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HERALD of HOLINESS

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WHOLE NO. 950

AFTER THE CROSS THE CROWN

By ISA L. CHRISTENSON

When all around seems dark and drear,
Thy heart with lonely grief bowed down,
No earthly friend to soothe or cheer,
There's One who lends a listening ear
And says, "My child, give me thy fear:
After the cross the crown."

When hope lies dead, and not one ray
Of sunshine lights the world's dark frown;
When sorrow's tear, like ocean's spray,
Will from thy burdened heart find way:
In accents tender hear Him say,
"After the cross the crown."

Poor tossed one, weep no more, but leave
At His dear feet thy burden down;
Thy Father speaks, no longer grieve;
Rejoice in Him, His Word believe;
Earth's night is brief; thou'lt soon receive
After the cross thy crown.

WOODSTOCK, ONT.



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ERRORS RESPECTING THE HOLY SPIRIT

ONE of the questions most commonly asked concerning the Spirit is, "If the Spirit is received at conversion, in what sense is He given in sanctification?" Or, "If Pentecost is the advent of the Holy Spirit, by what means were the disciples regenerated? Were they not born of the Spirit?" There are some who try to force us to take one horn of a dilemma by quoting such texts as "By one Spirit are we all baptized into one body," contending that either regeneration does not bring the believer into the body of Christ, or else, the believer is sanctified at the time of his conversion. Sometimes those in the experience of entire sanctification make a mistake at this point by teaching that the believer once filled with the Spirit is to rest content without further incursions of the Spirit. There are two errors here which must be avoided.

I. WRONG CONCEPTIONS CONCERNING THE NATURE OF THE SPIRIT

As *filiation* expresses the relationship of the Son to the Father, so *procession* is the term used to express the relationship of the Spirit to the Father and Son. The blessed Holy Spirit is forever proceeding from the Father and from the Son, and in this sense His work is different from that of the Son, which was accomplished in its redemptive phases, once for all. There is no scripture which limits the gift of the Spirit to believers—He is limited solely by their capacity to receive Him. To be filled with the Spirit is to be wholly possessed by Him. Dr. Sheridan Baker has an excellent paragraph on the relationships of the Spirit to man in the several stages of the redemptive process. He says, "The Holy Spirit as a creative and sustaining power fills saints and sinners alike. He fills all beings, and all things and all spaces; for there is no point in the universe where He is not, in all His attributes and perfections. But as a saving force He exists in different degrees or different measures in different persons, or in different degrees in the same persons at different times or seasons. And this must not be interpreted to mean that the Spirit is a mere influence, and that we are speaking of different degrees of an influence. When we receive the Holy Spirit in any measure we receive Him in the entirety of His

personality; for He is indivisible. But because He is repressed by a stubborn or ignorant human will He reveals Himself only in some of His offices. When, however, the believer lifts the repressive force of his will by a complete and irreversible self-surrender, giving the Spirit full right of way through the whole being, He reveals Himself in all His offices, and all such believers are said to be filled with the Spirit. The sinner has the Spirit in his illuminating office, and when he surrenders to the Spirit he receives Him in His regenerating and adopting offices, and if he follow on to know the Lord he will soon receive Him in His purifying and empowering offices; or, in other words, he becomes filled with the Spirit. To be filled, therefore, with the Spirit is to be so emptied of self and everything earthly, and so occupied with salvation, personal and general, that divine things become the object of primary thought and attention."

II. THE ATTEMPT TO CONCEIVE OF THE SPIRIT UNDER SPATIAL RELATIONSHIPS

Dr. Thomas C. Upham in commenting upon the expressions "full of" or "filled with" the Spirit gives us the following which is worthy of careful study. "To persons who have not made the human mind and its operations a subject of special attention, the expressions, 'full of' and 'filled with,' which are applied to the mind as recipient of divine influences, are very apt to convey an erroneous impression. It is hardly necessary to say that these expressions are applied originally to material objects, to objects which are susceptible of material capacity and measurement, and which, therefore, we may speak of, when such is actually the case, as being 'filled,' or as being 'full,' in the literal and material sense. So early and so strong is our association with these terms of their application to things having material and measurable capacity, that we can hardly apply them to the mind without thinking of it as something which has a material shape, which has length, and depth, and which consequently is susceptible of being made 'full' or of being 'filled' in the material import of the terms. In the view of the mind, which is under these material impressions, the operation of the Holy Spirit necessarily assumes a character of earthliness and becomes material, tangible and sensible." It is important to guard against such erroneous views. The operation of the Holy Ghost in the human mind, entirely remote from the analogy of material and earthly operations, is spiritual in the highest sense. So that a man's 'being full' or not being full of the Holy Ghost is not a thing to be measured by material capacity, but by mental renovation; is not a thing to be estimated and to be judged of by physical rules and methods, but by a purified judgment, by sanctified dispositions, and by holy outward results. Who then is the man that is 'full of the Holy Ghost'? It is he, and he only, who bears Christ's image. It is he who is meek, humble, and quiet in spirit. It is he who is pure in

heart. It is he, who, in the exercise of faith, which is the foundation of the whole Christian life, has a disposition to do, under all circumstances, the will of his heavenly Father. Such a man is full of the Holy Ghost, not because the presence and operation of the Holy Ghost is a thing tangible or visible, or measurable in the material sense, but because, being what he is, and operating as he does operate, and being in both respects a mystery beyond man's comprehension he is full and perfect in that mind, and on the other hand that mind, whatever may be the degree of its powers, is 'full' or 'filled' with His presence, which under the influence of His inward operation, is turned from vice to virtue, from unbelief to a full and assured faith, and from selfishness to purity of love."

THE CANADIAN PLAN

Rev. E. E. Wordsworth of Flint, Michigan, sends us a leaflet entitled "Success of Government Control as Canada Shows It?" in which authoritative statements are made concerning the development of the liquor interests under the plan of government control. Since the Canadian plan is being sponsored by the *wets* and used as a part of their propaganda, it will be well to peruse these statements carefully. "Bootlegging increased 111 per cent in the first year of government control."—*Saskatchewan Liquor Board*. "As much liquor is sold by bootleggers as is sold in government stores."—*British Columbia Liquor Board*. "Arrests for drunkenness increased 125 per cent in the first eight months of government control."—*Saskatchewan Liquor Board*. "Drunkenness among women increased 53 per cent."—*Montreal Star*. "Alberta issued 60,000 permits the first year; two years later she issued 144,000 permits."—*Alberta Liquor Board*. "Since the opening of the beer parlors the sales of 'hard liquor' increased 50 per cent."—*British Columbia Liquor Board*. "Convictions for drunken drivers increased 1300 per cent from 1921 to 1929."—*The Liquor Traffic in Canada, Official Government Bulletin*.

INSTRUCTIONS TO YOUNG CONVERTS

The following instructions to young converts as given by Charles G. Finney will prove helpful, not only to the new converts themselves, but to pastors and other workers having to do with young people.

1. Learn to distinguish between emotion and principle in religion.
2. They should be taught that they have renounced the ownership of all their possessions, and of themselves. If they have not done this they are not Christians.
3. Teach them to cultivate a tender conscience. They should keep their conscience as the apple of their eye.
4. Young converts should be taught to pray without ceasing. When praying seems hard, they should go

directly to God and tell Him so. The Spirit will give aid to all such.

5. Young converts should be taught to do all their duty. They should never compromise one duty in order to perform another.

6. They should be made to feel that they have no separate interests.

7. They should maintain singleness of motive.

8. They should set out with a determination to be useful in the highest degree possible.

9. They should aim, not at comfort, but at usefulness.

10. They should have the courage of their convictions and not be afraid to go forward in the path of duty.

EDITORIAL CORRESPONDENCE

Pasadena College held a ground-breaking service for the new administration building, Friday, April 31, a number of interested people gathering for the simple but beautiful service which had been arranged by President Nease. The new building will be called the Bresee Memorial Administration Building and will be a concrete structure, about 150 by 50 feet in dimensions. After a few preliminary remarks by President Nease, General Superintendent Goodwin spoke feelingly of the beginnings of the work, of the burdens borne by Dr. Bresee, its founder, and of the present need for buildings of a permanent nature. He lifted the first shovelful of dirt with a prayer for the future success of the building enterprise. Mrs. Dr. Paul Bresee lifted the next shovelful with appropriate remarks. There were three persons present who had served the institution as president, each of whom assisted in the excavation to the extent of a shovelful—President Nease, former President Dr. Widmeyer, and "ye editor," Rev. Vanderpool, Rev. Siefarth, Miss Mayberry, Dr. Hills and Rev. J. T. Little, together with the contractor, each had a part in the services. President Nease and the board of trustees are to be congratulated on the success which has characterized the institution this year. The erection of this much needed administration building will mark a new era in the history of Pasadena College.

We remained over Commencement at Pasadena College and enjoyed the various exercises of Commencement week. President Nease delivered the Baccalaureate sermon Sunday afternoon in the Bresee Avenue church. It was delivered in his characteristic style and contained a message well adapted to the graduating classes. Dr. Petticord delivering the Commencement address on Monday morning to a large and appreciative audience. The Commencement exercises of the Academy were held on Monday night. The classes were unusually large this year. There were thirty-two who took degrees and four in the Training School Course. There were forty-two graduates from

the Academy. The larger number of this fine class of young people are preparing directly for some form of Christian work. Their value to the church cannot be overestimated, and money invested in the various schools and colleges of our church yields rich returns for the kingdom of God. Pasadena Academy has been granted state accrediting this year to the great joy of President Nease, Principal Mayberry, faculty, student body and friends of the institution. We were presented with one of the Student Annuals, *La Sierra*, which we greatly appreciated. Mr. Paul Berry, the editor, and his able staff have done a fine piece of work. The annual is one of the best we have seen.

AN ENCOURAGING REPORT

Our readers will be glad to learn that Manager Lunn's proposition to pay off the indebtedness on the Publishing House without floating new bonds looks very encouraging. He reports that he is receiving good response from our people. In order that our readers may refresh their minds as to the proposition Manager Lunn has made the church without referring to a former issue of the *HERALD OF HOLINESS* we give a brief restatement of his proposition. The proposition is this: The Nazarene Publishing House was built in 1925 at a cost of \$150,000, including lot. A bond issue of \$90,000 was arranged and according to agreement \$50,000 of this has been paid and the remaining \$40,000 will be due July 15th of this year. Manager Lunn proposes to meet this indebtedness without floating a new bond issue if all who owe the Publishing House on account will pay up these accounts and in addition send cash with all new orders for supplies. The money must be in hand July 15th. If there are those who cannot make payment by July 1st, let them be sure to have the money here by July 10th. This will save the church nearly \$12,000 in interest and legal expenses over a period of five years. We are sure that our people will be glad to learn of the encouraging report which Manager Lunn brings us, and those who have not as yet responded will put forth every possible effort to do so before July 10th. Make this a matter of prayer and God will give wisdom and help.

IN THE HEAVENLIES

Following the custom of tourists in foreign lands, I give you a description of the country in which I have happily sojourned nearly five years. I must confess that I have more than a traveler's interest in this land since I have become a naturalized citizen and have settled in it for life.

This country was named by one Paul, a daring explorer who flourished at the beginning of the Christian era, and who, like the writer, became so enamored of its charms that he ever afterward made it his permanent abode. It so closely resembled heaven that he took that term and transformed it into an adjective noun, "The Heavenlies," and wrote it down on his

chart as a new country. This new name he uses five times in his report to the Ephesians, and nowhere else.

Some recent travelers, who have not diligently studied Paul's chart, either driven by severe storms from the ordinary track of voyagers, or through an enterprise rivaling that of the great Genoese discoverer, or more likely still, through the guidance of Paul's pilot, whom he took on board in Damascus, have found this earthly paradise, and, assuming the right of original discoverers, they have christened it "The Higher Life." This new name, though rather confusing to the novice, has not altered the thing. "The rose would smell as sweet under any other name." This Rose of Sharon, this isle of verdure and orange blossoms, fills with fragrance all the air for leagues around.

My great surprise, after entering this Eden and feasting on its sweetness, was at the sparseness of its population. For the land is exceedingly broad and fruitful, capable of sustaining with its abundance all the millions who are moistening the unwilling earth with their sweat, and compelling it to yield them a scant sustenance. Why do they not migrate to these salubrious climes? This question I have been pondering ever since I drove my tent stakes into the mellow soil of these flowery plains. At last I think that I have got at the truth of the matter. The false report has been industrially circulated through all the world that Paul's discovery was an optical illusion, a mirage in the distance, with bubbling fountains, shady trees, rich vineyards, and olive-clad uplands, all painted with fiery fingers on the clouds through a peculiar state of the tropical atmosphere. It is confidently asserted that he sailed on and on, chasing his visionary paradise, and never actually set foot upon its shore and demonstrated that it is a veritable *terra firma*.

But you are hungering for a description of the country itself. As its name indicates, The Heavenlies includes heaven. Heaven laps over upon earth. A segment of earth has been annexed to heaven. Locate heaven where you please, it stretches clear across to these earthly shores, and even takes in a slice, which Paul calls "The Heavenlies." This is nothing less than a high and serene Christian experience, in which the gracious Jesus manifests Himself to the spiritual eye of the perfect believer, and he enjoys constant communion with the glorified Head of the Church through the Holy Spirit, which makes him "a habitation of God."

The Heavenlies is that region called by Bunyan the land of Beulah, "clear out of sight of Doubting Castle," in the very suburbs of heaven, where the shining ones walk, and the gates of the celestial city are in full view, and the sun shines day and night all the year. Jesus had this land in view when He said He would send the Comforter to His disciples, who would abide forever, and that the Son of God would manifest Himself unto them, and the Father and the Son would make their permanent abode with them.—DR. DANIEL STEELE in "Milestone Papers."

JUNE GLEANINGS

By General Superintendent Chapman

The train was not a limited and the passengers began arising quite early in the morning. When the berths were made up for the day, three women, two of them well on toward middle life, took up their conversation just across the aisle from me. They were on the way to some sort of a lodge gathering and their chatter was about temples, grand temples, chiefs, grand chiefs, most excellent grand chiefs, dues, "work" and card parties. They talked in unguarded tones as though what they were saying was of universal interest. They told of their trials and gloried in their boldness to say and do things in setting others right and in promoting the interests of their societies. It was said that so much money was required by the different women's lodges and clubs of the towns where they lived that it was necessary to have a card party almost every night in the week. So the dear souls fairly sighed as they considered their own personal zeal and "devotion." It was really annoying to one who was trying to occupy himself with thoughts and plans of his own. But finally I fell to saying to myself, "These poor souls think they have found something and they are not apologetic about it. If others know what they are talking about they will be glad, and if they do not know, then the women think they should know. And yet they have but a shadow, a mere will-o'-the-wisp, so far as heart satisfaction is concerned. Then how bold and aggressive and unapologetic ought we to be who have found Jesus Christ and full salvation through Him! Are we not really too secretive, too cringing, too unassertive about the matter? Let us read again the words of the Master's command, 'As ye go, preach,' and let us go out to push the battle before the battle has opportunity to push us."

Every now and then Brisbane, Hurst's editorial writer, must pose as an interpreter of religion. A little while ago he came out with comments upon the news item that someone has suggested that "merciful" be substituted for "jealous" in the twentieth chapter of Exodus description of the temper of God. And although he confessed that in order to make it consistent it would be necessary to make further change and eliminate the statement that He visits judgment upon thousands unto the third and fourth generations, yet Brisbane seemed certain that God is not jealous, but merciful and unavenging and he took occasion to class as "primitive" such conceptions of God as would lead worshipers to fear Him. But it looks like a man of Brisbane's caliber would find it impossible to argue in a circle like that. Does not God visit judgment upon the wicked and upon their children? What

does the history of nations say? What does the knowledge of hereditary disease say? What does the social status of God-forgetters say? Indeed God does visit judgment upon sinners and their posterity and every student of human affairs knows it. Then if He does that, is He not a jealous God? Brisbane says this attempt to think of God as jealous has been a stumbling block to Christians always. But we have never heard that it is so. Christians believe that God avenges sin both here and hereafter and, moved with fear as Noah was when he built the ark, they forsake sin and seek pardon and mercy through the shed blood of Jesus Christ. No doubt Brisbane and others have failed to consider that jealousy is a vice only when it is without cause and that it is a virtue when connected with just cause. Take the human example: we say that John Doe is jealous of his wife. And because we know her to be a virtuous and exemplary woman, we condemn the husband and hold him in scorn. But if there is cause for jealousy—that is, if the wife is given to improprieties—we commend the husband and stand by in approval even when he puts his impure wife away in divorce. In like manner, let us remember that the moral character of God is an infinite circle, and that He is infinitely just as well as infinitely merciful. He will pardon the penitent, but He will punish the impenitent. He shows mercy to those who seek Him, but those who reject Him He will cast off forever. The Christian's God is not a condoner of evil, He is a just Judge and a merciful Savior. "Behold therefore the goodness and severity of God" (Rom. 11:22).

There is pressing need for a new Nazarene crusade of aggressive evangelism. This necessity exists both within and without—we need the revival and the world about it needs it. This is not simply an observation of general truth, it is an axiom of pressing, present concern. Always there is danger that a movement shall become ingrowing and self-centered and waste its strength on itself. The immorality of riches arises from the act of withholding what others need, and in such cases money rusts and moths destroy the unused wardrobe. The Nazarenes always do better when they "Undertake great things for God and expect great things from God." It appears now that 1930 is to be a good year with us. It looks as if we are to have the best numerical growth we have experienced in recent years. But there is an urge for going on. Our program at home and abroad must be enlarged. This is no time for reactionary leadership or for protest against aggressiveness anywhere. There is safety only in progress. We must give more largely if we are to preserve more fully. Forward all along the line!

John M. Veersteeg in "Perpetuating Pentecost," says, "After all, what is wrong with emotion? Emotionalism, of course, needs to be guarded against; it has been and still remains the bane of religion. It

makes all the difference in the world whether you rest content with emotion or go on to real devotion. Only when the latter is the case does one truly live; and Pentecost, it may be stated, is the feast of the fullness of life."

I was in a church the other day which has doubled its Sunday school within the last few years, although it is an old established church. I asked how it was done, and the answer was "organization." Of course we all know that the first requisite to success in any phase of the work of the Lord is the Holy Ghost. But after this, not many things can be placed ahead of organization. It is not just a question of quantity in organization; for a church can be either under-organized or overorganized. Rather it is a question of efficiency. It is not possible to describe an efficient organization with words that will universally apply. But wise organization, adapted in its details to the local needs, is a human requisite of successful church building.

Dr. H. D. Brown, of Seattle, made a strong prohibition speech in the North Pacific District Assembly the other day. Among other things, he said that wars frequently have to be fought and won the second time and gave examples from history. Then he said that although temperance has won one war and written prohibition into the federal constitution, yet it is evident that another war with liquor is on hand. And he exhorted that all lovers of God and temperance and law stand together in refusing to elect to any office any man or woman who is not fully and openly and provedly opposed to liquor and stanch in support of the Eighteenth Amendment and of all laws intended to make it effective as the law of the land. This is the way to do it; for although it is annoying to have to tolerate wet newspapers and magazines which are false to the souls and bodies of men in their championing of liquor and attack upon prohibition, still we are safe so long as the heart of America is sound enough to snuff Al Smith under as was done in the last presidential election and to beat down to defeat every politician who tries to ride into office behind "the brewers' big hosses." Let there be no wavering anywhere, for those of us who remember the conditions of that somewhat distant past when the open saloon menaced the land know and are not slow to say that prohibition at its worst is a thousand times better than the saloon at its best, and all that catering, perjuring liquorites say to the contrary cannot cause us to forget.

Few things can do the cause of God more harm than a complaisant attitude on the part of preachers and people toward things as they are. This attitude is matched, however, by a cynical temper toward

things as they are. The first causes those who should be up and doing for God and souls to overlook shortcomings in themselves and others and even to condone sin and commend failure. The second causes those who should fight the battles of the Lord valiantly to presume that "the days of revivals are past," and that very few religious professors are sincere and "straight" any way. The right attitude is that of rebellion against everything that is unlike God in the spirit of the winner. Sin is as sinful as ever. Sinners are hard and the devil is alert. Christians are weak in judgment and make many mistakes and blunders. But God is on the throne. The Holy Ghost is still in the world. Revivals are possible. God still answers prayer. Victory belongs to the Church forevermore. This is no time to commence drawing in the lines. Rather it is a time for strengthening the lines. It is time to enter new communities with tents and with cottage prayer-meetings and Sunday schools and win new thousands for God. It is a great day for promoting scriptural holiness. There are thousands of hungry souls everywhere. Let us arise and build. Let us fight and win. Let us work and gather in the harvest.

MAN'S ATTITUDE TOWARD MONEY

By N. B. HERRELL

So large a place does money occupy in human life, so important a part does it play in the formation of character, that Christ gave to it a greater amount of attention than to any other subject. "One verse in every three of the Synoptic Gospels deals with this topic, and one verse in every four when the Gospel by John is included."

No sin is so widespread in its reach, so insidious in its approach, so blinding and binding in its effects, as *the love of money*. It is a cancer that eats out all that is good and ennobling in the human heart, and leaves a gaping, running sore that demoralizes the whole of man's life.

Money is truly the acid test of man's love and devotion to God. Man's attitude toward money is a universal indicator, in all walks of life, that determines his value to the weal or woe of God's cause as well as to himself. If man is to make a success as a Christian steward he must certainly have a clear-cut and correct view of his responsibility to God in the handling of his money. Money is the symbol of material power and is the devil's greatest ally in sin. The love of God is pitted against the love of money. The almighty dollar is the idol god of money lovers. The almighty God is the One who receives homage from the true Christians.

*Money is the acid test,
Of man's faith in God;
Money lovers have no rest,
As rest comes from God.*

THE RESURRECTION FROM THE DEAD

By Raymond Browning

(A radio sermon)

If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:12).

CHRISTIANITY lives or dies at the tomb. If Christ was resurrected we have hope: if not then there remains for us one long night of despair. Some people say that it is a good thing to be a Christian even if there were no future life, but when Paul subtracted from Christian faith the hope of the resurrection the result was so disappointing that he said "Let us eat and drink; for tomorrow we die." Bear in mind also that we do not mean by resurrection simply the continuation of life beyond the grave. Even heathen religions often teach as much as that. When we speak of the resurrection in this message we mean the bodily resurrection. Our religion is unique and distinct in that it teaches that these bodies of ours shall come forth from the grave as did the body of Christ. Now if it can be established that Christ's body came out of the tomb we can have a perfect hope that the bodies of all believers will also be delivered from the grave. In bringing this matter to your attention we shall approach it from the weaker points and advance to the sure foundation.

I. THE POSSIBILITY

When Paul stood before Agrippa and gave his wonderful testimony, he paused to ask the question, "Why should it be thought a thing incredible with you, that God should raise the dead?" There we have the suggestion of the entire solution of the mystery. It begins and ends with an omnipotent God. If we can believe in a God who could take in His almighty fingers the cold, insensate dust and from it fashion man in all his primal purity and beauty and then breathe into him the breath of life and stand him upright before his Maker, then it ought not to be difficult for us to believe that He who at first raised man from the dust could raise him up again. To my way of thinking the mystery of the life to come is no greater mystery than the life that now is. Since I cannot understand the mystery of the life I now live why should I be tempted to doubt the life to come?

II. THE PROBABILITY

All nature suggests a resurrection. The flowers that bloom in beauty and cast their perfume on the spring-time air were a few months ago sleeping in the soil and the ones we now behold, before many months will lie beneath the winter's pall and then will waken again. The crystal dewdrop will be touched by the rays of the sun and then lifted on the invisible elevators of the air and become vapor and the vapor changed to snow crystals and the crystals form a snowflake.

The unfinished nature of things in this life suggests a resurrection. If this life were all, then it is

strangely grotesque and disappointing. About the time the mind of man becomes developed for splendid thinking memory begins to fail, reason often becomes impaired, and our bodies begin to fall into decay. Just when the children are beginning to fulfill the hopes of their parents and the family is happy and prosperous, along comes death and hangs crape on the door and the family circle is rudely broken. Is there never to be a time when we reach the fruition of our noblest hopes or realize the fulfillment of our purest ambitions? We see God's suns and stars travel their circuits of millions of miles and finish the journey to a fraction of a second of time. We see the tides ebb and flow and seasons move in orderly procession. Surely there must be a time and place when the brief earthly arc of human life will be rounded out into heavenly fulness.

The universal desire for life beyond the grave suggests a resurrection. In a tabernacle service in Cartersville, Ga., I heard the inimitable Sam Jones say that once he fell into doubt and wondered with Job, "If a man die shall he live again?" and then he continued, "but as I lay on my couch one day it came to me that God never put wings on the birds until there was an atmosphere for them to fly in and He never put fins on the fishes until there were oceans for them to swim in, and God never put a longing into a human soul for immortality until He had created a mansion where that soul could live forever." God is no such cruel tyrant as to mock us, either with idle hopes or idle fears, and if it were not possible for me to live forever I would never have any desire for immortality."

Again, the Old Testament, while not fully revealing the nature of the future life, is so rich and full of types and figures, so filled with suggestions for the thoughtful, so frequent in its introduction of heavenly scenes and visitors, and so often brings the inhabitants of the spiritual world and the natural world into the same plans and purposes of God, that a future life would naturally come into the realm of man's thinking.

III. THE FACT

We live in a practical age and now someone will say, "Never mind about theories. What we want is the fact." It will now be my delight to satisfy the exacting and to produce more than one fact that should convince the thoughtful and the fair-minded.

All historians, sacred or profane, are agreed that Jesus Christ lived and was crucified and that later the grave was found empty. There is no division of opinion here among either friends or enemies. The difference arises as to how that tomb was emptied. It is evident that one of the several things must have

happened. The Jews took the body of Christ from the tomb or the Romans took it out or the disciples removed it or He came out, for the grave was certainly found empty. It is unreasonable to suppose that the Jews took the body. It would have proved their side of the contention if the body could have been kept in the grave. If any followers of Christ had then tried to preach His deity the Jews could have mocked them and showed them the putrefying corpse of their god. Furthermore, the Romans never removed the body. The seal of the Roman government was placed on the door of that stone sepulcher and those soldiers knew that if they allowed anyone to break that seal they would forfeit their lives as did those Roman soldiers who allowed Simon Peter, at a later time, to escape from prison. The disciples of the Lord did not remove the body. They could not have broken into the guarded tomb nor would there have been any motive for doing so because not one of them had fully grasped the idea of the resurrection. Supposing they could have stolen that body they would have been the worst "set-on" men in the world's history and would have died martyrs for a lie. History proves them to be the best set of men that ever lived.

The integrity of the New Testament scriptures is another infallible witness to the resurrection of Christ. Again, the apostles are in perfect agreement in their testimony in this matter. Paul says that He appeared to Cephas and to the twelve and that more than five hundred people saw Him at one time after the resurrection. When Paul wrote the first letter to the Corinthian church more than two hundred and fifty people were still alive who had seen Jesus after He came out of the grave.

Had I time to do so I would put the church on the witness stand to give as she has given through more than nineteen hundred years her unimpeachable testimony to this great fact. Again, I would put the Christian Sabbath on the stand as a witness, since the only reason that we worship on the first day of the week instead of the seventh is that it is the day upon which He burst the bands of death and stepped forth a conqueror. Another witness is the sacrament of the Lord's Supper. This beautiful institution so universally observed by Christian people is more enduring than monuments of brass or marble. Cities may be destroyed, churches burned to the ground, and governments may change but all the while faithful souls still gather to partake of the bread and wine of the Lord's Supper. The wonderful thing about it is the testimony that Christ lives for the scripture says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death until he come." If Christ were dead we should not be perpetuating something that forever points to His return. Finally, I would put on the witness stand that greatest of all apostles and hear Paul say, "And last of all he was seen of me also."

IV. THE REALITY

Suppose at this point we should attempt to destroy all the evidences of the resurrection of Jesus Christ. Can you imagine this stupendous task? We would have to destroy all the millions of Bibles that pour like life-giving streams into the intellectual and spiritual lives of millions of people. Next we would have to destroy all the churches of the world that have sprung from this never-dying faith. Again, we would have to destroy all the beautiful songs and hymns born of Christian inspiration. The greatest books of fiction and the most wonderful poems of our race would have to be burned. All the wonderful pictures of the old masters that grace the great cathedrals would have to come down and all the great musical compositions would have to be forgotten. When the last verse of scripture has been chiseled from every tombstone and the last cross, the insignia of His kingdom, has been removed from every hospital and ambulance and the last by-product of Christianity is gone we can still prove that Jesus Christ came out of the tomb. Suppose I should meet you tomorrow. I might not know where you were born or who were your parents or even one person who ever knew you in childhood and yet I still know that you were born, even though I have no historical evidence. The fact of your presence proves that you were born. I know that Jesus Christ came out of the grave because thirty years ago I met Him and since then have known Him. Glory to God for this precious reality!

V. THE HOPE

Paul in writing to the Thessalonians said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Herein lies the beautiful hope of what is spoken of in the Bible as "the first resurrection," or the out-ripping from among those that are dead, for it is quite evident that the wicked dead do not come when the saints are awakened. Some time ago I stood by the grave of my father on a hillside in Tennessee, and was thinking on the resurrection. In imagination I caught the first notes of the trump of God and then the earth began to quiver and the green sod above many graves split open and the graves yawned and the coffin lids flew back. For a brief moment I closed my eyes, fearing to see a dreary skeleton in that grave where father's dust so long reposed, but in an instant I heard his familiar voice saying, "Son, don't be afraid. Jesus has been here. Look at me." I opened my eyes and there he stood radiant and beautiful, clad in his glorious robe of immortality. He smiled and said, "Son, I must be going, but I'll meet you today at the great marriage supper of the Lamb." He vanished and then I felt the earth slipping from beneath my feet and these words came into my mind, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

THE POWER OF PENTECOSTAL PREACHING

By I. C. Mathis

IN OUR study of the New Testament we find that the outstanding promise of Christ to His disciples is, "Ye shall receive power after that the Holy Ghost is come upon you," and the result will be "ye shall be witnesses unto me." The power which Christ promised then was the power of the Holy Spirit to enable His disciples to be witnesses to Him and to preach the gospel which He had entrusted to them. And when the day of Pentecost was fully come, the power which they had been promised, and for which they had been waiting was given. It is ultimately on that power that the whole success of the great commission depends, and it is therefore needful that we give it a careful study.

I do not need to dwell on the events of that day—the sound from heaven as of a rushing mighty wind, the tongues of fire, the speaking with tongues, the clear proclamation of Jesus of Nazareth as Lord and Messiah, and the conversion of the three thousand. It was in this last fact that the proof of the power lay. But we would go behind the results of the power to inquire wherein the power lay. For surely these disciples had unusual power on the day of Pentecost. But what are the elements of this power? Let us note them carefully.

I. THE FIRST ELEMENT OF POWER OF PENTECOSTAL PREACHING IS A CLEAR, FIRM GRASP OF THE TRUTH WHICH THEY HAD TO DECLARE. This is an essential element of power in all speaking. No testimony can be of any power that does not rest on certain knowledge. If there be obscurity or hesitation in the mind of the speaker, it will inevitably communicate itself to his words, and deprive them of all power.

Now the first thing that impresses us in the preaching of the apostles at Pentecost, as exemplified in that of Peter, is the clearness and force with which they declare the truth that Jesus is the Messiah. They had been scholars and learners of Jesus throughout all His public ministry, and had learned from Him at first-hand the truths they were to teach. They were convinced that He was the Messiah, the Son of God. But even with all this they must have Pentecost. The coming of the Holy Spirit gave them that clearness of spiritual vision which would enable them to really understand the meaning of what they knew. For their minds were still clouded with the prejudices of their race. They still had the idea that the whole aim and mission of the Master was to restore again the kingdom to Israel (Acts 1:6). But the coming of the Spirit scattered these delusions, cleared their spiritual vision, enabled them to see the work of Christ in its eternal purpose, the salvation of the world. He, the Holy Spirit, enabled them to know *the truth* and to speak with that grasp of the truth which is the basis of power.

II. A SECOND ELEMENT OF POWER IN PENTECOSTAL PREACHING WAS THAT THE APOSTLES HAD A LIVING EXPERIENCE OF WHAT THEY PREACHED. The truth they declared was not a mere thing of the past, the story of a Master who had lived with them on earth, gone from them to heaven, whose words and examples they might take for their guide now. It was a present experience. They were conscious that their Master still lived—was living in them. The Spirit they had received was from Him, was His gift. Peter said in his memorable sermon, in Acts 2:33, that Jesus was exalted at the right hand of God "and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." They bore witness to what they at that moment were conscious that they at that moment experienced. They were conscious of the possession of the Spirit.

III. A THIRD ELEMENT OF POWER IN THE PREACHING AT PENTECOST WAS THE FEARLESSNESS OF MAN. Whenever men speak with a fear of what the consequences will be for themselves, there is a paralysis of power, a warping or denial of the truth. In the conduct of Peter in the judgment hall, on the night of the betrayal, we have a sample of what sort of witnesses the disciples would have been if the fear of man had remained in them. But the coming of the Holy Spirit destroyed all the man-fearing spirit and gave them a holy boldness that made for power. We find them preaching to the very crowd that had cried in rage, "Crucify him!" And when Peter and John had to appear before the council of the Jews for bearing witness to the Master; they were commanded not to speak or teach in the name of Jesus. But Peter and John said, "We cannot but speak the things which we have seen and heard." And the thirteenth verse of Acts, fourth chapter, tells us that when they saw the boldness of Peter and John they marvelled, and took knowledge that they had been with Jesus. That spirit was characteristic of the whole early Church. It expressed itself, not only in word, but in deed, by readiness to endure death for the testimony of Christ.

This is still an essential element of power in preaching. Where there is a desire to please men, or a fear of what they will do or say, it is impossible that the testimony of Christ can be given with faithfulness. There is not now in Christian lands the danger of persecution which the first disciples had to meet, but there is the more subtle danger of social influence and ostracism. But the power of the Holy Spirit remains the same, where He is faithfully sought and received, giving boldness to disregard alike the favors and terrors of the world. Amen.

-IV. A FOURTH ELEMENT OF POWER IS THAT OF SUPERNATURAL INSPIRATION. We may have argument, logic and eloquence in our preaching but unless we

have the power of the Spirit in His anointing and inspiration it will all fall on deaf ears. This anointing is something that escapes analysis for it is as impossible to analyze and define as life itself. But yet it is very conspicuous in its absence.

There are two things that the anointing or inspiration of the Spirit does. First as related to the speaker and second as related to the auditors. The anointing or inspiration upon the speaker gives that magnetism, that power, that is undefinable, and yet grips the attention of those who hear. This was much in evidence in the preaching of the apostles on the day of Pentecost. The crowds gathered together and hung with bated breath on the words of the apostles.

But in the second place, and as related to the auditors, it produced an inner effect that led to repentance. "They were pricked in the hearts." And as Peter addresses them we see his words producing an effect such as had never been produced on any crowd. Conviction of sin seized their hearts and a desire to be delivered from it was depicted in their faces and voiced in their cries. They were led to repentance. This is according to the promise of Christ: "When he is come he will reprove the world of sin;" thus spake He of the Spirit.

Such was the power of pentecostal preaching—a power in the apostles giving them a clear grasp of the truth, and impelling them boldly to deliver the message entrusted to them; a power in the people, bringing conviction to them and constraining them to accept the message. Is this power available to the ministry today or was it confined to apostolic times? No, thank God, this is still the heritage of every God-called ambassador of the cross. And this is the outstanding need of the ministry of our generation. Let us pray that God will so come upon us as a people that we will have a repetition and a continuation of Pentecost.

HUTCHINSON, KANSAS

MISSIONARY CAPTURED BY PIRATES

A MOST thrilling story just now comes out of China, of the capture by pirates, and the detention for twenty-three days, of Sister Marie Monsen, a Norwegian missionary who has worked in China for nearly thirty years.

Sister Monsen is well known to our Nazarene workers in China, and is described by Brother L. C. Osborn as a wonderful, Spirit-filled woman. He it is who mailed us the story of her experience with Chinese pirates.

She was on shipboard traveling from Tientsin to Shantung Province, when a group of bandits, who had shipped as passengers, seized the vessels, looted all the travelers except Miss Monsen, played pirate for over three weeks, and finally abandoned ship and fled upon the approach of a government craft.

She had been specially led, so she believed, to take the ship she was on. During the pistol firing when it was captured and the subsequent experience with pirates she refused to leave her stateroom and kept perfect peace in her heart by trusting absolutely in God's promise. She was frequently directed by the Holy Spirit what to say and do, and so awed the pirates that they returned her watch, which at first had been taken, respected her privacy and through her influence that of all the women on board. They listened breathlessly to her preach Jesus to them, and, though tempted to retain her as a prisoner for ransom, were so dissuaded by her bold declaration that they could do nothing to her unless God willed it that they left her behind when they fled the ship.

The recital of her days of pirate imprisonment reads like a leaf from the story of Madam Guyon, or a chapter from the Acts of the Apostles where Peter was rescued from prison by the angels.

She was directed by the Spirit to buy apples before sailing and these later constituted much of her food supply for twenty-three days. She refused food offered her by the pirates because it had been stolen—"tainted," she frankly told them. In answer to prayer the Lord sent a petty officer of the ship's crew who brought her a few cakes and fresh eggs each day, unknown to the pirates, who were astounded that she did not starve to death.

Her captors visited her repeatedly with the avowed intention of looting her traveling bags and dishonoring her person. She met them invariably with a calm, fearless defiance, pointing them to the statements of Scripture which said, "I will never leave thee nor forsake thee," and "No weapon that is formed against thee shall prosper." They were so cowed and subdued by her bold trust in the true God that, however bent on wickedness they came, they went lamblike away.

She finally assured them that the Master had sent her on that vessel on purpose to preach the gospel to them, and that she was not the least concerned as to how long her captivity should last. They would spend their days in capturing boats and junks and dividing up the loot and their evenings gathered near Miss Monsen's stateroom, listening to her reading the New Testament in their native tongue and preaching Jesus to them. When deliverance finally came she took it as a mere matter of course, laughingly asserting, "I told you so," and traveled on to her next destination as unconcerned as though the whole episode were a mere incident in the routine of a missionary's term of service.

There is no question but the infinite resources of Almighty God crowd us on every side, just awaiting our willingness to release them by faith. Miracles are looking eagerly at us from every turn of the road, and "all things are possible to him that believeth." Angels encamp round about us, ready to deliver us, though

invisible to mortal eyes. The hills are full of the chariots and horsemen such as Elijah saw, awaiting only the call of believing prayer. Earthquakes are leashed in the Master's hand, ready to shake down prison walls and prison gates, if we do but sing, and pray the prayer of faith at midnight, in spite of bleeding backs and stinking dungeons. Foul bastille walls, dripping with slime, can be made to shine with the fragrance and garnishment of heaven, if only faith will carry thitherward the Paraclete as a coinhabitant of the dungeon cell, as Madam Guyon did in the prisons of France. Oh, for a greater enduement of the faith that makes God and His holy Word real.

J. G. MORRISON, *Stewardship Secretary.*

PENTECOST: ITS ORIGIN IN THE SCRIPTURES

By REV. E. E. WORDSWORTH

THE word *pentecost* is compounded from two words, *pente* meaning five, and *konta*, the decimal termination. The word, therefore, means *fifty* and in the Scriptures signifies the fiftieth day after the Passover Feast. The Jewish Feast of Pentecost was celebrated on this day. "It commenced the fiftieth day," says Dr. Adam Clarke, "reckoned from the first day of unleavened bread, i. e., on the morrow after the paschal lamb was offered. The law relative to this feast is found in Leviticus 23:15, 16 in these words: 'And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days.'"

This feast was the second of the three great national feasts of the Jews. It was sometimes called "The Feast of Weeks." The other annual feasts were the "Feast of Unleavened Bread," and the "Feast of the Tabernacles." Although the Feast of Weeks is but once mentioned in the historical books of the Old Testament (2 Chron. 8:12, 13) yet every Israelite was perfectly familiar with its requirements. The general character of the festival was a harvest home celebration. The day was observed as a Sabbath day and all labor was suspended as the people appeared before Jehovah to express their gratitude for the blessings of the year. The central feature of the day was the presentation of two loaves of leavened, salted bread unto the Lord. The size of each loaf was fixed by law. It must contain the tenth of an ephah, about three quarts and a half of the finest wheat flour of the new harvest. It was a festival of good cheer, a day of joy. Free-will offerings were also to be made unto the Lord and it was to be marked by a liberal spirit toward the Levite, the stranger, orphans and widows. Perhaps the command against gleaning harvest fields has a bearing on this custom.

The Feast of Pentecost as observed by Israel in the Old Testament was exclusively agricultural but it has its historical and spiritual significance. The Jewish festival obtained a new significance for the Christian Church by the promised outpouring of the Holy Spirit. The incidents of that memorable day in the history of Christianity are told in a marvelously vivid and dramatic way in the Acts of the Apostles. The International Standard Bible Encyclopedia says, "Pentecost has its bearing on the Passover; the bearing of the one on the other is obvious; they stand and fall together. Jerome has an especially elegant passage in which Pentecost is compared with the beginning of the Jewish national life on Mt. Sinai. There is Sinai, here is Sion; there the trembling mountain, here the trembling house; there the flaming mountain, here the flaming tongue; there the noisy thunderings, here the sounds of many tongues; there the clangor of the ram's horn, here the notes of the gospel trumpet." This vivid passage shows the close analogy between the Jewish and the Christian Pentecost which may be summarized as follows:

1. Pentecost signifies that all good things, whether natural or spiritual, come from the divine hand.
2. Pentecost teaches us that we must recognize the divine ownership of all our material possessions.
3. Pentecost shows us that we should be filled with gratitude to God and that we should manifest this in a most practical manner. Cheerfulness and holy joy should characterize our service to God.
4. Pentecost means that the fruit of our lives must be on a par with our profession, and that without this fruit we are still outside of Canaan.
5. Pentecost teaches us that without the Passover there can be no Pentecost. Without the atonement in Christ as our Passover, sacrificed for us, there can be no outpouring of the Spirit in pentecostal fullness and power. Without regeneration as symbolized by the Passover Feast there can be no sanctification as prefigured by Pentecost. The one precedes the other and is separate and distinct from it. Pentecost now means a dispensation of grace, not merely a day in the calendar of the church. It is the universal privilege of believers and a duty as well, to be "filled with the Spirit." In the strictest sense, then, we cannot celebrate Pentecost—we must experience it.

FLINT, MICHIGAN

PENTECOST AND THE INDIVIDUAL

By REV. OSCAR J. FINCH

GREAT truths, great opportunities and great blessings have been hidden through ignorance and prejudice. Prejudice against that which is good may lead to its rejection, and ignorance often fixes a great gulf between a soul and its spiritual satisfaction. Both the acts and the joy of men are the results or fruitage of their beliefs. Ignorance leads to mistakes both in belief and practice. This holds

true concerning Pentecost and the experience of the early disciples. To make a careful analysis of Pentecost is to discover that which God has ordained to satisfy the need of the human heart and the cry of the hungry soul, but the masses are afraid of the very word itself and that for which it stands.

Concerning this truth of Pentecost, the Church of the Nazarene now faces at once, the greatest opportunity and the heaviest responsibility in her history. The nominal church is undertaking the observance of the 1900th anniversary of that first significant Pentecost. This creates for us an opportunity in that the attention of the so-called Christian world is being directed toward this observance. It is a responsibility in that the real truth, if presented at all, must be presented by the holiness people. The matter is serious in that modernistic pulpites are quietly using this period of spiritual significance as a cloak for heresy. It is serious for us also, in that we are under obligation to present the truth as simply and as definitely as possible and without unnecessary riders.

Pentecost has been rejected by the world, by individuals, and largely by the church during the past years. It has been rejected, not only because of its requirements and results, but sad to say, in many instances it has been rejected because of the objectionable things which in their thinking multitudes have associated this experience.

In the first place there has been confusion in the modern mind as to what is meant by the pentecostal experience. There has been a sad commingling of the phenomena and typical accompaniments, with the great central truth. Then, too, almost every type of psychic and highly emotional movement of the past generation has sailed beneath the banner of "Pentecostal." Thinking people, respectable people, and sincere people have witnessed these movements and their attendant shame and have said, "If that is Pentecost, I want nothing to do with it." Pentecost has been rejected. It is a sad fact made doubly so when we discover that its rejection is due, not to a careful analysis of that for which it stands, but because of objections to the conduct of many self-styled "pentecostal" people.

If we accomplish our purpose, we must steer our boat between the "rock and the whirlpool." On one side is irresponsible fanaticism and on the other shallow modernism. I recently announced on Saturday that I would preach on Sunday morning on the "Real Fruits of Pentecost." Instead, however, we had some of the fruits of praise, testimony and blessing, with four seekers but no sermon. That week I received a letter of which the following is a part: "Dear Sir: At 11:00 a. m. I entered your church to hear your sermon on the topic, 'The Real Fruits of Pentecost,' but instead you had a song service, testimony and prayer—all of which was good. Your members did not get any pentecostal speaking in tongues as then, no

healing, no visions, no trances, no prophesyings as my friends, the wise spiritualists, do and have for over ninety years. By comparison, your happy, shouting members are only young, undeveloped, religious, spiritual mediums, beginners the same as our mediums were when they began." What a misinterpretation of Pentecost—yet it is such perversions as this that have clouded many precious truths! On the other hand I know of a pastor of a large church who does not believe in experiential religion, to say nothing of the baptism with the Holy Spirit, and yet he is planning for a great pentecostal celebration on June 8.

The experience of Pentecost is not a matter for personal gain, but the indwelling of the Spirit for God's glory. There is an accompanying blessing but it is more than that; there is a personal gain, but Pentecost is primarily for the glory of God. The disciples were to receive the power of the Holy Spirit coming upon them that they might be witnesses unto Christ. The real miracle of Pentecost is not the cloven tongues, nor the speaking in tongues, but rather men made holy, hearts made pure, souls united in God, men witnessing not that which they had read or heard, but that which had taken place in their hearts, readily recognized by unction in their ministry and great grace resting upon them.

GRAND RAPIDS, MICH.

WHY SOME PASTORS FAIL

The Religious Telescope, official organ of the Church of the United Brethren in Christ, in commenting upon the scripture, "Many pastors have spoiled my vineyard" (Jer. 12:10), gives the following reasons why pastors fail. It may be well for every pastor to read these pen pictures carefully and judge himself in the light of these truths.

No. 1. The professional pastor, who wouldn't make a call except when solicited.

No. 2. The indolent pastor, who didn't do any more than he had to do. His ambition was to "get by."

No. 3. The officious pastor, who thought he could drive the people instead of leading them.

No. 4. The egotistical pastor, whose high opinion of himself led his people to have a low opinion of him.

No. 5. The selfish pastor who thought more of his own personal interests and social standing than he did of the souls of men.

No. 6. The worldly minded pastor who let his people starve for want of the bread of life while he participated in all the follies of the day.

No. 7. The ultra-intellectual pastor, who was wise above "what was written," and undermined his people's faith by proclaiming his doubts and vagaries instead of the Word of God.

Maybe there were others.

Home Missions

This is the picture of Rev. W. S. Queen, 725, Court St., Portsmouth, Ohio, who has just come to us from the Baptist church. Brother Queen is a straight, sane, second blessing, holiness preacher. Ten years ago he came to Portsmouth for a big tabernacle campaign and God gave him great victory in the midst of great opposition. He finally leased a large building in which to carry on his work and has done so with good success for months. It has been on independent lines and was so reported recently in the *HERALD OF HOLINESS* but Brother Queen and his folk have felt the need of a church home and a system to their

entire work as well as to their local affairs and after careful consideration and prayer the board unanimously voted to bring their work into the Church of the Nazarene. The matter then was submitted to the membership consisting of about one hundred and fifty or sixty and they were given time to think and pray, after which a vote was taken and not one vote was against coming into the Nazarene movement.

On Sunday, May 25, I preached for them in the afternoon and received this fine group into the Church of the Nazarene. They are fine in every way and believe, preach and practice our standards and hence it was a real joy to welcome them into our fold. They have a tabernacle well located and have seekers in almost every service. On Sunday night after the organization, it was my privilege to preach to fully seven hundred people and to have twenty-five seekers in the altar. I am sure the great Nazarene family will be happy to welcome these good folks.

I might add in this report of the organization of the Tabernacle Church of the Nazarene of Portsmouth, Ohio, that we have already a nice congregation in our first church in Portsmouth under the

TABERNACLE CHURCH OF THE NAZARENE, PORTSMOUTH, O.



efficient leadership of Rev. A. E. Boso; and Brothers Boso and Queen are two fine yokefellows.

In closing I should report another organization of a fine class at Athens, Ohio. They are true blue and are on the job in a good tent meeting just now.

CHARLES A. GIBSON,
District Superintendent.

THE LOUISIANA CREOLES

THE Louisiana Creoles are the natives of that state, whose forefathers are of French origin. These people speak the French language and have retained the old French ways and customs. There is an erroneous idea, in some section of other states, that the Louisiana Creoles are a mongrel people, a cross between the original French stock and the negro race, but this is not true. While in some cases the original French and the original Spaniard stocks have intermarried, but for the most part the Louisiana French have remained distinctly French throughout the years.

The coming of the French to Louisiana was through two different immigrations.

In the beginning of the eighteenth century the French, under the leadership of La Salle, came to this country and explored the wilderness along the Mississippi River west of the English colonies along the Atlantic Coast. La Salle named all the country drained by the Mississippi River Louisiana, in honor of king Louis XIV of France. In 1718 Bienville, who had been appointed Governor of Louisiana, laid the foundation of a city which was named New Orleans, in honor of the French prince, duke of Orleans.

In the year 1755 the Acadian French, who had settled in the southeastern part of Canada, in the little Province of Acadia, now known as Nova Scotia, were deported by the English from their new France up the St. Lawrence River, through the Great Lakes and into the Mississippi River and left to drift down the river in barges. These Acadian French made their way down to Louisiana where they were united with their cousins and old relatives of their forefathers who had come directly from France to Louisiana in the beginning of the century.

The French descendants in Louisiana today compose 40 per cent of the population of the state. In the southern parishes they compose 85 per cent of the population there, while in the older parishes they compose 98 per cent of the white people. Most of these Creoles are a hearty good people, but lack of education and of religious freedom has narrowed and suppressed their greater effectiveness and power.

The yoke of Roman Catholicism, with its cold formalism and intolerance, is robbing many of these precious people of their rightful privileges in Christ as their personal Savior, and in the world of education and progress. For a century and a half they have been in subjection to the priests of Rome, and Roman Catholicism has never encouraged education, progress, civilization and reform. Consequently, today these downtrodden, priest-ridden Creoles are living in ignorance, superstition and idolatry. The majority of them are separated from American life and institutions by the barriers of race, tongue and religion, and they have never been absorbed into our social body. Their religious leaders are foreign born and owned and controlled by a foreign power, consequently, these French Creoles are not taught to respect and obey the laws of our country, nor to take any interest in our public institutions. But rather they are taught that this present form of government, with its present reformatory laws and public institutions, is a bitter enemy to their church and their general welfare. All because this country is Protestant in its

(Continued on page seventeen)



Home Life

WHAT MANNER OF MAN IS THIS?

By MRS. J. T. BENSON

(Concluded)

The disciples in the midst of that furious storm on the Sea of Galilee had seen Jesus arise from His deep sleep, rebuke the wind, and say to the raging waves, "Be still." And at His command they had ceased, these two great forces, to tear savagely at one another, and had sunk quietly to rest so that the boat now rocked gently on the bosom of a placid sea.

Awed and frightened, the disciples had asked the question one of another, "*What manner of man is this that even the wind and the sea obey him?*"

It would seem that after this experience these men could at least answer as to what manner of man Jesus was in a storm. But did they? Did they say, "We need not fear. Our Lord is Master of the fiercest tempest that blows and He will take care of us?"

No, they did not say that, and neither do we. Yet we who are His have only to look back over the years to recall many a storm of life which He has stilled for us, many fierce squalls of temptation from which He has delivered us. Have these deliverances so taught us what manner of being this Son of man is that we hold steady in our faith in Him when the tempest of today breaks over our heads?

What did the disciples do when another storm came? for there was another; there always will be another as long as we are in this life.

This time the twelve had just returned from their first preaching tour, and gathered together with Jesus, had told Him of all the things they had done, and what they had taught. It is very necessary for men to give an account to our Lord of what they teach the people.

And He said unto them, "Come ye yourselves apart unto a desert place and rest awhile; for there were many coming and going and they had no leisure so much as to eat."

It is thought, too, that the death of his forerunner, John the Baptist, influenced Jesus in His desire to seek again for a little while the solitudes of the eastern shore.

They departed by ship privately, but the people saw them departing and many knew Him, and ran thither out of all the cities, and outwent them.

Thus it was that Jesus found a multitude awaiting Him, and was moved with compassion toward them because they were as sheep not having a shepherd. And He spake unto them of the kingdom of God and healed their sick. The day was far spent before they thought of food, and then Jesus, still moved with tender

compassion for these needy creatures, made ready to feed their tired, hungry bodies as He had fed their hungry souls.

He made them sit down quietly, in orderly ranks by hundreds and by fifties. Then while they gazed expectantly at Him, He took the little lad's lunch of five barley loaves and two small fishes, and looking up to heaven blessed and brake the bread and divided the fishes, and gave to the disciples to set before the people.

When they had all eaten, and were filled, He constrained the twelve to get into the ship and return to the other side to Bethsaida, while He sent away the people.

Their enthusiasm had been aroused by the miracle of the loaves and fishes; there was open talk of making him a king by force, so that it was very necessary to disperse them. Then, too, He was still longing for a few hours of quiet in which He might commune with His heavenly Father.

By putting together sentences from accounts of Matthew, Mark and John we get a wonderfully complete picture of what took place that night. "It was now dark, and the ship was in the midst of the sea, and he was alone upon the land. And the sea arose by reason of a great wind that blew, and the ship was tossed with the waves, for the wind was contrary," they tell us. Oh, these winds that are contrary! Life has them; every child of God has felt their force, nagging, pulling, impeding his progress toward the haven of quiet.

The disciples must have longed for Jesus. He had stilled that other storm, but then He was in the boat with them. This was different, for now He was far away, on the land, separated from them by a waste of dark heaving water.

Isn't that the excuse you and I have for our little faith in our present trials? Yes, we say, He did work such a wonderful deliverance for me back there, and back yonder. But *this* time, oh, *this* is so different!

And when we fear and doubt because the circumstances are different in this storm, that means we have not yet learned that the one thing which really matters is *that our Christ is not different*. He is the same yesterday, today and forever. His power over the angry winds and waves was just as great when He was on the distant mountain side as when He was in the boat with His disciples. We may know a good deal about the storms which buffet us, but we have not yet learned as we need to, *what manner of man this is who is both Son of man and Son of God*.

Perhaps the tired, discouraged men in the tossing boat thought, "The Master does not even know our plight. We are

here in the midst of the tempestuous sea and He alone on the land. He may think that we reached the other side before the storm broke."

And yet their scripture told them, "Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

Well, there came a time when they knew what manner of man their Master was, that He was not only man, but very God. For Mark, writing long after, says, "*And he saw them toiling in rowing*." They had never been out of sight of that all-seeing, faithful eye, which looked straight through the darkness, and saw their weary struggle.

Oh, you and I know what it is to toil in rowing, and sometimes our Master sees fit to let us labor on for twenty-five or thirty furlongs as He did them, that we may come to the end of human strength.

It was now the fourth watch of the night, some time after three o'clock in the morning, and they had not covered so much as half the distance between them and the harbor.

How sweet the thought of a safe harbor must have been to these men, and of rest, rest in sleep to chilled bodies and aching muscles. Would they ever make it?

It was then that Jesus went unto them, *walking on the sea*. Do you get the lesson? When we are weakest, exhausted by our own efforts, He comes to us. And He will work a miracle, will transcend the laws of nature if necessary to get to us in that moment when we need Him most. Do you believe it?

When the disciples saw Him walking on the sea they were troubled, saying, "It is a spirit, and they cried out for fear."

But straightway Jesus talked with them, saying, "Be of good cheer; it is I; be not afraid."

Were they still in doubt? Peter said, "Lord, if it be thou, bid me come to thee on the water. And Jesus said, Come."

Peter did not hesitate. He climbed down on the side of the boat and *walked on the water* to go to Jesus. Dear adventurous Peter! At least he tried. And it can never be said of him that he did not take a few steps, triumphant over the waves that had defeated him all night.

We too, could do some walking on the water even in the midst of the storms if we would steadfastly refuse to consider the wind and the waves and would keep our eyes fixed on Him who is Master of both.

Peter did not do that. When he saw the wind boisterous; when it snatched at him in fierce strength, his heart quailed,

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LESSON FOR JULY 6, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Abraham, A Pioneer of Faith.

LESSON TEXT: Genesis 12:1-3; 13:7-12; Hebrews 11:8-10.

GOLDEN TEXT: *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went (Heb. 11:8).*

INTRODUCTION.—We are now starting the first half of a six months' course of study devoted to the lives of men and women who are among the outstanding characters of the Bible. These persons we will find made their mistakes and were very human, and in our study we shall endeavor to find out the elements in their character that determined their standing. But in order that these lessons shall be practical we must study with the aim in view of emulating the fine qualities of spirit and action and avoiding their errors.

The first of these remarkable personalities to be considered is Abraham known through history as "the friend of God," and also as the "father of the faithful." To us this remarkable patriarch has ever been a character of unusual princely splendor. Living as he did in the early morning of the world, which had relapsed into idolatry and profaneness, the richness of his faith stands out with regal majesty. Against such a background his life is sublime.

ABRAHAM, A GOD-CALLED MAN.—Jehovah, in the revelation of Himself to man, retires, so to speak, from the whole compass of the race of Noah, into the inner circle of one family. This was a new step which was necessary for the preservation of the knowledge and worship of the true God. Also the promised "seed of the woman" made the choice of one family a necessity. Abraham was born only two years after the death of Noah, and was still living in the home of his father Terah when the call of God came to him. Abraham seems to have stood alone in a tribe and family of idolaters, as the worshiper of the one great Creator. Even his father is represented in tradition as a maker of images, the name Terah being taken from his name, Teraphim.

The separation of Abraham from his kindred as the single stock from which a new tribe was to trace its unmingled descent, occurs at the express command of God (verse 1). How this communication was made we are not told, but we are impressed with the fact that even in the midst of such darkness, God had a man to whom He could make known His will, and who would respond without hesitation to His call.

We note that Abraham's call contained

a promise, the most splendid which could be offered to the head of a nomadic tribe, in which numbers constitute both power and wealth. His seed was to become "a great nation" and in some mysterious way in the distant future his race should exercise a most important influence on the destinies of mankind (verses 2, 3).

Abraham was leaving a great nation, but he was to be the founder of a greater one, whose sweep of influence would be planetary. The nation he was called to leave was but a petty clan when compared with the illustrious nation which he would establish. God never removes a man from a place of service to another of less importance. The place may seem small and weak, but if a man will follow God his sphere of influence will be greatly enlarged rather than diminished.

A great Christian principle is taught us in this call. The man whom God has blessed must be a blessing to others. We cannot keep a bright, glorious experience and miserly hoard it instead of extending it to others. Often the secret of so little joy, so little victory in our lives may be traced to the fact that we have not made ourselves a blessing to others. In His call God cautioned Abraham against this mistake. Truly God considered him His friend.

Another principle of Christianity we find taught thus early is that God identifies Himself with His people so completely that kindness shown to His saints will be rewarded but harm done to them will be just as surely recompensed. Whenever and wherever hostility is shown toward the people of God, vengeance from Him will follow.

THE MAN OF FAITH CAN AFFORD TO LET THE MAN OF SIGHT TAKE HIS CHOICE.—The second part of our lesson gives valuable instruction relative to the settling of strife. Nothing could be more noble than the generous language of Abraham offering to his brother's son the free choice between the districts which lay before them. Abram did not mention the fact of his leadership, nor the call, but addressed him as a brother. "Let there be no strife . . . for we be brethren." Abram was in the land for higher motives than worldly gain. Lot was ambitious and the rich, blooming valley of the Jordan was exactly the prospect to tempt a man who had no fixed purpose of his own. So he journeyed east and pitched his tent toward Sodom. Abram's attitude in this transaction secured the favor of God in even larger measure, for now the renewed promise is of a race, countless as the dust of the earth. These were the future possessors of Palestine.

It is ever thus with one who will follow the path of literal obedience to God. Lot chose the plain of Jordan, but Abraham

received as an inheritance the whole land which was the inalienable patrimony of his descendants.

THE FAITH OF ABRAHAM.—The latter portion of our lesson deals with the faith of our hero. By faith he "obeyed," "by faith he sojourned in the land," hopefully, though he might purchase and possess in it only a grove. Another evidence of his faith was his simple obedience in the offering of his only son on Mount Moriah. Such faith is the only basis on which a true religion can be built. No religion can rest securely upon knowledge, for knowledge can never be sure and perfect. The foundation of faith is our recognition of the word and will of God concerning us. Then if our faith is practical, we will not only believe the divine voice in our soul, but like Abraham our faith will be an active principle—we will follow the voice. "Whatsoever is not of faith is sin." "Without faith it is impossible to please God."

NAZARENES, ATTENTION!

Recently we were privileged to attend a meeting under the auspices of a ministerial association, and the speaker for the hour was the field secretary for one of the most prominent universities in America.

In his address, he threw out a challenge to the Christian Church, and said that the religion the modern church is advancing today is not meeting the need of the human heart, and that the Church is failing to fulfill the mission for which it was instituted.

He stated that out of the five major denominations of today, three of them have lost thirty per cent of their Sunday school and that two of the five have lost forty per cent, nearly half! What a crime! These statistics are appalling, and it may be that here lies a reason for the excess of crime and wickedness which we are compelled to witness day by day. In the juvenile courts of New York City, out of 15,000 delinquents, there is rarely ever one who has been a regular attendant at Sunday school.

After hearing and reading these statistics we then turned our attention to the statistics of our own church and Sunday schools.

Recently we received a chart from Dr. Ellyson relative to the increase of our Sunday school membership, and while we are still gaining, yet the per cent in gain is away below that of several previous years, and according to this scale we are on the decrease in gaining new recruits for our Sunday school.

This has stirred my heart, and I trust will stir the heart of every true Nazarene to action to do his utmost in this day of sin and wickedness to get the chil-

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Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week with the Olivet Camp. I think I told you that on Wednesday in the afternoon, after preaching to a large crowd Brother Hertenstein, the good pastor at Olivet, drove me to Danville. There I boarded the Wabash for St. Louis at 5:00 in the afternoon. About 10:00 that night we pulled into St. Louis, bought a ticket and sleeper to Kansas City and had a bite of supper and boarded the train at 11:00 at night. I was soon in the land of dreams.

On Thursday morning, May 29, at 7:30 we pulled into Kansas City. I bought a ticket to Hutchinson, Kansas, and had breakfast. I looked all through the great crowd to see if I could find anybody from the Publishing House, but I could not see any human being that I thought I had ever met before. But to my surprise Mr. M. Lunn, our Manager of the Publishing House, was at the depot looking for me—but the crowd was large and I came down one aisle and he was at the head of the other and we missed each other. At 9:00 I boarded the Rock Island for Hutchinson, Kansas, where the Hutchinson State Camp was in session. This camp was opened on Thursday, May 22, the same day we opened at Olivet, Illinois, and the preachers in the Hutchinson Camp were Brother Elsner and wife from Brooklyn, New York, and Brother John Fleming from Ashland, Kentucky, with Prof. L. C. Messer, choir leader and soloist, and the Grace Edwards Ladies Quartet were in charge of the Children's Meetings and Young People's Meetings. Then they came on each day with a number of beautiful songs. They are most beautiful singers.

Of course Rev. A. F. Balsmeier was in charge. I know of no finer campmeeting leader in the nation than Brother Balsmeier. Their fine pastor, Brother I. C. Mathis, and his wife were in labors abundant. Pastors were there from all over the district. There were literally dozens of them there. As the readers may know, this great camp is held on the State Fair Grounds at Hutchinson, Kansas. This is the most beautiful place for a campmeeting that I have seen in the nation. They have so many large buildings and have access to everything on the grounds. They could not have a better place for a campmeeting.

We had with us as a visitor Brother N. B. Herrell of the Kansas City District and Brother Marvin Cooper from the Nebraska District and we had many fine Nazarene preachers and Methodist preachers and some fine Pilgrim Holiness preachers. We had them there from a number of states. Brother F. C. Savage from La Junta, Colorado, was there with several carloads of his members. In the

opening of the session before I arrived they had with them Brother Barlow from Hominy, Oklahoma, and Mrs. M. M. Snyder from Oklahoma City and also Mrs. James B. Chapman from headquarters at Kansas City, Missouri.

We had many fine visiting brethren from a number of states. There were a number of fine preachers from Brother Marvin C. Cooper's district, which is Nebraska, and a number of Brother N. B. Herrell's people from the Kansas City District were there. We had wonderfully large crowds and the spiritual tide was running as high as I have ever seen it anywhere for the last twenty years. In some services I think there were between 75 and 100 people at the altar.

It was estimated on the last Friday night that there were not less than 75 people prayed through. Brother John Fleming preached from that remarkable text, the testimony of king Saul, "God hath departed from me and heareth me no more." It was one of those messages that you never forget when you have heard it. I think the altar must have been 75 or 80 feet long and it was about full on both sides. One man that is not used to campmeetings like that and crowds at the altar told me that he believed the mourner's bench was 150 feet and he thought there was more than 100 people prayed through. But it is only in a campmeeting like this that we see such things nowadays. One preacher told me that he had been of the opinion that the day of revivals was over and that the Lord would not save anybody else. But he said since he had been going to some of the Nazarene churches and the Nazarene campmeetings, he was fully convinced that God was just as willing to save people now as ever.

There must have been several people reclaimed, saved or sanctified, and the finances came unusually easy and the workers were taken care of in a most beautiful way.

Brother Herrell was a great booster to help Brother Balsmeier to man the camp, help him raise money and do the job up in good shape. It is remarkable how preachers raised in different parts of the country can get saved and sanctified, unite with the Church of the Nazarene and meet up anywhere in the United States and their hearts run together like two drops of water in a spoon. They

seemed to be as happy as two birds in a nest and their work seemed to be just as natural and congenial as if they had been raised in the same settlement. There was Brother Fleming raised in beautiful old Kentucky and Brother Elsner and wife raised in Brooklyn, New York, and yet they pulled together as though they had been raised in the same settlement.

Also during this camp at Hutchinson our Bresee College had its closing, and they had some most beautiful exercises. The school was very much larger this year than last. They had more than one hundred unusually fine students. Brother Ludwig there is building up a most beautiful school, doing a great work. The Lord is with him and he has gathered around him a fine band of teachers and they are doing the work for God.

May the richest and choicest blessing rest upon Brother Elsner and wife as they go back east and upon Brother John Fleming as he goes on to Cincinnati, and upon the Grace Edwards Quartet as they go on their way to Tishomingo, Oklahoma, and on Professor Messer as he hurries on down to Muskogee, and on old Bud as he is now on his way to Cincinnati for a few days and may the blessings of heaven rest upon that fine band of workers and go with them where they may go and stay with them where they may stay.

The committee met on Saturday afternoon and planned for a greater and better campmeeting in 1931 than they had in 1930. This camp is only four years old and yet is one of the greatest soul saving campmeetings in the United States. I don't know of any camp that is equal to it or goes beyond it but the Cincinnati camp at God's Bible School, and that great camp has been running for thirty years or more and the Hutchinson camp is only four years old. But they really preach to people by the thousands and see hundreds of people saved.

Let the readers of the HERALD OF HOLINESS pray for these great campmeetings. It is the hope of this nation to put on revivals and put on great campaigns where sinners can be converted, believers sanctified, backsliders reclaimed and God's people blessed and the devil defeated. May the richest and choicest blessings rest upon you, and some sweet day I want to meet everybody that reads this letter on the shores of perfect bliss.

May God bless you.
UNCLE BUDDIE.

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NAZARENES, ATTENTION!

(Continued from page fifteen)

dren into the Sunday school. And may it never be said of the Church of the Nazarene, "They have lost thirty or forty per cent of their Sunday school," for our Sunday school is our only hope for the future.

MRS. C. C. CHATFIELD.

THE LOUISIANA CREOLES

(Continued from page thirteen)

form of government and system of management.

The highest percentage of illiteracy in the United States is found in the state of Louisiana. This is due to the high percentage of illiteracy among the Creoles of the southern part of the state. One-third of the entire Creole population are illiterate and in some of the parishes fully half of their number are unable to read and write. Among the older generations 95 per cent of them are not able to read and write. Only 75 per cent of the children between seven and thirteen years of age attend school, this being the lowest percentage in the nation.

The imposition of a conscienceless and an unworthy priesthood upon an ignorant, helpless people is evidenced by many of the practices which are carried on among the subjects of these vultures of greed and moral corruption, holy fathers (?). Some may think that the corruption of the Roman priesthood which existed during the dark ages is not practiced today, but it is in a sort of modernized form. House to house canvass is made and "Special Novenas of Masses" are sold, highly blessed medals of the "Blessed Virgin Mary" are sold with special dispensations of indulgences (divine (?) graces laid up to the purchaser's credit in purgatory). If time and space would permit we might mention many cases and incidences of rank heathenish and idolatrous practices of these Roman priests as they prey upon this precious, helpless people.

To be acquainted with the conditions of illiteracy, poverty, superstition and the inability to speak the current language, with the bondage of religious ideas, essentially pagan, which exist among these French Creoles is to realize that southern Louisiana constitutes a very needy and ripe mission field. This region presents all the features of a mission field. This southern Louisiana mission field, with its ripe golden grains of immortal souls presents to the Church of the Nazarene the same challenge that Central and South America, Cuba, or Mexico do, made doubly compelling by the fact that the problem lies in the very heart of our own country. These Acadians and Creoles are our own fellow-citizens; native-born white people who have lived among us since before the United States became a nation.

There are great possibilities for our church to do a great work of salvation among this people. Many of them are getting dissatisfied with the empty forms and ceremonies of an apostate ecclesiasticism. When the gospel songs and the Word of God (unadulterated) are gotten to them, the messages receive a ready response in their hungry hearts.

There are a number of French missionaries on this field representing the Methodist, Baptist, Presbyterian, Disciples of Christ and Congregational churches, but sad, sad indeed, there is no one now engaged in this work representing our beloved church to proclaim Christ as a Savior able to save and sanctify and liberate a soul from bondage to sin and religious bigotry. Surely our church owes it to these gentle and lov-

able Louisiana Creoles to invest some of its time, talents and financial means in their evangelization, education and uplifting.

The writer is one of these Louisiana Creoles. After twenty-three years in Roman Catholicism as a strict Romanist and a third degree Knight of Columbus I was wonderfully saved and gloriously sanctified under the ministry of Brother J. E. Gaar. I spent seven years in Asbury College and finished my college course with the class of '26. Then I returned to Louisiana under the call of God and the urgent need of my people, the Louisiana Creoles.

This field is essentially missionary and it means that its work cannot be made self-supporting, just now, but must of necessity be financed from some outside source. My appeal is to those who are interested in the salvation of this precious people that they pray that God may lay this field upon the hearts of the members of the General Home Missionary Board so that they will come over and help us.

Ed. N. LEJEUNE,

2235 Creole St., Lake Charles, La.

WHAT MANNER OF MAN IS THIS?

(Continued from page fourteen)

and he began to sink. But he did the right thing. He cried out to Jesus saying, "Lord, save me."

And immediately Jesus stretched forth His hands and caught him and said, "O thou of little faith, wherefore didst thou doubt?"

Then they willingly received Him into the boat, John says, and the wind ceased. And straightway the ship was at the land whither they were going. What a deliverance. How blessed the quiet of heaven after the storm, the rest to heart and mind after anxious fear.

Perhaps it led them to remember the words of the psalmist:

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven."

No wonder that those who were in the boat, worshiped Him saying, "Of a truth, thou art the Son of God."

What manner of Christ is yours, is mine? The Son of God, yes. But do we believe that He is the Master of the storms of life, of the contrary winds, of the waves that beat us back? That is the kind of Christ we need.

Lord, establish Thou our faith in Him who commandeth even the stormy sea so that winds and waves obey His will.

1930 COMMENCEMENT AT EASTERN NAZARENE COLLEGE

Commencement at Eastern Nazarene College was prefaced by a true pentecostal outpouring of the Spirit of God. For nearly three weeks prior to the opening of the Commencement period proper the Lord most graciously visited us until we all can truly say, "We have never seen it on this wise before." Many visitors have come to us from far and near and all have remarked that this was such a spiritual quickening as should mark a new epoch in the life of our institution.

The writer himself has never gotten over the impress of the unforgettable

revival in Pasadena College in 1913 and has witnessed gracious and blessed seasons since but for holy spontaneity and for true pentecostal characteristics he feels quite sure that he has never witnessed anything like this which has recently come to Eastern Nazarene College.

The climax came on Baccalaureate Sunday morning, the eighth of June, which our readers will remember is Pentecost Sunday in the church calendar. When the Scripture reading was announced from the second chapter of Acts and while it was being read, the Holy Spirit fell and amidst shouting, marching, exultation and exhortings, more than twenty-five people came rushing to the altar and prayed through to victory.

President Nease had planned to preach on "The Genius of Pentecost" but remarked later that it was idle to preach about the theory of Pentecost when God was anxious to give us a concrete exemplification of pentecostal outpourings.

Our Commencement speakers were Dr. J. G. Morrison and Dr. Glenn Macklem. Our readers will know full well the splendid type of message that Dr. Morrison brought to us. On Tuesday night when he spoke under the auspices of the Theological Department from the theme, "The One Altogether Lovely," he surely reached the maximum of his powers in describing the matchless story of Jesus which it is our blessed privilege to preach abroad. His subject for the Commencement address was "Unrealized Resources."

Dr. Macklem addressed us twice, using as his themes, "A Scientific Demonstration of a Great Gospel Truth" and "The Fork in the Road." Dr. Macklem is a new Commencement speaker among our people but doubtless will be much better known within the next few years in our movement. He has a way of presenting startling truths in a striking manner which stimulates reflection and strengthens the evaluation of spiritual truth.

Throughout the period our programs were splendidly rendered and the great host of our friends who gathered were deeply appreciative of the evidence of scholarly attainment and spiritual growth among our students.

It was indeed a triumphant moment when the first Bachelor of Arts degrees were conferred by President Nease upon the college class. To Mr. John Riley, son of Rev. George D. Riley, our pastor in Providence, R. I., goes the distinction of having received the first Bachelor of Arts degree from Eastern Nazarene College.

On the afternoon of Commencement we laid the cornerstone to the new Fowler Memorial Administration Building. Brief addresses were given by Rev. H. V. Miller, chairman of the board of Trustees, President F. W. Nease and by the Honorable John D. Mackay, senator from the Norfolk district. Immediately following this His Honor Mayor Thomas J. McGrath laid the cornerstone after a few words of most hearty commendation of the college, of its work and of its future prospects.

There is very much more land ahead to be possessed and we are going on. There is every indication that next year will be the best and most successful in our history and to those who are wishing

to complete their education under the elevating influences of an institution of this kind we would be glad to send our literature and give detailed information regarding the advantages offered by "The Holiness College in the East."

FLOYD W. NEASE, *President.*

PASADENA COLLEGE

School days are winged days, and therefore are swift ones. The class of 1930 has come to its Commencement week and passed it almost before we were aware. We graduated this year from Pasadena College thirty-one from the College of Liberal Arts, six from the Bible department, and forty-two from the Academy, making seventy-nine in all, the largest class in both College and Academy in the history of the institution.

During this year our Academy department has been separated from the College and incorporated as a distinct institution. This together with the strengthening of one of the departments of the Academy has enabled us to receive state accreditation and Pasadena Academy will appear after July of the current year upon the accredited list of the state.

The finances during the year have been most encouraging, in fact, according to the word of General Superintendent Goodwin in charge of the Southern California District Assembly when our annual financial report was made, this was the best financial report that he had heard from Pasadena College. We do know that this is encouraging, and while the year has been a year of stress, God has helped us to make creditable gain.

The indebtedness which has overhung the institution so long has been reduced to less than five thousand dollars (\$5,000) in actual cash, and we trust that ere this report appears in print it will be entirely liquidated. To God be all the glory. There has gone through the hands of the institution for this year approximately seventy-one thousand dollars (\$71,000).

Our student enrollment has been encouraging, and although we lost a number of students during the second semester due to unusual financial inability, yet we were able to maintain the average of recent years in enrollment. The total enrollment for the year has exceeded three hundred. Prospects for enrollment another year are very bright. We are endeavoring to strengthen every department of the College and thus be ready in the near future when new buildings have been erected to make possible a full recognition for the College itself. Standard courses in the College of Liberal Arts as well as the College of Biblical Education are being offered.

Work has already been begun on the construction of the Bresee Memorial Administration Building of reinforced concrete, an A-grade building that will house library and classrooms, science laboratory and administrative offices. This building we hope to have completed by the opening of school.

We never felt more in harmony with the ideals and doctrines of the Church of the Nazarene than we do today. We never have been aware of a greater desire to support the leaders of our church in their great program for world evangelism.

We have not been conscious of a greater longing to see sweeping tides of spiritual power and glory upon the people than at the present time, and we feel so far as our personal responsibility is concerned that we have never sensed a more urgent need for the educational program of our denomination that will insure not only leaders of our denomination the coming generation, but shall keep alive faith in the Bible as the Word of God and in Christ as the Son of God and in the evangelistic program for the world, as the will of God, than we do at the present time.

We say God bless our schools all over the land.

ORVAL J. NEASE, *President.*

BOSTON MISSIONARY RALLY

The Greater Boston Rally, which was one of the three held by the Missionary Board and the District W. F. M. S. of the New England District was held in the Cambridge, Mass., church, June 5 and 6.

The first session opened Thursday at 10 a. m., with the District Superintendent, Rev. John Gould, in the chair. After organization and convention business Dr. Morrison gave an address which proved to be a great blessing and help to all present.

Some very inspiring papers were read, on "Junior Work," "Missionary Education," "How to make the Budget Inspirational," "How to keep Our Young People Interested in Foreign Missions," and "Home Missionary Needs and Possibilities."

Dr. Morrison spoke to us three times daily with words which we will long remember. From the beginning of the convention to the end the Spirit of God pervaded the meetings, and I believe we all felt at the close that as yet we had asked nothing of the Lord compared to what we should have asked and received if we had had "More Faith."

One very important feature of the convention was the message that Dr. Morrison brought to us on Friday afternoon when he brought to our attention the great need of better equipment and of other needs that have come up since the apportionments had been made and which are not included in the General Budget.

The convention was concluded with a heart searching appeal by Dr. Morrison.

ASA R. SHEPHERD, *Reporter.*

KENTUCKY DISTRICT N. Y. P. S.

The Kentucky District N. Y. P. S. held its annual convention at the Frankfort Church of the Nazarene May 29 and 30.

Our District President, Rev. W. E. Albea, of Newport, presided.

The devotional services were conducted by Brother Albea and our District Superintendent, Rev. L. T. Wells.

The musical part of the services was exceptionally good. It was a real treat to have with us Rev. Haldor Lillenas who brought us several messages in song and also told us the history of some of his songs. We were also favored with a violin solo by Junior Wells of Science

Hill and special songs by the Albea Girls' Trio and the Ladies' Quartet of Newport.

On Thursday night Rev. W. E. Albea brought us a wonderful message on "Pentecost."

Rev. J. W. Montgomery, Superintendent of the Northern Indiana District, was the special worker for the convention. On Thursday morning he brought us a message from the text, "Go ye into all the world and preach the gospel to every creature." Brother Montgomery said that our young people are not backsliding over worldliness or backbiting. He said they start back of that—one word—"inactivity." He said that more young people backslide over inactivity than all other temptations. In the afternoon Brother Montgomery brought us another good message, using for his subject, "Men and Methods." He brought us the closing message on Friday night on Phariseism, using for his text, "Except your righteousness exceed the righteousness of the Pharisees ye shall in no wise enter the kingdom of heaven." These messages were all interesting and a great blessing and encouragement to the young people. Truly we should all amount to more for God after having heard these messages.

Reports were given by the different societies and some of the pastors present who did not have societies said they were going to organize a society in their church soon. The attendance at the convention this year showed a large increase over last year. A beautiful spirit of unity and love was manifest throughout the convention and there was good fellowship among the representatives of the various societies.

Our District President was nominated for re-election and though there was much persuasion for him to continue he withdrew and Rev. Willis French of Mt. Sterling was elected to succeed him. Rev. A. J. Frank of Louisville was elected Vice President, Miss Fay Williams of Olive Hill, Secretary, and Miss Mattie Belle Jones of Richmond, Treasurer.

The Frankfort church, of which Rev. J. A. McCammon is the good pastor, entertained the convention in a most excellent manner. The good people of Frankfort opened their homes to us and entertained us with true Southern hospitality and the meals in the church were delicious.

MATTIE BELLE JONES, *Reporter.*

MANITOBA-SASKATCHEWAN DISTRICT

Not since our last winter's worker's convention have I sent a report to the HERALD OF HOLINESS from our district. We have been busy over the district most of the time. Brother Harry Vogt and myself held a real good meeting up in Shellbrook in February. This was our first attempt in this far northern town. The temperature dropped as low as forty-five degrees below zero while we were there. It was surely some change from being a missionary in West Indies. However people came out and God gave us some victories. Brother H. V. Kyer at the close of the Red Deer School came over and took charge of the work. We lately returned and pitched a tent and our good returned missionary from China, Rev. A. J. Smith, is there now in a tent

campaign with Brother Kyer in a good meeting. We are expecting God to give a real revival in this town.

We have visited practically all of our churches holding the recall meetings and have held most of the annual church meetings preparatory to our coming District Assembly which will be held in Morse this year, July 9 to 13, with Dr. Reynolds presiding. We are also to have Dr. J. G. Morrison with us. Regina church has just had a great revival with Brother A. J. Smith. He wrote me this was the greatest meeting of his life. Altars crowded almost every night. They are putting on another meeting with Mrs. Delance Wallace.

Most of our churches have had a real financial struggle this winter and spring but have come through and will survive this trying experience. The General Budget is overpaid more than \$200, but our District Budget is considerably behind. We visited the south country, Wood Mountain district, and found Sister Welch pressing the battle among the poor people who have lost their crops or most of them for the past three years. Much of the stock starved to death this winter. One good brother lost nine good horses and the government came to the rescue and supplied flour, food, etc., to the people. Sister Welch has a fine Sunday school started at New Wood Mountain. She has a Ford coupe now and gets over to Macworth Sunday school and church and we expect to open in a district where the large new settlement of English immigration has come in. Brother Roland Harris is back from our Northern Bible College and is helping out at Macworth. The indications are the best I have seen in Macworth. We expect to see a real revival there this summer as people are coming out and deeply interested. We are now in a tent meeting with Brother F. J. Drury at Battleford and have been running a week. It is too early to predict just what the results will be but Sunday night we preached to perhaps 125 people and they surely did drink in the message. We do believe we will see a church here and perhaps several in the surrounding country. Brother and Sister Drury are splendid workers. He is a very able preacher with a real pioneer spirit; the kind that knows how to sacrifice and we believe God is going to greatly use them here. Brother Smith is going to Delmany with the tent following the Shellbrook meeting. God gave him a great meeting here last fall. He says many are dissatisfied in the churches and believes there is a good opportunity for our church here. We have some weak points that need strengthening. The General Board promises help following the assembly and we are hoping to see these built up. Moose Jaw especially has suffered reverses due to the fact they have not been able to support a regular pastor, just a supply. We were over at Luceland where we have a good church building out in the country but only a couple of families left. This is being supplied by Brother J. Gibson, a Christian and Missionary Alliance preacher from Dingel, ten miles from here. We preached to almost a full house and interest is much revived. We are hoping to come up to

the assembly this year showing a considerable increase while some of our churches have suffered, yet as a whole we believe we are gaining ground and the outlook is good. Pray for us.

GEORGE BEIRNES, District Superintendent.

NORTH PACIFIC DISTRICT MEN'S HOME MISSIONARY SOCIETY

We have been feeling the need for some time of some kind of an organization among the men of our district. Both for the purpose of a means for the creating of additional interest in personal work and also something that would appeal to them for the purpose of giving them an objective in their work for the investment of money. So at the last assembly there was organized a Men's Home Missionary Society on the district with an annual fee of one dollar a member.

When it was proposed on the floor of the assembly, thirty-seven men came forward and joined and paid their dollar and before the day was over many others had responded. We purpose to organize such a society in every church with the pastor as the head and form an evangelistic committee and also an advertising committee and any other that may seem necessary, thus getting our men busy in the field of Home Missions on the district.

Thus far in every church where the matter has been presented it has been enthusiastically received and men have been glad to pay their dollar and enroll as members. We hope to gather at least two thousand dollars for Home Missions on the district and also get our fellows busy planning for and attending meetings. Some of our tents are already busy and the others will soon be up and running full blast.

The women have allowed the men honorary membership in the W. F. M. S., so we are, as men on the North Pacific District, extending to them membership in the same relation to our Home Missionary Society, on the payment of one dollar a year. They are also enthusiastic about the new organization. We feel God is going to make it a great blessing to us; both as a means of gathering funds and also as a means of getting our men more active.

We had a great assembly, the reports of which will be given by the assembly reporters.

Our membership gain this year was the best for several years. The wonderful spirit in the assembly gave each of us heart to turn to our tasks for this year, feeling that God will surely help us. The evening services were given over to evangelism. There were at the altar during the time, twenty-four people who professed to get personal help from God. To Him be all the glory.

J. E. BATES, District Superintendent.

NEWS IN BRIEF

Rev. Frank G. Shafer of Youngstown, Ohio, now in his seventy-fourth year, is still interested in the work of the Lord. He has written an excellent tract entitled "Book and Tract Table" in which he is doing his utmost to encourage churches to establish book and tract tables at the doors of the churches and by this means

use the printed page to help spread the gospel. It is a worthy enterprise and most of our churches could use tracts and other literature to good advantage.

Rev. J. S. Maddox of Monroe, Washington, is now acting as chaplain of the Washington State Reformatory in addition to his other pastoral duties. There are about seven hundred boys in the institution. He holds meetings every Sunday and visits the Reformatory during the week as may be necessary. He reports a good year at the Monroe church and also on the North Pacific District. The net gain in the membership of the district this year was 294.

We have just read an interesting letter from Rev. I. C. Mathis and also from Evangelist Mack Anderson, both of Hutchinson, Kansas, expressing their appreciation of Evangelist Lum Jones and of the help some of the friends have been rendering him during these days in the Baptist Hospital in Memphis, Tennessee. This is certainly a brotherly act and will be greatly appreciated by Brother Jones and family. The operation which is necessary as the result of a previous automobile accident is at once serious and expensive. Let the praying people everywhere remember this servant of Christ in prayer at this time.

Rev. S. B. Shaw writes that an industrial department is being organized at the Beulah Home, Terre Haute, Indiana. Rev. W. H. Pratt is in charge of both the Beulah Mission and Rescue Home. Rev. Shaw is planning to assist in the work of this department.

A communication has just been received from Mrs. A. R. Logan, a member of the Church of the Nazarene in Baltimore, expressing appreciation for Rev. D. E. Higgs, the pastor who recently was elected as Superintendent of the Washington-Philadelphia District. "Brother Higgs was our pastor nine years and won for himself the love and esteem of all who knew him by his clean, generous life. He was always ready to comfort those in need. He showed no partiality and was ready to render any assistance within his power. May the Lord richly bless him in his new field of labor."

Mrs. John D. Cart of Bellflower, California, writes, "Here are six subscriptions for the HERALD OF HOLINESS. Four of these are paid for by the Sunday school to be distributed to strangers or those not able to subscribe. Husband and I do not want to miss a copy. We have missed only a few copies since it was printed, and before this we were regular subscribers for the Nazarene Messenger."

Evangelist Harold C. Johnson has just held an excellent revival at Mt. Sterling, Kentucky, and is now in Columbia, Ky., for a meeting. He was invited to conduct chapel services in the Methodist College and after the first service the students sent in a request that he continue through the week. He gave a series of addresses

to the students on "The Victorious Christian Life" and on the closing Friday between thirty-five and forty lifted their hands for prayer.

We have just received a "Children's Day Program" which was observed by the Sunday school of the First Church of the Nazarene in Savannah, Georgia. The children and young people taking part were Misses Mary Sumner, Annette Brown, Mildred Williams, Euna Rogers, Pauline Curry and Imogene Rogers. There was a solo by Miss Ruth Smith, recitations by L. W. Strickland, J. H. Mercer, A. R. Brinson and Wrennie Johnson, and also a recitation by Miss Imogene Rogers. Darrell Smith made the welcome address. Rev. L. W. Crovatt is the pastor of this enterprising church and W. T. Brinson, the efficient superintendent.

The Full Gospel Publishing Company of Orlando, Florida, is doing a good work in circulating the Bible among the blind. In a brief note the editor says, "God is pleased to continue His blessing upon the Full Gospel Publishing Company for the blind. Our readers now number more than nine hundred, of whom five hundred seventy-five receive the International Sunday School Lessons which we publish as a supplement to our magazine, using the comment given in the Gist of the Lesson published by Fleming Revell & Company. We are especially desirous of obtaining addresses of English speaking blind people in foreign countries. We welcome also addresses of blind people in this country and Canada who read or will learn to read Braille.

Rev. E. O. Green, our pastor at Woodward, Oklahoma, sends us a communication in which he states that the Woodward Ministerial Alliance is making a strong protest against the use of Arthur Brisbane's column "Today" as used by the Daily Oklahoman and other newspapers, in which he slurs prohibition almost daily. Doubtless it is time for the ministers to make their influence felt against the propaganda being sponsored by the "wets."

Brother F. M. Temple sends us an excellent account of his visit to the Pittsburgh Assembly this year. It is well written and gives his impressions of this great assembly. We regret very much that we are unable to print it in full but other reports coming in of the same assembly make it impossible because of lack of space. It is certainly pleasing to us that our people rejoice in these great gatherings and take pleasure in seeing the work of God go forward.

CHURCH NEWS

EVANGELIST LUM JONES, BAPTIST MEMORIAL HOSPITAL, MEMPHIS, TENN.—"I am still in the hospital after having undergone the operation for my arm. These have been trying days, but I have found that the grace of God will sustain in every time of need. This great salvation is good in emergency. I have suffered no little pain since my operation. After having made incision in my arm the bone

cut into and a piece of bone four inches long and one-quarter inch thick taken out of my leg and put into my arm. Many of the days were very long and lonesome since I was here among strangers, yet not altogether. Brother A. J. Vallery has been very kind to me, visiting me often, also Brother Paul of this city. It has been hard for me to spend the time here thinking there was so much to do on the outside, but I have been in a wheel chair now for about a week and I never found so much to do as I have found since I got this wheel chair. I visit the wards and talk salvation to the poor, unfortunate victims, some that have their throat cut, others shot, some with their limbs cut off. I have seen real suffering since I got up. I would only be glad if I could help some poor man to God while I am here. Just yesterday morning a young man heard of my being in here and sent for me to pray for him. He had been shot, just a lad of sixteen. After I prayed he said he felt that God had forgiven him. I cannot ask for greater kindness than has been shown me here. Doctor Willis C. Campbell and Doctor Grey who performed the operation on my arm have been so kind to me and the nurses have given me excellent service. They seem to want to do what they can for my comfort. I have tried to tell these young women who are training to relieve suffering humanity, that the greatest thing for life is to have Christ. I am so much indebted to Rev. S. D. Slocum, my old friend from Little Rock, for his kindness. He secured Miss Lottie Stephenson, a stenographer in the hospital building to do my writing for me. This was so much relief to me. I shall never be able to pay Brother Slocum for his kindness. Miss Stephenson, a very fine young lady, so kind to me, came to my room every evening, taking dictation for my letters. Many blessings on her for her kindness. I appreciate my friends so much. I have received mail from all over our connection, from our people, with their wonderful words of encouragement. Much of this mail I have not answered, but my friends will take this letter as an answer to their kind words. So much of the time when I was flat on my back and could not move, and the mail came in with those words, 'We are praying for you,' it always made the day shorter. I received as many as fifteen letters a day. Being shut in has taught me one thing; I shall remember the other fellow when he is inside. Brother Lunn at the Publishing House has been kind to me. He sent me the HERALD OF

HOLINESS each week and by doing so I could keep in touch with our church. I am not sure how long I will have to stay here; since my operation I have bone infection in my arm. The doctors are doing all they can for me, but at this time of writing my arm is pretty bad. Trust that I won't have to stay here longer than this month. I shall appreciate greatly our folks' continuing to pray for me; also pray for my wife. I am sure this has been very trying on her to be at home and me here all alone. I shall be glad to be out of here and be on the field again."

BRAZIL, INDIANA—"Wonderful tent meeting in progress; overflow crowds. Many seekers in altar for pardon or purity, great grace and glory upon the people. Rev. F. P. Kerst of Olivet, Illinois, doing wonderful preaching. Brazil people say the most effective tent meeting ever conducted in city. Jack Pierce and Walter Moore, singers."—A. L. Perkins, Pastor.

MOBILE, ALA.—"Sunday night, June 8, brought to a close our revival here, with the Nazarenes. Rev. J. E. Smith of Decherd, Tenn., was the preacher in charge for the meeting. Brother Smith brought us some unctuous messages. While we did not have any great break, we are sure much good was accomplished in the church. The Church of the Nazarene here is yet in its infancy and there is some prejudice and we hope that all of our holiness people, or any who sympathize with the Nazarene movement, in passing this way will not forget to call on us and help us get established here. You will find us out in the southern end of the city near Monroe Park, just off Broad Street. If there are any of our evangelists who are just anxious for some needy field in which to labor for lost souls, let me say to you, that here are a hundred thousand that hardly know the right hand from left, so far as true holiness goes. And if you have a tent and are not afraid to meet the devil, here is your field and God still has some ravens. Address: Chickasaw, Ala."—F. O. Bell, Pastor.

SPRINGFIELD, TENN.—The church here has just closed a revival meeting with Dr. C. E. Hardy as evangelist. The preaching was the type that reaches down where we live. God greatly used it to revive the church and convict people for regeneration and sanctification. On account of its being Commencement week in the city schools our attendance was smaller than we had hoped but God gave us fourteen professions and four additions to the church, for which we thank Him. Brother Durrell Shelton of Trevecca College did the singing and did it well. Some said the most spiritual singing they ever heard. God has blessed us this year in spite of financial conditions. So we are up to date with all of our obligations for which we thank Him. Last Sunday we asked for seventy-five dollars. Amidst tears and praises something over a hundred dollars was given. Our recall meeting was held a few nights ago. This is the third year of my work with this

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church, having served them during 1924-25, returning in 1929. There was only one vote against me so suppose I will remain. Pray for me."—J. D. Saxon, Pastor.

GUNTERVILLE, ALA.—"The revival conducted by the Collier Band closed last Sunday night, June 8, with many souls praying through to victory in the old-fashioned way. This is a meeting that will long be remembered in this place. We had our first service in the new tabernacle Saturday night and organized a Sunday school Sunday morning with eighty-three members. Brother and Sister Collier are great preachers. The people enjoyed their messages; also the good singing and instrumental music under the direction of their two sons. The tent was crowded almost every night. We hope the Collier Band will come this way again."—Mrs. L. F. Gattis.

WICHITA, KANSAS, WEST SIDE CHURCH—"We are glad to let our HERALD OF HOLINESS readers know we are doing business for the Lord. We had a revival in January with R. E. Bridgwater and wife which was the best meeting we have had in seven years' pastoral work. Including the seekers in our meeting which were seventy-five, we have had about 125 seekers since we came here last August. We held services during Pentecost week; prayermeetings at the church in the morning from five to six, and services each evening at eight o'clock. We took a nice class of twelve into the church Sunday morning, making a total of twenty-seven since we came. We have some of the best people on earth. The Lord is blessing us in a wonderful way. Praise His dear name. On with the fight against the powers of darkness and for a lost world."—E. H. Williams, Pastor.

FLINT, MICHIGAN, CENTRAL CHURCH—"We have recently had in our midst Rev. Howard W. Sweeten of Ashley, Ill., and through the ministry of this very able minister we have gained some ground. We consider Brother Sweeten among our leading evangelists. As a preacher his place is in the first row. This was our first meeting with this good brother but we hope it will not be the last. The church was edified and outsiders felt the grip of his clearly presented truth. He is clean, radical and yet captivating. We had a number of seekers and some genuine cases of salvation. Our crowds were good and the blessing of God attended the efforts put forth. On with the revival!"—E. E. Wordsworth, Pastor.

EVANGELIST HAROLD L. VOLK—"Had a good revival in Durango, Colo. Rev. H. H. Cochran and his good wife are the pastors there. God is using them in the salvation of souls in that modern Sodom. The report is out that there are over one hundred homes in that small city in which liquor is sold. However, in spite of vice and sin on every hand the Lord came and saved men and women from the old life to a new life in Christ Jesus. The light of heaven was seen as it broke

over the countenances of seeking souls. At midnight one night the officers came, called by people who could not stand the shouting and praying. Persecution came in the form of mothers and fathers and their children who would throw rocks at the tent and disturb other ways until it seemed as if the devil was turned loose upon us. We moved from the tent into the church building. The crowds followed and the Lord of hosts continued to bless, and put His stamp of victory upon the services. Praise Him for it all. The Nazarenes of Durango love their good pastor and manifested their love with a good liberal love offering outside of caring for the evangelist in a good way. On with the battle until Jesus comes."

EVANGELIST FRED THOMAS—"The last report that I sent to the HERALD OF HOLINESS was last March when I was at Sioux City, Iowa, with Rev. M. J. Jones and his good people. The Lord gave us an old-fashioned revival and there were scores that found Christ in pardon and purity. Our next meeting was with our Capitol Hill church at Oklahoma City, Okla. Brother Theus is a good pastor to work with and he has a fine class of Nazarenes. God gave some victories. While we were there it was our privilege to visit our great school at Bethany and to speak in a chapel service. It was our delight to meet the president and faculty. Our next meeting was with Rev. Garsee at Arkansas City, Kansas. God gave us some blessed services of power and salvation while we were there. On the last Friday of the meeting we were called home to my wife's mother's funeral. Our next meeting was with our good pastor, Rev. L. M. May, and people at Ponca City, Okla. This was my second meeting there. God gave a great revival. The altar was lined time after time with seeking hearts praying through to good victory. Brother May has the hearts of the people and he is building a great work there. Our next meeting was with Rev. C. I. Deboard at East St. Louis. This is a very young church but God is blessing them abundantly. I never enjoyed preaching to a people more in my life. A great number prayed through to good victory. After a few days at Olivet Camp we went to Cedar Rapids, Iowa, with Brother Russell and his good people. We were there for eight days during Pentecost week. There were twenty

at the altar the first day and nineteen of them prayed through to blessed, blood-bought victory. A goodly number were at the altar night after night and almost every one prayed through. We broadcast three different times while in the city over WCCR. At present we are at La Jolla, Indiana, with Rev. Powell. This is a small place but we have a large tent and it was full the first night. More chairs are being secured. A number were at the altar last night. Thank God for blood-bought victory and for this day when God is pouring out of His Spirit upon the Church of the Nazarene. Wife has held a number of young people's meetings and has spoken to the Sunday school, which has been a great blessing. We are enjoying the fullness of the blessing and are thanking God for all the good pastors and churches with which it has been our privilege to labor. Our home address is changed from 1833 Noble St. to 2110 Noble St., Anderson, Indiana."

ELDON, MO.—"First Church of the Nazarene closed a thirteen days' meeting May 25, with Evangelist J. Warren Lowman of Carthage, Mo. There were about one hundred who bowed at the altar; some were reclaimed from a backslidden life. Others saved and some were sanctified. Fifteen new members were taken into the church. The church is in charge of Rev. W. E. Carlton as pastor. We do not believe there is a more humble or prayerful man on the district than our pastor. We praise God for our good pastor and his wife. Mrs. Lowman arrived Friday and preached Saturday night to a large audience also Sunday morning. Evangelist Lowman and Mrs. Lowman preached against every form of sin fearlessly. They were assisted in music by L. A. Berghouse of Chicago who is called the piano wizard. The trio have been invited back to Eldon for another meeting. We certainly do praise God for what these dear people have meant to our church and to our friends. This was the greatest revival the church has had since it was first organized in October, 1920. The evangelist did not take the revival with him. It is still going on in Eldon. We worship in a new basement completed about the first of April and had dedication services Easter Sunday. We expect to build the church up as time and finances permit. Our Sunday school is growing; our budget paid and by God's grace we expect to go over the top this year for the Master."—Mrs. Rhoda Cain, Reporter.

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BROOKLYN, NEW YORK—"After five years of faithful service, Rev. A. G. Crockett has accepted a call to Portland, Oregon. We desire the blessing of the Lord to go with him and our prayer is that God will give him great success. The Hoople Memorial and the Bedford Church of the Nazarene have merged. The Rev. Wm. E. Riley has been called as their pastor. With this aggressive man as their leader they will doubtless march on to victory. May 18, Sunday morning, Rev. A. G. Crockett preached his farewell sermon and in the evening a great

home missionary rally of the two churches was held. District Superintendent Howard V. Miller was with us and Rev. James Miller preached the sermon. The blessing of the Lord came upon us. It was surprising how the people gave for home missions. We feel like rejoicing in what the dear Lord is doing for us. We believe that if God can have His way among the Nazarenes here a mighty work can be done and a great church established in Brooklyn, New York. We have taken in some new members and others are intending to join soon. We take courage and are moving along. We have a splendid Woman's Missionary Society which helps the spirituality of the church as well as helps pay the budget. Our N. Y. P. S. is planning a great work. Our Bible school is growing and we were glad to have 181 in the anniversary parade, which is a great sight in Brooklyn, N. Y. There were over 100,000 children in annual Bible school parade which has a tremendous influence on the individual and the nation. We are glad to say that the old-time spirit is revived in our church and we are having wonderful meetings. Our pastor is a Spirit-filled preacher of the gospel. We are planning for a great revival. Keep on believing."—John Brown, Reporter.

BAKERSFIELD, CALIF.—"The past three months have been busy months with us. In many ways they have been the best months of our lives. We have had some wonderful experiences, graciously blessed of God. We shall not soon forget our trip from Texas to California, via Roswell, New Mexico, and Phoenix, Arizona, where we met loved ones and old friends. We were delighted to be with Rev. Waddle and his good people for one service. He is doing a great work in Phoenix and is greatly loved by his people. On Monday evening, June 3, Mr. A. J. Stillion and Miss Mettie Williams were united in marriage at the home of the bride. It was our privilege to officiate. It was a beautiful home wedding. They are beautiful young people, members of First church of Phoenix. They are excellent church workers. Miss Williams and her mother were members of our church at Lubbock. We arrived at Stockton, Calif., Friday evening and enjoyed the last two days of the District Assembly. It was one of the most beautiful assemblies that we have ever attended. The beautiful spirit of unity, love and fellowship could not be excelled. Perfect love prevailed; all seemed to have the Spirit in honor preferring one another. Dr. Goodwin's and Brother E. J. Fleming's messages were wonderful in inspiration and information to the general interests and needs of the church. On Monday afternoon we arrived here to assume our work as pastor. We received a hearty reception from this good people. They not only opened their homes for our comfort but have received us into their hearts. In evidence at the close of the first service we were gladly surprised by a splendid pounding of many good things for the kitchen and some money, as a token of love and appreciation. Such kindness and reception have already united our hearts. We shall endeavor to prove

to this people our appreciation of their love and hospitality. We are determined to make this the best year of our lives in His service for souls and the church. If you have a friend or a loved one living near Bakersfield we shall be glad to have their address, so that we may call on them. We covet the prayers of our friends that we may be used of God in this great valley, that is ripe indeed unto harvest."—S. H. Erwin and wife.

LAWRENCEBURG, TENN.—"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 had some true Nazarenes at heart who have stood for God and holiness. Thank God He is blessing us in all our services. Our Sunday school is steadily gaining in numbers and our Children's day program was a success. We had a good attendance and our offering overpaid our General Budget. The program was complimented by all who were present and they said it was the best they ever attended. We give God all the glory. We also thank the Lord for the Vaughan Quartet who are members of our church and are present at our services when at home between their dates. They are blessing the world with their singing and we deem it a great blessing to have them in our church. They also help us with their finances, even when they cannot be here with us. We are looking forward to our coming revival which will begin August 4, with Evangelist C. J. Frost. We ask the prayers of all the readers of the **HERALD OF HOLINESS** for our meeting."—John W. Irwin, Pastor.

PASTOR A. I. METCALF, BELLVIEW, NEW MEXICO—"We just closed a fine meeting at Bellview. Brother Mack Hutchinson and family did the singing. Rev. C. C. Montandon, our good pastor at Clovis, and myself did the preaching. I preached the first week and Brother Montandon the second. It has been many years that I know of, since anyone has knelt for prayer here (shame on such preaching). God gave us over twenty; about eighteen of these were sanctified. The common people heard Him gladly. They are as

Uncle Buddie says, 'the salt of the earth.' The offering came easily. We have no Nazarenes here at present but hope to have soon. We are expecting God to give us the best country church on the district. We secured six new subscriptions for the **HERALD OF HOLINESS**. I will teach in the public school here another year. Pray for us."

ANNOUNCEMENTS

NOTICE—Christian Workers' Convention: A District Workers' Convention of the Southeast Atlantic District will be held at the Nazarene Tabernacle, corner of Walker and Blandwood Aves., Greensboro, North Carolina, July 9 to 13. Dr. R. T. Williams special speaker, Dr. J. H. Sloan, District Superintendent in charge. For further information write: D. F. Siler, 2107 Rolling Road, Greensboro, N. C.

NOTICE—I am entering the evangelistic field and can give any church or camp my services wherever the Lord opens up the way. For reference write: H. C. Cagle, Dist. Supt.—S. R. Hodges, Hedley, Tex., Box 835.

NOTICE—We have accepted the pastorate at Ada, Oklahoma, and will take charge the first of July. My present address is 602 West 9th St.—Lee Hill.

SPECIAL NOTICE—To any of our churches that are looking for an efficient pastor I desire to recommend Rev. W. H. Parker, 1224 Lincoln St., Hamilton, Ohio. I regret to lose Brother Parker and would not if I had an opening worthy of his ability. His has been and is a record of years of fruitful service in many of our good churches. He has served pastorates in Idaho, Colorado, Indiana, and Ohio. He is a builder of buildings and congregations. He has a way of getting in touch with business men of his city and exercises marked ability in building community confidence. He is loyal to the church in all its departments and the church that secures him will find him to be a real shepherd of the flock. He prefers to go westward but is open to consider any call. Address him at above address.—Chas. A. Gibson, District Superintendent.

NOTICE—We closed our labors with the Church at Beaumont on June 8, satisfactory arrangements having been made in the selection of Brother Walter D. Smith as pastor to succeed us. God has given us a very successful pastorate with this dear people during the almost five years we served them, but we felt that God was through with us on that field, and we are now engaged in giving some special messages on the prophetic portions of the Bible. My two daughters, Miss Ailine, pianist, and Doralee, soloist are assisting me. God is blessing our efforts. We give from one service to a week anywhere that we are invited, or longer if necessary, with free-will offerings as compensation. We would consider another pastorate. References, either of our General Superintendents, or our District Superintendent, Rev. L. M. Ellis, 615 N. Carroll Ave., Dallas, Texas. Address, Box 121, Beaumont, Texas.—W. D. McGraw.

SPECIAL NOTICE—The Manitoba-Saskatchewan District Assembly will convene at Morse, Sask., July 10 to 13. Let all our preachers and delegates be on hand for the opening of the assembly at 9 a. m., Thursday. Dr. H. F. Reynolds will preside. The N. Y. P. S. will meet on Wednesday p. m. Let all the licensed preachers who are taking the course also be present on Wednesday afternoon. And let all of our churches do their best to come with budgets paid

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July 2 to 13

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in full as well as assembly expense. Above all come praying and believing for a victorious assembly with God's blessing upon us. No preventing providence, Dr. J. G. Morrison will also be with us.—Geo. Belrnes, District Superintendent.

SPECIAL NOTICE—There will be a special Sunday School and Holiness Rally with the Union Hill Church of the Nazarene, Oneonta, Ala., Route 2, June 26 to 29. We will have with us Rev. J. A. Manasco, District Superintendent and Field Secretary Rev. C. C. Butler, also the President of the W. F. M. S., Mrs. M. V. Edwards, as our special worker. Prayers are hereby requested by the readers of the HERALD OF HOLINESS family that this occasion may prove a special blessing to our work on the Mountain in the Eastern Zone of this district.—C. E. Perry, Pastor.

NOTICE—Help the Negro: Five hundred dollars' worth of our books are waiting to be sent to Negro ministers, but we do not know where to place them. If you can send us names and addresses of colored preachers who would appreciate them, we will do the mailing. Schools, prisons, clubrooms, almshouses, orphanages, rescue homes and other institutions might be blessed by these books for their libraries. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me" (Matt. 25:40).—Julia A. Shelhamer, Kingswood, Ky.

REQUESTS FOR PRAYER—A Sunday school teacher writes requesting prayer that he may be better prepared for his work. He also asks that the church pray for him that he may have financial aid. A brother in Charlotte, N. C., sends in a request for prayer that he may be healed.

Mr. and Mrs. G. Howard Rowe of Toronto, Ohio, announce the arrival of Ruth Elmyra on May 30th.

BORN. to Mack and Ethel Anderson, June 12th, a seven pound baby girl, Loa Jean.—Mack Anderson.

NOTICE—The Annual Missouri District N. Y. P. S. Convention will be held at the Zion Church of the Nazarene, Blair Ave., at Warren St., St. Louis, Mo., July 10 to 13. Rev. D. Shelby Corlett, General Secretary and Prof. T. W. Willingham, president of Olivet College, will be the special speakers. The Jubilee Colored Male Quartet of St. Louis will sing the first two nights and a white male quartet from Olivet, Ill., will sing the remainder of the time. We urge each pastor to be present with a full delegation of young people, and help us plan for the ensuing year. Ministers, District W. F. M. S. Presidents, District N. Y. P. S. Presidents, and other singers or special workers will be entertained during the three days for one dollar, the regular registration fee. For additional information write J. W. Roach, District Superintendent, 1351 N. Kingsland Ave., or J. B. Ramsey, District N. Y. P. S. President, 3515 Fair Ave., St. Louis, Mo.—REV. J. B. RAMSEY, District N. Y. P. S. President.

WANTS

WANTED—To correspond with someone who has copies of McGuffey's 5th or 6th readers. S. P. McDaniel, Bothell, Wash.

Just Off the Press. "Songs for the Last Days No. 3" is now ready. One gospel singer writes: "These songs have proven a greater blessing to the public than any we sing." One book 65c; two for \$1.00. Anna W. Waterman, 759 N. Orange Grove Ave., Pasadena, Calif.

ASSEMBLY INFORMATION

COLORADO DISTRICT, at Pueblo, Colorado, June 25 to 29. Rev. Fletcher Galloway, Pastor, 1820 East 7th Street. General Superintendent Goodwin will preside.

NORTH DAKOTA DISTRICT, at Sawyer, North Dakota, July 2 to 6. Rev. W. M. Brown, Pastor, Box No. 225. General Superintendent Reynolds will preside.

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

CAMPMEETING CALENDAR

June 22 to July 6, Manville, Ill. Holiness Campmeeting. Workers: Rev. Harry W. Morrow, Rev. W. G. Schurman, Rev. G. E. Williamson, Rev. H. E. Jessup recently from England. Adolph Gross with his band will provide the music. Mrs. Elmer Wittoff, pianist and children's worker. For further information write, Ira Leonard, President, Manville, Ill.

June 25 to July 6, Wilmington, N. Y. The 25 Annual Holiness Campmeeting. Workers: Rev. Fred Sutfield, Rev. Mary Ellis and "Tillie" Albright, evangelists. Song leader, Eddie Patzsch; Geo. Woodward song illustrator and chime talk artist. Mrs. Easley children's worker; Mrs. John Weightman pianist. For information write, Mrs. Frank Warren, Hazelton, N. Y.

June 26 to July 6, North Dakota District Campmeeting, Sawyer, North Dakota. Workers: Rev. Jarrette and Dell Aycock and their daughter Maridel. Miss Alma Ova in charge of children's work. The N. N. C. Troubadours will be present last four days. For further information write, Rev. W. M. Brown, Sawyer, North Dakota.

June 26 to July 6, Brooktondale, New York (eight miles from Ithaca) Grandview Camp. Workers: Rev. H. V. Miller in charge, Rev. E. E. Angell of Wollaston, Mass., assisted by Rev. Gene Phillips; Rev. C. P. Lanpher, Rev. Roy H. Cantrell, Rev. Sam Seamons and others. The music will be in charge of F. C. Smith of Portland, Maine. Children's work, Mrs. Louis Hawks of Binghamton, New York. For further information write, Rev. Roy H. Cantrell, Sec., 158 W. Newell St., Syracuse, N. Y.

THE NAZARENE MONTHLY

Our new publication. Issued once a month. Each number a complete book. First issue dated July, 1930. Send one dollar for first six numbers—July to December, 1930. The July number, "A Life Sketch of P. F. Bresee" by Dr. A. M. Hills. For August, "The Holy Spirit" by Dr. J. B. Chapman. For September, "Helps for the Prayer Life" by Rev. W. G. Schurman. Every number will be worthwhile. Size will vary from 48 to 96 pages. It's the biggest value that we ever have offered. Subscribe now. Send check, money-order, or dollar bill at our risk and you will get the first six issues.

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June 26 to July 6, Mt. Lake Park, Maryland, Mt. Lake Park Campmeeting Association. Workers: Rev. John L. Brasher, D. D., Rev. Wm. Heslop, D. D., Rev. John Fleming, Prof. and Mrs. Kenneth Wells. For further information write, M. W. Castle, Sec., 333 Church St., Spencer, W. Va.

June 27 to July 6, South Dakota Holiness Campmeeting, Mitchell, South Dakota. Workers: Dr. C. H. Babcock of Los Angeles, Calif., Rev. Paul S. Rees of Detroit, Michigan, evangelists; Rev. June B. Horning of Titusville, Pa., children's worker and Prof. B. D. Sutton and wife of Olivet, Ill., song evangelists. For further information write, Rev. Geo. S. Culver, Corsica, S. D., or Wm. Durkee, Mitchell, S. D.

June 27 to July 6, North Reading, Mass. The 10th Annual Campmeeting of the New England District. Workers: Rev. John Gould, District Superintendent in charge. Rev. Bona Fleming of Ashland, Ky., and Rev. Raymond Brown of Columbus, Ohio, evangelists. Rev. N. B. Vandall song evangelist in charge of music. Rev. C. F. Austin, Everett, Mass., leader of young people's work. Miss Edith Cove, Lowell, Mass., children's worker. For rooms write: Miss Rose Wright, 1073 Middlesex St., Lowell, Mass. For further information write, E. T. French, 468 Main St., South Manchester, Conn.

June 27 to July 6, Gordon, Nebr. Northwest Nebraska Campmeeting Association. Workers: Rev. Roy L. Hollanback and Rev. E. W. Petticoord with Jay and Virginia Rice as song leaders. For further information write, Mrs. Otto Pfeiffer, Gordon, Nebr.

July 1 to 13, Rosholt, South Dakota. Workers: Theo. and Minnie E. Ludwig, evangelists. For further information write: Lee C. Bates, Rosholt, S. Dak.

July 2 to 13, Corydon, Pa. Campmeeting sponsored by Church of the Nazarene. Workers: Wm. O. Nease, L. Schurman, Barnett Sisters Quartet, Mrs. Mildred Maybury director of Daily Vacation Bible School. For further information write, Rev. Ralph Schurman, Corydon, Pa.

July 3 to 13, Mendon, Ohio, Beulah Grove Camp. Interdenominational. Workers: Rev. T. M. Anderson, evangelist. Mr. and Mrs. Otto Davidson in charge of music. For further information write, R. H. Hamilton, Secretary, Mendon, Ohio.

July 3 to 13, Trevecca Campmeeting on campus grounds of Trevecca College. Workers: Rev. W. E. Ellis, evangelist; John E. Moore of Los Angeles, Calif., song evangelist. For further information write: R. J. Kelly, Trevecca College, Nashville, Tenn.

July 3 to 13, Syracuse, New York. Syracuse Campmeeting Association. Workers: Rev. John Owen, D. D., Florence Miller, Rev. C. H. Cox, Mrs. C. H. Cox, Rev. Cassius L. Myers and others. For further information write, Rev. Cassius L. Myers, Secy., 134 Freeman Ave., Syracuse, N. Y.

July 3 and 4, near Springerton, Ill. Jacob's Camp, holiness convention. Workers: Rev. J. L. Cox of Malden, Mo., and J. A. Duncan of Sikeston, Mo. For further information write, Jacob Fleck, President, Enfield, Ill.

July 3 to 13, Sale City Camp, Sale City, Georgia. Workers: Chas. A. Gibson, platform manager; Chas. M. Dunaway, evangelist and the Vaughan Radio Quartet, singers. For informa-

tion write Rev. Bruce Hall, Thomasville, Ga., or Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 10 to 20, Red Deer, Alberta, Canada. District Camp, Church of the Nazarene. Workers: Dr. Jas. B. Chapman, Rev. A. F. Grobe and wife, Rev. C. E. Thomson. For information write James Spittal, Red Deer, Alta.—Ernest S. Mathews, District Superintendent.

July 10 to 20, Murphysboro, Ill. Annual camp of the Murphysboro Holiness Association. Epworth Campground, two miles north of Murphysboro on Route 13.—J. W. Deterline, Secretary, DeSoto, Illinois.

July 10 to 20, Armstrong Grove Campmeeting, Kittanning, Pa. Workers: Evangelists, Dr. C. H. Babcock, Rev. Floyd Nease. For further information write, Rev. Mary L. Smith, Pres., Box 32, Sligo, Pa., or Rev. F. I. Boarts, Secy., Route 5, Kittanning, Pa.

July 10 to 20, Ashburn, Ga. The Georgia Conference Campmeeting of the Wesleyan Methodist Church. Special rates for entertainment. For further information write, B. H. Bankston, Sec., Ashburn, Ga.

July 11 to 20, North Dartmouth, Mass. Smith Mills Holiness Campmeeting near New Bedford. Workers: Rev. Alfred B. Carey and Rev. Stella B. Crooks, evangelists; Rev. Mabel R. Manning, song leader. For further information write, Miss A. M. Cunningham, 194 Tremont St., New Bedford, Mass.

July 11 to 20, North Dartmouth, Mass. Smith Mills Campmeeting. (Interdenominational holiness). Rev. Tom M. Brown, President. Workers: Rev. Alfred B. Carey, Rev. Stella B. Crooks, Rev. Mabel R. Manning. For further information write, Miss Annie M. Cunningham, 194 Tremont St., New Bedford, Mass.

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

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

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

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

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

July 17 to 27, Nazarene Campmeeting, Ohio District, 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 Whitcotton and Rev. F. R. Eddy, evangelists; song leader, Rev. Raymond Lewis; children's leader, Mrs. Chas. Butcher; Young People's workers, Rev. Chas. Butcher and Rev. Keith Peckham. For information write, Rev. J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

July 17 to 27, Portland, Oregon, Columbia River Nazarene Camp. Workers: Rev. U. E. Harding, M. G. Jobe, preachers; Carlton Booth, singer. District Superintendent J. E. Bates. For further information write, A. J. Schocke, Vancouver, Washington.

July 18 to 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, 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. Hiker, 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 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 Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lincicome, 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 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. Igitt 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

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

August 7 to 17, 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 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 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 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 9 to 24, Dodsonville, Texas, Nazarene Campmeeting. Workers: Rev. Mrs. Julia Standridge and others. For further information write, Rev. M. M. Lewis, Route 1, Wellington, Texas.

August 14 to 24, Wichita, Kansas, Kansas State Holiness Association. Workers: Rev. C. M. Dunaway, Rev. John F. Owen, Rev. G. W. Ridout, Rev.

"The Nazarene Monthly"

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Here is the story in a nutshell! "The Nazarene Monthly" is to be a monthly publication of approximately sixty-four pages. Each issue will contain one complete book dealing with one particular subject. The subject matter will be diversified, covering all phases of Christian life and interests—biography, sermons, Christian doctrine, church history, prayer, divine healing, etc., etc. These subjects will be of equal interest and value to ministers and laymen. The writers will be outstanding men and women of the church. General Superintendent, Dr. J. B. Chapman has been appointed as editor.

Single copies of this publication may be purchased but we want to enroll at least 1,000 subscribers before we launch the new project. The subscription price will be \$2.00 a year for the twelve issues. In order to get this periodical started and with the thought of letting our people try it out for a while, we are soliciting subscriptions for the last six months of the church year—July to December—at \$1.00.

This means that for \$1.00 you will receive each month for six months a booklet worth from 25c to 50c—all for ONE DOLLAR.

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Dr. A. M. Hills

The first issue will be mailed within a week. This July number will be a biography of Dr. P. F. Bresee written by Dr. A. M. Hills of Pasadena College. It will contain 84 pages and will present in readable, interesting fashion the life story of one who sacrificed everything that he had in order to keep the smile of God upon his heart and life. Of course you will want this July issue and the others as well. Be sure to send the dollar bill today.

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

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Mrs. E. D. Bartlett and Prof. B. D. and Mrs. Sutton. For further information write, Rev. Jesse Uhler, Secy, Clearwater, Kans.

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

August 14 to 24, Iowa District Campmeeting and Assembly, Des Moines, Iowa. Workers: Dr. R. T. Williams, Dr. H. O. Wiley and Vaughan Quartet. For further information write, Rev. B. V. Seals, pastor, 1244 W. 6th St., Des Moines, Iowa.—J. W. Short, District Superintendent.

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

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

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

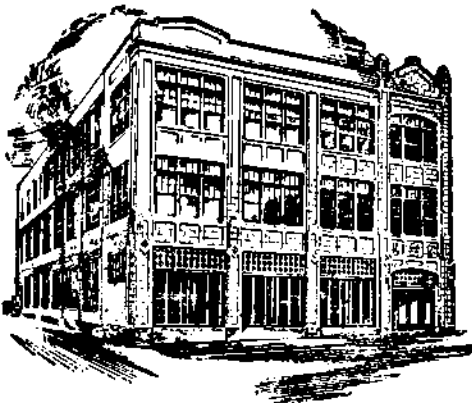
August 20 to 31, Mount of Praise Annual Campmeeting, Circleville, Ohio. Engaged Evangelists: T. M. Anderson, Lawrence Reed, Charles Slater. For further information write: E. A. Keaton, camp secretary, 481 N. High St., Chillicothe, Ohio.

August 21 to 31, Normal, Ill. The 46th Annual Camp of the Central Illinois Holiness Association. Workers: Rev. C. B. Fugett, Rev. J. C. Long, E. C. Milby, song evangelist. William Vennard, young people's leader. Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

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

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

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

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Abilene District Aug. 27 to 31

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Mendon, Ohio July 3 to 13

Freeport, L. I. July 17 to 27

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Circleville, Ohio Aug. 22 to 31

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Jarretta E. Aycock, 2923 Troost Ave., Kansas City,
Mo.

Sawyer, N. Dak. (Camp) June 27 to July 6

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.

Mitchell, S. Dak. June 26 to July 6

Kittanning, Pa. July 11 to 21

Douglas, Mass. July 22 to 29

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- Barnett Sisters Quartet
Corydon, Pa. (Camp) July 2 to 13
Douglas, Mass. (Camp) July 18 to 28
Moers, N. Y. (Camp) July 28 to Aug. 11
Cleveland, Ohio Aug. 18 to Sept. 1
- P. P. Betew, Olivet, Ill.
Mattoon, Wis. June 23 to July 6
- J. E. Brasher, Crestview, Fla.
Cluster Springs, Fla. July 3 to 10
Florida, Ala. July 12 to 20
Central, Fla. July 26 to Aug. 3
- C. C. Burton, Delmer, Ky.
Mishawaka, Ind. June 15 to July 6
Hobart, Ind. July 7 to 27
Bobelue, La. Sept. 1 to 15
- R. E. and Dorothy Bridgewater, 1014 N. Plums, Hutchinson, Kansas
Hutchinson, Kans. (Peniel Church) June 15 to 29
Colorado District July and August
Wichita, Kans. (District Assembly) Aug. 27 to 31
Eldorado, Kans. Sept. 14 to 28
- A. B. Carey, 78 Prospect St., Beacon, N. Y.
Smith Mills, Mass. (Camp) July 7 to 20
Seven Oaks, N. Y. (Camp) Aug. 3 to 17
- Jack and Ruby Carter, Peniel, Texas
Peniel, Texas (Camp) July 31 to Aug. 10
Waurika, Okla. Aug. 11 to 24
Sulphur Springs, Texas Aug. 25 to Sept. 7
- Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa
Allerton, Iowa June 22 to July 8
Collax, Wash. July 13 to 27
Northwest District (Rev. E. J. Plumb) Aug. 3 to Sept. 7
Idaho Falls, Idaho Sept. 14 to 28
- F. E. Cole, 223 Jackson St., Winchester, Indiana
Parker, Ind. June 15 to 29
- C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn.
Port Huron, Mich. (3443 Stone St.) June 25 to July 13
- Ernest Corryell, Viborg, S. Dak.
Beresford, So. Dak. July 2 to 20
Carthage, So. Dak. July 22 to Aug. 8
Fulton, So. Dak. Aug. 4 to 19
Mitchell, So. Dak. Aug. 25 to Sept. 14
- C. B. Cox, 14 Hudson Avenue, Franklin, Ohio
Victoria, Va. June 26 to July 13
Anderson, Ind. July 17 to Aug. 3
Franklin, Ohio Aug. 7 to 24
Richmond, Va. Aug. 31 to Sept. 14
- C. C. and Margaret Crammond, 815 Allagan St., Lansing, Michigan
Lansing, Mich. (Tent Meeting) July 13 to 27
- Stella B. Crooks, 237-81st St., Chicago, Ill.
Bethany, Okla. June 15 to 29
North Dartmouth, Mass. (Smith Mills Camp) July 11 to 20
- A. F. Daniel, Eldon, Mo.
Culleoka, Texas July 18 to Aug. 2
Letona, Ark. Aug. 15 to 25
- Ray Davis, 2923 Troost Ave., Kansas City, Mo.
Bonham, Texas June 15 to 29
Harrah, Okla. July 4 to 20
Sayre, Okla. July 25 to Aug. 10
Tuttle, Okla. Aug. 14 to 24
- E. C. Dees, Nashville, Tenn.
Mayfield, Ky. June 15 to July 6
- M. E. and Nina DeVoll, Mason City, Iowa
Iowa District (Home Mission meetings) June, July, August
- H. N. Dickerson, 2808 Newman St., Ashland, Ky.
Bloomington, Ind. June 20 to July 6
Sharon, Pa. July 7 to 20
Carthage, Mo. July 27 to Aug. 10
Elk City, Okla. Aug. 31 to Sept. 14
- Johnnie and Jackie Douglas, Evangelist and Singers, Box 7, Lindsay, Calif.
Travers, Calif. (Gen. Del.) June 26 to July 13
San Luis Obispo, Calif. July 20 to Aug. 3
- C. M. Dunaway, 218 N. Candler St., Decatur, Ga.
Bellair, Ohio June 8 to 29
Salem City, Ga. (Nazarene Camp) July 3 to 13
Columbus, Ohio (Nazarene State Camp) July 17 to 27
Eldorado, Ill. (Camp) July 31 to Aug. 10
Wichita, Kans. (State Camp) Aug. 14 to 24
Louisville, Tenn. (Camp) Aug. 27 to Sept. 7
Atlanta, Ga. (1st Nazarene Church) Sept. 14 to 25
- R. E. Dunham, 416 E. 9th St., Hutchinson, Kans.
Alva, Okla. (Woods Co. Holiness Assn.) July 17 to 28
- Charles Dye and Lawrence Gosnell, 4 Bunde Ave., Piqua, Ohio
McComb, Miss. June 15 to 29
Birmingham, Ala. July 6 to 27
Columbus, Miss. Aug. 1 to 17
- J. R. Edwards and Wife, Box 29 Edmore, Ohio
Gladwin, Mich. (Gladwin Holiness Association Camp) July 13 to 27
Felicity, Ohio (Tent Meeting, Church of Nazarene) Aug. 3 to 17
Loveland, Ohio (Comargo Camp, Christian Nation Church) Aug. 22 to 31
- Edwards Evangelistic Ladies' Quartet
Olive Hill, Ky. June 27 to July 13
Indianapolis, Ind. (care Rev. Jesse Towns) July 18 to Aug. 8
Ohio District Aug. 8 to 31
- Harry J. Elliott, 116 Ivy St., Nampa, Idaho
Bellingham, Wash. June 29 to July 13
Anacortes, Wash. July 20 to Aug. 3
- W. E. Ellis, 1458 Breese Ave., Pasadena, Calif.
Nashville, Tenn. (Camp) July 3 to 13
Oneonta, Ala. July 24 to Aug. 3
- Theo. Elsner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.
Schenectady, N. Y. June 29 to July 27
Binghamton, N. Y. (Lily Lake Camp) Aug. 9 to 17
Delanco, N. J. (Fletcher Grove Camp) Aug. 23 to Sept. 1
- Fahli-Hyatt Evangelistic Party
East Camden, N. J. (Evangelical Holiness Church) July
- W. F. Farmer, 2908 Hemphill St., Greenville, Texas
Nerada, Texas July 18 to Aug. 3
Peniel, Texas Aug. 4 to 10
- Kirby and Juanita Fields, 1411 W. 5th St., Hastings, Neb.
Burr Oak, Kans. (Camp) Sept. 5 to 14
- C. O. Flaughner, 1608 Franklin Ave., Portsmouth, Ohio
Oak Hill, Ohio (Tent meeting) June 27 to July 20
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
North Reading, Mass. (Camp) June 27 to July 6
Beacon, N. Y. (Camp) July 11 to 20
Moers, N. Y. (Camp) July 27 to Aug. 10
Hopkins, Mich. (Camp) Aug. 15 to 24
Cape May, N. J. (Camp) Sept. 5 to 14
- John Fleming, 2813 Holt St., Ashland, Ky.
Mt. Lake Park, Md. (Camp) June 27 to July 6
Maryland State Camp Aug. 1 to 10
Cleveland, Ind. (Camp) Aug. 15 to 24
- H. A. Forester and Wife, Roan Mountain, Tenn.
Johnson City, Tenn. (Tent Campaign) June 18 to July 6
- 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.
Guthrie, Okla. June 16 to 29
Indianapolis, Ind. July 6 to 20
Portsmouth, R. I. (Camp) July 25 to Aug. 8
Palco, Kans. (Camp) Aug. 8 to 17
Normal, Ill. (Camp) Aug. 21 to 31
Bethany, Okla. (Camp) Sept. 4 to 14
- Goddiss-Moser Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio
Sault Sainte Marie, Mich. (Camp) June 17 to 29
Des Moines, Iowa (Camp) July 4 to 13
Winona Lake, Ind. July 15 to 20
Wilmore, Ky. (Camp) July 24 to Aug. 3
Aliceton, Ky. (Camp) Aug. 7 to 17
Figgs, N. C. (Camp) Aug. 18 to 31
Charlotte, N. C. (Nazarene Church) Sept. 2 to 14
- Dora Geil, Lillian Hasselbring
Grafton, W. Va. June 11 to July 6
Bruceton Mills, W. Va. July 8 to 27
- J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
Beaver Creek, Ill. (Union Tent meeting) July 6 to 20
Keokuk, Iowa (Camp) Aug. 15 to 24
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Beaumont, Texas (First Church) June 15 to 29
Center, Texas July 3 to 20
Cisco, Texas July 27 to Aug. 10
Prescott, Ark. (Main Springs Camp) Aug. 15 to 24
Post, Texas Aug. 31 to Sept. 14
Sweetwater, Texas Sept. 15 to 28
- J. C. and Essie Hatley, Colton, Calif.
Durant, Okla. June 18 to 29
Albany, Okla. July 16 to 27
Buffalo Gap, Texas Aug. 1 to 17
Grassland, Texas (Lynn Chapel) Aug. 20 to 31
Holdenville, Okla. Sept. 5 to 21
- J. N. Hampe, 164 Oakal St., Pittsburgh, Pa.
Cherry Valley, Ohio (Camp) July 3 to 13
Shacklesford, Va. (Dist. Camp) July 17 to 28
Clinton, Pa. (Tri-State Camp) Aug. 1 to 10
Pittsburgh, Pa. Aug. 7 to 24
- Lee L. Hamric, Hamlin, Texas
Tahoka, Texas June 18 to 29
Claremore, Okla. July 4 to 27
Post, Texas (Grassland Camp) Aug. 1 to 14
Atwood, Okla. (Camp) Aug. 17 to 31
- A. O. Henricks, 1436 E. Washington St., Pasadena, California
Peniel, Texas (Camp) July 31 to Aug. 10
Mineral Wells, Texas Aug. 11 to 24
Pittsburgh, Pa. (Homewood Sta.) Aug. 28 to Sept. 7
Windsor, Ont. Canada Sept. 8 to 21
- Roy L. Hoffenbach, 108-05 95th Ave., Richmond Hill, N. Y.
Gordon, Neb. (Northwestern Nebraska Association Camp) June 20 to 29
Lincoln, Neb. (State Association Camp) July 4 to 14
Bassett, Neb. (Pine Creek Camp) Aug. 1 to 10
- Huff-Barnes Evangelistic Party, Olivet, Ill.
Okmulgee, Okla. June 1 to 29
Portales, New Mexico July 10 to Aug. 3
Las Vegas, New Mexico Aug. 7 to 31
Artesia, New Mexico Sept. 4 to 28
- John J. Hunt, Route 3, Media, Pa.
Homer City, Pa. June 15 to 29
- Alma and Emma Irich, Box 918, Bethany, Okla.
Broken Bow, Okla. June 16 to 29
Norman, Okla. June 29 to July 13
Madill, Okla. July 17 to 28
St. Jeausp, La. (Camp) Aug. 1 to 11
Bunche, Ill. Aug. 15 to 25
Wister, Okla. Aug. 28 to Sept. 8
- W. P. Jay
Thompson Sta., Tenn. June 29 to July 5
- C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.
New Brunswick, Canada (Brown's Flats, N. B. Beulah Camp) June 27 to July 6
Barberton, Ohio July 7 to 27
Dyer, Tenn. (Vincent Springs Camp) Aug. 1 to 10
Ramsey, Ind. (Camp) Aug. 14 to 24
New Albany, Ind. (Tent meeting) Aug. 26 to Sept. 14
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio
Akron, Ohio (Goodyear Heights) June 17 to 29
Portage, Ohio (Camp) Aug. 14 to 24
- Harold C. Johnson and Party, 401 W. Washington, Springfield, Ill.
Plainville, Kans. (Sledge Meeting) June 1 to 30
Columbia, Ky. July 6 to 20
Flemingsburg, Ky. July 22 to Aug. 3
- Lum Jones, Ada, Okla.
Cedar Hill, Texas July 1 to 13
Woodward, Okla. July 15 to 27
- Mrs. S. A. Keel, Milwaukee, Wis.
Harrisburg, Ill. June 28 to July 13
Rock Island, Ill. July 17 to Aug. 3
Viroqua, Wis. Aug. 7 to 24
- Lulu Kell, 660 Blaine Ave., Akron, Ohio
Grafton, W. Va. June 11 to July 6
Bruceton Mills, W. Va. July 8 to 27
- F. P. Kerst, Olivet, Ill.
North Vernon, Ind. June 29 to July 13
Winchester, Ky. July 27 to Aug. 10
Corbin, Ky. Aug. 15 to 31
Richmond, Ky. (Assembly) Sept. 3 to 7
- Clayton Kidd, 5141 Lawton Ave., Detroit, Mich.
Argentine, Mich. (Tent) June 10 to 30
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
Redwood Falls, Minn. June 29 to July 13
Milo, Iowa (Sandyville Church) Sept. 14 to 28
- Floyd W. Kline, Song leader and soloist, 3001 Hamilton Ave., Columbus, Ga.
Illinois District June and July
- Gertrude Knight and Amy Shultz, Box 104, LaBabra, Calif.
Arrin, Calif. June 15 to 29
- Mason Lee, 217 Division St., Huntington, W. Va.
Huntington, W. Va. (Personal Workers League) June 1 to 29
Olive Hill, Ky. (Tent) July 18 to 27
Owensboro, Ky. (Church of Nazarene) Aug. 17 to 31

- The Lahmans and Son James, Barborton, Ohio**
Ohio District June 22 to July 6
Princeton, Ind. July 13 to 27
New York District Aug. 8 to 24
- Jack Lion and Wife, Oregon, Wis.**
Spartanburg, B. C. (North Side Baptist) ... June 11 to 29
Moberly, Mo. (Prairie Valley Baptist Church) ... July 6 to 13
Cherokee, Okla. (Camp) July 18 to 27
Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24
- Holland London, 2923 Troost Ave., Kansas City, Mo.**
Hartlingen, Texas June 19 to 29
Spur, Texas (Dist. Camp) July 4 to 13
Waco, Texas (Camp) July 16 to 27
Hammond, Ind. (Northern Indiana Assembly) ... Aug. 13 to 17
Oakland, Ind. (Camp) Aug. 22 to 31
- W. W. Loveless, Route 5, London, Ohio**
Washington C. H., Ohio (General Delivery, Tent) June 27 to July 13
- Thea. and Winnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.**
Storm Lake, Iowa June 14 to 29
Rosholt, S. Dak. July 1 to 13
La Mars, N. Dak. July 14 to 27
Stickney, S. Dak. (Meadow Valley) July 29 to Aug. 10
Lincoln, Ill. Aug. 13 to 24
- Mabel R. Manning, Nahant, Mass.**
Dennisport, Mass. June 20 to 29
Smith Mills Camp July 11 to 20
Nahant, Mass. July 21 to Aug. 16
Milis, Maine Aug. 17 to 31
- Ernest S. Marsh, 2329-19th St., Cuyahoga Falls, Ohio**
New England District July 8 to Aug. 24
Steubenville, Ohio Sept. 2 to 23
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.**
New Brighton, Pa. June 15 to 29
Nashville, Mich. (Gen. Del.) July 3 to 20
Orchards, Wash. (Gen. Del.) July 27 to Aug. 10
Beebe, Ark. (Gen. Del.) Aug. 15 to 25
- J. A. McNatt, Box 333, Iberia, Mo.**
Dewey, Okla. June 11 to 29
Davenport, Okla. July 3 to 20
Prague, Okla. July 23 to Aug. 10
Jefferson City, Mo. Aug. 14 to 30
Nowata, Okla. Sept. 1 to 17
St. Louis, Mo. (Missouri District Assembly) ... Sept. 18 to 21
- E. Clay Milby, Song Evangelist, Greensburg, Ky.**
Sumrall, Miss. June 15 to 29
Cave City, Ky. June 30 to July 13
Normal, Ill. (Camp) Aug. 21 to 31
- L. G. and Bertha Milby, Box 327, Danville, Ill.**
Lynn, Ind. (Gen. Del.) June 27 to July 13
Jacksonville, Ill. (Gen. Del.) July 15 to Aug. 24
Ft. Wayne, Ind. (4210 Clay St.) Aug. 31 to Sept. 21
- James Miller, 1115 North Holmes Ave., Indianapolis, Ind.**
Jersey City, N. J. (Gen. Del.) June 15 to July 13
- W. F. Miller, 808 Logan St., Toronto, Ohio**
Corapolis, Pa. June 13 to 29
Rutland, Mass. July 8 to Aug. 3
Butler, Pa. (Gen. Del.) Aug. 17 to 31
East Palestine, Ohio Sept. 7 to 21
- W. H. Minor, Bethany, Okla.**
Konawa, Okla. June 27 to July 13
Erick, Okla. July 20 to Aug. 3
Canute, Okla. (Hefner Church) Aug. 10 to 24
Calaminta, Ark. (Camp) Aug. 29 to Sept. 7
- Arthur Morgan, Bethany, Okla.**
Peublo, Colo. (Assembly) June 24 to 26
Garden City, Kan. June 28 to 31
Longmont, Colo. July 6 to 20
- G. C. Morgan, 2923 Troost Ave., Kansas City, Mo.**
Garden City, Kan. June 23 to 29
Hutchinson, Kan. (519 E. 8th St.) July 1 to 27
Steubenville, Ohio Sept. 2 to 21
- Oliver Morgan, 6718 Adler St., Milwaukee, Wis.**
Argo, Ill. June 23 to 29
DeWitt, Iowa June 30 to July 20
Des Moines, Iowa (Assembly) Aug. 20 to 24
Champaign, Ill. (Assembly) Aug. 27 to 31
- W. D. Nease, Olivet, Ill.**
Chief, Mich. June 15 to 29
Corydon, Pa. (Camp) July 2 to 13
- Will H. and Lillie B. Nerry**
Klamath Falls, Oregon June 15 to July 6
- Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.**
Massena, N. Y. (Tent meeting, R. F. D. 2, care Rev. J. E. B. Cowan) June
- New England District (27 Garland Ave., Malden, Mass.)** July and August
- Edward C. Oney, Rush, Ky.**
Youngstown, Ohio June 22 to July 6
- Eddie E. Putzsch, 624 Oak St., East Liverpool, Ohio**
Wilmingon, N. Y. (Camp) June 27 to July 6
Sharon, Pa. (Tent) July 6 to 20
- Freeman and Helen Pearson, Song Evangelists, Fennel, Texas**
Eula, Texas June 27 to July 13
Hollis, Okla. July 25 to Aug. 10
Childretha, Texas Aug. 15 to 31
- D. M. Peffley, Route 6, Brookville, Ohio**
Wellsville, Ohio June 18 to 30
Shelbyville, Ill. July 6 to 20
St. Paris, Ohio July 21 to Aug. 3
Toledo, Ohio (West Side Nazarene Church) ... Aug. 31 to Sept. 14
- Lester and Eunice Price, Song Evangelists**
Mena, Ark. June 13 to 29
Blytheville, Ark. July 3 to 20
Little Rock, Ark. (State Camp) July 25 to Aug. 4
Prescott, Ark. (Main Springs Camp) Aug. 15 to 24
Lamesa, Texas Aug. 29 to Sept. 14
- Lawrence Reed, Route 1, Salem, Ohio**
Canton, Ohio (Tent Meetings) June 18 to 29
Andover, Ohio (Cherry Valley Camp) July 3 to 13
Bentleyville, Pa. (Camp) July 18 to 20
Sebring, Ohio (Camp) July 20 to 27
Belsano, Pa. (Camp) July 30 to Aug. 10
Circleville, Ohio (Camp) Aug. 22 to 31
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio**
Ohio District June 22 to July 6
Princeton, Ind. July 13 to 27
New York District Aug. 1 to 24
- Perry Road, Middleport, Ohio**
Ft. Madison, Iowa (Iowa Dist. H. M. M.) ... June 8 to 29
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.**
Albany, Ore. (Willamette Holiness Asso. Camp) July 10 to 18
Santa Rosa, Calif. July 18 to 28
Indian Springs, Ga. (Flovilla 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, Oshkosh, Nebr.**
Hastings, Nebr. (Assembly) June 18 to 22
Junction City, Kans. July 6 to 27
- E. E. Shethamer, 5419 Isleta Drive, Los Angeles, Calif.**
Haynes, N. Dak. (Camp) June 27 to July 6
Charles City, Iowa July 12 to 20
Indianapolis, Ind. July 24 to 29
Toronto, Ohio (Hollow Rock Camp) July 30 to Aug. 10
Fairmont, Ind. (Camp) Aug. 15 to 24
Binghamton, N. Y. (Camp) Aug. 25 to 31
- D. E. Shelton, Augusta, Ky.**
Urbana, Ohio (Tent meeting) June 19 to July 6
- E. D. and Winnie Simpson, Bethany, Okla.**
Guthrie, Okla. June 16 to 29
Norman, Okla. July 1 to 13
Woodward, Okla. July 15 to 27
Wellington, Texas July 28 to Aug. 10
Blackwell, Okla. (Camp) Aug. 14 to 24
Wichita, Kans. (Dist. Assembly) Aug. 26 to 31
- Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.**
Alliance, Ohio June 15 to 29
Cumberland, Md. July 5 to 20
New Albany, Ind. (Silver Hills Camp) July 31 to Aug. 10
Ramsey, Ind. (Camp) Aug. 14 to 24
- C. K. Spell, Kirbyville, Texas**
Knoxville, Texas July 10 to 20
Troup, Texas July 25 to Aug. 3
- E. N. Stillson, 31 Home Ave., Oil City, Pa.**
Wooster, Ohio (Wayne Co. Holiness Assn. Camp) June 18 to 29
New England District July 6 to Aug. 24
- Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet, Ill.**
Mitchell, S. Dak. (Camp) June 26 to July 6
Indianapolis, Ind. (First Church) July 9 to 16
Columbus, Ohio (State Camp) July 17 to 27
Eldorado, Ill. (Camp) July 31 to Aug. 10
Wichita, Kans. (Camp) Aug. 14 to 24
Champaign, Ill. (Dist. Assembly) Aug. 27 to 31
- Howard W. Sweeten, Ashley, Ill.**
Winchester, Ont. July 6 to 21
Moers, N. Y. July 27 to Aug. 11
Ramsey, Ind. Aug. 14 to 24
Richland, N. Y. Aug. 26 to Sept. 1
- E. C. Tarvin, California, Ky.**
Foster, Ky. June 26 to July 10
Maysville, Ky. July 12 to 27
Lexington, Ky. (Central Nazarene Church) ... Aug. 17 to 31
- W. A. Terry**
Hastings, Okla. June 22 to July 6
Blanchard, Okla. July 11 to 20
Comanche, Okla. (Camp) July 24 to Aug. 10
Waurika, Okla. Aug. 11 to 24
Mulhall, Okla. Aug. 31 to Sept. 14
Tuttle, Okla. (Walden School House) Sept. 17 to 28
- T. L. and Gertrude Terry, Roachdale, Ind.**
Greenfield, Ind. June 15 to July 6
Mebawh, Ind. July 20 to Aug. 3
- Fred Thomas, 2110 Noble St., Anderson, Ind.**
N. Chattanooga, Tenn. (Sweetland Drive) June 24 to July 6
Cushing, Okla. (116 E. Maple St.) July 15 to 27
- W. C. Thornton, Amity, Ark.**
Arkadelphia, Ark. July 10 to 20
Caddo, Okla. July 27 to Aug. 10
Parks, Ark. Aug. 14 to 24
- I. N. Tools, 615 E. College St., Alliance, Ohio**
Allentown, Pa. July 4 to 15
Denton, Md. July 24 to Aug. 3
West Point, Ohio Aug. 3 to 24
- E. E. and Ora J. Turner, 1048 Congress Ave., Indianapolis, Ind.**
Oshkosh, Wis. (350 Main St.) June 22 to July 6
Appleton, Wis. (Gen. Del.) July 13 to 27
- G. D. and Agnes Urschel, Olivet, Illinois**
Pontiac, Mich. (Dodge Community Camp) ... June 29 to July 20
Argo, Ill. July 24 to Aug. 10
Boumie Camp (Book Stand) Aug. 14 to 24
- M. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio**
N. Reading, Mass. (Camp) June 27 to July 6
Bentleyville, Pa. (Camp) July 11 to 20
Sharon Center, Ohio (Camp) July 25 to Aug. 3
Findlay, Ohio (Camp) Aug. 7 to 17
Hopkins, Mich. (Camp) Aug. 21 to 31
- Glen Vanhook, Placerville, Ky.**
Mt. Vernon, Ky. June 22 to July 6
Berea, Ky. July 9 to 20
- Vaughan Radio Quartet, Lawrenceburg, Tenn.**
Sale City, Ga. (Camp) July 3 to 13
Little Rock, Ark. (Camp) July 24 to Aug. 3
Des Moines, Iowa (Camp) Aug. 14 to 24
Bethany, Okla. Sept. 4 to 14
- Harold Volk, Bethany, Okla.**
Loveland, Colo. July 10 to 27
Cameron, Nebr. (Old Evangelical Grove Camp) Aug. 3 to 17
- Mrs. DeLance Wallace, 1141-17th Ave. No., Seattle, Wash.**
Moose Jaw, Sask., Can. June 18 to 29
- C. R. Watson and Wife, 1308 Lynn St., Owosso, Mich.**
Juddville, Mich. July 6 to 20
- Kenneth and Eunice Wells, Taylor University, Upland, Ind.**
Mt. Lake Park, Md. June 26 to July 6
Indianapolis, Ind. (1st Nazarene Church) July 8 to 20
Flovilla, Ga. (Indian Springs Camp) Aug. 7 to 17
Oakland City, Ind. Aug. 22 to 31
- H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio**
Montpelier, Ohio (Tent) June 18 to July 6
Wapakoneta, Ohio (Tent) July 13 to Aug. 3
Columbus, Ohio (Assembly) Aug. 26 to 31
- C. B. Winland, 921 West High St., Mt. Vernon, Ohio**
Mt. Vernon, Ohio June 8 to 29
Newark, Ohio July 3 to 20
- Lon R. Woodrum, 633 Chestnut St., Abilene, Texas**
Hillsboro, Texas June 14 to 29
Kansas City, Mo. (822 W. 39th St.) July 1 to 20
Dublin, Texas (Union Grove Camp) July 25 to Aug. 10
Dublin, Texas (Claret Methodist) Aug. 15 to 31

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ST. MATTHEW

and his meat was locusts and wild honey.

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

CHAPTER 3
Deut. 8: 8
Deut. 32: 13
1 Sam. 14: 25
2 Ki. 18: 32
Ps. 81: 16

days and forty nights, he afterward a hungered.

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

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Specimen of Type

St. Matthew 27

Christ accused before Pilate—B

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

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

A. D. 88

d 2 Sam. 17.

21

Acts 1. 18.

will ye that I release

They said, Ba-rab-bas.

23 Pilate saith unto

shall I do then with Je-

called Christ? They a

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