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HERALD of HOLINESS

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KRITIKOS

KRITIKOS is the Greek word translated "discerner" in Hebrews 4:12 and occurs but once in the New Testament. "The word of God is quick and powerful . . . and is a discerner [*kritikos*] of the thoughts and intents of the heart." It comes from the word *krites*, meaning a judge, which in turn is derived from the root word *krino*, meaning to try, to decide, or to condemn. Strong defines it as "decisive," i. e., discriminative, a discerner. The word itself enforces the teachings of Christ and His apostles that all men are to be judged by the Word of God which liveth and abideth forever. If we are to be judged by the Word hereafter, it is the part of wisdom to make it the standard of our lives here. Nothing is more needed on the part of preachers than a return to the preaching of the Word; nor is anything more needed on the part of the membership of the church than a devout perusal of the Word as the guide of life. It has stood the tests of centuries and will stand the test of eternity. It has often been assaulted by the critics, but the Word itself is the *kritikos* which outlives and judges them. The Word is the only infallible standard of excellence—Thy Word is truth.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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HINDRANCES TO THE WORK OF HOLINESS

AMONG the hindrances which have served to check the progress of the work of holiness, both in the churches and in communities where holiness churches are located, may be named the following:

I. A LACK OF DEFINITE AND THOROUGH TEACHING CONCERNING THE DOCTRINE. The impression that the teaching of holiness makes upon an individual or upon a community depends largely upon the manner in which it is presented. Great responsibility rests upon those who assume to teach such an important truth, or to bear witness to the experience of entire sanctification. There seems to be an assumption in the minds of the people that every person who is the recipient of this experience is qualified to teach the doctrine. This is a mistake. Everyone who possesses the experience is called upon to be a witness to it, but only those who have been taught the doctrine are scripturally authorized to teach it to others.

II. SUPERFICIAL EXPERIENCES. The second great hindrance to the work of holiness is the superficial experiences of many who profess the blessing. Sometimes this lack is due to the shallow presentation of the doctrine, and sometimes it is due to a failure to maintain a perfect consecration. We are not ready to say that these shallow experiences are the result of a deliberate attempt to deceive, but are usually the result of the low standards by which professors of holiness often measure themselves. But whatever their cause, the work of holiness suffers through misrepresentation, for an unsanctified person cannot live the life of holiness. Especially is this true when some person who is regarded as representative fails to measure up to the standard of his profession.

III. MISLEADING TESTIMONIES. Another hindrance to the work of holiness is the misleading testimony. Crude, ill-timed or exaggerated statements produce wrong conceptions in the minds of the hearers. Attempts to be witty or brilliant reveal a spirit of pride not in harmony with the lowliness and humility of a sanctified heart. Stock phrases which have come to be nothing more than empty words lack the freshness of genuine experience. Testimonies to such an

important experience as that of entire sanctification should be weighty, meaningful and unctuous if the experience is to be rightly presented to the hearers.

IV. EXTRAVAGANT OR SPECTACULAR EXPERIENCES. Without doubt the instrument which Satan has used to best advantage in bringing the work of holiness into ill-repute has been the false, extravagant or fanatical experiences of those who have professed the grace of entire sanctification. There have been spectacular experiences attended by great emotion which have not been grounded in rock-ribbed righteousness; there have been high professions of grace without abiding peace; there have been apparent miracles where there was but little moral integrity. Some professors of holiness, perhaps some whole movements, have been caught with the bait that our Lord rejected when he refused to turn the stones into bread or cast himself down from the pinnacle of the temple. Until we can convince the world that these spurious experiences are no part of the work of holiness we shall not make much headway. They are but the barnacles which are impeding the progress of the old ship Zion. We need to scrape the hull clear of these things that are weighing down the vessel and impeding progress.

V. LACK OF AGGRESSIVENESS. Another hindrance to the work of holiness is lack of aggressiveness on the part of holiness churches. This experience is one of perfect love to God and man. It should be marked not only by growth in grace on the part of the individual, but by a combined effort on the part of the church to spread the gospel to the unevangelized sections of our own and other countries. Here is the explanation of the dullness found in many church services. The leaders are not aiming at high results and the people have nothing to pray for. The members have nothing new in their experiences and have but little interest in stating over again what they have repeated so many times. Let there be renewed humiliation and confession, a burden of prayer for the lost, a cry for the sanctifying, empowering presence of the Holy Spirit, and the work of God will begin to go forward with power.

EDITORIAL OBSERVATIONS

One of our exchanges states that it is difficult to get in company with Christians without noting in private conversation, and often in public speech, a strain of discouragement. This the writer states is so general that one concludes there must be some reason for it, and among others he enumerates the following: the increase in wealth and improved conditions of living, the modern attitude regarding amusements and the keeping of the Lord's day, too much engineering and too little praying, a dearth of preaching good, old-fashioned doctrines with clearness and fervor, and paying too great deference to men of wealth who are far off in beliefs and perhaps also in practice.

The same strain is noted in another of our exchanges. Under the title of "The Secular Drift," the editor of The Baptist makes the assertion that, "Almost all over the world there is a drift in human affairs and especially in human controls away from those patterns of life which are formally religious to those which are characteristically secular. The human race seems to be making up its mind to get along without officially religious direction. This tendency is so obvious and general that it is commonplace and is coming to be accepted as normal. How far does religion, especially in its institutional forms, enter as a factor in politics, business, education, recreation or any of the common disciplines and interests of human society? To what extent does the priest or minister appear in any of them in his official character as a privileged participant speaking with authority? Probably there was never a time when the world as a whole viewed the official spokesman of religion as less indispensable than now to the actual human process on earth. The set of behavior patterns and valuations thus progressively superseding those which are characteristically religious in human affairs, constitutes the system known as secularism."

What is the source of this discouragement and slackened pace? Why this drift toward secularism? They have a common source. Their origin lies in a conscious lack of the presence of God. It is the Holy Spirit within the church that gives it the buoyancy of faith necessary to a triumphant tread. It was to guard against this inherent weakness in human nature that Jesus commanded His disciples to tarry for the promise of the Father; and it was through the sanctification of the Spirit that their love for secular things was changed into a life of full devotion to God. Under the anointing of the Holy Spirit the early church faced a hostile world and without learning, wealth or political influence made half a million converts to Jesus Christ within the short space of seventy years.

The Church of the Nazarene was raised up to specialize in spiritual values. It began in the humblest way imaginable. There was but little in the way of material equipment in the East, or West or South. It was a common saying of Dr. Bresee that "God led us out under the stars to preach holiness," with a membership "just large enough to be despised." They drove straight toward the goal—the conversion of sinners and the sanctification of believers. They had but little machinery but an abundance of power. But in the process of time there grew up of necessity a number of institutions, such as our colleges, publishing interests and missionary boards. New societies were organized within the church, more legislation was required and the raising of large sums of money became imperative. We are now well on the way toward a

thorough-going institutionalized church. But these things are necessary and are God-given. The problem which we must face is: Shall these necessary institutions and this necessary legislation be made to serve spiritual ends, or will they become an ecclesiastical overgrowth to smother the Spirit? Will they deflect the needle of the compass and swerve us from our course, or shall we with increased resources and powers continue to drive straight toward the goal?

What a challenge is offered to the Church at the present time! Not the world of Luther, or Wesley or even that of the earlier holiness movement, but a world growing restless and weary under the complex of education and invention, amusements and sports, and seeking after something that will satisfy the heart. God has called us out to preach Jesus as the only satisfying portion, and to offer to the world the rest which comes by faith. Let us gird ourselves anew for this high task and drive straight toward the goal.

We have one great need, common to the church of all ages, we need money. Our God will never supply it miraculously for He has given His word once and for all time how He commands His work in this world to be financed. Malachi 3:10 is that outstanding command, but the Bible clearly and distinctly teaches tithing from the beginning.

Some probably cannot understand the "why" of tithing. We do not try to understand electricity, we press a button and the dark room is flooded with light.

Why try to understand tithing? Put a little pressure on faith. Press the tithing button and see our church flooded with prosperity, spiritually and financially. God is waiting for some church to do this, that He may show in a great measure what He is able to do for His people.

We cannot separate between Christ and His Church. They are one. We cannot give to God directly, but give to Him through His Church. The tithe then is the Lord's and to be given to Him through His Church. Why not? Is not the Church less liable to make a mistake than the individual? . . . We are driven to the conclusion, therefore, that we should not only give to God His own, but we should give it to Him through His Church. Why not? God has entrusted the Church with the salvation of the world, and if the world is to be evangelized in this generation, or any generation, it is to be done through the agency and instrumentality of the Church of our Lord."—DUNCAN, "Our Christian Stewardship."

"Through the windows of his soul man looks out on a universe larger than himself. It is man's capacity for looking beyond himself that has established his belief in God, and that will always make belief in God the logical fact of human experience."

THOUGHTS ON HOLINESS

WHAT IS MEANT BY HOLINESS?

1. Holiness is the state of man's spiritual nature in this life after inborn depravity, or the native propensity to sin, is removed.

2. It is a post-conversion experience.

3. It is obtainable soon after conversion.

4. It is inwrought by the Spirit of God.

5. It implies a pure state of grace, but not a mature state of grace; no more than a clean garden implies the maturity of the useful plants in it.

6. It is a subtracting process, a cleansing transaction, the very opposite of growth. Growth involves the idea of addition and increase. But spiritual growth is made healthy by this cleansing transaction.

7. Holiness does not prevent having trials.

8. It does not exclude the liability to sin and final apostasy.

9. It is received through faith.

10. It is a conscious state.

11. It is susceptible of expansion.

12. Necessary requisites to reach a state of entire sanctification may be stated in short as follows: A clear state of justification.

13. A belief in the present attainment of it.

14. Scriptural views of the nature of it.

15. Consecration of all to God.

16. An act of faith. The faith required is no more or less than believing that God is faithful and true to His Word, and gives the cleansing now.—**SHERIDAN BAKER.**

HOW TO SEEK ENTIRE SANCTIFICATION

The way for a true convert to reach entire cleansing, purity, holiness, or sanctification, is a plain way. Do you clearly see, and deeply feel, your inbred sin and your consequent need of entire holiness? Then the want is not here. Are you willing and anxious and resolved to obtain it? Then the want is not here. Do you give up all—consecrate all—devote all—self, family, property, reputation, time, talents, everything to God; to be His, to be ordered and controlled by Him, used for Him, used at His bidding, enjoyed in Him, and never to be withheld, or taken back from Him again? Then the want is not here. Do you believe that He is able to sanctify you? Then the want is not here. Do you believe He is willing? Then the want is not here. Do you believe He has promised it? Then the want is not here. Do you believe He is able and willing and has promised to do it now, if you trust

Him for it now? Then the want is not here. Can you trust Him to do it for you in the present tense? Then if you can, and do, so trust Him, quicker than we can finish this sentence, the work will be done.—**BISHOP FOSTER.**

WORK OF HOLINESS

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass or other material. The artist takes these little pieces; and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great masterpiece.—**BISHOP SIMPSON.**

Without the presence of the Holy Ghost the temple is empty, the house is dark, the body is dead, the channel is dry, the garden is barren, the heart is wretched, the mouth is dumb, the life powerless.—**J. RICHARDSON.**

Something certainly depends upon an Instrument, but, after all, the main question is the mastery of him who uses it. It would be a poor pencil with which Raphael could not create a masterpiece, and the power of the Spirit behind the least gifted can work to glorious issues.—**W. L. WATKINSON.**

HOLINESS COMMANDED

(1) God commands us to be holy. (2) None of His commands can be more binding. (3) If holiness is not attainable, God commands what is impossible. (4) Every command is given to be obeyed as soon as intelligently heard by those for whom God intends it. (5) We Christians are expressly exhorted to be holy. (6) It is clearly promised in God's Word. (7) Provisions abundant have been made for this in the gospel. (8) Numerous examples of its possession are given in God's Word.—**JAMES HOBBS.**

You cannot convert a world like this by telling it beautiful Christmas stories. The resurrection of Jesus alone is not enough to convert a world like this. You never can soften the hearts of nations and bring the feet of the nations into the paths of peace by singing Easter carols. No, not Christmas stories, not Easter songs, but the baptism of the Holy Spirit, that alone.—**CHARLES E. JEFFERSON.**

JULY GLEANINGS

By General Superintendent Chapman

Speaking of "hungering and thirsting after righteousness," Dr. Sheridan Baker in "Living Water" (Dr. Wiley's abridgment of this wonderful work will appear as the January, 1931, issue of The Nazarene Monthly) says, "The Savior speaks of thirst in connection with hunger and must mean something by it. Hunger is for the solids of nourishment and thirst for the liquids. The liquids, though wholly or partly innutritious, nevertheless serve an important and necessary part in the animal economy. They form a lubricating material for the joints, and give flexibility to the muscular parts of the frame. Now righteousness has its solids for which the soul should hunger. They are the unbending principles of justice, rectitude and holiness. It has also its liquids for which the soul should thirst. They are mercy, long-suffering, gentleness, goodness and the like, which give suitable flexibility to the sterner principles just named. There are certain characters among good people who are so unbendingly just and unswervingly honest that they wear an exactness and severity which make them disagreeable company to milder natures. They need the liquids of righteousness. Then there are certain others to be met with who are so flexible as to be unreliable. There seems to be no bone in their religious character. They need the solids of righteousness."

I think it was Bishop Peck who said, "The devil does not have any happy old men." And I think it can be as truthfully said that he has no happy dying men, if they are conscious at the time of their death. The following selection has just come to our notice:

Altamont, that learned and defiant French infidel, made the members of his infidel club promise to come to his death-bed when they should hear he was dying. How he boasted to them that they should see him meet death boldly, without the least reliance upon the blood of Christ.

When he was about to change worlds, his club came. They said, "We have come to hear how it is with you in the dying hour." As he fixed on them a look of fear and horror, shivering and shrieking with terror, he exclaimed, "Oh, if you had one-half the mountain upon your souls that is upon mine, you would struggle with the martyr for his stake, and would bless God for a flame that is not unquenchable, for a fire that is not an everlasting fire." After uttering such language, stretching his hands above his head, and gazing upward in awful agony, he cried, "O thou merciful but blasphemed and insulted God, hell! HELL! HELL! is a refuge from Thy frown." He then fell back on his pillow, dead.

Dr. Weldon, on "The Spiritual Emphasis," in The Pentecostal Herald writes:

Dr. Goodell says, "The average church official knows nothing of what is called a passion for the salvation of lost souls." Every right-thinking man feels that something must be done to get this passion back into the church. The pentecostal experience is the only thing that will restore it. All other suggested remedies will utterly fail. Prayer, importunate prayer

is the only hope. We have been nice about our religion so long that we have lost the fire. Heaven must be stormed. Methodism on her knees at the altars of the church confessing her sins, short-comings, unholy ambitions, Sabbath desecration, intellectual pride and what not will start a mighty movement that will set the world afire. We have had expert technicians to tell us how to adjust every tap, bolt, valve, and wheel until the machinery of the church looks well; but we are being embarrassed with a "slowing down movement." We all know what the remedy is but we hesitate to apply it. It means death to unworthy ambitions; it means nothing short of the utter extinction of the self life—crucifixion of the "old man." The agony of intercessory prayer comes only on the soul that is dead to the world and filled with the Holy Ghost. Paul who said he was crucified with Christ could pray night and day with tears and to the Colossians he writes, "For I would that ye knew what great conflict [agony] I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." Too many of our people have never seriously joined the church. They have taken the church-vows, perhaps on some Easter day with a setting of palms and flowers, and enrolled in the Sunday school. They attend Sunday school, church socials, banquets, picnics and athletic meets and feel at home; but they do not feel at home in the regular church service or prayermeeting and especially when there is serious, agonizing prayer for the conversion of lost people. Five great churches in one city, with an average membership of probably 800, have united in an evening service because the attendance in the individual church was so meager that it was not thought profitable to hold separate meetings. Yet in that same area every picture show is crowded at the hour of worship. Nothing but agonizing prayer will save the church from disintegration. Let us face the facts and seek the divine remedy. We must regain the pentecostal fire. The fear that we shall do something that will evoke adverse criticism or take the starch out of our Sunday church manners must be nailed to the cross. In other words, we must die to opinions and seek the baptism of the Holy Ghost.

Of course we are glad for our assets and possibilities, but the greatest need of the Church of the Nazarene just now is a more vivid vision of our responsibilities. Our danger is that we shall "settle down." In fact we hear that there are pastors who say, "Our District and General Budgets are too heavy; we must slacken some until we get our feet down better." We hear also that there are districts which would reduce their General Budget in order to take better care of their "home work." But nine-tenths of the trouble in such cases is a lack of definite and vivid vision, and their endeavor to "withhold more than is meet" will tend to poverty in the very interests which these "reactionaries" seek to help. Once people start to reduce their giving to the work of the Lord, they will go on and apply their economy to every branch, for reductions indicate a subsidence of interest, and subsidence is a cancer which is difficult to check. Let us pray the Lord to come to us with quickened vision everywhere.

Tonight I heard a preacher tell of the legend concerning St. Peter's escape from prison at Rome, and of his vision in which he met Christ who seemed to be going into the city and with a look of deep sadness on His face. Peter asked Him, "Quo Vadis?—Where goest Thou?" And the preacher used these words of

inquiry upon the people. He said everyone seems to be going somewhere, but many do not know just where they are going. And he said if we are to be leaders of men we must have some certainties to which we can cling and by which we may guide others. I thought of the certainty of the truth of the Bible, the certainty of personal Christian experience, and the certainty of God's government of the universe as revealed in both nature and grace. It is refreshing amidst the mass of current uncertainty to have a few things which can be absolutely depended upon in life and in death.

Last night I met with the spectacle of an open air "union meeting" in which the preacher was striving earnestly to awaken interest by means of the emasculated gospel which he was setting forth. A preacher can "get by" in a church where custom holds the peo-

ple, but when a crowd gathers on a lawn or in a park the preacher had better have something to say and had better say it with all his might. With the atmosphere of reality all about it is a pretty difficult task for people to sit and listen to a make-believe gospel.

Explanations and analyses and excuses make right interesting magazine articles, but what we need more and more is demonstration. The preacher that can get up and preach a saving gospel effectively and a church that can pray down genuine revivals have their opportunity as never before. Really about all any of us need to do is to simply succeed with the historic task of bringing men to Christ and bringing Christ to men. If we can do that and will do it we can get along with but poor defenses from those who write theses and deliver lectures.

THINGS THAT HELP MAKE A SOUL WINNING CHURCH

By A. M. Hills, LL. D.

THE Lord will not let me rest till I see our beloved Church of the Nazarene more fruitful. Our growth is not by any means what it should be. It is not what, by the help of God, it is possible to be. Our blessed Savior deserves our best. My readers will understand that this is why I am writing. I am not trying to parade myself before the public as a self-appointed critic. If I know my own heart, I am writing for the salvation of more souls and the greater glory of our Redeemer.

I. The pastor fills the chief place of human power and influence. He must be a true man of God. He is the hub of the wheel from which radiate the spiritual forces in all directions. He must feel the solemn importance of his position, and put his own back and shoulders under the burdens. His mind must initiate the plans. His heart must do the agonizing in prayer. He must be filled with the Holy Spirit and hear the divine voice, and get the directions from heaven.

The godly preacher, Rev. George MacGregor came one night to his London pulpit with a carefully prepared sermon, but suddenly became impressed that he must take another text and preach an entirely different message. He followed the divine leading, much to his own discomfort and humiliation. But the next morning a letter lay on his table in which the writer said, "I was on my way to end my life last night, and dropped into your church just to pass away the time. I do not remember the singing, nor the words you spoke, but the text you chose was my mother's favorite. It was her last message to me as I left home when a boy, and I could not get away from it last night. Instead of being a suicide today, I have become a Christian." "From that day till this," said that noble man of God, "I have tried to deliver no message that was not clearly dictated both in the choice

of the text and in the development of the theme by the Holy Spirit."

Such preachers will be fertile in resources, will preach the messages the people need, and when they need them, wrought out in prayer and preached with the unction of the Holy Ghost.

II. The pastor must be aided by an evangelistic church. Such a church is one that has the soul winning passion. Dr. J. Wilbur Chapman says, "It is not necessarily a church which holds extra services, though these are as a rule advisable, for it is by the extraordinary service that the attention of some are called to Christ who would not otherwise think of Him in their busy lives. Yet one of the strongest churches in America never passes a communion without a large accession. Recently one hundred and sixty-six came to Christ at one communion service, and it is the exception rather than the rule that extra services are held. The sainted Andrew Bonar of Scotland, it is said, rarely held an extra service, and never passed a communion service without the coming of many into the fold."

Evidently in such churches all the other church officials and the private lay members are like the pastor, doing private personal work, and are on a still hunt for souls. It is far better for a hundred lay members to win each one soul than for one brilliant worker to win a hundred. One hundred of the Lord's children are getting a taste for the work, a passion for souls, and are learning how to reap in His harvest field. One hundred are learning to travail in prevailing prayer. One hundred are learning to watch the audiences to welcome every stranger that crosses the threshold of the church, and secure his name and address. One hundred are learning to watch the audiences to see who may be under conviction when the sermon is

being preached, and stop them as they go out for religious conversation. In short, one hundred are learning to be eyes and ears and feet and voice for the pastor and to do that multitudinous work that no one person, however zealous, can do alone. A praying band of one hundred, or several hundred, all in harmony with the spiritual, evangelistic pastor, all of one mind to win souls and glorify Jesus, and build up His Church, will be irresistible. The might of God will be upon it and the gates of hell will never be able to prevail against it. "There has never been a revival in history that has not been born in the prayers of just such people."

III. Such a church, at its best, will be organized. The pastor will probably take the initiative, but he will consult with and make confidants of his other officials. He will have special meetings for prayer and counsel with them, say, once each month, to lay plans and make and receive mutual suggestions and pray together. (1) The men will be banded together to do the work for men in which others cannot well join. (2) The wives of unconverted husbands can have daily meetings or hours of prayer to pray for the conversion of their husbands with a sisterly, sympathetic interest which others would not feel. I was once invited to hold a meeting for a young minister whom I had known as a student. As I left the train I met him and asked:

"Well, Elmer, what is the prospect?"

"It is good," he replied. "The people are praying. The wives of unconverted husbands have covenanted to pray daily at a certain hour for the conversion of their husbands till all are brought in. The Sabbath school teachers have secretly formed a praying band to pray for their pupils. I believe we shall have a great meeting."

God honored that church. In eleven days every husband but one was converted, and the happy wives agreed never to cease praying till he, too, was reached. The Sabbath school also was blessed, and whole classes were swept into the kingdom. Outside strangers also ran to the gospel fire, and hard hearts were melted and became sons and daughters of God. In eleven days the Holy Spirit, helped by an organized and praying people, wrought mightily, and a great company joined the church. The church and community were made over.

Just such success can be reproduced in innumerable places. A Spirit-filled pastor, an organized and praying church, and God, are invincible, and can conquer in any community anywhere in the world.

IV. Such a church will have faith in God's promises, and in the means of grace which He has appointed. It will work expecting results, and will get them. Adoniram Judson worked long for his first convert. But he wrote back to America, "If there was a ship in the harbor to take me home, I would not embark. My success is as sure as the promises of God." And

his success in Burmah was ultimately the astonishment of the Christian world.

Over in the almost midnight darkness of Africa toiled Robert and Mary Moffatt. For ten years they labored on without a single convert. They were four hundred miles beyond the bounds of Christian civilization. They had about them only the most degraded savages and fiercest warriors. But their faith never faltered, and never did they have any other thought than that they were sure to be successful. After seven years of seeming failure, a letter came from Scotland asking if there was anything of use that could be sent by their pastor. With sublime faith, Mary Moffatt wrote back, "Send a communion service. Some day we shall want it." It came three years later, just the day before the first converts were received into the church. Dr. Joseph Parker said, "When that old Scotch pastor got the boy, Bobbie Moffatt, converted, the only convert that year, he practically added a *continent to the kingdom of God.*" In the reckoning of heaven, *faith is counted.*

Now see the contrast. Note what faithless, silent, do-nothing achieves. A pastor once asked the officers of his church to be perfectly frank with him and tell him how many of them had ever led a soul to Christ. Of fifteen present, ten had never done it. One of the ten, under conviction, went home that night and for the first time spoke to his three boys about their souls, and all were converted. Then he confessed to the pastor that an unchristian man had been coming into his place of business for years. He knew him to be a sinful man, but had never spoken to him about his spiritual condition. A few days later that man entered his business house again, and when the business was completed, the church officer said to him, "Did you know that I was a Christian?" He answered "Yes." "I wonder," he said, "if you knew that I was an officer of the church?" "Yes, I knew it." "I wonder if you ever thought it strange that I had not spoken to you about your soul?" The wicked man's face became very white as he said, "Yes, I have thought it strange, and I have come again and again and waited after I had finished my errand, hoping that you would speak to me about my soul, and you never did. But now it is too late!"

How many thousands of Christians, even church officials, are carrying about silent lips! God is sending to them men with sad hearts, burdened with sin, and longing to be introduced to Jesus, and they have never a word for the blessed Savior. Their lives fruitless, "bearing nothing but leaves." How will they meet the record of their wasted years at the bar of God?

The pillar of cloud has passed away and in its place has come the living testimony of the Spirit of God, bearing witness with our spirit that we are children.
—R. C. HOLMES,

THE JOY OF THE LORD IS YOUR STRENGTH

By C. B. Jernigan

NEHEMIAH had completed the rebuilding of the wall of Jerusalem after the return of Israel from their captivity in Babylon; and had built a pulpit of wood in the streets of Jerusalem in front of the temple, and Ezra the priest stood in this pulpit and read the book of the law. When Ezra opened the book in sight of all the people; for the congregation numbered forty-two thousand three hundred and sixty people, and on this occasion there was a choir of two hundred and forty-five singing men and women, then all the people stood, "And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped" (Neh. 8:6). My! Forty-two thousand people shouting AMEN!

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). "For all the people wept, when they heard the words of the law." The reading of the law, and the preaching of Ezra, in causing them to understand the law showed them their sins, for which they were taken into captivity. But Nehemiah, the prophet, told them to weep not, neither mourn, for God had returned their captivity, and this was a day of rejoicing. "Neither be ye sorry; for the joy of the Lord is your strength."

This kind of preaching—reading the Bible distinctly, and causing the people to understand the sense of it, will produce weeping, and mourning, but great joy will be the final result, when your captivity is over.

Israel had been seventy years in captivity, in a strange land; but now the desolate city of their fathers had been rebuilt, and they were returning to their former possessions, in their own land, and the OLD TIME revival fires were burning, as they heard again in their own city, the reading of the law of the Lord, under the ministry of Ezra the priest.

What a wonderful revival—the preacher in the pulpit, the people with uplifted hands shouting AMEN! Some weeping, some praying, others shouting amen, while Ezra preached to them. Nehemiah the prophet tells them to rejoice and send word to those who were not present, "For the joy of the Lord is your strength."

There was a time when they could not sing. When in the land of captivity they were asked to sing, but they could not. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Psalm 137:1-4). No singing when in captivity. Backsliders do not sing. Sulky people

do not sing. There was no mirth for the prodigal son while in the hog pen in a strange land, but when he returned home there was music and laughter.

But when Israel returned to their own land, and heard the Word of God preached again, and heard that choir of two hundred and forty-five voices singing, then the joy of the Lord became their strength. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south" (Psalm 126:1-4). When the Lord turned again our captivity; then was our mouth filled with laughter, and our tongue with singing. Backslidden Israel restored, and filled with joy. Defeated people mourn and repine. Discouraged people complain. Captives do not sing, nor backsliders shout for joy.

When David had sinned he laid down his harp. No longer could he sing the sweet songs of Zion: but instead he said, "The pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord." Then he shouts, "He brought me up out of an horrible pit . . . he put a new song in my mouth, even praises unto our God." His prayer was: "Restore unto me the joy of thy salvation." When your joy is gone, the thing that gave you joy is gone. Now David could sing a new song, and play his harp again. He had been restored. The last five psalms open with, "Praise ye the Lord." Then there is one continual ring of praises to the end.

David wants to call out all the loud sounding cymbals, the trumpet, psaltery and the harp. "Let every thing that hath breath praise the Lord. O clap your hands all ye people, and shout unto the Lord with the voice of triumph." In the dawn of creation Job tells us that the morning stars sang together, and all the sons of God shouted for joy.

When the angels announced to the shepherds in the lonely hills of Judæa, the birth of Jesus, they said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10-14).

The religion of Jesus Christ is a joyful religion, the religion of paganism is one of torture; crawling on bare knees in rocky roads, lying on beds of spikes, and feeding babies to crocodiles in the River Ganges. Jesus said to His disciples, "These things have I spoken

unto you, that my joy might remain in you, and that your joy might be full." Pentecost was a joyful occasion, and their shouts of victory rang out until the whole city came together to see. Nothing will fill your church quicker than your people overflowing with pentecostal joy. A real heaven-born shout around your altars will always attract attention, and as long as your people are filled with joy, you will have people to preach to. Dead formalism will kill your church

as it has killed the churches all over the land. Nobody likes to live near a graveyard: too still.

Our boys went over the top, in "Flanders field" with the old "rebel yell" and singing, American martial music. When Jehoshaphat was confronted by Moab and Ammon, he appointed singers, to praise the Lord in the beauty of holiness, who went before the army, and when they began to sing the Lord routed the enemy.

SPEAK EVIL OF NO MAN

By Professor A. S. London

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell (James 3:6).

THIS fearful description of an unbridled tongue by the apostle James calls our attention to the fact that we have not looked upon the seriousness of this matter as we should. That which is so far-reaching in its effects that it poisons the whole body and fills the world with iniquity demands more attention than the mere looking upon it as a weakness of humanity.

Tattling, whispering, evil speaking, defaming, spreading false reports, bearing false witness and gossiping are entirely out of harmony with the best moral standards and the Word of God. All of these things are positively forbidden. "Thou shalt not go up and down the land as a talebearer" is as truly the Word of God as "Thou shalt not steal." The sin of speaking evil is not a mere weakness of the flesh. It is more than a trivial matter. It is a moral collapse so deadly in its nature that it is classed with murder and adultery. The sin of slandering a brother is much more serious in its effect than we have been in the habit of thinking. Paul says, "They which do such things"—murder, fornication, backbiting, adultery—"are worthy of death."

The question was once asked by the psalmist, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer is given, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." The person who is guilty of backbiting and gossiping will be shut out with the liars, extortioners, and wicked persons in general, according to the Word of God. When looked at from God's viewpoint it takes on a different aspect from a simple weakness of the flesh. Speaking evil of a brother is positively forbidden by the teachings of Jesus Christ.

I heard that wonderful preacher, Rev. A. G. Jeffries, who just recently passed on to his reward, say some years ago that the sin of backbiting and gossiping, among so called Christian people, had caused more suffering, broken more homes, brought division in more

churches, and torn the hearts of more innocent people than almost any other one thing in the Christian world. He was right, for it is almost universally practiced in the church world. Mr. Wesley said, "The very commonness of this sin makes it difficult to be avoided."

David, in speaking of persons who were careless with their tongues, said, "The poison of asps is under their lips." It is said that the asp is so deadly that it kills almost instantly, and without possibility of remedy. The talebearer goes up and down the land and strikes his deadly poison of scandal and suspicion into the minds and reputation of the persons attacked, and kills the influence of a brother and turns away as if nothing had happened, and as heartless as a serpent. And keep in mind that much of this is done in the name of Christian perfection. Let no one deceive himself. The day of reckoning will come. One may talk of loving the Lord, and being blessed of God, and receiving impressions from Christ relative to the work of the Church, but if guilty of speaking evil against a brother, his words amount to but little in the final analysis of Christian character. We are tested by the Bible with the words, "If any man seemeth to be religious and bridled not his tongue, that man's religion is vain." The Bible is the last word in matters of conduct and character. One cannot dwell in the "holy hill" and backbite, gossip and slander.

There are three figures used in the Bible in describing the nature of the sin of backbiting. First, that of a waiting lion. "My soul is among lions." Quite a figure to use to show the nature of this awful sin. And like the lion crouched in his jungle lair, ready to spring on his prey, so, the backbiter attacks all that is sacred of another, his home, his influence, his reputation, and tears into shreds the very essence of a brother's life. Is it possible to think of anything more beastly and devil-like than this which leaves wreck and misery, and tears the heart strings, and wounds the soul of another?

Second, "Their tongue is a sharp sword." The gossip unsheathes his deadly sword and like a raving maniac cuts and slashes the reputation of one who may be perfectly innocent. With his deadly weapon he goes here and there with his sword and murders

everything that his heart craves to kill. This is the figure used in describing the backbiter. Is it any wonder that the apostle Paul says that they who are guilty of such things are worthy of death. With their sword they murder the work of another. They kill the influence that could have been used for the progress of God's work. They cut and slash and draw their sword on the best men and women. No one is exempt.

Third, "They are set on fire." The backbiter's heart burns with envy and jealousy, and from this fire within scenes of beauty are turned into ash heaps. "Behold," says James, "how great a matter a little fire kindleth." It is said that some of the giant forests of the country have been centuries in the making. But what has been hundreds of years in growing and developing has been turned into an ash heap over night. Just so the backbiter destroys that which has been years in the making with his tongue that is set on fire of hell. How many churches have been destroyed over night by those who talked too much? How many lives have been crushed by a little fire started by this tongue set on fire by the devil himself? One little lantern started a fire in Chicago that cost many lives, and millions of dollars worth of property. But what is that to the fires that have been started by the tongue, where homes have been broken, preachers quit the ministry, children made skeptics and the work of God in general suffer?

There is still another Bible passage that shows the nature of the sin of backbiting. And you will note that I say *sin*. I no longer deal with this malady as a weakness of humanity. Listen to these words: "Six things doth the Lord hate; a lying tongue . . . a false witness . . . and he that soweth discord among brethren." The talebearer goes about with a full measure of scandal and suspicion and things he has heard and sows down every foot of soil with his diabolical infamy.

The sin of speaking evil of another is shown in its tendency to make the one who indulges in it harsh and cruel. The conscience becomes seared until one can cut and slash with no compunction whatever. On the merest hearsay he will bring ruin to an absent brother. He becomes insincere and untruthful. Facts are colored until the impression the slanderer desires to leave is placed on the minds of his hearers. An insinuation is dropped, a half-truth is told, and the deadly work is done. Great souls go to the rescue of a brother misunderstood, but the gossip, the slanderer, the one who speaks evil of another, sees an opportunity to proceed on the misfortune of another.

The person who constantly speaks evil of another is a moral coward. Nine times out of ten he would not say the things he does say if the persons on whom he is making his attack were present. He strikes his deadly poison in the dark. He begets a spirit of arrogance and self-prominence. He presumes a great deal. He appoints himself judge, jury and court. He is the final authority on matters of worth, ability and sincerity of another. Hear the words of the Bible: "Why

dost thou judge thy brother, or why set at naught thy brother?" "Who made thee a ruler and a judge?" "To his own master he standeth or falleth." "Judge nothing before the time." God has never passed the matter of judgment to any of us. Motives have to be investigated, circumstances and conditions have to be taken into account, and often these things are beyond the knowledge of anyone.

Joseph was thought to be guilty of immorality. From every human viewpoint it looked as though he stood guilty. It took fourteen years for his friends to see that he was innocent; fourteen years for him to prove his innocence. He went to prison innocent when all the evidence seemed to point to his guilt. Those long years of waiting to be vindicated. And may I say that in some cases a lifetime will be too short to prove the innocence of a brother. Humanity is so limited in its knowledge and vision of another. Only God knows the heart. The day of judgment will reveal the facts in the case. The warning is, "Judge nothing before the time."

And when we come down to the truth of the matter, no one has ever spread scandal in the interest of the cause of Christ. It is an impossibility. The very nature of speaking evil of another shows this to be out of reason. We may say that it is being done to help the church and save the pure name of the Christian religion. But this is not true. Backbiting is destructive in its very nature. There is a boomerang waiting for everyone who is guilty. There is no escape.

The apostle Paul says, "If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Adam Clarke says that we are to restore with the same tenderness and skill as the physician uses when he is trying to mend a broken bone. The truth is that the backbiter can trace his backbiting to the heart. Here is to be found the source of his trouble. "How can ye being evil, speak good things? For out of the heart the mouth speaketh." The tongue shows plainly the condition of the heart. The remedy is to get a new heart. As one has said that God corrects the mouth and tongue by an operation on the heart. The Bible says, "Speak evil of no man."

Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind you as the stars on the brow of the evening.—CHALMERS.

To be filled with the fulness of God is to have the heart emptied of and cleansed from all sin and defilement. A fulness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation.—ADAM CLARKE.

PENTECOST, THE NEED OF THE MODERN LAODICEAN CHURCH

By Evangelist A. O. Henricks

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot (Rev. 3:15).

Having a form of godliness, but denying the power thereof: from such turn away (2 Tim. 3:5).

IT IS very common to hear good people say, "The Church has lost its power—the power has left the modern pulpit." To serious thinking men and women in all denominations this is perhaps an acknowledged fact, at least generally speaking. We seldom see the glorious outpourings and manifestations of power and salvation witnessed at Pentecost, and characterizing the early church after Pentecost. Wherever there is an effect there is always a backlying cause, for nothing just happens. There is always something back of it that causes the thing to happen. This is not only true in material things, but also in spiritual things. This is a universe of law in every realm, whether material, mental or spiritual. What has caused the power of Pentecost to leave the modern pulpit? This is a fair and serious question to thinking men and women.

First, we want to point out some things that are not the cause of the present deplorable condition in general. It is not for lack of human culture and refinement. The Church was perhaps never more cultured and refined than at present. The Church is largely made up of the very best people in human society, and this is as it ought to be. Certainly, lack of culture and refinement is no necessary evidence of spirituality or piety.

Again, it is not for lack of material wealth, for the Church never commanded more wealth than today. The Church has the money to put over almost any program that it chooses. It never had better buildings, equipment and organization than at the present time, and we do not decry these things, for they are quite necessary and desirable for effective service and the accomplishment of the best results in the Church of Jesus Christ.

It is not for lack of educated, well-trained ministers and missionaries to carry on the work of the Church. The Church perhaps never had a better educated and trained ministry; and certainly no one with good judgment will plead for less education and training; for if we need trained specialists anywhere, it is in the pulpit and mission fields. But, this is not the source of our difficulty.

The trouble does not lie in denominational antagonism, for there is more of the spirit of toleration than ever. We are living in a broad-minded age when about everything is tolerated and fellowshiped. Tolerance, indeed, is the slogan of the hour. The various denominations are no longer wasting ammunition on each other as they used to do, and this, at least, is com-

mendable. It is anything but desirable to see denominations tearing down one another in place of co-operating to build the kingdom of God. But perhaps we have said enough on the negative side of this question; so let us take up the positive side and see if we can find a solution of our problem, for it is useless to point out the trouble unless we have a remedy to offer.

The writer believes that the main reason or cause of the present state of affairs in the modern Church, lies in the fact that the Church has substituted these things mentioned, with other things, for the real spiritual program, life and power, that God intended and alone can bestow. In place of allowing these material and intellectual things to be the means to carry on God's spiritual program, the Church has largely substituted them and allowed them to become an end in themselves. This has brought on the present powerless condition of the Church, and must necessarily continue until the Church comes back to God and puts the emphasis where it belongs.

The present deadness and formality in the Church is doubtless caused by substituting works for the blood of Christ as a means of salvation. In many instances the atonement is entirely rejected, and often where it is not wholly rejected it has become a dead letter, and is not honored or believed in, as the real and only means of salvation. Culture and refinement have been substituted for the helmet of salvation; the natural for the supernatural; the intellectual for the spiritual; the human for the divine.

This is peculiarly man's day, when man is deified and God humanized. Man is the measure of all things, and God is all but ruled out of his universe. In many places ordinances have taken the place of real conversion or the new birth, and human activities are substituted for heart-experience of salvation from sin such as the apostles and early Church enjoyed. Indeed we have fallen upon the very times that General Booth foretold would come: when we have "Religion without God, Christianity without Christ, a Church without the Holy Ghost, blood atonement, or retribution for sin."

In the educational program we are emphasizing education of the head in place of character building on the Rock of Ages. Social programs are taking the place of righteousness, peace and joy in the Holy Ghost. Art, philosophy and psychology are being substituted for the old Bible standards of morality and holy living. Thus we are substituting all along the line and making the means an end in themselves, which is proving disastrous to the Church and the world. The means may be ever so good and necessary in their place, but must not take the place of the life and power of God, the Holy Spirit and the blood of Christ.

When they do they become a hindrance and even a curse in the Church.

What can be done to remedy the present situation in the Church? This is the great question of interest to all true children of God. It is useless to point out the difficulty unless we have a remedy to offer. What is the remedy?

The writer believes that the only remedy for the present crisis in the Church is *a supernatural birth and a supernatural baptism*. These two works of grace wrought in the individual hearts of men and women will transform their lives and bring back the old time power of Pentecost to the Church, and send forth streams of salvation throughout the length and breadth of the land. God is the same and His Word is forever settled in heaven. When the people humble themselves, confess their unbelief and backsliding, and create conditions such as will enable God to send His power, He will surely come and will not tarry. If the modern Church will get on her knees and confess her unbelief and pride to God and will come to Him with a contrite and broken heart in all true humility, confessing her need, it will not take God long to restore to her the old-time glory and power. Let the Church come back and seek God for the new birth according to John 3:3-7, and then go on and seek the baptism with the Holy Ghost and "tarry until he comes," according to "the promise of the Father" in the first chapter of Acts, and see what will happen.

We challenge any individual or church to meet these conditions, and see if God will not fulfill His promise of Pentecost. The new birth and the baptism with the Holy Ghost would turn the modern Laodicean Church into the early Church of Pentecost. Try it and see. We are glad to testify that we have seen these things with our own eyes again and again in the past thirty years. The churches that honor the preaching of the new birth and the baptism with the Holy Ghost are the churches, and the only ones, that are having real revivals, seeing sinners converted and believers sanctified. Let the older denominational leaders swing into line with God's program of spiritual religion and see what God will do for this country in the next decade. May the Lord open the eyes of the spiritual leaders to see this truth and need, and help them to pay the price and meet the conditions, is our prayer.

THE BAPTISM WITH THE SPIRIT

By L. D. SMITH

THE primary purpose of the baptism with the Holy Ghost is to destroy the works of the devil; to burn out sin; to make holy; to fit one for heaven. Justification will give one a right to heaven but this baptism only will fit one for heaven.

In Matthew 3:11, 12 the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I

am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." That is what they received at Pentecost, this wonderful baptism with the Holy Ghost and fire, when the chaff of carnality was burned out of the heart and the heart thoroughly purged from all the dross of sin.

Jesus Christ, who was the eternal God himself and who could not lie, in that marvelous Sermon on the Mount said, "Blessed are the pure in heart for they shall see God." If Jesus declared that the pure in heart shall see God, does it not fully imply that those who are not pure in heart shall never see God in peace? Can you think, my brother, of spending an eternity in heaven with a great God who is "glorious in holiness" if there is anything unholy about you? Would Jesus have suffered without the gate to sanctify people with His own blood if such were not absolutely essential for the children of men?

Again, I assert that the great work of Pentecost is to purify. You insist that we need power. That is true, but I insist upon it that we first need purity. Show me a pure people and I will show you a powerful people. Show me a holy church and I will show you a glorious church. Show me a fire-purged soul and I will show you a Spirit-filled soul. God never declared that one must be powerful to enter heaven but everywhere in Sacred Writ we find that God requires purity of the soul before it shall hear, "Come ye, blessed of my Father."

In Acts 15:8, 9 we read, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

Here Peter declares that there was essentially no difference between what these people received and what the one hundred and twenty received on the day of Pentecost. He states, "He gave them the Holy Ghost, even as he gave unto us," and then declares their hearts were purified by faith. So the thing in reality that took place on the day of Pentecost was purifying the hearts of the one hundred and twenty by faith. Now there was a mighty rushing wind; indeed there were cloven tongues of fire; they did speak with other tongues; but I insist that the essential work wrought in the hearts with the baptism of the Holy Ghost was purity and that these signs and wonders only accompanied this wonderful blessing. Here Peter lost his fear; John his unholy ambition; Thomas his doubts. They received a blessing that day that enabled them to burn their way through a sin-cursed world and walk in holiness.

In closing, if you will pardon just a word of personal testimony, I want to say that after I was converted to Jesus, so well saved that all old things had passed away and all things had become new, after

hearing that there was a second definite work of grace for the children of God subsequent to regeneration to be wrought in our hearts by the baptism with the Holy Ghost and fire, I became an earnest seeker after this marvelous blessing. One night about two weeks after I was saved, I spent the night with God in prayer. About four o'clock in the morning when I had burned the last bridge, made a complete consecration, looked up in simple childlike faith and said, "Anything for Jesus," the Holy Ghost suddenly came to my heart, burned out sin, purified my soul and filled me with His presence. While there was ecstasy of joy, an overflowing heart, a flood tide of grace and glory, yet the thing I can never forget and that which has stayed by me through the years, was the fact that I felt clean. I knew my heart was pure. I could say that I was free indeed.

Child of God, in the language of the great apostle, let me ask you a question. Have you received the Holy Ghost since you believed? This blessing is for you. Remember the promise of our Lord, "Ye shall be baptized with the Holy Ghost not many days hence."

THE GREAT RECEPTION

By EVANGELIST LON R. WOODRUM

Come out from among them . . . and I will receive you (2 Cor. 6:17).

THE world has many reception committees and reception parties, but the greatest reception ever proposed is the one mentioned in the 6th chapter of 2 Corinthians: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a reception committee—Father, Son and Holy Spirit. And offering to receive finite, weak, sin-ruined humanity.

But a reception usually has its preparation. What is to be done before God will receive an individual? Right here two kinds of doctrine might be introduced. There is one class of people who declare that we are saved by *believing*. Another class assert that we find salvation in *works*. But either of these teachings if followed too far will lead into spiritually dangerous paths.

Take this "believing" class: The writer once sat in a great church house and saw a lady present herself at the rostrum for membership. The assistant pastor took her by the hand and asked, "Do you *believe* that Jesus is the Christ?" And she answered in the affirmative; whereupon the minister said, "No person has a right to ask you any other question!" Thus she united with a church. That lady might have been worldly in the extreme and very impenitent. Yet she said, "I *believe*!" True, indeed, faith is necessary to salvation, but the faith that does not prompt one to forsake all things ungodly is a devil's faith! Devils believe, and tremble—and go right on trying to damn the world!

Then there is the "working" class. They say we are saved by doing works of righteousness. A pastor of

a large church once said, "Man cannot be conscious that he is saved. Personally, I have no knowledge that I am redeemed, except by the Word of God. No mysterious voice tells me that I am a joint-heir with Christ. I have come to the Redeemer, and I am working for Him, and doing His commandments as best I can, and He will reward me for my works!" Doubtlessly that man was sincere; but Bryan said, "The question is not, are you sincere—but *are you right?*" According to the teachings of the Bible one might as well try to leap to Jupiter as climb to heaven by good works!

The truth of the matter is, before God will receive a person, that person must both *do and believe*! "Come out from among them!" is the demand of God. "Refuse the yoke that binds you to unbelievers! Turn from unrighteousness. Have no concord with Belial, have no part with an infidel! Come out, be separate, be done with sin and uncleanness and filthiness of the flesh! Come out whole-heartedly and clean-handedly; come with your back to the world and your face toward God. Do everything you can, quit everything you can; then *believe*! Believe not only that Jesus is the Christ—but that He is *your* Christ. Believe not only that He is the Savior of the world, but that He is *your* Savior!" And after all, when one has renounced the world, the flesh and the devil, it is not so hard to believe unto righteousness!

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; *and I will receive you!*" Amen! Following the demand is the promise! First comes the rejection of all sin, the refusal of all compromises with Satan, the complete segregation from all worldliness—Then comes the glorious reception of Almighty God! Can it be possible that there is a living man that would rather live in sin than be a son of God? If there be such a man his case is hopeless.

Think of it—being received by the Almighty God! Not only received, but adopted into the heavenly family. Being made an heir with the eternal Christ! Translated into the kingdom everlasting! Walking with Him whose sovereignty sways the empire of endless springs and unsetting suns, where the vans of choiring angels lift above silver waters and golden streets and shining crowns! Think of sitting down with Abraham, Isaac and Jacob, and Paul, and Luther, and Bunyan! All of these glorious privileges come to those whom God receives. Is it not worth while to "come out"?

*Jesus, I my cross have taken,
All to leave and follow Thee,
Naked, poor, despised, forsaken,
Thou from hence my all shall be!*

*Perish every fond ambition,
All I've hoped, or wished or known;
Yet how rich is my condition—
God and heaven are still my own!*



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



NORTH DAKOTA N. Y. P. S. CONVENTION

The Annual North Dakota District N. Y. P. S. Convention was held at Sawyer, June 24 to 26. It opened with an inspiring evangelistic message on "Holiness" by Rev. Theo. H. Ova. During the next two days we heard some wonderful addresses. I feel that I do not exaggerate when I say that they were wonderful. One of them, "The Fundamentals of Christianity as taught by Jesus," was given by our District N. Y. P. S. President, Rev. Geo. L. Mowry. It was very practical and blessed our hearts very much. We are indeed glad to have a President like Rev. Mowry who is such an able leader and who possesses so beautiful a Christian character.

Our District Superintendent, Rev. H. J. Hart, addressed us on "The Teachings of the Cross." How blessed was that message! "The Message of the Prophets for Today" was given by Rev. Geo. L. Cheshmore. He interpreted that message to be, "Walk with God." Our hearts were so touched that we felt that "Walk with God" should be the slogan of the N. Y. P. S. for the coming year.

Rev. Mrs. T. H. Ova talked to us on "The Second Coming of Jesus." Her burden and the cry of her heart was "Be Ready." Young people, may we not forget her message. Rev. Mrs. Geo. Cheshmore gave "Helpful Hints to Young People," in which she gave practical and helpful solutions to some problems that confront young people. Four helpful papers were read. They were: "Securing Leaders for the N. Y. P. S. and How to Lead," "Right Choices in Life," "Witnessing for Christ," and "The Fruits of the Sanctified Life."

The following officers were elected: Rev. Geo. L. Mowry, Van Hook, President; Rev. Miss Alma Ova, Tuttle, Vice President; Miss Ethel Allison, Mohall, Secretary; Rev. Louis Schroeder, Benedict, Treasurer; Miss Esther Porter, Denhoff, Missionary Secretary.

The district was divided into four groups for convenience in holding mid-year conventions.

There were about sixty who registered for the convention and there were several present who failed to register. Most of these testify to experiences of salvation.

Young people, let us move forward and claim new territory for our God. The world is our field and the harvest is ripe. May we rise to His service remembering the slogan, "Walk with God." Then our lives will be fruitful, crowned with success and peace and joy.

Reporter.

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—LORD TENNYSON.

N. Y. P. S. RALLY, ZONE NUMBER TWO, DALLAS DISTRICT

The Young People's Societies of Zone 2, Dallas District, met in rally at Denison, Texas, on July 4th. Vice President Rev. O. R. Carey of Bonham, Texas, acted as chairman for the day. From the first devotional service to the last benediction the services were richly crowned with the presence of the Lord.

Rev. J. O. Davis, of Bonham, brought us the eleven o'clock message, taking as a subject, "The Church Both Visible and Invisible." The presence of the Lord was felt in an unusual way all during the message, as shouts of the saints evidenced.

Valuable papers were read and profitably discussed at different times during the day; one of which was on the subject, "Do We Climb Daily?" read by Rev. D. J. Waggoner of Denison, Texas; another of which was "Home and Foreign Missions," read by Mrs. Alta St. Clair of Ben Franklin, Texas; still another was on the subject of "The Personal Touch," read by Rev. S. M. King of Sherman, Texas.

Miss Lurline Perry of Sherman, Texas, gave a reading on the subject of "Missions." Among those appearing in special songs were: The Sherman Quartet, Mrs. Alta St. Clair and daughter, and Rev. M. E. Walker. A part of the Sherman orchestra furnished music for the congregational singing. Rev. Ruby Hinkle of Wolfe City, Texas, brought us a very inspiring message in the afternoon, taking for her text verses from the One Hundredth Psalm.

Rev. J. O. Davis was again in the pulpit for the evening service, taking for his text, "Sir, we would see Jesus." Again the presence of the Lord was manifest.

A bountiful basket lunch was spread on the parsonage lawn at noon and equally as bountifully enjoyed by all.

It was voted that our next zone rally be held all day of the second Saturday in August at Bonham, Texas.

LORENE OWENS, Recording Secretary.

SUMMIT COUNTY YOUNG PEOPLE'S GOSPEL LEAGUE CONVENTION

One year from its birth the Summit County Young People's Gospel League held its first convention in the First Evangelical church, of Akron, Ohio, June 27 to 29. From the beginning it seemed that the Lord's stamp of approval was placed upon the efforts of the workers, for everything that was attempted was prospered.

After a prayer and praise service on Friday evening of the 27th, we were addressed by our convention speaker, Rev. T. M. Anderson, nationally known evangelist. His message to us was "By His grace are we enabled to stand."

On Saturday morning the day's program was opened with a 9:00 o'clock

prayer service, conducted by Rev. Diehl and Rev. Williams. The period between 10:00 and 11:30 was taken up by Bible study, and the Word of God was opened up to us by Brother Anderson in a marvelous way as he endeavored to point out the "mark of the perfect man," his text taken from Psalm 37.

At 1:30 Saturday afternoon the business session was held, at which time the officers for the coming year were elected: for President, R. D. Brown, First Church of the Nazarene; First Vice President, Byron Stroh, Wesleyan Methodist, of Barberton, Ohio; Second Vice President, Esthelle Pritchard, Woodland M. E. church; Third Vice President, Martha White, First Evangelical church; Fourth Vice President, Taylor Lusk, Christian and Missionary Alliance church; Secretary, Bessie Libert, First Church of the Nazarene; Treasurer, Clyde Lupton, First Wesleyan Methodist church.

At 2:30 o'clock Rev. A. L. White of the Barberton Wesleyan church, conducted the love feast service and young people testified of their joy in the experience of the love of God in their lives.

At 3:30 o'clock, Miss Anna McGhie, nationally known young people's worker, represented the National Young People's Gospel League. Brother William Hawkes, of the Ministerial Department of the National League, was also with us and we were much impressed with his account of the wonderful work done by his gospel teams. A local chapter of the National League has now been formed within our movement, with Miss Mildred Wade as its chairman.

On Saturday evening we were given another soul-stirring message by Brother Anderson. His text was "That we should be saved that we might serve him."

The last service of the convention was held Sunday afternoon, the 29th. The key of Brother Anderson's message was that we should honor God and He will honor us.

With the closing of this convention we feel that God has been with us in great blessing and power. We lift our hearts in joy and thanksgiving for the very evidence of the presence of the Holy Spirit among us and the favor God has shown, as young people took new stands for Jesus Christ, and won new victories. It is our determination to put a greater and more consecrated effort into the work for the coming year, and we are confident that God's hand will make us to accomplish great things to His glory in Summit County, Ohio.

Secretary.

On all my expeditions prayer made me stronger, morally and mentally, than any of my nonpraying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—HENRY M. STANLEY.



Foreign Missions

The Florida District, led by Brother J. E. Redmon, the District Superintendent, is out for a new vision of foreign mission needs. Our glorious Master is walking up and down the great peninsula of Florida, and is calling for disciples. As they come to our Nazarene banner Brother Redmon is working for them to catch a world vision of the lost.

Just a word from a District Superintendent to an elect woman, a non-Nazarene who loves missions, and ten dollars comes flying to the General Treasurer on the next mail. If all of our outside friends, (and there are thousands of them) could know about our missionary achievements and our missionary needs, we are sure they would rejoice at the occasion to assist us. To any such friend who may read these lines, permit us to say that your gifts will go intact to the field, less only enough to pay transportation thither. We offer you a good chance to set your money to preaching holiness.

Brother Clive Williams, representing the Nazarene Missionary Sanitarium at Nampa, Idaho, is touring many of the District Assemblies this summer and autumn. The Nazarene Hospital, an institution closely affiliated with the Sanitarium, is completing its right wing, and announces that it will be ready for use in a few months.

Brother A. H. Kauffman, our devoted missionary in Palestine, is building a small apartment for parsonage purposes on the rear of the Nazarene property in Jerusalem. This will save the payment of a fair rental. He and his family will occupy it.

THE MASTER PHYSICIAN IN AFRICA

"What a wonderful boon and seeming magic chloroform is in a heathen land! 'Give me some of that medicine in my nose,' said a patient in the Yaloke Hospital the other day, 'and you may cut me open and see what is the matter with me!'"

"The day of miracles is not past and we may be called upon to exercise the gift of healing in a miraculous way. I believe that God heals every patient who is cured in our work. Who can deny Him the use of the means He has Himself created? Who can refuse to co-operate with Him? Who can turn a deaf ear to the call to be a medical missionary? Happy is he who is privileged to be so called."—A Woman Physician.

A fine report of progress for the Prayer and Fasting League comes from the British Isles District. Its last report shows the receipt of \$300 for the year

from this source. This is \$189 more than was reported last year. One advantage which the Prayer and Fasting League offers is that it presents a channel for indicating whether we are really desperate in our desire to serve the Lord and advance His mission cause.

"Our need for Japan is a school, as we have no place to train our workers, yet they have to be trained. We do not have to educate them, they are for the most part high school graduates, but they know nothing about the Bible. We can gather large crowds of intelligent men and women, versed in sciences and arts, but with no Bible background. When once saved and sanctified there seems to be no end to their faith."—W. A. ECKEL.

Now is the time to stress the prayer and fasting idea. The harder the times the more we need prayer. The shorter the family purse the more we need to pay our missionary demands out of what we save from our appetites. There is not a Church of the Nazarene in the connection but what could pay its whole General Budget out of its fasting fund, if its people would give the Master the price of one meal a week for missions. This kind of generosity and desperation would challenge Almighty God to pour out blessings on such faithful fasters. His blessings fail us because we first fail Him. Put Him to the test and see.

HANDS UP, PASTOR, IF YOU DID NOT TRY

Don't feel that you must always justify yourself. Now and again you are likely to be unjustifiable. It is very refreshing to find a person once in a while who will frankly take sides against himself, admit his own blunders, confess his laziness, expose his own general gracelessness, and with hands up ask for a verdict. This is exactly the attitude of mind you insist that a sinner must have who expects forgiveness and regeneration. As long as he stoutly holds out and declares he is all right, you know he can never find salvation. But when he takes sides against himself there is hope ahead. Try it yourself. Admit that you didn't try to raise your General Budget. Frankly acknowledge that you cared too little to make the effort. Confess that heathen souls on the other side of the world have little or no appeal to you. Throw up your hands and admit that as to foreign missions you're not interested. If you will do this in sincerity there's hope ahead for you. Maybe you can find an altar of prayer and wait on God till the first principles of real salvation are again formed in your heart. As long, however, as you justify yourself and claim that you

are all right in your attitude toward missions and the doomed millions over there, there's really no hope for you.

SUNDAY SCHOOL TEACHING LIVED OUT

By M. A. THAKABEYAH, Bludan, Syria

A little girl of eight years, in the primary class of our Sunday school, practiced a good deed. One day she saw a boy four years old whom she knew. Very dirty and untidy he was. She took him to a nearby spring and washed his dirty feet, face and hands. A naughty little boy was passing by. He pushed the tender girl down in the water and ran away.

The sentimental girl came to her house with dirty, wet clothing. Her mother scolded her, asking what business she had to wash the boy? The little girl replied, "Didn't my Sunday school teacher tell us that we should help the helpless boys and girls?" Of course with this statement she convinced her mother.

The Master asks for the donation of one meal a week, with which to finance His mission cause. He gives you twenty-one in seven days, and asks you to cheerfully hand Him back just one for the lost millions over there. Did you not consecrate everything to Him when He sanctified you wholly? How about it now?

The Department of Sunday Schools is planning an unusually interesting and helpful missionary program to be presented to our vast Sunday school constituency. This will add to the missionary training of our Nazarene youth. The financial feature alone of a Sunday school well trained along the line of missions could be made to carry the bulk of that church's offerings for the foreign field. In harnessing up our Nazarene resources we are just a bit short of being one-half efficient. We surely welcome this Sunday school cog in the great missionary wheel.

Pastor, a word to you: Just an earnest sermon on missions, just a faithful plea for your people to share what they have with the millions who otherwise will have no chance of salvation, just a passing of the offering plates, and you'll have something for the General Budget. Don't hesitate because it's hot. Don't wait because many are absent during summer time. "He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap."

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day. —MARTIN LUTHER.



LESSON FOR AUGUST 3, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Naomi and Ruth—the Book of Ruth.

LESSON TEXT: Ruth 1:6-10; 14-22.

GOLDEN TEXT: *And hath made of one blood all nations of men for to dwell on all the face of the earth (Acts 17:26).*

INTRODUCTION.—Many splendid themes might be suggested to one's mind as he studies the book of Ruth, but one of the principal ones in our thinking and which impresses us because of its timeliness, is, to make this lesson a study of the immigrant question. The two heroines of the lesson were each an immigrant though the object of their immigration was very unlike. The Moabites were descended from Moab, a son of Lot, who was a nephew of Abraham. They were thus related to the Israelites. But though relatives of Israel they were idolaters, having failed to teach the knowledge of God to their children from one generation to another. The God of their worship was known as Chemosh (Num. 21:19; 1 Kings 11:33).

NAOMI RETURNS TO CANAAN.—Naomi had left her country because of famine, but when the cause of her migration to Moab was removed, and she heard that God "had visited his people in giving them bread" there was no reason why she should not return. With "her two daughters-in-law with her" she leaves her place of abode and starts back to the homeland. But how different the return trip from the one that she made ten years before. She is leaving in the land of Moab, beneath its sod, the remains of her godly husband, and the two sons who made the earlier journey with her. Moab was not, and never could be the home of this very worthy Hebrew woman. She must have been a magnificent character to have won so completely the love and esteem of her daughters-in-law, for, at least one of them, started with the determination of going with her all the way. However, their starting with Naomi was a custom among those people, for a parting never, or rarely ever, takes place in a house, the guest when leaving being accompanied some distance by his friends, as a token of love and respect.

We have, in the parting at the fords of the Jordan, a most pathetic scene. Three lonely widows, whose lives have been closely united in their common sorrow, stopping for a brief moment to weep together, as they doubtless had done many times before, and then to say farewell forever.

In Naomi's words of farewell we gather some precious thoughts. She was a most unselfish mother-in-law. The advice she gives these girls contains no natural per-

sonal desire. It is all for their best welfare and happiness. She also pays a beautiful tribute to the character of these two girls in the latter clause of verse 8. Their conduct as wives, and in-laws must have been irreproachable, but they had in Naomi a most excellent example to follow as a wife and "mother in Israel."

We note with interest the answer of Orpah and Ruth to Naomi's appeal to them. "Nay, but we will return with thee unto thy people." As far as we are able to discern, their outward conduct does not manifest any degree of excellence in Ruth that Orpah did not possess. Both were affectionate, considerate, lovable, and Naomi showed no partiality in her parting words. But when it came to the final decision, we at once see that Ruth possessed a depth of nature that Orpah did not.

The final attitude is always the determining factor regarding strength of character. In returning to her people, Orpah returned to Chemosh. No more the halloved faith and godly example of that Hebrew mother, the simple prayers to and worship of Israel's God. The parting was a sad one, tears of grief flowed freely, "and Orpah kissed her mother-in-law." It was a last sad kiss, "but Ruth clave unto her." Orpah kissed, an outward show of affection; Ruth clave, inwardly clinging, unable to tear herself away, so great was her filial devotion. The real test of friendship and love is not in a mere kiss, but in such devotion as will cleave when sacrifice and suffering are included in the decision, and strange lands and strange people will be one's country and one's kindred. This was Ruth's decision, this the extent of her love. Still Naomi would persuade. "Return thou after thy sister-in-law." But Ruth had started for "the land of promise" and though others might turn back she was determined to go on, and her reward is known wherever the Bible is read. With her soul cleaving to Naomi she then uttered the words of her famous self-renunciation of consecration (verses 16, 17). In this beautiful bit of poetry that came from the lips of a daughter of Moab, she answered all of the arguments of Naomi. Ruth took her chance with a sorrowful, old, forlorn, and homeless woman, and she not only "gleaned" but reaped riches, honor and devotion in the house of her wealthy husband, as her temporary reward, and the marvelous permanent honor of being an ancestor of the Savior of the world.

But let us learn a lesson of our duty to the immigrant who comes to our shores. The way to world brotherhood is the way we find in this lesson. The people of Israel recognized in Ruth, though a Gentile, a character of excellence and received her with appreciation and confi-

dence. They said she was better to her mother-in-law than seven sons would be. They gave her a chance and she made good. They did not call her a heathen; they did not nickname her. She took her place as a stranger and humbly accepted, with thankfulness, the gleanings accorded to the destitute. They, in turn, noted her spirit of fidelity and industry and had faith in her. In the name of Him among whose human ancestors we find the name of Ruth the Moabitish maiden, and with His Spirit, let us consider them as we are taught in the Golden Text of the lesson.

TEACHING RELIGION

In a recent convention address Dr. Soares of Chicago University said, "Set your stupid teachers to teaching something else than the Bible." This seems pretty severe on unprepared and inefficient Sunday school teachers. But let us think. The Bible is the great text book of religious education. What is the place and importance of religious education? Is it less important than secular education? Can we better afford to have the stupid teacher teaching religion than secular subjects? I trow not. If we must have stupidity at all we can less afford to have it teaching religion than any other subject. I wonder when we are ever going to awaken to the importance of religious education and take the work of the Sunday school seriously. We are suffering today from this wrong estimate of relative values. The Sunday school teacher has even a more serious task than that of the public school or college teacher. Why should the church be satisfied with stupidity and inefficiency in its teachers and officers?

We are not saying this to discourage any Sunday school teacher. Do not throw up your hands, play the part of a coward or shirk, but buckle down to the task of preparation. You say others can do it better; but who else? No one can do it well unless he prepares. Others may be no better prepared than you are. And since you can prepare, why not do it rather than shift it to someone else. But if you simply will not prepare, then the case is different.

OUR OWN COURSE

It is our strong recommendation that our people use our own text books and conduct their own classes for Leadership Training. It is our observation that those who attend other classes where other books are used, while they improve in methods, often they lose the keenness of vision and sensitiveness to the deeper spiritual things as believed by us, weaken in their faith at certain points vital to us, and become lenient to certain

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WHY PUSH HOME MISSIONS IN THE BRITISH ISLES?

By JAMES M. CUBIE

Recently our hearts were burdened with the news of the deficit in the General Budget. Drs. Goodwin and Williams, our beloved General Superintendents, were with us at that time and we could not but be impressed with the burden they were carrying relative to this matter. So we asked ourselves, What are the means whereby those crushing deficits could be avoided? At present it is impossible to enter into the economic factors which cause such deficits, but we can at least plead for a cause very near our hearts which, if taken up seriously by our church, will at least create a steady flow of funds into our missionary budget. I refer to the cause of Home Missions and Evangelism in the British Isles.

I. THE PRESENT NEED—The people of British Isles have for many generations been devoted to the cause of Foreign Missions. At present, however, there is a declension in this matter caused by a general declension in spiritual things over the nation. This declension threatens to become cataclysmic unless there is a nation-wide awakening.

The large denominations of this country are concerned about "The drift from the churches." One report makes this statement: "It takes in all classes, rich and poor. The problem of evangelism lies as much with the profiteer as with the brother who sees red." The same report as it proceeds is very gloomy and shows that although they have added many thousands to the membership roll, the increase is negligible, indicating that there must be great numbers who are simply letting their membership lapse. If this were all it would be bad enough, but when on the 13th of April of the present year (1930) a Glasgow newspaper took a census of nine Presbyterian churches in the city they found that not one-third of the membership were in attendance.

What is causing this "drift" from the churches? might well be asked, and we would reply: It is because the people are disappointed. The ideals of the nominal church members are so low that there is little or no distinction between them and the non-church members. The report from which we have already quoted goes on further to say: "The church cannot communicate what it does not itself possess and enjoy, for the church ought to be the daily exposition of the divine quality of a life centered in Jesus Christ—and on the other hand, the failure of the church to maintain a rich, full evangelism will react disastrously upon its life." Thirty-six per cent of the adult population is without any church con-

nection. It is estimated that in this small country known as Bible-loving Scotland there are one million adults without any church connection. The above facts reveal that real holiness teaching and living is necessary. The only thing that will stand the test and meet the demands of the people in this country is evangelism along holiness lines.

II. THE PRESENT OPPORTUNITY—At one time in this country there was very little hope of success for anyone who was not distinctly Calvinistic in tone, but the above facts are more or less the reaction of the people against that teaching. If there was one country that was a heart-break to John Wesley it was Scotland, while Whitefield had some of his greatest triumphs here. The present reaction against this teaching is surely our opportunity time in Scotland. England, on the other hand, has ever been a fruitful field for the Wesley message and North Ireland received it graciously. From the doctrinal point of view there is a great opportunity at present.

Let us look at this matter from another angle—the density of the population. In the United States of America the density of the population is about 93 persons to the square mile, but the United Kingdom of Great Britain has a density of 513 persons to the square mile, thus showing how closely the people of this country are packed. From where I sit I can look out at night and see the sky aglow with the glare from the furnaces and the slag in the great steel works. I can hear the winding gear of large coal mines. If I could rise in the air about one hundred feet I might with the naked eye follow the River Clyde wending its way to the great ocean, and wherever I would follow her murky course I would behold seething masses of humanity, hear the hum of industry, and realize that here, lying to our hand, is a population of about two millions, or a little less than half the population of Scotland. We will not say they are crying out for the gospel, but they need it and it is ours to give them. The same conditions exist in England and in Ireland. On the banks of the Tyne, the Mersey, and the Thames, we have Newcastle, Liverpool, and London. On the banks of the Larne and Liffy, Belfast and Dublin not to mention the great stretches of other cities and villages.

The people have reacted against popular Christianity, but in so doing they have not given birth to a reformation, but in many cases are turning atheistic or indifferent. To advance will be hard, but the very hardness of the case presents the opportunity for a Holy Ghost baptized people to spread the truth and see souls saved and sanctified.

III. THE BUDGET BENEFIT—We might name this division the Budget benefit or fruit of home missions from the foreign missionary point of view. The Anglo-Saxon race is the greatest missionary race in the world, and it is composed of the American and British peoples. From authentic sources we find that there are 10,000 missionaries on the foreign field from United States of America, 5,598 from Great Britain, and 3,038 from other countries.

Turning our attention for this article to the United States and Great Britain we find from the latest census available here that the population of United States is 117,859,490 and that of Great Britain 46,967,530. Annually the United States of America give \$46,780,000 to foreign missions while Great Britain gives \$14,400,000 to the same. The United States has one person out of every 11,257 of her population on the field while Great Britain has one person out of every 8,390 of her population on the field. The United States gives 38½¢ per capita of her population to foreign missions while Great Britain gives 30½¢ per capita of her population. Looking now at one representative set of tradesmen we will be able to compare the per capita giving. We will choose the building trade. In the International Labour Review we find that the average income per hour in the building trade in Boston (which is a good national average) is \$1.23½ while in the same trade here—taking that of London which is highest in the whole country, the average is 38¢ per hour. While on the other hand the amount of food and clothing, etc., that we could purchase for \$1.00 would cost \$1.38 in the U. S.

A careful consideration of these figures reveals the depth of the missionary spirit in this country, for while the average giving per capita in this country is below that of the United States, yet when you take into consideration the earning ability of the people and the cost of living, the figures are very much in our favor.

Our District Assembly which is not long past shows that the British Isles Nazarenes gave to our Foreign Missionary cause \$3.49 per capita for the year, out of an average income of about \$12.00 a week. This is an increase in our giving of \$1.14 per capita of our district membership. Now, why all this figuring, etc.? It is simply this. This people here in Great Britain are people who for past generations have always given liberally to God's work. They cannot afford the luxuries that the people in the United States enjoy. So far as we know there is only one privately owned auto on this district. If our church will awaken to the opportunity in home missions and

evangelism in this country then we will raise up a people who will be the backbone of our missionary enterprise. People who will give steadily, systematically, and persistently without hair-raising campaigns.

From a village I can see from my window David Livingstone went to Africa. From Dundee Mary Slessor went, and John G. Paton from this district. The history of missions cannot be written without the names of Carey, Hudson Taylor and Chalmers, and the same desire that throbbed in their hearts for the less fortunate peoples throbs in the hearts of their children when born from on high. So we send our prayers across the ocean to our beloved church in the United States and it is this: For the sake of our Lord, for the sake of our people, and for the sake of those benighted in heathen darkness, "Push Home Missions in the British Isles."

OUR OWN COURSE

(Continued from page sixteen)

modern things that are not spiritually wholesome. We are not pleading for sectarianism but for spirituality and orthodox faith. Spirituality and holiness are not sectarian, but a union with many of the sects means a sacrifice of both of these. This is a sacrifice we dare not make. We desire union but we cannot afford it at the price of our vital doctrines. In certain branches at least we must train our own workers, using our own text books or lose our faith. For this we may be considered sectarian but it is a matter of protection and of preservation in what we believe to be a correct interpretation of the Scriptures and essential Christian faith. We are told that we may come into these unions and believe what we please. Possibly so, but we must do so in spite of contrary teaching and often opposition and ridicule; we must resist much of the popular teaching. This is not wholesome, to say the least. Not all union classes are thus, but care must be exercised. It is best to have and use our own.

A COUNTRY SUNDAY SCHOOL

There is quite a bit of interest in the city church Bible school attendance contests from the articles appearing in the *HERALD OF HOLINESS*, recently. Here comes a country church (Pleasant Hill), four miles north of Sylvia, Kans., a town of 550 population. There are three churches there. Three and one-half miles northeast a church of another denomination; and five miles northwest another. Our people are more than 95 per cent farmers. The annual report to the last District Assembly showed that our average attendance for last year was 141. The first three months after the assembly our attendance was 155. The quarter ending June 30, this year, our average attendance was 166 1-3. Is there a country Nazarene Sunday school anywhere in our denomination that has a better record? Or wants to enter into a contest to beat us? E. W. Snowbarger is our efficient superintendent.

L. A. BOLERJACK, Pastor.

COLORADO DISTRICT ASSEMBLY

The Twenty-second Annual Assembly of the Colorado District was held in Pueblo, June 24 to 29, with Dr. J. W. Goodwin presiding. It was an assembly that will be long remembered because of the blessed spirit of harmony that prevailed throughout, and for the glory of the Lord that was upon the people. There was an unusually large attendance this year because of the fact that Pueblo is conveniently located for a good percentage of the churches. There were about four hundred delegates and visitors and more than half of these were visitors attracted by the announcement of Dr. Goodwin's missionary addresses. Needless to say they were not disappointed because Dr. Goodwin's talks were packed to the load line with missionary information and missionary inspiration. Sister Goodwin was also present in the assembly and presented the Prayer and Fasting League.

Rev. C. W. Davis, who has served the Colorado District as Superintendent seven years was re-elected on the nominating ballot. Brother Davis is held in such high esteem by the Colorado Nazarenes that he has a job for life if he wants it. Rev. Mrs. Florence Davis was re-elected district evangelist. Brother and Sister Davis make a wonderful team and working together they have been able to dig out and to organize three new churches during the year.

The assembly was welcomed to Pueblo on Tuesday night by Mr. Ira K. Young of the Pueblo chamber of commerce. Then Dr. Goodwin spoke on India. On Wednesday Dr. Goodwin spoke again and on Friday night. Thursday night Evangelist W. E. Ellis preached and the service closed with the altar filled. Rev. Glen W. Seifarth who, with Professor R. A. Shank, represented Pasadena College, preached Saturday night and Sunday night.

All the district officers were re-elected. Rev. L. E. Grattan of Greeley is Secretary, Rev. Z. H. Baxter of Trinidad is Treasurer, Rev. Mrs. Florence Davis, W. F. M. S. President, V. H. Knight of Denver, chairman of the District Church School Board, and Rev. T. P. Dunn, now of Pueblo, District N. Y. P. S. President. The assembly next year is to be held in Greeley.

FLETCHER GALLOWAY, Reporter.

— THE — ETERNAL QUESTION

By Rev. J. A. Rodgers. A sermon preached from the text: "How shall we escape if we neglect so great salvation?" 18 pages; paper covers. Excellent for distribution among the unsaved.

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PITTSBURGH DISTRICT

Have just closed a tour of the district in the interests of Foreign Missions and in the midst of it had a District Young People's Rally on the Fourth of July at the Clinton Camp Ground, midway between Pittsburgh, Pa., and East Liverpool, Ohio. General Superintendent R. T. Williams and wife and youngest son, R. T. Jr., were with us eight days.

Dr. Williams spoke in the following churches: Akron First; Barberton, Ohio; Warren, Pa.; Sharon, Pa.; Uhrichsville, Ohio; Canton, Ohio; and East Liverpool, Ohio.

On Friday, the Fourth of July, we gathered at the camp grounds for the Young People's Rally. Rev. D. Shelby Corlett brought the message in the morning, Dr. Williams spoke on India in the afternoon and also brought the evening message. All three messages were timely and greatly appreciated.

The special music was rendered by the most excellent orchestra from the East Liverpool church. The special messages in song were indeed a blessing. Forty-two churches were represented and 1,250 persons passed through the gate. This was a good crowd, as this camp can be reached only by auto. This rally and the missionary tour of the district was a great success and we feel sure that we shall reap the fruits in the coming months.

Sister Williams and my wife brought a missionary message in song several times during the tour. Have arranged for a return visit of all these good workers.

C. WARREN JONES,
District Superintendent.

NORTH DAKOTA DISTRICT CAMPMEETING AND ASSEMBLY

Sunday night, July 6, 1930, marked the close of one of, if not the greatest, campmeetings ever held on the Sawyer, North Dakota, camp grounds. This was the Twenty-second Annual Camp. It opened the evening of June 24 with a Young People's Convention, in charge of the District N. Y. P. S. President, Geo. L. Mowry. It lasted two days and was well attended, there being about seventy-five in attendance. There is surely a great future for the Church of the Nazarene in North Dakota when we have such a fine host of young people.

Thursday night, June 26, the campmeeting proper opened with Jarrette and Dell Aycock and their daughter Maridell as evangelists. Everyone liked these good folks from the first meeting, and the blessing of the Lord was upon their ministry in a wonderful way. Conviction settled deep. There were about two hundred and thirteen seekers and about one hundred and eighty professions. The attendance, both local and from over the district, was very large. About seventy tents and cottages were in use on the camp grounds and quite a number of folks stayed in homes in the villages of Sawyer. At the meeting of the campmeeting Board, Monday morning following the close of the camp, the Aycocks were recalled for the 1932 camp. Their singing was a great blessing to all and Mrs. Aycock's object talks, which were given both Sunday afternoons, drew

large crowds who greatly appreciated them.

July 1 the W. F. M. S. held their Annual Convention. Reports showed a good year's work in this department. Through the splendid help of these women the General Budget was overpaid several hundred dollars. Mrs. Nellie M. Hoffman was re-elected District President of the W. F. M. S.

Wednesday morning, July 2, the Annual District Assembly opened in connection with the campmeeting. General Superintendent H. F. Reynolds presided. Our hearts rejoiced to have our senior General Superintendent with us once more. His sweet spirit and unabated zeal were an inspiration to all the assembly. By careful planning the business of the assembly was finished up by Saturday night, and we also had time for a twenty minutes' talk each morning by Dr. Morrison on "Stewardship," and a morning service by Evangelist Aycock from eleven o'clock to twelve fifteen. The evenings were given over to strong evangelistic services. Then at the close of the afternoon business sessions we had our special rallies such as, Home Missionary, in charge of District Superintendent Hart; Education, in charge of Professor Gretzsinger; Hospital, in charge of Clive Williams; and, a Foreign Missionary Rally in charge of Dr. Morrison.

The finances came comparatively easy in spite of the much talked of financial depression. In all between fifteen hundred and two thousand dollars was raised. About one hundred and twenty-five subscriptions for the HERALD OF HOLINESS, and a number for the Young People's Journal, were received by Evangelist Aycock. A goodly number of books were also sold by our Colporteur, H. T. Nyhus.

H. J. Hart was re-elected District Superintendent on the nominating ballot. H. N. Haas, District Treasurer and W. M. Brown, District Secretary, were both re-elected.

There was a spirit of optimism and good will and confidence among the brethren which is surely healthful. We are looking forward to a good year in the Master's service. We are pushing out into new towns and taking new territory. While we have had our problems and trials and seeming setbacks, we are gaining strength and good old North Dakota is coming to the front for God and holiness. Amen and amen.

W. M. BROWN, District Secretary.

NEWS IN BRIEF

We have just received word from Lum Jones saying he is out of the hospital for a while but will have to return in three weeks for an indefinite length of time. His arm is still infected but is much better and his leg is improving. He wants to thank everyone for their prayers.

Rev. Fletcher Galloway, who has been pastor at Pueblo, Colorado, the past four years, has accepted a call to the pastorate of the church at Salem, Oregon.

He is spending a month visiting in southern California and is to be in Salem August 10.

We have received a report from Mrs. Arthur Fields, a Sunday school teacher in our church at Mountainair, New Mexico, who has a fine class of Juniors. It is but a small class but is very studious, answering every question with their books closed and memorizing every golden text; besides many other verses of the Bible. They are very interested in missionary work and sacrifice one Saturday of every month; giving their ice cream, candy and gum money for missionary work. They are all saved and most of them Nazarenes. We want to encourage these little folks and pray that God may use them in His service.

TELEGRAM

Waco, Texas—The great all state campmeeting for Texas opened July 16th. Workers: Dr. J. W. Goodwin, the London Family, Uncle Buddie and L. C. Messer. Have never known such keen interest in a meeting before as we have found this year. Everyone come who can, those who can't, pray.—O. F. Hatfield, Sec.-Treas.

CHURCH NEWS

RICHFIELD, MICHIGAN—"We closed our annual ten days' tent meeting Sunday, June 22. Professor C. C. and Margaret Crammond of Lansing, Michigan, were our workers. This is the third meeting they have held for us in the same place. For fourteen years they have been successful evangelists in the M. E. church. Last winter while working in Florida they united with the Church of the Nazarene. Professor Crammond leads the singing and Evangelist Mrs. Crammond is a strong, sensible, fearless preacher of full salvation. God greatly blessed their ministry in our community. Our attendance was good, with a number of seek-

ers. The last night of the meetings eight united with the class. Finances came easily. The meetings closed with the good will of all the community. Our work in Richfield is gaining in every way. The Sunday school is growing, prayermeetings are larger and more spiritual. The Sunday night services are larger, our budgets are all paid up to date, and with God's help we will close the assembly year with finances all paid, an extra offering for missions, and some improvements on the church and parsonage. This is my seventh delightful year with the Richfield people."—C. I. Harwood, Pastor.

MANTARIO, SASK., CANADA—"Greetings to all the holy brethren from this great northern frontier. It has been quite a while since we have reported but we have been in labors abundant and we are glad to report today that we love the Nazarene way better all the time. The Lord has blessed our labors here for the past year and that despite various hindrances. The brethren all say that the financial depression is this year the worst experienced here yet. Our finances appear fair; General Budget over 200 per cent overpaid, District Budget nearly paid and local budget in fair shape considering the state of the church. Souls have been blessed at our altar to the number of twenty-five or more. A few of the children of God have made commendable progress, for all of which we do praise the Lord. We have extended the borders of our acquaintance this year by being permitted to speak for two or three other churches in neighboring towns, Free Methodist, Brethren and M. B. C. In each case we were used very courteously and given a fine hearing. Next week will find us in our District Assembly, where we hope to receive spiritual blessings. We are hoping to secure Missionary A. J. Smith for a meeting after the assembly."—H. H. Tromburg, Pastor.

OIL CITY, LA.—"We are glad to report that our church is still on the firing line and at the front of the battle. We have just closed a revival campaign with Brother Ashby of Southern Louisiana. The Lord has poured out His spirit very graciously. There were twenty souls saved, five reclaimed, two sanctified and nine members added to the church. We were very glad to have such a wonderful man of God as Brother Ashby. His whole life and soul are in the hand of the Lord and in his sermons one can tell that he lives where he can hear the smallest whisper of the Holy Spirit. Pray for us that we may ever keep on fire for God and souls."—Roy Fagaly.

ELGIN, ILL.—"The Elgin Church of the Nazarene has just closed a successful revival with Rev. and Mrs. J. Warren Lowman as evangelists. Those who are old enough to know say, 'Elgin has had nothing like it in over forty years.' Over one hundred people knelt at the altar and most of them found God as their Savior or Sanctifier. Rev. J. J. Gough, the pastor, was encouraged at the close of the meeting with twenty-three new members and a call for another year to serve the

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Elgin church as our pastor. Mr. Alva Burkhouse played the piano and helped with prayer and song, to bring results. The crowds were large all through the meeting, in spite of rain and wind. Mr. Adolph Gros and his band gave us the first Sunday of the meeting which was enjoyed by all and helped much to advertise. The people had a mind to work and pray and God's kingdom was built up as the result."—Ida M. MacMellan, Reporter.

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HUNTINGTON, W. VA.—"We, the Church of the Nazarene here, are still progressing though we have been sorely tested practically ever since we have been an organization. Through it all God has some true Nazarenes at heart who are standing for God and holiness. We have a fine Sunday school and I think it is one among the most spiritual ones on the Kentucky District. We have a fine class of young people in our church who are down to business for God. The W. F. M. S. have paid their pledges on General Budget and we are paying on their W. F. M. S. specials and the offerings are coming along fine. Thank God for the missionary vision our people have, for without a vision the people perish. We are asking the readers of the HERALD OF HOLINESS to join with us in prayer for God to send us a man fitted for this place. We are standing on His promises."—Rosa Bowman, Deaconess.

M. M. AND SADIE LOWREY—"When we visited Lake Charles two years ago and found no young people in our church, God immediately laid it upon the heart of our daughter, Daisilee, to build up a Young People's Society in that place, which was begun when we accepted the pastorate a few days later. In a short time a reorganization of the N. Y. P. S. was the result of her earnest personal efforts. For two years the N. Y. P. S. has grown in interest and deepened in spirituality under her wise leadership. Today not a finer group of young people can be found. Much has been accomplished through the use of our N. Y. P. S. Journal. What has been accomplished in Lake Charles alone is enough to inspire our good editor to go on with the publishing of this wonderful magazine. The operation of the Penny-a-Day plan has been an inspiration to our young people. Two classes of young people have also been added to our Sunday school. We feel that our greatest need in this local church is the dynamic power of the Holy Spirit to shake and settle the church on a foundation that will mean the holding of our young people. Dear ones, pray! Having previously announced that we felt God's leading to other fields of labor, a deep appreciation of our two years' labors in Lake Charles was shown us last Sunday when the church gathered for our farewell message. At present we are engaged in a revival at Sulphur Springs, Texas, with our good pastor, Rev. R. E. Fletcher. Our daughter, Miss Daisilee Lowrey, is our pianist and the twins, Manly and Geneva, are assisting with cornet and saxophone. Pray that we will have a great revival at this place."

PASTORS J. C. LAMBERT AND WIFE, NORTH LANSING, MICH.—"We have just closed a revival with Brother and Sister C. C. Crammond. Sister Crammond is a good, simple, second blessing preacher and Brother Crammond is an expert on the piano and they are both beautiful singers. There were a number at the altar for both pardon and purity. They have been Nazarenes for only a short time but are true Nazarenes and we ought to keep them busy preaching and singing. At the close of the meeting we left for

Tennessee and North Carolina for a few days' vacation. While in Tennessee we were with Brother A. P. Welch at Monterey for a ten days' revival. There were large crowds and over a hundred at the altar with the majority praying through to victory. Brother Welch has a fine church and has done great work in Monterey. His health has been very bad for eight months and he has not been able to be out much. Let all the people of God pray for Brother Welch to be healed."

BETHEL, JOHNSON, KANSAS—"Bethel is an inland church of western Kansas that has held the fort for many years in spite of the scanty population. She forces recognition because of the fact that she has mined out and polished quite a goodly number of diamonds in the rough, a number of which are traversing the continent telling the story. One of these boys, Rev. Chester Morgan, saved and called to preach from this church, was called for revival services here which recently closed with success, though the season was against us. Several additions were received the last night of the meeting and several more are to be added soon. We are glad to recommend Brother Morgan for revival services. We desire to mention another fact of commendation for the Bethel church. Though the working force is small, the fine, loyal, sacrificial members gave, then gave again and kept on giving to the General Budget until at the present time of this assembly year they have given to the amount of \$311, against an apportioned expectation of \$73. We believe the Lord will honor such a spirit and as a result more fire-baptized preachers will grace her memory. Brother Mack Anderson is another product of the Bethel Ministerial Manufacturing Co. It is God's good work, praise His holy name."—F. R. Guy, Pastor.

IRVINE, KENTUCKY—"We have just closed two very successful revivals with Rev. C. D. Taylor as evangelist, the first here in the Irvine Church of the Nazarene. Although we did not see as much visible results as we would like to have seen, yet we had a real good meeting with some souls saved and sanctified. Our next meeting was four and a half miles out in the country at a union building on White Oak Creek. God wonderfully came on the scene. The last night of the meeting a fine class of ten united with our church here in town. Rev. Taylor is one of our most efficient young preachers on the district. He preaches with unction and power. He is to take the Wurtland Church of the Nazarene as pastor very soon. We predict great success for him in the coming year."—H. C. Watson, Pastor.

SOUTH BELLINGHAM, WASH.—"Just closed another glorious revival here with twenty-five definite seekers and the church doubled in membership. We had Ted Goodwin, a young man filled with the Holy Ghost, who has recently come into the holiness ranks from the Christian church and expects to unite with our church soon. He was with us one week and Sister Mae Budd was with us for two weeks following. Our church was organ-

ized with sixteen charter members about five years ago. Others have been added and some moved away and we still had sixteen members. Last night we took in sixteen new members, which doubled our membership. Praise the Lord! Two years ago we pitched a tent in Deming, a little town nearby, and had Brother and Sister Budd as evangelists. There seemed to be much opposition but we left the results with God. We had an attendance last night of eighty. We also had a baptismal service in the afternoon when about one hundred fifty gathered at the river nearby and six were baptized. Several others are coming soon. Finances came in pretty well and a love offering was taken for the pastor. We also received two subscriptions for the *HERALD OF HOLINESS*.—J. W. Frazier, Pastor.

HOTIE, KANSAS—"These are good days with us. Our Sunday school is wonderfully blessed of the Lord. Interest is good, attendance is fine and some growth indicates spiritual health. The N. Y. P. S. is the best we know anything about. Just lately the Sunday school superintendent became the husband of the N. Y. P. S. president, and the good team work that has prevailed in these two departments, we are sure, will continue. Our Missionary Society, Junior Society, and Prayer and Fasting League have done wonderful things this year. A recent statement from Dr. Morrison showed that the amount due from us June 1 had been trebled paid before that date and beside this the N. Y. P. S. is supporting a native worker in Mexico. We have made some improvements and purchased some new equipment and paid some on indebtedness. Our former members have pledged wheat to the amount of seventy acres, the proceeds to be applied where needed by the church. I have never seen such beautiful unity anywhere in my life. How good it makes a pastor feel to have everyone ready to lift and give, work and pray. The explanation is, our people know God. The afternoon of the 22nd we had service down by the river side where we preached from Acts 20:21, after which seven candidates presented themselves for baptism. Counting the children baptized last November by Brother Cassler, this makes eleven who have received this ordinance since we came. The people want us to stay and we know of no others with whom we would rather labor in the Lord's vineyard."—R. C. Holmes.

EVANGELIST OLIVER MORGAN—"We closed a successful meeting at Kokomo, Indiana, with a number of seekers. The Sunday school attendance was tripled with the church overflowing. This proved to be the largest attendance ever witnessed at this church."

YUMA, ARIZONA—"Since we last reported we have been in labors abundant, striving to win souls and build up our work in this fast growing city of the Southwest. We have had three revival efforts. The first in December, 1929, when Rev. W. E. Ellis of Pasadena, California, gave us a week's convention, good preaching, faithful effort and pleasing results.

A number of souls were won for Christ and this we felt was a good foundation for the meeting with Rev. W. H. Minor of Bethany, Oklahoma, which began with a watch night service. This meeting was remarkable. The pastor, Rev. A. M. Terrell, was sick with the mumps for the first half of the meeting, which was a great hindrance. Many of the members were either sick or had sickness in their homes and the weather was the coldest and dampest of the entire winter season. The evangelist was faithful as preacher, special singer and sometimes choir leader. His messages in sermon and song were Spirit-filled. We had quite a few seekers with a number praying through. By the time the meeting closed weather conditions were better and many who had been sick were back in the services and we had a good closing. Brother Minor made many friends here. The third meeting was held the first of May with Rev. Miss Gertrude Knight and Miss Amy Schultz and her brother Earl, of Toledo, Ohio. God ordered this meeting from the first. Miss Knight, a member of this local church, while on the evangelistic field heard God's voice saying, 'Go to Yuma,' and she obeyed. Her messages were timely, God-given for a special need and the results will be the reward of faithfulness. There were a number of seekers here and some happy finders. Miss Schultz acted as pianist at which she is very efficient, but especially did she bless the hearts with her special singing, accompanying herself with either piano, accordion or tenor banjo. Her brother, a young man recently converted, was with us in a number of services and proved a blessing as choir leader and assisted with the special singing. God blessed these songs in a remarkable way. Miss Knight, under the leadings of the Lord, proved a material help in raising a good amount of finances to apply on pastor's salary. A 'pounding' was also given the pastor and family. May God bless these who have labored faithfully among us."—Mrs. A. M. Terrell, Assistant Pastor.

EVANGELISTS HAROLD C. JOHNSON AND WIFE—"Since our last report we have been busy, constantly in His work. In Mt. Sterling, Ky., where Rev. Willis French is the efficient pastor, we had a very good meeting. The crowds were large and a number sought God. About twelve joined the church as a result of that meeting. Our next campaign was in Olive Hill, Ky., where Rev. Amos Meador, one of the successful men of our movement, is the pastor. About one hundred, counting them as they came, were forward for prayer in that meeting and eighteen joined the church. We especially enjoyed our work in the high school there. The principal and teachers were very kind and seemed to appreciate our services. Next we went to Columbia, Ky. This is a new church but the work is pushing ahead under the good leadership of Rev. and Mrs. Ernest Gold. We found in Columbia a cultured and refined citizenship such as one seldom finds. Linsey Wilson, a Methodist college located in the little city, contributes of course to the atmosphere of refinement that prevails

Two Issues of the NAZARENE MONTHLY have been mailed

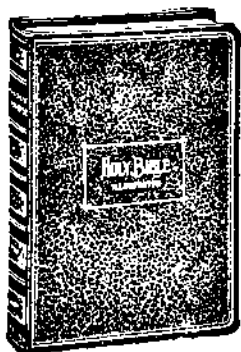
Subscribers to the Nazarene Monthly our new periodical have received the first number, "P. F. Bresee, A Life Sketch" by Dr. A. M. Hills. We know every one will be delighted. The August issue, "The Holy Spirit" by Dr. J. B. Chapman has just recently been mailed. Although containing fewer pages this second number is rich in solid, deep, thought-provoking material. Dr. Chapman first prepared this material at the request of the Stewardship Committee, to be used in connection with the church's observation of the anniversary of Pentecost. After consultation we decided that it should appear in the August issue of the Nazarene Monthly. While its appearance is a bit belated, after all, this is not serious as our churches believe in constantly keeping alive the thought and spirit of Pentecost. Every pastor, of course should by all means read this message by General Superintendent Chapman and we wish that thousands of our laity could be persuaded to do the same.

Now just a few words about the September Nazarene Monthly which will contain an article "Helps for the Prayer Life" by Rev. W. G. Schurman of Chicago. It is written in Brother Schurman's inimitable style—forceful, pungent, concise and different—just as different as Schurman's preaching varies from the ordinary run of preaching.

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in the community. Our stay in Columbia was very pleasant. The crowds attending the revival were often three times larger than the seating capacity of the church building. The college students manifested a hunger for old-time religion and got up a petition asking us to conduct chapel services during the last week of the regular school work. God blessed and touched many in those services. Our work in the high school was also well received. A number sought God in this meeting. Our next meeting began in Plainville, Kansas, June 1, with Rev. and Mrs. E. B. Hackley, two of God's servants who have been preaching holiness for about thirty years. God helped us here. About eighty-five, counting them as they came, were forward for prayer. The crowds were the best the church had had. Nine joined the church. Wife and I greatly appreciated the privilege of working with Miss Opal Moler, who is now Mrs. Arthur Morgan, and Miss Elsie Snowbarger. The musical service of these young ladies was of the highest type. About \$525 was raised in this meeting, \$150 was raised by Brother Balsmeier for Bresee College. We are now at Osborne, Kansas, in a meeting with Rev. E. J. Miller. We will appreciate the prayers of God's people that He will help us to be a blessing to the glorious cause of full salvation."

SONG EVANGELISTS JACK AND RUBY CARTER—"Since reporting to our good paper the last time we have been to the following places: Dublin, Texas; New Orleans, La.; and Ft. Worth, Texas. We had a good little meeting at Dublin; several saved and sanctified. Brother Woodrum did good preaching here. Brother and Sister Greer are the faithful pastors. Our next engagement took us to New Orleans, La., to us the most interesting city in America, a city with 450,000 people and 375,000 of that number are Catholics. There are sixty-two Catholic churches in New Orleans. This was a hard fought battle, but God gave a measure of victory. A few prayed through and were definitely saved or sanctified. Brother Ed LeJeune preached most of the time and it was done well. Brother and Sister Akin, District Superintendent and wife, were with us part of the time and brought some good messages. At Ft. Worth we were with C. P. Clayton and his good church in the for-

mal opening of their new brick church. This was a three days' convention. L. A. Reed was the efficient evangelist. He delivered some great messages. At this writing we are at Peniel, Texas, enjoying a few days' rest. We go to Blossom, Texas, next. Blessings upon our good paper. We received some subscriptions for it in New Orleans."

PASTOR MOCKLER, STORM LAKE, IOWA—"Storm Lake church has just closed another meeting with Theo. and Minnie E. Ludwig as evangelists. Brother and Sister Ludwig are old-time holiness preachers, preaching without fear or favor. The illustrated songs presented in the revival services and the object lessons in the Sabbath school by Sister Ludwig certainly were a great blessing to the meeting and were used of God. The last object lesson given on the closing Sunday was especially blessed of the Lord and ten children knelt at the altar for pardon. There were fifteen seekers during the meeting and all were finders. A beautiful spirit prevailed throughout the entire meeting. May God see fit to bring Brother and Sister Ludwig here again. A fine love offering was raised for the pastor by Brother Ludwig, for which we thank God. As a church and pastor we are more determined than ever to wage the battle against sin and win trophies for Jesus. To God be all the glory!"

PASTORS I. L. BOWMAN AND WIFE, TULAROSA, NEW MEXICO—"We arrived here June 23, following the District Assembly, and found a fine band of loyal Nazarenes who received us in a royal manner. The church here has been under serious handicap for lack of a building of their own to worship in. God has given the church here a great vision of the possibilities for a new church in the near future. At the board meeting, on July 3, the final steps were taken to buy a nice block of land with a two-room house, only two blocks from the main center of this town. Money has been raised to pay cash for the same. We expect to begin work on the new building soon. The presence of God is being manifested in each service. Old-time conviction is reaching the unsaved. Three young men prayed through to definite victory in the last night's service. A spirit of Holy Ghost victory is visiting the members of this church which makes them very courageous for the service of the Lord. Please remember this part of the Lord's work in your prayers."

GUTHRIE, OKLA.—"This is our third year as pastors here and the Lord has blessed our labors and given us many souls, but our tent meeting June 15 to 30 under the leadership of Evangelist C. B. Fugett and E. D. and Winnie Simpson as singers was the best in the history of the local church. After we had extensively advertised the meeting and everything was in readiness we had a telegram that Brother Fugett was called to the bedside of a dying brother and probably could not get to us. But we had prayed through for a real victory

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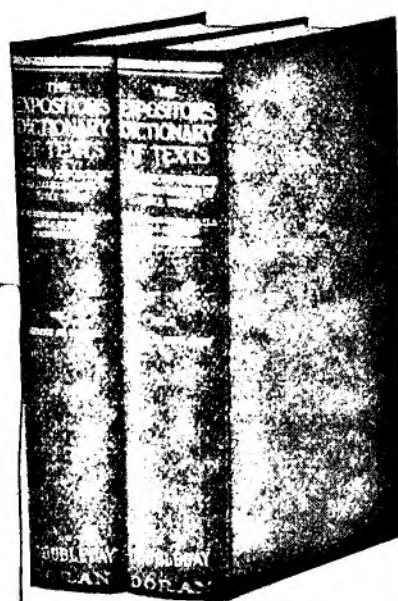
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and believed the Lord would give it to us, with or without the evangelist. So Brother Simpson, wife, and I took service about and tried especially to get the church lined up for the battle. The Lord blessed and gave some souls and encouraged the saints. Brother Fugett reached us the second Sunday in time to take the afternoon service and the altar was lined in the first service with earnest seekers and the tide continued to rise night after night. Two nights the altar was extended to the length of sixty feet and filled with weeping, praying and crying souls. The last night the sixty-foot altar was lined on both sides from end to end. It was a time when the old-time power was manifested and some fell like dead men under the power of the Spirit. But such victories are the results of fasting and prayer and waiting upon God. Some fasted and prayed five days and nights and God honors those who are willing to sacrifice for souls. We can have the old-time power in our movement if we are willing to meet the condition. The seekers and finders were so many that we did not attempt to keep account of them. We have never seen so many grown people seeking the Lord, and especially men, as in this meeting. They ranged from 89 years down, and one good feature, they are still praying through since the meeting closed. Many of the professions were from the other churches and surrounding towns and communities. Arrangements are being made for an annual camp at Guthrie and Fugett and the Simpsons have been called by the church for next year. We are looking forward for greater things in the Guthrie church. We never labored with a more devout and earnest band of workers. Brother Fugett labored under a great burden, having come from the deathbed of his brother, tired and worn in body and mind but God did bless his unctuous messages to the salvation of souls. The Simpsons know how to sing the glory down."—J. H. and Maggie Crawford, Pastors.

and parsonage and much of the prejudice has been removed. We were called back here and the 8th of this month we again began with this people, some of whom were with us in the beginning. The old-time fire has been rekindled and on the second Sunday we had nineteen seekers at the altar; several of which prayed through. There was a mighty shout of victory and the outlook is good. We are looking for a good year. We mean to keep blessed ourselves and the glory in the service."

KOKOMO, INDIANA—"We will soon close our fourth year as pastors of this church. Our recent revival, the third for this assembly year, was in some respects the outstanding one of our ministry here. It was sponsored by the N. Y. P. S. and was their first effort of the kind. Rev. Oliver Morgan, youngest of the family of Rev. R. L. Morgan, our pastor at Milwaukee, Wis., was evangelist in charge. Although he is not old enough to vote, he did good work as an evangelist in preaching, in singing and in altar work. He also did some excellent work in boosting the Sunday school. The lowest attendance during the revival was sixty-nine. The highest attendance was 217. Two weeks after the revival closed, a very hot day, the attendance was 119. There were no great number seeking during the revival, but most of them seemed to be earnest, intelligent seekers after God and several of them still are pressing on, some of them having joined the church since the revival closed. In all we have received seven new members since the revival. We thank God for this year, the best of the four here. We attribute much of the success to the prayers of the faithful saints in this church, among whom are some of the choicest of God's people on earth. Brethren, breathe a prayer for this church and your unworthy servants."—J. H. Baughman and Wife, Pastors.



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PASTOR C. W. WELTS, PLACERVILLE, CALIF.—"We are again writing from this old historic mining camp where in March, 1872, we came from the East and for many years called it home; leaving here about forty-five years ago we went to a holiness campmeeting and got converted and commenced to preach. A few days before we had been converted a year we were appointed as pastor of a small church, and from that time we have been engaged exclusively in religious work. Five years ago last September I was asked by the District Superintendent to come here and try to open up a work and with the help of the Home Missionary Board we came. We found one member, a few sympathizers and a legion of enemies. God was with us and the fight was on. We rented an old saloon building and began. We had plenty of persecution but God, who never fails in time of need, helped us in our weakness and for more than a year we had a continual revival. Faithful pastors have followed up the work and now while the membership is small, they have built a church

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OWENSBORO, KY.—"It has been some time since I have reported to the *HERALD OF HOLINESS* but I have been kept busy. My last revival was held at Greenwood, Ky., eleven miles south of Louisville, with some definite results. I was away from home thirty-two weeks last spring, holding meetings in Kentucky and South Indiana. On account of my children needing me, I have accepted the pastorate here at Owensboro. I found a loyal, God-fearing, self-sacrificing people. At present we are in a hall on Lower 9th St., but are returning to our basement. God is opening the way for a great work here. My address is 1439 W. 11th St. Anyone reading this report, having friends near Owensboro and wishing them to have a pastoral call, write me."—Fred T. Carby, Pastor.

WASHINGTON, PA.—"During the month of April we were richly blessed in services. One week previous to our revival the young people held special services

which were a blessing to all. Rev. Lawrence Reed then came to us, bringing us burning messages for our souls. The members of the church were especially blessed and much praying was done at home which caused a greater service when we met in the church. Praise the Lord for victory and increased faith to press the battle. Brother Reed brought to us many truths from God's Word which stirred us to a deeper prayer life and to a closer walk with Jesus. Praise the Lord for full and free salvation."—Ruth Miller, Reporter.

McCOMB CITY, MISS.—"We are rejoicing today because of the many new names written down in heaven, in answer to prayer before and during the revival which just closed June 31. We came here December 1, 1929, and began our work as pastor. We had a get acquainted meeting and Brother N. O. Nabors helped us in the meeting then. He soon won the hearts of the people and God gave us several souls. We took six into the church from that revival. We have made many improvements all of these costing nothing except the material as we and our friends did the work. Thank God for our friends. June 15th we began the best revival that has ever been in this church. Brother Charles Dye of Ohio was the evangelist. He is one of the best that I have heard. He preaches the old rugged truths of the gospel without fear or favor. God honored his messages and according to Brother Gosnell, the singer, eighty-six souls knelt at the altar for

pardon. Last Sunday night we took ten into the church and we are looking for that many more by the time this gets in print. We can surely recommend Brother Dye as evangelist and everyone enjoyed Brother Gosnell's songs and music. Remember the little church at McComb with your prayers."—V. L. Nabors, Pastor.

THE LEHMANS AND SON JAMES, SONG EVANGELISTS—"Since reporting last we have helped in the singing in four revivals. At Portsmouth, Ohio, the pastor, Rev. Boso, did the preaching. He is doing the job up good in the Scioto Valley City. The other three campaigns were at Warren, Ohio, Peru, Indiana, and at Elyria, Ohio. Rev. J. A. Rodgers of East Palestine, Ohio, was the evangelist in these meetings. His friends call him 'Cyclone Jim,' and that is just what he is. He goes into every revival expecting a battle and a victory. The revival at Elyria resulted in the organization of a good Church of the Nazarene. After our summer's work is over we expect to leave the field of song evangelism, having accepted a call to be pastors of First church, Richmond, Va. By the help of God we want to see a center of holy fire in this Queen City of the South. Pray for us."

SHELBYVILLE, TENN.—"We the Church of the Nazarene here are still progressing although we have had our battles. We have the indebtedness of our new church taken care of by cash and pledges. Last Sunday night we had a packed house at the children's service. Our revival will begin July 9, with Rev. W. F. Collier as evangelist and Brother and Sister Arthur Fisher of Nashville, as singers. We covet your prayers that God will give us a great meeting. At Himesville, our revival will begin July 23, with Rev. W. F. Collier, as evangelist and Brother L. O. Shelton as song leader. We have some fine people at Himesville and the Lord has been blessing the work and we are expecting a good revival. At Mt. Herman we have a little struggling band that is courageous. We have organized a Sunday school and are planning a meeting there in the latter part of August and we think the pastor will be the evangelist. We are encouraged to press on and keep preaching second blessing holiness. We are called back to the work another year without a vote against us."—E. H. Stout, Pastor.

SOUTH WEBSTER, OHIO—"We wish to report one of the greatest meetings that this church has seen in twenty-five years. Beginning June 8, and continuing over the 26, we did not have a barren altar service. In all there were 154 people knelt at the altar and were saved or sanctified. The mayor told us it was the greatest meeting they had ever seen in the town. He is a fine Christian man. Rev. A. E. Boso, pastor of First Church of the Nazarene, Portsmouth, Ohio, did most of the preaching. On Monday nights Brother W. S. Queen, pastor of the Tabernacle Church of the Nazarene, preached for us. Brother and Sister Earl

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Hill were our singers. Other singers came in and helped too. Our church was blessed and helped and we believe there are great days ahead for South Webster. The people wish us to return another year and we are happy to serve them."
—Frank T. Fox.

EVANGELIST B. F. PRITCHETT—"We have recently held meetings with Brother Moxley of Caney, Kans., and Brother Harmon of Poteau, Okla. These were both good meetings with quite a number of souls praying through. Brother Moxley and his good wife are doing a fine work at Caney. The Bible studies from 9:30 to 10:30 were well attended and the church was much edified and blessed in the study of the Word. The Sunday afternoon lectures to men on 'What Is Man?' and 'Strong Manhood,' were well attended. At Poteau we were agreeably surprised at the growth and progress of the work there, with Brother Harmon and his good wife as pastors. The meetings were well attended with some great altar services, with more than fifty who professed either pardon or sanctification. There were 194 in Sunday school the last Sunday. One of their faithful members, Mrs. Blankinship, passed away from an operation in the midst of the meeting. We have open dates for fall and winter meetings and we would be glad to slate with pastors who desire our services. Address, 3432 South Gordon St., Ft. Worth, Texas."

DEATHS

MERTENS—Rev. John E. Mertens was born in Germany nearly 84 years ago, but came to the United States in early youth. He was well educated and in his younger days was a Methodist circuit rider for many years. He was noted for his fervent piety and flaming evangelism. As long as he was able to converse he loved to tell of those wonderful early scenes of his ministry. He came to Portland, Oregon, many years ago and united with the Church of the Nazarene. His name was on the roll of elders. He passed to his reward just prior to the District Assembly. He was a member of the First church, Portland, Oregon. Since the assembly Mrs. Mertens, worn out with the long and arduous labors of caring for her husband during the last years of his life, succumbed to a condition of low vitality and died in a bus at McMinnville, Oregon, while on her way from Tillamook to Portland. She was Brother Mertens' second wife, also German, and her devoted care of her invalid husband won for her the esteem of all who knew her. They rest together in Multnomah Cemetery, Portland, Oregon, awaiting the glorious resurrection.—D. Rand Pierce.

SHEPARD—Rev. W. E. Shepard, former evangelist of the Church of the Nazarene, died unexpectedly on April 17, 1930, at his home in Pasadena, California, 1212 Bresee Ave., at the age of 88 years. He was born in Janesville, Bremer County, Iowa, May 19, 1862, the youngest in a family of ten. When twelve years of age he moved with his parents to southern California, where the family lived for several years at Montecito. In the spring of 1881 he attended a soul stirring series of meetings held by Rev. Frank Ashcraft. That was the turning point in his life. He was stricken under conviction and at the same time received a clear call to preach the gospel. After a severe struggle he

yielded his own plans for God's plans, was brightly converted, and consecrated his life to God's service before the meetings closed. He was then just twenty years old. From the beginning of his Christian life he never tried to evade the cross or go around it, but courageously took it up and bore it for Jesus' sake. As a consequence, he rapidly grew in grace and in the knowledge of Jesus Christ. During that first year after his conversion he found some opportunity to preach in country schoolhouses. One meeting he held in the Montecito schoolhouse which he had attended as a young boy. That was the beginning of his ministry. In the summer of 1885 he was united in marriage to Miss Laura Chivers, who, through the years that have followed, has been a loving and faithful companion of his labors. To them were born three children, Howard, the eldest who died at the age of three, Merle Evangel and Everett. Soon after his marriage, Brother Shepard entered the evangelistic field. For more than forty years he has traveled over the United States holding services both in country places and in large cities. His calls were more than he could fill. Preaching in the power of the Spirit to large congregations in churches and halls and great interdenominational holiness camp-meetings he has seen many souls brought to the foot of the cross. Some are already rejoicing in heaven. Others are on the way. Not only as a preacher of the gospel has God made use of him, but also through his books which many have read and found very helpful. His best known works are, "The Palm Tree Experience," "Wrestled Scriptures Made Plain," "How to Get Sanctified," "Sin the Tell-Tale," and "Holiness Typology." His labors have been continued until very near the end. On Sunday, April 6, though far from well, he preached the Word for the last time. During the last few days of his life he suffered much but was greatly uplifted in soul. Many times he would say, "I never was so happy." Two days before his death a

niece said to him, "Uncle Will, we all love you so much." He put his hand on his heart and said, "Love! My heart is full of love! I never had so much love in my life. I love everybody in the world." He was active in the Church of the Nazarene for many years. He is survived by his wife, Mrs. Laura Shepard; a daughter, Mrs. Earl Baird; a son, Everett Shepard, and three grandchildren, all of Pasadena. He had been a resident of California during the larger part of his life, his family living at Montecito during his youth. Funeral services were held at the Cresce Undertaking Parlors in Highland Park, Los Angeles, Rev. and Mrs. H. E. Alford of Pasadena, officiating.

STEELE—Donald Wayne Steele, son of Mr. and Mrs. Myron and Mabel Steele of 1270 Bresee Ave., Pasadena, California, was born October 30, 1923, and departed this life June 16, 1930, at the age of six years, seven months and sixteen days. Besides his parents he leaves his grandparents, Mr. and Mrs. Frank Ballinger, of Pasadena, and Mrs. Leda

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Steele of Muskogee, Oklahoma, and two great grandmothers, Mrs. A. M. Judson and Mrs. Mariah Phillips, both of Pasadena, and many other relatives to mourn their loss. Donald though not strong physically was a happy, rollicking boy, a real boy. Under the teaching and training of his grandmother, Mrs. Alice Balingier, he early learned lessons from the Bible and gospel hymns. He would sing and was learning to play different songs on the piano, his heart was full of music and song. A beautiful funeral service was conducted Thursday, June 19, at Reynolds and Eberle Chapel, after which his little body was laid to rest in beautiful Forest Lawn Cemetery to await the resurrection morn. E. M. Hutchens, his pastor, conducted the funeral service.

ANNOUNCEMENTS

MARRIED—On Wednesday evening, June 4, 1930, at the Pleasant Hill Church of the Nazarene, Sylvia, Kansas, Miss Florence Snowberger of Sylvia, Kansas, and Mr. Alvin R. Aller of Johnson, Kansas, were united in marriage, the writer officiating.—Rev. Mack Anderson.

MARRIED—Herman A. Goodman and Rev. Marie Cecil were united in matrimony June 18, 1930, by Rev. A. Schwing, pastor of the Pilgrim Holiness church at Logansport, Indiana. The bride is an elder on the Northern Indiana District and has been in active pastoral work. The groom recently came to the Church of the Nazarene from the Wesleyan Methodist church. They will make their home in Tipton, Indiana, where Mrs. Goodman was formerly pastor of the Church of the Nazarene.—Neva Cecil.

MARRIED—On July 4, 1930, noon, Flora Bardwell, pastor of the Church of the Nazarene at Hewitt, Minn., and Wilbur Eaton of Eagle Bend, Minn., were united in holy wedlock by the writer, pastor of the Free Methodist church at Old

Hartford in the parsonage; many of her friends being present.—Rev. A. C. Merrihan.

BORN, to Rev. and Mrs. Amos R. Meador of Olive Hill, Ky., July 4, an eight and a half pound boy, James Thomas.

BORN, to Wayne and Maggie Elliott of Salina, Kansas, July 4, a seven and a half pound boy, Edward Wayne.

REQUESTS FOR PRAYER—For a husband in Ada, Oklahoma, that he may be healed and saved, also for the salvation of his children; for a brother in Washington that his eyesight may be restored.

NOTICE—I would like calls to hold a few meetings or to a good pastorate. Address: 826 Montana Ave., Orlando, Fla.—B. F. Sheffer.

NOTICE—Rev. C. M. Goodman, a commissioned evangelist of the New York District, his wife, son and daughter being resident here, are able and active members of the Norwalk Church of the Nazarene. Through their varied talents they make an efficient evangelistic party, and for anyone using them in this field they will produce a successful meeting. You will find Brother Goodman a true Nazarene, full of enthusiasm, a doctrinal preacher of full salvation who has a burden for souls. Mrs. Goodman and daughter sing together with gracious effect. The son, Orville, is a capable player on the musical saw and their daughter Muriel is a pianist. They are open for engagements in revival services, camp-meetings, tent meetings or Home Mission work.—Rev. Alfred Anderson, Pastor, Norwalk Church of the Nazarene.

NOTICE—It gives me great pleasure to let our pastors and campmeeting committees know that Rev. F. P. Cassidy of Idolwild Court, Lexington, Ky., is again entering the evangelistic field and has

things arranged so that he can give full time to this great work which is on his heart. We have just recently spent some time with Brother Cassidy and find him a most godly man with a fresh anointing of God on his soul. He is fairly well known to our people in the central part of the country; having had most successful revivals on this district, the Indiana District, in Illinois, and many other places. Let our people get in touch with him at once. I am not writing this merely because our brother is available but because we believe he will be greatly used of God.—L. T. Wells, District Superintendent.

NOTICE—All Licensed Ministers of the Northern Indiana District: Please meet the Board of Examination on Tuesday, August 12, the day preceding the District Assembly, at the Hammond church.—Mrs. Pearl B. Rich, Sec.

NOTICE—Having declined renomination for a fourth year as pastor at Hamilton, Ohio, I am open to a pastorate beginning September 1 or sooner. In the meantime I would consider a call to hold a church or tent meeting or two in August by the consent of my board. I have been an ordained minister in the Church of the Nazarene since 1914 and have held pastorates in several of our districts and hold letters of commendation from a number of District Superintendents and from my local church. I will gladly consider any proposition. Write any of the following District Superintendents: Gibson, Montgomery, Herrell, Davis, Short, or Vanderpool.—Rev. Wilbur H. Parker, 1224 Lincoln Ave., Hamilton, Ohio.

ASSEMBLY INFORMATION

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 Humpfer Ave. General Superintendent Goodwin will preside.

CENTRAL NORTHWEST DISTRICT, at Mitchell, S. D., August 20 to 24. Rev. Frank Shea, pastor, 1001 West 4th Ave. Meetings will be held in First Congregational Church, East 4th Avenue. General Superintendent Reynolds will preside.

INDIANAPOLIS DISTRICT, at New Castle, Indiana, August 20 to 24. Rev. C. E. Pendry, Pastor, 624 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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CAMPMEETING CALENDAR

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, 2504 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, the great North Pacific Nazarene Campmeeting on the Baseline Highway at Craig Road. Workers: U. E. Harding, M. G. Jobe, preachers; Carlton Booth song leader; District Superintendent J. E. Bates; R. J. Plumb, Male Quartet from Northwest Nazarene College and others. For further information write, C. J. Schocke, Sec., 1105 Harney, Vancouver, Wash.

July 18 to 28, Mt. Pleasant, Mich. Isabella County Holiness Association at Island Park. Workers: Rev. L. M. Blakely of Detroit; Rev. Anna Spohn, W. H. Elliot of Detroit; Mrs. T. U. Fuller of Mt. Pleasant, pianist. For further information write, Susan Jane Walsh, Sec., 1302 Lyons St., Mt. Pleasant, Mich.

July 18 to 27, Alva, Oklahoma, Woods County Holiness Association Camp. Workers: Evangelists Royal E. Dunham and Rufus Reisdorff 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 Lilienas, 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, Adrian, Ga., Emmanuel Nazarene campmeeting. Workers: C. E. Shaw, Floyd W. Kline, song leader; Mrs. Odessa Holmes, pianist. For further information write, Mrs. Alice M. Scott, Adrian, Ga.

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. Hlker, 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.

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. Ardeil 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 Slocum, 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 Interde-

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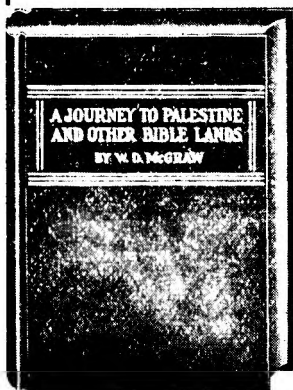
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nominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lincome, Rev. Geo. Bennard, evangelists. N. B. Vandall, song leader. Anna E. McGhie, young people's and children's worker. For further information write, Leland S. Miller, Secy., 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 Washington, D. C. For further information write, Rev. C. R. Mateer, 303 R. R. Terrace, Clarendon, Va.

July 25 to August 5, St. Croix Falls, Wis. Campmeeting. Workers: Rev. J. A. Alexander, Mrs. Daisy Palmquist and Rev. H. Palmquist. For further information write, P. A. Dean, Pres., Ashland, Wis.

July 27 to August 10, Orchards, Washington. Clark County Holiness Association. Workers: Rev. J. E. McBride, evangelist; Rev. Floyd Johnson, song leader and young people's worker. For further information write, Mrs. J. Howard Porter, Box 33, Orchards, Wash.

July 29 to August 10, Corsica, So. Dakota. Meadow Valley Church of the Nazarene, 14 miles northwest of Corsica. Workers: Theo. and Minnie E. Ludwig. For further information write, Geo. S. Culver, Pastor, Corsica, So. Dak.

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. Isgitt 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 345, Boise, Idaho.

August 1 to 10, Wilmington, Mass., Silver Lake Evangelical Campmeeting. Workers: Rev. Thomas Laite, presiding elder of the New England District in charge. He will be assisted in preaching by Revs. Earl E. Barrett, S. T. D.; E. Wayne Stahl, B. A., B. D.; C. E. Willson, B. A., and other members of the New England Conference. For further information write, Rev. L. W. Malcolm, 22 Sheridan Ave., Medford, Mass.

August 1 to 10, Clinton, Pa. Tri-State Holiness Association. Workers: Rev. Ed Oney, of Rush, Ky.; Rev. R. G. Flexon of Glassboro, N. J.; Rev. J. N. Hampe of Los Angeles, Calif.; Rev. Chas. Mower of Cincinnati, Ohio, soloist and song leader; Rev. Geo. Cole of McKeesport, Pa., pianist; Millie Rodenbaugh of Pittsburgh, Pa., Isabelle Myler-Reiff of Bethesda, Ohio, in charge of children's meetings; Mrs. S. D. Bates and Rev. D. Wilson in charge of ring meetings. For further information write, Rev. A. L. Cain, Sec., Clinton, 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, Palco, Kansas. Annual Campmeeting Northwest Kansas Holiness Association in Alphin's Grove, six miles south and one and a half miles west of Palco. Workers: C. B. Fugett and A. L. Crane. For further information write, Bessie Fondoble, Palco, Kansas.

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

THE CONQUEST OF CANAAN

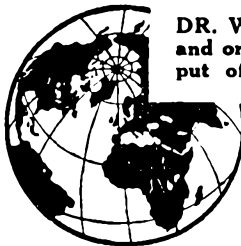
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and local speakers. For further information write, R. R. Dyer, Pres., Conklin, New York.

August 7 to 17, Maybee, Michigan. Maybee Camp, Southeastern Michigan Holiness Association. Workers: Rev. E. E. Shelhamer, wife and son, and others. For further information write, Mrs. P. E. Palmer, 544 Thompson St., Ann Arbor, Mich.

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: Jarrette 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, Wis., 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.

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 13 to 24, Lincoln, Ill., Tent meeting. Workers: Theo. and Minnie E. Ludwig. For information write, Rev. Helen Peters, Lincoln, Ill.

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. Riddout, 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 Campmeet-

ing. 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, Ramsey, Ind., Harrison County Holiness Association. Workers: H. W. Sweeten, second worker to be supplied on account of the recent death of Rev. C. B. Jernigan. Evangelist Burl Sparks, singer, Mrs. John C. Gray, children's worker. For further information write, Geo. F. Pinaire, Sec., Ramsey, Ind.

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. Foiles, 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.

Phineas f. Bresee, D. D. A Life Sketch of a Great Soul



Dr. A. M. Hills of Pasadena College, Pasadena, California, by request has prepared this brief life sketch of Dr. Bresee the founder of the Church of the Nazarene in the extreme West.

This is just the sort of biography of Dr. Bresee that we have needed—brief, interesting, giving the high points in the career of the man who started out as a young preacher in the Methodist church to declare the whole counsel of God and who through God's manifest leading was instrumental in organizing an independent local congregation which in time spread to nearby towns and finally merging with other holiness groups resulted in what is now the Church of the Nazarene.

This life sketch was first published as the initial issue of the Nazarene monthly. It is now available in booklet form priced at 25c.

Subscriptions for the Nazarene Monthly to start with the July issue containing the Life Sketch of Dr. Bresee are still being taken. Send a dollar for a six months' subscription. Or if you prefer send 25c for the booklet P. F. Bresee, D. D., A Life Sketch.

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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.

August 21 to 31, Hopkins, Michigan. Hopkins Holiness Campmeeting, Interde-

nominal. Workers: Evangelist Bona Fleming of Kentucky; Rev. Joseph Smith, Rev. E. W. Petticord, Miss Magdeline DeBoer in charge of children and young people. Professor N. B. Vandal in charge of music, Miss Lillian Scott, pianist; missionaries and other workers. For further information write, Dr. L. E. Hensley, Sec., Grand Rapids, Mich.

August 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Pugett, 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.

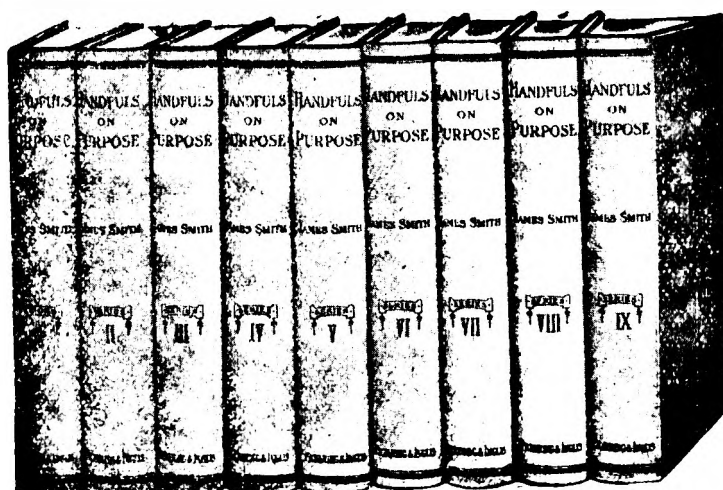
August 22 to 31, Southern Indiana Holiness Association, Oakland City, Ind. Workers: Rev. Earl Dulaney of Ashland, Ky., and Rev. Holland London of Kansas City, evangelists. Prof. Kenneth Wells and wife, song leaders. For further information write, Arthur Emerson, Pres., Owensville, Ind., or Mrs. Maud Yeager, Secy., 519 E. Broadway, Princeton, Ind.

August 27 to Sept. 7, Louisville, Tenn. Workers: Rev. Chas. C. Dunaway, evangelist; Miss Alma Budman, singer. For further information write, Mrs. W. D. Fouché, Sec., Maryville, Tenn.

August 30, 31, and Sept. 1, North Reading, Mass., Young People's Camp, under auspices of the District N. Y. P. S. Workers: Rev. Lloyd B. Byron, District President, in charge; Rev. L. A. Reed of Long Beach, Calif., evangelist. The Fitchburg Ladies' Quartet, Prof. E. S. Mann song director. For rooms write, Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For further information write, Rev. Lloyd B. Byron, Livermore Falls, Maine.

September 4 to 14, Springer, Ill. Interdenominational Holiness Campmeeting (Jacob's Camp). Workers: Rev. Geo. B. Kulp and Rev. J. L. Cox, evangelists. Frank Doerner, song leader. For further information write, Jacob Fleck, Pres., Enfield, Ill.

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



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IndianapolisAug. 20 to 24
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IowaAug. 20 to 24
Chicago CentralAug. 27 to 31
Kansas CitySept. 3 to 7
TennesseeSept. 10 to 14
MissouriSept. 17 to 21
Western OklahomaSept. 24 to 28
Eastern Oklahoma*Oct. 1 to 5
ArkansasOct. 8 to 12
MississippiOct. 15 to 18
LouisianaOct. 29 to Nov. 2

EVANGELISTS' SLATES

- Mack and Ethel Anderson, 129 E. 7th St., Hutchinson, Kansas
Clarendon, Va. (Camp) July 25 to Aug. 3
Duncan, Okla. Aug. 10 to 24
Wichita, Kans. (Dist. Assembly) Aug. 27 to 31
Austin, Texas Sept. 2 to 14
- T. M. Anderson, 605 Lexington Ave., Wilmore, Ky.
Freeport, L. I. July 17 to 27
Conneautville, Pa. Aug. 1 to 10
Mt. Vernon, Ohio (Sycamore Camp) Aug. 11 to 18
Circleville, Ohio Aug. 22 to 31
Huntingburg, Ont. Canada Sept. 5 to 14
- Jarretta 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. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
Douglas, Mass. July 22 to 29
Moore, 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
Bellevue, Ohio June 15 to July 27
- Barnett Sisters Quartet
Douglas, Mass. (Camp) July 18 to 28
Moore, N. Y. (Camp) July 28 to Aug. 11
Cleveland, Ohio Aug. 18 to Sept. 1
- P. P. Belew, Olivet, Ill.
Bassett, Nebr. (Pine Creek Camp) Aug. 1 to 10
- J. E. Brasher, Crestview, Fla.
Central, Fla. July 26 to Aug. 8
- R. E. and Dorothy Bridgwater, 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, Delmer, Ky.
Hobart, Ind. July 7 to 27
Bobeline, La. Sept. 1 to 15
- M. M. Bussay, 224 W. Palm Ave., Monrovia, Calif.
Lansing, Mich. (Tentmeeting, First Church of the Nazarene, Care F. W. Domina, 917 W. Genesee St.) Aug. 15 to 31
- A. B. Carey, 76 Prospect St., Beacon, N. Y.
Seven 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
Waukegan, Okla. Aug. 11 to 24
Sulphur Springs, Texas Aug. 25 to Sept. 7
Carnegie, Okla. Sept. 8 to 21
- Harvey and Maria Chrysler, 2105 Ave. B, Council Bluffs, Iowa
Union Gap, Wash. July 20 to Aug. 3
Wenatchee, Wash. Aug. 10 to 24
Milton, Oregon Aug. 31 to Sept. 14
- F. E. Cole, 322 Jackson St., Winchester, Ind.
Farmland, Ind. July 23 to Aug. 10
- C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.
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.
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
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
- A. F. Daniel, Eldon, Mo.
Culpeper, Texas July 18 to Aug. 3
Letona, Ark. Aug. 15 to 25
- Ray Davis, 2923 Troost Ave., Kansas City, Mo.
Bayre, Okla. July 25 to Aug. 10
Tuttle, Okla. Aug. 14 to 24
- M. E. and Nina DeVoll, Mason City, Iowa
Iowa District (Home Mission meetings) June, July, August
- H. N. Dickerson, 2608 Newman St., Ashland, Ky.
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.
San Luis Obispo, Calif. July 20 to Aug. 3
- C. M. Dunaway, 216 N. Candler St., Decatur, Ga.
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, 416 E. 9th St., Hutchinson, Kans.
Alva, Okla. (Woods Co. Holiness Assn.) July 17 to 28
- Charles Dye and Lawrence Gosnell, 4 Rundle Ave., Piquette, 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
Indianapolis, Ind. (care Rev. Jesse Towns) July 18 to Aug. 3
Ohio District Aug. 8 to 31
- Harry J. Elliott, 116 Ivy St., Nampa, Idaho
Anacortes, Wash. July 20 to Aug. 3
Bellingham, Wash. Aug. 10 to 24
- W. E. Ellis, 1458 Bresee Ave., Pasadena, Calif.
Oneonta, Ala. July 24 to Aug. 3
- Theo. Elsner and Wife, 739 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, 2908 Hemphill St., Greenville, Texas
Nevada, Texas July 18 to Aug. 3
Peniel, Texas Aug. 4 to 10
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Scottsbluff, Nebr. July 6 to 27
Indiana Aug. 1 to 30
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- Bona Fleming, 2852 Hackworth St., Ashland, Ky.
Moore, N. Y. July 27 to Aug. 10
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.
Marion, 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.
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-Meser Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio
Wilmore, Ky. (Camp) July 24 to Aug. 3
Allenton, Ky. (Camp) Aug. 7 to 17
Pigg, N. C. (Camp) Aug. 18 to 31
Charlotte, N. C. (Nazarene Church) Sept. 2 to 14
- Dora Geil, Lillian Hesselbring
Buckton Mills, W. Va. July 8 to 27
- J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
Keokuk, Iowa (Camp) Aug. 15 to 24
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
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
- H. A. Gregory and Wife, 304 North Peak St., Dallas, Texas
Ryan, Okla. Aug. 10 to 24
Lamesa, Texas Aug. 29 to Sept. 14
- J. C. and Essie Haffey, Colton, Calif.
Rotan, Texas July 16 to 27
Buffalo Gap, Texas Aug. 1 to 10
Post, Texas (Lynn Chapel) Aug. 13 to 24
Holdenville, Okla. Sept. 14 to 28
- J. N. Hampe, 216 Sycamore St., Pittsburgh, Pa.
Shacklesford, Va. (Dist. Camp) July 17 to 28
Clinton, Pa. (Tri-State Camp) Aug. 1 to 10
Pittsburgh, Pa. Aug. 7 to 24
Cleveland, Ohio (1st Nazarene Church) Aug. 27 to 31
- Lee L. Hamvie, 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
- Chas. M. Harrison, 1025 Lexington Ave., Indianapolis, Ind.
St. Bernice, Ind. July 12 to 27
Greenfield, Ind. (Tent) Aug. 1 to 17
- A. O. 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. 26 to Sept. 7
Windsor, Ont. Canada Sept. 8 to 21
- Roy L. Hellenback, 108-05 95th Ave., Richmond Hill, N. Y.
Bassett, Nebr. (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
- Aille and Emma Irick, Box 918, Bethany, Okla.
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
- W. P. Jay and Wife and Bertha Pults, Nampa, Idaho
Shelbyville, Tenn. July 24 to Aug. 10
- Harold C. Johnson and Party, 401 W. Washington, Springfield, Ill.
Eureka, Kans. July 23 to Aug. 3
Albany, Ky. Aug. 8 to 17
Monticello, Ky. Aug. 18 to 27
Gradyville, Ky. (M. E. Church) Aug. 28 to Sept. 8
- Lum Jones, Ada, Okla.
Woodward, Okla. July 15 to 27
- Mrs. S. A. Keel, Milwaukee, Wis.
Rock Island, Ill. July 17 to Aug. 3
Viroqua, Wis. Aug. 7 to 24
- Lulu Kell, 660 Blaine Ave., Akron, Ohio
Bruceston Mills, W. Va. July 8 to 27
- F. P. Kerst, Olivet, Ill.
Winchester, Ky. July 27 to Aug. 10
Carbin, Ky. Aug. 15 to 31
Richmond, Ky. (Assembly) Sept. 3 to 7
- Clayton Kidd, 5141 Lawton Ave., Detroit, Mich.
Howell, Mich. (Dist. Tent) July 1 to 27
Woodstock and Paris, Ont., Aug. 13 to Sept. 7
- A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa
Montevideo, Minn. July 16 to Aug. 3
Pilot Mound, Iowa (Community Camp) Aug. 7 to 17
Des Moines, Iowa (Iowa Assembly) Aug. 18 to 24
Summit, Ill. (Box 272) Aug. 25 to Sept. 11
Ackworth, Iowa Sept. 14 to 28
- Floyd W. Kline, Song leader and soloist, 3001 Hamilton Ave., Columbus, Ga.
Chicago Central District July
Adrian, Ga. (Camp) July 24 to Aug. 3

THE SCIENTIFIC FACTS ABOUT TOBACCO

By Fred M. Weatherford, A sixteen-page pamphlet giving facts and figures about tobacco that no one can successfully refute. This pamphlet is No. 3 in the Wayside Evangel Series. Prices: 2½c each; 25c dozen; \$1.50 a hundred.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

- Gertrude Knight and Amy Shultz, Box 104, LaHabra, Calif.
Northern California District July
- Katie Latimore, Song Evangelist, Caddo, Okla.
Slick, Okla. July 13 to 27
Briggs, Okla. July 28 to Aug. 10
- 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 Sen James, Barberton, Ohio
Princeton, Ind. July 13 to 27
New York District Aug. 3 to 24
- Jack Linn and Wife, Oregon, Wla.
Cherokee, Okla. (Camp) July 18 to 27
Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Waco, Texas (Camp) July 18 to 27
Hammond, Ind. (Northern Indiana Assembly) Aug. 13 to 17
Oakland, Ind. (Camp) Aug. 23 to 31
- W. W. Lovelass, Route 5, London, Ohio
Columbus, Ohio (Ohio Dist. Nazarene Camp) July 17 to 27
Cincinnati, Ohio (Gen. Del.) Aug. 1 to 17
- Theo. and Minnie E. Ludwig, 779 N. Euclid Ave., St. Louis, Mo.
Fairmont, N. Dak. July 14 to 27
Corsica, S. Dak. (Meadow Valley Camp) July 29 to Aug. 10
Lincoln, Ill. Aug. 13 to 24
- Mabel R. Manning, Nahant, Mass.
Jamestown, N. Y. July 22 to Aug. 1
Sawhegan, Maine Aug. 10 to 31
Derry, N. H. Sept. 7 to 21
- Ernest B. Marsh, 2329-10th St., Cuyahoga Falls, Ohio
New England District July 6 to Aug. 24
Steubenville, Ohio Sept. 2 to 23
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
Orelands, Wash. (Gen. Del.) July 27 to Aug. 10
Beebe, Ark. (Gen. Del.) Aug. 16 to 25
Kalamath Falls, Oregon Aug. 31 to Sept. 14
- J. A. McHatt, Box 333, Iberia, Mo.
Prague, Ohio 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
- F. C. McPeak, Mt. Vernon, Ohio
Riceville, Pa. July 23 to Aug. 6
Layland, Ohio Aug. 10 to 24
Athens, Ohio Aug. 27 to Sept. 14
Jelloway, Ohio Sept. 17 to Oct. 1
- E. Clay Milby, Song Evangelist, Greensburg, Ky.
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 827, Danville, Ill.
Jacksonville, Ill. (Gen. Del.) July 15 to Aug. 24
Pt. Wayne, Ind. (4210 Clay St.) Aug. 31 to Sept. 21
- 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 23
- W. H. Minor, Bethany, Okla.
Erick, Okla. July 20 to Aug. 3
Camute, Okla. (Hefner Church) Aug. 10 to 24
Caldwate, Ark. (Camp) Aug. 28 to Sept. 7
- John E. Moore, 2954 E. Grand Ave., Huntington Park, Calif.
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 and Wife, Bethany, Okla.
Burr Oak, Kans. July 23 to Aug. 10
- G. C. Morgan, 2923 Troost Ave., Kansas City, Mo.
Hutchinson, Kans. (519 E. 8th St.) July 1 to 27
Steubenville, Ohio Sept. 2 to 21
- Oliver Morgan, 6718 Adler St., Milwaukee, Wis.
DeWitt, Iowa July 21 to Aug. 10
Des Moines, Iowa (Assembly) Aug. 20 to 24
Champaign, Ill. (Assembly) Aug. 24 to 31
Whiting, Ind. Aug. 31 to Sept. 14
- Will H. and Lillie B. Nerry, 2923 Troost Ave., Kansas City, Mo.
St. Johns, Oregon Aug. 3 to 17
Snoqualmie, Wash. Sept. 7 to 21
- Aug. M. Nilson, 3270 Madeline St., Oakland, Calif.
Waterville, Maine (Camp) July 4 to 27
New England District (27 Garland Ave., Malden, Mass.) July and August
- Edward C. Oney, Rush, Ky.
Clinton, Pa. (Camp) Aug. 1 to 10
Cleveland, Ohio (2nd Nazarene Church) Aug. 17 to 31
Wadsworth, Ohio Sept. 7 to 21
- G. F. Owen and Ladies Quartet, 1415 W. Pike Peak Ave., Colorado Springs, Colo.
North Springfield, Ill. July 13 to Aug. 3
- Eddie E. Patzsch, 824 Oak St., East Liverpool, Ohio
Washington-Philadelphia Dist. July 21 to 31
Leslie, Md. (Camp) Aug. 1 to 10
Colliers, W. Va. (Tent) Aug. 17 to 31
E. Palestine, Ohio Sept. 14 to 28
- Freeman and Helen Pearson, Song Evangelists, Pamel, Texas
Holla, Okla. July 26 to Aug. 10
Chillicothe, Texas Aug. 15 to 31
- D. M. Peffley, Route 6, Brookville, Ohio
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
Little Rock, Ark. (State Camp) July 23 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
Sehring, Ohio (Camp) July 30 to 27
Beltsman, 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 18 to 27
Bethany, Okla. (Olivet Church) Aug. 1 to 17
- Lewis J. Rica, 2923 Troost Ave., Kansas City, Mo.
Vege, Texas July 20 to Aug. 3
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
Princeton, Ind. July 13 to 27
New York District Aug. 1 to 24
- Perry Reed, Box 268, Chesapeake, Ohio
Webster 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.
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 384, 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.
Indianapolis, Ind. July 24 to 29
Toronto, Ohio (Hollow Rock Camp) July 30 to Aug. 10
Fairmount, Ind. (Camp) Aug. 15 to 24
Binghamton, N. Y. (Camp) Aug. 25 to 31
- Julia A. Shelhamer, 5419 Inleta Drive, Los Angeles, Calif.
Indianapolis, Ind. (Camp) July 24 to 29
Toronto, Ohio (Camp) July 30 to Aug. 10
Maybee, Mich. (Camp) Aug. 7 to 17
- Myrtle G. Sherman, Jundors' Evangelist, 1141 Bycamore St., Cincinnati, Ohio
Vicksburg, Mich. (Indian Lake Assembly Park) July 21 to Aug. 10
- E. D. and Winnie Simpson, Bethany, Okla.
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. 26 to 31
- Chester R. Smith
Riverton, Wyo. July 27 to Aug. 10
Cheyenne, Wyo. Aug. 14 to 30
- Burl Sparks, Song Evangelist, 426 E. 3rd St., Seymour, Ind.
New Albany, Ind. (Silver Hills Camp) July 31 to Aug. 10
Ramsey, Ind. (Camp) Aug. 14 to 24
- C. K. Spell, Kirbyville, Texas
Troup, Texas July 25 to Aug. 3
- E. M. Stillman, 31 Home Ave., Old City, Pa.
New England District July 6 to Aug. 24
Cambridge, Ohio Aug. 28 to Sept. 14
- Mrs. and Mrs. S. D. Sutton, Song Evangelists, Olivet, Ill.
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.
Moore, N. Y. July 27 to Aug. 11
Ramsey, Ind. Aug. 14 to 24
Richland, N. Y. Aug. 28 to Sept. 1
- E. C. Tarsin, California, Ky.
Hartford City, Ind. July 15 to 30
Lexington, Ky. (Central Nazarene Church) Aug. 17 to 31
Richmond, Ky. Sept. 4 to 7
- W. A. Terry
Comanche, Okla. (Camp) July 24 to Aug. 10
Waurika, Okla. Aug. 11 to 24
Muhall, Okla. Aug. 31 to Sept. 14
Tuttle, Okla. (Walden School House) Sept. 17 to 28
- T. L. and Gertrude Terry, Rosedale, Ind.
Mohawk, Ind. July 28 to Aug. 3
- Fred Thomas, 2110 Noble St., Anderson, Ind.
Cushing, Okla. July 20 to Aug. 3
- John and Emily Thomas and Cleveland Colored Quintet
Stoerville, 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. 26
Philadelphia, Pa. Aug. 27
New York Aug. 28, 29
- R. A. Thornton, 1025 Walnut St., Jackson, Miss.
Cross Roads, Miss. (Methodist Protestant) July 21 to 27
Mozelle, Miss. (Methodist Protestant) July 28 to Aug. 8
- W. C. Thornton, Amity, Ark.
Caddo, Okla. July 27 to Aug. 10
Parks, Ark. Aug. 14 to 24
- I. N. Toole, 415 E. College St., Alliance, Ohio
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 20 to Aug. 10
New Castle, Ind. (Gen. Del.) Aug. 20 to 21
- G. D. and Agnes Urschel, Olivet, Illinois
Argo, Ill. July 24 to Aug. 10
Bonnie Camp (Book Stand) Aug. 14 to 24
- N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio
Sharon Center, Ohio (Camp) July 25 to Aug. 3
Findlay, Ohio (Camp) Aug. 7 to 17
Hopkins, Mich. (Camp) Aug. 21 to 31
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
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 Nova, Colo. Aug. 17 to 31
- Mrs. DeLance Wallace, 1141-17th Ave. N., Seattle, Wash.
Nampa, Idaho (Idaho-Oregon Dist. Camp) Aug. 1 to 10
- Kenneth and Eunice Wells, Taylor University, Upland, Ind.
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
- Lan R. Woodrum, 633 Chestnut St., Abilene, Texas
Dublin, Texas (Union Grove Camp) July 25 to Aug. 10
Dublin, Texas (Clairet Methodist) Aug. 16 to 31