. This second cleansing is deep. The evil dies from desire, leaving desire humanly normal and pure. The unholy is cleansed away from ambition, leaving pure and natural ambition.

One of the blessed characteristics of entire sanctification is its purifying and refining power. The heart is purified from sin and empowered toward every good. The baptism with the Holy Ghost accomplishes this wonderful work of purifying the soul from carnality. It cures the humanity that was sick at its tap roots. It heals the wounds and gives rest from unbelief. When the Holy Ghost is come to the soul in purifying and empowering grace He fills all humanity, all that God originally created, with His presence, giving a blessed quiet from unholy tempers, and a bubbling fountain of joy where there was deadness and dark skies.

Brother, sister, has He come to you?

It is a charming thought that our good God designedly gives us promises of good things that we may enjoy them twice; first by faith and then by fruition. He gives twice by giving by promise, and we also receive twice in embracing the promise by faith. The time for the fulfillment of many a promise is not by-and-by; but by faith we realize the promise, and the foreshadowing of the expected blessing fills our souls with the benefit long before it actually comes. . . . Oh, it is a blessed thing for a child of God to be called upon to walk by the rule of the promise!—C. H. SPURGEON.

\* Pastor East Rockaway Church, Lynbrook, N. Y.

## CRUSADE FOR SOULS REVIVALS

### Tamingfu, China

H. A. Wiese\*

**F**OUR HUNDRED AND ONE individuals testified to receiving definite help at the altar, thus closing one of the greatest meetings ever held in Tamingfu. This can truly be said of this meeting from more than one standpoint.

This is the first time we have ever had such an outstanding Chinese leader in our midst. Dr. J. Sung, after studying eight years in America, taking degrees from four universities, was genuinely converted his last year in America and was called to preach. He returned to China eight years ago and has been preaching since. He had many agonizing struggles before he could consent to preach, but when he finally promised the Lord to work for Him he went at it with all his might and soul. Today he is one of the most noted Chinese evangelists in China.

This is the first time that we have had so many people from our outstations to come to meeting at Tamingfu. We also had a great number to come from the National Holiness Mission and the Mennonite Mission along with five other missions. We had between seven hundred and a thousand people at every service for eight days. In the early morning prayermeeting at 6:30 we had three to four hundred each day.

Dr. Sung's first sermon was on the "Lost Sheep." The Lord helped him to preach an appealing message to the wayward and the indifferent. When closing he asked for all who had in some way strayed away from God so that they lacked victory to raise their hands. Hands went up all over the building. He then asked them to stand, after which he called upon them to go forward. Nearly two hundred responded. This was the greatest response to an altar call that I have known of at Tamingfu. During the eight days by actual count there were 401 different individuals who responded to the altar calls. Many came forward more than once. Not all of them were broken up over their sins as they should be, but a great many were and they dug to rock bottom. A great many sought heart purity and testified to this grace in their hearts.

Dr. Sung used the blackboard to illustrate many parts of his sermons. We would not call him an artist, he did not seek to be such, but certainly all will say that what he put on the board surely drove the truths home to the heart in a very vivid way. Some of the pictures which he drew on the board will never be forgotten.

One feature of this meeting, which we expect to bear much fruit in the future was the organization of a large number of evangelistic bands among the lay members. Dr. Sung puts great stress on such organizations wherever he holds meetings. While we had

### First Church, Chicago

H. V. Miller\*

**A** CRUSADE FOR SOULS—surely an ambitious and pretentious program. It carries our minds back to those days of Crusades for the Holy City. Surely ours is a crusade of far greater merit and worth in spite of the sacrifice and heroism that was then displayed. We see the futility of those early endeavors to wrest those sacred spots from the hands of the Saracens but we cannot help admiring many of the qualities that characterized those ambitions. Indeed those same characteristics must possess the Church of the Nazarene if we are to have a Crusade for Souls in 1935 worthy of the name. At the very least that same spirit of daring, persistency, sacrifice and faith must be ours if we are to truly crusade for Christ and the cause of holiness.

It was some such motives as these which helped to precipitate the revival at First Church, Chicago, during recent days. We felt the imperative necessity of a real revival for the sake of the future of the local church as well as to answer the challenge of our leaders. Thus we called Rev. George J. Franklin of Gary, Ind., to join with us in this holy crusade. Unhesitatingly he threw himself into the conflict. The powers of darkness were openly challenged and it was made clear that we were in the battle to win or die. In fact a position was taken from which to have withdrawn would have been a deliberate show of insincerity and cowardice. We were in the conflict to stay until the battle was won. We are more than ever persuaded that if we will give ourselves over to that same spirit of daring and persistency which characterized the Crusaders of old we can have a revival anywhere. And, moreover, we are long since convinced that there are many churches scattered over our movement that will never make the spiritual and numerical progress possible to them until they persistently and with a holy daring pray through to a real, old-time revival. Our evangelists as a whole have done heroic and exemplary work but the tendency has been to be too easily satisfied with short meetings and with results that have many times but skimmed the surface of conditions. Situations have accumulated with time which are not only a hindrance to a real outpouring of the glory of God but which are actually a travesty on true holiness. These situations exist largely because of our unwillingness to give ourselves without reserve to prayer and sacrifice—"this kind cometh not forth but by prayer and fasting."

Facing local situations which challenged us, we drew the battle line. And the battle is one for spirituality, whether we recognize it or not. Brother Franklin uncompromisingly threw out the challenge for real spirituality. The lines began to tighten. The tension grew. As a result prayermeetings were held

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Tamingfu, China—Continued

a great number of people who have been going out testifying for the Lord they never were organized as they should be. It has been hard for the missionaries to push this kind of service very much, for as soon as we did, the first question generally asked was how much we would pay them for such service. Or if the matter of salaries were not mentioned they would suggest that the mission could pay the expenses of traveling, etc. But Dr. Sung organized 130 bands for us, all the members of which gave a promise to go out at least a part of a day each week. The bands range in size from two to six. Each band was given a flag or banner. He told them that they were going to be radically different from mission paid workers; they not only would receive no pay but would be glad to pay for the privilege of preaching. He secured the promise from them to all give two coppers a week into a fund looked after by a regularly elected treasurer and to be used for buying tracts, etc.

I was so overjoyed with the whole program that I offered to buy each band a little chorus book to use. I made this remark at the dinner table and Dr. Sung said, "Oh, no, you must not spoil them; let them pay for it." Also he said we should have made them pay a little for the flags that were given them, and as to the tracts they should buy their own. All these remarks were very unusual for us to hear from the mouth of a Chinese, but we were listening to a Chinese who belongs to the New China. Truly a new day is dawning for Christianity in China.

Each band elected its leader and the bands in each county elected a captain and then a head captain over all the bands was also elected. There were around three hundred and more to join these bands and they certainly did look like an army with banners. May God lead them on to victory.

A wonderful healing service was held next to the last night, at which time 298 sick people were anointed. Those with minor troubles were seated in the front seats. Those who were so bad they could not sit up were put on the platform. On the platform we had around forty people. Some were carried in on stretchers. It was a pitiable sight and it was easy to pray for the Lord to have mercy on them and heal them. After a short message, as fast as they were anointed they were taken off the platform and out of the church by a side door. No room for detailed account of the service here but will say that the next morning a testimony service was opened for these people and at least two hundred went to the platform to testify, either of complete healing or relief and help. A girl of eight years, blind from birth, was able to see. A girl, age 14, unable to speak for some years, was again able to speak. Full accounts will be given under other headings in *The Other Sheep*.

Yes, we are pressing the Crusade, so keep praying for us.

First Church, Chicago—Continued

three times daily. For over two weeks daily fasting and prayer were the practice by a goodly number of people, continuing for some four hours each day. It was in these meetings that much of real victory was won. Then for an intense half hour each evening preceding the evening service heaven was bombarded. After the smoke of battle had cleared away from the evening's conflict we again set up an offensive of prayer running from midnight to the wee hours of the morning. We ate revival, slept (some) revival, talked revival, thought revival, shouted, prayed, believed revival. Brother Franklin was compelled to leave after four weeks but we continued for three more and thus for seven weeks the battle was waged. Some services were fraught with such divine power it was impossible to preach. Other services settled down to a deathlike grip with the enemy of souls.

But, thank God, the cause of spirituality has won in old First Church and today there is a deeper tone of spirituality than for years past. Brother Schurman's prayers and tears are being answered. People who had been away from God for years came back. We would not give the impression that we have reached the end of the conflict but we can honestly say that this protracted and determined siege has definitely turned the tide for the old-time swing and glory. But it cost something. Brother Franklin strained his heart to the extent the doctor has placed restrictions on him. But it has paid and the results of the determination upon the part of our people to pray through to a real victory will be fully reckoned only when we gather about His throne.

Let the Church of the Nazarene far and wide determine in these succeeding months of 1935 to have a revival or die. Let the banner of holiness be unfurled before the very face of the enemy. Our determination to have the victory will be honored by the powers of heaven and God will fully vindicate the cause of holiness and the Church of the Nazarene will move forward with holy vigor and triumph.

\*\*\*\*\*  
 \* SIGHT \*  
 \* CLARENCE EDWIN FLYNN \*  
 \* *Whoever looks upon the face* \*  
 \* *Of any fellowman* \*  
 \* *Must have an eye that things in space,* \*  
 \* *Each in its proper form and place,* \*  
 \* *Can accurately scan.* \*  
 \* *For human faces we must spy* \*  
 \* *By looking at them with the eye.* \*  
 \* *But he who sees the Face Divine,* \*  
 \* *The Glory Wonderful,* \*  
 \* *Must have a heart so clean and fine* \*  
 \* *That it can trace the shape and line* \*  
 \* *Of things ineffable.* \*  
 \* *He who sees God must know the art* \*  
 \* *Of looking at Him with the heart.* \*  
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## ONLY ONE LIFE TO LIVE

OTHO SCHWAB

SOME TIME ago Mrs. Schwab and I made a trip up to the famous Wilson Observatory above Pasadena. This world famous group of telescopes nestle among the pines on top of Mount Wilson, 6,000 feet above sea level.

The trip up the mountain by auto takes about one hour as the road is winding, tortuous and somewhat dangerous in places. We arrived at the hotel just in time to hear one of the scientists give a lecture on the stars and heavenly bodies that make up this great universe. We gazed through one of the giant telescopes at the moon and stars, and it certainly makes one feel queer to find out how really small our little world is. It would take 340 earths to make a necklace big enough to go around the sun. But the thought is even more staggering when we learn that it would take 1,350 suns to make a necklace that would circle the star Antares.

The night was clear as crystal and because of the rarefied air the stars seemed so near that the astronomer's calculation of their vast distance sounded unreasonable. The lights of 2,000,000 people living in the valley below presented a dazzling spectacle that made an unforgettable impression on us.

The scientist who lectured to us in the hotel made a statement that I shall never forget. Here is the story that formed the setting for the statement.

In the study of the distant stars and nebulae, photography plays a vitally important part. Heavenly bodies so far distant that it is impossible to see them through a telescope can be photographed with the use of delicate film and long exposure. Exposures up to 100 hours have been made on Mount Wilson. To do this special machinery had to be built and attached to the telescope.

This slowly revolving mechanism keeps the telescope trained on the object to be photographed while it moves on its course. This demanded a specially constructed wheel 55 feet in diameter with 1440 teeth or cogs in it. The engineers of the project gave one mechanic the job of making the wheel and allowed him one thousandth of an inch variation from a perfect wheel. After many months of painstaking work he submitted the wheel for inspection. After a thorough check-up the engineers found it to be only one fifty-thousandths of an inch off. When they asked him how he came to do such a wonderful job of making the wheel he gave this significant reply. "I had only one wheel to build and experiment on, so I had to do it right the first time." As I came away that statement lingered with me. Let us always bear in mind that we have only one life to live. If we make shipwreck and miss the goal we cannot come back to earth and live our lives over again. When death closes our earthly pilgrimage the die will be cast, the record will be written and eternal destiny will be sealed. And

\* Evangelist, Kansas City, Mo.

since we have only one life to live let us make sure that we live it according to God's plan.

The poet said:

*Not made that our souls in sin should rust,  
And God's purpose forever miss;  
Not made to be buried in the dust,  
But to rise to the heights of bliss.*

## WE'RE AGAINST WAR

J. G. MORRISON

WE'RE against war; it's the sum of all satanic achievement in this world. But we're not what you might call an extreme pacifist. The pacifist argument proves too much. If one lives up to it, he must be ready to do away with police protection, sheriffs' and constables activities, courts, juries, jails and prisons. If you are a full-fledged pacifist you must allow crime to rage and kidnapers, murderers and bandits to increase. And, if you allow for peace officers, policemen and detectives in your home nation, you must remember that armies are only the policemen of the nations of the world. Is it un-Christian to be a policeman, a sheriff, a constable, a warden of a prison? Neither, then, is it un-Christian to be a soldier, and serve as a watchman over the welfare of one's native land. Some of the most devoted followers the Lord Jesus ever had were soldiers. Read the story of the centurion in Acts 15, of Havelock of India, of "Chinese" Gordon of Khar-tum, of Robert E. Lee, "Stonewall" Jackson, O. O. Howard, and ten thousand other devout men who loved Jesus Christ and yet served in the Civil War.

We constantly pray that all war may be avoided. We long for peace to reign perpetually; we wish that munition makers might be put out of business or greatly restricted, especially in times of peace. But we are not so foolish as to think that carnal hearted, wicked men, who are fighting against God in their own hearts will not fight against one another, and, ere long, involve the rest of us. We propose to keep perfect love wholly enthroned in our own hearts; we shall ever pray that "peace may everywhere abound," but we know full well that there will be wars and more wars, till *He* comes who is the Prince of Peace, and puts an end to them all by reigning in and over mankind forever. We hail His second coming as the only sure cure for war. The Mighty Messiah, only, can put the war god to flight. He will stop all organized murder by taking the fight out of human hearts and installing His perfect love. In the meanwhile we propose to be ready to help defend our own loved ones, whether they are our own family, or our national family, from the murderous assaults of any invading foe.

"*He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God.*" (Psa. 46:9.)

## THE QUESTION BOX

General Superintendent Chapman

*Q. Can God be humble?*

A. Not in the sense in which we define humility, that is, "a low estimate of one's worth." But God is infinitely holy and every positive virtue may be ascribed to Him in the infinite degree. Jesus said of Himself, "I am meek and lowly in heart."

*Q. Will you please explain the changing of the Sabbath from Saturday to Sunday? I know some people who are tangled up regarding the matter.*

A. Those who are given to make a fair show in the flesh by their emphasis on literalism are wont to claim that the Emperor Constantine changed the day from Saturday to Sunday. But the truth is about as follows: Jesus arose from the dead on Sunday, some of His subsequent appearances were likewise on the first day of the week. And while the Jews continued to hold their synagogue services on Saturday, from the beginning the Christians regularly held their weekly meetings on the anniversary of the Lord's resurrection. When the Christians went into lands where there were no Jewish synagogues they continued to observe the Lord's Day by holding their services of worship. When Constantine made Christianity the religion of the empire he gave order that the soldiers should not be required to observe their customary drill on Sunday. This did in a sense legalize the Lord's Day as a Sabbath, but it had already been observed by Christians for over two hundred years, and Christians had never observed a seventh day Sabbath, except such of them as were Jews by birth or such as continued certain Jewish customs, like visiting the synagogues, for the purpose of propagating Christianity. The first day of the week has been the Christian Sabbath from the day when Jesus arose from the grave and thus sanctified the day and made it the symbol of the new order in Christ. A seventh day Sabbath has Judaistic significance, but not a Christian significance, and never has had such. But the elements of the old Sabbath—a day for works of mercy, works of necessity, and for worship and evangelism—are the elements of the Christian Sabbath also.

*Q. I work for the railway and frequently get free transportation. Should I pay tithe on the value of this transportation (my pastor pays tithe on the rental value of his parsonage)?*

A. Well, it is always best to "give God the benefit of the doubt." And that is the advice I would give you, although I do not think all the transportation one would be likely to use in such cases could justly be listed as "increase." I have had that difficulty when people have given me presents. But sometimes they give me things that I did not intend to buy and which

I cannot consider in the same category with money which I can use to pay for things that I must have in the prosecution of my work. In these cases I do not try to tithe the gifts. The principle of the tithe is based upon "increase," and that makes it possible for one to tithe in kind, and that further means that things of value must be equivalent of money to require being tithed in money. The tithing plan is very reasonable and very just and scripturally worked does not impose a hardship on anyone. If a man receives little his tithe is small. If he receives much he has plenty left after he pays the tithe.

*Q. Do justified believers have the Holy Ghost or is this the state only with the wholly sanctified?*

A. Justified believers do have the Holy Ghost as regenerator and witness to sonship, but they do not have Him in that close proximity that the fully sanctified enjoy. It is not correct, I think, to speak of the Spirit by measure, saying this or that Christian has "more of the Holy Ghost" than another; for the Holy Spirit is a person, and measure of this sort cannot apply to personal entities. Jesus said to justified Christians as regarding the Holy Spirit, "He dwelleth with you, and shall be in you" (John 14:17). This is the thought of proximity. I do not think we should be technical and literal in this. But the Holy Spirit is with the justified and in the sanctified. That is, there is a proximity between the fully sanctified and the Holy Spirit which is not approximated by those who have been born of the Spirit but have not yet been baptized with the Spirit. This is, I think, in agreement with the teaching of John Wesley, Charles G. Finney and of the Holy Scriptures.

*Q. When a Christian dies does his spirit ascend immediately to the Father? or does it await the resurrection in some intermediate state or place?*

A. There is a sense of course in which Christians will be in an intermediate state between death and the resurrection; for they will be disembodied spirits until they receive their glorified bodies at the second coming of Christ. But there is nothing to indicate that they will be in an intermediate place and still less to indicate that they will "sleep" during this interim. In 2 Corinthians 5:6-8 Paul is fully confident that to be in the body is to be absent from the intimate presence of the Lord and to be absent from the body is to enjoy that intimate presence with the Lord which can be found only in conscious life in heaven itself. And this is the tenor of the Scriptures on this subject. Man's personality and immortality are in his spirit, not in his body (we frequently say soul for spirit), and there are but three places where the human spirit can dwell: in the body in this world, out of the body in hell, and out of the body in heaven. At the resurrection the saints will receive their glorified bodies and the impenitent will receive their debased but deathless bodies. But there is nowhere any place for soul sleeping or for purgatory.

## Religious News of the Week

Compiled by L. A. Reed

A movement has been started in the West to give the death penalty to drunken auto drivers. They are giving it to kidnappers now, and they are not near as heartless as these wine bibbers. With this goes the ludicrous announcement that the American distillers will spend \$100,000 through the press to teach the "American public the dangers of drinking." The motor public sadly needs this education but people are smiling over the fact of brewers being the teachers.

An interesting item in the *National Voice*: "Ghandi says, 'India is crying itself hoarse for Prohibition.' It is believed that fifteen-sixteenths of the people of India are opposed to the liquor traffic, and would vote it out tomorrow if they had the opportunity. Dr. Nixyogi of Calcutta says, 'Britain gave India the sacred soul saving Holy Bible in the right hand and the treacherous brandy bottle in the left.' There stands a shameful, damning record: 5,000,000 Christians and 45,000,000 drunkards."

According to the *United Presbyterian* it takes \$300 of the taxpayers' money to keep a boy in jail for one year, while it takes only \$90 to keep him in school one year.

J. E. Upchurch, organizer of a revived Ku Klux Klan in St. Louis, Mo., recently stated, "We do not have any fight with the Catholic Church except as it interferes with government, and on the same basis we are opposed to the Federal Council of Churches of Christ in America for trying to make its leader, Harry F. Ward, a Protestant pope." The new K.K.K. claims to be against radicalism; aims to deport all aliens employed in the United States, and to rescue the constitution.

The Rev. H. E. McBrayer, pastor of the Lakewood Heights Methodist Church, Atlanta, who advocated repeal in his state, has been suspended from the ministry for his stand. Of course the Wets cry "inquisition" but a Christian minister carries a sacred trust, and he certainly betrayed his.

One hundred and seventy Baptist churches in Michigan exceeded their giving for missions this year over last. The total increase approximates \$5,100.

Recently in New York City the police burned 25,000 books, pictures and plates which were considered obscene. The value was \$500,000. This was the result of a seven-month drive.

The recent earthquake in India was northwest of our mission stations and our people will be glad to note that we were not in the zone affected. The tragedy was so terrific that the latest death toll announcement is in excess of 57,000.

Colonel Theodore Roosevelt disclosed in an address before the Boy Scouts' National Council in Chicago recently, that the Boy Scouts had a "Red Flag" list containing the names of 2,904 men who are unfit to be leaders of America's Boy Scouts. The statement has created no little furore.

The *Christian Century* tells us of one of the most interesting and unique services held in a prison at Buffalo, N. Y. "Jews, Protestants and Catholics participated in a religious event, unique in local history, when a copy of the *torah* was dedicated in Attica prison Sunday afternoon. The *torah* dedicated yesterday was confiscated by the soviet from a Russian synagogue, and redeemed by an American Jew traveling in Russia; it was acquired from him by Rabbi Chaim Davidovich, chaplain and chairman of Sunday's ceremonies. The ark of the covenant, repository of the *torah*, was made by prison labor in the prison shops. Because it is requisite in orthodox ceremony that the head be covered during worship, the prisoners covered their heads with their handkerchiefs. About ninety men of the ancient faith attended the services, and as each prisoner received the *torah* he kissed it, and passed it on to the next man, until it reached the platform and the ark. Numbers of the men, deeply stirred by the ancient ceremony, bowed their heads and wept."

In the John R. Mott conferences in Japan it is interesting to note that the one message heard which was of interest was the feeling toward America. In the early missionary life America was considered the ideal by Japanese youth. In recent years with America's acquirement of Hawaii, Alaska, Guam and the Philippines, there have been suspicion and disillusionment. But in the midst of this, the missionaries have kept the friendship of the two nations cemented. The Japanese admit this themselves. Evidently missionaries are the best ambassadors.

Recent tests made by Danish investigators reported through the *Atlantic Monthly* show some startling facts relative to alcohol drinking by automobile drivers. With three "high balls" or an ounce and a half of alcohol under his belt, a driver will travel five to eight feet nearer the danger point before he makes up his mind than the nondrinker. Muscle reaction became 17.4 slower. When it came to concentrating attention, he made 35.3 per cent more mistakes. In vision they made 59.7 more mistakes. They proved that with just a little liquor the best of drivers were made into a menace of the highways.

Some excerpts from the news service in Mexico read as follows: "The Catholic Church cannot appropriately demand the restoration of its freedom or ask those outside its fold to do so, unless it is ready to pledge itself to give to others the same liberty it asks for itself." "If the Mexican government should become atheistic, it will not be by the will of the Mexican people." "The government of Mexico, with all its weaknesses, is far more earnest in its desire for social reform than its critics admit."

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—What Is Man?

*What is man that thou art mindful of him?* (Psa. 8:4). Read Psa. 8:1-9.

It is said the human body contains fat enough for seven bars of soap, iron enough for a medium-sized nail, sugar enough to fill a sugar bowl, salt enough to fill a shaker, lime enough to whitewash a chicken coop, phosphorus enough to make 2,200 match tips, magnesium enough to make a dose of magnesium, potassium enough to explode a toy cannon, sulphur enough to rid one of a dose of fleas; and the whole collection is worth less than one dollar. What, then, is man that God is mindful of him, or the son of man that He visits him?

Why, these bodies of ours are temples of the Holy Spirit. The unseen things like love, sacrifice, ambition, aspiration, are the things of inestimable value. The chemical makeup of the physical body can be accurately measured and weighed, but not these virtues. Apart from the spiritual essence man is a useless thing. With it, he is only a little lower than the angels, and is the perfect workmanship of God.

### Monday—The Bible in the Home

*The word is nigh thee, even in thy mouth, and in thy heart* (Rom. 10:8). Read Rom. 10:8-13.

Of what use is the Bible in your home? How often do you, and the members of your family, read it?

Dr. Joseph Parker once said, "Give me your family Bible, and I will tell you your history."

At your house, has the new been worn off the precious old Book? If it hasn't, beware. There are warnings in it you will never get elsewhere, and promises you will need after a while.

The Bible of the faithful servant of the Lord does not need a concordance to find the passages referring to guidance, to those telling of the home of the soul, and to the ones so precious in afflictions. The Book opens, almost of its own accord, at the twenty-third Psalm, the fortieth of Isaiah, and at many places in Jeremiah and Lamentations.

Are you leaving these treasured portions thumbed and marked for the one into whose hands your Bible will fall when you are gone?

### Tuesday—Value of Little Things

*None of us liveth to himself* (Rom. 14:7). Read Rom. 14:7-21.

If our text be true, how immeasurable our opportunity for doing good! One single act of kindness may prove an unending benediction. One encouraging word may give confidence to some timid soul and enable that soul to win others for the master.

It is said that Dr. Jowett feared to enter the ministry because he could not pray in public. "Seated in the front row was a white-haired old man, one of the regular worshipers," he tells us, referring to an unusual incident that occurred on the first Sunday he tried to

preach. "In the prayer with which I opened the service, I heard a quiet response. It was from the old man. That response gave me confidence. It was like the strengthening breath of the Holy Spirit. Why not say it was the breath of the Holy Spirit? I can feel it now across the years. At a moment of great timidity, I entered into the gracious strength of fellowship, and the expressed spiritual sympathy of an unknown brother created an influence in the young preacher which I remember still with thankfulness and joy."

Suppose this dear old saint had kept as silent as we do today, what might the results have been?

### Wednesday—Ask Often

*Ask, and ye shall receive* (John 16:24). Read John 16:24-28.

Prayer is the one tested and approved way by which we may know God, and the one thing that can never be taken from us.

If we appreciate as we should the privilege we have to call upon Him, and His willingness to hear us, we will not wait for sorrow and doubt to drive us to our knees, but we will come to Him often because we love Him and desire to be near Him.

### Thursday—Unavailing Faith

*Many believed on him; but because of the Pharisees they did not confess him* (John 12:42). Read John 12:42-48.

History repeats itself. Many today believe on Jesus, but refuse to confess Him because of someone else. And in doing so, they not only deny themselves untold joy and happiness, but they risk the judgments of God rather than endure the frown of an acquaintance, and hope against hope that they will somehow be included in the great plan of salvation anyway.

How dangerous to believe on the Lord Jesus Christ, and yet not confess Him!

### Friday—Carelessly Wrecking Careers

*He went away sorrowful* (Matt. 19:22). Read Matt. 19:6-22.

Like the rich young ruler, many today are flinging aside their one great opportunity and are wrecking their own career. There is an alarming lack of seriousness on their part. They are unconcerned. Consequently they have no faith, no courage to heed the Savior's command, and are following in the footsteps of the young man whom He loved, but could not reach.

Are you one of these?

### Saturday—Helping Others to Christ

*I thank my God upon every remembrance of you* (Phil. 1:3). Read Phil. 1:2-8.

We never thank the Lord upon remembrance of those whom we have criticized. More, our criticism renders us incapable of helping them. But our seeing the good and the possibilities in them opens the way for us to draw them, not drive them, to Christ.

Rev. C. C. McIntyre says, "It is the outgoings of the life of Christ in us that qualify us to see the good and the possibilities of increasing good in others, even a possible saint in the greatest sinner."

## The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain  
that build it (Psalm 127:1)*

### THE MESSAGE OF THE FLAG

VIOLA WANGER

*Fourth of July, hear the drums beat,  
Hark to the rhythmical tramping of feet.  
See the flags flying so gallantly there,  
Hear the clear bugle calls borne on the air.*

*What are you saying, O bugle song?  
"I am telling of right that shall conquer wrong,  
I am calling all men to be true and brave,  
Wherever my stars and stripes shall wave,"  
Said the flag as it rippled in wind and sun.  
"I am telling of victories yet to be won,  
Over crime and greed, and oppression's hand,  
And all the ills that beset the land.*

*"You followed me close through the madness of war,  
I led you on like a guiding star.  
Now follow me here in this peaceful land,  
And strive for the things for which I stand.  
The red in me says to be strong and brave,  
To stand for the right, and the weak to save.  
The blue says be loyal and kind and true,  
To country and God and your neighbor too.  
And the white says be pure, lead a sinless life.  
And blessings shall follow, and freedom from strife."*

### BECKY TALKS TO A SALESWOMAN

**T**HERE'S someone at the door, Lizzie. No, the side door. Well, no, I shan't be needing any photographs taken, I guess. What is it—a man or a woman? Well, tell her to come in. Good morning! Take a chair—what studio it is you are taking orders for? Oh, I see—I just buy a coupon, and then take it to any one of these studios. Well, now, that's a right nice way to work it, isn't it. No, I wouldn't be needing any photos taken—anyway, I couldn't hardly get down to the studio, on account of having a sore knee. But this is really nice work for a young lady to do—do you live in this town?

Well, you don't say! Why, Millvale is only a dozen miles from Brinkhaven, where I was raised. Do your folks live on a farm? That's nice—where did you go to high school? Did you know a professor there by the name of Herbert Gilmore? Well, he was my father's cousin's youngest boy—I used to play with him when we were youngsters. He was younger than I was. How did you come to get away from home like this—working from door to door in a strange city? I see—not much to do in a little place like Millvale, is there—only to clerk in the store, or something. Don't blame you so much, either. When

I was a girl in Brinkhaven I was restless as a sparrow in a cage. Always dreaming of getting away and finding a job, and making a lot of money, and finding a nice man to marry me—and then, one day, I up and married Tom Bowen. Been happy ever after, too. I expect 'most all the young fellows have left Millvale, and gone out to find them jobs, haven't they? All the good ones, anyway? Well, now, ain't that too bad. That's what ruins a nice rural community like that—the ones with ambition always go out to find something better and the ones that stay aren't much account.

Did you go to church back in Millvale? You don't say! What do you sing—soprano or alto? How many were here in your choir? Found a church here in the city yet—or did you know about one before you came here? Well, I don't get out to services much myself, on account of my knee, but Lizzie here goes—we go to the little church at the corner of Central and Judson—just off Main Street. You'd like it there, dear, cause our folks are just like home folks. Now, I'll tell you—if you will try to get out to Sunday school next Sunday, I'll tell some of the girls you are coming, and you will sort o' get acquainted and not be so lonesome. There, now—I didn't mean to make you cry, child! Now, now, I just guessed that you was a lonesome little girl a long ways from home.

Anyway, will you get up next Sunday morning, and go down to this little church? I'll make sure that there will be someone there looking for you, and Lizzie will be there, and I know you will like it after you get started. Mis' Murphy, next door, teaches a class of young ladies—did you go to her house yet? Oh, she wasn't home. Well, anyway, you tell her I sent you. Just say 'Becky' sent you, and she will know.

You didn't tell me your name yet. Edna Locke—Locke—not one of the Locke's from over by Sycamore Valley? Well, I'll declare. 'Most everyone that comes here comes from some place that I used to know about, or else knows some person I used to know. The world is little, Edna, and if we just get sociable and talk to folks, we can always find common acquaintances. Lizzie, make a little lemonade, and bring out a plate of cookies. Oh, no, Edna, you don't have to hurry away now. Why, we're just getting acquainted. Thanks, Lizzie. Take two, Edna. Well, I'm sorry I'm not needing any photographs taken—I'd like right well to have given you an order. That's right—maybe you are right. Maybe a sociable little chat is lots better than selling a coupon. Did you ever read any of these little leaflets? They're right helpful to anyone that wants to live a Christian life. You're not—but some day soon you will be—and Edna, come back and see me again, won't you. Take these little leaflets and read them through, and tell me what you think of them when you come back. Well, goodby, Edna. Sorry you couldn't stay any longer. And don't cry any more. Goodby.

Lizzie, you never know what's back of a lot of lipstick. Imagine that lonesome little girl, going

around looking so kinda hard-boiled, as the boys say. But she's just a little country girl come to town to try to make good. Wonder if she has a boy friend back home—she didn't say. O Lizzie—aren't you a bit romantic? Weren't you ever in love, Lizzie? O I know—I heard about Chet Sanderson taking you home from church that once—but that's a long time ago. Anyway, I know this little girl's got a lover back home. Hand me the telephone and the book, Lizzie; I want to call Bertha Davidson and Marie Austin, and tell them this girl is coming, and to be mighty nice to her, or Becky won't give them a cookie the next time they come here.

### HERE ARE THE WINNERS

Have you forgotten about the contest that we told you so much about during the months of March and April? Perhaps you have, but we have not—and now we are ready to tell you the names of the winners. Here are those who have received first place, and will be given a fine Bible for their efforts!

Parents—Dr. G. E. Mason, Gentry, Ark.

Young Women—Mrs. Frank White (age 22),  
Hamilton, Ontario.

Young Men—Raymond C. Williams, Cleveland,  
Ohio.

These winning letters will be published in this department in the very near future. Besides these, four persons in each group receive Honorable Mention, and will each be given a year's subscription to the HERALD OF HOLINESS. Here is our Honor Roll:

Parents—Winona E. Olson, Kuna, Ida.

Mrs. Elsie Pickens, Bethany, Okla.

Mrs. Faith Ness, Wickersham, Wash.

Mrs. C. E. Powell, Fresno, Ohio.

Young Women—Miss Beryle Morgan, Bethany,  
Okla.

Miss Cora L. Bonness, Minot,  
N. Dak.

Miss Wilma Bakke, Rice Lake,  
Wis.

Miss Anna Mae Grossclose, Box  
363, Hobart, Okla.

Young Men—Sherman D. Hunter, Sanger, Calif  
F-395 Co. 593.

Paul J. Kliever, Glenville, Calif,  
C.C.C. Co. 941, Camp Fulton,  
F-103.

Earl Mason, Logan, Ohio.

H. E. Whitehurst, Heber Springs,  
Ark.

It is interesting to note that the young men in the C.C.C. Camps are reading this department—and we are looking forward to publishing the letters they have written on this subject. All Honorable Mention letters will be published from time to time during the year. Why are all the letters from the West and the Middle West? Some time we will have another contest, and then we shall expect the Eastern Nazarenes to take some of the honors, also.

### EVERYDAY PATRIOTISM

NORMAN C. SCHLICHTER

**T**RUE patriotism is now an everyday matter. It is thinking about our national problems in the light of our finest ideals and traditions as a people, and thus trying to solve them. The heart of these was a real spirit of democracy.

It was the hope of the founders of our country that we could constantly make the equality before the law of every citizen a literally truer thing as the years advanced. This was the real purpose of our democracy.

On our special patriotic day, the Fourth of July, our independence as a new political unit of the earth has long since ceased to be a subject of much interest. It is matters of everyday patriotism that we bring forward for special emphasis on this holiday nowadays.

We have to discuss democracy from two new aspects now.

First, Europe has come to live with us since the time when our Declaration of Independence was penned by Thomas Jefferson. Africa has come in, and Asia, in a sense, too, when we think of our island possessions. How can we blend into a more real democracy our light and dark, or new and old social groups? This is an everyday patriotic subject which should have our constant thoughtful consideration, and our sincerest action.

Second, we must think of democracy in the light of our great industrial expansion and the growth of our powerful business combinations. Problems of the rich and poor are entirely different now from what they were in 1776 and for fifty years after.

What a social revolution our great major inventions of the years from 1870 to 1890 have wrought! In spite of the many confused voices we hear these days as to industrial problems, especially in recent months since our national government has launched so many new industrial plans, the best informed thinkers on these problems believe that industrial democracy has kept pace in every way with the ideals of our governmental democracy, and some think it has even surpassed these.

But everyday patriotism is our constant watching to see that industrial rights never conflict with state or national rights of a citizen.

Just one other aspect of everyday patriotism that has changed too. Instead of our own and the independence of other nations being stressed now every truly patriotic American is interested more than ever in ways to make progress as nations by true interdependence.

When we think of patriotism from an international standpoint we are inclined to agree with the writer who said that patriotism today has come to be a sort of world-religion.

There is every sign that these problems of everyday patriotism will be more prominently presented than ever on this our 159th Fourth of July.

## AMERICA'S WELCOME

MABEL BEALS

**A**REN'T you glad we're one hundred per cent Americans?" asked Harold. "We'd miss so many things if we weren't; the Stars and Stripes, the Statue of Liberty, the Declaration of Independence, and George Washington and Abraham Lincoln—"

"Yes, but what about the little foreign children who have come to our country," suggested his sister Elsie. "While they are still in their own countries we think of them often and give our birthday offerings and Indian-head pennies that we may send missionaries to tell them of Jesus and teach them to love one another. But when they come to America seeking a better place for a home and a better way to live, do we welcome them and try to help them to learn our ways of living? Do we try to make them feel that they have gained something by coming to our country? Don't you suppose they loved their own country and their homes? When our national holiday comes we are so busy celebrating our freedom and our independence that we forget to give a little time and thought to these 'strangers within our gates.' We ought to make them feel that America extends to them a welcoming and a helping hand."

"Why we've got a first-hand opportunity to preach and teach Christianity and Americanization and don't realize it," Harold exclaimed. "There are lots of foreign-born children in our school and in our Sunday school, and the way we fulfill our duties toward our church and our Sunday school, and the way we regard our laws and those who make them may influence them more than we think."

"Then we aren't one hundred per cent Americans if we fail in any of these things," Elsie said. "I wish we could find some way in which to show our loyalty to our country and help to make those who are strangers in our land happy."

"We can learn the Code of the Flag," Harold suggested. "Sometimes we do not display it correctly and others seeing, think we do not have the proper respect for it. And we can ask our parents to help us understand our laws. Daddy says we ought to have a very real pride in our government and to look upon its laws as sacred. That we are to consider our laws as the result of careful thought on the part of men who are as intelligent as we consider our law makers to be. We must never make a joke of our laws or speak slightly of them in any respect."

"And let's invite all the little foreign-born children we know to join our parade," Elsie exclaimed. "We'll ask them to wear their native costumes and they can each carry the Stars and Stripes and their national flag."

"And I'll ask Mother if I may use the portable phonograph," Harold put in. "And I'm sure Manuel

and Filippo will be glad to sing for us in their native language."

When the happy little group of foreign children in their colorful costumes took their place in the parade the next morning to the tune of "The Star Spangled Banner" Harold whispered to Elsie, "I feel more like one hundred per cent American already."

"Yes, and this is only the beginning," insisted Elsie loyally. "We've got to be one hundred per cent Americans every day in the year if we want to live up to our country's standard."

## JUNE AND JOY STRUGGLE WITH SAVINGS (Concluded)

CLARA WENDEL VERNER

**B**UT Mother's *sick*," urged June. "I'll tell you, girls. You've already done your own work, and if you will do everything I tell you to do all day—without *whining*—I'll give you twenty-five cents each. Mother needs your help so much," she pleaded, looking at the tiny little women before her.

June jumped up and down.

Fifty cents—that will be a *lot*. Our rug—"

"But there'll be ever so much work, girls," Mother warned, "You'll have to rest now and then, but you *can* do it, if you take your time and don't whine."

"All right," agreed Joy, beginning to see the bright side. "What's first?"

The little girls *worked*. They became very tired and Mother would have them sit down and rest. Then they would go at it again. But they were brave little girls and didn't whine even once. Sometimes they'd almost *whine* and then they knew that Mother wouldn't give them all the money if they whined—so they didn't. At the end of the day the house was nice and they received their pay.

It was settled in their minds now to get the rug. With fifty cents to start with, it surely wouldn't take long.

It did take a long time, though, to raise so much money. Mother got well and didn't need their help. Mrs. Harris, who lived next door on the west, didn't ask them to take care of little Gene. And none of the aunts and uncles came to see them, leaving dimes in their hands, so it was slow business saving just the nickels they were allowed on each pay day. Daddy always gave them a nickel each when he got his pay checks and bought groceries, etc., but that was just twice a month. So it was all summer long before they had as much as one dollar and ten cents put away and they hadn't bought even a soda pop.

Mother had made ice cream for dinner several times and they had some kind of cold drink nearly every meal—but soda pop and ice cream cones were just different, somehow. They couldn't keep back a sigh as they thought about it.

Then Daddy's birthday came.



"Let's get a big present for Daddy, instead of the rug," suggested June, always a generous, impulsive little thing.

"Let's do," heartily agreed Joy, to whom the saving business was getting to be quite a burden.

"Better ask Mother first," warned June. So to Mother they went with their problem.

"I think it would be nice to get Daddy a present," agreed Mother, "but I think it would *hurt* Daddy if you spent *all* your money on one present after you've worked so hard for the rug."

"But we never *will* get enough," insisted Joy.

"Oh, yes, you will," encouraged Mother. "It's hard for Mother and Daddy to save, just like it is for you."

Two pairs of eyes opened wide with two pairs of question marks staring right out.

"Yes," Mother went on, "we've been saving for so long to buy a car. Daddy's work may not last always so he didn't want to buy it until he had enough money."

"How much does it take?"

"The one we want costs nine hundred and eighty dollars."

"*Nine hundred and eighty dollars!*" exclaimed the girls incredulously. And then, "But Daddy gets so *much* money every time that it wouldn't take *long*," reasoned June.

"It just couldn't take long," urged Joy.

"Well," said Mother, "Daddy makes a very good salary, but twenty-five dollars is as small to us as twenty-five cents is to you. See?"

But the girls had lost interest in such gigantic problems. "How much may we spend for Daddy's present?" they wanted to know.

"I think ten cents would be enough."

"Then we'd have a dollar left?"

"Yes, you'd have your dollar left and maybe it won't take so long to get the other twenty-five cents."

The girls were satisfied and took a nickel each to town to buy a present for Daddy's birthday. Mother baked a surprise cake with candles on it and had some friends in for dinner. Altogether it was a lovely birthday.

Then the very next day Mrs. Harris wanted the girls to take care of little Gene and gave them some more pennies—like she did another time they helped her—and these turned out to be seven for each girl.

"If we hadn't spent our dime for Daddy we'd have just one more penny to get," figured Joy, "but I'm glad we spent it," she added hastily.

"I am, too. But I'm glad Mother wouldn't let us spend it all. We had a nice time, and had some money after it was all over, didn't we?"

Circumstances arose which made the girls feel that they just must spend most of their allowance the next two times, so that it was six weeks before they had enough money to buy the rug, and then they had just enough, with none left over for tithe.

Daddy looked pretty serious about that. Then he looked at Mother. The girls couldn't tell just how it was going to come out, Mother and Daddy looked at each other so long and so hard. Then Daddy said,

"All right, girls. Go ahead and get your rug, I'll give you enough money to pay your tithe with this time. It isn't quite the way to do things, but next time I'll show you how to manage so that you can save for what you want to buy and pay your tithe, too."

With a sigh of happy relief, the girls bounded down the walk. Mrs. Dale had seen a place where rugs were selling for just what she gave for hers, and had invited the girls to go with her to town to get theirs.

## The Sunday School

M Emily Ellyson

### LESSON FOR JULY 14, 1935

LESSON SUBJECT: Naomi (A Woman of Faith and Courage)

LESSON TEXT: Ruth 1:14-22; 4: 14-17.

GOLDEN TEXT: *A woman that feareth the Lord she shall be praised* (Proverbs 31:30).

#### INTRODUCTION

We are to study the Book of Ruth in the lesson before us, one of two books in the Bible bearing the name of a woman. The Book of Esther is the other. Both of these women were eminent women, and both played a very important part in the drama of sacred history. Ruth, a Gentile woman who married a Hebrew man of the tribe of Judah, became the grandmother of the Savior of the world, and Esther a Jewish woman who married a Gentile became the savior of her people at a time when the entire tribe was threatened with extinction. One other tiny little book which possibly would be fittingly called today a pamphlet, is dedicated to a woman and her children by John (2 John) whom he calls "the elect lady," eulogizes her because of her success in gaining the objective of all child teaching and nurture in her family, for he says, "I found thy children walking in truth." Usually people make Ruth the outstanding character in this peerless little book but in our lesson Naomi takes precedence and is given the exalted title, "A Woman of Faith and Courage."

#### NAOMI'S DEVOTION

Our lesson opens with a farewell scene. For about ten years Naomi had resided in the land of Moab. The family were forced to leave the land of Israel—or thought they were—on account of famine. It would seem that a great mistake was made in this move for they went away from all religious advantages to a country that was heathen, and took their two sons

with them. One had better starve for common bread than to starve spiritually, but how many of us consider the spiritual, after all, the most important. The bread that perishes, in a time when we think starvation faces us, makes the strongest appeal in the majority of cases. Naomi had gone to the land of Moab for temporal advantages only, and the move was a disastrous one. She realized this as we learn later in the lesson. Animals live by bread alone but theirs is but an earthly life, but man, a spiritual being, cannot be satisfied with merely temporalities, and when Naomi heard "that the Lord had visited his people in giving them bread," her devout nature yearned for her native land, and she determined to retrace her steps, and go home. Husband and sons must be left buried in heathen soil. Had they gone to Moab as missionaries to spread their holy faith to a heathen people, to die for such a cause would have been a joy, but that was not their motive in going. The sons having married, Naomi is left with the two young widows. Although she suffered much yet she did not become bitter but held to her faith and confidence in God, and attributed her bereavement to the direct agency of God.

"And they lifted up their voices and wept again and Orpah kissed her mother-in-law, but Ruth clave unto her." Naomi had been so faithful and true to the principles of faith that she had made her religion attractive to these girls. When she sought to influence them to return home to their own mothers they both would have preferred to journey on with Naomi, but Ruth would not go back because of her great love for Naomi. Many think less of Orpah because she was persuaded to return, but when we consider the entreaty of Naomi and the customs of Moab, we find she did not go so far wrong in her decision. Moabite custom in such a case as we have in our lesson, was for the widow to go home to her own mother, while in Israel it was the custom for the brother of the dead man to marry the widow. But Naomi had no more sons, and she was generous and unselfish in urging them to return to their people, and she would journey on alone in her sorrowful home-going. When Orpah turned away and started back Naomi again appealed to Ruth to go with her, but Ruth's mind was settled to go on, a fixed determination can be felt with every sentence of Ruth's impassioned plea to her mother-in-law, which amounts to a life consecration. "So they two went on until they came to Bethlehem," because Naomi saw that Ruth "was stedfastly minded to go with her."

#### NAOMI'S UNSELFISHNESS REWARDED

A common bereavement and sorrow bound these three women together, for they mutually loved the dead, and felt the same utter loneliness. The two young women were a living tie, that, to some extent, was a comfort and stay to Naomi in her affliction, for life was so *empty* now. She indeed "went out full"—happy with her family—"and the Lord hath brought me home empty." To keep them with her no doubt was to her a bit of compensation. But she would not

allow them to make the sacrifice, for it was a question whether they could make the adjustment and be happy with such a radical change. Unselfishness has ever been a trait of God's own people, and is just as truly a Christian trait today whenever Christianity dominates the heart and life of a man or woman. They will not gratify their own desire when the best welfare of another, or others, is endangered. Naomi's reward came with the birth of little Obed, for in him the family line of Elimelech was preserved. "That his name may be famous in Israel," so said the woman neighbors of Naomi, and their words were truly prophetic, for the blood of the Savior of the world flowed through the earthly lineage of Obed the son of Ruth the Moabite maiden, and Boaz the kinsman. Gentile and Jewish blood fused together in the "Man of Nazareth." *Truly He is the Savior of the world.*

## Good Samaritan Chats

### TO THE SAINTS SCATTERED ABROAD:



Greeting from southern California, the land of sunshine and rain, or clouds, and sometimes dust. Sometimes out here we have had frozen orange juice right off of the trees, but it is generally in the month of January or February, as the case might be. But as often as we have such things, the first thing you hear is something like this, "O but this is so unusual; we never saw it like this before, and we have lived here all of our lives." Well, it is hard to get used to cold weather in a hot climate. But I remember that last year I fled from southern California to keep out of the cold, and made a run to southern Florida, and the blizzard outran me and got there first, and when I arrived I met the cold spell. And the good people there said, "We never saw anything like it, and we have been here for the past forty years." So it is hard to get used to cold waves anywhere you go, but I find that if a man will keep red hot spiritually he can stand almost any kind of weather—hot or cold, wet or dry—anywhere on the face of the earth. After all, it is not the weather or the country, it is the condition you are in spiritually. I have been in all kinds of weather, in every state in the Union, and at all times of the year, from the hottest to the coldest, and I haven't had a day of disappointment in forty-five years and ten days today, since I entered the land of Canaan on the 2nd day of June in 1890—making forty-five years and ten days today since I had the blues and was lonesome.

As I travel, people come up and say, "Well, Uncle Bud, I guess that you have seen every state in the Union, haven't you?" I say, "Yes," and then they come back and ask, "What is the best state in the

United States?" and I have to tell them that the State of Contentment is by far the best state that I have ever traveled in. Here there is not one sorehead, or not a single family at the outs, and no family fusses in this state; all of the disgruntled folks live up in another state. It could be called the state of dissatisfaction, or the state of unrest, or the state of discontent, but you take the state of contentment, and there is not a knocker in the state, or a fault-finder, or a grumbler. Some people will not believe this statement from this old preacher, but nevertheless it is true. The thing that got the devil out of heaven was that he began to knock on his own town, and he had to be put out to save the city. In traveling for a million and two hundred and seventy-five thousand miles I have never met with a preacher who was a knocker but that sooner or later he knocked himself out of the ministry. He finally left the conference, or the presbytery, or the association, or the assembly. He knocked himself out, and then he seemed to think that everybody else was to blame.

I have never met a preacher in the seventy-two different denominations that I have worked with who failed but that he blamed everybody else for his own failures. God never called a preacher and then sent him out to fail. Every preacher that God ever called He made a way for that man to succeed and come out victorious. And again God never sent out a preacher to *try*; He sent him out to do the job. And, if he is not lazy, and if he will get down and study and pray and believe God, there is no man or devil on earth that can defeat that man. Let us remember that St. Paul said he had learned in whatsoever state he was in to be content—that is, he had no fault to find with the dealings of the Lord with him. A man is a thousand times better off to be cold and sweet, than he is to be hot and sour. Of all the men I have ever met, who was the object of greatest pity, it was a preacher who had soured on God and the human family, and was out with everything and everybody. And at the same time he seemed to think that he was the only fellow in the church who was really saved and sanctified; all had backslidden but himself.

Some time ago a Nazarene preacher wrote me that the saddest thing on earth to him was that all the Nazarene preachers were going into Modernism, and that he was the only one who was really standing true to the old doctrines. Well, it was not long until he was clear out, and not only that, but he was knocking on everything and everybody. I wrote to him and told him that there was not a Modernist preacher in the Church of the Nazarene—we have no Modernists among us—and every Nazarene preacher in the whole nation believes in a whole Bible for a whole world, and a salvation from all sin for all men. We are not troubled with Modernism, and I thank the Lord from the bottom of my heart that from the janitors to the General Superintendents we are sound in the faith. I judge that no set of men have made greater progress

on the face of the earth than the Nazarene boys in the past twenty years. And, after all, the Nazarenes are nothing more or less than just simply old John Wesley Methodists, banded together to preach the old-fashioned blessing of holiness as it was taught by John Wesley. We are bound to succeed as long as we stick to the Bible doctrine of second-blessing holiness. After all, that is the only way on earth to preach holiness, is to teach it as a second work of grace, for God cannot sanctify sinners or backsliders. He must sanctify believers, and that makes it a second blessing, or second work of grace. God's plan is pardon for the guilty, and cleansing for the believer.

Well, I arrived home on Wednesday, June 5, and found our District Assembly in full swing at the First Church of the Nazarene in Pasadena, Calif. Dr. R. T. Williams was in the chair and he was turning off business as only he can turn it off. We had with us Brother M. Lunn, Manager of the Publishing House, and also Rev. L. A. Reed, pastor of Kansas City First Church, for the night services. He did some great preaching and we must have had from fifteen to twenty at the altar every night during the assembly. That was wonderful for Southern California, with so many preachers to make their reports, and the delegates to look after. This year we had as many as five hundred delegates to register, and they had to be looked after, and when it comes to doing the job up just right Pastor W. W. Hess is the old boy that can do the job. I judge there is no finer pastor on earth in any church than Rev. W. W. Hess. I have voted for us to keep him until he dies with old age.

We had some fine services in some of the afternoon sessions. We had a great school rally, also a great missionary service. We had Brother Kauffman from Jerusalem to make a great speech on the Jews and Jerusalem; it was wonderful. We also had many fine visitors from different parts of the country, including the Superintendent from the Arizona District, also from the Northern California District; and many fine pastors who were introduced to the assembly.

We closed out on Sunday night with a great crowd and the altar lined with seekers. I think there were twenty at the altar on Sunday night, and the largest crowds in the history of the church were there over Sunday. Dr. Williams brought a great message on Sunday morning, Brother L. A. Reed spoke to over six hundred young people on Sunday afternoon, and at night it was great. The ordination service on Saturday night was the greatest I ever saw.

*In love,*

UNCLE BUDDIE.

There are ways in which even silent people can belong to God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. MILLER.

## News of the Churches

### Telegrams

**Waynesburgh, Pa.**—Closed greatest revival in history of church with Rev. and Mrs. Littrell and daughter Lucy as workers. Great crowds; one hundred three seekers, forty-five last day; thirteen united with church, more to come in later. Love offering for pastor, church united and happy, workers invited back in 1936.—C. A. Way, Pastor.

**Winona, Minn.**—Tent meeting closed tonight with Dr. Howard W. Jerrett, evangelist, Miss Christiansen, singer. Beautiful spirit throughout; church greatly helped; expect to receive several new members into church. New basement under church nearing completion; Sunday school on the upgrade; God is blessing. Evangelist raised cash for new V-8 for pastor.—W. E. Thompson, Pastor.

**Springfield, Mo.**—In spite of serious illness and inclement weather our work here is going forward, all departments showing a gain. We have received fourteen new members into the church thus far this assembly year. We begin a three-week revival campaign July 1 with Evangelist H. G. Purkhiser. We have a vision for a great church in this city, and believe God is going to help us realize the vision.—Geo. H. Talbert, Pastor.

Evangelist H. W. Jerrett has recently conducted a meeting in the Riverlake Tabernacle, Minneapolis, Minn., which was a great spiritual uplift to the people in attendance. From the first service the altar was filled and overflowing, and throughout the meeting souls were saved and sanctified. Brother Jerrett was true to his own experience and preached the baptism with the Holy Ghost with great faithfulness and attractiveness of the Spirit-filled life.—Chas. M. Morton, Reporter.

**Louisville, Ky.**—Peniel Mission—This mission is located in a rural section, with a nice building, formerly on a Methodist circuit. The Lord is blessing as we endeavor to put on a full Nazarene program. On a recent Sunday we received a missionary offering amounting to \$24.—Frank Griffith, Pastor.

**Marksville, La.**—Our church has recently conducted a tent meeting which was a real revival, with Rev. Otho and Billie Schwab as evangelists. Prejudice is being broken down in this town, which is ninety-five per cent Roman Catholic. The tent was full at almost every evening service, and additional benches had to be provided after the first few days. Many knelt at the altar and there were some remarkable cases of conversion, and several were sanctified wholly. Sixteen new members were received into the church, of whom eight were formerly Catholics.—Reporter.

The South Jersey Zone of the Washington-Philadelphia District held a N.Y.P. S. Rally on May 30 in the Deepwater, New Jersey, church. Zone President Joseph Burley, was in charge of the services. Miss Flora Sharp, evangelist from Leesburg, N. J., brought two stirring messages. In the evening service five-minute orations were given on the "Life and Work of Paul." Miss Betty Hacker from Bridgeton, was selected to represent the zone at the District Convention to be held at Leslie Campgrounds on July 4. Special music and singing were enjoyed throughout the day. Three churches were represented: Port Elizabeth, Bridgeton and Deepwater. Bridgeton church had the honor of having the largest number present.—Mrs. C. L. Woolson, Zone Secretary.

**Lexington, Ky.**—Kenwick Church—We came to this church as pastor last September and found the church in debt and the people discouraged, all of which was trying to our faith. The Lord is giving victory and the church is coming to the front. We are meeting all our obligations; both general and district budgets are paid to date. In October, Rev. Fred Carby, pastor of our church at Owensboro, held a good revival for us, which proved to be a foundation for real victory. Several were saved and sanctified. In February the pastor conducted a revival with good success. From June 2 to 16 we had an old-fashioned revival with Evangelist Mason Lee of Huntington, West Virginia. There were more than sixty seekers, most of whom prayed through to definite victory. On the last night the altar was lined with seekers, and the power of God was wonderfully manifested. Twelve members were received into the church, making twenty new members since the assembly. The work of Evangelist Lee was appreciated. Every department of the church is growing.—J. E. Shouley, Pastor.

Recent visitors to Headquarters include Rev. Hardy C. Powers, pastor of our church in Council Bluffs, Iowa, who was holding a four-day convention with the Quindaro Church of the Nazarene, Kansas City, Kansas; Rev. F. C. Lincome, Evangelist of the Free Methodist Church; Rev. C. T. Corbett and wife, evangelists.

**Huntington Park, Calif.**—Our church has just closed a successful assembly year in which progress was made. The Sunday school increased in enrolment, and we have a live N.Y.P.S. and an active W. M. S. We closed the year with budgets paid and General Budget overpaid. Everything looks encouraging for the coming year. We plan to start a building program soon, in this city of thirty thousand population, looking forward to having a strong church.—William Kopp, Pastor.

An interesting news note appeared in *The Presbyterian*, the paper of the Northern Presbyterian Church, giving an account of the Church of the Nazarene in Cincinnati, Ohio. We quote the paragraph: "The Church of the Nazarene, scarcely known here a few years ago, is coming into prominence as an evangelical and evangelizing force. Eleven churches of this denomination are vigorously at work, with good buildings and increasing congregations, and with ministers whose zeal and steadfastness almost put to shame many in more favored surroundings. Like the Salvation Army, they work among the lowly, and their efforts are for the advance of the simple gospel of Christ."

**Plainville, Kansas, First Church**—Every department of our work is growing, and the church is blessed of God. On June 5 we closed a gracious revival with Rev. Hubert C. Mardock of Cuba, Kansas, as evangelist, and Henry and Adeline Kirk Beam of Chautauqua, Kansas, in charge of the music and children's work. There were about seventy seekers for pardon or purity, and a good class united with the church. The pastor has received a unanimous call to return for the fifth year.—Roscoe M. Jordan, Pastor.

**Vernon, Texas**—Evangelist C. M. Whitley and wife have just closed a fine campmeeting here, where Rev. Dilley and wife are pastors. God blessed throughout the camp in spite of many hindrances. Rev. Dilley has the respect of the town, and is much appreciated for his labors here. Song Evangelist Alvie Cummins and wife of Bonham had charge of the music, and their work was greatly appreciated. The Junior and N.Y.P.S. work was in charge of Mrs. Whitley and Mrs. Cummins and much lasting good was accomplished. Any church or camp desiring these workers will make no mistake in securing them.—V. B. Atteberry, District Superintendent.

Evangelists E. E. and Ora J. Turner report that they opened a revival meeting in a tent campaign in Huntingburg, Indiana, on June 9. The interest and attendance are increasing and souls are praying through. They expect to get a good following in this place before the close of the meeting.

**Seattle, Wash.**—A nine-day revival meeting has just been held in the Beacon Nazarene Chapel, with Rev. L. W. Blackman and wife as workers. Brother Blackman's preaching and Mrs. Blackman's singing were appreciated. At the closing service twelve children were forward. Brother Blackman is entering the evangelistic work, and is open for calls. He may be addressed at 9055 Second Ave. N.W., Seattle.—A. B. Culbertson, Pastor.

**Holcomb, Mo.**—Our church is making progress. All budgets are paid for the year. We had all day services on Sunday, June 2; 126 present in Sunday school, with two hundred present in the afternoon for the Children's Day program. The pastor has been unanimously called to return for the third year, but am not in a position to accept the call.—Elmer Esterline, Pastor.

Evangelist Harry W. Morrow reports that he has recently conducted a revival in the Maplewood Church at St. Louis, Mo., of which Rev. and Mrs. J. A. Duncan are pastors. Brother Morrow writes, "They had the ground well prepared and were full of faith and expectancy as we launched the campaign. It was easy to sing, to pray, and to preach; and easy for souls to find God. More than sixty seekers found God either for salvation or sanctification. Fifteen new members were received into the church, and the pastor states he expects to receive a total of twenty-five as a result of the meeting. Maplewood church is coming to the front under the leadership of the Duncans. They have recently had their pastoral call renewed, without a dissenting vote. All records for attendance were broken, and the place was filled from time to time."—The pastor, Rev. J. A. Duncan, adds a further report that all Sunday school attendance records were broken, with a downpour of rain, and 170 present. Also, that the General Budget is overpaid for the year, and both missionary societies are doing good work. They have a wonderful class of young people; and the whole church appreciated the work of Evangelist Morrow.

Idaho Falls, Idaho—We have just concluded our first year's work as pastor of this church. During the year the church sponsored two revivals; one with Evangelist Harold Volk last September, and the other with Evangelist Coryell in April. The N.Y.P.S. conducted a revival in mid-winter with Rev. Ted Martin, pastor at Kimberly, as special worker. Several were saved and sanctified in these meetings and later joined the church. We conducted a two weeks Daily Vacation Bible School prior to the District Assembly, with good success. The church is praying for greater things this assembly year, and we are behind the Crusade for Souls one hundred per cent. Evangelist Coryell is returning for another revival meeting in September.—Glen Fred, Pastor.

Port Arthur, Texas, Grace Church—We have just closed one of the best meetings held in this church with Rev. J. B. McBride and wife as evangelists, and Miss Ella Ruth of Marksville, La., as song leader and soloist. The crowds were not great in number, but under the preaching of the evangelist, at least thirty-five found their way to God either for pardon or purity, and two new families were added to the church and Sunday school. The work of these evangelists was much appreciated. About eighteen months ago the church moved to a new location, with thirty-five in the Sunday school; we now have 107 enrolled, with one hundred per cent present last Sunday.—S. W. Hampton, Pastor.

Ellis, La.—Our church has recently closed a very helpful revival campaign with Rev. Walter Patterson of Bethany, Oklahoma, as the evangelist. Thirty-two knelt at the altar and prayed through to victory. Much and lasting good was accomplished, and the revival leaves the church marching forward for greater victories.—Dick Moore, Pastor.

**A Feather in His Bonnet**



During the Northwest District Assembly a very interesting little ceremony took place. After District Superintendent Tinsley had been re-elected and had reported that every church on the district had paid its District and General Budgets in full for the second year, Rev. D. I. Vanderpool claimed the floor. He pointed out that when the district made this record last year for the first time in the history of the church, Brother Morrison, writing in *The Other Sheep*, called it a feather in "Chief" Tinsley's cap. He went on to say that this was the second time and so it called for another feather in his cap, but inasmuch as it had meant the co-operation of every church on the district it called for more than one feather, and so we wanted to wear a feather in his cap for each church that had made it possible. At this juncture, Rev. Joseph Gray slipped a real Indian war-bonnet out of a box, and Brother Vanderpool and he proceeded to decorate Brother Tinsley with it. It was really a handsome war-bonnet, a genuine chief's head-dress, with a real eagle feather for each church on the district. The assembly received the "Chief" with a real ovation and pledged themselves to put the bonnet back on him again next year. After adjournment the camera got busy and the accompanying picture is the result.

JOSEPH GRAY, *Assembly Reporter*.

Evangelists L. H. and Gladys Kindred report that they have been busy in the evangelistic field for the church. God has given them some of the best revivals of their lives. They recently closed revivals at McComb and Magnolia, Miss., where Rev. and Mrs. C. E. Toney are the pastors. The altars were lined night after

night, with a nice class uniting with each church. They write, "At Marshalltown, Iowa, we had a great time, and many said it was the best revival in years. Eighteen people united with the church here. Pastor G. W. Harvey has performed a miracle in bringing the church out to the front at this place. Our last meeting was at Cedar Rapids, Iowa, with about eighty seekers and many happy finders. Fourteen subscriptions were received for the HERALD OF HOLINESS, all Sunday school attendance records were broken, and the church was much encouraged. Our colaborers here were Professor and Mrs. Harold Bomgardner. He is a converted opera singer and is now using his talent for the Lord. Rev. E. E. Russell is the pastor at Cedar Rapids, and is doing good work. We are now at Sigourney, Iowa, where Rev. and Mrs. Masterson are the pastors."

San Benito, Texas—Our church is moving on spiritually in spite of the hard pull financially. For the past ten weeks we have had from one to five professions each week, with the exception of two weeks. Our Sunday school is showing a steady growth, and the average attendance for this year this far is 82, which, we understand, is the best average in the history of the church. We are in for the Crusade for Souls program. We are planning to have ten weeks of revival between now and our District Assembly in October. Any Nazarenes visiting the Rio Grande Valley at San Benito, may drop the pastor a card and we will be glad to assist them in locating an apartment or cottage.—Freeman H. Pearson, Pastor.

Jamestown, N. Y.—Last July District Superintendent Sloan sent me to supply the pastorate of this church. Since that time God has wonderfully helped us. The Sunday school attendance has increased from around 23 in attendance last July to 100 on the closing Sunday of the church year (April 28). During the past year we have received eleven new members into the church. Our mortgage is being reduced from \$6,700 to \$2,000 and a business man is assuming a year's payment of interest and principal. God marvelously undertook for us in this situation. Rev. U. T. Hollenback is now with us in a week's series of meetings.—James H. Jones, Pastor.

Song Evangelist L. C. Messer reports they closed a meeting with our church in Austin, Texas, on June 16. On account of heavy rains and floods the meeting was not the success they had hoped for. Our people in Austin have lost heavily and need our sympathy and prayers. Brother Messer is now in the beginning of a meeting at Hope, Ark., where we have a new but growing work.

**WANTED**—Young people to sell toilet articles for Northwest Nazarene College. Cash and tuition offered. Anyone wishing to attend college please write for information at once to Northwest Nazarene College, Nampa, Idaho.

Richmond, Va., Central Church—We have just closed one of the most successful revivals held in this church since its organization. The workers were the Claude Long and Sisters Quartet of Denver, Colo., and Rev. S. D. Cox of Moultrie, Ga. The Quartet drew a nice class of people to the church, and their work was much appreciated. About seventy souls found God at the altar, and we expect at least twenty-five to unite with the church. The ministry of Brother Cox was very effective and appreciated by the people. The church is growing slowly, but we are bound for success.—H. G. Stuneck, Pastor.

Monroe, N. C.—We have just closed a glorious revival in our church here with District Superintendent Dobie, assisted by Mrs. Dobie, as the special workers. God wonderfully blessed in the preaching, large crowds attended, a goodly number knelt at the altar for pardon or purity, and some new members were added to the church. On June 16, the closing day of the revival, a Sunday school rally was held, with an attendance of 325, exceeding all previous records. We have had a real spiritual gain, and are looking forward to greater victories.—Paul V. Rid-  
hour, Pastor.

Evangelist Chas. A. Strait and wife report that they have recently conducted three revival campaigns, the first at Grand Ledge, Mich., with Pastor C. J. Studd and wife. God gave a number of seekers and happy finders. A love offering was taken for the pastor, and the evangelist was well paid. Their next meeting was in the Methodist church in Freeport, with Rev. Frank Loomis and wife. They had some good results and the church was encouraged. At Lansing South Side Church was their next meeting with Pastor M. F. Early and his good people. The first service was on Wednesday night, and on Sunday morning the glory of God came upon the people and a number of hungry souls were at the altar without preaching or special singing. The pastor's salary was increased seven dollars a week. Brother Strait writes, "Here they are in the process of building a new church, and we expect to hear good things from South Side Church. For the past month we have been taking a much needed rest, although we have preached and sung each Sunday in the following churches—Durand, Owosso, St. John, Shaftsbury, Reed City, and Cadillac, Mich. We are now on our way to Traverse City to begin a campaign June 19."

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## SUWANEE RIVER CAMP MEETING

July 25 through August 4

Dr. C. E. Hardy, Speaker

Rev. J. E. and Ada Redmon, Prof. Clyde B. Rodgers, Earl W. Powell, workers.

On U. S. Highway 41, three miles north of White Springs, Fla.

Write F. P. McCall, Pres., Princeton, Fla.

Jamestown, N. Y.—Rev. Ural T. Hollenback, pastor of the church at Canastota, N. Y., reports that he assisted Rev. James Jones and his good people in a week's series of services, preaching on Bible holiness. He assisted in one musical and song radio program, preaching twice over the radio at the invitation of the Ministerial Association. He also preached eight times in the Nazarene Tabernacle, with fifteen seekers at the altar. Brother Jones is building up a great acquaintance and winning souls for the Lord. During the week they also raised \$120 toward the refinancing and interest on church debt.

Rev. J. L. Roby of Miami, Florida, reports that after an illness of eight months, and a serious operation, the Lord is blessing him and the prospects are that his health will be fully restored. He states that God's loving hand has been upon him all the way through, and he appreciates the prayers of the people.

The Cookeville Zone of the Tennessee District had a most enjoyable day on June 8, at the Third N.Y.P.S. Rally of the assembly year, with Rev. G. T. Reed and his people at the Monterey church. Much interest is shown by all the churches, and the Lord is wonderfully blessing.—Jean McKay, Secretary.

Dallas, Texas, Park Ave. Church—Our church has recently closed a revival with Evangelist W. H. Minor of Bethany, Okla. It was a good meeting with many people being blessed, and some were saved. Our pastor, Rev. Victor Coursey, suffered a nervous breakdown in the last week of the meeting, and the evangelist raised a love offering to make it possible for him to have a two-week vacation. We would appreciate the prayers of the people for a complete restoration of the health of our pastor. We expect to come up to the assembly with all budgets paid, and an increase throughout the church.—Mrs. Willie Bowers, Secretary.

Smyrna, Del.—Since our return as pastor of the church here, we have witnessed a rising tide of interest and victory. A few people have been praying through in our regular services. The church was greatly encouraged and blessed by a N. Y.P.S. Rally on May 30, with more than one hundred representatives present. The evening service was one of high spiritual character. Our cottage prayermeetings are proving a success in winning friends and those not otherwise reached. Among our plans for the year is the purchasing of church property, and a real Holy Ghost revival. We recently enjoyed a visit from our W.M.S. President, Mrs. Burger, which resulted in the organization of a society here. Pray for our work.—Mattie A. Mayer, Pastor; Helen G. Haines, Assistant.

Tyro, Kansas—Our church has recently closed a good revival with Rev. Paul Herrell of Coffeyville, and Rev. J. E. Moore, Jr., of Topeka, as the special workers. They reached the young people and awakened and revived the church. On the closing Sunday a Sunday school

rally was held, with an attendance of twenty more than the previous attendance record. The young men were asked to return for another meeting.—Reporter.

Hooker, Okla.—Our church has recently closed one of the greatest revivals in its history with Rev. C. W. Burpo of Guthrie, and Francis B. Wages of Bethany, as the special workers. This is Brother Burpo's second revival with us within the year, and this was greater than the first. God blessed throughout, and we had splendid crowds, with not a barren altar call. Many sought and found God and a fine class of members was received into the church. A liberal love offering was taken for the pastor. A new record was set in Sunday school attendance. Every department of the church was strengthened. Our budgets are overpaid to date. The church has made good progress this year; finances are coming easily. These young men have been unanimously called to return for another engagement in 1936.—P. M. Henderson, Pastor.

Lowell, Mass.—The Lord is graciously blessing this church. Last year was a year of steady progress and victory. Through the year God gave salvation, the attention of some new folks, blessings upon every department of the church, and the satisfaction of paying our financial obligations. A total of \$7,692 was raised, of which \$1,600 was paid to General Budget, \$425 for District Budget, and \$360 to the college. Recently the church people gathered at the parsonage and surprised the pastors with a beautiful set of dishes and a linen table cloth. We had a happy time enjoying the program prepared, and the social fellowship. Our great body of people, young and old, are taking hold to do our part in the Crusade for Souls. Since the assembly we have had seekers every Sunday night, attendance is good, and God is giving a revival in our regular services. For all we thank God, take courage, and press forward.—Lloyd B. Byron, Pastor.

Toronto, Ontario, First Church—On May 27 our church had a special homecoming service for Rev. and Mrs. G. W. Royall and their son Paul, who had spent over three years in southwest China. The church took on the appearance of a special occasion in welcoming these missionaries to their home town. Relatives, friends and church members, along with representatives from five other Ontario Nazarene churches, began to gather shortly after six-thirty p. m. The Lord was on hand with special help and great unction; liberty and blessing was on the entire service. After a few words of testimony from visiting pastors, Evangelist C. B. and Jewel Cox, and Sister Royall, we had the privilege of hearing Brother Royall give a wonderful and most unique missionary address on "Enemies of the Middle Kingdom." At the close of the message Brother Royall whistled a sacred tune "I Know a Name." This whistling was mightily used of God in China to gather the crowds for the services. The meeting closed with Sister Cox singing, and the power of God fell on the congregation.

Rev. W. M. McGuire, pastor, was in charge; special music was provided by groups from the Hamilton and Woodstock churches. Immediately after the service the missionaries were led to the basement where a shower—given by First and Second Church—of kitchen utensils, groceries, linens and china were on display.—Reporter. (Those interested will note that Brother and Sister Royall were missionaries from the Toronto congregation prior to their uniting with the Church of the Nazarene. The Royalls have also united with the church, and are expecting to return to China as full-fledged Nazarene missionaries.—Managing Editor).

### Idaho-Oregon District Assembly

The Twenty-third Assembly of the Idaho-Oregon District was held in the chapel of Northwest Nazarene College at Nampa, Idaho, June 5 to 9. This is an ideal place for the assembly, the chapel being well lighted, ventilated and having a seating capacity of eight hundred, the classrooms provide splendid places for the various committees and the club and dormitories afford the best possible places for serving meals and providing lodging. President Dr. R. E. Gilmore and the faculty did everything possible to make us feel at home and to let us know that we were welcome guests.

The business sessions were well attended by almost two hundred delegates and a spirit of love and unity prevailed. Dr. J. B. Chapman presided and each morning brought a message on "Pentecost." Those who have attended the assemblies on this district for a number of years, state that not in a long time has there been such a sweet spirit, with all messages, songs and reports laying such stress on the definite experience of holiness. A number of seekers came forward each evening following the evangelistic services.

Rev. Earl C. Pounds, District Superintendent for the past five years, in giving his report showed that this year two new churches had been organized and that there had been a net gain of 143 members and also a substantial gain in the Sunday school; that the General Budget had been overpaid by more than \$500 and that all district expenses had been met. In the vote for District Superintendent confidence in Rev. Pounds was shown by re-electing him on the first ballot. J. Clarence Anderson was re-elected for the twelfth time as Secretary, and W. A. O. Wilson was re-elected as Treasurer.

As special visitors to the assembly we were pleased to have with us Dr. J. G. Morrison, who brought two messages and a number of short talks in the unique way in which only he can do; Rev. Haldor and Mrs. Lillenas represented the Publishing House and sang several special songs with the glory coming down at times until the whole audience was either shouting or laughing; the Edwards' Ladies Quartet and the Gaddis-Moser Gospel Party were also with us and brought messages in song. It was truly an honor and a privilege to have with us throughout the assembly Mrs. Chapman, the wife of our beloved General Superintendent.

All churches save one were assigned pastors and each pastor in taking up the

work for the new year is doing so with a determination to put on a real Crusade for Souls campaign.

GEO. S. CULVER, Reporter.

### Touring the Arkansas District

District Superintendent J. C. Henson together with the Advisory Board and District Council called us to campaign their district in the interest of Home Missions, Stewardship, Foreign Missions and W.M.S. work. Brother Henson spoke on the Crusade for Souls, HERALD OF HOLINESS, and other district interests, also backing up the campaign one hundred per cent. Mrs. Herrell spoke on Foreign Missions and the W. M. S. work; your humble scribe spoke on Home Missions and Stewardship, while Junior sang and read to spice up the program. It was an interesting campaign to us.

We opened the campaign with Pastor Felts at Bentonville, having three services daily in most places. We ran on schedule and closed the campaign with Mrs. Beasley and her fine church at Blytheville with a packed house and fine interest. With the liberality of the people Brother Henson financed the campaign without trouble or a heavy burden on any. In the campaign we touched almost all sections of the district. The pastors had everything ready for the morning service, and plans made for an all-day rally with dinner and lunch on the ground.

As a Home Missionary opportunity, the Arkansas District heads the list in our movement. They have more than one-half million young people between the ages of twelve and twenty-four. There are more good cities in the state where we do not have churches than where we do. The one drawback with the state lies in the fact that they have sixteen thousand divorced people, which reveals broken homes and many children adrift without the care of parents. It would pay the state to evangelize the present and coming generations to save the home life of the race. Christianity properly applied will cure the divorce evil. The hope of Christianity is to evangelize the coming generations through home missionary work. The crowd that we must reach are not found in the church so we must go after them if we ever reach them with the gospel. Home Missions and Evangelism is the need of the hour to salvage the race for God and civilization. The state of Arkansas is white and ready for a great harvest of souls.

We were delighted to find the Nazarenes with open minds and willing hearts to learn about Christian Stewardship and Storehouse Tithing. They would ask for more along this line and would have turned the campaign into a Stewardship campaign had we given over to their desires. We have 3,200 Nazarenes on the district, and a great opportunity for home missionary work. If the 3,200 Nazarenes will tithe the fruit of their trees, seed of their fields, their flocks, herds and income, as they can and should, they will bring prosperity to their own souls and the work of the church in their district. To succeed, we must first be, then do, for faith and works go together. It can be done in Arkansas.

The message of Mrs. Herrell on For-

eign Missions, W.M.S. and Prayer and Fasting League work was graciously received. She lectured from maps and charts showing where we had work in foreign fields. In churches on the district where they had no W.M.S. or Prayer and Fasting League, plans were put in motion to get them organized. They have had no returned missionary, but hope to have one in the near future. The work is going forward over this district and we are sure that plans are being made to reap a harvest of souls in this field. In all, we consider the campaign was well planned and successful.

N. B. AND MRS. HERRELL, AND JUNIOR.

### Colorado District Assembly

The Twenty-seventh Colorado District Assembly was held in Canon City. All sessions were held in the beautiful high school building. The Canon City church entertained the assembly in splendid fashion and our needs were all looked after.

Tuesday afternoon, June 11, was given over to rallies for the Y. P. Societies and the Sunday schools. Tuesday night a Foreign Missionary service was held and Mrs. Schmelzenbach was the special speaker.

Dr. J. B. Chapman presided throughout the assembly and while the business sessions did not seem hurried yet we were able to finish by Saturday noon. A spirit of unity prevailed and all seemed happy at what was done. Rev. C. W. Davis was re-elected District Superintendent on the first ballot with a large vote. Brother Davis is loved by the pastors and workers and there is a constant gain in all departments. L. E. Grattan was re-elected District Secretary. Rev. Z. H. Baxter was re-elected District Treasurer. Mrs. Florence Davis was re-elected District Evangelist. Rev. Melza H. Brown is again head of the Sunday School Department. Rev. Lloyd Ogden is the new District President of the Y.P.S. and Mrs. Florence Davis leads on the W.M.S.

The messages Dr. Chapman brought at the morning devotional services on the Holy Spirit were of such a nature as to provoke thought and shed light on this wonderful subject. Several nights Dr. Chapman preached to large audiences and more seekers were at the altar during this assembly than for some years.

It was a pleasure to have Rev. Haldor

## I Write a Poem

By Lon R. Woodrum

This is an attractive booklet containing forty-nine poems by Evangelist Lon R. Woodrum. Many have heard Rev. Woodrum read these poems and enjoyed his "tuneless specials," as he calls them.

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Lillenas with us to represent the publishing interests and also to lead the services in singing. Brother Benson, field representative of Pasadena College and the College Quartet were present and blessed the people in sermon and song.

Next year the assembly is to be held with Pastor Sundal at Grand Junction.

L. E. GRATTAN, Reporter.

### Chicago Central District

#### HOME MISSIONARY DETAIL

There is an endless detail and a continual routine in a progressive Home Missionary work, and it is never completed in the midst of 12,000,000 in Chicago Central District. We are just at the edge of getting started, and will take fully as long to finish the network of churches and places, as we have already gone. Here are some of the details:

**Building Propositions**—A new church 40x80 with full basement and gallery is now enclosed at Mt. Vernon, worth possibly \$10,000. I opened a church at Lincoln, Ill., a few days ago, 36x60, with full basement and enclosed with furnace, inside toilets; a growing and going concern. This building is practically paid for, as far as they have gone. Rev. C. I. Deboard of East St. Louis is digging a new basement, and they hope to have it completed in mid-summer. The lot is paid for, and they are paying as they go. Rev. C. N. Cook is building a new tabernacle, which is about completed, at West Frankfort, Ill. North Side Danville has its material on the ground and the lot bought for a new tabernacle. Joliet and Roxana are planning to put the tops on their basements. Marseilles has bought a good church building for \$2,000; Milwaukee has enlarged and completed its basement; and Paris is buying a lot. All told, there are about fifty building propositions that are getting under way on the district; building tabernacles, putting in basements, buying old churches, and enlarging our present buildings.

**Tent Meetings**—The other day I checked up my tents and find I have about twenty-five; they are in all kinds

of conditions. Some are ready to go to pieces, can't use them even once; but I think there are about twenty that we can put up and use in starting this tent season. There are endless details about this tent business. It is not easy to raise the money to buy them every spring; this we have been doing for thirteen years. Also, to provide some money to get them up in new places is no small task. It is just a good, hard old job. We hope to hold possibly one hundred tent meetings, from early spring until late fall. There's so much detail to this, but suffice it to say that of the tents we put up, many will blow down, but when the cold weather comes, we will have entered possibly forty new places in tents.

**"Every church get a church"**—125 new churches. That may seem like a dream, but our new church at Ashland, Wis., has opened a mission in Superior, Wis., and at Iron Mountain, Mich. Our church at Mercer has a new church at Three Lakes, Wis.; the church at Richland Center has a new church at Orion, Wis.; the church at Freeport is opening up a new church in Dixon; the church at Argo is starting a new church at Brookfield; the church at Rock Island keeps trying to get a new church at Moline; the church at Streator has a new church at El Paso; the church at Champaign is starting a new church at Monticello; our church at Decatur is starting a new mission at Bement; our church at Roxana has started a new church at Alton; our church at Mattoon is starting a new church at Charleston, and Murphysboro at Carbondale. Here again is endless detail, but no one slogan has ever taken quite so well as "Every Church get a Church on our district."

**Old Church Buildings**—I had a brother in one section to look around and see how many vacant churches he could find. I will leave the name of the place blank, and put the rest in as he gave it to me: "Empty church to be sold to junk. A good church and parsonage for \$200 and empty church can be had to hold meetings; another city, two empty churches; in another city, a good church with cushioned seats can be had for meetings; another church empty, a country church on a gravel road, vacant for years; a

country church empty; another chapel can be had; a church on a hard road empty; another empty church; another place where this pastor has taken one of his local preachers and preaches every Sunday, and still another church."

**Now what is the reason for all this report?**—This is the day of Nazarene opportunity. It would not be an easy job to start a Church of the Nazarene in any of these places. It would take honest blood and lots of sweat, but it can be done. We just need some more good, old-fashioned sacrificial spirit to go out and bleed and suffer and put the proposition across.

E. O. CHALFANT,

District Superintendent.

### A Fraternal Address

It was my privilege to attend, for a short time, the General Conference of the Free Methodist Church while in session at Winona Lake, Ind., the new headquarters of the Free Methodist Church.

Among the many fine things I heard was the fraternal address given by Rev. H. V. Miller of Chicago, who was appointed by the general officials of the Church of the Nazarene to bring greetings to our beloved Zion. Rev. Miller, in my opinion, gave one of the finest fraternal addresses to which I have ever been privileged to listen. He reflected great credit on himself and the church of which he is considered one of the outstanding preachers. The message he brought was not a hit-and-miss affair, but one that showed careful preparation. He labored to show that the holiness bodies could have unity without union, and asked for a greater degree of Christian tolerance and unity in order that God might be able to get His program across to this generation.

Rev. Miller was presented to the audience by his good friend, Dr. A. L. Whitcomb. Rev. Whitcomb was appointed to give a message of acceptance of the greetings brought to the General Conference by the man of whom the Church of the Nazarene may be justly proud—the Rev. H. V. Miller of Chicago.

REV. F. LINCICOME, Evangelist,  
Free Methodist Church.

## 101 ARGUMENTS AGAINST ETERNAL SECURITY

By Harold C. Johnson

One of the most insidious errors being preached today from pulpit and over the air is that of "Eternal Security" or "Once in Grace Always in Grace." It is no new doctrine but it seems to have been given unusual emphasis during late years. The author of this book has done an unusually fine piece of work in presenting these 101 arguments proving the unreasonableness and the lack of scriptural basis for this fallacious teaching. These 101 arguments cover every aspect of the subject. There are no lengthy discussions. Every statement is terse and right to the point. Every minister, especially, should have this book and every layman who wishes to be posted on this unscriptural teaching should read the book. 138 pages.

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### New Mexico District Assembly

Brother and Sister Nazarenes all over the world, the glory was down on New Mexico Nazarenes in their assembly just closed at Portales. And small wonder, for all financial obligations, local district and general were paid up approximately 100 per cent, two new churches had been organized, a 13 per cent gain in membership had been made, and a marvelous spirit of love, harmony, and self-denial had been manifested all over the district. "The finest personnel, the largest attendance, and the best assembly I have attended on this district since I have been coming to it," said Dr. R. T. Williams, who presided at the sessions.

Rev. B. F. Harris was re-elected for his fourth year on the nominating ballot with only three opposing votes—a fine expression of the district's appreciation of his devotion to us and to God, of his jovial nature and of his fine work as a leader on our district.



Spiritually the occasion was a blessed one. The powerful preaching of our beloved Dr. Williams, the unctuous reports of the pastors, the wonderful singing and good testimonies of the laymen precipitated many seasons of rejoicing and brought souls to the altar for prayer.

Brother Poole's love for his guests and hard work in the face of a shortage of vacant rooms and beds in Portales provided fine entertainment.

Prominent church leaders present were Mr. M. Lunn, Manager of the Publishing House, Rev. C. H. Wiman and wife of the General Sunday School Board, Rev. V. B. Atteberry, Superintendent of the Abilene District, Brother B. M. Hall and a fine Quartet from Bethany-Peniel College, Sister Hildreth from Rest Cottage and many pastors and laymen from other districts.

F. O. PARR, Reporter.

## DEATHS

Ogden—Nettie Hayes Ogden was born in Texas, July 24, 1908, and passed to her reward April 20, 1935, at Phoenix, Arizona. She first sought and found the Lord in a revival meeting conducted by Earle F. Wilde in 1925, and at that time united with the First Church of the Nazarene in Phoenix. About four years later she was sanctified. On May 15, 1929, she was united in marriage to Hurley Ogden, and to this union was born one child, Eleanor Bell, age four and one-half years. She leaves to mourn her departure her husband and daughter, her mother, Mrs. Lena Hayes, one sister, Mrs. Alex Wilson, and one brother, Irvin Hayes, one half-sister, and three half-brothers.—W. D. Godfrey, Pastor, Phoenix First Church.

Livingston—Mildred Livingston, daughter of Mr. and Mrs. G. B. Livingston of Minot, North Dakota, was born December 1, 1911, and called to her heavenly home May 24, 1935. Following her graduation from high school in 1928 she became a student in Northwest Nazarene College at Nampa, Idaho, for two years. For the past three years she has been employed as school teacher near Minot. Her death came after a short illness. She was a beautiful Christian girl. She was selected as secretary of the District N.Y.P.S. at the last Annual Meeting, which office she filled until her demise. She leaves to mourn their loss her father and mother; two sisters, Mrs. James Porter and Marcella Livingston; a brother, Burton, all of Minot. Funeral services were held in the First M. E. Church of Minot, with District Superintendent S. C. Taylor officiating, assisted by Revs. H. A. Erdmann, Floyd Rumann and H. Y. Sorenson. It was one of the largest funerals ever held in the city. Interment was made in Rose Hill Cemetery.—S. C. Taylor.

Parrish—Mrs. Annie Tempie Cheshire Parrish was born September 15, 1888, in Colquit County, Georgia, and departed this life March 20, 1935. On December 6, 1903 she was united in marriage to Robert R. Parrish, to which union were born seven children. She is survived by her husband, five children, five brothers and two sisters. She was a charter member of the Church of the Nazarene at Thomasville; the church being organized seven years ago. For two and one-half years prior to her death she was president of the local W.M.S. She was a very faithful member, and the church and its work were constantly on her heart. Funeral services were held in the Thomasville church on March 22. Interment was made in the Laurel Hill Cemetery.—Bruce B. Hall, Pastor.

Nance—J. H. Nance, for many years a local preacher in the Church of the Nazarene in Tennessee, passed to his reward February 28, 1935. He was a valued member of the Church of the Nazarene in Columbia, Tenn. At the time of his death he had entered his seventy-third year. Funeral services were held in his home church by the pastor, Rev. R. V. Bridges.

Watson—Mrs. Caroline O. Watson of Revere, Mass., was born in West Chester Co., N. S., January 27, 1850 and departed this life Sunday morning, May 19, 1935. She came to Boston as a young woman and was united in marriage to Alex-

ander Watson, also of Nova Scotia. Soon after their marriage they were both converted, and under the ministry of Joshua Gill and John Short she was sanctified wholly, and united as a charter member with the Church of the Nazarene of Cambridge, Mass., of which Brother Short was the pastor. For the past sixteen years she has been a loyal member of the Everett, Mass. church. She is survived by one sister, Mrs. Wm. Purdy of Los Angeles, Calif.; three children, Mrs. Bertha Ducett, George W. Watson, and Mrs. Grace B. Ducett, with whom she made her home; two grandchildren, and seven great-grandchildren. Funeral services were conducted by her pastor, assisted by Rev. S. D. Kelley, at the Everett Church of the Nazarene.—Tom M. Brown, Pastor.

## ANNOUNCEMENTS

SPECIAL NOTICE—The Northern Indiana District Assembly will convene in the First Methodist Church, Auburn, Ind., August 7 to 11, instead of Elwood, Ind., where it has been announced. The W.M.S. Convention will open Monday night, August 5, at seven o'clock, and the pastors of the district will meet in the Church of the Nazarene at three p. m. Tuesday, August 6. Auburn is on Daylight Saving Time.—J. W. Montgomery, District Superintendent.

RECOMMENDATION—It gives me pleasure to recommend to our pastors and campmeeting committees, Rev. A. E. Kelley, 539 Cantrell St., Irvine, Ky., who is entering the evangelistic field after our District Assembly in September. Brother Kelley is well known throughout the Southeastern Educational Zone having travelled for some years as one of the Trevecca Quartet; he was the evangelist for the Quartet. He is a strong preacher and a real soul winner. Give him a call; I will stand back of him anywhere.—L. T. Wells, Superintendent Kentucky-West Virginia District.

NOTICE—I have just closed a pastorate with the church in Leicester, Vermont, and am available for supply work or will consider another pastorate. Write me at Bowdoinham, Maine. I am an elder on the New England District.—John Wallace Ames.

NOTICE—I have been doing evangelistic work for the past five years, assisting different pastors on this district. After June 16 I have open dates for meetings. Address me at Redwood Falls, Minn.—Evangelist J. A. Bruce.

BORN—to Rev. and Mrs. C. W. Lindeman, pastors at Wesleyville, Pa., a son, R. Wayne, on June 13.

## WEDDING BELLS

Mr. Elza D. Ables of Gladewater, Texas and Miss Edna Grace Fariss of Holdenville, Okla., were united in marriage June 9 at the Nazarene parsonage in Gladewater, with Pastor E. T. Harris officiating.

Rev. Harvey H. Hartman of Natoma, Kansas, and Miss Irene Edwards of Hoxie, Kansas, were united in marriage at the Nazarene parsonage, Plainville, Kansas, on June 18, with Rev. R. M. Jordan officiating.

Lloyd W. Hail, son of Rev. C. B. Hail of Dayton, Ohio, was united in marriage to Miss Velma L. Morgan, also of Dayton, on June 15, at the Parkview Church of the Nazarene in Dayton, with Rev. O. A. Singleton officiating.

Miss Nellie Mae Towsley of Keene, N. H., and Lewellyn Arthur Beckwith of Westmoreland were united in marriage, June 9, in the Church of the Nazarene, at Keene, with Rev. John W. Poole officiating, assisted by a former pastor, Rev. Ray D. Haas.

Miss Naomi Ruth Smith of Olivet, Ill. and Herbert S. Johnson of Springfield, Ill., were united in marriage at the Church of the Nazarene in Riverton, Wyo., on June 11, with Rev. Robert Lundgren officiating. Mr. Johnson is an evangelistic singer and the bride is a graduate of Olivet College. The young couple will assist District Superintendent Lewis E. Hall in revival work.

RECOMMENDATION—Mrs. Rhea Shaw is a member of the First Church of the Nazarene in Fort Wayne, Ind., and a commissioned song evangelist on the Northern Indiana District. She is a good choir director and soloist; carries a burden for the lost and works faithfully at the altar. Those in need of a song evangelist, give Sister Shaw a call. Address her care 1514 Cass St., Fort Wayne, Ind.—G. H. Harmon, Pastor.

BORN—to Rev. and Mrs. Theron Flannery of New Galilee, Pa., a daughter, Margaret Marie, on May 27.

NOTICE—Due to a conflict in dates we had to cancel a meeting scheduled for July, and we have the date open. We will be in Danbury, Conn., the preceding date, and at the New York District Camp, at Beacon, N. Y. over July 4. Anyone desiring our services, please get in touch with us immediately. Home address, 126 N. Beaver St., New Castle, Pa.—Evangelists Lawrence J. and Mary E. McAllen.

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**NOTICE**—I am a member of the First Church, Des Moines, Iowa, and an ordained elder on the Iowa District. I am available to any church in the connection needing a pastor; am thirty-two years old, have a wife and four children; will go anywhere the Lord shall lead. Address, 3106 Columbia St., Des Moines, Iowa.—William H. Hart.

**PRAYER IS REQUESTED** by a mother for her daughter who is deep in sin and needs the Lord, also for another daughter and son; by a sanctified M. E. preacher in Tennessee for his two boys that they may be saved at any cost; by a sister in California for her backslidden husband who is forcing her to give him a divorce.

### CAMPMEETING NOTICES

July 3 to 14. Northern California District Camp, Santa Cruz, Calif. Workers: Dr. R. V. DeLong, Rev. U. E. Harding, District Superintendent Roy F. Smee; Professor and Mrs. E. Tink, and Mr. and Mrs. S. K. Clark, singers. Entertaining pastor, Rev. Orville Potter. For information write, Rev. L. D. Meggers, Secretary, 103 South 21st St., San Jose, Calif.

July 4 to 14. Beulah Grove Camp, Mendon, Ohio. Interdenominational. Workers: Rev. C. B. Pugett, evangelist; Professor N. B. Vandall, singer. All day missionary meeting July 4 in charge of National and Oriental missionaries. For information write Mrs. R. H. Hamilton, Route 2, Mendon, Ohio.

July 26 to August 4. Wheeling Camp, (P. O., Francisco, Ind.) Workers: Rev. C. B. Cox and Rev. Paul Coleman. For information write Stephen C. Johnson, President, Princeton, Ind.

July 22 to August 8. Camp, Cross Roads Church of the Nazarene, near Hurley, Mo. Workers: Rev. H. G. Purkhiser, Revs. George H. and Mary N. Talbert. For information write George Gold, Route 2, Billings, Mo.

August 1 to 11. Dallas District Camp, Peniel, Texas. Workers: Rev. J. E. Bates, Rev. I. C. Mathis. The Annual N.Y.P.S. and Sunday School Convention will be in connection with the camp. For information write Veva DeJernett, Secretary, Peniel, Texas.

August 1 to 11. Kittanning, Pa. Armstrong Grove Campmeeting. Workers: Rev. Fred T. Fuge, evangelist; R. A. Shank and wife, song leaders; Rev. and Mrs. O. L. King from West Indies, missionaries. For information write Mrs. Mary L. Smith, Box 22, Kittanning, Pa.

August 15 to 25. Ramsey, Ind. The 31st Annual Campmeeting of the Harrison County Holiness Association. Workers: Gaddis-Moser Evangelistic Party. For information address George F. Pinaire, Secretary, Ramsey, Ind.

August 15 to 25. Southern California District Camp, Pasadena College Campus, Pasadena, Calif. Workers: Rev. Bona Fleming, Rev. R. E. Gilmore, Professor W. W. Tink, Mrs. Bertha Schwab, Lyle Prescott. District Superintendent A. E. Sanner in charge. For information write W. C. Frazier, 560 Santa Anita, Burbank, Calif.

August 15 to 25. Maybee, Mich. Southeastern Michigan Holiness Association Interdenominational Camp. Workers: Rev. L. S. Hoover of Tionesta, Pa., and Rev. W. C. Fowler, Cambridge, Ohio, evangelists. For information write J. H. Brinson, Secretary, Trenton, Mich.

August 23 to September 1. Greenfield, Ind. Eastern Indiana Holiness Association John T. Hatfield Camp. Workers: Rev. C. C. Knippers, Rev. Flora N. Chatfield, Rev. B. O. Crowe and wife. For information write Hansel Williams, Secretary, R.F.D. 6, Greenfield, Ind.

August 24 to September 1. Beulah Park Interdenominational Holiness Camp, Alexandria, Ind. Workers: Rev. Joseph H. Smith, Rev. C. C. Rinebarger, Rev. S. W. Turbeville. For information write Evert Baker, 604 S. Wayne, Alexandria, Ind.

### CAMPMEETING CALENDAR

July 3 to 14. Manitoba-Saskatchewan District Camp, at grounds of Regina Exhibition Association, Regina, Sask. Workers: J. G. Morrison, J. B. Chapman. Write, T. Simpson, 1545 Rae St., Regina, Sask.

July 4 to 14. New York District Nazarene Camp, Groveville Park, Beacon, N.Y. Workers: J. W. Goodwin, R. Wayne Gardner, J. H. Sloan, Clarence Haas, E.N.C. Quartet. Write M. S. Cook, 65 Union St., Beacon, N.Y.

July 4 to 14. Holiness Association Camp, Ottawa, Kansas. Workers: C. W. Ruth, Harold Sheets, and local pastors. Write Everett D. Howard, 840 S. Cedar St., Ottawa, Kansas.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers: Chas. H. Babcock, Paul E. Haines and Wife, John A. Duryea and Wife, B. Joseph Martin and Wife. Write, Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 5 to 14. Isabella County Holiness Ass'n. Camp, Mt. Pleasant, Mich. Workers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write Mrs. M. D. Holbrook, Mount Pleasant, Mich.

July 7 to 21. Holness Camp, Greenville, Tenn. Workers: Perry Rood, Carmon Sloan, M. M. Mills. Write T. M. Cox, Secretary, Greenville, Tenn.

July 10 to 21. Ozark Camp, Joplin, Mo. Workers: Lee L. Hamric, E. E. Hale; Sunday School Institute, with E. G. Blystone, Mrs. E. E. Hale, L. A. Reed, W. H. South. Write Ira F. Stevens, 1201 Central Ave., Joplin, Mo.

July 11 to 21. Bethany-Peniel Camp, Bethany, Okla. Workers: Howard W. Jerrett, W. A. Eckel and Wife, W. A. Carter, J. W. Short, A. K. Bracken, H. B. Macrory, Prof. Walter Hildie. For information write B. M. Hall, Bethany, Okla.

July 12 to 21. Smith Mills Camp, Smith Mills, No. Dartmouth, Mass. Workers: O. C. Mingleford, Stella B. Crooks, E. E. Patzsch, Reita Rundlett, Tom M. Brown. Write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 14 to 28. Mt. Shasta, Calif. Interdenominational Camp. Workers: Roy L. Hollenback, John Connor, D. H. Scott, John Birch, Mrs. E. H. Birch. Write John Rule, Mt. Shasta, Calif.

July 18 to 28. District Annual Provincial Nazarene Camp, Red Deer, Alberta. Rev. W. M. McGuire of Toronto, Ontario, special evangelist. Write D. A. Prescott, Red Deer, Alberta.

July 18 to 28. Ohio District Nazarene Camp, Morse Road, Columbus, Ohio. Workers: R. T. Williams, Bona Fleming, John E. Moore, Joy and Mary Latham, C. A. Gibson. Write W. R. Gilley, Secretary, 2976 Cleveland Ave., Columbus, O.

July 18 to 28. State Campmeeting, Waco, Texas. Workers: H. N. Dickerson, special evangelist, with preachers and singers of Abilene and San Antonio Districts assisting. Write, J. E. Threadgill, 602 South 11th St., Waco, Texas.

July 18 to 28. Grand View Camp, Brooktondale, N. Y. Workers: Raymond Browning, Frank Smith, Mrs. Hawk, Mrs. Frye. Write Roy H. Cantrell, 37 Clark St., Binghamton, N. Y.

July 18 to 28. Indian Lake (Vicksburg), Mich. Workers: T. M. Anderson, H. V. Miller, B. D. Sutton. All day meeting on Campground on July 4. Write V. L. Ward, Vicksburg, Mich.

July 18 to 28. Tilden, Ill. Holiness Camp Ass'n. Workers: J. A. McNatt, J. W. Carter, Hilman Barnard. Write Ardell Rees, Tilden, Ill.

July 18 to 28. Adrian, Ga. Nazarene Camp. Workers: H. H. Hooker, Elbert Shelton, Nazarene Quartet, and pastors of district. Write Mrs. Odessa Holmes, 211 Columbia St., Dublin, Ga.

July 19 to 28. Buckingham County, Va. Interdenominational. Workers: R. E. and Mrs. Dobbie, Sallie Walker, and others. Write A. C. Garnett, Jr., Buckingham, C. H., Va.

July 19 to 28. Park Lane, Va. In Greater Capital City area. Dr. A. O. Henriks, evangelist. Write Camp Manager, 190 Lee Highway, Clarendon, Va.

July 19 to 28. Holiness Camp, West Union, Ohio. Workers: E. A. Keaton, Burl Sparks, Miss Mildred Ferneau. Write C. P. Smales, 605 West 4th St., Manchester, Ohio.

July 19 to 29. Douglas, Mass. Workers: W. C. McIntire, C. B. Pugett, G. D. Riley, John Riley, Miss Edith Cove, Arthur W. Gould. Write N. J. Raison, Secretary, 43 Colby St., Bradford, Mass.

July 19 to 29. Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Jamie Bradford, Mrs. E. J. Leonard. Write, R. L. Bush, Box 45, Sebring, Ohio.

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- Michigan (Vicksburg Campground).....
- ..... July 31 to August 4
- Northern Indiana (Elwood)..... August 7 to 11
- Indianapolis (Indianapolis 1st)..... August 13 to 17
- Ohio (Columbus)..... August 28 to Sept. 1
- Missouri (Moberly)..... Sept. 4 to 8
- Kansas City (Topeka)..... Sept. 10 to 15
- Eastern Oklahoma (Tulsa)..... Sept. 18 to 22
- Western Oklahoma (Bethany)..... Sept. 25 to 29

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- Nebraska..... August 21 to 25
- Chicago Central..... August 28 to Sept. 1
- Kentucky..... Sept. 3 to 6
- Tennessee..... Sept. 11 to 15
- Arkansas..... Oct. 2 to 6
- Dallas..... Oct. 8 to 11
- San Antonio..... Oct. 15 to 18
- Ahlene (Ahlene)..... Oct. 22 to 25
- Louisiana..... Oct. 29 to Nov. 1

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**Summer and Fall Assemblies**

- North Dakota..... July 8 to 7
- Manitoba-Saskatchewan..... July 10 to 14

- Central Northwest..... Aug. 14 to 18
- Iowa..... Aug. 21 to 25
- Kansas..... Aug. 28 to Sept. 1
- Southeast Atlantic..... October 23 to 27
- Florida..... Oct. 30 to Nov. 3
- Georgia..... Nov. 6 to 10
- Alabama..... Nov. 13 to 17
- Mississippi..... Nov. 20 to 24

**DISTRICT ASSEMBLY INFORMATION**

North Dakota—At Jamestown, July 3 to 7. Rev. S. C. Taylor, District Superintendent, 104 E. Washington St., Jamestown. Assembly to be held on Holiness Camp Grounds. General Superintendent Chapman.

Manitoba-Saskatchewan—At Regina, Sask., July 10 to 14. Rev. Abner Olson, Pastor, care 1545 Rae Street. Assembly to be held at grounds of Regina Exhibition Association. General Superintendent Chapman.

Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. As-

sembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Northern Indiana—At Auburn, August 7 to 11. Rev. J. O. McKinley, Pastor, 316 West 4th St. Assembly to be held in First Methodist Church. General Superintendent Goodwin.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swallow, Pastor, 532 Mill Street. General Superintendent Chapman.

Iowa—At Cedar Rapids, August 21 to 25. Rev. E. E. Russell, Pastor, 400 F Avenue, West. Assem-

bly to be held in Trinity Methodist Church, 3rd Avenue at 5th St. S.W. General Superintendent Chapman.

Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion, Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.

Ohio—At Columbus, August 28 to September 1. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave. Assembly to be held at District Campmeeting Grounds General Superintendent Goodwin. Assembly to be followed by N.Y.P.S. Convention.

Kansas—At Wichita First Church of the Nazarene, 1400 E. Kellogg, August 28 to September 1. Rev. F. H. Bugh, Pastor, 1400 E. Kellogg. General Superintendent Chapman.

**EVANGELISTS' SLATES**

**NOTICE**

These columns are open for slates of all commissioned evangelists of the Church of the Nazarene and such evangelists from other denominations as have the written endorsement of one or more of our General Superintendents. Evangelists' slates are usually printed once in two weeks and meetings are announced for not longer than three months in advance. Meeting dates to be inserted must reach the Herald of Holiness office at least six days before date of issue. Names and address of active evangelists will be printed for not more than two issues where meeting dates are not submitted. Hereafter all "open date" or "cancellation" notices will appear under the evangelist's name in these columns.—Managing Editor.

Gilbert and Sylvia Anderson, Preacher and Singers, 314 Seventh St., Fairbury, Nebr.

Montpeller, Ind..... June 30 to July 14  
Arenzville, Ill. (Tent)..... July 15 to Aug. 4  
Reserved..... Aug. 5 to 14  
Kampsville, Ill. (Camp)..... Aug. 15 to 25  
Marion, Ind..... Aug. 27 to Sept. 8

Mack Anderson, 2923 Troost Ave., Kansas City, Mo.

T. M. Anderson, Wilmore, Ky.  
Sharon Center, Ohio..... June 28 to July 7  
Indian Lake, Mich. .... July 18 to 25  
Denver, Colo..... Aug. 8 to 18  
Circleville, Ohio..... Aug. 23 to Sept. 1

Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.

Jamestown, N. Dak. (Camp) June 28 to July 7  
Jasper, Ala. (Camp)..... July 14 to 28

F. B. Bacon and Wife, 504 Morton St., Pullman, Wash.  
Open Dates..... June 17 to Sept. 7

Leo Baldwin, Bethany, Okla.  
Goldthwaite, Texas..... July 1 to 14  
Open Date..... July 15 to Aug. 4  
San Antonio, Tex. (Harlandale)..... Aug. 4 to 18

Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.  
Eugene, Ore..... June 23 to July 7

Barkley Brothers, Gospel Singers, Evangelist, Chalk Artist, Columbiana, Ohio. N. Pearl St., in care of Rev. Chas. W. Snyder

Altoona, Pa..... June 25 to July 7  
Stratton, Ohio..... July 14 to Aug. 4

Hilman Barnard, Song Evangelist, 1130 E. Grand Ave., Nashville, Tenn.

Wayne, Mich..... July 3 to 14  
Tilden, Ill. (Camp)..... July 18 to 28  
Nashville, Tenn. (Grace ch.) July 29 to Aug. 11

Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio  
Meadville Pa..... July 5 to 21  
Washington, Pa..... July 28 to Aug. 11

Wm. Beirnes, 2301 Elliot St., Denver, Colo.  
Pallsade, Colo. (Tent)..... June 21 to July 10  
Paonia, Colo. (Tent)..... July 12 to Aug. 4  
Colo. Dist. Camp (Denver)..... Aug. 8 to 18

Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio

East Liverpool, Ohio..... June 23 to July 7  
Shadyside, W. Va. .... July 10 to 21  
Wadsworth, Ohio..... July 22 to Aug. 4  
Cincinnati, O (Stanton Ave.)..... Aug. 11 to 25  
Reserved..... Aug. 28 to Sept. 2

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 Knowles, Okla. .... July 5 to 14  
 El Paso, Ill. .... July 16 to 28  
 Bluefield, W. Va. .... July 30 to Aug. 11  
 Science Hill, Ky. .... Aug. 13 to Sept. 1

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.  
 Des Moines, Iowa .... June 25 to July 7  
 Oskaloosa, Iowa .... July 8 to 21

Herace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio  
 Canton, O. (Open Air Camp) .... July 7 to 21  
 Oshkosh, Wis. .... July 28 to Aug. 18  
 St. Croix, Wis. .... Aug. 23 to Sept. 9

Bulgin-Ramseyer Evangelistic Party, 2925 N.E. 68th Ave., Portland, Ore.  
 Elkton, Mich. (Union Meet.) .... July 1 to 21  
 Hominy, Okla. (1st Naz.) .... July 28 to Aug. 4  
 Emporia, Kans. (Naz.) .... Aug. 11 to 18

C. C. Burton, Delmer, Ky.  
 Blossom, Texas .... June 27 to July 7  
 Kentucky-West Va. Dist. .... July 14 to Aug. 24

M. M. Bussey, 116 W. Ramena, Wilmar, Calif.  
 North Pacific Coast. .... Spring Revivals  
 (Mail address, Gen. Del., South Tacoma, Wash.)

A. L. and Myrta Cargill, Bethany, Okla.  
 Watonga, Okla. .... June 23 to July 7  
 Liberal, Kansas .... July 12 to 28  
 Dover, Okla. (Naz. Chapel) .... Aug. 1 to 13  
 Strong City, Okla. .... Aug. 19 to Sept. 1

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.  
 Carthage, Ill. .... June 24 to July 14

Caywood and Griffith, Evangelist, Singers, Musicians, 2923 Troost Ave., Kansas City, Mo.  
 Open Dates for Oregon. .... July 15 to Aug. 11

H. Chaney and Wife, Nora Springs, Iowa

Faul Coleman, Evangelist, 23 W. South St., Greenfield, Ind.  
 Oakland City, Ind. .... June 30 to July 14  
 Wheeling, Ind. (Camp) .... July 26 to Aug. 1  
 Campbellsville, Ky. (Camp) .... Aug. 2 to 11  
 Indianapolis, Ind. .... Aug. 12 to 18  
 Keokuk, Iowa (Camp) .... Aug. 20 to Sept. 1

Jacob A. Cope and Wife, Larimore, No. Dak.  
 Alfred, N. Dak. .... June 25 to July 7

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio  
 Mason City, Iowa .... June 21 to July 7  
 Cincinnati, O. (Mt. Wash. Sta.) .... July 8 to 21  
 Columbus, O. (Nazarene Camp) .... July 22 to 26  
 Chillicothe, Ohio. .... July 28 to Aug. 11  
 North St. Paul, Minn. (Home) .... Aug. 13 to 23  
 Columbus, O. (Dist. Assem.) .... Aug. 27 to 31

C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio  
 Owens City, W. Va. .... July 8 to 21  
 Wheeling, Ind. (Camp) .... July 26 to Aug. 4  
 Cherry Grove, Ind. (Camp) .... Aug. 11 to 25

Winfred R. Cox, 712 Silver Ave., Greensboro, N. C.  
 Lansing, Mich. .... July 7 to 21  
 Cadillac, Mich. .... Aug. 11 to 18  
 Hastings, Mich. .... Aug. 18 to 25

J. H. Crawford, 421 School St., Hot Springs, Ark.  
 Rock Island, Ill. .... June 23 to July 7  
 Open Date (cancellation) .... July 8 to 28  
 Clinton, Iowa. .... July 29 to Aug. 11

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.  
 Reserved .... July 1 to 11  
 North Dartmouth, Mass. (Smith Mills Camp) .... July 12 to 21

J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas

Ruby Lee Dees, Song Evangelist and Children's Worker, 110 S. College St., Paris, Tenn.  
 Wingo, Ky. .... July 1 to 14  
 Jackson, Tenn. .... July 15 to Aug. 4  
 Mayfield, Ky. .... Aug. 4 to 18  
 Dover, Tenn. (Standing Rock Camp) .... Aug. 18 to 25

Russell V. DeLong, 2923 Troost Ave., Kansas City, Mo.  
 Santa Cruz, Calif. (Dist. Camp) July 3 to 14

M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa

H. N. Dickerson, 2608 Newman, Ashland, Ky.  
 Auburn, Pa. (Camp) .... June 28 to July 7  
 Waco, Texas (All State Camp) July 18 to 28

A. J. Duke and Wife, Preacher, Singers and Guitarists, Clam Falls, Wis.  
 Clam Falls, Wisc. (Naz. Camp) ....  
 .... June 25 to July 4  
 Wheeler, Wis. .... July 7 to 21

B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.  
 Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.

W. B. Dunkum, 1353 Hemlock St., Louisville, Ky.  
 Frank, West Va. .... June 30 to July 21  
 Ansel, Ky. .... July 28 to Aug. 11

J. Clarence Dye, Evangelist; and daughter, Ruth Magdalene, Special singer, song leader, altar and young people's worker, 1315 "T" St., Bedford, Ind.  
 Buena Vista, Ind. .... June 23 to July 7

Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.  
 Howard, Kansas .... June 24 to July 14  
 Tuttle, Okla. .... July 28 to Aug. 11

Edwards Evangelistic Ladies' Quartet  
 Pueblo, Colo. .... June 30 to July 28  
 El Reno, Okla. .... Aug. 4 to 18  
 Reserved .... Aug. 19 to 29

Harry Fagan, Blind Singer and Pianist, R. F. D. 1, Carmichaels, Pa.  
 Jerusalem, Ohio (Tent) .... July 7 to 21  
 Open Dates .... After July 21

W. F. Farmer, Route 6, Rock Hill, S. C.  
 Roanoke, Va. (Tent) .... June 21 to July 7  
 Open Dates .... After July 7

Filipino Evangelistic Party (Bill and Bert); B. T. Vargas, preacher; Bert Abman, singer; 302 E. Third St., Ashland, Wis.  
 Elkhart, Ill. (Home Miss.) June 30 to July 10  
 Lomax, Ill. .... July 14 to 28  
 Reserved .... Aug. 1 to 27

W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.  
 Nashville, Tenn. (Home) .... July 28 to Aug. 11

Culleoka, Tenn. (Moores Chapel, Route 2) .... Aug. 25 to Sept. 8

Bona Fleming, 2952 Hackworth St., Ashland, Ky.  
 Nashville, Tenn. (Tent) .... July 1 to 14  
 Columbus, O. (Dist. Camp) .... July 19 to 28  
 Springfield, Ill. (Camp) .... Aug. 2 to 11  
 Pasadena, Calif. (Dist. Camp) .... Aug. 15 to 25

B. A. Fox, Lytton Springs, Texas  
 San Benito, Texas. .... July 3 to Aug. 1  
 Belton, Texas (Live Oak church) Aug. 5 to 18  
 Meridian, Texas. .... Aug. 21 to Sept. 1

Fred T. Fuge, 369 Perry St., Fostoria, Ohio  
 Kittanning, Pa. .... Aug. 1 to 11

C. B. Fugett, 2613 Newman St., Ashland, Ky.  
 Mendon, Ohio (Camp) .... July 4 to 14  
 Douglas, Mass. (Camp) .... July 18 to 28  
 Leslie, Md. (Dist. Camp) .... Aug. 2 to 11  
 Portage, Ohio (Camp) .... Aug. 15 to 25

J. E. Gaar, 2008 West 34th St., Des Moines, Iowa  
 Oak Grove, La. .... July 18 to 28  
 Jasper, Ala. (Snoddy Chapel) .... Aug. 4 to 18

Gaddis-Moser Evangelistic Party, Olivet, Ill.  
 Verdale, Minn. (Camp) .... July 1 to 14  
 Wilmot, S. Dak. (Camp) .... July 16 to 28  
 New Albany, Ind. (Camp) .... Aug. 1 to 11  
 Ramsey, Ind. (Camp) .... Aug. 15 to 25

Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.  
 Marshfield, Ore. .... July 7 to 28

# Preacher!

For your summer reading we suggest the following new books.

**Hosea, The Heart and Holiness of God.** By G. Campbell Morgan. This, the latest work of Dr. Morgan, reveals his exceptional expository and exegetical gifts. In this book he considers one of the most arresting revelations of the real nature of sin, together with one of the clearest interpretations of the strength of divine love, recorded in Holy Scripture. **1.50**

**Epochs in the Life of the Apostle John.** By the late A. T. Robertson, D. D. This Bible scholar needs no introduction and his works need no commendation; his scholarship is unquestioned. In the preface to this volume he writes that after a lifetime of study of St. John and his gospel, he finds "fewer unsolved difficulties in the single great figure who wrote the Johannine literature and became the eagle who soared above the clouds into the clear sky of eternal truth in Christ." We are confident that at least a number of our ministers will want this new book. **253 pages. 2.00**

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**The Purpose of the Gospel.** A series of nine sermons by G. Campbell Morgan. The subjects are: The Purpose of the Gospel, The Effect of the Gospel, The Appeal of the Gospel, The Call of Christ, The Coming Glory, "Jacob's Wrestling," Does the Nation Consider? The Remnant of God's People, Conscience. **118 pages. 1.00**

**Samuel Logan Brengle, The Portrait of a Prophet.** By C. W. Hall. A detailed biography of this warrior-saint, preacher and writer. His books on holiness have made him famous the world over. More than a million copies of these books have been sold. Ministers especially will be interested in this well written life story. **387 pages. The price is only 1.50**

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

- Paul H. Garrett, Erick, Okla.  
Cherokee, Okla. (Holiness Association  
Camp) ..... July 11 to 21
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas  
Grenola, Kansas ..... June 23 to July 14
- The Gospel Team, 309 East 9th St., Wellston, Ohio
- Galal A. Gough, Preacher; Mrs. Mary J. Gough,  
Singer and Accordionist, care Pasadena College,  
Pasadena, Calif.  
Open Date ..... July 1 to 14  
Edmunds, N. Dak. .... July 14 to 28  
Ardell, Iowa (Union) ..... Aug. 4 to 18
- Otto M. Grace, 303 Barnhart St., Marion, Ohio  
Ripley, O. (Home Mission) ..... July 11 to 28  
Millersburg, O. (Home Miss.) ..... Aug. 4 to 25
- Glenn Griffith, 510 W. Yampa St., Colorado Springs,  
Colo.  
Longmont, Colo. .... June 23 to July 7  
Reserved ..... July 8 to 28  
Palco, Kansas (Camp) ..... Aug. 1 to 11  
Manzanola, Colo. (Tent) ..... Aug. 15 to Sept. 1
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.  
Iberia, Mo. .... July 7 to 21  
Meta, Mo. .... July 24 to Aug. 11  
Annapolis, Mo. .... Aug. 19 to Sept. 1
- Chas. E. Haden, 1112 Breckenridge St., Owensboro,  
Ky.  
Paducah, Ky. .... June 21 to July 7  
Guinns Valley, Ky. .... July 14 to 28  
Henderson, Ky. .... Aug. 4 to 18  
Kehee, Ky. .... Aug. 20 to Sept. 1
- J. C. Hafley, 862 Iglehart Ave., St. Paul, Minn.  
Mitchell, S. Dak. (Camp) ..... June 28 to July 7  
Corsica, S. Dak. .... July 10 to 21
- Harold and Vera Hammond, Song Evangelists and  
Musicians, Durand, Wis.  
Durand, Wis. .... Aug. 1 to 11
- J. N. Hampe, Evangelist, 2020 West St., Topeka,  
Kansas.  
Open Dates for work in Campmeetings, Bible  
Conferences and Conventions.
- Lee L. Hamric, 1341 S. First St., Abilene, Texas  
Joplin, Mo. (Ozark Camp) ..... July 10 to 21  
Wellington, Kansas ..... July 22 to Aug. 4  
Webb City, Mo. .... Aug. 11 to 25
- Ray Hance, Bethany, Okla.  
Cushing, Okla. .... July 7 to 21  
Erick, Okla. .... July 22 to Aug. 4  
Miami, Fla. (First church) ..... Aug. 11 to 25
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.  
Bowling Green, Ky. .... June 23 to July 7  
(233 Eighth St.)  
Washington, D. C. .... July 14 to 28  
(1213 Staples St. N.E.)
- Whitcomb and Maridel Harding, Bethany, Okla.  
Goshen, Ind. .... July 3 to 14  
Tulsa, Okla. .... July 15 to 28
- H. J. and Vivian Hart, General Delivery, Nampa,  
Idaho.  
Bowden, Alberta. .... June 29 to July 14  
Red Deer, Alberta (Camp) ..... July 18 to 28
- C. L. Henbest, Rogers, Ark.  
Waldron, Ark. (Tent) ..... June 20 to July 7  
Beech Grove, Ark. .... July 12 to 28
- Hill Evangelistic Party, Evangelist and Singers, 547  
Sixth St., Portsmouth, Ohio.  
Columbia, S. C. .... June 30 to July 31  
Fly, Tenn. .... Aug. 4 to 18  
Nashville, Tenn. (So Side) ..... Aug. 19 to Sept. 1
- Mrs. Ruby J. Hinman, Children's Worker and Pian-  
ist, Gen. Del., Marietta, Ohio.  
Oregon, Wis. .... Aug. 9 to Sept. 2
- Roy L. Hollenback, Cambridge City, Ind.  
Mt. Shasta, Calif. (Gen. Del.) ..... July 7 to 21  
Home (Open date for meeting near Cam-  
bridge City) ..... July 28 to Aug. 10
- The Hoot Brothers, Olivet, Ill.
- V. M. Hoover, 107 Franklin St., Laconia, N. H.  
New England District ..... September 1
- Misses Vera Howerton and Vera Carter, 2234 N.  
Arkansas, Wichita, Kansas  
Grenola, Kansas ..... June 23 to July 14
- Oscar Hudson, 2923 Troost Ave., Kansas City, Mo.  
Konawa, Okla. .... July 7 to 21  
Morrilton, Ark. .... July 23 to Aug. 11  
Benton, Ill. (Bonnie Camp) ..... Aug. 13 to 25
- A. L. James and Wife, Evangelist and Singer, 621  
W. Grand Ave., McAlester, Okla.  
Kingston, Okla., Gen. Del. (Aylesworth  
church) ..... June 30 to July 14  
Commerce, Tex., Gen. Del. (Shilo Camp)  
..... July 15 to 28  
Tulsa, Okla. (1307 W. 22nd) ..... July 15 to 28  
Sallisaw, Okla. (Gen. Del.) ..... Aug. 12 to 25
- W. P. Jay and Wife, 1007 W. Douglas Ave., Nash-  
ville, Tenn.  
Nashville, Tenn. .... June 27 to July 14  
Waynesboro, Tenn. .... July 18 to Aug. 11
- Aleck G. Jeffries, Evangelist, Talent, Oregon.  
Open Dates
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit,  
Mich.  
Iowa District Tour ..... June 25 to July 7  
Bethany, Okla. (Camp) ..... July 11 to 21  
Nashville, Tenn., Tent (Grace Church)  
..... July 28 to Aug. 11
- Andrew Johnson, Wilmore, Ky.  
Sebring, Ohio (Camp) ..... July 19 to 29  
Spotsylvania, Va. (Camp) ..... Aug. 4 to 13  
Browns City, Mich (Camp) ..... Aug. 16 to 25
- Johnson Sisters, Preacher and Singers, 1022-13th  
Ave. So., Minneapolis, Minn.
- Harold C. Johnson and Wife, 201 W. Adams, Spring-  
field, Ill.  
Mansville, Ill. (Camp) ..... June 24 to July 7  
Alton, Ill. (Tent) ..... July 8 to 21  
Louisville, Ky. (1st Ch.) ..... July 25 to Aug. 11  
Texarkana, Texas ..... Aug. 19 to Sept. 1
- Paul and Ruth Johnson, Singers and Musicians, 1615  
S. Spring St., Springfield, Ill.  
Open Date (cancellation) ..... July 7 to 21  
Racine, Wis. (Tent) ..... July 28 to Aug. 11
- A. H. Johnston and Wife, Gospel Singers, 800  
Princeton St., Akron, Ohio
- Lum Jones, Ada, Okla.  
Moundsville, W. Va. .... June 25 to July 7  
Celina, Ohio ..... July 9 to 21  
Clinton, Pa. (Tri-State Camp)  
..... July 25 to Aug. 4
- Robert G. Jones, Tilden, Ill.  
Olney, Ill. .... June 24 to July 7  
Tilden, Ill. (Home Campmeeting) July 18 to 28  
Jacksonville, Ill. .... Aug. 4 to 25
- Edward A. Keib, Blind Boy Preacher, Singer and  
Musician, 224 Fordyce St., Pittsburgh, Pa.  
Bedford, Pa. (Camp) ..... Aug. 7 to 18  
Washington, Pa. (Chestnut St. Mission)  
..... Aug. 19 to Sept. 7
- E. M. Kennedy and Wife, Evangelists and Music  
Teachers, 6315 Wellman Ave., St. Louis, Mo.  
St. Louis, Mo. (Zion Ch.) ..... July 8 to 22  
Elkton, Ky. (Claymour Camp) ..... Aug. 1 to 11  
Dyer, Tenn. (Vincent Springs Camp)  
..... Aug. 15 to 25
- F. P. Kerst, Evangelist, Route 3, Vincennes, Ind.  
Newburgh, Ind. .... July 10 to 28
- E. W. Kiemel, Sylvia, Kansas.  
Bayfield, Colo. .... June 23 to July 7  
Durango, Colo. .... July 9 to 21
- Harold Kiemel, 1425-7th St., Greeley, Colo.  
Reserved ..... July 1 to 21  
Burr Oak, Kans. (Tent) ..... July 28 to Aug. 11
- L. H. and Gladys Kindred, 1117 West 7th St., Des  
Moines, Iowa  
Creston, Iowa ..... June 30 to July 7
- Floyd W. Kline, Gospel Singer, Columbus, Ga.  
Savannah, Ga. .... July 14 to 29  
Charleston, S. C. .... August
- Ottis Knippers and Raymond Parker, Gospel Singers,  
Lawrenceburg, Tenn.  
Longview, Texas ..... July 3 to 25  
Bivins, Texas (Camp) ..... July 26 to Aug. 4  
Atlanta, Texas (Camp) ..... Aug. 8 to 18
- H. V. Kyer, 894 Oregon Ave., care Chas. Dye, Ken-  
more, Ohio  
McKeesport, Pa. .... June 23 to July 14
- Joy and Mary Latham, Wilmore, Ky.  
Bowling Green, Ohio ..... July 8 to 14  
Columbus, O. (Dist. Camp) ..... July 18 to 28  
Xerxes, Ohio ..... July 30 to Aug. 11  
Belle, W. Va. .... Aug. 14 to 25
- Mason Lee, 217 Division St., Huntington, W. Va.  
Cordova, Ala. .... June 23 to July 7  
Calera, Ala. .... July 8 to 21  
Birmingham, Ala. .... July 22 to Aug. 4  
Columbia, Tenn. .... Aug. 5 to 18
- E. Arthur Lewis, 1770 Cotner Ave., W. Los Angeles,  
Calif.  
Richmond, Va. (Tent) ..... July  
Adrain, Mich. (Tent) ..... August
- V. H. Lewis Evangelistic Party, 130 E. Campbell,  
Hutchinson, Kansas  
Whitefish, Mont. .... June 26 to July 14  
Kalispell, Mont. .... July 15 to 28  
Missoula, Mont. .... July 31 to Aug. 18  
Chinook, Mont. .... Aug. 21 to Sept. 8
- LeRoy A. Lindsey, 230 Leon St., Syracuse, N. Y.  
Brushston, N. Y. (Camp) ..... June 22 to July 4
- V. W. and Marguerite Littrell, 1007 Concord Ave.,  
Akron, Ohio  
Selma, Ind. (Harris Chapel) ..... July 2 to 14  
Allerton, Iowa ..... July 21 to Aug. 4
- Joseph L. Longson, Jr., 525 Prentice, San Francisco,  
Calif.  
Oakland, Calif. (1245 82nd Ave.)  
..... June 16 to July 8  
Santa Cruz, Calif. (care Naz. Camp)  
..... July 8 to 14
- A. S. London and Wife, 2923 Troost Ave., Kansas  
City, Mo.
- Holland London, 2923 Troost Ave., Kansas City, Mo.  
Jerusalem, Palestine, in care of Nazarene  
Station ..... June 13 to Aug. 27
- Claude H. Long and Sisters, 3335 West 29th Ave.,  
Denver, Colo.  
Carmichael, Pa. (Camp) ..... July 1 to 4  
Lansing, Mich. (Camp) ..... July 7 to 25  
Mishawaka, Ind. (1st Ch.) ..... July 27 to Aug. 4
- David Mackey and Wife, Song Evangelists, Musicians  
and Children's Workers, Box 624, Montpelier, Ind.
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.  
Erin, Tenn. .... June 17 to July 14  
Gordonsville, Tenn. .... July 17 to Aug. 4  
Flovilla, Ga. .... Aug. 8 to 18
- Lawrence J. and Mary E. McAllen, Preachers, Singers  
and Chalk Artists, 126 N. Beaver, New Castle,  
Pa.  
Trenton, N. J. .... July 7 to 21
- J. B. McBride and Wife, 2923 Troost Ave., Kansas  
City, Mo.  
Perkins, Okla. (Gen. Del.) ..... June 25 to July 5  
Okarche, Okla. .... July 7 to 21  
Abernathy, Tex., Gen. Del. .... July 28 to Aug. 11  
Temple, Texas (Gen. Del.) ..... Aug. 18 to Sept. 1
- R. H. and Edna McCart, Preacher, Singers, Pianist,  
4100 Quitman St., Denver, Colo.
- Marvin P. McCoy, Lawyer-Evangelist, Edinburg, Texas  
Brooksmith, Texas ..... June 30 to July 15  
Cross Roads, Texas ..... July 15 to 30  
Open Dates ..... After July 30
- McKinley Sisters, Song Evangelists, Route 1, Green-  
field, Ind.  
Bowling Green, Ind. .... July 7 to 21  
Orleans, Ind. .... July 22 to Aug. 11
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.  
St. Louis, Mo. (Golden Gate Church)  
..... June 23 to July 7  
Tilden, Ill. (Camp) ..... July 18 to 28
- A. McNaughton, 3753 Upton Ave. No., Minneapolis,  
Minn.  
Open Dates ..... After June 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.
- Prof. Paul and Helen Mayfield, Singers and Musi-  
cians, 3510 Weisser Park Ave., care Rev. J. W.  
Montgomery, Ft. Wayne, Ind.  
Caro, Mich. (Camp) ..... June 27 to July 7  
Canton, Ill. (Tent) ..... July 8 to 28  
Vicksburg, Mich. (Dist. Assem.)  
..... July 29 to Aug. 3  
Jacksonville, Ill. (Tent) ..... Aug. 4 to 25  
Open Date ..... Aug. 26 to Sept. 15
- W. E. Melton and Wife, 2210 38th St. N.W., Wash-  
ington, D. C.  
Capitol Heights, Md. .... July 7 to 28
- L. C. Messer, Gospel Singer, 2923 Troost Ave.,  
Kansas City, Mo.  
Ada, Okla. (Tent) ..... July 2 to 14  
Laverne, Okla. (N'west. Holiness Camp)  
..... July 18 to 28  
Wellington, Texas ..... July 29 to Aug. 11  
Quanah, Texas ..... Aug. 13 to 25
- Russell and Leona Metcalfe, Song Evangelists, 539  
Baker St., Lansing, Mich.  
Flushing, Mich. (Tent) ..... July 7 to 25  
Clinton, Pa. (Camp) ..... July 26 to Aug. 4  
Reserved ..... Aug. 5 to 17  
Greentown, O. (Tent) ..... Aug. 18 to Sept. 1
- E. Clay Milby, Song Evangelist, Greensburg, Ky.  
Mt. Lake Park, Md. (Camp) .....  
..... June 28 to July 7  
Watervliet, N. Y. (Camp) ..... July 14 to 28  
Campbellsville, Ky. (Acton Camp) Aug. 2 to 11  
Richland, N. Y. (Camp) ..... Aug. 18 to Sept. 1
- C. O. Miller, Evangelist, 2234 Aaron St., Los  
Angeles, Calif.  
New England District (Mail 30 Highland  
St., Bath, Maine) ..... June, July, Aug.
- James Miller, 1114 King Ave., Indianapolis, Ind.  
Wilmingdon, N. Y. (Camp) ..... June 23 to July 7
- O. C. Mingleorff, Douglas, Ga.  
Wareham, Mass. .... June 24 to July 7  
Smith Mills Camp, North Dartmouth,  
Mass. .... July 12 to 21
- W. H. Minor, Bethany, Okla.  
Jacksonville, Tex. (Mt. Hope ch., Rt. 2,  
care C. A. Alexander) ..... July 9 to 21  
Gilmer, Tex. (Johnson's Chapel, care Rev.  
J. C. Williams, Rt. 4) July 24 to Aug. 4  
Troup, Tex. (Martin Chapel Camp)  
..... Aug. 6 to 18  
San Benito, Texas ..... Aug. 23 to Sept. 8
- John E. Moore, Song Evangelist, 2923 Troost Ave.,  
Kansas City, Mo.  
Warren, Ind. .... July 1 to 15  
Columbus, Ohio (Camp) ..... July 18 to 28  
Sherman, Ill. (Camp) ..... Aug. 1 to 11  
Bonnie, Ill. (Camp) ..... Aug. 15 to 25

- G. Chester Morgan, 445 McNally Court, Alliance, Ohio.  
Greensburg, Ky. (Gen. Del.) June 23 to July 7  
Columbia, Ky. (Gen. Del.) July 14 to 28
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.  
Open Date June 30 to July 21  
Monrovia, Ind. (Dist. Assem.) July 24 to Aug. 11  
Indianapolis, Ind. (Dist. Assem.) 1st Church Aug. 13 to 17
- Oliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.  
Rockford, Ill. (810 Kishwaukee St.) July 7 to 21  
Wadsworth, Ohio (Tent) July 22 to Aug. 4
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.  
Manville, Ill. (Camp) June 23 to July 7
- H. T. and Lillie Nyhus, Rosholt, S. Dak.  
Margaret E. Oifs, Evangelist; Myrtle E. Huling, Pianist and Children's Worker, 409 N. Naches Ave., Yakima, Wash.  
Open Dates After July 1
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.  
Clarendon, Texas (Tent) July 7 to 21  
Hedley, Texas (Tent) July 21 to Aug. 4
- R. O. Parry and Three Sons (Firebrand Trio), 932 N. New St., Bethlehem, Pa.  
Park Lane, Va. June 22 to July 7  
Open Date July 8 to 28  
Media, Pa. (Leslie Camp) Aug. 18 to Sept. 1
- Daniel E. Patrone, Evangelist and Violinist, 116 N. Dawson St., Uhrichsville, Ohio  
Sandusky, Ohio June 24 to July 7  
Mt. Sterling, Ohio July 8 to 21  
Reserved July 22 to 31
- Walter Patterson, Box 975, Bethany, Okla.  
Noble, Okla. June 28 to July 14  
McLean, Texas July 26 to Aug. 11
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio  
No. Reading, Mass. (Camp) June 27 to July 7  
No. Dartmouth, Mass. (Smith Mills Camp) July 12 to 21
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio  
Ravenna, Ohio (Tent) July 1 to 21  
Open Date July 28 to Aug. 11  
Greentown, Ohio (Tent) Aug. 18 to Sept. 1
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.  
Springfield, Mo. (838 Thoman St.) July 1 to 21  
Billings, Mo. (Camp) July 22 to Aug. 4
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.  
Grassland, Texas July 28 to Aug. 11  
Rotan, Texas Aug. 11 to 25
- Joseph Richardson and Wife, Evangelists, Daniels, Conn.  
Lolyard, Conn. June 30 to July 14  
Kenyon, R. I. Aug. 11 to 20
- Maurice and Virgelene Richardson, 307 S. Beech St., St. Marys, Ohio.  
Open Date June 30 to July 21
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.  
Loudon, Tenn. July 5 to 21
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio  
Open Date June 24 to July 7  
Weilsburg, W. Va. July 14 to 28  
Clinton, Pa. (Camp) July 29 to Aug. 4
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 1029 Hoople St., Ft. Myers, Fla.  
Thomasville, Ga. June 16 to July 7  
Open Date July 8 to 21  
White Springs, Fla. (Suwanee River Camp) July 25 to Aug. 4
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio  
Canton, Ill. July 7 to 28  
Northern Indiana District Aug. 4 to 25
- L. H. Roebuck, Evangelist (also singer, player cornet, guitar and harp), Gratz, Ky.  
Lusby Mills, Ky. July 8 to 21  
Highland, Ky. July 28 to Aug. 11
- Ferry Road, 948 Anderson St., Bristol, Tenn.-Va.  
Greenville, Tenn. (Camp) July 7 to 21  
Columbia, Tenn. (Moore's Camp) July 22 to Aug. 4
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky  
Huntington, W. Va. July 1 to 25
- J. D. Saxon, Greenbrier, Tenn.
- George and Kay Scriber, Preacher, Singers and Accordionist, Box 417, Boulder, Colo.  
Englewood, Colo. (Tent) June 21 to July 14
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.  
Jerusalem, Palestine, (care Rev. Krikorian, P. O. Box 176) July 5 to 25  
Rome, Italy, (care American Express Agency) July 31 to Aug. 5
- C. C. Sellards, Clifton Hill, Mo.
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.
- Mr. and Mrs. R. A. Shank, 326 S. Harris Ave., Columbus, Ohio  
Derry, Pa. Ridgeview Park (Camp) July 5 to 15  
Kittanning, Pa. (Camp) Aug. 1 to 10  
Monroe, Ind. (Camp) Aug. 11 to 25
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.  
Borger, Texas June 30 to July 14
- Mrs. Rhea V. Shaw, Song Evangelist, 1714 Cass St., Ft. Wayne, Ind.  
Open Dates
- C. E. Shumake, 2711 Eads Ave., St. Louis, Mo.  
Fredericktown, Mo. (Y. P. Convent.) July 3, 4  
Union, Mo. July 7 to 21  
Missouri Dist. (Home Missions) July 28 to Aug. 11  
Cherokee, Okla. (Tent) Aug. 18 to Sept. 1
- Kittie Lee Simpson, Bethany, Okla.  
Lawton, Okla. July 7 to 21  
Prague, Okla. Aug. 4 to 18  
Carnegie, Okla. Aug. 25 to Sept. 15
- R. J. Smeltzer, 615 E. College St., Alliance, Ohio  
Meadville, Pa. (Tent) July 5 to 21  
Washington, Pa. (Tent) July 28 to Aug. 11  
Pittsburgh Dist. (Home Miss.) Aug. 14 to Sept. 1
- Smith-Shirley Evangelistic Team, Preachers, Singers and Musicians, 917 W. Genesee St., Lansing, Mich.  
Chesoning, Mich. July 1 to 7  
Lansing, Mich. (222 S. Francis St.) July 8 to 21  
Indian Lake (Vicksburg), Mich. Campmeeting and Assembly July 22 to Aug. 4
- Burl Sparks, Song Evangelist, Seymour, Ind.  
West Union, Ohio (Camp) July 19 to 28  
Letts, Ind. (Camp) Aug. 1 to 12  
Nampa, Idaho (Camp) Aug. 15 to 25  
Enfield, Ill. (Jacobs Camp) Aug. 29 to Sept. 8
- C. K. Spell, Kirbyville, Texas  
Crowley, La. (Ebenezer Camp) July 5 to 14
- E. H. Stillion, 31 Bone Ave., Oil City, Pa.  
Indianapolis, Ind. (So. Side) July 7 to 21
- T. W. Stofer, Knox, Ind.  
Washington, Ind. June 16 to July 7  
Martinsville, Ind. July 8 to 21
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lansing, Mich.  
Traverse City, Mich. June 19 to July 7
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.  
Dayton, Ohio (Camp) June 28 to July 7  
Vicksburg, Mich. (Indian Lake, Mich. Dist. Camp) July 18 to 28  
Wichita, Kansas (Camp) Aug. 15 to 25
- Howard W. Sweeten, Ashley, Ill.  
No. Reading, Mass. (Camp) June 28 to July 8  
Pawtucket, R. I. July 9 to 21  
Fresport, L. I. July 25 to Aug. 4  
Mooers, N. Y. Aug. 5 to 12  
Houghton, N. Y. Aug. 16 to 26  
Alexandria, Ind. Aug. 27 to Sept. 1
- E. C. Tarvin, California, Ky.  
Greensboro, Ind. June 23 to July 7  
Lincoln, Ill. July 14 to 28
- E. E. Taylor, 116 Ivy St., Nampa, Idaho  
Dallas, Wis. June 20 to July 10  
Backus, Minn. (Tent) July 21 to Aug. 12
- E. G. Theus, Box 982, Bethany, Okla.  
Tyler, Texas July 2 to 14  
Laverne, Okla. (Camp) July 18 to 28  
Wellington, Texas July 29 to Aug. 11  
Quanah, Texas Aug. 13 to 25
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.  
Cincinnati, O. (Stanton Ave.) July 4 to 7  
Elwood, Ind. (Gen. Del.) July 8 to 21  
Open Date (cancellation) July 23 to Aug. 4  
No. Ind. Dist. Assembly Aug. 6 to 11  
Indianapolis Dist. Assem. Aug. 14 to 16  
Ohio Dist. Assem. Aug. 28 to 30
- John Thomas, Wilmore, Ky.  
Red Rock Minn. June 27 to July 7  
Lum, Lapeer Co., Mich. July 12 to 21  
Warsaw, Ohio July 24 to Aug. 4  
Sychar Camp, Ohio Aug. 8 to 18  
Hopkins, Mich. Aug. 22 to Sept. 1
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio  
Open Dates June 17 to July 16
- J. C. and Dorothy Tryon, 446 Vassar St., Wichita, Kansas  
Sayre, Okla. June 17 to July 7  
Bethany, Okla. (Camp) July 8 to 15  
Okeene, Okla. (Camp) July 16 to Aug. 4
- L. M. Tucker, 404 N. 5th St., Cambridge, Ohio.  
Open Date June 23 to July 19  
Spratt, Ohio (Camp) July 20 to Aug. 1
- E. E. and Ora J. Turner, Preachers and Singers, Box 55, Greensboro, Ind.  
Burlington, Iowa, Tent (Gen. Del.) July 14 to Aug. 4  
Indianapolis, Ind. (1st church) (Indianapolis Dist. Assem.) Aug. 13 to 18
- N. E. Tyler, Floydada, Texas  
Englewood, Colo. June 21 to July 14  
Petersburg, Texas July 18 to 28  
Floydada, Texas Aug. 1 to 11  
Hinton, Okla. Aug. 18 to Sept. 1
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.  
Mercer, Wis. June 30 to July 14  
Superior, Wis. (Tent) July 25 to Aug. 11  
Bonnie, Ill. (Camp) Aug. 15 to 25  
Danville, Ill. (Dist. Assem.) Aug. 27 to Sept. 1
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio  
Beulah Grove, Ohio (Camp) July 4 to 14  
Sebring, Ohio (Camp) July 19 to 28
- Earle and Elizabeth Vennum, 2962 N.W. 14th Ave., Miami, Fla.  
High Springs, Fla. July 3 to 14  
Jackson, Tenn. (Home Missions) July 15 to Aug. 1  
Murfreesboro, Tenn. (Home Miss.) August
- H. F. Vogt, 334 Pacific St., Camas, Wash.  
Manitoba-Saskatchewan Dist. June and July
- Harold L. Volk and Wife, 1025 So. 4th St., Canon City, Colo.  
Gordon, Nebr. (Camp) June 28 to July 7  
Meadow Grove, Nebr. (Camp) July 19 to 28  
Bassett, Nebr. (Pine Creek Camp) Aug. 2 to 11  
Open Date Aug. 16 to Sept. 1
- Allen H. Wagner, Rudolph, Ohio  
Fayette, O. (Tent) June 26 to July 14
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.  
Lamar, Mo. (Central Chapel M. E. Ch.) July 7 to 21
- Wm. Werkhauer, 104 Kentucky Ave., Danville, Ill.  
Birmingham, Ala. (Box 1928) June 30 to July 14  
Oklahoma City, Okla. (Tent) July 16 to Aug. 4  
Oklahoma Aug. 5 to 25  
Danville, Ill. (Dist. Assem.) Aug. 28 to 30
- Kendall S. White, Bethany, Okla.  
Open Dates July
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall  
Kingston, Okla. July 7 to 21  
Lula, Okla. July 22 to Aug. 4  
Cumberland, Okla. Aug. 6 to 18
- Earle F. Wilde and Wife, 765 Magnolia Ave., Pasadena, Calif.  
Open Dates
- H. H. Williams, 1008 Thornberry Ave., Louisville, Ky.  
Harlan, Ky. June 30 to July 21  
Mt. Moriah, Ky. July 28 to Aug. 25
- Eizie C. Wilson, Evangelist, 2614 Stephenson St., Dallas, Texas  
Winsboro, Tex. (Mt. Calvary Church, R.F.D. 2) July 1 to 21  
Mt. Vernon, Tex. (Majors ch.) July 22 to Aug. 4
- Helen D. Wilson, Evangelist, Renfrew, Pa.  
Open Dates
- C. B. Winland, Mt. Vernon, Ohio
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.  
Oskaloosa, Iowa July 5 to 21  
Lacona, Iowa (Gen. Del.) July 24 to Aug. 4
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.  
Warren, Ind. June 30 to July 14  
Oklahoma City, Okla. July 21 to Aug. 4  
Open Date Aug. 11 to 25
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.  
Wilmington, N. Y. (Camp) June 23 to July 7  
Allentown, Pa. (Camp) July 18 to 28
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.
- Dwight Yarbrough, Bethany, Okla.  
New Orleans, La. June 25 to July 7  
Alexandria, La. July 14 to 28
- E. E. Zachary, Box 103, New Castle, Ind.  
Bloomington, Ind. (Dist. N.Y.P.S. Convention) July 2 to 4  
Reserved July 7 to 21  
Miami, Fla. (Tent) July 28 to Aug. 11  
Indianapolis, Ind. (Dist. Assem.) Aug. 13 to 18

## WHAT OF THAT?

C. H. Strong\*

**I**N the last dialogue that Peter and Jesus had, Christ's last word was, "What is that to thee? Follow thou me." I think that Jesus was here emphasizing the possibility of being saved from others, and that such a possibility lay in a personal, passionate, all-absorbing desire to follow Christ, regardless of what others did or do, for it was Peter's anxiety about John that was disturbing him. A consciousness of the Christ presence was the cure that Peter needed for his misgivings.

As Christ drew near to Peter in the closing moments of this episode I think He said, "Peter, suppose John's way is a way strewn with roses while your pathway is that of thorns. What of that?"

"Suppose John does have the approval of others, and is cheered with words of appreciation; while, after you have done your best, you are misunderstood, condemned, faulted, and your name cast out as evil. What of that?"

"Suppose John should lie back, and shirk responsibility, and let you shoulder the heavy part of the load. What of that?"

"Suppose John is remembered and administered to in old age; while you are alone and forgotten. I will remember when the world forgets.

"Suppose, Peter, that John does go down to the sunset of time with firm step, while age and suffering have taken their toll from your life. What of that?"

"And, suppose, Peter, that at evening time while John is crossing the bar, and while the harbor lights are coming on, friends stand by to cheer; and, suppose that while you stand alone waiting for the boatman, cruel hands seize you and thrust out your life at the point of a sword. What of that, Peter?"

"Follow me, that where I am there you may be also. I go to prepare a place for you—for you, Peter—and let no man take thy crown."

\* Pastor, Norfolk, Va.