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A BRIGHTER DAY COMING!

By D. RAND PIERCE

There's a brighter day coming for you and for me,
When the longed for fulfillment of dreams we shall see;
When the heart-breaking myst'ries that caused us such pain,
In that sweet lovely aiden will all be made plain!

There's a brighter day coming! Though skies may be grim,
And the gloom of earth-sorrows our pathway bedim;
Yet for ev'ry dark cloud there's a rainbow of grace,
And behind each sore trial is God's smiling face!

There's a brighter day coming! Oh, do not despair!
Though the load that you carry may seem hard to bear;
Roll your burdens on Jesus, the lost seek to save,
And the banner of vict'ry above you shall wave!

There's a brighter day coming! when sin's awful reign
Will forever be over—no more grief and pain!
When the blood-washed with rapture their Savior shall see—
Oh, that brighter day's coming for you and for me!

There's a brighter day coming! Look up! Be of cheer!
We've a mighty Deliv'rer; He's constantly near!
Though our bark oft may sail through the fierce tempest's gale—
There's a brighter day coming, hallelujah!

VANCOUVER, B. C.

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THE VESSEL AND THE OINTMENT

GOD'S plan is first to shape the vessel and then to fill it with precious ointment. When the Greeks through their poets and philosophers, orators and historians had constructed the most flexible language the world has ever known, apostles and prophets used it to preserve the ointment of spiritual truth. When the Romans had conquered the world and by their admirable system of roads had made all parts accessible to Rome, humble and unknown men traveled its highways, preaching the gospel throughout the then known world. When Christ would redeem the race fallen in sin, He came bringing the Spirit back into the human race in His own Person. Then through His death he atoned for the sins that were past, pouring out the Spirit through the rent veil of His own flesh that He might universalize His own life among men. In the application of redemption, our Lord first makes the soul alive through the birth of the Spirit, and then baptizes it with the Holy Ghost and fire, consecrating it to His own service. And Christ's resurrection is the firstfruits—by whose power and in whose likeness we also shall appear when He comes again. It is this great truth that the apostle Paul summed up in the words, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46).

There is a lesson here of transcendent importance to the Church of the Nazarene if its ministry and membership but grasp the significance of this truth in its practical applications. We are not so much to build something new as to vitalize that which already exists. Our greatest success is not in discovery but in spiritualizing that which may best serve our purposes. "We are to Christianize Christianity." The mourner's bench is not ours by discovery, but is coming to be almost wholly ours by the faithful use which we have made of it. Church organization has given rise to volumes of treatises on church polity, but church organization must ever be with us, simply a co-operative effort for spiritual ends. The history of preaching fills volumes, but preaching in the Church of the Nazarene must never be regarded as a means for the display of oratory, or for entertainment, or even solely for intellectual enlightenment, but a means of spiritual power for the salvation of the lost. Our Sunday schools

must have a spiritual goal. We must seize upon every available means for furthering spiritual interests. Automobiles, airplanes and radios are as important to us as the Greek language and Roman roads were to the early disciples. Spiritual life and power must ever be our goal. We must not only seize upon every means possible to advance our cause, but we must learn also to attach little value to those things which cannot be made to minister to spiritual ends. We must test all things by their relation to the kingdom of God.

THE NAZARENE MISSIONARY SANITARIUM

Christ never turned away any who suffered from physical illness but healed all who came to him. The attitude of the Master has ever been the attitude of his disciples. Christianity alone has established great institutions for the care of the sick, the wounded and the dying.

Many of our readers perhaps do not know that the Missionary Sanitarium located at Nampa, Idaho, is a Nazarene institution—the only Nazarene hospital in the church outside of the missionary hospitals on foreign fields. The plan for this work is due to Dr. and Mrs. Thomas E. Mangum, who for years desired to labor in an organization where missionaries could be trained for the work of nursing; where returned missionaries could be given proper treatment and care, and where many who otherwise would never hear the gospel could be reached by doctors and nurses who could point the way to salvation as well as minister to bodily illness. During the few years we were associated with the institution we were greatly impressed with this latter feature of the work. Numbers of people who had never heard of holiness were saved while in the hospital and went out to live upright Christian lives.

The Sanitarium was chartered by the state of Idaho, September 2, 1921, and has operated continuously since that time. During the earlier days, Mrs. Edith M. Whitesides rendered valuable service as field agent. Miss Gertrude Slack has been head nurse almost from the beginning of the work. Dr. W. C. Nolte has now joined Dr. Mangum, coming from North Dakota to share in the work of the hospital. Rev. A. E. Saner, District Superintendent of the Idaho-Oregon District, is campaign manager for the building fund, and Rev. Clive C. Williams the present field agent. A sketch of the valuable work being accomplished by this institution is given on another page.

Holiness is that participation of the divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man—perfect love, the unction of the Holy One and the baptism of the Holy Ghost. Entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy.—BINNEY.

ANOTHER ORGANIZATION OF NAZARENES

The Christian Advocate of June 20th carries an article by William C. Allen entitled, "What About the Christian Conscience?" in which reference is made to the "Nazarenes." This may be confusing to the minds of the people unless it is made clear that these people called "Nazarenes" and our own denomination known as the "Church of the Nazarene" are entirely different and unrelated organizations. Our readers will doubtless be interested in this reference which is contained in the following paragraph. "Dr. Rufus M. Jones, speaking in London, as reported by The Friend, a well known denominational periodical, referred to the condition of the Nazarenes of Yugoslavia. In part he said, 'There are in that country from 100,000 to 125,000 Nazarenes. They have taken a very strong pacifist attitude. At the present time military service is required of all of military age; and the younger members of the group are being taken to prison. As many as 2,000 had been in prison at one time. . . . There were some 100,000 Nazarenes in North America; he had been having meetings with them. They wanted the whole group in Yugoslavia to emigrate. He had visited President Hoover who had recommended him to get in touch with the governments of Chile and Brazil. These countries had offered land for settlement, with pledges of freedom from military service.' Dr. Jones said that the case was perhaps not different from that of the Pilgrim Fathers."

CLAPTRAP METHODS

By claptrap methods we refer to artificial means used to stimulate interest in a subject but which instead detract from it by absorbing interest in the methods themselves. Claptrap methods are common in educational work and are invariably failures. But claptrap methods are not confined to educational circles, they are also found in religious work and are equally damaging wherever found.

Claptrap methods for raising money have been the bane of the church. Festivals, bazars, entertainments, suppers, rummage sales—the evil of all these is to be found in the fact that they divert the interest from the main purpose to that of mere pleasure or entertainment. Against all such the church should rightly protest. Giving, to be pleasing to God, must come from a cheerful heart and not be filched from the pockets of those who never give without a pleasure bait of some sort.

The church should also take a firm stand against another type of claptrap methods which will always prove disappointing to spiritual interests. We refer to an attempt to increase attendance or interest in spiritual things by employing contests, pageants, church athletics, entertainments or other like external methods. To attempt to do so is foreign to the spirit

of Christianity. It is not by might or by power, but by the Spirit that the church grows spiritually. There is proper social life which is conducive to spiritual interests and the pastor who neglects it will rob his church spiritually. There is a friendly spirit of emulation which we believe proves helpful to success by enlisting new interest in the work itself. Young men and women in the course of physical development will always have some form of athletics and rightfully so. Play belongs to youth as a part of God's plan for physical development.

We have no objections to these things in their proper place. What we do fear is the attempt to substitute them for God's ordained means of developing spiritual life. There is a sure means for determining the truth or falsity of one's course. Does the method employed absorb interest in itself instead of furthering the end desired? Then it is an artificial method. Does the method serve to increase interest in spiritual things and to deepen the spiritual life? Then it is worthy to be employed. Only those brought into the society or church by the way of repentance and faith add to its spiritual power; and only those who keep filled with the Spirit and walk by faith can succeed in building up and maintaining a spiritual organization.

A MEMORIAL DAY CUSTOM

On Memorial day as friends and relatives gathered in the beautiful Pasadena Cemetery to place flowers upon the graves of departed loved ones, a number of airplanes flew low and encircling the cemetery dropped flowers upon the graves. Some of the more daring pilots flew very low, evidently with the purpose of dropping flowers on particular graves. It was a unique but beautiful custom. How beautiful the cemetery looked with its mass of newly cut flowers adorning the graves far and near! Why do friends year by year give attention to the graves of the departed? What inspires a community to keep its burial places beautiful? It is the hope of a resurrection of the dead, a faith that some day the dead shall rise in glory, honor and immortality. There is more fundamental faith in a well kept cemetery than in many works on modern theology. There is an intuitive recognition in the human mind that the earthly body which enshrines an immortal soul is in itself sacred. Christ was the firstfruits of them that slept, and looking at those grassy mounds, the eye of faith sees them changed into a field sown with the seeds of immortality. What a harvest will some time be gathered there! Sown amidst the tears of those that mourn, it will be garnered amidst the joy of angels. But "whatsoever a man soweth that shall he also reap" is as true in the spiritual realms as in the realm of nature about us; and so it shall be that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

THE NEBRASKA ASSEMBLY AND CAMPMEETING

It was our opportunity as well as pleasure to visit the Nebraska District Assembly and the campmeeting which is held in connection with the assembly. This year the camp was moved to Hastings, Nebraska, and the action of the assembly located the camp for next year at the same place. Previous to this the meeting was held at Fairbury. Hastings has a beautiful city park with a well constructed auditorium, community kitchen, beautiful and shady grounds for camping and all the conveniences of a modern camp. The sessions of the assembly were held during the daytime and evangelistic services at night. General Superintendent Chapman presided and carried on the business with dispatch, drawing the assembly to a close at noon Saturday. Dr. C. E. Hardy, President of Trevecca College was the evangelist in charge and did some great preaching. During the few days we were in attendance there were a number of seekers at the altar, and a good tide of victory throughout the meetings. He was recalled as one of the preachers for next year.

Rev. Marvin E. Cooper read an excellent report of the year's work. He was elected on the first ballot with splendid plurality as superintendent for the coming year. The Nebraska Assembly under the leadership of Brother Cooper has established what is called a "Tabernacle Fund." Instead of using tents, other than for the opening services, they build a neat, commodious tabernacle which is used as a place of worship until the church is strong enough financially to erect a permanent building. A meeting was held in North Platte and a tabernacle erected at the cost of about \$500. Already the North Platte church has paid back the entire amount invested in the tabernacle, and a good church has been added to the district. The totals for the year showed an increase in membership. Over \$700 was raised during the assembly for the camp next year. A series of Home Mission Campaigns are arranged for the summer and fall at the following places: Scottsbluff, Crete and South Sioux City with the possibility also of entering Broken Bow. Following these campaigns tabernacles will be built to house the congregations of the future churches. Uncle Buddie will be on the district to conduct these conventions during the month of September.

Much interest was manifested by the W. F. M. S. under the direction of the District President, Mrs. Ida Bohlke. Misses Essie Morris and Bertie Karnes had charge of the young people's meetings. They are beginning a tour of the churches in various parts of the state in the interest of the young people's work. We greatly enjoyed the singing of Professor and Mrs. Kirby Fields who had charge of the music during the camp. This was the first time that we have had the privilege of hearing these good people. The Preachers' Convention, together with joint meetings of the Sunday school, W. F. M. S. and N. Y. P. S. will be held the first week in November at Grand Island, Nebraska.

EDITORIAL SURVEY

First Place to the Bible

A questionnaire circulated among the students of Chicago University as to their favorite book resulted as follows: 40 per cent preferred the Bible; 33 per cent Shakespeare's works, and the remaining 27 per cent preferred novels and mystery stories. The Bible is still in the lead.

Literature in Foreign Languages

According to reports there are 1,150 newspapers in the United States printed in thirty-eight foreign foreign languages. When it is kept in mind that there is a large foreign immigration each year, and that the adults coming to this country have no other means of acquiring new ideas except through their native language, the importance of this literature is evident. Many of the Home Mission Boards are conducting services in different languages and circulating tracts and other literature from house to house.

Think of This

According to Messiah's Advocate, "the chickweed may produce 3,000 seeds and may have four generations in one year. In such a case we would have 81,000,000,000,000 chickweeds in a single year. People say, 'Why do heresies and bad errors grow by leaps and bounds, and truth grow so slowly?' The answer is found in nature, and chickweed answers it. A pair of aphids (greenfly) may give rise in one summer to one quintillion little ones! In all the gospel age we have seen the usual growth of error. It is especially true of these days of great delusion."

The Home and the Young Criminal

In a recent study of Chicago's crime record, it was found that the young criminal is playing a lesser part in the city's lawlessness than the adult males, who they find are responsible for most of the gang outbreaks and lesser crime. From 1915 to 1925 the cases of crime by boys from 17 to 20 decreased forty-one per cent. It was also found that the younger criminals are mostly from broken homes, and that a boy raised in a good home rarely goes wrong.

Medical Care in the Workingman's Family

A statement made by Lee K. Frankel of the Metropolitan Life Insurance Company as a result of a survey made by the company shows that \$140 a year for medical care is spent by the average working man. The survey included a study of 3,281 families consisting of 17,219 persons. Of these families six per cent reported no expense for the year; thirty-four per cent reported less than \$25 expenditure, and one per cent reported over \$500 spent. The largest average expenditure was for doctor's fees, 42 per cent. Hospital bills and medicines each took twelve per cent;

eight per cent went to dentists and two per cent to oculists. A peculiar phase of the report lay in this, that where there were only two in the family the average expenditure was \$41.24 a person, while with eight members in the family the average was only \$10.44 during the same six months' period. However, this is doubtless due to the economic pressure or perhaps to the free use of clinics.

Gifts to Philanthropy

The gifts to philanthropy in America during 1929 reached the following enormous proportions, and yet these figures as large as they are perhaps do not represent a very great per capita giving when the wealth of this country is considered. For religious purposes \$996,300,000; for foreign relief, \$132,000,000; for personal charity, \$279,760,000; for education, \$467,500,000 and for the fine arts, \$40,000,000. The amount given for organized charities was \$278,710,000. There was spent for health \$221,510,000; for play and recreation, \$20,900,000, and for miscellaneous reform societies or organizations, \$14,040,000.

Bibles for the Blind

In 1929 the American Bible Society set a new record for the number of volumes of embossed Scriptures distributed to the blind, the figure being 3,725. As the average annual distribution for the preceding five years was 2,260 the increase for 1929 is seen to be considerable. The report calls attention to the fact that embossed Scriptures in any system may now be obtained at fifty cents a volume. An entire Bible in revised Braille may be secured for only \$10.50. Since 1835, when the Society began its service of providing embossed Scriptures for the blind, the Society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States.

An International Peace Garden

A movement is on foot to establish an International Peace Garden on the boundary line between Canada and the United States, sponsored by the National Association of Gardeners. This garden will consist of one thousand acres or more, half on one side of the line and half on the other. It is proposed to landscape this garden and plant it with every variety of tree or shrub which will grow in that climate. It is to be a monument of peace and will commemorate the perpetuity of peace which has existed between Canada and the United States for more than one hundred years.

The British and Foreign Bible Society

Dr. John H. Hitson has just completed thirty years as secretary of the British and Foreign Bible Society. This society has circulated 237,000,000 Bibles in 623 different languages and dialects. During his term of service Dr. Ritson has seen the European Bible circulation more than doubled—from 763,000 to 1,420,000 volumes. In South America the circulation has increased from 41,000 to 505,000 annually. The

Pathfinder estimates that the number of Bibles distributed by the New York Bible Society in one year would, if placed in one stack, reach a height of 140 times that of the Chrysler Building.

Surveys of Foreign Missionary Work

Statistics prepared by the International Missionary Council show that the aggregate amount of income for the foreign missionary societies in different countries is \$60,000,000 annually which is spent in foreign missions around the world. The churches in Canada and the United States lead with an annual expenditure of \$35,000,000. Great Britain is next with \$11,000,000 while the Protestant churches in Norway, Sweden and Germany each average a little over \$1,000,000. The Protestant churches of South Africa are giving on an average of about one-half million dollars annually for the extension of the work into the hinterlands of that continent. The last surveys of the world missionary forces at work show the total number of missionaries at work, 35,000; total hospital treatments a year 11,500,000; the total number of pupils in the various missionary schools, 2,445,000 and the total Christian constituency in mission lands, 8,350,000.

THE FAMOUS LINES OF LUBECK

The Cathedral of Lubeck in Germany was founded by Henry the Lion in 1173 and was completed in the fourteenth century. It is an attractive edifice with two towers 394 feet high. It is largely of the Gothic style of architecture although a part of the original Romanesque basilica is retained. On the walls of this cathedral were traced the following lines which have become famous. The following is a free translation:

*Thou callest me Master—and heedest not me;
Thou callest me Light—and I shine not for thee;
Thou callest me the Way—and dost follow me not;
Thou callest me Life—and my name is forgot;
Thou callest me the Truth—and defilest thy soul;
Thou callest me Guide—and despisest control;
Thou callest me Lovely—withholding thy heart;
Thou callest me Rich—and desirest no part;
Thou callest me Eternal—nor seekest my truth;
Thou callest me Merciful—wasting thy youth;
Thou callest me Noble—and draggest me down;
Thou callest me Almighty—nor fearest my frown;
Thou callest me Just—oh, if just then I be;
When I shall condemn thee, reproach thou not me!*

No longer do the bushes blaze on the hill-slopes of earth, but now, wherever a heart is hungry for communion with God, that same spot is holy ground, and there may we slip the sandals from our feet and listen to the voice of God. Oh, the glory of sweet communion in the presence of our King, when the powers of earth recede and God becomes real. What glory at the feet of the Crucified.—R. C. HOLMES.

THE GOODNESS AND SEVERITY OF GOD

By A. M. Hills, D. D.

Be not high-minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: Otherwise thou also shalt be cut off (Romans 11:20-22).

MEN are very apt to entertain one-sided and unjust notions of God. For instance, the Universalists and Unitarians and all so-called and self-called Liberals always dwell on the gentler attributes of Deity. They insist upon it that He is all goodness, all gentleness, all mercy. He is like an amiable old grandfather who will never chastise the erring or punish the wicked! His sympathy is unailing. His pity is endless. His forbearance is inexhaustible! So they teach and preach, and would have all men believe that a goody-goody, infinite amiability fills the throne of the universe and holds the reins of moral government with a flabby, aimless, indifferent hand!

No view can be wider of the mark, or more false to fact! A parent who tried to train a family of live boys, full of vim and pep and self-assertion, in that way, would very soon wake up to the painful fact that he had no government at all! Nothing could wreck the moral universe more surely than such a God. Those who entertain such a foolish notion of Deity have certainly read universal history with a perverted vision. God himself has declared that He will by no means clear the guilty. He has further made known that "Justice and judgment are the habitation of his throne!" We may write it down as an eternal fact that "A God all mercy would be a God unjust."

But there is another class of theologians in the opposite extreme, and equally far from the truth! For long centuries they have regarded God as a kind of heathen Jove—a heartless sovereign, without pity or compassion, ruling the universe simply for His own selfish pleasure, without the slightest regard for the rights or interests of the sentient beings He himself has created!

Here are some interesting specimens of this heathenish Calvinism:

I. "God from all eternity . . . freely and unchangeably ordained whatsoever comes to pass."

II. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

III. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designated; and their number is so certain and definite that it cannot be either increased or diminished.

IV. "As God hath appointed the elect unto glory so hath He by the eternal and most free purpose of His will, foreordained all the means thereunto . . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only.

V. "The rest of mankind God was pleased (1) According to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth (1) for the glory of His sovereign power over His creatures to pass by and ordain them to dishonor and wrath for their sin (which He himself 'unchangeably ordained!') to the praise of His glorious justice!"

What "glorious justice" that would be! And we may add, and what fiendish "pleasure" a loving God would get out of such conduct! I do not hesitate to say that a more blasphemous slander on God's character was never put in print. It would surely tax all the combined intellects of all the demons in hell to invent a viler calumny against our holy God in a million years.

That noble intellect, Asa Mahan, was taught this infamous Calvinism in his childhood, and it came near damning his soul. But God revealed to him the falsity of it all. Afterward, in his maturity, he wrote:

"As presented to my apprehension in my youth, there was everything in God to inspire awe, fear and dread, but nothing to attract and to love. All His thoughts, plans, purposes, works and government had their beginning, middle and end wholly within Himself. He was an infinite *Self-ism*, who in omnipotence foreordains whatever comes to pass, gives existence to creatures, determines their character, lives and destiny, forms and molds them as vessels of honor or dishonor, elects a portion of our fallen race to eternal life, and foreordains and reprobates all the rest to eternal death, all for the glory of His resistless sovereignty. *Infinite, Absolute, Self-ism!*

With what dread and freezing terror we heard these horrible stanzas sung in church:

*Keep silence, all created things,
And wait your Maker's nod,
My soul stands trembling while she sings
The honors of her God.*

*Chained to His throne a volume lies,
With all the fates of men,
With every angel's form and size
Drawn by the eternal pen.*

*Not Gabriel asks the reason why,
Nor God the reason gives;
Nor does the favored angel pry
Between the folded leaves!"*

An Infinite Czar, hated and dreaded! Creating millions, yea *billions*, of immortal beings just to burn them in hell forever! What for? Oh, just to show to a horrified onlooking universe that He has the irresistible *power* and will to do it!

Shame on a school of theologians to invent and imagine such an atrocious Being as that, and hold Him up to human thought, and call upon all humanity to bow and worship! Our holy God is not a malignant monstrosity!

Consider, then:

I. THE GOODNESS OF GOD!

1. His goodness in creation. God created the world and filled it with beauty and life. He looked upon His creation and pronounced it "very good." It was superlative praise for superlative wisdom to bestow. There was everywhere infinite provision for the happiness of all sentient being. No thoughtful mind fails to observe what abundant provision God made for the joy of animal life. All the functions of life are performed with pleasure—breathing, eating, drinking. Beautiful sights greet the eye. Lovely sounds delight the ear. The air is laden with fragrant odors. Grateful breezes fan our cheeks. All our senses are inlets of pleasure. Our heavenly Father has planned that it should be a joy to live.

2. Mark the Goodness of God in His providences.

"O Jehovah, how manifold are thy works!

In wisdom hast thou made them all;

The earth is full of thy riches,

Yonder is the sea, great and wide,

Wherein are things creeping innumerable,

Both small and great beasts.

There is leviathan whom Thou hast formed to play therein.

These wait all for Thee.

That Thou mayest give them their food in due season.

Thou gavest unto them, they gather;

Thou openest Thy hand, they are satisfied with good.

"I will sing unto Jehovah as long as I live:

I will sing praise to my God while I have my being.

Let my meditation be sweet unto him:

I will rejoice in Jehovah" (Psalm 104:24-34, R. V.).

3. In Redemption:

"Bless Jehovah, O my soul;

And all that is within me, bless his holy name.

Bless Jehovah, O my soul!

And forget not all his benefits.

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies.

As far as the east is from the west,

So far hath he removed our transgressions from us"

(Psalm 103: 1-4, 12, R. V.).

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "But ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ" (Romans 8:15-17).

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (John 1:9). "Being sanctified by the Holy Spirit" (Romans 15:16). "But now being made free from the sin-principle, and become servants to God, ye have your fruit unto sanctification and the end eternal life" (Romans 6:22, R. V.).

Behold, then, the goodness of God in our redemption. At what an awful cost to Himself God undertook to redeem us. "He gave his only begotten Son." The Son consented to die for us, that we might be saved. When we were miserable, hell-deserving sinners, His goodness began to draw us up out of the depths. The successive stages of effort were the divine attraction of the cross, conviction of sin, repentance, regeneration and forgiveness, adoption, sanctification, blessed keeping, ending at last in glorification in an eternal heaven! O the matchless, immeasurable goodness of God!

II. GOD'S SEVERITY

For a moment consider God's severity! We once heard a modernist say in the pulpit, "If anyone fears God, he does not know Him. There is nothing in God to fear!" What? The God that cast a third part of the angels out of heaven, and our first parents out of Eden—that swept away the wicked ante-diluvians with a deluge! that destroyed Sodom and Gomorrah with fire! that has swept away cities and races and nations because of their sins, and at last wiped Jerusalem from the earth because it wantonly murdered the Son of God! They cried "Crucify him!" and they were crucified until there was no more trees around Jerusalem to make crosses of, and no more room around the city to set them up! They cried, "His blood be on us and on our children!" And their maledictions came home! They had rivers of blood—a deluge of blood, until in and around the doomed city, by every conceivable horror of death, one million, one hundred and thirty-seven thousand of them perished. And the curse still lingers upon the race these nineteen hundred years!

"Vengeance is mine: I will repay, saith the Lord!" "But they mocked the messengers of God, and despised his words, and misused his prophets [and murdered His Son], until the wrath of the Lord arose against his people, till there was no remedy" (2 Chron. 36:16). "But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them" (Isaiah 63:10). "Wandering stars, to whom is reserved the blackness of darkness for ever"

(Jude 13). The preacher who says, "There is nothing in God to fear," is perverting scriptures and the teaching of all human history. In short, he is making a great fool of himself.

III. Notice that it depends solely on *our will and choice*, whether we have God's goodness or His severity as our present and eternal portion.

The Calvinists teach, and would have us believe that arbitrary, unconditional, divine sovereignty decides all these things. But the text in the plainest language teaches otherwise. "*Goodness*, if thou continue in his goodness: otherwise thou also shalt be cut off." No affirmation can be plainer. It emphatically teaches that human destiny is not decided by election, decrees, or eternal and unchangeable decisions of an arbitrary God. No, we ourselves decide, *by our own free choice*, whether we will be heirs of God's

goodness and mercy, or be destroyed by his severity and wrath.

Conclusion! "Be not highminded, but fear!" You can have heaven if you will: but, beware! lest ye choose sin, reject God's mercy, and perish! Be not presumptuous! The Jews were! They thought they were such favorites of God that He would not let them be destroyed, however much they might break His commandments and despise His love! History proves they were mistaken!

Do not trust to your ancestry, as they did, or to family standing, or to parental religion, or to your wife's piety! Only Jesus can save. Make use of God's goodness and all the means of grace. "Escape for thy life; look not behind thee, neither stay thou in all the plain [of sin]; escape to the mountain [Christ], lest thou be consumed" (Genesis 19:17).

THE MANIFESTATIONS OF FAITH

By Evangelist Aug. N. Nilson

THERE are five different manifestations of faith, or six, if we would consider the "faith of the devil" which we will omit in this article.

I. THE GRACE OF FAITH OR NATURAL FAITH. "He that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently [intelligently] seek him." This faith everybody possesses, by which he is enabled to "believe that God is." This faith enables (or inspires) man to believe that this God which is, can be found if we diligently seek after Him. The following passage gives light on this assertion: John 1:9, "That was the true Light, which lighteth every man that cometh into the world." Had not this faith been given to man, the ability (not the possibility) to "believe that God is" would have left man without hope of ever coming unto God. This is what we call natural faith, given unto all men to profit withal, and is clearly taught in 2 Thessalonians 2:10-12, "Because they *received not the love of the truth, that they might be saved*. And for this cause God shall send them [a] strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." The "a" is inserted by the writer. Here is a statement that clearly shows that not until a person has refused to believe the truth is he totally depraved. For being depraved no man is condemned but for refusing deliverance from depravity he is held guilty. Depravity is man's inherited natural state which he can, if he wills, be delivered from by the fiery baptism of the Holy Spirit after he has sought after God and found Him and experienced the joy of pardoning grace. This we teach in our Wesleyan theology. Natural faith, or the grace of faith, enables the sinner to believe that God is, and that He can be found of him when he diligently seeks for Him.

II. JUSTIFYING FAITH (Rom. 5:1). This faith is the natural sequence of having diligently sought after God until He has been found. This faith is the *reward of faith* from God to the individual who qualifies in his diligent search after God. We read "He is a rewarder of them that diligently seek him." This *reward* is the faith which gives us "peace with God," e. g., the *witness* of the fact that we have been "justified by faith." It also gives us peace with our neighbor, for no man can be at peace with God and at war with his neighbor. His neighbor may not be at peace with him, but since it takes two to have a fight, the war is ended, and the man goes on his journey singing, "Peace, peace, wonderful peace, coming down from the Father above." Amen.

III. SANCTIFYING FAITH. This is another manifestation of faith. Some people have this faith; not all have it. We may have it. We have met some people that we believed had it; we were constrained to believe this by "the fruit" which they were bearing. This is a different kind of faith, in its operation as well as manifestation, and is possessed only by the person who has been justified by faith, and consequently after this has consecrated himself unto death, to the service and sacrifice unto God. This faith is what we may term the *inheritance faith* of the Christian. The apostle Paul referred to this faith when he said, "That they may receive the forgiveness of sins [justifying faith] and *inheritance* among them which are *sanctified by faith* that is in me," the Christ. This faith gives us "the peace of God" in contradistinction to "the peace *with* God" when we were justified by faith. This second peace is a peace which "passeth all understanding." It is "perfect peace" which establishes us in love and service of our God till we become "steadfast, unmoveable, always abounding in the work of

the Lord." It takes the shirking out of us and puts the working into us, consequently enables us to shout "Thanks be unto God which giveth us the *victory* through our Lord Jesus Christ" hallelujah!

IV. THE GIFT OF FAITH. Here again is another manifestation of faith. This is a special endowment of the Holy Spirit, that He gives to specially prepared people, for special work on special occasions. Not all have this faith. Some never have it. None have it permanently. It is a gift. It is not to be sought for, not even coveted. He alone knows whom this faith is for. It is given to people who are known for their deep piety and devotion and humble walk with God, to men who are intensely spiritual and live in the atmosphere of holy devotion and prayer. Such as are entirely free from the love of praise, love of money and love of pre-eminence. To this gift belong the manifestations of faith for special miraculous works, such as divine outpourings of the Spirit's power in healings, raising of the dead, opening the eyes of the blind and the ears of the deaf, sometimes in divine unravelings of mysteries of both truth and iniquities (Jer. 33:3).

The apostle Paul had this gift of faith at times when he raised the dead, shook the venomous reptile from his hand, healed the father of Publius, a heathen sinner, smote Elymas with blindness, cast the demons out of the soothsaying girl at Philippi, but he did not have it at all times, for he left Trophimus sick at Melitum to suffer. A person who has this gift of faith always with it has received the gift of wisdom so that he will know how and when to use this gift of faith. The modern miracle working "faith healers" don't have this gift. The devil knows how to counterfeit this gift. He has his counterfeits of every work of God except love; he cannot imitate that, praise the Lord. So we read, "Though I have all faith so that I could remove mountains, and have not love, I am nothing." Faith healing and divine healing are two different things both in their work and results. The power of mind over matter can exercise wonders. Christian Science and kindred cults are proof of that. So is the present manifestation of the modern tongues and faith healing movements. The person who has the gift of faith, never hangs the "free will offering box" by the door of his home or tabernacle reminding the people that "he lives by faith." No, he doesn't, but like the sainted George Mueller, who had this gift of faith, "has it to himself."

But enough said. Let us as Nazarenes learn by the experience of many of our once useful people who have been deceived by this "latter day rain" delusion, lest we also come to grief and make God's cause to suffer.

V. ACCOMPLISHING FAITH. Faith that does things in and for His kingdom. This is a faith that all can have. Many have it, and many more are getting it each day as the time is drawing near the end. Dr. S. A. Keen and Dr. J. G. Morrison both call this faith,

very properly, "Achieving Faith." And such it is. This faith is born in the bosom of believing prayer. "Therefore I say unto you, Whatsoever things ye desire *when ye pray* believe that ye receive them and ye shall have them." The woman who entreated the unjust judge, is a type of this achieving faith. She simply *believed* her way through. The little woman who pressed her way through the throng had it when she said, "If I can but touch the hem of his garment." It is the faith touch, or the connection touch of faith. The man who went to his neighbor and woke him up, got him out of bed at midnight and got the bread, had this faith.

"Awake thou that sleepest," is the cry of achieving faith in the revivals that come in answer to the faith of those that believe. Bishop William Taylor had this faith, when he started for Africa the last time after the general Methodist conference had refused to send him because of his old age, and he accomplished more the last time, than at the first. Schmelzenbach had it when he started for Africa alone, not knowing where he was going. But he had the vision and believed God. Lyman Brough, that battle-scarred warrior of many battles, had it, when alone twenty-three years ago he started out on North Dakota's prairies, among blizzards and storms and opposition of men, and planted the banner of the Church of the Nazarene. All the while he had no home missionary money nor promises back of him, but he went out, trusted God, and by achieving faith succeeded. As a result all over that country there stand monuments of his faith in the shape of churches, and hundreds of people are today calling him their spiritual father. Dr. P. F. Bresee had it when he and that band of heroes went out under the stars in Los Angeles and organized the Church of the Nazarene. Thousands said it was nothing but a venture that would soon go down, but it still stands a monument of achieving faith.

Space fails us to go farther. Nazarenes, let us not waver in the face of men and devils. Let us believe God, and dare to trust Him for greater days and greater manifestations of our holy faith than ever before. "O for a faith that will not shrink, though pressed by every foe." It can be done, shall we do it?

Manliness never laughs at impurity.

Much talking means little thinking.

Borrowed troubles are always kept too long.

Believing men honest helps to make men so.

A love for music will spoil a love for jazz.

Don't put all your stock in the show window.

Mother Nature is the skeptic's name for Father God.

Misfortune's blow can lay us low, but can't hold us down.

Some draw out only the good in men, and so see only a good world.—Free Service Bureau.

WE CANNOT GO FARTHER UNTIL WE GO DEEPER

By Professor A. S. London

THE above title is the closing words of that wonderful book, "The Christ of Every Road," written by Dr. E. Stanley Jones. It is doubtful if there has been a book written in the past century on the meaning of Pentecost that has had or will have a greater influence on the church at large than this one. There are chapters, such as, "Pentecost and Material Possessions," "Pentecost and the Christian Weapons," "Pentecost and Spiritual Culture and Conquest," that will send any earnest Christian to a heart searching of his own spiritual condition. Thousands of copies of this book are being sold, and the author has made a contribution to the church world that will be felt for years to come.

Brother Bud Robinson said to me a few weeks ago that God knows the average minister in our church needs something that he does not now possess. I wonder if the closing words of this book, "The Christ of Every Road," do not express it? "We cannot go farther until we go deeper." The blessing we received many years ago will not suffice. We must drink continuously of the fountain that never runs dry. In many of our churches can be found bickerings, fault-finding, clamoring for place and position, backbiting, and such like. This is not very conducive to the advancement of the doctrine we desire to give out to the people. Many of our revivals are almost fruitless and powerless. We are keeping up the forms and ceremonies, but it seems that we need to go deeper in order to make progress as we should in our work.

Dr. Jones tells of dictating to some Chinese students what they should write in their Bibles as their Christian decision. The last line was, "And by His grace I will be His witness." The girls misunderstood the word "witness" for "weakness" and wrote, "And by His grace I will be His weakness."

It seems that many of us have written this unto our spiritual program. "I will be His weakness." I am reminded of one of our district officials who said that he had a lot of good men on his district, many of them, but the trouble was that they were good for nothing. And is it not true that most of us are good for nothing when it comes to carrying forward the work of the church, and making a contribution to the world that is worth while? Most of us are satisfied with a mere handful at our services, when tens of thousands are all about us who could be reached if we would go after them. It seems that "we cannot go farther until we go deeper." Honestly, brethren, the author is right. We need to go deeper.

Dr. Jones has a chapter in his book, entitled, "The Church at Its Beas." Alexander the Great had come as far as the Beas River in his conquest of India. He had crossed four rivers in the Punjab and now he had come to the fifth; beyond it lay India—the prize he

had come so far to gain. It was September. The weather was hot. It was having a paralyzing effect upon his soldiers. He tried to whip them into a fighting spirit by a great oration, but it fell on deaf ears. The inertia of the East had conquered them. He saw that his efforts were futile. He turned back, sailed down the Indus River, up the Persian Gulf, and died in a drunken brawl at Babylon.

Alexander got as far as the Beas and there the East turned him back. It seems to us that many have come to the Beas in Christian experience. Dr. Jones says that the church at large has come to this place. Is it true that our church has come to its Beas? One preacher remarked, "I have been preaching things that are not operative in me." Another said, "I cannot go unless I get something." We must go deeper.

Dr. Jones tells of the four places that Jesus told us to not put our light, lest it be snuffed out. He warned us against putting it, "under a bushel," "under a vessel," "under a bed," and "in the secret place." A bushel is a symbol of trade, of business, of occupation. Is it not true that many of our people have become so absorbed in their business until their light has just about been snuffed out. The true Christian way is to make our business to become the medium of our Christian experience. Too often we have made our success in business to overshadow our success as a Christian.

We are warned against putting our light, "under a vessel." This may refer to a household vessel or to a temple vessel. How many have permitted their lights to be snuffed out in the routine of household duties. And the overshadowing of church duties in many lives has crowded the main issue of soul-saving out of their program. We may spend more time in trying to prove our doctrine and keep up our form of ceremonies until but little time is left to reach the lost.

We are again warned against putting our light "under a bed." The bed is the symbol of the flesh life. It often symbolizes laziness and licentiousness. And their name is legion who have gone into spiritual darkness and inefficiency in not heeding this warning. Hear Dr. Jones as he says, "Sexuality, even in the legalized marriage relationship, will snuff out the spiritual."

We are again reminded of the fact that our lights should not be put "in the secret place." This stands for fear. We are afraid. And this fear comes from a lack of preparation to meet the issues before us. The blessing received by those who waited in the upper room at Pentecost gave them boldness. It will do the same for us today.

One of the most beautiful chapters in this book written by Dr. Jones, is, "Pentecost and the Christian

Weapons." Seely says that the distinctive Christian spirit is the forgiveness of injuries, and the refusal to retaliate. And right here it seems that we cannot go farther until we go deeper. There is no fight back in the sanctified heart. The blessing of entire sanctification destroys that which seeks revenge. How many of us want to call down fire from heaven on those who are against us, or do not do as we think they should? The spirit of retaliation found in many circles is enough to snuff out the light and send us to the bottom round of Christian experience.

The writer says that the special and most beautiful characteristic of the Hindu is, *ahimsa*—harmlessness—the doing of no harm to anyone. How many of us could go this far with the pagan Hindu? But the special characteristic of the Christian is, *ahimsa*—plus—and more. It not only does no harm, but does good to those who mistreat you. It overcomes by a forgiveness that goes seventy times seven. The man who compels you to go one mile, go two with him. It overcomes enemies by loving them so much that they will be turned into friends. Love worketh no ill to a brother. This will do away with so much cutting and slashing as is found in so many places. Love suffers long.

"What can your Master do for you now?" sneered a tyrant who had a Christian in his grasp. "He can help me to forgive you," replied the Christian. Hate is like acid to the lungs—it eats. It leaves death in its path. The blessing given at Pentecost means power to forgive injuries, to keep an unsoured spirit amidst the deepest sorrows, to overcome evil with good. Have our people come to the Beas in the matter of loving and praying and doing good to those who mistreat us?

There is but little doubt but that we are on the verge of a great spiritual awakening. At least many think this to be a fact. There is a great heart-yearning in the lives of many. But will we be able to capture the crowd for Christ unless Christ captures us more completely? Are we able to meet the issues of the day as we are now? I wonder.

Take the matter of giving among our people. They are known for their spirit of giving. But are we doing all that we can do? Is it not true that many of us have almost all the luxuries that we want? One has said that beyond need lies luxury and unchristian territory. I do not know when I have been moved along this line any more than when I read that Fritz Kreisler, the world's greatest violinist, said that he was constantly trying to keep his expenses to the minimum, and he feels morally guilty in ordering a costly meal, for he feels that it deprives someone of a slice of bread. He also states that in all these years of his success in the line of music he has not built a home for himself. Emerson said that he refused to accept an income of more than twelve hundred dollars a year. Of course times have changed and living expenses have increased. But, oh, the money that is squandered among our people for unnecessary things!

The early Christians refused to accept or retain beyond their actual needs. Do we stop with our actual needs? It has been said that one of the costs attached to the matter of getting money beyond our needs is that of spiritual dullness that comes to those who are financially secure. What would it mean to the cause of Christ if all of us would accept the cross of limitation of our needs to a minimum, and the sharing of everything beyond that minimum with those who are actually in want? Have we come to the Beas? Can we go farther without going deeper?

DISTRESSING NEEDS

The General Budget is in a decline. The splendid burst of generosity on Easter day was followed by returns of only one-half of the needed income for May. The General Treasurer must issue checks each month for more than \$27,000. Consequently when the general treasury receipts are below that figure for any month, it means a serious shortage that will speedily halt headquarters operations.

We believe that the whole church wants to know just how successful or unsuccessful the financial situation is. Everything about the conduct of the general finances is a matter of general Nazarene interest. As a result we are frankly presenting the whole critical situation to our Nazarene people:

May's income slumped one-half. June is almost gone, and thus far shows a worse record than May. If July goes the same way, *the general treasury will have struck bottom before the month is gone.*

May we not plead with our devoted people to meet in special prayermeetings, and beseech the Master to accord us assistance? Shall there not be found literally several thousand individuals in our beloved church who will give themselves to prayer on this occasion? The business depression of the country, the existing unemployment, the heated summer term, which spells indifference to some, all unite to bring the present General Budget situation to a crisis. This jeopardizes every foreign missionary interest.

Shall not this need, especially as it relates to the support of our self-sacrificing foreign workers, challenge on the part of the church the unused resources of faith and finance? Surely there are many who can do just a little more at this critical time. The expenditure needs of the general interests are not readily changed. It takes time to readjust finances in lands beyond the sea. Consequently it is impossible to quickly cut our expenditures to lower levels. We beg of our splendid, loyal, Nazarenes to send the General Treasurer an offering, and thus enable the Master's full salvation work in mission fields to advance without a check.

J. G. MORRISON, *Stewardship Secretary.*

Christianity has made martyrdom sublime and sorrow triumphant.—E. H. CHAPIN.

NAZARENE MISSIONARY SANITARIUM



Above is a recent view of the Nazarene Missionary Sanitarium and Institute as it stands today. On the left is the Reynolds Memorial Missionary Home which is now being used as a hospital. The right shows the new hospital under construction. The west wing joining the Missionary Home is being rapidly pushed to completion. The remaining part of the building is only a shell with rough partitions for supporting the floors and roof. The institution is located at Nampa, Idaho.

NAZARENE MISSIONARY SANITARIUM

By DR. THOMAS E. MANGUM

The Nazarene Missionary Sanitarium is operated under four main divisions, (I) The Hospital Unit known as the Samaritan Hospital; (II) The Nurses' Training School; (III) The Samaritan Clinic or Laboratory; and (IV) The Missionary Homes. The work will develop largely around the Hospital unit. The Clinical Laboratory is now equipped with the latest and most up-to-date X-Ray apparatus and Electro-Therapy equipment.

In the Missionary Home division we now have assets amounting to approximately \$2,500 and for the Hospital unit we have an investment of \$45,000. We also have a live subscription list of about \$27,000. It will take about \$50,000 to complete and furnish the hospital unit. The present property has increased in value in the last few years. The institution has been able to operate each year without a deficit. The organization has gradually grown until it is now well under way to be fully standardized according to the American College of Surgeons. A recent election of Dr. W. C. Nolte as Business Manager and Miss Alma Craker as bookkeeper and secretary will mean greater efficiency and progress.

As this is distinctly a faith work, many times in its development when it seemed that we could go no farther, the Lord has sent in or made possible cash or donations equal to cash from \$1.00 to \$3,000. A number of times when we have been in definite straits we have received checks of \$500. Rev. Clive Williams has visited about eighteen assemblies during the past year and has been given a fine reception in every instance.

Rev. Clive Williams gives us a recent report of the progress being made toward completion of the building. He writes, "We are getting ready now to put in the plumbing, heating and wiring for the new building. God is answering prayer in a remarkable way. We are having some great prayermeetings." We know something of the struggles which the board has had in bringing this institution to its present status, and we sincerely hope that our people will remember this institution in prayer that it may soon be completed and be able to serve more efficiently its rapidly increasing constituency.

The special committee, appointed by the General Board, to which was referred the question of the status of the Nazarene

Missionary Sanitarium of Nampa, Idaho, submitted the following report:

"We, the Committee appointed by the General Board to render a decision with reference to the Nazarene Missionary Sanitarium and Institute, located at Nampa, Idaho, bring the following report:

We have quite carefully gone over all the correspondence placed in our hands, which includes the decisions from both attorneys, and we have likewise looked over the action of the General Assembly and the General Board which at any time has affected the said Sanitarium at Nampa, Idaho, and thus give it as our opinion that according to the action of the General Assembly in the adoption of a report of the Committee on Education, shown on page 150 and 151 of the Journal of the General Assembly, 1923, they did accept the said Nazarene Missionary Sanitarium and Institute as an institution of the Church of the Nazarene."

WHY NOT?

We are told that times are hard. Churches allege that it is difficult to raise enough money to function properly. If this be true, why not stress the prayer and fasting idea?

If every sanctified Nazarene, who knows how to pray, will spend ten minutes a day pleading, prevailing, interceding with God in prayer for better financial times, for sufficient money with which to carry on the cause of holiness, for the mission fields, for grace and power and ability to advance at home and abroad, *God will mightily answer*. Power will be released upon us. A revival will be generated even now in hot summer weather.

If every sanctified Nazarene who can do anything at all in the giving line, will solemnly dedicate one meal a week to Jesus and the missionary cause, it will not add an extra penny to his already straitened income, for he will simply deflect it from his table to the mission field, and he will, with the meagerest of sacrifice assist himself in carrying his share of the General Budget.

Are there not 50,000 Nazarenes who could do something in the giving line? If each of these 50,000 would sacrifice one meal a week for missions, and the price of that meal did not exceed 10 cents, it would mean that in one year we would have \$250,000 for missions.

Why not? If we really desire to "do the job," why not?

J. G. MORRISON, Stewardship Secretary.

NURSES' TRAINING SCHOOL



The above is a late cut of our student nurses. The Lord has wonderfully heard and answered prayer for a fully accredited Nurses' Training School. State officials have recently visited the institution and assured us of being fully accredited by the state of Idaho. We were very fortunate in securing the services of Miss J. Evelyn Fox as Superintendent of our Training School. She is a spiritual woman, an experienced teacher and has had eight years of experience as superintendent of nurses' training schools in one of the larger hospitals.

WILL THE PEOPLE FAIL GOD?

By ELSIE R. WHITMORE

HAVE you ever stopped to think that God is still dealing with nations? We are sometimes prone to look back at Bible times and say, "Yes, God dealt with nations then but that was when Israel was His chosen, and it is different now. God does not work the same now as He did then."

Let us go back nineteen hundred years. A little band of disciples of the lowly Nazarene dwelt in Jerusalem. They were bound together by ties of love, all things were in common. None were rich, none were poor. They were contented and happy. What happened? Persecution broke out, the flock was scattered. "The devil's hand?" you ask. No, it was the hand of a loving and merciful God who saw dying souls all over the world. His children would grow selfish and the world was dying for the message they had to give.

What do we see now? God's hand again as He lays upon the Church the burden of Missions. Rome is in power. Like a great hungry beast she had crept over the land devouring everything in her path. But the Spirit of God moved upon Paul and other missionaries of the early church and in less than three centuries Rome bowed her knees to own the Christ.

Is it time to stop this mighty advance under the leadership of God? The known world has been evangelized. At first "salvation was of the Jews" but the Jews had rejected the Christ. The early apostles caught a new vision and realized that the Gentiles also had an inheritance in Him. Now all Rome claimed Him but oh, again we see the Christ rejected. Only a name, tied down to a form of law with no heart religion, we see another nation fail as the messenger of God. But God is still keeping watch o'er His truth.

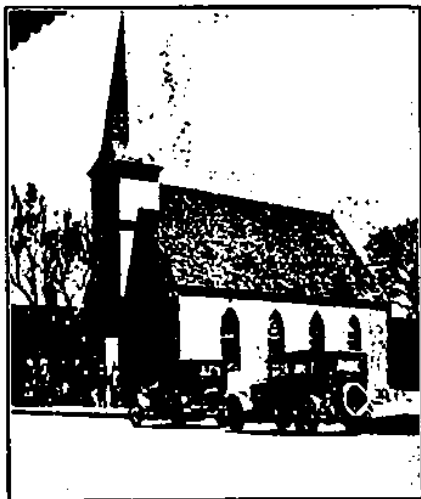
Far in the northern region of Europe He sees an adventurous race, a race of clear thinkers, and clean lives, with great bodily strength and keen mental ability. He sees in that fair race a Luther to light the torch of Protestantism over the whole world. He sees the sturdy Pilgrims going forth to conquer the western wilderness in the name of the Lord, and as He watches, He stirs within these heathen Teutons a desire to see Rome.

Soon great hordes of them invade northern Italy and there they take upon themselves Roman customs, Roman laws, Roman industries, but most of all they meet the Christ and yield submission to Him.

A few centuries pass. The great Protestant Reformation breaks out, bringing with it a fiery baptism of persecution. Intolerance in religious worship led to the great western movement which resulted in religious freedom in our own beloved land. Can you not see the hand of God as He guided the mind and hand of Columbus in his search for the Indies? God sought for His persecuted children. What a heritage God has given us! A land of liberty where we can worship God in Spirit and in truth.

But is that all? Have we no task in this great work of God's? True, the work is His but He has chosen man as a medium to carry out His plans. Again He is looking over the world. Again He sees countless millions dying for one word of peace and hope. Again He is stirring in the hearts of men and women a desire to launch out away from home into new territory. When God sent Columbus out to find the Indies, did He intend that the Indies should come into their own inheritance in Christ through America? Did He intend America as a stepping stone to India, China, Africa, and the islands of the sea? Truly He is marching on. Centuries have passed since He gave the great commission to go into *all* the world and only a part has heard the story.

What does God expect of the Church of the Nazarene? Today hundreds of young people have heard the call to carry the message and so hearing have laid down their homes, their wealth, their strength, their hopes, yea, their very lives at the feet of the Master. Does God call in vain? Does the throbbing heart cry of millions of darkened souls fall on our hearts in vain? Does the cry and the burden and longing and sacrifice of hundreds of young men and women whose hearts and lips are pleading to go fall heedless on our ears? Does the heart throb and anguish of the One who died that these might live, fall on our hearts in vain? Shall we fail Him in this critical hour? O Church of the Nazarene, awake! "Choose ye this day whom ye will serve."



NEW MEXICO DISTRICT

The above cut will give you a view of our church at Albuquerque, N. M. A meeting was held by Rev. Roy Hollenback in June, 1919, and out of this meeting sprang the present church with the small cost of only \$50. This property is worth \$7,000 and the church now has a membership of 33. Rev. L. Lee Gaines was called as pastor and he raised about \$3,500 the first two years. This church is now one of our strong churches.

This is only one of the many opportunities on this great field. We have many churches on this district that did not cost the Home Mission Board anything, in fact, the largest church we have is the Portales church with a property well worth \$15,000, having only a small indebtedness and did not cost the Board a penny. Many such fields stand open today and we have heard the Macedonian cry and are entering these open doors today.

A. K. Scott, District Superintendent.

EVANGELIZE THE BRITISH ISLES

In an article which appeared in the Evening Standard on June 29, 1929, under the title, "These Empty Pews, Can They Be Filled?" the writer quotes some startling figures that show the serious decline in church and chapel attendance in London, and attributes this alarming situation, among other causes, to the indifference which is an outstanding characteristic of the age. But indifference would be broken down if those who profess to believe that salvation here and hereafter can be found in Christ alone, were roused to realize what such a profession means.

The most deadly feature of the situation today is the indifference of professing Christians to the implications of their profession. The Rev. Egbert W. Smith,

of the Presbyterian Church in the United States, says that he spent six months visiting diligently among nonchurch-goers in a southern city, and that only in two homes did he cross the path of any other church worker. In one home he found a cultured family whose head said to him that he had often hoped that someone would come and show him the Way of Life.

"We build churches," says Mr. Smith, "and then hope that some lost soul may find his way in, and we forget that Christ said: 'Go and compel them.'"

A leader, who has had a very long experience in a great mission in a Scottish city, said recently that in the earlier days of his experience it was comparatively easy to get people to attend meetings, and that conversions were the rule at every meeting. "But now," said he, "people are indifferent, and it is extremely difficult to get them to come to services."

"The remedy for this indifference may be a little more aggression," as the Rev. Prebendary Carlile said recently in an article on open-air preaching. "Go ye into all the world and preach the gospel to every creature" is a command to reach everyone at home as well as abroad.

The Christian forces in Great Britain, if properly co-ordinated, could reach "every creature" in every town and village, and they should be reached, not in a mission lasting for a week or two, but in a movement—a continuous campaign year in and year out—when persistence would have its reward, and the spiritual and material resources created would overflow into the regions beyond in the Movement for World Evangelization.

From Ireland and Scotland come evidences of a widespread desire for spiritual revival. The following is, in condensed form, part of a report made by a member of the World Dominion staff who went to Scotland to study the situation there.

The great need of a spiritual awakening in the Church, with a new effort to win the young to a definite experience of conversion which will result in vital Christian living and witness, is being realized in many quarters in Scotland. It is scarcely possible to speak of Christian workers as inside and outside the Church in Scotland. Nearly all the work of associations and those efforts which are organized apart from the Church are led by keen members of the churches. The churches in fact have not proved elastic enough in their organization to embrace the activities of their keenest members. An anomalous situation results when men interested in "outside" organizations meet and consider the question of home evangelization, a number of ministers generally being present. This leads to more or

less unsatisfactory discussion of the issue, and a feeling that they cannot do much more than they are now doing through their various ex-church associations and activities, and they generally end with the admission that anything that is done to face the situation adequately requires the co-operation of the churches.

Within the church organizations there is evidence of new concern for home evangelization, as seen in the greater activity of home mission committees in some of the cities and the better organization of their fields. With the union of the churches these committees will cover the field more adequately. They are not, however, equally active everywhere, and in general it may be said that they do not realize the urgency of the need of evangelization *strongly enough*. There is a realization of the gravity of the situation which exists among the young today; the peril of drafting is causing concern, and also it is felt that methods to reach the masses should be devised.

But the Church is not well provided to meet either the need of evangelization inside or outside its borders. This is due to the fact that the ministry of the Church is a teaching ministry. The old division of pastors, teachers and evangelists was founded on a very real understanding of human nature, and while the two former are necessary, the last is just as much required. There is no provision in the church organization for this most vital ministry.

This need of reaching the young in the Church and the masses outside the Church demands a body of men with the evangelistic gift. So far as the inelastic organization of the Church admits, this has been partially and inadequately attempted in some churches, which call in men with this gift to reap the fruits of the pastoral and teaching work in definite conversion. Ministers who are convinced of the need of calling in an evangelist regularly have great difficulty in keeping up the practice. They are dependent upon the few with this gift who are already in the ministry, men who have their own churches to look after, and are not free to leave them too often.

Every church should have two weeks of the ministry of an evangelist yearly, and so far the Church has not provided the men for this ministry of evangelization. A strong body of men with this gift, of equal standing with the placed ministers, is urgently needed so that every church could be visited annually and the fruit of the ministry of pastors and teachers definitely gathered up. It is well known that this is needed, and that it is wonderfully fruitful where it has been tried.—*From World Dominion*, October, 1929.



LESSON FOR JULY 20, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Moses, a Courageous Leader.

LESSON TEXT: Exodus 3:1-12.

GOLDEN TEXT: *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb. 11:27).*

INTRODUCTION.—Moses had been forty years in Midian musing amid the seclusion of his shepherd life over the past history of his people and his own destiny, when God's time arrived for the crowning revelation of all, and for the deliverance of his people. If Moses had returned to Egypt during the lifetime of the king from whom he fled it would have been certain death. But that king died. Under the reign of the new king "who knew not Joseph" the oppression of the Hebrews was much more severe "and they cried . . . by reason of their bondage . . . and God heard their groaning and God remembered his covenant with Abraham, with Isaac, and with Jacob . . . and God had respect unto them."

The scene chosen for the revelation to Moses of his divine mission was the same amid which the Israelites, led out by him from Egypt, were to see God's presence again revealed, and to receive the law from His own voice. It is still one of the most remarkable spots of earth for awful solitary grandeur.

GOD REVEALED TO MOSES.—The revelation of God to Moses was a manifestation of His glory. Before Moses received his divine commission God granted to him the glorious evidence of His presence and personality, making use of a common desert shrub to teach him, that weak and despised things of earth become glorious and mighty when inhabited by God.

It is doubtful whether anyone ever felt his weakness more keenly than did Moses. Forty years of his life had been passed in that desert country because of one impetuous act, the murdering of the Egyptian. This brought upon him, not merely the wrath of the king, but the scorn of his own people and apparently the loss of their confidence. During forty years of shepherd life he had learned many valuable lessons, for there was much time and opportunity for meditation and communion with God. He had become a truer and more devout man, and consequently, better acquainted with God during these years of obscurity. Such a life is calculated to produce in one a sense of the greatness of God and the smallness of oneself, and though learned and skilled as he was, his trust in the God of his fathers intensified, while his confidence in himself and his attainments diminished. No wonder he

is known to us as "the meekest man," after forty years of such training as he received under the hand of God.

The climax of this life of communion was reached at the flaming bush of the desert, when he saw visibly the glory, and heard audibly the voice of God. We note this revelation of God was made, not only to a devout man, but also to an industrious man. Thus God encourages industry. The shepherds were on duty when they received the tidings of our Savior's birth. The lad David was called from the pasture field, to be made Israel's king. God is well pleased when He finds us employed, and gives great honor to toilers. On the other hand, Satan loves to find us idle, for it is then his schemes can find ready soil for planting and development.

We note the bush maintained its identity though aflame with God's personality. It was not transformed into a cedar or a palm tree, it was still a thorn bush of the desert glowing and burning with Jehovah's splendor. Neither was it "consumed," but instead every branch, every twig, every leaf was made conspicuous, and its individuality among its kind as one among them, was more pronounced "by reason of the glory" that makes excellent. Never thorn bush was so beautiful since the tragedy in Eden, as this one, with "God in the midst" of it, talking to a man. We think God would be pleased with some bushes of the desert now, that He could beautify with His presence and speak to men "out of the midst of the bush."

THE PRIME OBJECT OF THE REVELATION.

—The curiosity of Moses led him to inquire into this strange sight, and he turned aside (verse 3) desirous if possible to know the meaning of it. Naturally Moses would conclude that since no one else was in that vicinity the unusual appearance of the bush was somehow meant for him. His decision to "turn aside" was indeed a wise one for "when Jehovah saw that he turned aside to see" then God spoke to him. There was no mistaking that he was the man wanted, for his name was spoken. The first message is one of caution. Be careful, the ground you are on is holy, let nothing of earth come between you and it. Here is where you must shed. Step softly as you approach, don't be rash or rude, come reverently for this is "holy ground." Moses replied in an obedient way, and without hesitation, as if expecting to hear from heaven.

With every obstacle removed and the man on holy ground, God makes Himself known to Moses as the God of his pious father Amram, and the God of his ancestors, Abraham, Isaac and Jacob. These were the ancestors of all Israel

in whose behalf He was about to appear. Then follows the commission of Moses. His commission includes the deliverance of his people, and also he is sent as an ambassador to Pharaoh to treat with him, demanding in the name of Jehovah their discharge. Another feature of his mission is clearly seen. Having brought them out of Egypt he is to be their leader in their journey to Canaan.

Moses pleads his unworthiness for such honor, and his unfitnes to do the task. And yet he was the fittest man living, eminent for learning, wisdom, experience, faith, holiness and yet he says, "Who am I?" The difficulties of the work were very great but God answers his objections with the promise, "Certainly I will be with thee," and that is enough. It reminds us of another promise: "And lo! I am with you alway even to the end of the age."

GO AND DO LIKEWISE

The following letter was recently received from the pastor of one of our stronger churches. We will venture the guess that this pastor is supported by an aggressive Sunday school superintendent.

"As requested in your Bulletin of March, we are using one Sunday a month for General Budget. We are averaging over \$100 on these Sundays. A few Sundays ago we brought in \$162. Thanking you for your kindness and believing in your leadership, I remain, Sincerely,

This is greatly appreciated. What is the attitude of your school to the suggestion of the Bulletin we sent out in March? Did you read this Bulletin carefully? Have you forgotten about it?

At the last general meeting of the Department of Church Schools it was decided to ask all of our schools to give one Sunday a month—the first Sunday, preferably, to the General Interests of the church, devoting the offering of that day to the General Budget. If this is done we will raise through the Sunday school much more for foreign missions than we are now doing. Added to this we will be raising more money for our own church school work as well as the other departments of the church. But the greatest value of this is not in the amount of money raised, but it is in the educational effect. It teaches our pupils loyalty to the whole church program. It was our suggestion that on this Sunday a few minutes of the opening exercises be taken to present some interest of the General Budget—one month foreign missions, another month home missions, another month church schools, another month church extension, etc. Special pro-

(Continued on page seventeen)



Foreign Missions

LOYAL CO-OPERATION

"I find a greater interest in budgets on my district, at the beginning of this assembly year, than I have ever noticed before. Count on us to do all in our power for the program of the general church, and to give full co-operation to you in carrying out your task." (Extract from a District Superintendent's letter).

The ministry automatically divides itself into three classes: the pastors who raise their budgets in full; the pastors who raise some, but do not make a supreme effort to make those budgets run over; and those who do not raise anything. Ere long, dear man of God, your budget will find you out. Either it will carry you on its full tide to ease of conscience and satisfaction that the financial end of your ministry is well done; or it will rise up to leer at you when you come up for re-election; or downright condemn you for carelessly and indifferently leaving it empty. It's your choice. Which shall it be?

No cause in the world will run itself. Somebody (and most of the time many somebodies), must push, talk, exhort, pray, lift, enthuse, arouse, poke-the-fire, ring-the-bell, give line-up-on-line, and keep everlastingly at it to keep any cause going.

The mission circle has been a great blessing to us. Although few in numbers our meetings are full of inspiration and help. God is opening up homes outside our members, where we can meet. The course of study on Latin America is indeed interesting, giving us a greater vision of that very needy field. The Nazarene work in Stettler, under the leadership of Brother and Sister Collier, is making progress, while the enemy is on hand to discourage, yet God is more than a match for the enemy and He has given some real victories. Two new appointments are being opened up and the pastor, with the help of Brother Davis, and the prayers of God's people hopes to see many souls won for Him.—Margaret M. Six.

"A smile is the same in all languages."

Every book in the New Testament was written by a foreign missionary.

From Billings, Montana, comes a consignment of jewelry for missions. Next?

"When looking for faults use a mirror not a telescope."

COVETOUSNESS AND ITS CURE

Take heed, and beware of covetousness (Luke 12:15).

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness (Rom. 1:29).

It is well that we be warned against the blight and curse of covetousness.

1. Covetousness coarsens and hardens the character.
2. Covetousness makes the heart cold and unsympathetic toward human need.
3. Covetousness causes a person to edge up on, if not fall entirely into, shady business transactions.
4. Covetousness, when once in full possession of a man's person and powers, will lead him to do all sorts of damnable things to get money.
5. Covetousness is described as idolatry (Col. 3:5). It is the worship of gold in the place of God.
6. God forbids the appointment of any minister, deacon or other official to a position of trust and responsibility who does not hate covetousness (Ex. 18:21; 1 Tim. 3:3).—*Concerning the Collection.*

A certain small church was located in a country section where the people were poor and felt they could not be expected to give much to its support. It needed paint, the windows were out, and it had gotten in such a state that it was practically impossible to continue using it without repairs. There was no money in the treasury and the pastor's salary was behind and the church heavily in debt.

The official board met to discuss the situation. Things seemed hopeless, and they had about decided to disband. Finally one of them, who happened to be the miller, told the rest that he would like to have the church repaired and would pay for it himself if he had the money, but as they all knew, he was a poor man, and had a large family, therefore he was unable to assume such an amount.

He told them, however, that he had a proposition he wanted to make to them. "If you will leave the finances of this church to me for the next year," he said, "and not ask me any questions about how I am doing it, I will pay all the debts of the church, paint it, and put it in first class condition and get it to working in such a way as to be a source of pride to all of us." They tried to get the miller to tell his plan, but he would not. They accepted his proposition, more because they knew of nothing that could be done, and felt that whatever his idea was it was probably better than nothing.

Gradually, as the weeks passed, the church members saw a decided change. The church was painted and repaired, the debts paid, and much given to missions,

education and benevolences. This aroused new courage and faith in all of them. At the end of the year their church had money in the treasury, and was the most thriving one in their section of the country, and growing rapidly. All this time the miller had refused to tell how he was financing the church. At the end of the year the official board met again, this time full of hope and assurance.

In response to their eager questioning the miller told them how he had financed the church during the past year. When they had brought their corn and wheat to him to grind into meal and flour he had taken a tenth from each of them and turned it into the Lord's treasury. They hadn't missed it, and with the small amount taken regularly from each one there had been an abundance for the church. The plan seemed so simple and the results so satisfactory that they all agreed they should have followed it all the time.

This goes to show what can be done by a church with all its members working together and giving according to God's plan.

I don't mean to suggest that anyone try to get other church members to tithe by taking it out, without their knowledge, but if everyone would see the advantage in all doing their duty, what a wonderful institution the church would be!—*Concerning the Collection.*

THE BEST INVESTMENT

He that hath pity upon the poor lendeth unto the Lord (Prov. 19:17).

There are five elements in a good loan: (1) The worthwhileness of the way in which the loan is to be used; (2) The security or collateral with which the loan is supported; (3) The character of the individual to whom the loan is made; (4) The assurance concerning the repayment of the loan; (5) The interest or dividends which the loan will draw. A loan to the Lord, in the way of a gift to the needy, possesses all the qualities and meets all the requirements of a first-class business transaction.

I had an officer in my church who for years had given but little. I was preaching a series of sermons on giving and missions. This man became deeply impressed. He told me that his investments had been failing for years and that he was very deeply involved in debt, but was determined to give God His tenth from then on. He faithfully did this, and within five years was out of debt. His two large mercantile establishments were well stocked with goods, fully paid for, and he was one of the most spiritual and happy men I have ever seen.—SEL.

A NEW CHURCH

We organized a new church in Armourdale, Kansas City, Kansas, June 25th, in a hall at 1262 Osage Ave. There are sixty-four blocks surrounding this new church without another church or mission of any kind. The new church has a fine, growing Sunday school and has a good opportunity for a great work of soul winning.

Rev. Newcomb, a young man, and his good wife, are the pastors of this new church. They start off fully organized and have a live band of leaders. We will be interested to watch them grow.

The church is the outgrowth of Rev. E. D. Russell's church, the Quindaro Blvd. Church of the Nazarene in Kansas City, Kansas, which is getting its feet down and we expect a lively growth in the future. This new church starts off with a N. Y. P. S. and a W. F. M. S. and we predict a lively growth between now and the District Assembly, which is just two months away and is to be held in Kansas City, Kansas, with Brother Russell's church.

N. B. HERRELL,
District Superintendent.

GO AND DO LIKEWISE

(Continued from page fifteen)

grams are being arranged for these Sundays which will be published in the Bible School Teacher's Journal. We sincerely hope that all of our schools will co-operate in this plan.

THE NEW JOURNAL

The first issue of the new journal—the Children's Worker—is now ready for the printer. This is a monthly journal which will begin with October. It is for all workers with children in the home or church. It will be the same size as the HERALD OF HOLINESS. The first pages will be devoted to general articles, the next pages to the different children's departments of the Sunday school—Cradle Roll, Beginners, Primary and Junior, the last pages will be given to the Junior Societies. E. P. Ellyson is the Editor-in-chief, Mrs. Gertrude McIntyre, Editor, D. Shelby Corlett and Mrs. Bertha Lillenas associate editors. Each Sunday school and Junior Society should order a sufficient number of these for each worker to have a copy. Also each home where there are young children should have a copy. Will the pastors and superintendents take this matter in hand and send the Publishing House as large an order as possible for this journal at once? Shall we not make it pay from the first?

Have you read, "Psychological Foundations of Religious Education," and "The Pedagogy of Jesus in the Twilight of Today," by Squires? Both of these books are sound and very helpful. Those who are interested in this line of thought will find them very valuable. They are fundamental to the core. The price of the first is \$1.25 and of the second \$2.00. The Publishing House will send you one or both of these upon receipt of the price.

OHIO DISTRICT

These are busy days for all workers on the Ohio District, and like all our folks there seem to be no drones among them. In the churches there has been a steady stream of salvation throughout the year and I think this can truthfully be said to be one of the very best years along revival lines. Our pastors have been able to gather much fruit of lasting nature from these and we have had good increases in many places. Not this alone but pastors and people have kept at the job of financing the whole church until our budgets both district and General are in fine shape for this period of our assembly year and we will make one great effort to go over the top.

Nearly all the pastors have been returned to their churches for another year with fine votes and the few changes are practically all cared for. We have a number of new churches and some prospects that look like they will ripen before assembly time.

At this writing we have six or eight campaigns on in prospective fields and we are praying for revivals and churches to conserve the fruit of same. I have been doing my best to boost and push and it has meant unceasing action.

Two factors have engaged to stir us here in Ohio. First, the opposition of Satan to organized holiness has called all our soldiers into battle and stirred latent forces in each one. Second, the push and zeal of those around us provoke us to good works. Think of being penned in by such leaders as my great friend, Rev. C. Warren Jones, a soldier of first rank, a seasoned warrior, a great systematizer and a holy man. He is on the east. On the south is Rev. L. T. Wells with his vision and push and optimistic spirit. On the northwest is Brother Starr, a prince among men and a brother whose spirit stirs me to effort and devotion. On the west we have Rev. C. J. Quinn, a man of wise counsel, cool judgment and so good it seems you gather part of it in a few hours of association and with it all, pushing the work of his district in every part and department.

Then there is Brother Montgomery, also on the west in Northern Indiana and my what a pusher he is. It seems if I sleep a moment Montgomery has something done that makes us feel ashamed of our slowness. Then a day with him is a tonic as he blesses my soul. His soul is so in the work and his heart is always burdened for our Zion. I know no one more sane, reasonable, and that loves the Lord and the cause more, or who carries a greater burden for the lost.

Now I submit the case. With this sur-

rounding of great leaders and their loyal pastors and host of laymen to co-operate, who are moving on like a mighty army it is up to us, either to go on or go north and jump in the lake, as that is the only way out.

Since we prefer not to go to the lake I suggest we with one accord make a mighty effort and go over the top in every one of our goals. There are three, Ask your pastor, he knows. Tell him you will help put Ohio over the top.

CHAS. A. GIBSON,
District Superintendent.

KANSAS CITY DISTRICT

The work on our district is moving forward little by little. Some of our churches have this year had the best revivals in their history. We are expecting a good increase in membership this year. Our pastors have been on the job and at the job with a courage and faith to win for Christ and His Church.

Our church at Caney, Kansas, under the leadership of Rev. Moxley and wife has made a fine growth in almost every department. He also has Tyro, Kansas, and has plans perfected for a siege meeting in a tent to begin soon. Rev. M. T. Brandyberry and wife at Coffeyville, Kansas, have the second church on our district and it looks like they bid well to continue so with their good revivals and growth the past year.

Rev. H. N. Morris and wife at Cherryvale, Kansas, are doing well. They have secured a fine, five-room modern parsonage, well located, and it is all paid for. They hope to build a new church next year. Rev. W. A. Menneke and wife at Independence, Kansas, are forging ahead in this fine city. Several of their good families have moved away on account of work and this has somewhat crippled them. However, they are as fine a band of Nazarenes as you will find in a long time. They have a good opportunity and we are expecting a great church in Independence.

Rev. John Cox and wife at Lafontaine, Kansas, have certainly put in a year of revival meetings. They have had the best revival with Evangelist Steele this year at Lafontaine and Elk City that these churches have had since the district was organized. Brother Cox and his wife have held other meetings and they are evangelistic in vision and work. Rev. Cronk and wife at Buffalo, Kansas, have had a good year and they will be at the assembly with a good report.

Rev. Dan D. Jones of Neodesha, Kansas, has been in labors abundantly this year. He has just closed a revival with Rev. M. T. Brandyberry of Coffeyville. He reports a good meeting. The Jones have a new baby boy at their house. Brother Jones is not returning to Neodesha another year. Rev. Tom Patterson, our pastor at Chanute, Kansas, has been in poor health since last Christmas. He gave up the work at Chanute, turning it over to Miss Anna Mae Smith, a young lady from the Lone Star state. Brother and Sister Patterson did a good work while at Chanute and we shall always appreciate their labors of love. Miss Smith has certainly fit the place and has been able under God to accomplish a

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good work. The Chanute church has a future.

At Iola, Kansas, Rev. (Miss) Oneth has labored hard and faithfully the past year and has been able to accomplish much success in many ways. This church has been hit by the meningitis—Sister Oneth has lost a number of her good families the past two years and it makes it hard on the work. Miss Oneth is not returning for another year. Rev. Ben Lehman and wife at Ft. Scott, Kansas, have had a fairly good year. Their fairest revival was stormed out but they arranged another and have just closed a good meeting with Evangelist Ray Davis. The Lehmans and Davises make a good live evangelistic team. They had a good meeting.

The church at Ottawa, Kansas, with Rev. Garrett and wife as pastors had a good year. Brother Garrett took this church two years ago under very trying circumstances, but under God he has been able to bring it through till the church today is in as good condition as we have seen it. Brother and Sister Garrett have done a good work at Ottawa and deserve much credit for the success the church has had to date. Brother Garrett is not returning another year. Rev. John Briece at Lawrence, Kansas, is making progress. He has his basement finished and he is coming to the assembly with a good report. Lawrence church is coming to the front rank churches. We would not be surprised if they report one hundred members strong. In just a little while this church will be pushing ahead of Carthage and Topeka unless something is done to move these two churches up. Then here comes Rev. E. D. Russell and his church at Kansas City, Kansas, pushing right up among the hundred and twenty-five mark. There was a time when we had but two churches on this district with more than one hundred members but now the number is increasing so that the race is interesting. Rev. Howard and wife at Pittsburgh, Kansas, are having the banner year of the church and will certainly move up to a double star church. Rev. R. S. Ball and wife have had a good year with the Topeka church. This church is in its best condition in every way I think in its history. Brother and Sister Ball are fine pastors and the work is growing under their leadership. At Goff, Kansas, Rev. Bishop and wife have had battles and success. They are fine people and good pastors. They had a fruitful revival this year. They have had some of the hardest battles of their lives but the Lord has brought them through. All the pastors in this report are returning except three. In fact all the pastors of our district are returning except five or six. Our assembly is the first week of September, in Kansas City, Kansas. Come!

N. B. HERRELL,
District Superintendent.

N. Y. P. S. RALLY OF SOUTHERN ZONE, ALBERTA, CANADA

This was held at Claresholm, beginning Friday afternoon, May 23, and closed Sunday, May 25, with delegates from the Young People's Societies from Calgary, Lethbridge, Medicine Hat and the local society present. Nobleford and

Picture Butte were represented though there is no organized Nazarene work at either place. At the same time Rev. S. Kaechele of Medicine Hat was engaged in an eleven days' evangelistic campaign at Claresholm and during this rally he was assisted by Rev. W. A. Peterson of Lethbridge and Rev. K. R. Hunt of Nobleford.

The chief feature of Friday's program was a very able address by Mrs. L. C. McKinney of Claresholm, local president of the W. C. T. U. and who is also district and Dominion vice-president of the same organization. She earnestly urged everyone to vote at the approaching election for the closing of the beer parlors as the first step toward prohibition. Saturday's day sessions were given largely to papers which with the discussions that followed proved very interesting and helpful to all present. Sunday was a full day with sixty-six in Sunday school and three splendid preaching services with some young people at the altar in the evening. Claresholm Sunday school now holds the Alberta District Banner for increase in attendance and is trying hard to hold it. The pastor, Rev. A. H. Eggleston, with his people and friends of other denominations opened their homes to the visitors and there was a sweet spirit of harmony and fellowship with the blessing of the Lord manifest throughout. The next rally will be held at Medicine Hat at Thanksgiving time. These meetings are proving great blessings to the churches in all departments of their work.

Reporter.

NEBRASKA DISTRICT ASSEMBLY

The Nebraska District Assembly met at Hastings, Nebr., June 18 to 22, being preceded by the Annual Campmeeting. Notwithstanding the fact that the entertaining pastors, Rev. and Mrs. Fred Bouse, were under quarantine for smallpox until almost the end of the assembly, Rev. Marvin S. Cooper and members of the Hastings church cared for the camp and assembly very nicely. They also extended us an invitation to return next year.

The campmeeting was a time of great spiritual uplift to all who were privileged to attend. Special workers were Dr. C. E. Hardy, Prof. Kirby and Mrs. Juanita Fields, singers; Miss Essie Morris and Miss Bertie Karnes, returned missionaries from Japan, in charge of young people's work; Mrs. Alice McClellan-Campbell and Mrs. Flora N. Chatfield in charge of District Church School and children's work.

Dr. Hardy's preaching was of the highest type, filled with unction and power. Many nights the altar was filled with seekers. His messages were made especially clear by the use of medical comparisons.

Rev. M. S. Cooper was re-elected District Superintendent on the first ballot with only a few dissenting votes, and we are looking forward to a year of great progress.

Dr. Chapman, who presided over the assembly, gave very profitable talks to pastors, which the laity also found very helpful.

Rev. Balsmeyer, Superintendent of the Kansas District, represented the educational work of our school at Hutchinson, Kans. We were favored by several numbers from the ladies' quartet of Bresee College and were especially impressed by their sweet faces and the manifestations of the grace of God in their lives.

One of the delightful things was the special songs by Rev. and Mrs. B. D. Sutton. The assembly also received inspiration through the splendid musical selections rendered by Jay and Virginia Rice, and the Omaha trio.

Nebraska reports one new church organized and advance steps on practically every line. The assembly telegraphed proper authorities at Washington and went on record as being unanimously in favor of stricter law enforcement and especially that part pertaining to the 18th Amendment.

Our hearts were stirred by the missionary addresses by Miss Nellie Ellison and Miss Bertie Karnes. The W. F. M. S. convention and rally was in charge of Mrs. Frank Bohlke, special worker, Mrs. R. G. Coddling. Miss Lue Miller represented the work of Rest Cottage at Kansas City. Rev. Clive Williams made us feel the importance of a hospital where our girls could receive training and a place for our returned missionaries to receive special care in his presentation of the Nazarene Missionary Sanitarium and Institute at Nampa, Ida. Numerous visitors were introduced to the assembly.

MRS. L. BLANCHE LEMING, Reporter.

THIRD ROCKY MOUNTAIN DISTRICT ASSEMBLY

Sunday night, June 15, marked the close of the Third Rocky Mountain District Assembly, held at Billings, Montana. Dr. J. B. Chapman presided. How well he did the job was evidenced from the fact that we closed up all the business by Saturday noon, though the assembly proper did not begin until Thursday morning. This was Dr. Chapman's first official visit to this district but we shall eagerly look forward to another one. His messages to us were not so much of the emotional type, but every thought seemed to have so much meaning that our own emotions were quickened to a greater zeal for the work of the kingdom. Dr. Chapman's message at one of the morning sessions on the work and objective of the Church of the Nazarene as contrasted with other holiness bodies will long be remembered by most of us, I am sure. Again, on Sunday morning he brought to us a soul-stirring message from the text, "There is a river, the streams whereof shall make glad the

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ers, They Will Satisfy You.

city of God" (Psa. 46:4). Truly we sat together in heavenly places during that service. And in the closing message of the assembly he dealt with the difference between being under law and being under grace. There were several who prayed through to victory at the close of the service.

We were also pleased to have with us and help us, President DeLong of Northwest Nazarene College and Rev. Clive Williams of the Nazarene Hospital of Nampa, Idaho, as well as a goodly number of students. President DeLong preached twice for us, besides giving a fine lecture at the educational rally. Thursday night he preached on the need and power of Pentecost and truly God honored the message by a manifestation of His presence. About eight or ten souls sought and found victory at the close of the service and at least that many more seemed under deep conviction. Again on Sunday afternoon Rev. DeLong preached on "The Old-time Religion." The shouts of praise and victory from the people of God could be heard a half block away.

Everything went smoothly throughout the whole assembly because the machinery was well lubricated with the oil of the Spirit. Our vision of the possibilities of the full gospel on this district was greatly enlarged. Victory was reported all along the line. New outposts have been established in the great open spaces of this Home Mission District during the past year. The precious seed is being sown, and we are expecting great things from God in the near future. Praise His name! This section of the world has known very little about the power of Jesus to deliver from all sin, but they are beginning to awaken and there is a sound of rattling in "the valley of dry bones."

Rev. Hall from Nampa, Idaho, was elected to the District Superintendency, Rev. Schaap having been called to another field of labor farther East. We are sorry to lose this good man from the district. We shall pray and boost for our new Superintendent, as we did for Brother Schaap.

We were also glad to have with us Mrs. Hoffman, District President of the North Dakota W. F. M. S. We also welcomed Rev. Chester Smith and family from California, who plan to do evangelistic work on our district. Pray for us on the Rocky Mountain District.

ROY M. BOWERS, Reporter.

ANNUAL REPORT, EAST OAKLAND W. M. S.

We have worked another year for our Master in His vineyard for the advancement of His kingdom, and, may I add, it has been a very happy year. Service in His name brings more happiness than any other work we can do.

We feel as a small society we have accomplished a few things for the Lord, but with our efficient president, Mrs. Kring, prayer, needle, thread and scissors, we have advanced for Him, and these can accomplish much with willing hearts and hands.

We have quilted four quilts, tacked five comforters, sent two tablecloths and

twenty-four napkins to Pasadena College, sent a box to Nampa Hospital with fifty-four pieces, valued at twenty dollars; made a luncheon set as a farewell gift for Mrs. Cornelius, our ex-treasurer, who served so faithfully in the work; made one silk dress, bought material for one silk dress; made twenty-six gingham dresses, six aprons and five slips for Africa. For the annual campmeeting at Santa Rosa we sent three mattress ticks. A box to China with bandages and ten articles. A layette with twenty-two pieces, a total of one hundred sixty-four articles passing through our hands this year.

Flowers were sent to the sick four times. So you may readily see East Oakland has not been idle. We have had twenty work days and twelve business meetings. Our society has worked together in perfect harmony and we do praise His name.

We have studied principally on Palestine and Japan. Sister Little serving as our superintendent of study. Sister Alderson served us well as treasurer; our obligations paid in full. Sister Bierly as second vice president has accomplished much with the Juniors. They have made a number of nice things and two quilts. A Young Woman's Society has just been organized.

We have had four special meetings on Sunday nights, pledged fifteen dollars for Nevada Home Missions. Also twelve ladies joined the pledge for a special year of prayer.

Last but not least, we are pressing "toward the mark for the prize of the high calling of God in Christ Jesus." And may God bless not only our society but all our work in general. Where there is unity we can accomplish much for Him.

We are proud to have Sister Smith as our district leader. She is pleased when any society has done anything for the Lord. May we do more each year and grow in grace and lay a few sheaves at the feet of the Master, so He may say, "Well done, come hither." Anything short of His commendations is failure and failure is not our slogan in Northern California.

IVA GIBSON, Secretary.

NEWS IN BRIEF

Rev. E. Johnson of Monroeville, Alabama, reports that their Sunday school, now only four weeks old, took up an offering for missions and received \$2.25. This is starting in right and we are sure that God will bless their organization. The new church is completed except the ceiling. The District Superintendent plans to hold a revival in the church soon.

The Avon Park Times, and the Highlands County Pilot, newspapers of Avon, Florida, both carry excellent reports of the Florida District Convention held in that city. This was a two days' convention and included preachers, N. Y. P. S. and W. F. M. S. The welcome address was delivered by Mayor C. S. Donaldson and the evening service was held in the school auditorium. An excellent program was rendered.

Rev. and Mrs. James Clifford called on the editor recently. Rev. Clifford is an elder in the Church of the Nazarene, now serving as chaplain of the U. S. Industrial Reformatory at Chillicothe, Ohio. They spent some time visiting the institution at Leavenworth for conference with the chaplain of the penitentiary.

Dr. H. H. Miller, of Gridley, California, visited the Publishing House recently. Dr. Miller was the first president of Bethany College, Bethany, Oklahoma, and attended the home-coming recently held there. He also attended the General Assembly of the Presbyterian church. He is now pastor of the Presbyterian church in Gridley and moderator of the Sacramento presbytery.

General Superintendent Reynolds and family, and also General Superintendent Chapman and family are moving this week to Wollaston, Mass., and will make their homes there for the present. We regret very much to lose these good people from Headquarters.

Rev. A. J. Smith, former missionary to China, is now at Shellbrook, Sask., Canada. During the past year God has given them a gracious revival near Saskatoon, when for six weeks the power of God rested upon the people. They are now in meetings in Canada. He writes, "I am just beginning to realize what it means to bear the cross. How I praise Him for opening my blinded eyes and touching my poor, deceived heart. Tears of joy fill my eyes as I write these lines. He is so precious to me."

Mrs. Alice Campbell had charge of the children's meetings and also the study periods of the Sunday School Training Course during the Nebraska Assembly and Campmeeting. She is a very gifted and efficient worker.

Southwest Pacific Mexican District, Church of the Nazarene, is a new district recently organized, and the first assembly was held at Pasadena Mexican Church of the Nazarene by General Superintendent H. F. Reynolds. The assembly lasted four days, and during the evening services about fifty knelt at the altar for pardon or purity.

Rev. R. M. Hocker, Publicity Manager for the Nazarene Encampment to be held at Spur, Texas, July 4-13, has just sent us a roll of papers announcing their meeting. The Dickens County Times has given them a full page advertisement free, with much other publicity matter. Dr. J. W. Goodwin is to be the evangelist in charge and will also speak on the subject of missions. This encampment is sponsored by the N. Y. P. S. and is to be an annual affair. The Northwest Texas Fair Association has turned over the Fair Park and all of its buildings for the accommodation of the camp. In addition the Chamber of Commerce will furnish light and water free to the campers during this period. It is estimated that between 1,200 and 1,400 people will be present.

Alma B. Shafer has been distributing the **HERALD OF HOLINESS** and other Nazarene literature in Perris, California. She requests prayer for this community that God may establish a work of holiness there.

Rev. J. E. Redmon, Superintendent of the Florida District, sends us a subscription for the **HERALD OF HOLINESS** from a friend in Florida and says, "Remember the Florida District. If the folks will boost we shall win out. We are coming."

I want to praise God for His tender mercy and loving kindness. He saved and sanctified me. On March 21, 1930, He healed me of T. B. I felt His virtue go through my body and now my lungs are healing rapidly. Surely He is the same yesterday, today and forever. I want the prayers of all who read this that as I regain my strength I may use it only to the glory of God.—Martha Back, Middletown, Ohio.

A friend requests prayer that a worthy family may find permanent employment, that God may lead them to material establishment and fellowship with His children whom they love.

W. L. Maring of Council Bluffs, Iowa, writes a word of praise to God for the healing of his wife who the doctors thought could not possibly recover.

Mrs. L. R. Briggs of Eugene, Oregon, requests prayer for that city. She says, "We need a holiness church. We must have it."

CHURCH NEWS

WORCESTER, MASS.—"At last the Worcester Nazarenes have gained their religious independence and are now privileged to worship under their own vine and fig tree. For some two months both pastor and people have been busy with heart and hand in the work of transforming a building into a commodious and attractive place of worship. The manual labor was exclusively of the volunteer variety. We are especially indebted to Pastor Donald S. Dewart of Lawrence, Mass., who in the month of April favored us with evangelistic services, preaching to the people at night and doing the work of a carpenter during the day. Among the other good pastors who lent a helping hand are: Joseph Richardson of Danielson, Conn., Geo. Riley of Providence, R. I., and Archie Stanford of Albion, P. E. I. Laymen, Marshall, Yeo and Burnard of the Haverhill Nazarenes also rendered a most valuable service. Recently after the carpenter work was finished Rev. Harry M. Kirkpatrick of Akron, Ohio, came over from Eastern Nazarene College with his paint brushes and characteristic enthusiasm and for nearly a month he wielded the Sword of the Spirit at night and applied paint during the day until both inside and outside of the chapel and the exterior of a fourteen room parsonage reflected the

David H. Walworth and wife sail for Peru, starting from New Orleans July 26, 1930. They are now located in Kansas City, Mo., 2923 Troost Ave., until July 11. After that date all mail should be addressed to them in care of the United Fruit Co., New Orleans, La.

skill of a master hand. We finished the job just in time to dedicate the new property on the 8th of June. More than \$1,400 was raised in cash and pledges, \$300 of which went to defray the entire cost of remodeling and painting. The Holy Spirit's presence was graciously manifest. Our District Superintendent, Rev. John Gould, delivered an impressive message on the unfolding of the divine plan in the worship of His creatures. In the evening after a stirring message by Evangelist Kirkpatrick, seven knelt at the altar for pardon and purity. We expect to receive some into membership the 15th. To God be all the glory! The newspapers of the city gave us much free advertising. The reporters said they never saw it done on that order before. We admit that Nazarenes can do the most work with the least material and fuss of any people under heaven. Surely the Lord is on the side of the Worcester Nazarenes. Our Sunday school has doubled its membership during the past year, while many all over the city are awaking to the fact that at least a few folks of the religious life of the city are working at the job. Our people are loyal and self-sacrificing to the point of suffering. They gave us a unanimous call to return another year and it looks now as though we couldn't say no. The Lord keeps the glory on our hearts and the services and we purpose to make it uncomfortable for the devil and easy for souls to find deliverance through the merits of the exalted Christ of God."—J. W. Turpel.

PASTOR J. C. TRYON, DIAGONAL, IOWA—"We are praising God for His mighty power with us here and for victory through the precious blood of Jesus. We had two revivals this year, one with Brother O. B. Ong and one with Brother H. D. Tryon. God blessed and about twenty-five came to the altar in the two meetings seeking pardon or purity; some being happy finders and still have the blessing. Four united with the church. Our budgets are all pledged and will be paid before assembly. Praise God! By

Colorado District Campmeeting

Denver, Colorado

When? August 14-24, 1930

Where? Denver, Colorado

What? Colorado District Campmeeting

Workers: J. T. Little, Bud Robinson, L. C. Messer.

request of District Superintendent Short, we held a Home Missionary campaign from May 4 to June 1, at Creston, Iowa, a little city of about 9,000 people. God blessed our labors there although we did not see the visible results we would liked to have seen, yet God gave us the hearts of the people. We had fairly good attendance and on the two nights I told how God had lifted me from sin the hall was full with some on the outside. We preached the old-time gospel of repentance and cleansing of carnality through the blood. Some were under deep conviction but we had to close, as the hall was rented to another party. But folks are wanting the Nazarenes back. We left there with the folks loving us and all bills paid. While in our meeting at Creston on May 25, at four p. m., one of our sainted members went to be with Jesus, Mrs. Hannah Thomason, a charter member of Diagonal Church of the Nazarene. She will be greatly missed by her many friends. While just a child, she gave her heart and life to Jesus and never knew sin. While she was living she always seemed burdened for a parsonage here in Diagonal and we find in her will she has left \$750 on a parsonage and \$250 on the church debt. God bless her memory."

EVANGELISTS E. E. AND ORA J. TURNER—"On May 1 we began a meeting with our thriving new church at Whiting, Indiana. This church was organized out of the Hammond Church of the Nazarene during our pastorate there and it was a real pleasure to again preach to the good people of that church. Rev. A. B. Johnson, who was appointed by the Hammond church board to have the oversight of the prayermeeting band, was chosen by this people as their first pastor. He has rendered very satisfactory service. This meeting was held in their hall and the spiritual tide ran high from the beginning and the altar was filled to overflowing different times and the closing Sunday, after Mrs. Turner gave her special address to the Sunday school, the altar was filled with both children and adults, all getting a real experience. At the closing service, after a goodly number prayed through, the pastor opened the doors of the church and received twenty-three new members into the church on probation. This was fully a third of the total number of seekers during the meeting. The last report we had was that all were doing well and the glory is upon the church. We have just closed a very successful meeting with our baby church at Rockville, Ind. Here we have a nice new church building that will seat over two hundred. Brother Clarence Todd is the faithful pastor. This church has not grown very rapidly in the past year, but is making steady progress. This meeting was a real battle but the victory came and a goodly number received their hearts' desire. Though the pastor is compelled to labor every day, yet he and his good wife were at every service, driving nearly forty miles each time. We had open air meetings on the streets every Saturday night. This was a great help and many heard the old-time gospel story

and came to the meetings. A few good members will join the church soon. In both of these meetings we took subscriptions for the **HERALD OF HOLINESS**, also helped the local church to adopt the church envelope system and it was real inspiring to see the people take with eagerness the box of church envelopes and agree to support the church. Both pastors will receive a much better salary after these meetings. We are firm believers in having real system in the church and stress God's plans of financing the church. We will be engaged in tent work during the summer in Wisconsin and would appreciate the prayers of the **HERALD OF HOLINESS** family."

STETTLER, ALTA., CANADA—"This is our first report to the **HERALD OF HOLINESS** since taking charge of the work here in August, 1929. The battle has not been an easy one, yet victorious through grace. With the crop failure last year and with like conditions in the district so far this spring the outlook is far from being bright. But God put it upon our hearts that we should arrange for a revival regardless of prevailing financial conditions. Thus the church secured as workers Rev. Roy F. Smee, pastor of the Calgary church, as evangelist; William Coulter with his marimbaphone and Madam Maria Karinska, prima donna for seventeen years in the courts of Czar Nicholas II of Russia, as soloist, also of Calgary, to assist us from May 25 to June 8. God graciously blessed these faithful workers and gave us the greatest revival that the Stettler church has ever seen. Praise God forever! 'for he alone is worthy to be praised.' Thirty-four came forward and sought either pardon or purity and a host of others expressed their need either by the show of hands or taking the evangelist by the hand. In the closing service Sunday, June 8, eleven were received into the church membership and there are prospects of receiving another class in the near future. Pray for us that the revival may continue in our regular services."—Arthur F. Grobe, Pastor.

EVANGELIST GEREN C. ROBERTS—"Since my last writing to the big **HERALD OF HOLINESS** family I have been kept busy in His service; holding meetings at Bowie, Quanah and Ballinger, Texas, with Revs. Lula Williams, W. G. Shelton and W. Lawson Brown, pastors, respectively. In each meeting many found the Lord and God gave wonderful answers to prayer. Next meeting was in First church, St. Louis. My, how God came on the scene in conviction and salvation power. About seventeen were received as members. First church then set to work to keep me and called me as co-pastor with my father. God has been with us in a marvelous way and blessed our efforts. We just closed a gracious revival with the Iricks. They are among our best evangelists; real soul winners. We had great crowds! The city papers were very nice in write-ups and advertising. St. Louis, though a conservative and selfish city, has a heart which is tendered by the gospel. Through the hard financial

conditions 'tithes and offerings' have paid the budgets and we closed the month of May in full. I am now in a meeting with Rev. G. N. Mitchell, pastor at Murphysboro, Ill. People have prayed through from the start. We are expecting a mighty time of salvation. I will be in meetings most of the summer. I have been a Nazarene all my life; am satisfied and the sanctifying fire burns in my heart. On with the battle!"

CLARENDON, TEXAS—"This is my first report for some time, yet I have not been idle. We are forging ahead. We have only a few folks in this beautiful little city of 2,800 but we expect by the help of the Lord to see a church erected where hungry souls may come and find the Lord. This is a very needy place and yet a hopeful place. We ask the readers to join us in prayer. We have had one revival effort since coming and we hope to have another if the Lord wills. The church has granted us permission to hold two or more meetings this summer. So if any church or community desires our services we will be glad to hear from them. Wife and I sing. Entertainment and a free will offering are all we ask. Address, Clarendon, Texas."—J. P. Fisher.

FT. WORTH, TEXAS—"The formal opening of the basement unit of the First Church of the Nazarene here took place last week-end, June 13 to 15. The proceedings commenced with a convention led by Rev. L. A. Reed of Southern California, with Brother Jack and Sister Ruby Carter of Wichita Falls, leading the singing. Brother Reed's addresses will live long in the memory of those who heard them. On Friday night he spoke on Colossians 1:1-4 and brought out the following points, 'Crucified with Christ,' 'Buried with Christ,' 'Risen with Christ,' 'Hidden with Christ,' and 'Appearing with Christ.' On Saturday night Brother Reed spoke on 1 John 3:2, 3 on 'Sonship and Likeness to God.' Now we come to Sunday, the great day of the feast. At six o'clock was the great sunrise prayer-meeting, about twenty sacrificed their beds and turned out to worship the Lord in that sweet morning hour, and those who were so fortunate will not soon forget the earnest talk of our dear brother, Rev. E. M. Murrill, the young man of the church who is eighty-one years old, and has read through the Bible about ninety-eight times. He gave us a stirring

message on 'The Healing of the Daughter of the Syro-Phoenician Woman,' followed by a season of earnest prayer. A short session of the Sunday school took place at 9:30 and then a love feast conducted by Brother J. P. Roberts, Manager of the Rescue Home at Pilot Point, Texas. This was followed by a preaching service at which Brother L. A. Reed preached on Romans 7:15-8:2. Following this was a basket lunch served in the church, as it was raining outside. At 2:30 the call to worship and Brother Reed preached a masterly sermon on "Jesus." We surely were drawn nearer the Master than ever before. This was followed by a divine healing, praise and testimony service led by Brother Roberts, and ended up with souls at the altar seeking sanctification and salvation. At 6:45 Rev. J. T. Upchurch of the Berachah Home led the N. Y. P. S. and gave a masterpiece of a talk on 'Achieving Faith.' Then the great climax of the day was an evangelistic service at which Brother L. A. Reed preached the closing message of the day and convention. Souls were at the altar and praises on the lips of all. Two hundred dollars was raised to pay off some of the outstanding bills on the building. Sister Lillard donated three beautiful platform chairs, and someone else a pulpit Bible. Following the opening service of the new unit the church is in a big revival with Sister Eupha Beasley, of Oklahoma, doing the preaching, assisted by Sister Bessie Williams, one time evangelist and former pastor of the church. The Church of the Nazarene in Fort Worth is really on the map and may be expected to be heard from frequently in the future."—Norman M. Bloore, Reporter.

BOULDER, COLO.—"We are glad to report a good revival with Brother and Sister Ludwig. During the two weeks they were with us they labored faithfully. We believe they are preaching better than before, and have more of God's anointing, if possible, upon them. Thank God for His servants who keep close to the cross in these days. Sister Ludwig's illustrated songs were not only an attraction, but we believe they impressed lessons upon the hearts of both saint and sinner, which will be remembered in days to come. On the second Sunday afternoon Mrs. Ludwig spoke to the women and girls. She has a timely, sane message which should be heard everywhere. There were forty-three different persons

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at the altar during the meeting. The attendance was good throughout, and on Sunday evenings the house was filled to capacity. We are just closing our first year's work with the Boulder church and have no complaint, but are glad for the privilege of preaching the gospel of full salvation."—A. L. and Elsa Hipple, Pastors.

PASTOR H. J. EASON, DONALSONVILLE, GA.—"The church here has just gone through a very blessed season of services with Rev. D. Shelby Corlett. The messages were given with no uncertain sound; true to the Nazarene standard and yet free from that objectionable 'mud-slinging' which is sometimes seen in meetings. There were not as many cases of salvation as we wished to see, yet the Christian people of all the churches were greatly helped and encouraged. Brother Corlett's first service was the baccalaureate sermon to the graduating class of the high school. This service was held in the Presbyterian church and was well attended by the people of the town. We feel that Brother Corlett not only made friends for himself while in our midst, but made friends for the church as well. We hope to have him again next year."

HOLLYWOOD, CALIF.—"The past year has been one of victory and progress with the consciousness of God's abiding presence in our midst. He has kept the church united, souls have been converted and sanctified and a goodly number added to the roll. Results from house to house canvassing are evidenced in church and Sunday school and there is a friendly feeling toward us in the community, although it is in Hollywood. Notwithstanding the general financial straits, the treasurer reports \$4,859 paid out for all purposes, and the apportionment for our General Budget met. The sum of \$485 was raised by the W. F. M. S. alone. The Junior Missionary Society raised \$17. The Prayer and Fasting League has been

loyally supported financially and spiritually. Our consecrated young people are a great asset to the work. During the spring of 1929, a Daily Vacation Bible School Teachers' Training Institute was held with Rev. J. Proctor Knott as dean. One hundred attended with profit. God has helped us do constructive work for our boys and girls on spiritual and educational lines in the Daily Vacation Bible school, with its total attendance of 63; in the Week Day Bible school, with 47 enrolled, and in the Sunday Bible school with 178 enrolled. Three revivals were held under Rev. Carrie Sloan, Rev. C. W. Ruth and Rev. Earle F. Wilde and wife, all of which God blessed in the saving and upbuilding of souls. Our pastor was unanimously re-elected, never preached better in his life, and testifies that personally he never felt greater liberty in deliverance, nor a greater determination to preach the whole gospel, come what may. Notwithstanding the supervision of all the above educational work, he has taken a course at the University of Southern California, receiving the degree of Master of Theology with honor. To God be all the praise. We are looking forward to greater things this year."—Corinne D. Cole, Reporter.

PASTOR F. R. MORGAN, WEST TULSA, OKLA.—"We wish to report our good meeting which closed about ten days ago. Rev. C. B. Fugett of Ashland, Ky., was the evangelist; one among the best I have ever had with me. The meeting was short, only ten days, but I believe it did us all more good than any short meeting I ever saw. We are moving on nicely with very little exceptions. God is blessing in the regular services. Sunday night there were several in the altar and some got blessed. Our budgets are paid up to date. Finances are somewhat close at this time but the good Lord is providing for us, for which we praise Him."

PASTOR M. F. GORDON, KIMBALL, SO. DAK.—"Beginning May 5, we had a splendid revival with Evangelists Coryell and Teare. God's presence was manifested from the very first service. Some thirty souls knelt at the altar of prayer. They were not just seekers but finders of salvation. Brother Coryell brought very fine messages that stirred the church and convicted the sinner. Brother Teare's singing was inspirational to all. On Sunday, May 18, we had a service for the dedication of children. We also partook of the Lord's Supper. The special meeting closed May 18, with souls at the altar but the revival is continued. God is blessing in Kimball. We heartily recommend Brother Coryell and Brother Teare to any church. They are a help to one and all."

PASTOR S. D. KELLEY, MALDEN, MASS.—"One month has passed since we entertained the New England District Assembly. It was a great assembly. On Sunday the crowds were so large we had to go into a rented hall. Over 3,000 attended the services through the day. The hall seated over 1,200 and it was filled morning, afternoon and evening. A great army of Nazarenes in New England! May was a great month for the Malden church. In the month of May, Mr. L. D. Peavey reported at the board meeting last night, we paid on the general Budget over five hundred dollars. The Sunday school has grown so large under the leadership of the superintendent, Mr. Peavey, and his faithful workers that the pastor has to move from the parsonage to give room for expansion. The following happened in May: twenty-two bowed at the altar, six joined the church, \$1,287 raised for all purposes, thirty joined the Prayer and Fasting League, thirty-five new members for the Home Department and five for the Cradle Roll. Seven new subscriptions for the HERALD OF HOLINESS and received 1,500 of the Home Missionary number which we are distributing in the homes of Malden. Dr. J. G. Morrison will be with us June 15, and this day we purpose to cover our Missionary Budget for the year in cash and pledges. Praise God for victory."

EVANGELIST J. B. MCBRIDE—"I closed a most successful meeting with Rev. Ira M. Ison and his good people in New Albany, Indiana, June 1. Crowds were good, and there were souls from the first to the last service, and we closed with a great day of salvation. My work with this good pastor and church was most delightful, and my care in the home of my good friends for many years, Brother and Sister William Blunk, was royal. They are Methodists, yet they are in great love with the work we are doing, and both are in the enjoyment of holiness. There is a great future for our work in New Albany. I had the pleasure of meeting my good friends, Brother J. D. James and Leroy and his wife. They are the relatives of Brother and Sister C. C. Rinebarger, who are so well known to our people. Brother J. D. James is the father of Sister Rinebarger. May the Lord bless all of the good folks

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there, and give our church continuous prosperity. Brother and Sister Ison have the hearts of all the outside people as well as of our church, which means future success. My next meeting closed June 15, with our fine pastors, Rev. and Mrs. Arthur B. Shrum and the good Church of the Nazarene at Cardington, Ohio. We had souls from the beginning down through the entire meeting, and closed with a fine crowd and good victory. In both of these meetings we are getting members that are going to mean much to our work. I believe that we should have some of the people everywhere as results of our meetings, who join the Church of the Nazarene. One will not find a finer and more spiritual church, according to size, than Cardington Church of the Nazarene. They are an excellent class of people, and the church runs smoothly and keeps its budget paid up and everything else without a pull for finances. It is Brother and Sister Shrum's first pastorate, but the church gave them a unanimous call for another year, and would not think of exchanging them for anyone else, and all the outside people love them. We had fine care and appreciated our stay and privilege to be in Cardington more than we can tell. God bless these good pastors, and people. I had the pleasure of having a good visit with Dr. Gibson, the District Superintendent, who came to see me, and who has been my good friend almost ever since he has been in the ministry. He is succeeding to a large degree on his district, and has the love and respect of all who know him. God bless him. I am at this writing at New Brighton, Pennsylvania, in a splendid revival with Rev. Arthur W. Gould and his good and efficient wife and their splendid people. Souls are seeking and finding the Lord in pardon and purity and we are having some very definite work done. We will close here the 29th of June and go to Nashville, Michigan, for a great revival with our people. I will have more to say about New Brighton and our work here later. Pray for me that my health may be restored, and that I may win souls everywhere. I hope to spend the most of the fall and winter on the Pacific Coast, but my heart says yes to God's will wherever He may direct."

CLARESHOLM, ALBERTA, CANADA—"This is our first report in many months to the HERALD OF HOLINESS. First, we are glad to report real victory in our souls. We are enjoying the experience of full salvation through the grace and mercy of our Lord. In January and February of this year we were visited with a blessed revival of religion from the presence of our Lord. Several found the Lord in saving and sanctifying power; others were reclaimed; many strangers came to our services for the first time. The Sabbath school was almost trebled in attendance. A Young People's Society was organized. It was a hard fought battle, but a blessed victory. Brother Mathews, now our District Superintendent, was the evangelist. God surely blessed the efforts put forth in a way that will be long remembered with happiness. Then in the latter part of May, we engaged in another evangelistic meeting with Rev.

S. Kaechele, our pastor from Medicine Hat, as evangelist. Again the Lord helped and encouraged our hearts with salvation flowing. As reported elsewhere, we had a week-end convention during this last meeting, which proved a great source of blessing to all who love the Lord. Generally speaking, nearly all who have been in touch with the work here in Clareholm feel that better days are upon us now, and we are encouraged to press on to more and greater victories. If you who read these lines have friends living around Clareholm and you wish us to try and reach them, kindly let us know the names, and we will do our best. We will appreciate your prayers."

—A. H. Eggleston, Pastor.

PROFESSOR A. S. LONDON—"First church, Chicago, has been one of our strong churches for many years. Many noble preachers have graced its pulpit. For the past thirteen years this church has had its present pastor, Rev. W. G. Schurman. It was my privilege to be associated with him in two conventions in the early spring. Through our association we learned to love and appreciate this good and great preacher as never before. Brother Schurman is one of the unique men of our denomination. He is a thinker, and as such his ministry is appreciated most by those who know him best. The personnel of his church tells of the type of ministry that he has given his people. His crowd of listeners is composed of sane, cultured and spiritual members. It was our privilege to hold a Sunday school convention in this church. It was one of the most delightful weeks of my life. They pulled the best out of me. The great crowd of young men and women would grace any church in the city of Chicago. The people received my messages with as great enthusiasm as a crowd of Southerners. We left a nity dollar Sunday school library with them, had seventy-five new people in the Sunday school Sunday morning,

with 532 scholars present. We had a Sunday school outing on Saturday and had a picture made with several hundred of the scholars in it. They consumed sixty-five gallons of ice cream. Sunday was a wonderful day. Several were saved in both the morning and evening services. On Friday evening we walked down the aisle with our son Haskell, while his mother played a wedding march, and were met by Rev. M. F. Grose and his daughter, Deletta, and heard Rev. J. W. Montgomery ask, 'Who giveth the bride away?' A beautiful ceremony followed in uniting Haskell and Deletta in holy wedlock. Holland, his twin brother, and his wife, Lela, with both the father of the bride and of the bridegroom stood as the two were made one. Several hundred people witnessed the ceremony. Prayer was offered at the conclusion by Rev. W. G. Schurman. We shall never forget the Sunday School Convention at First church, Chicago. Somehow we just cannot."

DEATHS

COLLIER—Helen M. Collier was born in North Union, Maine, December 24, 1848, and died February 23, 1930, at the age of 81 years 1 month and 29 days. She was converted when about sixteen years old in the Methodist church in Union, of which she became a member. For many years she was a teacher in the district schools of Maine. In 1890 she moved to Providence, Rhode Island, where she joined the People's Church (now the People's Church of the Nazarene), one of the pioneer holiness churches of New England. She was sanctified at Douglas Campmeeting in 1904. Later she moved to Nashua, New Hampshire, where she instituted cottage prayermeetings and worked unceasingly for the spread of holiness; then to Lowell, Mass., where she was a faithful member of the Lowell Church of the Nazarene for five years. In 1912 she came to Worcester, Mass., to make her home with her sister, Mrs. W. A. Peirce, with whom she lived till her death. Although prevented by the infirmities of age from attending the services, her interest in the Worcester Church of the Nazarene, of which she was a member, remained keen until her death. In later

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years when frail in health her greatest joy was in spreading scriptural holiness by means of the HERALD OF HOLINESS, The Other Sheep and religious books and tracts. She was interested in every department of our Church of the Nazarene. Perhaps the missionary cause and the work of our Nazarene schools were nearest to her heart. She leaves three sisters: Miss Mary E., Miss Isabel and Mrs. Lizzie C., wife of William A. Pelrice, one niece, Mrs. Edith Pelrice Goodnow, all of Worcester, Mass., and two nephews, Henry T. Collier of Valparaiso, and John Wesley Collier of Santiago, Chili, South America. A brother, John Wesley, and a sister, Edith Collier, both missionaries to South America, preceded her to heaven. Rev. J. Warner Turpel, her pastor, conducted the funeral service. She was laid to rest in the little country cemetery in Brooks, Maine, to await the resurrection morning, for "we sorrow not as those who have no hope."

VAN ARSDEL—Stanley Van Arsdell was born in Jonesboro, La., March 14, 1904. Departed this life in Bethany, Oklahoma, April 16, 1930. He was converted early in life and was reared around the family altar, being the son of Rev. and Mrs. J. W. Van Arsdell. He was married to Miss Ruth Canady of Fort Smith, Ark., August 1, 1924. To this union were born three children all of whom together with his wife survive him. Stanley was called to preach and having been reared in a preacher's home and knowing something of the hardships drew back and backslid, but he was wonderfully converted and gloriously sanctified just a few days before he passed away. The funeral was conducted by the writer in the Bethany Church of the Nazarene at Bethany, Oklahoma. We are grieved to have to give him up yet we thank God for the ringing testimony that makes us know where to find him.—A. L. Farrott.

RAY—It is with deep regret I report the death of my dear mother, Mary Ann Ray of Sapulpa, Oklahoma, who went to heaven on July 13, 1929. She was sick only a few days until God called her home. She was a beautiful Christian character. She stood for holiness and was always interested in the salvation of others. She always attended church and Sunday school every time she was able to go, and was a member of the Church of the Nazarene at Sapulpa. We feel that our loss is His gain. But still we miss her so much. She left to mourn their loss ten children, five boys and five girls. Twin girls died within two weeks after her death. Also she leaves

one brother and one sister and a host of other relatives and friends. She and both babies were laid to rest in the Southern Heights Cemetery at Sapulpa. Funeral services were conducted by her pastor, Rev. F. R. McConnell.—Her loving daughter, Mrs. Edris Roy Wiles.

PRUESSNER—Emma Sophia Pruessner was born at Freeport, Ill., February 26, 1882, and passed to her eternal reward at the St. Joseph Hospital, Kansas City, Mo., April 2, 1930, after intense suffering for nine weeks, having reached the age of 48 years, 1 month and 7 days. She enjoyed good health until about two years ago, at which time she was compelled to undergo an operation. She recovered quite satisfactorily from the operation and regained reasonable health and strength until nine weeks ago when she was afflicted. Since that time she suffered greatly but she was patient and cheerful through it all. In her early youth she accepted Christ as her Savior and united with the Evangelical church. Later in life she transferred her church affiliation to the Church of the Nazarene. In this communion she became a deaconess and worked in several states in that capacity, ministering to the needs of others. Her mother and father and one sister preceded her in death. There remain to mourn her departure, one sister, Mrs. Paul V. Swearingen of Milford, Neb.; three half sisters; two half brothers; one step-sister and two step-brothers, all of whom reside in this community excepting Mrs. Frank Mundhenke of California, Mrs. Wilson Becker of Glenview, Nebraska, and Ed. Moorberg of Beaver Crossing, Nebraska; one aunt, Mrs. Charlotte Lambert of Inevale, Nebraska; ten nieces; thirteen nephews; many other relatives and a number of cousins from Webster County who were present at the funeral, also a great host of friends.—V. W. Littrell, Pastor.

ANNOUNCEMENTS

MARRIED—Rev. and Mrs. Madison F. Grose announce the marriage of their daughter, Mary Deletta to Mr. Haskell B. London, Friday June 20, 1930. The young couple will be at home 1121 East Milton Avenue, South Bend, Indiana.

BIRTHS—Born to Charles Henry and Ida Pearl Tompkins, June 19th, a girl, Elizabeth Ruth. To Rev. and Mrs. Orval J. Nease, June 15th, a son, Robert Leroy.

REQUEST FOR PRAYER—for W. W. McCord, who is now in the U. S. Marine Hospital at Savannah, Ga., also for his wife.

NOTICE—I am going North the first part of August to conduct some revival meetings in Ohio and Nebraska. After October the first will have some time to give to any of the brethren desiring my services. Address: Ft. Lauderdale, Fla.—C. R. Chilton.

NOTICE—I have moved and my address now is, 4109 Victor St., Dallas, Texas.—I. M. Ellis.

NOTICE—After June 25th my address will be: 145 West Grant St., East Palestine, Ohio.—W. F. Miller, Evangelist.

NOTICE—Evangelist Perry Rood and family have moved from Middleport, Ohio, to Chesapeake, Ohio. Any pastor desiring him for a meeting address him: Box 268, Chesapeake, Ohio.

NOTICE—This is to recommend Rev. Arthur McNaughton to the brethren of the Northwest, as an evangelist or home mission worker. He is leaving his pastorate at Buffalo, Wyoming, on account of his wife's health, as the doctor has ordered her to a lower climate and rest. Brother McNaughton is a good preacher, and will go any place and do his best for the cause. He has had a number of years' experience. He is an older and holds an evangelistic commission, from the Rocky Mountain District. Address him Nampa, Idaho.—Lewis E. Hall, District Superintendent.

NOTICE—Michigan District: The District Annual meeting of the W. F. M. S. will convene August 4 and 5 at Indian Lake Campground. All W. F. M. S. Presidents and delegates plan to be present for the opening service Monday, August 4, at 10 o'clock a. m. Bring written reports. A great missionary rally will be held. Entertainment, meals and badges will be furnished for all members of the annual meeting. Rooms furnished at a nominal price. Plan and pray for a great meeting.—Rev. Dorothea Hayter, Dist. Pres.

ASSEMBLY INFORMATION

MANITOBA-SASKATCHEWAN DISTRICT, at Moose Jaw, Sask., July 9 to 13. Rev. George Beirnes, (supply), 928 Carthou St. N. W. General Superintendent Reynolds will preside.

MICHIGAN DISTRICT, at Vicksburg, Michigan, Nazarene Camp Grounds, August 6 to 10. (Send all mail in care of the Nazarene Camp). General Superintendent Chapman will preside.

NORTHERN INDIANA DISTRICT, at Hammond, Indiana, August 13 to 17. Rev. Frank Watkin, Pastor, 117 Humphreys Ave. General Superintendent Goodwin will preside.

CENTRAL NORTHWEST DISTRICT, at Sioux Falls, N. D., August 20 to 24. Rev. J. D. Williams, Pastor, 1101 South Walls Street. General Superintendent Reynolds will preside.

INDIANAPOLIS DISTRICT, at New Castle, Indiana, August 20 to 24. Rev. C. E. Pendry, Pastor, 634 South 18th Street. General Superintendent Goodwin will preside.

IOWA DISTRICT, at Des Moines, Iowa, August 20 to 24. Rev. B. V. Seals, Pastor, 610 Forrest Avenue. General Superintendent Williams will preside.

OHIO DISTRICT, at Columbus, Ohio, Camp Grounds, August 27 to 31. Rev. Chas. A. Gibson, Dist. Supt., 1433 Meador Road. General Superintendent Chapman will preside.

KANSAS DISTRICT, at Wichita, Kansas, August 27 to 31. Rev. B. F. Griffith, Pastor, 448 Lulu Street. General Superintendent Goodwin will preside.

CHICAGO CENTRAL DISTRICT, at Champaign, Illinois, August 27 to 31. Rev. H. B. Green, Pastor, 202 East Park Street. General Superintendent Williams will preside.

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For information write

A. K. Bracken, President, Bethany, Oklahoma

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PASTORAL ARRANGEMENTS

North Pacific District

British Columbia: Abbotsford and Cloverdale, J. S. Parkins; Vancouver, D. Rand and Mary E. Pierce; Victoria, P. G. Rabey.

Oregon: Alesia, A. H. and Harriet G. Smith; Ashland, Wm. M. Irwin; Beaverton, W. E. Tait; Canby, J. E. McShane; Cottage Grove, to be supplied; Grants Pass, C. M. King; Hemlock, H. L. Ruelle; Klamath Falls, James Dole; Marshfield, V. W. Anglin; Medford, J. T. LaRose; McMinnville, Willard B. Hall; Newberg, L. E. Channel.

Portland Churches: First, D. J. Smith; Sellwood, Ernest G. Johnson; Brentwood, Floyd Johnston; East Side, A. G. Crockett; Mt. Scott, M. L. Arnold; Highland Park, Willard Anderson; Park Rose, Mrs. E. M. Arnold; St. Johns, Mac Bonat; Salem, L. D. Smith; Tillamook, W. D. Godfrey.

Washington: Bellingham, Lyle B. Woodward; Camas, P. C. and Gertrude Thatcher; Centralia, G. A. McShane; Des Moines-Renton-Everett, Frank A. N. Ellis; Hoquiam, Ira and Aletha Dumas; Kalama, W. W. Barber; Kelso, A. C. and Florence Wood; Kirkland, John Durbin; Marysville, supplied by R. W. Tompkins; Monroe, J. Stewart Maddox; Mukilteo, Hollis Grubb; Oak Harbor, Rollin T. and Dola M. Holmes; Olympia, Roy L. Nolt; Port Angeles, to be supplied; Ridgefield, H. C. and Bertha Baker.

Seattle Churches: First, R. M. Parks; Central, A. M. Bowes; Snoqualmie, J. C. Haley; Tacoma, G. F. Allee; Vancouver, A. J. Schocke; Van Zandt, J. W. Frazier; View, Ralph Cook.

CAMPMEETING CALENDAR

July 11 to 20, No. Dartmouth, Mass., Smith Mills Campmeeting. (Interdenominational holiness). Rev. Tom M. Brown, President. Workers: Rev. Alfred B. Carey, Rev. Stella B. Crooks, Rev. Mabel R. Manning. For further information write, Miss Annie M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 11 to 20, Groveville Park, Beacon, New York. Workers: Rev. Bona Fleming of Ashland, Ky., Rev. E. E. Angell of Wollaston, Mass., Frank C. Smith of Portland, Maine, Rev. Howard V. Miller, Dist. Supt. For further information write, Louis B. Reed, 122 Cornelia St., Brooklyn, N. Y.

July 12 to 27, Freeport, L. I., N. Y. Long Island Holiness Campmeeting Association, Incorporated. Workers: Rev. John F. Owen, D. D., Rev. T. M. Anderson; young people's, Rev. Geo. L. Edie, Rev. James Jones; Bible study, Rev. Paul Hill; children's meeting, Mr. and Mrs. H. J. Cornell; street meeting, Mr. H. Willard Ortlip; Rev. Geo. L. Edie in charge of music; Mr. Robert L. Simpson, pianist. For further information write, H. J. Cornell, 46-14 Burlington St., Flushing, L. I.

July 14 to 27, Taylor Grove Camp, 12 miles southwest of Fairmont, North Dakota. Workers: Theo. and Minnie E. Ludwig. For further information write, Lee C. Bates, Rosholt, S. Dak.

July 16 to 27, Waco, Texas. Texas State Campmeeting, Church of the Nazarene. Workers: Rev. Bud Robinson (Uncle Buddie), Professor L. C. Messer, and the London Party, consisting of Prof. and Mrs. London and their children. Let every lover of holiness, and of this old Mecca of the movement come at this time. Address: O. F. Hatfield, 1816 N. Colorado St., San Antonio, Texas.

July 16 to 27, Santa Rosa, Calif., Northern California District Campmeeting. Workers: Dr. Howard W. Jerrett, Rev. C. W. Ruth, Rev. Frank B. Smith and Mrs. I. W. Young. For further information write: Rev. Fred M. Weatherford, 767 Mill St., Santa Rosa, Calif.

July 17 to 27, Nazarene Campmeeting, Ohio District, 2544 Moore's Road, Columbus, Ohio. Workers: Dr. R. T. Williams, Chas. M. Dunaway, B. H. Haynie, F. M. Messenger, and B. D. and Margaret Sutton, C. W. Perry, young peoples; and Chas. A. Gibson, platform manager. For information write: W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 17 to 27, Hillsboro, Wis. The Annual Campmeeting of the Wisconsin Conference of the Wesleyan Methodist Church. Workers: Rev. Jesse Whitecotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; Children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

July 17 to 27, Portland, Oregon, Columbia River Nazarene Camp. Workers: Rev. U. E. Harding, M. G. Jobe,

preachers; Carlton Booth, singer. District Superintendent J. E. Bates. For further information write, A. J. Schocke, Vancouver, Washington.

July 18 to 27, Alva, Oklahoma, Woods County Holiness Association Camp. Workers: Evangelists Royal E. Dunham and Rufus Reisdorph and wife. For further information write, John E. McGraw, Secretary, Star Route 9, Alva, Oklahoma.

July 18 to 28, Douglas, Mass. Workers: Rev. C. H. Babcock, D. D. of Los Angeles, Calif., Rev. C. W. Butler, President of National Holiness Association. Rev. C. C. Rinebarger, musical director, the Barnet Sisters of Ellet, Ohio. For further information write, Rev. N. J. Raison, 43 Colby St., Haverhill, Mass.

July 21 to August 3, Vicksburg, Mich. Nazarene Campmeeting, Indian Lake Assembly Park. Workers: Dr. J. B. Chapman, Haldor and Bertha Lillenas, Dr. and Mrs. Ellyson, Miss Myrtle Sherman. For further information write, Rev. W. W. Clay, 1025 Maple Ave., Jackson, Mich.

July 24 to Aug. 3, Racine, Wis. Spring Park Campmeeting. Workers: Mr. and Mrs. Jarrette Aycock of Bethany, Okla. Soloist, Miss Naomi Wisler of Racine, Wis. For further information write, F. C. Hilker, Secy., 1825 Clayton Ave., Racine, Wis.

July 24 to August 3, Seventh Annual Arkansas Nazarene Camp. On Conway Pike two miles north of Little Rock. Workers: Revs. Oscar and Nettie Hudson and the Vaughan Radio Quartet. For further information write, Mrs. Anna L. Oliver, Secy., 621 Olive St., North Little Rock, Arkansas.

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July 24 to August 3, Warsaw, Ohio, Warsaw Holiness Campmeeting. Workers: Rev. and Mrs. Harold Faylor of Dayton, Ohio, as evangelists, Mr. and Mrs. Paul White of Highland Park, Ill., song leader. For further information write, Pres. Rev. E. T. Shepard, Blissfield, Ohio, or Miss Adah Shepard, Warsaw, Ohio.

July 25 to August 3, Tilden, Ill., Tilden Holiness Campmeeting. Workers: Rev. Mrs. Blanche Perrigo and Rev. Miss Ada Collier of Indianapolis, Ind. Other holiness preachers of the local and surrounding community. (Interdenominational). For further information write, Mr. Ardell Rees, Sec.-Treasurer, Tilden, Ill.

July 25 to Aug. 3, Portsmouth, R. I., Portsmouth Campmeeting Association. Workers: Rev. Seth C. Rees, Rev. C. B. Fugett, Rev. Charles L. Slater, song leader, Miss A. Cora Stocum, pianist, Miss Mabel Mosher, young people's worker. For further information write, Rev. Henry H. Mosher, 21 Farewell St., Newport, R. I.

July 25 to August 3, Sharon Center, Ohio. Thirty-first session of Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lindcome, Rev. Geo. Bennard, evangelists, N. B. Vandall, song leader, Anna E. McGhie, young people's and children's worker. For further information write, Leland S. Miller, Secy., 280 S. Firestone Blvd., Akron, Ohio.

July 25 to August 3, Park Lane, Va. Annual Holiness Campmeeting. Workers: Rev. Mack Anderson, Mr. and Mrs. Harry Hyatt, Dr. N. B. Shade and several special workers to assist. Park Lane is located in suburbs of Washing-

ton, D. C. For further information write, Rev. C. R. Mateer, 303 R. R. Terrace, Clarendon, Va.

July 31 to August 10, Belsano, Pa., Auxiliary to The National Holiness Association. Workers: Rev. Lawrence Reed, Rev. Fielding T. Howard. For further information write, S. Ward Adams, Sec., Belsano, Pa.

July 31 to August 10, Elkhart, Kansas, Southwest Interstate Holiness Campmeeting. Workers: Rev. Earl F. Wilde and wife and others. For further information write, Rev. J. W. Youngman, President, Elkhart, Kans.

July 31 to August 10, Dodson, La., six miles southeast. The 32nd Annual Campmeeting of the Hudson Holiness Association. Workers: Rev. H. T. Iagitt and Miss Ella Ruth. For further information write, J. L. Payne, Sec., Dodson, Louisiana.

July 31 to August 10, Peniel, Texas, Peniel Campmeeting. Workers: Rev. A. O. Henricks, evangelist. Jack and Ruby Carter singers. For further information write, H. G. Sory, Sec., Peniel, Texas.

July 31 to August 10, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers: Dr. R. T. Williams and Dr. Jerrett of Detroit, Michigan, preachers. Prof. and Mrs. Shank in charge of singing. Mrs. Bertha Schwab will conduct children's services daily. For further information write, Melza H. Brown, Secy., 119 N. Curtis Ave., Alhambra, Calif.

August 1 to 10, Nampa, Idaho, Idaho-Oregon District Campmeeting, Church of the Nazarene. Workers: Rev. D.

Shelby Corlett of Kansas City, Mo., and Rev. Mrs. Delance Wallace of Seattle, Wash. For further information write, Earl C. Pounds, Dist. Supt., Box 346, Boise, Idaho.

August 1 to 10, Clinton, Pa., Tri State Campmeeting. Workers: Rev. Ed Oney, Rush, Ky., Rev. R. G. Flexon, Glassboro, N. J., Rev. J. N. Hamp, Los Angeles, Calif., Rev. Chas. Mower, song evangelist; Rev. Geo. Cole, pianist; Millie Rodenbaugh, children's worker; Isabelle Myler Reiff, young people's worker. For further information write, Rev. L. W. King, Pres., 3020 Sacramento St., Corliss Sta., Pittsburgh, Pa.

August 1 to 10, Leslie, Md., Nazarene Campmeeting of the Washington-Philadelphia District. Workers: Rev. H. Orton Wiley, D. D., Rev. John Fleming, Eddie Patzsch, song evangelist. For further information write, Rev. J. N. Nielson, Bus. Mgr., 212 Parker Ave., Collingdale, Pa.

August 3 to 10, Campmeeting at Connelly Springs, N. C. Workers: Raymond Browning, Jno. R. Church and Bob Self, Miss Edith Crouse, children's worker. For further information write: P. R. Mason, Thomasville, N. C., or Rev. D. A. Oakley, Cleveland, N. C.

August 7 to 17, West Union, Ohio, Adams County Campmeeting. Workers: Rev. T. P. Roberts, evangelist; Misses Viola Roberts and Elsie Good, pianists; Mr. and Mrs. Arthur Cooper and Harmon Calver, in charge of music. Missionary Day August 17, returned and outgoing missionaries present. For further information write, Mrs. I. E. McCohn, Secretary, West Union, Ohio.

August 7 to 17, Lily Lake, N. Y., Reformed Methodist Camp Association. Workers: Rev. Theo. Elsner and wife and local speakers. For further information write, R. R. Dyer, Pres., Conklin, New York.

August 7 to 17, Sherman, Ill., The 59th Annual Camp of the First Illinois Holiness Association. Workers: Rev. Frank E. Arthur, Rev. G. B. Williamson, Mr. and Mrs. John McKinley song leaders, Rev. Mrs. William E. Heslop, young people's leader, Rev. Mrs. Della B. Stretch, children's worker. Address: Grover Williams, Chatham, Ill., President, or Mrs. Julia S. Hayes, 2217 E. Capitol Avenue, Springfield, Ill., Secretary.

August 7 to 17, Hazelton, Indiana, Wheeling Camp. Workers: Rev. Lum Jones, Rev. James Garrison, evangelists. Song leader, D. A. Weida. For further information write, Stella E. McRoberts, Secy., Hazelton, Ind.

August 8 to 17, Atlanta, Texas, Holiness Campmeeting. Workers: Jarrett Aycock and wife in charge with local and visiting help. For further information write, Mary E. Perdue, Secy., Atlanta, Texas.

August 8 to 17, Frankfort, Indiana, Pilgrim Holiness Campmeeting. Workers: Rev. Seth C. Rees of Pasadena, Calif., and Rev. W. S. Dean of Terre Haute, Ind., evangelists. Rev. C. D. Jester of Marion, Ind., song leader. For further information write, R. W. Chatfield, Sec., 905 So. 19th St., Lafayette, Ind.

August 8 to 24, Oregon, Wla., Annual Hallelujah Campmeeting. Workers: Rev. M. Vayhinger, Rev. Imogene Quinn, Miss Ferguson and Rev. and Mrs. Jack Linn. For further information write, Rev. Jack Linn, Secy., Oregon, Wisconsin.

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Other subjects and writers for the NAZARENE MONTHLY are as follows: for August, "The Holy Spirit" by Dr. J. B. Chapman; for September, "Helps for the Prayer Life" by Rev. W. G. Schurman; for October, "The Secret Place of the Most High" by Rev. T. M. Anderson; for November, "Divine Healing" by B. F. Neely; for December, "The Message of the Manger and Other Sermons About Jesus" by Dr. J. B. Chapman.

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August 9 to 24, Dodsonville, Texas, Nazarene Campmeeting. Workers: Rev. Mrs. Julia Standridge and others. For further information write, Rev. M. M. Lewis, Route 1, Wellington, Texas.

August 14 to 24, Beebe, Arkansas, Holiness Campmeeting. Workers: Rev. J. B. McBride of California, evangelist. Rev. Earl Harris, song evangelist. For further information write, R. A. Dodson, Vice President, McRae, Ark.

August 14 to 24, Wichita, Kansas, Kansas State Holiness Association. Workers: Rev. C. M. Dunaway, Rev. John F. Owen, Rev. G. W. Ridout, Rev. Mrs. E. D. Bartlett and Prof. B. D. and Mrs. Sutton. For further information write, Rev. Jesse Uhler, Secy, Clearwater, Kans.

August 14 to 24, Overland Park, Denver, Colo., Colorado District Campmeeting. Workers: J. T. Little, Bud Robinson, L. C. Messer. For information write Rev. T. P. Dunn, 2585 So. Bannock St., Denver, Colo.—T. P. Dunn.

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For

further information write, Rev. B. V. Seals, pastor, 1244 W. 6th St., Des Moines, Iowa.—J. W. Short, District Superintendent.

August 14 to 24, Kampsville, Ill. Hillcrest Holiness Association. Workers: Geo. Bennard, E. G. Grimes, Professor L. J. Phillips and wife, singers and children's workers. For further information write, J. P. Suhling, President, or Elba L. Folles, Secretary, Kampsville, Ill.

August 14 to 24, Blackwell, Oklahoma, Oklahoma State Holiness Association Camp. Workers: C. F. Wimberly of South Carolina, and Mr. and Mrs. E. D. Simpson of Bethany, Okla. For further information write, Mrs. A. L. Wright, Secretary, 307 E. College, Blackwell, Okla.

August 14 to 25, Bonnie, Ill., Bonnie Campmeeting. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. For further information write, Hubert Leonard of Mt. Vernon, Ill., or Corresponding Secretary, W. T. Lawson, Benton, Ill.

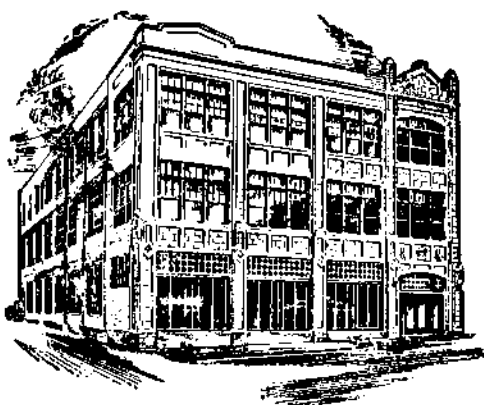
August 15 to 24, near California, Ky. Carthage, Kentucky, Holiness Campmeeting. Workers: Rev. John Hewson, J. E. and Ada Redmon, also much visiting help. For further information write, J. R. Moore, Pres., California, Ky.

August 15 to 24, Ithiel Falls Holiness Campmeeting, Ithiel Falls, Johnson, Vermont. Workers: Rev. Peter Wiseman, D. D., Rev. Harvey Robinson, and Rev. Clyde R. Sumner. Rev. James H. Jones in charge of singing. For further information write, Rev. Clyde R. Sumner, Mooers, N. Y.

August 15 to 25, Prescott, Ark. The 33rd Annual Campmeeting at Main Springs, four miles east of Prescott. Workers: Evangelist Ralph C. Gray of Ft. Worth, Tex., with Rev. J. W. Oliver to assist. Brother Lester Price and wife, song leader and pianist. For further information write, Mrs. Lige Martin, Sec., Prescott, Ark.

August 20 to 31, Mount of Praise Annual Campmeeting, Circleville, Ohio. Engaged Evangelists: T. M. Anderson, Lawrence Reed, Charles Slater. For further information write: E. A. Keaton, camp secretary, 481 N. High St., Chillicothe, Ohio.

"PAY-OFF-OUR-BUILDING SALE"



On July 15th we must either pay off the \$40,000 due on our Headquarters Building or arrange for a bond issue, interest on which would cost us about \$11,800. We believe you want to help us pay off this \$40,000 and save all that interest. You can help us by buying some of the books and Bibles that we are offering at drastically reduced prices. These good books will help you to be a better Christian, a better soul winner. And they will help others if you will scatter them about among your friends, neighbors, etc. So we'll all help one another and God will be glorified, His children will be edified, the unsaved will be brought under conviction and our building, dedicated to the kingdom of God and the church, will be paid for.

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Boys of the Old Sea Bed. McConnell	.50	Christ Our Creditor. Rigby	.10	The Miracle of Pentecost. Goodwin	.05
William Bramwell. Sigston	.05	Chundra Lela	.05	The Sanctified Heart. Isaacs	.05
The Bride of Christ. Hollenback	.25	Church Organization. Oliver	.05	Scriptural Stewardship. Herrell	.05
Catechism. Chapman	.02 1/2	Entire Sanctification. Jernigan	.10	Truths That Are Vital. Chapman	.25
He Cometh With Clouds. Spurgeon	.02 1/2	The Eternal Question. Rodgers	.10	A Verse a Day. Linn	.10
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August 21 to 31. Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long, E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

August 22 to 31. Southern Indiana Holiness Association, Oakland City, Ind. Workers: Rev. Earl Dulany of Ashland, Ky., and Rev. Holland London of Kansas City, evangelists. Prof. Kenneth Wells and wife, song leaders. For further information write, Arthur Emerson, Pres., Owensville, Ind., or Mrs. Maud Yeager, Secy., 619 E. Broadway, Princeton, Ind.

September 4 to 14, Bethany, Okla. Bethany-Peniel College Educational Zone Campmeeting. Workers: Dr. J. W. Goodwin, Rev. C. B. Fugett, evangelists. Rev. and Mrs. Halder Lillenas. Vaughn Radio Quartet, song evangelists. For further information write, Rev. A. L. Parrott, Sec., Bethany, Okla.

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Chicago CentralAug. 27 to 31

Kansas CitySept. 3 to 7

TennesseeSept. 10 to 14

MissouriSept. 17 to 21

Western OklahomaSept. 24 to 28

Eastern OklahomaOct. 1 to 5

ArkansasOct. 8 to 12

MississippiOct. 15 to 19

LouisianaOct. 29 to Nov. 2

"PAY-OFF-OUR-BUILDING SALE"



On July 15th we must either pay off the \$40,000 due on our Headquarters Building or arrange for a bond issue, interest on which would cost us about \$11,800. We believe you want to help us pay off this \$40,000 and save all that interest. You can help us by buying some of the books and Bibles that we are offering at drastically reduced prices. These good books will help you to be a better Christian, a better soul winner. And they will help others if you will scatter them about among your friends, neighbors, etc. So we'll all help one another and God will be glorified, His children will be edified, the unsaved will be brought under conviction and our building, dedicated to the kingdom of God and the church, will be paid for.

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 Freeport, L. I. July 17 to 27
 Conneautville, Pa. Aug. 1 to 10
 Mt. Vernon, Ohio (Sycar Camp) Aug. 11 to 16
 Circleville, Ohio Aug. 22 to 31
 Clarksburg, Ont. Canada Sept. 5 to 14
Jarrett E. Aycock, 2923 Troost Ave., Kansas City, Mo.
 Racine, Wis. (Camp) July 24 to Aug. 3
 Atlanta, Texas (Camp) Aug. 8 to 17
 Texarkana, Texas Aug. 20 to 31
C. M. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
 Kittanning, Pa. July 11 to 21
 Douglas, Mass. July 22 to 29
 Moores, New York Aug. 1 to 10
 Huntington, W. Va. Aug. 17 to Sept. 1
 Shadyside, Ohio Sept. 4 to 14
Gerald P. Barnes and Wife, Box 45, West Liberty, Ohio
 Bellefontaine, Ohio June 15 to July 27
Barnett Sisters Quartet
 Corydon, Pa. (Camp) July 2 to 13
 Douglas, Mass. (Camp) July 18 to 28
 Moores, N. Y. (Camp) July 29 to Aug. 11
 Cleveland, Ohio Aug. 18 to Sept. 1
J. E. Brasher, Cresview, Fla.
 Florida, Ala. July 12 to 20
 Central, Fla. July 26 to Aug. 3
R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas
 Colorado District July and August
 Wichita, Kans. (District Assembly) Aug. 27 to 31
 Eldorado, Kans. Sept. 14 to 28
C. C. Burton, Delmar, Ky.
 Hobart, Ind. July 7 to 27
 Hoboken, La. Sept. 1 to 15
M. M. Bussey, 224 W. Palm Ave., Moorovia, Calif.
 Lansing, Mich. (Tent meeting, First Church of the Nazarene, Care F. W. Domin, 917 W. Genesee St.) Aug. 15 to 31
A. B. Carey, 76 Prospect St., Beacon, N. Y.
 Smith Mills, Mass. (Camp) July 7 to 20
 Boren Oaks, N. Y. (Camp) Aug. 3 to 17
Jack and Ruby Carter, Peniel, Texas
 Blossom, Texas July 13 to 27
 Peniel, Texas (Camp) July 31 to Aug. 10
 Waurika, Okla. Aug. 11 to 24
 Sulphur Springs, Texas Aug. 25 to Sept. 7
 Carnegie, Okla. Sept. 8 to 21
Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa
 Colfax, Wash. July 18 to 27
 Northwest District (Rev. R. J. Plumb) Aug. 3 to Sept. 7
 Idaho Falls, Idaho Sept. 14 to 28
C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.
 Port Huron, Mich. (3443 Stone St.) June 25 to July 13
 Vicksburg, Mich. (Michigan Assembly) Aug. 6 to 8
 Cincinnati, Ohio (Mt. Wash. Nazarene Church) Aug. 10 to 24
 Columbus, Ohio (Ohio Assembly) Aug. 26 to 31
 Vassar, Mich. (207 East St.) Sept. 7 to 21
Ernest Coryell, Viborg, S. Dak.
 Beresford, So. Dak. July 2 to 20
 Carthage, So. Dak. July 22 to Aug. 3
 Fulton, So. Dak. Aug. 4 to 19
 Mitchell, So. Dak. Aug. 25 to Sept. 14
C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
 Victoria, Va. June 28 to July 13
 Anderson, Ind. July 17 to Aug. 3
 Franklin, Ohio Aug. 7 to 24
 Richmond, Va. Aug. 31 to Sept. 14
C. C. and Margaret Crammond, 815 Allegan St., Lansing, Michigan
 Lansing, Mich. (Tent Meeting) July 13 to 27
Stella B. Crooks, 237-61st St., Chicago, Ill.
 North Dartmouth, Mass. (Smith Mills Camp) July 11 to 20
A. F. Daniel, Eldon, Mo.
 Culleoka, Texas July 18 to Aug. 2
 Letona, Ark. Aug. 15 to 25
Ray Davis, 2923 Troost Ave., Kansas City, Mo.
 Harrah, Okla. July 4 to 20
 Sayre, Okla. July 25 to Aug. 10
 Tuttle, Okla. Aug. 14 to 24
M. E. and Nina DeWitt, Mason City, Iowa
 Iowa District (Home Mission meetings) June, July, August
H. N. Dickerman, 2608 Newman St., Ashland, Ky.
 Sharon, Pa. July 7 to 20
 Carthage, Mo. July 27 to Aug. 10
 Elk City, Okla. Aug. 31 to Sept. 14

Johnnie and Jackie Douglas, Evangelist and Singers, Box 7, Lindsay, Calif.
 Travers, Calif. (Gen. Del.) June 28 to July 13
 San Luis Obispo, Calif. July 20 to Aug. 3
C. M. Dunaway, 216 N. Candler St., Decatur, Ga.
 Salt City, Ga. (Nazarene Camp) July 3 to 13
 Columbus, Ohio (Nazarene State Camp) July 17 to 27
 Eldorado, Ill. (Camp) July 31 to Aug. 10
 Wichita, Kans. (State Camp) Aug. 14 to 24
 Louisville, Tenn. (Camp) Aug. 27 to Sept. 7
 Atlanta, Ga. (1st Nazarene Church) Sept. 14 to 25
R. E. Dunham, 418 E. 9th St., Hutchinson, Kans.
 Alva, Okla. (Woods Co. Holiness Assn.) July 17 to 28
Charles Dye and Lawrence Gosnell, 4 Randle Ave., Platts, Ohio
 Birmingham, Ala. July 6 to 27
 Columbus, Miss. Aug. 1 to 17
J. R. Edwards and Wife, Box 29, Elmore, Ohio
 Gladwin, Mich. (Gladwin Holiness Association Camp) July 13 to 27
 Felicity, Ohio (Tent Meeting, Church of Nazarene) Aug. 3 to 17
 Loveland, Ohio (Comargo Camp, Christian Nation Church) Aug. 22 to 31
Edwards Evangelistic Ladies' Quartet
 Olive Hill, Ky. June 27 to July 13
 Indianapolis, Ind. (care Rev. Jesse Towne) July 18 to Aug. 3
 Ohio District Aug. 8 to 31
Harry J. Elliott, 116 Ivy St., Nampa, Idaho
 Renton, Wash. June 29 to July 13
 Anacortes, Wash. July 20 to Aug. 3
 Bellingham, Wash. Aug. 10 to 24
W. E. Ellis, 1458 Breeson Ave., Pasadena, Calif.
 Nashville, Tenn. (Camp) July 3 to 13
 Oneonta, Ala. July 24 to Aug. 3
Theo. Elser and Wife, 789 St. Marks Ave., Brooklyn, N. Y.
 Schenectady, N. Y. June 29 to July 27
 Binghamton, N. Y. (Lily Lake Camp) Aug. 9 to 17
 Delanco, N. J. (Fletcher Grove Camp) Aug. 23 to Sept. 1
Fahl-Hyatt Evangelistic Party
 East Camden, N. J. (Evangelical Holiness Church) July
W. F. Farmer, 2008 Hemphill St., Greenville, Texas
 Nevada, Texas July 18 to Aug. 3
 Peniel, Texas Aug. 4 to 10
Kirby and Junita Fields, 1411 W. 5th St., Hastings, Nehr.
 Burr Oak, Kans. (Camp) Sept. 5 to 14
C. O. Flaughner, 1808 Franklin Ave., Portsmouth, Ohio
 Oak Hill, Ohio (Tent meeting) June 27 to July 20
Boss Fleming, 2962 Hackworth St., Ashland, Ky.
 Bearon, N. Y. (Camp) July 11 to 20
 Moores, N. Y. July 27 to Aug. 10
 Hopkins, Mich. (Camp) Aug. 15 to 24
 Cape May, N. J. (Camp) Sept. 5 to 14
John Fleming, 2813 Holt St., Ashland, Ky.
 Maryland State Camp Aug. 1 to 10
 Cleveland, Ind. (Camp) Aug. 15 to 24
H. A. Forester and Wife, Roan Mountain, Tenn.
 Loudon, Tenn. July 1 to 15
 Macon, Ga. July 17 to Aug. 17
 Roan Mountain, Tenn. Aug. 20 to Sept. 1
C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.
 Decherd, Tenn. July 20 to Aug. 3
 Lawrenceburg, Tenn. Aug. 4 to 17
C. B. Fugett, 2917 Moore St., Ashland, Ky.
 Indianapolis, Ind. July 6 to 20
 Portsmouth, R. I. (Camp) July 25 to Aug. 3
 Palco, Kans. (Camp) Aug. 8 to 17
 Normal, Ill. (Camp) Aug. 21 to 31
 Bethany, Okla. (Camp) Sept. 4 to 14
Gaddis-Mester Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio
 Des Moines, Iowa (Camp) July 4 to 13
 Winona Lake, Ind. July 15 to 20
 Wilmore, Ky. (Camp) July 24 to Aug. 3
 Alkerton, Ky. (Camp) Aug. 7 to 17
 Figg, N. C. (Camp) Aug. 19 to 31
 Charlotte, N. C. (Nazarene Church) Sept. 2 to 14
Dora Gail, Lillian Hasselbring
 Bruneton Mills, W. Va. July 8 to 27
J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
 Beaver Creek, Ill. (Union Tent meeting) July 6 to 20
 Keokuk, Iowa (Camp) Aug. 15 to 24
Ralph C. Gray, 837 E. Edmond, Ft. Worth, Texas
 Center, Texas July 3 to 20
 Cisco, Texas July 27 to Aug. 10
 Prescott, Ark. (Main Springs Camp) Aug. 15 to 24
 Post, Texas Aug. 31 to Sept. 14
 Sweetwater, Texas Sept. 15 to 28

J. C. and Essie Haffey, Colton, Calif.
 Albany, Okla. July 16 to 27
 Buffalo Gap, Texas Aug. 1 to 17
 Grassland, Texas (Lynn Chapel) Aug. 30 to 31
 Holdenville, Okla. Sept. 6 to 21
J. N. Hampe, 154 Goshal St., Pittsburgh, Pa.
 Cherry Valley, Ohio (Camp) July 8 to 13
 Shacklesford, Va. (Dist. Camp) July 17 to 28
 Clinton, Pa. (Tri-State Camp) Aug. 1 to 10
 Pittsburgh, Pa. Aug. 7 to 24
Lee L. Hawric, Hamlin, Texas
 Claremore, Okla. July 4 to 27
 Post, Texas (Grassland Camp) Aug. 1 to 14
 Atwood, Okla. (Camp) Aug. 17 to 31
 Brownfield, Texas Sept. 7 to 21
A. D. Henricks, 1436 E. Washington St., Pasadena, California
 Steubenville, Ohio July 6 to 27
 Peniel, Texas (Camp) July 31 to Aug. 10
 Mineral Wells, Texas Aug. 11 to 24
 Pittsburgh, Pa. (Homewood Sta.) Aug. 28 to Sept. 7
 Windsor, Ont. Canada Sept. 8 to 21
Roy L. Hollenback, 108-06 95th Ave., Richmond Hill, N. Y.
 Union Camp) June 20 to 29
 Lincoln, Nehr. (State Association Camp) July 4 to 14
 Bassett, Nehr. (Pine Creek Camp) Aug. 1 to 10
J. M. Huff and Party, Olivet, Ill.
 Portales, New Mexico July 10 to Aug. 3
 Las Vegas, New Mexico Aug. 7 to 31
 Artesia, New Mexico Sept. 4 to 28
Allie and Emma Irick, Box 918, Bothany, Okla.
 Norman, Okla. June 29 to July 13
 Madill, Okla. July 17 to 28
 Ft. Jessup, La. (Camp) Aug. 1 to 11
 Bonnie, Ill. Aug. 15 to 25
 Wister, Okla. Aug. 29 to Sept. 8
Harold C. Johnson and Party, 401 W. Washington, Springfield, Ill.
 Osborne, Kans. June 31 to July 22
 Eureka, Kans. July 23 to Aug. 3
 Albany, Ky. Aug. 6 to 17
 Monticello, Ky. Aug. 18 to 27
 Gradyville, Ky. (M. E. Church) Aug. 28 to Sept. 8
Lum Jones, Ada, Okla.
 Cedar Hill, Texas July 1 to 13
 Woodward, Okla. July 15 to 27
Mrs. S. A. Keel, Milwaukee, Wis.
 Harrisburg, Ill. June 26 to July 13
 Rock Island, Ill. July 17 to Aug. 3
 Viroqua, Wis. Aug. 7 to 24
Lulu Kell, 600 Blaine Ave., Akron, Ohio
 Bruneton Mills, W. Va. July 8 to 27
F. P. Kersil, Olivet, Ill.
 North Vernon, Ind. June 29 to July 13
 Winchester, Ky. July 27 to Aug. 10
 Corbin, Ky. Aug. 15 to 31
 Richmond, Ky. (Assembly) Sept. 3 to 7
Clayton Kidd, 5141 Lawton Ave., Detroit, Mich.
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 Pilot Mound, Iowa (Community Camp) Aug. 7 to 17
 Des Moines, Iowa (Iowa Assembly) Aug. 13 to 24
 Summit, Ill. (Box 272) Aug. 25 to Sept. 11
 Ackworth, Iowa Sept. 14 to 28
- Floyd W. Kilns, Song leader and soloist, 3001 Hamilton Ave., Columbus, Ga.
 Illinois District June and July
- Gertrude Knight and Amy Shultz, Box 104, LaHabra, Calif.
 Northern California District July
- C. C. Knippers, 106 Jefferson St., Natchitoches, La.
 Atlanta, Texas July 11 to 20
- Mason Lee, 217 Division St., Huntington, W. Va.
 Olive Hill, Ky. (Tent) July 13 to 27
 Owensboro, Ky. (Church of Nazarene) Aug. 17 to 31
- The Lehmanns and Son James, Barbours, Ohio
 Princeton, Ind. July 13 to 27
 New York District Aug. 3 to 24
- Jack Lion and Wife, Oregon, Wis.
 Moberley, Mo. (Prairie Valley Baptist Church) July 6 to 13
 Cherokee, Okla. (Camp) July 18 to 27
 Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24
- Holland London, 2923 Troost Ave., Kansas City, Mo.
 Spur, Texas (Dist. Camp) July 4 to 13
 Waco, Texas (Camp) July 16 to 27
 Hammond, Ind. (Northern Indiana Assembly) Aug. 13 to 27
 Oakland, Ind. (Camp) Aug. 23 to 31
- W. W. Loveless, Route 6, London, Ohio
 Washington C. H., Ohio (General Delivery, Tent) June 27 to July 13
- Thos. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.
 Rosholt, S. Dak. July 1 to 13
 La Mars, N. Dak. July 14 to 27
 Slickney, S. Dak. (Meadow Valley) July 29 to Aug. 10
 Lincoln, Ill. Aug. 13 to 24
- Mabel R. Manning, Nahant, Mass.
 Smith Mills Camp July 11 to 20
 Nahant, Mass. July 21 to Aug. 16
 Mila, Maine Aug. 17 to 31
- Ernest S. Marsh, 2329-19th St., Cuyahoga Falls, Ohio
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 Steubenville, Ohio Sept. 2 to 23
- J. S. McBride, 112 Arlington Drive, Pasadena, Calif.
 Nashville, Mich. (Gen. Del.) July 3 to 20
 Orchard, Wash. (Gen. Del.) July 27 to Aug. 10
 Beebe, Ark. (Gen. Del.) Aug. 15 to 25
- J. A. McNaft, Box 333, Iberia, Mo.
 Davenport, Okla. July 3 to 20
 Prague, Okla. July 23 to Aug. 10
 Jefferson City, Mo. Aug. 14 to 30
 Nowata, Okla. Sept. 1 to 17
 St. Louis, Mo. (Missouri District Assembly) Sept. 18 to 21
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
 Cave City, Ky. June 30 to July 13
 Upton, Ky. July 13 to 27
 Horse Cave, Ky. July 28 to Aug. 7
 Campbellsville, Ky. Aug. 8 to 18
 Normal, Ill. (Camp) Aug. 21 to 31
- L. G. and Bertha Milby, Box 327, Danville, Ill.
 Lynn, Ind. (Gen. Del.) June 27 to July 13
 Jacksonville, Ill. (Gen. Del.) July 15 to Aug. 24
 Ft. Wayne, Ind. (4210 Clay St.) Aug. 31 to Sept. 21
- James Miller, 1115 North Holmes Ave., Indianapolis, Ind.
 Jersey City, N. J. (Gen. Del.) June 15 to July 13
- W. F. Miller, 145 E. Grant St., East Palestine, Ohio
 St. Albans, Vt. July 6 to Aug. 3
 Washington, Pa. Aug. 8 to 10
 Butler, Pa. Aug. 17 to 31
 East Palestine, Ohio Sept. 7 to 21
- W. M. Minor, Bethany, Okla.
 Kenawa, Okla. June 27 to July 13
 Erick, Okla. July 20 to Aug. 3
 Canute, Okla. (Befner Church) Aug. 10 to 24
 Calamine, Ark. (Camp) Aug. 29 to Sept. 7
- John E. Moore, 2854 E. Grand Ave., Huntington Park, Calif.
 Nashville, Tenn. (care Trevecca College Camp) July 3 to 18
 Nashville, Tenn. (1st Nazarene Church, 510 Woodland St.) July 16 to 27
 Toronto, Ohio (Hollow Rock Camp) July 31 to Aug. 10
 Bonnie, Ill. (Bonnie Camp) Aug. 14 to 24
- Arthur Morgan, Bethany, Okla.
 Longmont, Colo. July 6 to 20
 Burr Oak, Kans. July 23 to Aug. 10
- G. C. Morgan, 2933 Troost Ave., Kansas City, Mo.
 Garden City, Kans. June 23 to 29
 Hutchinson, Kans. (519 E. 8th St.) July 1 to 27
 Steubenville, Ohio Sept. 2 to 21
- Oliver Morgan, 6718 Adler St., Milwaukee, Wis.
 Ogden, Iowa July 6 to 20
 DeWitt, Iowa July 21 to Aug. 10
 Des Moines, Iowa (Assembly) Aug. 20 to 24
 Champaign, Ill. (Assembly) Aug. 27 to 31
- W. O. Nease, Olivet, Ill.
 Corydon, Pa. (Camp) July 2 to 13
 Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.
 Waterville, Maine (Camp) July 4 to 27
 New England District (27 Garland Ave., Malden, Mass.) July and August
- G. F. Owen and Ladies Quartet, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 North Springfield, Ill. July 13 to Aug. 3
- Eddie E. Putzsch, 624 Oak St., East Liverpool, Ohio
 Sharon, Pa. (Tent) July 6 to 20
 Freeman and Helen Pearson, Song Evangelists, Faniel, Texas
 Eucla, Texas June 27 to July 13
 Hollis, Okla. July 25 to Aug. 10
 Chillicothe, Texas Aug. 15 to 31
- D. M. Peltley, Route 6, Brookville, Ohio
 Shelbyville, Ill. July 6 to 20
 St. Paris, Ohio July 21 to Aug. 3
 Toledo, Ohio (West Side Nazarene Church) Aug. 31 to Sept. 14
- Lester and Eunice Price, Song Evangelists
 Blytheville, Ark. July 3 to 20
 Little Rock, Ark. (State Camp) July 25 to Aug. 4
 Prescott, Ark. (Main Springs Camp) Aug. 15 to 24
 Lamesa, Texas Aug. 29 to Sept. 14
- Lawrence Reed, Route 1, Salem, Ohio
 Andover, Ohio (Cherry Valley Camp) July 3 to 13
 Bentleyville, Pa. (Camp) July 13 to 20
 Searing, Ohio (Camp) July 20 to 27
 Belsano, Pa. (Camp) July 30 to Aug. 10
 Circleville, Ohio (Camp) Aug. 22 to 31
- D. C. Reynolds, Indian Evangelist, Box 1065, Bethany, Okla.
 Beech Grove, Ark. July 16 to 27
 Bethany, Okla. (Olivet Church) Aug. 1 to 17
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
 Princeton, Ind. July 13 to 27
 New York District Aug. 1 to 24
- Perry Road, Box 268, Chesapeake, Ohio
 Weinstet City, Iowa July 12 to 27
 North Vernon, Ind. (care Rev. Samuel Thomas, Nazarene Camp) July 31 to Aug. 10
- A. P. Rule and Wife, Song Evangelists, 1002 Oak St., Abilene, Texas
 Caddo, Okla. July 27 to Aug. 10
 Mansfield, Ark. Aug. 15 to 31
- C. W. Ruth, 1290 Dominion Ave., Pasadena, Calif.
 Albany, Ore. (Willamette Holiness Assn. Camp) July 10 to 18
 Santa Rosa, Calif. July 18 to 28
 Indian Springs, Ga. (Florilla P. O.) Aug. 7 to 17
 Bentleyville, Pa. Aug. 19 to 24
- N. Edward Scott
 Comanche, Okla. July 24 to Aug. 14
- Richard and Dorothea Sharp, Box 364, Oshkosh, Nebr.
 Irene, So. Dak. Aug. 3 to 17
 Newman Grove, Nebr. Aug. 22 to 31
 Kearney, Nebr. Sept. 7 to 21
- E. E. Shelhamer, 5419 Inleta Drive, Los Angeles, Calif.
 Charles City, Iowa July 12 to 20
 Indianapolis, Ind. July 14 to 30
 Toronto, Ohio (Hollow Rock Camp) July 30 to Aug. 10
 Fairmount, Ind. (Camp) Aug. 15 to 24
 Birmingham, N. Y. (Camp) Aug. 25 to 31
- Myrtle G. Sherman, Juniors' Evangelist, 1141 Sycamore St., Cincinnati, Ohio
 Saginaw, Mich. July 6 to 13
 Vicksburg, Mich. (Indian Lake Assembly Park) July 21 to Aug. 10
- E. D. and Winnie Simpson, Bethany, Okla.
 Norman, Okla. July 1 to 13
 Woodward, Okla. July 15 to 27
 Wellington, Texas July 28 to Aug. 10
 Blackwell, Okla. (Camp) Aug. 14 to 24
 Wichita, Kans. (Dist. Assembly) Aug. 28 to 31
- Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.
 Cumberland, Md. July 5 to 20
 New Albany, Ind. (Silver Hills Camp) July 31 to Aug. 10
 Ramsey, Ind. (Camp) Aug. 14 to 24
- C. K. Spell, Kirbyville, Texas
 Jacksonville, Texas July 10 to 30
 Troup, Texas July 25 to Aug. 3
- E. H. Stillins, 31 Home Ave., Old City, Pa.
 New England District July 6 to Aug. 24
 Cambridge, Ohio Aug. 28 to Sept. 14
- Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet, Ill.
 Indianapolis, Ind. (First Church) July 6 to 16
 Columbus, Ohio (State Camp) July 17 to 27
 Eldorado, Ill. (Camp) July 31 to Aug. 10
 Wichita, Kans. (Camp) Aug. 14 to 24
 Champaign, Ill. (Dist. Assembly) Aug. 27 to 31
- Howard W. Sweeten, Ashley, Ill.
 Winchester, Ont. July 6 to 21
 Moores, N. Y. July 27 to Aug. 17
 Ramsey, Ind. Aug. 14 to 24
 Richland, N. Y. Aug. 28 to Sept. 1
- E. C. Tarvin, California, Ky.
 Maysville, Ky. July 12 to 27
 Lexington, Ky. (Central Nazarene Church) Aug. 17 to 31
- Ernest E. Taylor and Family
 Payette, Idaho June 22 to July 13
- W. A. Terry
 Blanchard, Okla. July 11 to 20
 Comanche, Okla. (Camp) July 24 to Aug. 10
 Waurika, Okla. Aug. 11 to 24
 Mulhall, Okla. Aug. 31 to Sept. 14
 Tuttle, Okla. (Walden School House) Sept. 17 to 28
- T. L. and Gertrude Terry, Boonchide, Ind.
 Mohawk, Ind. July 20 to Aug. 3
- Fred Thomas, 2110 Noble St., Anderson, Ind.
 Cumming, Okla. (116 E. Maple St.) July 15 to 27
- John and Emily Thomas and Cleveland Colored Quartet
 Steerle, Ont. July 10 to 28
 Kitchener, Ont. July 31 to Aug. 11
 Detroit, Mich. (Nazarene Church) Aug. 19
 Toledo, Ohio Aug. 20
 Adrian, Mich. Aug. 21 to 24
 Akron, Ohio Aug. 25
 Pittsburgh, Pa. Aug. 28
 Philadelphia, Pa. Aug. 27
 New York Aug. 28, 29
- W. C. Thornton, Amity, Ark.
 Arkadelphia, Ark. July 10 to 20
 Caddo, Okla. July 27 to Aug. 10
 Parks, Ark. Aug. 14 to 24
- I. M. Toole, 615 E. College St., Alliance, Ohio
 Allentown, Pa. July 4 to 15
 Denton, Md. July 24 to Aug. 3
 West Point, Ohio Aug. 3 to 24
- E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
 Appleton, Wis. (Gen. Del.) July 18 to 27
- G. D. and Agnes Urachel, Olivet, Illinois
 Pontiac, Mich. (Dodge Community Camp) June 29 to July 20
 Argo, Ill. July 24 to Aug. 10
 Boone Camp (Book Bland) Aug. 14 to 24
- N. B. Vaudail, Song Evangelist, 303 Bristol Rd., Akron, Ohio
 Bentleyville, Pa. (Camp) July 11 to 30
 Sharon Center, Ohio (Camp) July 25 to Aug. 3
 Findlay, Ohio (Camp) Aug. 7 to 17
 Hopkins, Mich. (Camp) Aug. 21 to 31
- Glen Vanhook, Pineville, Ky.
 Berea, Ky. July 9 to 20
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
 Sile City, Ga. (Camp) July 3 to 13
 Little Rock, Ark. (Camp) July 24 to Aug. 3
 Des Moines, Iowa (Camp) Aug. 14 to 24
 Bethany, Okla. Sept. 4 to 14
- Harold Volk, Bethany, Okla.
 Loveland, Colo. July 10 to 27
 Cameron, Nebr. (Old Evangelical Grove Camp) Aug. 3 to 17
 De Nora, Colo. Aug. 17 to 31
- C. R. Watson and Wife, 1309 Lynn St., Owosso, Mich.
 Juddville, Mich. July 6 to 20
- Kenneth and Eunice Wells, Taylor University, Upland, Ind.
 Indianapolis, Ind. (1st Nazarene Church) July 8 to 20
 Florilla, Ga. (Indian Springs Camp) Aug. 7 to 17
 Oakland City, Ind. Aug. 22 to 31
- H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio
 Wapakoneta, Ohio (Tent) July 13 to Aug. 3
 Columbus, Ohio (Assembly) Aug. 26 to 31
- C. B. Winland, 921 West High St., Mt. Vernon, Ohio
 Newark, Ohio July 8 to 20
- Lon R. Woodrum, 833 Chestnut St., Abilene, Texas
 Kansas City, Mo. (822 W. 39th St.) July 1 to 20
- Dublin, Texas (Union Grove Camp) July 25 to Aug. 10
 Dublin, Texas (Chadret Methodist) Aug. 15 to 31

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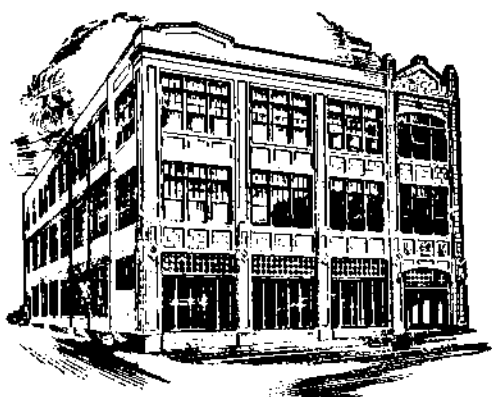


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Specimen of Type

Jesus Baptized; he Undergoes Temptation

ST. MATTHEW

and his meat was locusts and wild thoney.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3

Deut. 8: 3

Deut. 32: 13

1 Sam. 14: 25

2 Ki. 16: 32

Ps. 81: 16

days and forty nights, he afterward a hungered.

3 And when the tempter came to him, he said, If thou be the S

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—R

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the trea-

A. D. 33

2 Sam. 17.

23

Acts 1. 18.

will ye that I release

They said, Bā-rāb-bas.

22 Pilate saith unto

shall I do then with Jē-

called Christ? They a

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