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HERALD of HOLINESS

Official Paper
Church Of The Nazarene

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WHOLE NO. 946

UNSELFISH PASSION

PENTECOST is here. What should it mean to us? "Ye shall receive power." Pentecost must carry a meaning deeper than a day or the round of a year. It must stand for experience—"baptism with the Holy Spirit," "filled with the Holy Spirit," "power from on high."

There are two sides to this experience—negatively, a deliverance from all inward sin; positively, power, fulness, living force from on high. One of the chief elements of this spiritual life force is the enthronement of the divine Christ in the human soul.

One of the important manifestations of our Lord's life among men was His interest, holy concern, passion for dying, sin-cursed humanity. "He looked with compassion upon the multitude." He wept with a throbbing heart over sin-darkened Jerusalem. Not for His own sake but for theirs—unselfish passion for the lost.

How may I know how deeply spiritual I am? Not by my enthusiasm or the earnestness in my sermons. All this may be the outgrowth of selfish purpose to succeed, to become popular, or to occupy some place among my brethren. I believe we may all know by our unselfish passion for lost men and women at home and abroad. Here is a question we may ask ourselves as preachers, "Am I as interested in working among people in the congregation when another is doing the preaching as when I preach myself?" Am I truly and unselfishly burdened for souls?

We have better preaching, more correct sermons in scriptural exposition, than ever before. All this is good, but unless sermons are dipped in glory, bathed in tears and inspired by unselfish passion, the effort will be as sounding brass or a tinkling cymbal. Can we not burn a little hotter that we may shine still brighter?—GENERAL SUPERINTENDENT JOHN W. GOODWIN.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THE BEGINNING OF THE HARVEST

PENTECOST was evidently intended to be God's pattern revival for the church throughout the entire period of the Holy Spirit's dispensation. It was the beginning of new things—the wave offering which marked the presentation of the firstfruits to be offered during the entire harvest season. The advent of the Holy Spirit at Pentecost marked the beginning of His coming into individual lives. It signified the coming of the souls of men into the presence of God through the Spirit. The result was a gushing forth of the streams of life through the breaking up of the great fountains of the deep. It marked the fulfillment of the promise of Jesus that from their inmost being should flow rivers of living water. Utterance was enlarged by a special miracle to provide for the fulness of the flow. Tongues were touched with holy fire. There was something akin to amazement in it all—startled by the intruding of the Spirit they were suddenly filled with holy intensity. Is it any wonder that there were added to the number of the disciples that day about three thousand souls? What should Pentecost mean to the Church of the Nazarene?

First, it should mean the beginning of new things. Pentecost was essentially this—the beginning of a new spiritual dispensation. Historically Pentecost can never be repeated, but since the advent of the Spirit, men and women may embrace the truth of the dispensation and enter into a new covenant. Not only so, but once the Spirit has come into the heart in His sanctifying power, He may be received again and again in ever enlarging communications of the divine fullness.

Attention is being directed to the need of "personal evangelism" during this anniversary of Pentecost, but the purpose of this emphasis will be entirely overlooked unless the work of evangelism be lifted to a new and higher plane of divine power. There must be a fresh incursion of the Spirit that will burst forth through both ministry and laity in a broader, deeper love for souls, a new intensity in winning men and women to Jesus Christ. There should come upon the church as a result of our attention to these truths, a deeper and richer meaning of Pentecost as God's great harvest time of souls.

Secondly, spiritual power can be quickened and enlarged only by the inspiration of the Spirit. The Holy Spirit comes as the inner executive of the God-head. His realm is in the hearts of men. He is the source of awakening and conviction to the sinner, the Spirit of adoption to the children of God, and the Paraclete to the sanctified believer. As such His work is to illuminate, inspire, comfort and guide. The rivers of living water which are to flow out from the souls of men to bless the world have their source in the Spirit as the gift of the exalted Christ. Nor is there any other source of these healing waters. They cannot be originated by committee actions, whether in the local church, the district or at headquarters. They are not induced by human ingenuity, churchly programs or ceremonial observances. The lowering of the streams of grace is due to the weakening of the pressure upon the reservoirs of life, and this in turn, makes easy the clogging of the channel-ways of expression. There cannot be a constant giving out without a constant refilling. The way to increase the streams of divine grace and power is to increase the pressure in the reservoirs.

A few days after the remarkable display of divine power at Pentecost the disciples faced determined opposition and persecution. What was their recourse? "They lifted up their voice to God with one accord, and said, Lord thou art God, . . . And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Here is the source of their renewed power—they were all filled with the Holy Ghost. They were not resanctified, they were all filled in the sense of an enlarged communication of divine grace which resulted in renewed strength. It was an enlargement of the reservoirs of life which resulted in an increased pressure upon the channel-ways of expression. We should ever remember that there may be, and should be, constant renewals of divine power, fresh undergirdings of divine grace, granted only and always as a result of the immediate touch of the Spirit of God upon the souls of men.

Thirdly, the power of the Spirit is granted only in answer to obedient faith. Whether in His sanctifying presence, or in the enlarging and infilling of the reservoirs of life, the Spirit comes only in answer to humble, believing prayer. There must be death before there can be life. Easter is celebrated in the church because it is the bursting forth of life; but the agony, the bloody sweat, the pierced hands and feet, the death—all these Jesus suffered alone. It is the nature of the carnal mind to shun the way of the cross. Why is not more made of the "upper room"? It is because it represents the place of spiritual crucifixion, a dying to the carnal self within, that from those inner depths may flow the rivers of life through the Spirit.

What then is our duty? We must constantly live on the plane of self-abnegation and faith. Oh, that the entire Church of the Nazarene, during this anniversary of Pentecost would cry unto God with one accord, for a fresh outpouring of the Spirit, for a renewal of the springs of divine grace and power. Pentecost was ushered in by men and women who drew apart from the world and tarried for the promise of the Father, and in answer to a like cry of humility and faith, the reservoirs may be tapped afresh. This and this only will give the enlarged vision, the holy intensity necessary to an ingathering of souls.

THE SPRING TIME GRACE

Both the Passover and Pentecost were spring festivals. The first was observed just as the first ripe heads of barley began to appear, while Pentecost occurred just at the close of the barley harvest and the opening of the wheat harvest. Nature in its luxurious unfolding keeps Easter, and enfolded within it is the promise of Pentecost. There is a poem entitled, "The World Itself Keeps Easter Day," by J. M. Neale, published in the "Oxford Book of Carols" which beautifully pictures the blossoming of all nature into newness of life, symbolical of the new hope of the world.

"The world itself keeps Easter day,
And Easter larks are singing;
And Easter flowers are blooming gay
And Easter buds are springing;
The Lord of all things lives anew
And all His works are rising too;
Hosanna in excelsis.

"There stood three Marys by the tomb
On Easter morning early;
When day had scarcely chased the gloom
And dew was white and pearly;
With loving but with erring mind,
They came the Prince of Life to find:
Hosanna in excelsis.

"But earlier still the angel sped
His news of comfort giving;
And 'Why,' he said, 'among the dead
Thus seek ye for the living?'
Go, tell them all, and make them blest;
Tell Peter first, and then the rest.
Hosanna in excelsis."

How beautiful is the new spirit of life that falls upon the earth at Easter, but what would the beauty of the flowers avail or the glorious music were there none to enjoy these wondrous gifts? And what would the great stretches of orchards, blossoming in their beauty and perfuming the air of whole valleys with their fragrance avail us, were these glorious promises never to ripen into the rich fruitage of an abundant harvest? Easter, the day of Omer or second day of the Passover Feast, was the bursting forth into new life of the Lord as the historic man—Son of man and Son of God—the firstfruits of them that slept, victor

over death, alive forevermore, and having the keys of Hades and of death. This is the significance of the Passover festival—the beginning of a new race, in the person of Jesus Christ, the springtime of history. But at the close of this first spring festival there was another, the joyous festival of Pentecost. That new life, incarnated in a tabernacle of flesh, ceased its earthly existence at the ascension, and through the rent veil on Pentecost it burst out anew in the hearts and lives of men—the beginning of the fulness of redemption—the spring time of grace.

A GLAD WELCOME HOME

"We thank Thee, O Lord, that Thou hast spared to the church, through Thy guiding providence and tender mercy, two of its General Superintendents who have been on foreign shores for the kingdom of God." These were the opening words of a prayer by Senior Superintendent Reynolds, as he led the people to the throne at the first welcome service held in First church, Kansas City, Missouri. How befitting that the welcome words should be preceded by a prayer of thanksgiving! And what true spiritual insight, and what a courteous expression of that truth in the words, "spared to the church!" Had misfortune overtaken them, had they not at one time changed passage to a freighter—the passenger ship being later destroyed by fire, the loss would have been irreparable to the church. But this voyage was ordered of the Lord, and His angels guarded our beloved messengers on their journey and brought them safely home. How glad we are to welcome them. The church has eagerly followed their reports from week to week in the HERALD OF HOLINESS, but these have only been preparatory to the great missionary advance which is confidently expected, when our General Superintendents begin to pour out directly upon the people in churches and conventions, the missionary facts and fire received on this trip.

The first service in the homeland was arranged by District Superintendent Herrell and Rev. G. M. Hammond at First church, Kansas City, Missouri, and was held Sunday, May 11. All four General Superintendents were on the platform. There were a number of the general men present also—Dr. Morrison, Dr. Ellyson, Manager Lunn, E. J. Fleming, General Secretary, District Superintendent Herrell, District Superintendent Chalfant and Dr. Ward, member of the General Board. Dr. Williams spoke at the morning service and gave a splendid account of our missionary work in China. For over an hour he poured out his soul in the interests of needy, famine-stricken, war-torn China, and the large congregation present received a new conception of the possibilities of China as a missionary field. Dr. Goodwin spoke at the evening service, giving an account of the work in Japan and India, closing with a brief mention of the work in Palestine and Syria. Dr. Goodwin spoke with unction and

called the church to new inspiration and to new victories on the mission field. Dr. Williams also spoke in the evening to the young people and Sister Williams brought a message in song.

A FORWARD MOVEMENT IN MISSIONS

On Saturday, May 10, a meeting of the Stewardship Committee was held at headquarters, at which time the report of the General Superintendents was ready—a 64 page typewritten document, analyzing the situation of the various mission stations and presenting in a complete and detailed manner, the needs, the opportunities and the recommendations for each field. This report was read and later discussed very carefully with the four General Superintendents. The Stewardship Committee was enthusiastic in its words of appreciation of this report. It is an admirable presentation of our foreign missionary work, and no doubt marks the beginning of a new era in this department of the work of the Church of the Nazarene. Definite plans have not as yet been made, but the General Superintendents and the Stewardship Secretary will make announcement soon concerning the plan of reaching the church with the important information gathered by the General Superintendents on their missionary tour.

The first step, however, in this advance movement is to be a book published by Dr. Williams entitled, "Glimpses Abroad." Dr. Williams with the assistance of Sister Williams has been working night and day compiling this book from the notes gathered on the trip. It was our good fortune to read the manuscript of this book, and so great was our interest that we completed it at one sitting. Dr. Williams has an unusually fine descriptive style and we learned more from this book concerning important places in Europe and Asia, as well as our own mission stations, than we have found in many books much larger. Every chapter is helpful and inspiring, and is told in a more interesting manner than many books upon which the authors have spent days and weeks polishing and perfecting. Every one interested in travel, every lover of missions—all who are interested in the work of the Church of the Nazarene should secure this book as soon as it is off the press. Once it is in hand, there will be no question about its being read. Without doubt this book will prove an advance step in our missionary enterprise.

NAZARENES FACE GREAT OPPORTUNITY

The Nazarene Publishing House was built in 1925 at a cost of \$150,000 including the price of the lot upon which the building stands. 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. Under ordinary conditions a new bond issue would be arranged, but instead Manager Lunn is making a proposition which should meet the instant approval of every Naz-

arene as well as others who have the work of the church at heart. There are now on the Publishing House books about \$50,000 in outstanding accounts. He states that if all who owe the Publishing House will pay their accounts in full, and send cash with the next quarter's orders, he can pay off the entire indebtedness without arranging for another bond issue and have about \$10,000 capital with which to carry on the business. The new bond issue with attorney's fees and other expenses will cost the church at least \$11,800 over a period of five years at five and one-half per cent interest. To all who love the cause of God and appreciate how greatly funds are needed for the spread of the gospel, this proposition will make a strong appeal. It would seem almost criminal to spend nearly \$12,000 of the Lord's money in avoidable interest and expenses when a concerted effort on the part of those owing the Publishing House would make this entirely unnecessary. The accounts must be paid some time, why not now and make it possible to liquidate this indebtedness without another bond issue. Let the preachers, Sunday school superintendents, treasurers and all, whether churches or individuals, pay up their accounts immediately and enable Manager Lunn to meet this final payment of the Publishing House without incurring additional expense. This is a rare opportunity to save money for the church and the kingdom.

LOOKING IN ON THE CLEVELAND ASSEMBLY

We spent one day with the Nazarenes in the Pittsburgh Assembly. Things were alive. The blessing of God was upon the services. This is a great assembly. They have gained 666 members this year and now have a membership of 6,178. Dr. Williams stopped at the assembly on his road to Kansas City and gave a great address on missions. Dr. Schurman of Chicago First church was preaching some great sermons in the evening services. District Superintendent Jones was re-elected on the first ballot—only a few negative votes. A number of District Superintendents were visitors: Rev. and Mrs. John Gould of New England, Rev. H. V. Miller of New York, Rev. C. J. Quinn, of Indianapolis, Rev. R. V. Starr of Michigan, Rev. and Mrs. C. A. Gibson of Ohio, and also Rev. Oscar Finch of Grand Rapids. There may have been others, these were the only ones we met. Rev. and Mrs. L. W. Collier entertained the assembly well. Great things are ahead evidently for this progressive district.

OHIO DISTRICT PREACHERS' CONVENTION

We esteem it a great honor to have been called for the second time as special worker in the Ohio District Convention, held this year at Mt. Vernon. Rev. Walker, the pastor, believes thoroughly in keeping things alive spiritually, and the meeting opened Tuesday night with a good sweep of victory. District Superintendent Gibson had arrangements well in hand as he always does, and the services were filled with interest

from the beginning to the closing service, when a large company gathered to hear the final message and a number of earnest seekers knelt at the altar for pardon or purity. The convention was conducted largely as a "school of the prophets" and was well attended. Papers of vital interest to preachers were read and discussed, and the sessions were exceptionally profitable. There are now 96 churches on the district, the membership having doubled in the last four years. The district had a goal set for the Easter Sunday school rallies and hoped to have 8,000 in the Sunday schools on that date. They are striving also for an increase in membership of 1,000 this year. The district uses the "balanced budget" chart and the finances are coming in exceptionally well. The preachers celebrated the birthday of their district superintendent by presenting him with money to purchase a new watch and presented it to him at one service of the convention. The preachers all seemed enthusiastic over their work and the outlook as well as the uplook is very encouraging.

One of the surprises which came to the editor was the presentation of a large number of subscriptions to the editor of the HERALD OF HOLINESS. The preachers had been on another "still hunt" and we brought home sixty paid-up subscriptions with the promise of 385 more within thirty days. One of the preachers stated that he started out one morning to get the quota assigned him, telling his wife not to look for his return until he had secured the required number of subscriptions to the HERALD OF HOLINESS. Needless to say, he succeeded. This kind of service always succeeds. Rev. Raymond Browning turned in twenty-five more subscriptions, making a total of 118 within the past few weeks. The district subscribed for about 20,000 of the Special Home Missionary Number.

One of the outstanding features of the Ohio District work is the annual campmeeting held at Columbus. District Superintendent Gibson drove us out to see the campmeeting grounds which are on Moore's Road just outside of the city a few miles. The campus is one of the best in our church—a beautiful acreage sufficiently large for all practical purposes. There is a large, well constructed tabernacle, a good dormitory and dining hall, office and bookroom, lunch counter, cottages for the workers, and in addition a large number of finely constructed cottages belonging to private individuals. The investment represents about \$25,000. This year the camp will be held July 17-27 and the workers will be Dr. R. T. Williams, Rev. C. M. Dunaway, Rev. F. M. Messenger, Rev. B. H. Haynie, Rev. and Mrs. B. D. Sutton. They are expecting this meeting to be one of the greatest in the history of the Ohio District. Columbus alone now has six enterprising churches.

Recently Rev. Raymond Browning has become the adviser of an organization at the Ohio State University

known as the O. S. U. Holiness League. While we were in Ohio this organization was receiving considerable newspaper notoriety. The acting director of the League is Samuel J. Williams, a graduate of the university and a man of deep piety and unflinching courage. Twice during the past three years he has tried to establish a somewhat similar work but once the modernists got into the body and wrecked it, and the next time the Calvinistic holiness fighters froze the thing to death, so profiting by this experience, Brother Williams took no chances and boldly wrote the name "holiness" before the word League. He fully realized that he would reduce the followers to a Gideon's band but he hopes for Gideon victories. Although the membership is small it is surprising to see what a stir the movement has made. The newspapers have had columns about it and although the papers have piled up a mountain of things the League is supposed to prohibit, there has been little said about its real objective. Among other things the League has put large tract holders in about a dozen buildings of O. S. U. and in this way has distributed thousands of tracts. Dr. Bresee's tract on "Entire Sanctification" has been one of the most popular ones among the students. The university authorities, realizing that the League is a power not to be despised, have granted them the use of the chapel in the Ohio Union Building on the campus and the opening service was conducted by Rev. Raymond Browning, the theme being, "Holiness: What Is It?" Rev. Browning is championing the cause of the League both through the press and over the air.

Rev. James Clifford, another preacher on the Ohio District is chaplain of the United States Industrial Reformatory at Chillicothe. This institution occupies the site of old Camp Sherman and is a reformatory for first offenders drawn from Federal prisons within the age limit of seventeen to thirty. The plan was at first purely experimental but it met with such success that it has recently been made one of the permanent government institutions. About sixteen hundred acres have been set aside for this work and new brick buildings are to be erected soon. There were about 1,500 persons in the institution in April. Rev. Clifford was appointed chaplain April 1, 1927, but previous to this had served as acting chaplain without pay. He gave this interesting testimony: "I am pleased to say that with the assistance of my wife who is known as 'Mother' Clifford, we have been able to win hundreds of these precious boys to Christ and send them back to their homes, not only reformed but transformed by power divine. Since men are now being drawn directly from the Federal Court, we have them from forty-two different states, and representing almost every religious denomination. To us it is a Home Mission field right at our door. I am glad that I am an ordained elder in the Ohio District of the Church of the Nazarene."

IN THE HOMELAND AGAIN

By General Superintendents Goodwin and Williams

DEAR BRETHREN:

We are indescribably happy to be back home again after a long and perilous trip entirely around the world. We both greatly appreciate the love and prayers of our people during this extensive journey. There has never been a moment since we sailed from Vancouver last fall until we landed in New York the first of May, when we did not feel keenly and consciously the protection of God. We have felt in all the weeks of this trip that thousands of our people were praying for us about their firesides and in the public services. We feel that our return home in safety has been due to the prayers of the people and the goodness and mercy of God. We thank every one of you for your prayers and praise God from honest and sincere hearts.

Once on the trip we changed ships at the last moment before leaving port, feeling that in some way it would be wise to do so. The ship upon which we had bought passage during its voyage caught fire and most of the baggage of the passengers was destroyed. God in His kind providence saved us this distress by influencing us either by His divine Spirit or by a definite providence. This is just an example of the blessings that have been upon us on the journey.

Our people recall that the General Assembly passed a resolution requesting two of the General Superintendents to visit the foreign fields during this quadrennium and in taking this trip we have endeavored to fulfill the wish of our people in general as expressed by the action of the General Assembly. Our General Board graciously appropriated money in the budget to cover the expenses of this trip, which of course we appreciate in them and in the people who have so loyally stood by the budget during the year.

We have conscientiously endeavored to remember the sacrifice of our people in giving their money for the support of the church and we have endeavored to make the trip at the smallest possible expense, riding second- and third-class the most of the time, purchasing first-class passage only once or twice, and that when second- or third-class was not available.

We took this trip knowing that in doing so we must assume serious responsibility. It has been the feeling of our people that the General Superintendents should make a careful survey and investigation of all of our missionary activities on the field and return to the



J. W. Goodwin



R. T. Williams

home church in America, Great Britain and Canada with our observations, our conclusions, and with definite recommendations for the future. We have been pouring thousands of dollars into our foreign fields and naturally our people are anxious that we get the most results for our investment, both of money and men.

We have dreaded more or less the trip and the recommendations that we might be forced to make, feeling that in almost any case, if our recommendations involved changes of any significance in any field that we would necessarily displease some God-fearing, conscientious supporters of missions interested in that particular field in case our recommendations were not quite in harmony with previous ideas.

It was not a pleasant thought to be away from our families for almost a year, nor was it a pleasant experience to be separated from the fellowship, the presence and the love of our precious brethren during this time. The realization of this loss became more keenly felt as the separation was lengthened. We have greatly suffered for that fellowship we have enjoyed so many years, but we were conscious of your love and your prayers.

We have completed the trip and have endeavored in the fear of God and the coming judgment to do our full duty. The trip has been a very pleasant and we believe profitable one in spite of the fact that we have been in the midst of perils by land and by sea. We have visited Japan, China, Eastern India, Western India, Palestine and some few other parts of the orient and of Europe, closing our work in the British Isles, where we had a very gracious season with our District Assembly there.

We are making a lengthy and detailed report of our trip to the General Board and we are sure they will take action on this report as soon as it is practicable for them to do so when they meet again, or else by correspondence, or in whatever way they may see fit. It will not be necessary for us to give in this letter details of the trip, as those will be taken up carefully by our General Board and will be acted upon in due time.

We are happy to say to the general church that while we have found many problems and will make some recommendations that we think are important, our work in general is progressing satisfactorily, our

missionaries are among the best in the wide, wide world, and that we have many native workers and saved and sanctified Christians rejoicing in a great and full salvation, just as we are here at home. We have almost a thousand of as fine Christians in Japan as one would expect to find. They sing and shout and rejoice in the liberty they have received through Christ and they are pushing the battle with passion, trying to give the gospel to their people. We have more than three thousand people in China in our district there that have shining and happy faces and hearts cleansed from sin through the blood of Christ, who might have been lost but for the message of salvation taken to them by our missionaries. Numbers of times while in China we would preach to a congregation of a thousand people and during these services we had many very fruitful altar services, where people were seeking salvation and holiness. It was a wonderful privilege to visit our work there. We had a good time also in India and were treated most graciously and courteously by the missionaries both in Eastern and Western India. We found some very fine Christians there also and our missionaries working day and night, and we assure you they are wonderful representatives of our church and of the great salvation we preach. We had a good time in Palestine, particularly in Jerusalem, also in Syria, where we visited our missionaries in the Near East. It will not be necessary to mention all of their names at this time.

The gospel of Jesus Christ has the same effect abroad as it does at home. The blood cleanses the hearts of those in heathen lands and makes them as white and clean as those in Christian lands. We found that our missionaries have the heroic, the sacrificial spirit. We have never realized, as we do now, why the missionaries so invariably while in the homeland beg the people to pray for them, whether they ask for money or do not, they never fail to request prayer. When one goes into those lands of utter darkness, devil power and soul depression he can understand as never before why the missionaries urge the folks at home to pray for them day and night. We who stay in the midst of the comforts of civilization have never dreamed of the inconveniences, the self-denial and the sacrifice made by those who go into heathenism to give their lives. My heart goes out to our missionaries from home and to the faithful nationals themselves who are carrying on our work so faithfully.

One of the great needs of the field is more and better equipment. We feel free to say this in a general way, but will give the details to the General Board. It is a crime to send a missionary to India or China without providing a home in which to live and other means of support and protection of health. To send a missionary to the foreign field without equipment is like sending a soldier to the front of the battle without gun and ammunition, to be slaughtered ruthlessly and hopelessly. We fear that we might have created

a psychology throughout the church, the belief among our people that success in foreign fields is to be measured largely by the numbers of missionaries that we send there. This is a great mistake. Success does not consist in the number of missionaries sent, but in the results we get in the salvation of the people, and one missionary fully equipped with thorough protection and means with which to labor can do more good than three or four missionaries without proper equipment.

Let our people stir themselves to greater missionary fervor and endeavor. We have not yet done our best. We have not given as much as we could, nor prayed as much as we should for the heathen lands. May God help us who live in the comforts that we have, to not forget those who know nothing of these comforts. When we landed in New York our feeling was this: thank God, we have returned to a country where nobody is poor, to a country where everybody is wealthy. Wealth is a relative term. If we measure ourselves by the millionaires we are poor, but if we measure our condition by the masses in China we are rich. We can all do more than we have done and we should, and by the help of God we will.

It is our plan to hold as many missionary conventions as we possibly can and to reach as many of the people of the church as possible with what information we may have gathered on this extensive trip. We are spending only a few hours with our families before starting out in the homeland to preach Christ. Please do not become impatient with us if we cannot get to you as early as you think we might. We are going to be working day and night and doing all we possibly can. Pray for our missionaries, pray for our native Christians, pray for the General Board, pray for the General Superintendents, pray for a great revival that will sweep around the world. We are convinced as never before that the hope of the church is a Holy Ghost revival and the hope of the whole world is a Holy Ghost filled church. Christ and His gospel alone can save humanity. This trip has deepened this realization in our own hearts and we hope upon our return to make it more real to you. Since returning we have been working day and night preparing reports.

Again we thank you for your prayers, for your love while we were gone and now that we are back, we rejoice that you love us enough to take us into your arms and into your affection that we may continue to co-operate and push the battle for God and lost humanity.

Your humble servants in Christ,

JOHN W. GOODWIN

R. T. WILLIAMS

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—RUSKIN.

PENTECOST AND PRESENT-DAY PROBLEMS

By D. Shelby Corlett

A STUDY of Pentecost and its results will convince one that the coming of the Holy Spirit upon the disciples solved many of their problems. It forever settled their minds about the restoration of the Jewish nation; gave them a very optimistic outlook on the social conditions of the day; lifted them above the divisions in the Jewish church and centered their interests in the spreading of the gospel of Christ in the earth. The problems which they faced as an infant church were essentially the same as the church faces in this, the nineteen hundredth anniversary of Pentecost. Different phases are emphasized today, but essentially our problems are the same. It is well to assume, that the solution offered by God for their problems may serve well in solving the problems of the present day church.

THE DAY OF PENTECOST

What was the day of Pentecost? It was a day of twenty-four hours just like the day which preceded it or like the one which followed. But it was more than that. The day of Pentecost may well be used to denote the dispensation of the Holy Spirit and His reign through the church. It is as Peter stated, "One day with the Lord is as a thousand years, and a thousand years as one day." We are today living in the dispensational "Day of Pentecost"; and at this time we are commemorating the nineteen hundredth anniversary of its dawning. If this is the "Day of Pentecost" it is to be assumed that all that was essential to the carrying on of the work of the church both in individual experience and in enduing with power is as much for us today as it was for the one hundred and twenty, nineteen hundred years ago. As it offered a solution for their problems it offers a solution for our problems. Note some of these problems:

I. DECAYING SOCIAL STANDARDS

The disciples stood face to face with a world steeped in immorality and vice. We are led to believe from Paul and contemporary writers that fornication was the prevalent sin of the age. But the coming of Pentecost to the lives of the early church furnished them a power by which they were able to wage war against the decaying moral standards and successfully overcome. We stand face to face with a very discouraging situation socially and morally. There is a terrible crime wave sweeping the nation, our homes are overshadowed by the divorce evil, many young people are revolting against the proper standards of moral living, our Sabbath is desecrated by people engaging in all forms of amusement and ungodly practices on this holy day, and we find ourselves facing a collapse in our civilization unless some radical change is soon effected. Where can we look for a solution for this

great social problem? Can enactments of law change it? Can a carefully worked out program of moral education correct it? Can a more rigid enforcement of existing laws bring it about? No! All these may help somewhat. But if the present situation in moral conditions is ever changed it must be effected by a spiritual revival brought about on pentecostal lines. There is only one agency that has within its power the ability to effect a change. That is the church. But the church can be powerful as an agency for social and moral uplift only as it is endued with the power of Pentecost. There is no antagonist among the forces of iniquity for a church filled with the Holy Spirit. We can never change this generation morally until the church is willing to pay the price for Pentecost.

II. A DIVIDED RELIGIOUS WORLD

The Jewish nation at the time of Pentecost was divided into factions much like the modern church. They had their Fundamentalists in the sect known as the Pharisees. They were rigidly religious, legalistic, and formal in their services. They not only believed and accepted all the original writings of the Scriptures, but had added to them numerous traditional teachings to which they held tenaciously. They were cold at heart, prejudiced in their thinking and intolerant in their attitude toward everyone who did not fully agree with them. There were also the Modernists in that day, the sect of the Sadducees. This was the wealthy and influential group in the nation. They denied the authenticity of much of the Old Testament Scriptures, holding only to the writings of Moses as being divinely inspired and reserving the right to accept only what they chose of all other scriptural writings. They denied the immortality of the human spirit and consequently did not believe in the resurrection of the dead. They were much like the Modernists of today. There were other smaller groups of people who had some appreciation for spiritual things, largely mystics and seclusionists scattered among the Jewish nation. But they hid their light from the people and drew themselves away into small colonies. This was the condition of the Jewish nation at the time of Pentecost.

It reads much like the present condition in the church world. We are torn to pieces between Fundamentalism and Modernism. One is about as dead and formal as the other. To merely be a Fundamentalist who holds to the doctrines of the church is not sufficient to save the world. One is struck with this fact in the controversy between the two groups that there is sometimes the same unkind spirit manifested by both factions, one is just as harsh and sarcastic in his denunciations as the other; there seems at times to

be no more spirit of Christ manifested on the part of the Fundamentalists than on the part of the Modernist. The man of the street in this generation is groping blindly on in his sins wondering to which group he shall turn for help. One seems as helpless as the other.

There are hidden away among the churches of this day small groups of people who are not killed by the spirit of Modernism or frozen by the coldness of many of the Fundamentalists. But their trouble has been that they hide themselves and fail to reach this generation with the dynamic of their message and with the power of Pentecost in their lives. There was only one thing that overcame the influence of the divisions in the Jewish nation, that was Pentecost. There is only one thing that will bring to this generation a display of God's power in salvation, that is a new outpouring of Pentecost on the church. One genuine pentecostal revival will do more to bring to this generation a real appreciation for God and truth and put to silence the mouths of skeptics and Modernists than anything that can be done. Pentecost on the church is the only solution for the present blighting influence brought about because of a divided church world.

III. A POWERLESS CHURCH

The most serious of our present day problems is that of a powerless church. The church is not dead in that we do not sense the situation as it exists. We clearly see the power of the church waning, the wide spread influences of infidelity affecting the people, the young people being sold to the nicotine god and the godless amusement and pleasures of the day claiming even the children raised in our own homes. But what are we doing to stop it? We stand as one gripped in a vise—like one in a trance seeing the condition but in spite of all efforts to remedy it we are paralyzed and helpless. We raise our voice in protest but it seems lost as its echo returns to us. We have our evangelistic services, conduct our conventions, assemblies and campmeetings; we sing our songs, say our prayers, preach our sermons, but the world tramps on by our doors in multiplied thousands. They are unattracted by our singing, unmoved by our prayers, and untouched by our preaching. Of the thousands of dollars we spend annually for revival meetings very little is realized in actual spiritual results so far as to make any definite impression on this generation is concerned. But what is the remedy for this situation. The church today needs a new infilling of the same Holy Spirit that lifted these obscure and limited disciples out of their limitations and made them challenge the world of their day. Pentecost gave the infant church the power to challenge the world. This church in a few short generations shook the entire world and cast the Roman empire into a different mold. Pentecost on the church of today is the only possible remedy for our powerlessness. Let us in humility go before God deploring our feebleness and seeking His power and might upon us as a church.

IV. PERSONAL PROBLEMS

It is alarming to note the unsettled condition prevailing in so many lives who profess to know God in His fullness. There is a bewilderment and perplexity that is shocking. Many professed sanctified people have barren, fruitless lives. Tearless eyes and passionless hearts are quite the common thing. There are so many who are lulled to sleep by the spirit of this age acting as one under an opiate. Many rest in the security of negative righteousness. And with some there is always a reaching forth for something more real, a seeking for a more definite touch with God, a hunger, a longing, hoping for something but not being able to reach it. God pity us! What a terrible plight many are in. But there is only one remedy for such a situation in personal experience. Let us seek definitely and meet the conditions for a personal Pentecost and stay with it until we have the definite assurance He has come. Until without hesitation we might say with Peter, "This is that." Pentecost solved all the spirit of vacillation in the lives of the disciples, it will solve the present unstable condition in many lives.

We are convinced that as Pentecost solved the problems for the early church so it will solve our problems today. That as we are living under the full orb'd light of the Day of Pentecost we have offered us ALL the disciples received on their day of Pentecost. Let us by faith press forward and receive what is ours. Let us appropriately commemorate this nineteen hundredth anniversary of Pentecost by seeking and obtaining a new outpouring of the Holy Spirit on our individual lives and a fresh touch of His power on the entire church.

AN ALL NIGHT OF PRAYER

While visiting in a minister's home recently we found on the book shelf a volume containing reports and sermons of some of the leaders of the holiness movement in its earlier days. One report was peculiarly interesting, that of an all night of prayer, as given by Sarah A. Cooke. She said, "One marked feature much impressed me; the commencement inaugurated by a night of prayer and closing the Sabbath by another all night prayermeeting. Beginning at 7:30 p. m., without any intermission it ran on till 4:30 Monday morning.

"There was no program, which is often a great hindrance to the Spirit's work. Prayer, preaching, exhortation, songs and altar services; the joy of the newborn soul, mingling with the sobs of the penitent, and then the glowing testimonies of those who had long walked with God; the touches of divine glory making them shout aloud with joy, dance or leap before the ark of the Lord. True as ever, the joy of the Lord is the strength of His people in body as well as in soul. Reaching my home at 5:30 Monday morning I felt just as rested as if I had slept all night."

"EVERY-MEMBER EVANGELISM"—A REMARKABLE BOOK!

By A. M. Hills, LL. D.

A PUPIL of mine has recently put into my hands a most remarkable book on soul-winning. It was written by J. E. Conant, D. D., Bible teacher and evangelist. The introduction is by Dr. Massee of Tremont Temple, Boston, published by Sunday School Times Company, Philadelphia. I have been profoundly impressed by it, and would pass on my impression to others. If its teaching and spirit could get possession of the members of our churches, church work would be revolutionized, and the long-prayed-for world-wide revival would be upon us. We should have a *world Pentecost*.

The contention of the book is that, Christ's parting charge, "Go ye into all the world and preach the gospel to every creature," was not merely for the apostles. It was a personal individual command to every child of God, to go into his *personal world*, the neighborhood where he lives, and do soul-winning witnessing to every creature. It is a command that cannot be obeyed by proxy; it can be obeyed only in person. This alone is the New Testament program of evangelism. And the Church will never reach the masses in any considerable numbers till God's program is followed with fidelity and exactness. It is not *we* who win the lost by the *help* of Christ; it is *Christ* who does the soul winning through the lives and lips of obeying disciples.

"Preach the gospel," if it means anything, means to *witness*, or to tell the good news of salvation through Christ. This is the central activity of the Church.

"Ye are witnesses of *these things*." What things?

1. The *testimony of Scripture* to Christ, as the very Son of God, who came to the world in God's own way, to make atonement for sin, to seek and save the lost. To bear witness to His resurrection from the dead—absolute proof of his deity.

2. Still further, Christians are to tell everybody around them in their little world, that Christ has forgiven their sins, and will forgive the sins of all who repent and believe in Christ as their own personal Savior.

3. "And lo! I am with you." So He breathed on them and said, "Receive ye the Holy Spirit," a symbolic action looking forward to Pentecost. And so imperative was His instruction, just before He ascended to wait for the empowering of the Spirit, that we know beyond a doubt that successful witnessing without the help of the Spirit is an utter impossibility.

4. Note the place of prayer in the work. He commanded them to tarry in Jerusalem till they were endued with power. They tarried ten days, and a strange and supernatural power came upon them. Their testimonies cut sinners down. Their simplest words pierced like a sword. It is certain, in this Spirit dispensation,

that prayer prepares the way for the Spirit to come with power into the Christian's heart, and send the convicting and converting power into the sinner's heart.

5. The next step was to go to the lost with their testimony. They were therefore impelled by the Holy Spirit to go *where the lost* were. Note this carefully. They did not go to some public meeting place and invite the people to come and hear their testimony. They took their testimony *to the people*.

6. The people got under awful conviction and cried, "What shall we do?" Then Peter and all the others did personal work among the seekers at the altar, in this great revival meeting. Then we are told that the common believers went *everywhere* preaching the gospel "except the apostles" (Acts 8:1). That is, the laymen, the unofficial firebrands, setting things on fire wherever they went while the apostles, the clergy, stayed behind.

This seems to be unmistakable evidence that God's program is that the rank and file of the Church should be preaching and witnessing for Christ wherever God in His providence places them. The one main business of the Church is to be witnessing: the witnessing is to be both *public* and *private*. The private witnessing is to be done by *all*: the public is to be done by those whom Christ selects.

In Ephesians 4:11 to 13, we are told that Christ gave apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints *unto the work of ministering*." Rotherheim translates, "With a view to the fitting of the saints *for the work of ministering*."

I have often thought, if I could live my life over again, I would have one night class every week in my church, teaching the Christians how to lead others to Christ, and urging them to get to work. This very week a young man in one of my classes, only nineteen years old, within three days saw one person sanctified and five converted under his personal labors and then we have 60,000 barren Protestant preachers in this country in one year! God have mercy on them and on the churches to which they minister! A man is not fit to be a preacher who cannot lead souls to Christ, and teach other Christians how to do it. Our author says, "The main business of the pastor is not the preparation and delivery of sermons so much as the development of every member of his church into a soul-winner. All sermons to Christians ought to have this in view."

Many a pastor preaches a noble sermon calculated to get sinners and they are not converted. Why? Because the preliminary work of testifying and witnessing was not done by private Christians before the sermon was preached. Here the author gives a remark-

able illustration as proof. More than a generation ago in Valparaiso, Indiana, when it was a town of about four thousand people, the Baptist pastor, with a little church of a hundred members, wanted a revival and tried to secure an evangelist but couldn't, and had to preach himself. There was not the slightest interest among the unsaved people for three weeks. Finally they were able to secure the help of a young stone-mason from Chicago, whose uncouth appearance and foreign accent were much against him, but who was a *consecrated personal worker*.

At the beginning of his work he took a deacon with him and called from house to house, insisting on seeing every one in the family and praying with them, and giving them a tender invitation to come to the meetings. Soon other church members also began visiting. New faces appeared in the meetings; soon the house was full and there were inquirers and converts.

In a short time the Methodists woke up, started a meeting and began calling from house to house and their church was filled. Then the Presbyterians felt compelled to start a revival meeting and call from house to house and their church was full.

The result was that every irreligious family in town had been visited and prayed with repeatedly. People generally got under conviction and hundreds were blessedly saved!

What had they done? They had simply followed the divine program, gone everywhere, witnessing for Jesus, carrying the gospel to the lost and pleading with individual souls to be reconciled to God. A great harvest of souls was reaped. The Lord's program is one that the Holy Spirit can always work successfully.

SATAN'S OPPOSITION

The one thing, aside from the divine power, that brought such sweeping success to the early church was, that *every disciple was a witness*: they were all church workers, *all* propagandists.

Satan observed it, and was no fool. He made his attack right there. He divided the church into two sections, one very small and select, called the "clergy"; and the other very large and common, called the "laity." He inspired the "clergy" to claim all rights, honors, privileges, duties and responsibilities. He taught the "laity" to feel no obligation, or responsibility, to think nothing, believe nothing, do nothing and be nothing. In time the Word of God was taken from them, that they might not even know their shame and degradation. Then came on the devil's millennium, which history calls the *Dark Ages*! We have not fully recovered from it yet. Multitudes in the Church are still living in the Dark Ages, not knowing and feeling their personal responsibility to be witnesses for Christ, and help the Holy Spirit to win souls! Every Christian is commanded to take the

gospel to the unsaved who will not come to the church after it.

A prominent pastor reported to a Monday morning ministers' meeting that he once called on a church officer to lead in prayer at a prayermeeting, and the man retorted, "Pray yourself! What do we hire you for?"

You who read these lines may be saying to your pastor, in attitude, if not in words, "Win the lost to Christ yourself! What do we hire you for?" When men are struggling and going down in the billows of sin, the pastor is not the whole of the lifesaving crew!

"There was a terrible wreck off the coast of Italy. The captain of the life-saving crew, instead of manning the life-boat, simply shouted instructions through a trumpet to the drowning sailors. All were drowned. And the church that uses its pastor simply as its speaking trumpet, and fails to man the life-boats with the entire crew, and push out to save the lost, will be responsible for a great company who will one day be thrown up on the shores of a Christless eternity who might have been saved if the Lord's people had only prayerfully gone after them."

THE PENTECOSTAL REVELATION OF JESUS CHRIST

By REV. N. B. HERRELL

HOWBEIT when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13, 14, 15).

The first Pentecost was instituted by the Lord God at Mount Sinai, fifty days after the children of Israel had slain the paschal lamb on their leaving the land of Egypt. "The glory of the Lord abode upon mount Sinai and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." God admonishes Moses after he had received the type and shadow of the coming Pentecost at Jerusalem, by saying, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

If the type and shadow of Pentecost was the inauguration of the children of Israel as a nation, chartered with a vision of "*all things*" they were to make, do, go, and teach; if the fire-crowned summit of Mount Sinai with the heavenly Guest was glorious, how much more glorious would be the fulfillment of such a type and shadow, and how much more would it

mean to the Christian Church of this the Holy Ghost dispensation. Not only God and man shut in together on the fire-crowned summit for forty days, but Christ, the hope of glory, enthroned *in me*, to abide forever. Amen!

WHEN THE SPIRIT IS COME

When the Holy Spirit comes on the day of Pentecost, baptizing you, said Jesus, He will not come parading himself unduly, but whatsoever the Father and Son tell Him concerning their plan for the bridehood church, when He comes He shall reveal the truth unto you.

There was a fiery, burning revelation given Israel on Mount Sinai that was to be their charter through their journey to the promised land, as long as they retained the vision and went according to the pattern given them on Mount Sinai, the pillar of cloud by day

and the pillar of fire by night, or divine presence, will abide with and lead His people. The divine fire was the symbol of the divine presence and was at once both their glory and their defense.

The coming of the Holy Ghost on the day of Pentecost should be to the individual today the bursting forth of streams of praise and rejoicing from an ever unfolding revelation of Jesus Christ enthroned within. Just as divine fire was the emblem and glorious defense of Israel, just so divine fire, liquid love, supernatural joy, burning, blazing glory within the heart of the wholly sanctified, bursting forth into the witnessing of Christ, is the Christian's sure defense.

When He comes, the Holy Ghost
Cleansing to the uttermost;
He stays, abides, a flaming fire,
To reveal Christ, to inspire.

PENTECOST

By Rev. E. P. Ellyson

PENTECOST is one of the most sacred and important facts of the history of religion. It is a part of both the Old Testament and the New Testament. It is in the Old Testament as a memorial and typical feast. In the New Testament the type gives way to reality and we have the dispensational advent of the Holy Spirit into the world and an individual religious experience; "they were all filled with the Holy Ghost."

Pentecost is a gift of Jesus to the Church as a result of the purchase price of the atonement. Peter, in answer to the question, "What meaneth this?" said that it was not a result of drunkenness but that it was a fulfillment of the prophecy of Joel relative to the pouring out of the Spirit. He then tells how it came about. Jesus of Nazareth lived a life approved of God, was crucified, and resurrected, and "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." He received of the Father and then passed on to the church that which He had received—the promised Holy Spirit.

Pentecost was a gift to the church at its very birth. Strictly speaking the church is a New Testament organization. It is the human arrangement or agency for carrying forward after His departure the work begun by Jesus, a uniting of individual service for the work of the gospel, the greatest and most important work in the world. The character of this work makes the church different from all other organizations. All organizations call for administration and methods of procedure, for leadership and plans. Other organizations may be successful as a result of good methods and skilled administration. The church must have these, and should have the best. But Jesus well knew

that the nature of the work to be done by the church was such that the most perfect methods and ideal human administration would be utterly insufficient, that this alone would be like a well wired house or city with no electricity in the wires; there would be no light, no power. All human arrangements are insufficient for the successful work of the church. Hence Jesus gives this gift to the church that the church may successfully carry on and accomplish its task.

Pentecost is the greatset need of the church, an essential to the success of the church. The secret of the church's weakness, of its failure to more largely influence the world and establish the kingdom of God in the earth, is its attitude toward Pentecost. Through all the centuries of its history the church has feared and shied away from Pentecost. Its leaders have been willing to put up the wires in the best known form and try to use them by sending human energy through them. But this causes no divine power to operate, no spiritual light to shine, there is no real work of the church being done. Pentecost is essential to the success of the church, and the church has succeeded only in proportion to the presence and working of the Holy Spirit. That which has kept the church alive and has enabled it to accomplish what has been done of real work has been the small company, sometimes very few, but always some present, who have made a channel for the work of the Spirit. There has been, and still continues to be, much of appearance, and much of creaturely activity with a showing of things being done, that is being set forth as the great accomplishment of the church which falls far short of the real task of the church.

Through these church centuries there have sprung up a number of pentecostal movements. But these

have stood for Pentecost and something else, something occult, tongues, healing, certain unusual demonstrations, etc. This something else is given the prominent emphasis and the real Pentecost is lost; the movement fails to bring any practical spiritual results and much prejudicing against the truth of Pentecost is created. Others in representing Pentecost have made it appear trifling by placing its emphasis on trifles and nonessentials. But Pentecost is practical, there is nothing more practical in life; it is to help men where they need help, to help them to meet real life situations and act as they should, to make it possible for them to live a normal Christian life in the world and perform successful Christian service.

From the best data we have June 8 of this year marks the nineteen hundredth anniversary of Pentecost. Sponsored by the Federation of Churches this date is to be observed by the churches as such anniversary with such preceding preparation as may be arranged. The churches quite generally are co-operating in this. With some it seems to be a sincere effort; there seems to be a hunger for better spiritual things; with others, probably the majority, it will be very formal with but little, if any, of the real spirit of Pentecost.

There is a need for a sane, clear, strong presentation of the Bible Pentecost with a sensible, practical application of the same to life's need and service with the extras left off, and for a placing of related things in their right place. There are gifts of the Spirit, as well as the gift of the Spirit, and if men could be trusted with these gifts to use them and hold them in their proper subordinate place they would no doubt be largely present in the church. The truiness of any gift must be proved by Pentecost rather than the gift prove the Pentecost. Talking in tongues can never prove Pentecost. It might be necessary, as it was on the day of Pentecost, for there to be a bestowal of the gift of tongues in order that all shall hear the message, as it was essential that they should at that time, but the genuineness of the gift must be tested by the spirit of the Pentecost rather than Pentecost proven by the gift.

The Church of the Nazarene came into being because of the neglect of the Pentecost emphasis by the popular churches. A main objective with us is to teach this truth of Pentecost. We have been kept free from the extras. Some of us have at times been somewhat narrow and a bit fussy over some things that have not been essential, and we have not always had the amount of juice in the wires that we should have had, but we have held quite steady in doctrine. It would seem from this that we should be able to make this needed statement. The fact of the Pentecost anniversary is causing people to think along this line and making the times opportune for such a ministry; this challenges our best effort. But more than a statement will be required; there must be juice in the wire, we

must have the experience. The real challenge to us is to tarry for the special anointing and then go forth to a mighty pentecostal ministry. Will we be equal to this opportunity?

The clear, sane statement of the Bible Pentecost will call for four things: (1) The high point of Pentecost is divine presence, divine indwelling, divine fellowship. When here in the flesh Jesus was Emmanuel—God with us. The Holy Spirit is now God in us—in the church, in the individual. (2) This calls for cleansing; God cannot dwell where there is impurity. Pentecost means purity—a pure heart, pure motives. (3) The indwelling Spirit is the indwelling of power, the indwelling dynamo. Pentecost means power—(a) power within to resist temptation and keep free from sin, to keep pure, and power to build Christian character; (b) power for service so that the work may be successfully accomplished, anointing, unction. (4) Divine direction, teaching, leadership, guidance. Pentecost means the Spirit-led life.

Pentecost knows no sex. There were both men and women in the upper room when the Holy Spirit came.

Pentecost knows no race or nation. The message was given to Jews, devout men, out of every nation under heaven, proselytes—seventeen nationalities.

Pentecost knows no language. However many languages there may be, every person is to hear the wonderful works of God in his own tongue, and this even if it requires a special gift of tongues to make it possible. Where no such gift is necessary in order to reach this end it need not be looked for.

Pentecost means effective witnessing, power to make the gospel known. Not that all will be converted, but power to occasion amazement, question, conviction, inquiry and some conversions.

Pentecost is the great need of the church. Without it there will be failure.

The preacher must have it; the Sunday school superintendent and teachers must have it; the young people's leaders must have it; we preach it, teach it, live it, or fail of our task. The Church of the Nazarene must awaken to this fact. Are we not already beginning to drift, in not just one but in several directions? We are getting the wires up quite well, we are getting buildings and equipment and raising money, but are not the wires lacking some in juice? Shall we not drop the nonessentials, stop fussing at the people about little personal matters, forget our personal notions, catch a vision of the real Pentecost, go forth to a great pentecostal ministry and really do the work for which the Church of the Nazarene was raised up?

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea and to show you where the harbor is, and how to reach it without running on rocks or bars.—H. W. BEECHER.

HOW SHALL NAZARENES ANSWER?

IT IS distressing indeed to see some of the great Christian denominations around us involved in debt. It is also ominous to consider that in the case of several of these the donations from their people to the missionary cause have lamentably fallen off. One great church is reported to be \$400,000 shorter in its missionary offerings this year than last. The report states that 200 additional missionaries will be brought home. Another denomination admits itself to be distressingly in debt, and is grieving over its lessened income for missions. Still others are similarly circumstanced.

All this is most heart-rending. It should serve as a very solemn warning to our Church of the Nazarene. For whatever currents are prominently flowing in other communions are bound to be felt to some degree in our own. Possibly we feel that the brethren of these churches might have been a trifle more faithful to the cause of a deep Christian experience, and that this may be the reason for the declension in their missionary offerings. But let us beware lest we find that, in spite of our own intended faithfulness to genuine regeneration and an experience of entire sanctification, our gifts to missionary endeavor shall but grow more difficult of obtainment as we advance into these modern times. The demands for living expenses are increasing. Practically every family must have a motor car, now. Some are contemplating the purchase of two—one for father and the boys and one for mother and the girls. Better homes are being secured; better furnishings are required in these homes; foods are more expensive; vacations more costly; clothes come higher in price; and a thousand and one things are now absorbing the money of our people, which a few years back were unthought of. Unemployment is also a specter with which modern Nazarenes have in some instances formed an acquaintance. This frightful and threatening vampire does not promise speedily to disappear. These very things have affected our denominational neighbors, and they are bound to influence us more or less. Let us be on our guard. Nothing can save us from these extravagant or crippling currents but a fresh spiritual awakening. A revival of Pentecost alone will remove the financial self-centeredness or uncertainty that is so strikingly characteristic of these days.

Happily for us we have a General Superintendency, a General Board and a General Treasurer who are all agreed *that we shall incur no debts*. What our people give, these leaders will expend for furthering holiness around the world. When our people fail to give, they will *stop short of debt*, summon our foreign workers home, and broken-heartedly confess defeat.

The solution of the threatening difficulties of this modern age, in its relation to the extension of the kingdom in foreign lands, is not, we believe, in its last analysis, so much in the hands of *the leaders* of the

Church of the Nazarene, as it is *in the hands of the laity*. We feel sure that the church leaders can be relied upon to exhort, inform, warn, labor with and lead our great Nazarene constituency along home and foreign missionary lines, but it is the great Nazarene rank and file who alone can rise up and turn back any possible tide of declension and achieve the exalted objective of faithfully and sacrificially advancing in missionary giving and accomplishment in the face of a great retreat on the part of many other denominations richer and more numerous than they. *Our laity* can maintain a steady and sturdy refusal to be caught by the things that have enervated and robbed these other communions. *Our laity* can nobly, courageously and painstakingly keep the banner which represents the standard and experience of their holiness fathers securely attached to the masthead. We are sure that the leaders of the church will prove faithful if they are backed by a loyal, resolute wholly sanctified constituency. For what can officers, however courageous and devoted, do unless backed by a rank and file that will support them?

In the midst of a frenzied age, intoxicated with the abundance of the things which it possesses, loosening more and more its hold on divine things, and caring less and less for the salvation of the millions over there, let our noble Nazarene movement humble itself, generate another pentecostal awakening, live for God and souls, pour out offerings in the proportion that we honestly believe the Master would approve of, and thus show to a gainsaying, backsliding, apostatizing age what a genuine holiness movement can and will do. Amidst the fury of the most complex and frenzied age the world has known, let us still calmly possess the mind of the Master, and move forward to conquest.

J. G. MORRISON, *Stewardship Secretary*.

A PRAYER FOR HOLINESS

Selected from the writings of Hannah More

O heavenly Father, help me to cast off the works of darkness, and put on the armor of light. I would walk in the light, as Thou art in the light: but my desires are faint, my wishes feeble, my resolutions transient as the morning cloud, or as the early dew; temptation overtakes me, and sin subdues me. Have compassion on Thy servant, O Lord, and deal with me according to the greatness of Thy mercy.

Withdraw not Thy Holy Spirit from me, although I have so little improved its blessed influences, or followed its heavenly guidance, in time past. Thou alone canst restore my soul. Into Thy hands I commit it. Wash it from all guilt, in the fountain open for sin and for uncleanness; sanctify it wholly to Thyself; let not sin have dominion over me; beat down Satan under my feet; strengthen me to run the way of Thy commandments, and so shall I rejoice in Thy great salvation, through Jesus Christ. Amen.

ISAAC E. TERRY.

"He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven."
—HERBERT.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last chat down about Houston, Texas. Well, as I had already told you, we closed with our beloved Brother J. E. Moore on Sunday, April 20. On Monday we spent the day in

Houston and on Monday night, the 21st, we were in the Richey Temple where we had one fine service. There were so many old friends of Brother Raymond Richey there to help us boost but Raymond was in Austin. His helper, Brother Gerhart, was on hand and Brother J. E. Moore led the congregation in prayer and opened the heavens on us and old Bud preached on "Perfect Love," and the crowd enjoyed it to the limit.

Tuesday, the 22d, we left early for Austin, but Sister M. M. Snyder stopped at some points in the interest of her state work on the pardon and parole and got all the papers fixed up and brought them to Austin where Governor Moody signed the papers for a gentleman. We went to the Driskill Hotel and were furnished nice rooms in that splendid hotel, and at night we were in the tabernacle where Brother Richey and two of his brothers are in charge. We had many old friends with us of many years standing; some were men that I have known for over forty years. Among those whom I met was Brother J. R. Jones from Hubbard City, Texas. He is now one of the highway commissioners and he is one fine gentleman, a member of the Christian church and a gentleman of the first magnitude. I also met Rev. E. L. Shettles, one of the Southern Methodist preachers, that I worked with nearly forty years ago. Our own fine young pastor, Brother Fisher, was with us and led in prayer. After a fine night's service we had a good night's rest and early Wednesday morning we left for Abilene, Texas, where we were to have services in our First Church of the Nazarene.

Well, the country from Houston to Austin is a great country, mostly level and fine, rich soil. The crops were looking fine and lots of fine grazing land, the cattle were looking fat and healthy. There is nothing so interesting to an old Texan as a fine bunch of red cattle.

From Austin to Abilene is one great trip. We crossed the great mountainous and hilly country with their tens of thousands of acres of great cedar breaks, and the little mountain streams were as lovely as I have found in the United States. There are hundreds of miles of that great southwestern country where large springs boil up out from the foot of those hills and mountains and make beautiful rivers as clear as crystal. This was mostly grazing land where they raise cattle and sheep and goats. It is almost the greatest goat country in the na-

tion. They have the large white goats that grow the long white wool, and it is very valuable. But the country has been hit hard for the past eight months with a dry spell, and it touched my heart to see such a country so hard hit. I got burdened for that whole western country and I went to pray for them, and in a few days the finest rains began to fall. I prayed for it to rain on the country down there for four hundred miles around, and it rained for a week, and in three days the grass was long enough for the sheep to begin to feed on it, and in ten days the cattle were grazing on it. My, my, I never enjoyed anything more than those fine rains in that great southwestern world.

Well, after my detour to Austin and Houston and the western country, here we are driving into Abilene. Brother Atteberry had the meeting well advertised and the people were there until that church was packed and lots of the people stood and many could not get in. We have a splendid church at Abilene. Brother Atteberry had just about worked a miracle in Abilene. He has built there such a lovely church, and our old friends came all the way from Hamlin and as far east as Cisco, and many other towns and cities. Brother B. F. Neely, and a number of his family and friends came over and were with us. I was so glad to see old Ben Neely. There are a lot of good things in Ben Neely's favor; he has the softest heart and the hardest head of any man in the Church of the Nazarene, but when it comes to just plain old-fashioned manhood and downright honesty, Ben Neely can't be surpassed. After I have moved and moved again and flopped from one part of the country to the other Ben Neely is the only preacher that ever gave me a church letter. When I left Texas for California he was my pastor and he gave me a church letter.

Well, on Thursday morning, April 24, we left Abilene for San Angelo where we were to open on Thursday night. We drove into San Angelo late in the afternoon, and opened that night with a good crowd and good interest. We spent eleven days in San Angelo. Brother Joe Bishop is their pastor, and San Angelo is the home of the two Jennings families, and the wives of these young men are the sisters of Prof. L. C. Messer. Of course at San Angelo Brother Messer stayed with his sister, and Sister Snyder, who has been working with us for the past three weeks, put up at the Hightop Inn, I judge the best hotel in the city, and Brother and Sister Webb, who run the Central Hotel, furnished old Bud a lovely room free. Now beloved you can't beat such kindness as that anywhere in the world. They are members of the M. E. church, and are as fine people as walk the earth. They have a most excellent

pastor, Brother Richardson. He has been pastor of that church for the past eleven years.

San Angelo is the county seat of Tom Green County, which was at one time the largest county in the state, and is plenty large yet after they have taken off of Tom Green County fourteen other counties. San Angelo is the headquarters of that great southwestern country. It is not a large city, but a city of nearly thirty thousand population, and located in one of the beauty spots of the nation. There is a beautiful river that runs through the city that is made from large springs and that makes as fine water as one would want. The rivers down there are stocked up with fine bass and trout and beautiful perch.

We had a fine meeting at San Angelo. Quite a number were saved and we took eight fine people into the church. We had with us Brother Philips the last three days, and Brother and Sister Lawson Brown from Ballinger, and Professor McElroy, an old friend from Brownwood, and my old-time friend Brother Ellis Crow, and a Brother Clark, and Brother and Sister Ceeland from Coleman, and Brother and Sister Erwin from the Plains. We closed out on Sunday night, May 4th, and on the 5th we made a run for Dallas where we are now in a fine meeting in the Central church with Brother and Sister Parks.

I have just read two great books published by the Nazarene Publishing House that ought to be read by tens of thousands of people. The first one was the great book written by Dr. J. G. Morrison, "Our Lost Estate." This is one of the outstanding books of the present day and at least ten thousand preachers ought to read that book, and then the laymen of the church should read it by the multiplied thousands. There is not a dry line in the book and from the first line to the last it will grip your soul until you will not be able to turn it loose until you have finished the book. The day that you read this notice, sit down at once and order one from the Publishing House; do it today, don't delay. Delay means defeat.

The second book is that great book by Dr. W. D. McGraw that has just come from the press, "A Journey to Palestine and Other Bible Lands." I have read a number of books on the land of Palestine, but Dr. McGraw has written the best detail book on that great little country that it has ever been my pleasure to read. Dr. McGraw has the gift of telling everything about the country and the distance from one town to another, and the height of the mountains and the depth of the valleys and the lay of the land and country in the best order that I have ever read in any man's book on Palestine. The book would make a fine

(Continued on page seventeen)



LESSON FOR JUNE 1, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Contrast Between Faithfulness and Slothfulness.

LESSON TEXT: Matthew 25:14-30.

GOLDEN TEXT: *Well done good and faithful servant: thou hast been faithful over a few things I will make thee ruler over many things; enter thou into the joy of thy Lord (Matt. 25:21).*

INTRODUCTION.—Our last lesson, the story of the ten virgins, and our present lesson are helpful to each other, for they bear relationship to each other. The parable of the ten virgins is a lesson on watching and the present lesson is a parable on working. Every Christian is a watcher and every watcher is a worker. It is the church waiting and the church working for her Lord.

Our lesson contains some of the most important themes of every day life, such as the diversity of ability, the question of rewards and punishment, also reward for service, eternal life and death, the use of our talents, etc. It is in fact a lesson that will open many lines of discussion that are profitable to the student of the Word, who is really an honest inquirer after truth.

There is one striking point of resemblance between these two portions of scripture—it is that of diligence. Diligent in preparing for the end and diligent in service with such an issue in view.

THE RELATION BETWEEN THE ABSENT CHRIST AND HIS CHURCH.—Christ's position is one of absolute sovereignty and authority. God has appointed Him to be "head over all . . . to his church." His people are expected to acknowledge this now. They are not only His servants—they are "his own servants," verse 14. Because of this the relation on their part is one of corresponding honor and responsibility. This sovereign Lord puts these, "his own servants" into a position of trust. He places "his goods" in their charge during His absence from home and He does this with marked discrimination and care. No servant is burdened with a duty beyond his power to discharge. He is too wise a Master to do such a thing and too good to desire it. "To every man according to his several ability," some more, some less, but none more than enough.

This relation involves a solemn day of account (v. 19) when their absent Master returns. He may be away a long time or a short time but that is a question with which they have little to do. The question of real importance to them is, that when He does return it will be with the object of reckoning with them, and determining their fidelity to their absent

Master. What is more befitting than this, when one who trusts meets those whom he has trusted, than that they should go into the case and if the issue be favorable a day of special triumph and joy be proclaimed? The honor that has been honorably dealt with is crowned with greater honor (vs. 21-23).

How vividly the parable puts this before us in the Master's word of recognition. "Enter thou into the joy of thy Lord." Christ is here saying to His devoted servants, "hitherto thou hast found joy in serving me faithfully, find it now in taking thy place by my side. Can any faithful servant imagine a greater reward than this?"

WHAT IS THOUGHT ABOUT THIS RELATION BY SOME.—None can escape the servant relationship, but the question is what kind of a servant will we be. God has invested some rich talent in every life and He has a right to expect some gain, some profit to His kingdom from that investment. There were those then, there are those now who recognize His claim and in faithfulness hold their talent as a sacred trust, but there are others who regard themselves as loyal servants and true—one of which is portrayed here—whose attitude reveals his real condition. His line of action is significant of hate and mistrust. He really does not want the trust and desires to forget it as far as possible. At any rate he wants it to be placed out of his sight. What he thought of his master and his relationship to him and what was due in consequence from himself, is shown in verses 24 and 25. "Lo there thou hast that is thine." In other words, "You expected me to increase the deposit, I consider that I should be thanked for not making it less." Under one or the other of these two classes we may place all who are professing to be servants of God. People are either faithful or unfaithful stewards. The smallness of one's talent, or capital, does not excuse one from diligence in using it, nor will it excuse one in the day of reckoning.

LESSON FOR JUNE 8, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus in the Shadow of the Cross.

LESSON TEXT: Matthew 26:31-46.

GOLDEN TEXT: *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt (Matt. 26:39).*

INTRODUCTION.—When the disciples followed Jesus from the Passover room to the Mount of Olives they shared His company, but not His thoughts. He saw

much that was hidden from them. This is seen in connection with the general warning which He addresses to them all, and also in connection with the special warning to Peter alone.

THE GENERAL WARNING TO ALL.—"All ye shall be offended in me this night." These words show how much He knew of what was to happen that night of which they knew nothing. Here is foresight and blindness meeting "in the shadow of the cross." Nothing looked less like this than things did when He uttered these words. These men had followed Him for a long time, through many vicissitudes (Luke 22:28) and at very great cost (Matt. 19:27). They had joined in the exclamations which accompanied His entry into Jerusalem, and been with Him in all His encounters and triumphs. How strange, therefore, the announcement He makes that in a few short hours they will be acting inconsistently with all this, and to be that their action had been predicted of old. He was to be "smitten" and they were to be "scattered." All of this, though incredible to them, was clearly foreseen by the Master.

In much the same way He foresaw what would follow that night. He was to die, and yet live. "After I am risen again, I will go before you into Galilee." These words contained much comfort for them, for though they would be "scattered" they would be gathered again. Though they would soon be "offended because of me," yet they should afterward confess and follow Him as before. All of this, though seen and proclaimed by Him, was beyond their power to conceive. We see this by the stout words of Peter who was acting as spokesman for the others, according to verse 35. To them there is no need whatever of the Master's warning them in this way. Particularly Peter feels that all of this is quite unnecessary. Things in the future, in his judgment, will not be as the Master has described. At any rate, whatever others do, he is not going to do as was spoken (verse 33). Peter is as confident in his ignorance as Christ is in His knowledge.

THE SPECIAL WARNING TO ONE.—In the special warning to Peter we see again how clear was the prevision of Christ. This man so confident, so sure of himself, the Master declares shall be an example of what He has said. He will not only be "offended" with Him, but the offense will reach the point of denying that he had ever known Him at all, and this denial will be thrice repeated. But Peter meets the statement with stronger defiance than ever, asserting that he will never deny Him, even though he has to die with Him (verse 35). Not even, he

says, if I have to die for it, will I stoop to such a contemptible thing.

Such defiance is sure to be put to the test. Peter is not the only man who has had to eat humble pie, and while like many of us, we may have meant to stand by our stout, confident words, we have found out how very human we were when put to the test. How difficult it is to teach those who think they know. Of all things to be distrusted is trust in ourselves.

Jesus in the shadow of the cross needed sympathy, but He cannot even persuade His own disciples that His prevision is correct. He knew, He felt all that was coming upon Him, but none was farther from believing Him than were these men.

CHRIST'S PROFOUND SORROW AND AGONY.—In verses 38 to 46 we have an account of the astonishing grief of our Lord and His agony in the garden. To what can we trace this sorrow? It can scarcely be traced to a dread of death. Many men far inferior to Him have met death with composure and even with joy. Evidently it must be traced to something deeper than this. We are inclined to believe that one source of His great sorrow was His forsaken condition. Forsaken, not merely by His followers, but by the Father. His was a perfect Sonship, "Not my will but thine be done." His perfect obedience glistens with excellence! It glows with loyalty! "The cup which my Father hath given me shall I not drink it?" Marvelous and mysterious that such a Son should be left to "drink it" alone. "Exceeding sorrowful . . . tarry . . . watch with me." His soul was so weighted with grief that unless aid were given Him death would claim Him before He could get to the cross. Oh, the weight of woe that was borne that night by the Savior and by Him alone! It was *His cup*. He must drink it, and perhaps the bitterest dregs in the cup was His forsaken condition. "My God, my God, why hast thou forsaken me?" We have in this lesson a glimpse of the conflict carried on by Christ for us, single-handed.

Also we see in Gethsemane's conflict the completion of that in the wilderness. We read in Luke 4:13, "The devil departed from him for a season." It was the devil's final attack to keep Him from the cross, but it was Christ's preparation for the suffering of Golgotha, and the calumny of the cross, which meant more to the innocent Nazarene than did death. Jesus had already conquered when the time of suffering came. When He uttered the closing words of our lesson He was the victorious Christ.

SAMARITAN CHATS

(Continued from page fifteen)

traveler's guide, and every page is gleaming with some spiritual truth that will hold you spellbound. Now the next point, here it is: as soon as you read this notice write to the Publishing House that very day and order a copy, and you will never regret it. Then lend it to your neighbors and let them read it until it is worn out, then order another copy for your library.

In perfect love and all for Jesus,
UNCLE BUDDIE.

ABILENE DISTRICT

It has been some time since we reported through our paper, but we have not been idle by any means. Our problems and battles have been many, but through them all the Lord has given us victory and brought us out more than conquerors. There seems to be a good revival spirit throughout most of our churches and our pastors have seemed to catch the vision of a "Revival or die."

We have been able to make all our churches from once to twice, and have helped in several revival meetings with my wife, Mary Lee Cagle, our District Evangelist, who is doing a great work with her band, Mrs. Marie Williams, as pianist, and Miss Jewel Bingham as song evangelist.

We have just completed one of the most beautiful and commodious churches on our district at Lubbock, Texas, and I am sure that everybody will be proud of it. We have more good substantial church buildings and parsonages completed in the last twenty-four months than we have ever had before in the history of our district. We are planning some great Home Mission Campaigns in the near future which we hope will result in several new churches. Despite the drouth and close financial condition of our district, our pastors are working heroically to bring up their General and District Budgets and we would urge a continuation of their heroic efforts, and by the time our assembly convenes we trust that all will be up in full; we urge all of our pastors to work to this end. We earnestly covet an interest in the prayers of all the readers of the *HERALD OF HOLINESS* for our great district, for we believe we have one among the liveliest and most progressive districts in all our connection. We believe we have more God-loving and self-sacrificing men and women as pastors than are to be found in all our connection. May God bless them and increase their kind and number. We are expecting a great increase numerically and also spiritually through the strenuous efforts of the pastors and our great evangelists on this district.

We urge all of our people, the pastors and evangelists to remember our District Campmeeting of the N. Y. P. S. and W. M. S. and our Sunday school organizations, which meets at Spur, Texas, July 4-13. Our special workers are Rev. John W. Goodwin, General Superintendent, who will have charge of the main preaching services; and the London Band, who will have charge of the great-

er part of the music and singing; and Professor London will do the main lecturing on the Sunday school work. We trust that all our Sunday school superintendents will be able to be there, for we believe that Professor London is one of the greatest Sunday school lecturers in all of our connection. Don't miss these lectures. And Holland London, the great boy evangelist, will do most of the preaching to the young people. We consider this young man one among the greatest preachers of this day and time.

We are expecting several visiting preachers and workers from other districts and from all parts of our connection. Folks, we are expecting one of the greatest times and occasions that the Abilene District has ever known, and you can't afford to be careless or indifferent about this great gathering; we just urge our pastors to bring their Sunday school superintendents, and the presidents of the Young People's Societies and the presidents of the Woman's Missionary Societies, by all means, and also as many of the young people as you can possibly bring and if you have a lot of unsaved people in your churches bring them to this great encampment, and we don't believe they will get away without getting a great case of salvation. We invite all the readers of the *HERALD OF HOLINESS*, if they possibly can come. Don't miss this great event!

And now a word about the camping accommodations: The Nazarene church at Spur, backed up by the city of Spur, will provide all the camping accommodations, such as rooms, water, lights, and gas for cooking, so bring your bedding and food supply and prepare to stay throughout the nine days of a feast of fat things! Hallelujah to God! So we say "On with the fight," and may God bless all of our connection and help us to increase in faith and courage more and more, are the prayers of your humble servant.

H. C. CAGLE, District Superintendent.

NATIONAL ASSOCIATION ANNUAL MEETING

Upland, Ind.

Another annual meeting of the National Association for the Promotion of Holiness has gone into history, but its spirit and work carry on with renewed holy impetus.

Dr. C. W. Butler, president, was in charge of all sessions and preached on Sunday afternoon. The convention was marked by the manifest presence of the Lord throughout. The National Council began with a season of heaven-wrought intercession, which merged into a time of gracious and glorious fellowship. The business sessions of the National were often times of rich evidences of the Holy Spirit's pleasure.

Daily the school of the prophets by Rev. Joseph H. Smith, and Bible readings by Rev. C. W. Ruth, were times of great soul enrichment, and clear indoctrination.

The night evangelistic meetings witnessed fruitful and large altar results, with many definite cases of conversion

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and sanctification. Rev. Seth C. Rees was the main preacher at night, supplemented, one night each, by Dr. John F. Owen and Rev. John Norberry.

The Young People's Hour was well cared for by Dr. C. Hoyt Watson of Seattle, and Rev. Paul Rees, of Detroit.

The convention attendance was large and representative. New York led in auxiliary delegation, but California was not far behind.

The afternoons of the convention featured some splendid and able papers on various phases of the holiness movement of our day.

Two new committees were asked by the National Council and created by the convention—one on a World Convention, and one on Education.

The annual election of officers of the National was a time of unusual manifestation of the Spirit's outpouring. It is always a pleasure to recognize our life-appointed Honorary President, Rev. Joseph H. Smith, Redlands, Calif. The officers unanimously elected this year were:

President, Rev. C. W. Butler, Cleveland, Ohio; 1st Vice Pres., Rev. Paul Rees, Detroit, Mich.; 2nd Vice Pres., Rev. C. W. Ruth, Pasadena, Calif.; 3rd Vice Pres., Rev. John Paul, Upland, Ind.; 4th Vice Pres., Rev. Iva D. Vennard, Chicago, Ill.; 5th Vice Pres., Rev. H. C. Morrison, Louisville, Ky.; Treas., Lud-

wig Anderson, Hannibal, Mo.; Recording Secy., Rev. J. A. Duryea, Binghamton, N. Y.; Corresponding Secy., Rev. Millie M. Lawhead, Van Wert, Ohio; Railroad Secy., Rev. O. W. Rose, Cooks-ville, Ill.; Auditor, Rev. E. O. Rice, Los Angeles, Calif.; Memoirist, Rev. G. A. McLaughlin, Walnut Park, Calif.

MILLIE M. LAWHEAD, Cor. Secy.

OSARK GROUP MEETING

The Ozark Group Meeting which convened in Webb City, Missouri, May 1 to 4, has gone into history, acclaimed by all to have been the best and most signally owned of God in a long time. All the churches on the group were represented but two. District Superintendent Herrell and his good wife were present throughout and were a real source of inspiration to the meeting. Everybody came to boost and get blessed and none were disappointed.

The keynote of the meeting throughout was in accord with the slogan of our beloved Dr. Bresee, "Get the glory down." The determination prevailed to go in for a deeper devotion and a closer walk with God and to see greater manifestations of His power. A movement was started during the meeting to promote a "Group Revival." The Ozark region represents one of the most fertile opportunities for the Church of the Nazarene to be found in the land today. A genuine revival of divine saving power is the only way to reap this harvest.

ROY E. SWIM, Group Reporter.

KANSAS CITY DISTRICT N. Y. P. S. CONVENTION

The First Annual Convention for the Kansas City District N. Y. P. S. convened at Iola, Kansas, April 5-27 inclusive. The first session opened Friday afternoon with Rev. Breece, the Vice President, in the chair. Rev. D. Shelby Corlett, Field Secretary of the General N. Y. P. S., gave the opening address. This was a source of great inspiration to those who listened. It was encouraging to know how the Nazarene Young People's Society has grown during the last few years. The total membership in 1929 numbered 30,129.

At the night service Brother Corlett gave another one of his inspiring messages on "Partnership With God." This was one of the best sermons we have ever heard Brother Corlett preach. At the close of the meeting several people knelt at the altar for prayer, and the Lord seemed to really pour out His blessing upon them.

The Saturday morning session opened with Brother Mendell, the District President, in the chair. After a splendid song service and devotional led by Rev. Harris, pastor at Monette, Brother Herrell, district Superintendent, discussed the subject, "N. Y. P. S. Conventions, Do They Pay?" This was followed by another one of Brother Corlett's splendid messages.

The following officers were elected at the business session in the afternoon: Rev. Breece of Lawrence, Kansas, President; Miss Ruth Oneth of Iola, Kansas, Vice President; Miss Martha Fiscus of Law-

rence, Kansas, Secretary, and Rev. May, of St. Joseph, Missouri, Treasurer.

Brother Corlett's theme for the evangelistic service Saturday night was "Pentecostal Optimism," and for Sunday morning, "Pentecost, God's Solution for Present Day Problems." Sunday afternoon he conducted a Home Missionary Rally, and preached another splendid sermon Sunday night, the closing service of the convention. The young people of the Kansas City District love Brother Corlett and appreciate what he is doing up and down the land for the Nazarene Young People's Society. We will long remember his kind words of helpful inspiration during our First District Convention and trust that he may be with us again in future conventions.

Convention Secretary.

CHURCH SCHOOL REPORT FROM THE MICHIGAN DISTRICT

F. T. Hurry, chairman of the District Church School Board of the Michigan District, sends us the following report of their work during the year:

"For two weeks preceding the District Assembly a Leadership Training Institute which proved a great success, was held at Indian Lake. Dr. and Mrs. E. P. Ellyson and Miss Myrtle Sherman were the special workers in this institute.

"Two Sunday school conventions were held on the district during the first week in December, one at Lansing and the other at Pontiac. The principal speakers at these conventions were Revs. Akers and Wordsworth of Flint, and Rev. W. W. Clay of Jackson. The interest was good in these conventions but the attendance was small, due to the very cold weather.

"A two days' zone rally was held in Caro, in April, with a splendid representation from the twelve churches in the zone. This rally was particularly fruitful in getting the possibilities of our Sunday school work squarely before our pastors and people.

"A recent survey of 29 Sunday schools on the district shows a decrease of 286 in enrollment, but an increase of 387 in average attendance. This would indicate a healthy situation in our Sunday schools, with more attention being given to keeping our records up to date. More than half the schools reporting have improved their equipment during the year, several leadership training classes have been held, and plans have been made for three vacation Bible schools to be held during the summer. The Michigan District is waking up to the possibilities of Sunday school work."

SAN ANTONIO DISTRICT

During the meeting of the Texas assemblies in October a resolution was passed that all Texas Nazarenes join in a great State Camp, at Waco, Texas, as the Waco Holiness Campground had come to us during 1928, the camp having been taken over by the Superintendent of the San Antonio District at that time.

Representatives from the Abilene, Dallas and the San Antonio Districts were elected to form a board of control, and

THE NAZARENE MONTHLY

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accordingly met and organized. After the transaction of such business as was necessary, plans for the 1930 meeting were made. July 16 to 27 was fixed as the date for this gathering, this being as near to the old established date for the camp as we could hope to come.

We have secured as our workers, Uncle Buddie, Professor L. C. Messer and the London Party, consisting of Professor and Mrs. London, and their children. We feel that with this splendid line up we will surely be able to give the devil a real battle. Don't forget the date, July 16 to 27. Let every pastor, evangelist, and District Superintendent be a booster for this one united drive on the kingdom of Satan which will mean a mighty advance for the kingdom of our God in the spread of scriptural holiness.

May I urge all our pastors to do your best to slide your date one way or the other so as to not let it conflict with the State Campmeeting date, if you have it set for that time. Let's all meet on the old campground and see enacted there once more the scenes that were so common a few years ago; people praying every hour in the twenty-four for pardon or purity; twenty thousand souls on the ground in one single Sabbath. Why not? God has not changed, prayer can make this a reality again. Come, help us in the beginning of this united movement in Texas to undertake and accomplish great things for our God and beloved church.

O. F. HATFIELD, *Secretary-Treasurer.*

HOME MISSIONARY ACTIVITIES ON THE MISSOURI DISTRICT

Missouri District is catching the vision of her possibilities as never before. Our pastors and churches are praying and planning to make this a great summer of Home Mission work. The General Home Mission Board has given us a nice gospel tent and we have four other tents which will be used on the district this summer. We have some of the best cities of the world on the Missouri District and many of them have never heard the gospel of full salvation and know nothing about the Church of the Nazarene.

We now have a tent meeting in Charleston, Mo. Rev. C. J. Frost is the evangelist and Earl Seal is the singer. Frost is a cold name but he makes it warm for the devil wherever he goes. Rev. and Mrs. John Duncan, pastors of our church at Sikeston, Mo., and their good people are helping in the Charleston revival. Rev. S. L. Mosley and I are in a tent meeting at Lutesville. Rev. T. W. Barnett will take my place here in a few days. Rev. J. Warren Lowman is with Rev. S. C. Hendley in a tent meeting at Iberia, Mo. Rev. R. S. Ball of Topeka, Kansas, will put on a tent meeting in Kirksville, Mo., beginning June 15. Rev. H. T. Davis, our pastor at Moberly, Mo., is now in a great revival in their large tabernacle. We have plans all fixed to put on a great revival in Hannibal, Jefferson City and Columbia this season.

Our Preachers' Convention recently held at Piedmont, Mo., was the best ever held on the Missouri District. Pro-

fessor T. W. Willingham, President of Olivet College, was the special worker. Rev. E. O. Chalfant, Superintendent of the Chicago Central District, was with us for two days and his presence was greatly appreciated by all. I am undertaking to find one hundred persons who will give as much as ten dollars for Home Mission work on the Missouri District and Brother Chalfant got in on this with one hundred dollars from the Chicago Central District. We will prepare an honor roll for our District Assembly with the names of all who give as much as ten dollars to this Home Mission fund. Anyone living in any city on the Missouri District who would like to have a revival of old-time religion please write me at 1351 N. Kingsland Ave., St. Louis, Mo.

J. W. ROACH, *District Superintendent*

THE BRITISH ISLES DISTRICT ASSEMBLY

The Fourteenth British Isles District Assembly has now passed into history, but certainly not into forgetfulness, for we believe that in many respects, it was one of the most remarkable gatherings ever held on our district. By the good will of God we were privileged to have two of our General Superintendents with us, and Doctors Goodwin and Williams so endeared themselves to us that all felt their stay in our midst was far too short. The morning addresses given by Dr. Williams to pastors and people left nothing to be desired, and no doubt these were accountable in no small way for the beautiful spirit that permeated the whole assembly.

The reports of the pastors showed that some little progress had been made. One new church had been organized in Edinburgh, and the net gain in church members all over the district was 44. While this number is nothing to go into raptures about, nevertheless it encourages us to press on and to believe for greater things in the future. Perhaps no reports were more gratifying and inspiring than those of the District Treasurer. It must have rejoiced the hearts of the General Superintendents to hear the substantial increase in the missionary offerings, and to hear that the district and general interests of the church had all been cared for.

The evangelistic services in the evenings were times of much blessing. The Word was preached in power, and some souls received definite blessing, but the break that we were all longing did not come until the week-end. The missionary service on Saturday prepared the way for what was yet to be on Sunday. Drs. Goodwin and Williams portrayed the sad conditions existing in India and China. Dr. Mary Tanner spoke on her call to the mission field, and told how God had undertaken for her in supplying all her needs and in helping her through the university. The offering in this service amounted to 12 pounds (sixty dollars) and was applied to the budget. Dr. Williams brought the message on Sunday morning from the words found in Ephesians 5:18, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." It was a remarkable

service. God was in the midst. Many were melted to tears. The altar was lined with seekers, and at two p. m., the last soul prayed through to victory. Dr. Goodwin was the preacher in the evening. The congregation well filled the house. The Word preached was with liberty and unction, and once more the altar was lined with hungry souls who seemed bent on doing real business with God.

We were sorry that our two Superintendents were unable to stay with us for our Easter Monday conferences. They left Glasgow on the last stage of their journey at the close of our Sunday services, but we thank God for their visit, and our prayer is that they may be long spared to the work of the church, and to the cause of holiness.

The assembly is over. The pastors and delegates are now back in their respective churches, but thank God the inspiration and spirit remain. This year ought to be one of progress and blessing. The reports given by Pastor and Mrs. Clark of Gildersome showed that Leeds and Bradford are calling out for the Church of the Nazarene. Greenock is also ripe for our message, and we trust that the plans made to enter these large towns during the summer months with our gospel tent will materialize and culminate in the organization of holiness churches.

The fields are certainly white unto harvest, and we are praising God for the new vision that we believe has come to our district. One pastor has set as his

By My Spirit

By Jonathan Goforth. Are the days of revivals past? This question has been asked repeatedly during the past few years. The accounts given by the author of this book furnish definite proof that the days of Holy Ghost revivals have not passed. The writer has been a successful missionary in China for a number of years during which time he did the work of evangelist. He manifested that one who enters into the secret place with the Holy Spirit and preaches an uncompromising gospel with absolute reliance upon Him for success may have revivals even in a heathen nation. The accounts of many revivals are challenging to the reader. The Holy Spirit is magnified as the source of these victories. The human element is not hidden but ever it is shown that God uses human agency to carry on His program. It encourages faith and challenges one to a deeper life in the Spirit. (Price \$1.75). Order of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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Turn to back cover page for list of 32 booklets catalogued at \$6.15 offered during May and June for \$3.00 plus 20c to help pay postage.

aim this year the doubling of his membership. Another is determined that his will reach the three figure mark. The Lord bless them. We will rejoice with them when we hear of their success.

The assembly also ruled, "That intense Home Missionary Campaigns, led by the District Superintendent, be held where possible in all our churches," and by this means we hope not only to lengthen our borders, but also to strengthen our stakes. Amen.

In one sense the work of the recent assembly has just commenced. It rests with District Superintendent, pastors and people to carry forward to proper consummation the work initiated by the assembly. We know full well that there are difficulties in the way, but if the work of the past assembly does not result in much blessing by the end of another year the fault will not be God's. We know that it is comparatively easy to make plans, and a much more difficult matter to have the same plans worked out, but shall we not determine to give them a fair trial? Personally I believe that they are worth it, and if we do not work them out the fault may not be with the plans, but rather with us for our failing to work them. They cannot be fulfilled without much prayer and work and self-sacrifice on our part, but shall we not determine to do all that we can to give them a fair chance, and we will see what this year will really mean to us.

J. B. MACLAGAN, *Assembly Reporter.*

NORTH DAKOTA DISTRICT

I have been visiting the churches on the southern part of the district and find some things which encourage and likewise some things that work the opposite. Generally, though, I feel that we are making progress.

Brother R. L. Hobza, who is pastor at Oakes, has a loyal people and the work is steadily on the climb. The last Sunday we were with them the church was filled both morning and night. In fact

it looks as if they will have to enlarge their quarters before long. Eleven new members were taken into the church recently. Brother Seever's at LaMoure is forging ahead and the work is taking on new life. For several years circumstances have held the work back but now souls are getting saved and new faces are seen in the services. They are planning for a new church building. At present they are worshipping in a hall.

Ellendale under the leadership of Brother Neard Malmburg is doing better. Brother Malmburg is one of our fine students from Northwest Nazarene College and is spiritual and loves to see souls praying through. These three churches, Oakes, Ellendale and LaMoure, have organized themselves into a group which meets once a month for edification and inspiration and the group plan seems to be a success.

At Flasher Brother J. H. Koch is holding the fort. The folks love their pastor and will make good progress in the days to come. Brother Koch is spiritual and a good preacher and the folks love him and his good wife.

The Lintz and the Regent church are faithfully at the job. Brother and Sister Lintz are splendid steady people and know the Lord.

Brother Hammer at the Dickinson church is planning a campaign this summer with Sister Stella Crooks; they need a revival there. Dickinson is a hard field. I am sure Sister Crooks will do our work a lot of good. Pray for them. We have some fine people in Dickinson and Brother Hammer is a good pastor; he knows how to pray.

Fort Clark has been pastored by Russell B. Ross during the past year. They have lost one of their good members lately. Brother Dufoc died very suddenly and went to his eternal reward. There are better days ahead for Fort Clark, and that not very far in the distance.

Mandan has closed up shop. Nuff sed.

Brother Haas in Jamestown is holding on with tenacity. We have some of the cream of the earth in the Jamestown church, but the past year has been a hard one for them on account of sickness and other things. Brother and Sister Haas have both been confined to their beds considerably during the year but we are glad to report they are getting back to normal.

Brother and Sister Nyhus are back from Colorado where they spent the winter on account of Mrs. Nyhus' health. The folks were glad to see them back. The District Superintendent just closed a short meeting with them and left them encouraged and feeling like staying on the job.

Miss Alma Ova at Tuttle has done a remarkable work in the Sunday school during the year. The Sabbath I was with them there were one hundred present and both services for preaching were well attended. Sister Ova has the confidence of the town.

Brother and Sister T. H. Ova have pushed the battle at Denhoff and Fessenden and the churches are both in good shape. These two points are forty-five miles apart and make it rather hard for

the Ovas to pastor them. But they have labored faithfully.

Brother Gough at New Rockford has had his problems during the year but has kept sweet through it all. Quite a number of folks have moved away from our New Rockford church, consequently they have had a pretty heavy load during the year. God bless them.

Sister Hart has pastored Fargo during the year and has had almost a constant stream of salvation. The New Fargo church is encouraging. It will be one of our strongest churches eventually.

The central churches of North Dakota organized a group at their meeting in Valley City last week and God signally blessed the gathering.

We hope to organize in Hillsboro during the summer. Pray for North Dakota. I will report for the northern churches later. Our camp and assembly will be held at Sawyer again this year.

H. J. HARR, *District Superintendent.*

THE NEW MEXICO DISTRICT

The New Mexico District includes not only the state of New Mexico but that portion of Texas west of the hundred and third meridian, less than 700,000 people live in this vast area. Nearly half of this number are Mexicans and a few thousand Indians reside on the reservations. Altogether there are about three inhabitants to the square mile. Although few in number some of the finest people in the world live in this district. We have had opportunities to observe both their western chivalry and southern hospitality. Thousands have braved the hardships of pioneer life that they might have a homestead. Other thousands have come here who were suffering with the white plague and have either been cured or greatly helped.

In all we have twenty churches on this district. They range in size from one hundred members at Portales to a few churches of less than half a dozen each. Some are so small they are liabilities rather than assets, being unable to support a pastor or otherwise function. The great distances of towns apart makes it hard to have N. Y. P. S. and preachers' meetings. Miss Laura Collins, a former student of Bethany-Peniel College, who lives in Des Moines, N. M., holds her membership in Albuquerque, over two hundred miles away.

Rev. A. K. Scott, District Superintendent, has adopted as the district slogan, "It can be done." By the help of God and the co-operation of pastors and people it is being done. Brother Scott has visited all the churches in the district this year except two. He has held revivals in El Paso, Texas, and Roswell, Hagerman, Tularosa, Mountainair and Moriarity, New Mexico. In all these places God honored the preaching of His Word and souls were saved and sanctified. At Mountainair the church was re-organized. The revival in Moriarity was the best they have had in years. While here Brother Scott's health broke and the physician told him to give up preaching for awhile. One night he had to preach while sitting in a chair. Please

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. Breece" 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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pray that God will touch our District Superintendent's body that he may carry on the work which God has called him to do. At present he is engaged in a revival at Charity, New Mexico.

The District Evangelist, Rev. P. B. Wallace, has held revivals at Claude, Malaga and Melrose. At present he is holding a revival at Hot Springs, New Mexico. From this meeting we hope to organize a church in this great health resort.

At present we have three district tents and a fourth is being sent to us by the General Home Missionary Board. All these will be in use throughout the summer. Besides the campaign in Hot Springs, Rev. J. E. Threadgill will hold a revival in Fort Sumner, where we hope to organize a church. An attempt will be made to organize at the growing city of Pecos, Texas. The Huff-Barnes Evangelistic Party has been secured for a revival campaign at Las Vegas. It is an educational center, being the home of the Normal University and Montezuma College. We hope to organize a good church at the close of the campaign.

In the metropolis of this district, El Paso, Texas, we have a wonderful opportunity. The church has had two revivals in the last four months with Rev. L. M. Payne of Bethany and District Superintendent Scott. The Sunday school is growing rapidly.

Albuquerque is the largest city in New Mexico, and the state university is located here. Our church has been on a standstill, due to a bad location and small quarters. Prospects for the future are brighter as Brother Bell and his people plan to build or buy.

Rev. W. A. Huffman is the able pastor at Roswell. This is one of the most beautiful cities of the state and second in size. It is the home of the New Mexico Military Institute, one of the best military academies in the United States.

The Portales church has recently paid twenty-five hundred dollars on their church debt. All this money was derived from a sweet potato crop which the church put in last year. The energetic young pastor, Rev. R. C. Gunstream, is serving his fifth year, and received an almost unanimous recall.

The other churches are making fine progress. At Clovis and Lordsburg new churches have been built under the pastoral supervision of Revs. Montandon and White, respectively.

The District Campmeeting and Assembly will convene in Roswell, June 12-22. Special workers: Rev. Jarrette and Dell Aycock. One hundred and ten miles south on a good highway is the Carlsbad Cavern, the greatest of all natural wonders in the world. District Superintendent Scott plans to have a Nazarene day when all will go and see the handiwork of the Creator.

Young people from college, in choosing a place to work this summer consider New Mexico. Greatest of all needs is the last frontier's need of the energetic and intelligent young people who have dreams and the ability to carry them out. Come over on the New Mexico District and help us.

JAMES R. GARNER, Reporter.

NEWS IN BRIEF

Recently we received a copy of the Kentucky Post in which Rev. W. E. Albea and his church at Newport, Ky., are given some very prominent space. There is a picture of the new tabernacle, of Rev. Albea and a number of the prominent people connected with the work. The church first founded as a mission has made remarkable progress under Rev. Albea's administration and now has a membership of nearly three hundred.

Rev. J. P. Roberts, of Pilot Point, Texas, was a welcome visitor at the Publishing House recently. Rev. Roberts is in charge of Rest Cottage.

District Superintendent Chalfant, District Superintendent Herrell, District Superintendent Quinn and District Superintendent Balsmeier were at Kansas City recently attending the meeting of the Stewardship Committee. Rev. Chalfant was on his way to join Uncle Buddie at Dallas, Texas.

Dr. Ward of Omaha, Nebraska, was in attendance at the meeting of the Stewardship Committee recently. He is interested in the forward movement of the church along missionary lines.

TELEGRAM, dated May 16, "Memphis, Tenn.—Operation Thursday nine o'clock. Lasted two hours, took bones from leg and grafted in my arm. Hardly been easy since. I am sure my friends are praying for me. I appreciated this greatly. Mail will reach me at Baptist Hospital, Room 47."—Lum Jones.

Sister W. C. Canary writes that since the death of her husband, Rev. W. C. Canary, pastor of the Church of the Nazarene, Oakdale, California, she will be located at Modesto, Calif.

Mrs. Mecca Morgan, mother of Mrs. Fred Thomas, Anderson, Ind., after a long period of illness passed away to glory on April 24.

Rev. V. Buxton, suffering from a broken hip as the result of an auto accident, is at Nichols Memorial Hospital, Battle Creek, Mich., and desires the prayers of our readers for his complete recovery.

TELEGRAM—Brooklyn, N. Y., May 14. As retiring pastor am glad to announce the merging of Bedford church with the Hoople Memorial Church of the Nazarene.—A. G. Crockett.

Colorado District Campmeeting

Denver, Colorado

August 14 to 24, 1930

"A good place to spend your vacation"

CHURCH NEWS

BILLINGS, MONTANA—"On May 1st Evangelists M. E. and Nina DeVoll of Mason City, Iowa, closed a splendid meeting with us. It seemed the wrong time of year for a meeting and much else hindered us but, notwithstanding, God remembered the prayers and tears of His own and visited us in a most gracious way. The DeVolls did their best and did it well in both special singing and preaching and God was faithful. Attendance was better than usual and the spirit of the meeting often reached the high tide of campmeeting rejoicing in the Spirit. There was more holy demonstration than we ever saw in this 'frigid' section of the country. Some were saved and some sanctified and many were encouraged in the Lord. The evangelists had to leave for another meeting before their usefulness here had reached its peak. Billings will want them again. By the time, of soon after, this gets in the columns of our HERALD OF HOLINESS we will be entertaining the Third Annual Assembly of our baby district—the Rocky Mountain. Please pray for us."—W. D. Shelor, Pastor.

LINDSAY, CALIF.—"We are nearing the close of our first year with this splendid church which is made up of some of the most loyal, devoted, self-sacrificing men and women to be found anywhere; it is a genuine pleasure to work with them. We have a fine group of young people that are an inspiration to the pastor and the older members of the congregation; last month the N. Y. P. S. had an average attendance of 47 members, while the Junior Society had an average attendance of 67. Such a company of young people and children are a challenge to any church to put their best into the service of God; and our people here

How I Know God Answers Prayer

By Rosalind Goforth. The writer relates some marvelous accounts of definite answers to prayer which have occurred in her life as a missionary to China for a number of years. The book does not reveal only the one side, but struggles with doubt and uncertainty are vividly portrayed showing that the writer is "subject to like passions as we are" and yet has proven God's ability to answer prayer. It inspires one to shake off the gross materialism which is ever ready to inject its doubtful spirit into his heart and enter into a closer relation with the Christ along the line of intercession. The details of numerous answers to prayer are given which add value to the book as a medium of instruction in the life of intercession. It is intensely human and yet throbs with a touch of the divine. (Price \$1.25). Order of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

have accepted the challenge. We have had some good revival meetings during the year, and there has been a revival spirit running through the regular services; we have had seekers at the altar almost every week. Financial conditions have been unusually close this year, the ranchers lost heavily in the severe January freeze; many laborers have been without work, but in the face of all this, and also the loss of several families of our best supporters who moved away in the early part of the assembly year, we now have our District and General Budgets paid in full, including our part of the General Church Debt, and it is several weeks till the assembly; all other obligations are paid to date. This is made possible because our people are tithers; we have eighty-four covenant tithers enrolled as such, (about thirty of them are children). This church adopted the Unified Budget some years ago, and it works. There has not been a public collection taken this year for the budget. We have been honored with an invitation to serve this good people another year and have accepted the call."—P. L. Pierce, Pastor.

EAST DETROIT, MICH.—"We praise God for giving us a good revival with Rev. P. P. Belew as evangelist. Quite a number were saved and some sanctified; the saints of God were greatly encouraged by the powerful messages given. Brother Belew won the hearts of the people to the extent that he was invited to return at some future date. We had the happy privilege of being at school with Brother Belew years ago and appreciated his earnest, sacrificial spirit for the cause of God. We have learned during his stay with us to value him more than ever.

George Fox, Seeker and Friend

By Rufus M. Jones. Nothing carries greater inspirational value to the lives of growing youth than biographical sketches of men who have succeeded. In this account of the life and victories of George Fox, the author has presented the man, his work, the hardships he endured, and the success with which he met. The influence of his noble life cannot be accounted for except for the fact that he knew God and was willing fearlessly to carry out the leadership of the Holy Spirit regardless of the persecution he had to endure. The accounts of his travels on foot or by horse-back are given in details. The manner in which he was able to gather a following around him and to organize a church with a simple covenant is related. Though himself a limited and somewhat ignorant man he had great influence with some of the nobility of his day. His experience in dungeons and jails rivals that of the prophet Jeremiah. This biographical sketch will interest younger or older people. (Price \$2.00). Order of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

The work here is progressing, for which we praise God."—O. B. Wiederhold, Pastor.

EVANGELIST W. W. LOVELESS—"I have not reported through the HERALD OF HOLINESS this year, but it has not been because I have nothing to report. I was talking to our editor, Dr. Wiley, a few days ago, and he urged that I send in a report. I have been very busy. Since New Year the Lord has permitted me to engage in seven revival campaigns, and also attend our Ohio District Preachers' Meeting which was a great blessing to me. My revival campaigns were as follows: Fort Recovery, Ohio; Sunshine Mission in Columbus, Ohio; Monroeville, Indiana; Christiansburg, Ohio; Chillicothe, Ohio; Haynes, Ohio and Celina, Ohio. Some of these revivals have already been reported by the pastors in charge. In some of these campaigns the altar results were good, with many saved and sanctified, and some added to the churches, while in others the battle was hard and the visible results were meager. But in every campaign we had the smiles of God on us, and the leadership of the Holy Spirit, and the co-operation of the pastors and the people. At present we are in Roanoke, Virginia, with Brother E. L. Hess in a revival campaign in the Union Gospel Mission. We have just begun, but the fire is falling, the saints are praying, singing and shouting, and the outlook is good for a real old-fashioned revival. After June 15 we have some open dates, and will be glad to correspond with any church or mission who may need our services. Mail will reach us as according to our slate, or at our home address at London, Ohio, R. F. D., No. 5."

PORTSMOUTH, OHIO, INDEPENDENT TABERNACLE—"We have just closed one the very best and richest revival meetings here in the history of our work. Rev. Samuel Thomas, the converted Jew, a Nazarene pastor from North Vernon, Ind., was our evangelist. There were about sixty-nine seekers and many prayed through to definite victory. I am delighted to say that after almost twenty-five years' experience in Christian work, that this past week was the richest and sweetest of all my experience. Rev. Thomas is full of zeal and one of the sanest holiness evangelists that I have ever been privileged to meet. The people of our city love him and we are planning to engage him for another meeting in the near future. When we first began our tabernacle here, several churches helped us, but most of them have dropped out except the Nazarenes. It seems they love the fire. Every Friday night is Nazarene night. During the revival the Nazarenes were well represented at every service."—Rev. W. S. Queen.

MONTICELLO, KY.—"We closed a revival meeting here Sunday, May 11, and we feel sure that much and lasting good was accomplished, to God be the glory. Rev. Glen Vanhook was our efficient evangelist. We plan to take a nice class into the church at once, finances came

easily. Our Sunday school is increasing and the Lord is blessing in every department of the church. Our budgets are not all paid but by the help of God they will be by assembly time. I never loved God more, never had a better experience of grace, and never was more willing and anxious to do God's will than right now."—S. F. Moss, Pastor.

BURNS, OREGON—"Gradual and substantial progress has marked the program of this assembly year. Upon the outset we desired and purposed to make decided spiritual progress. This has been done. The prayermeetings and Sunday services have been well attended. In fact our Sunday school has increased almost one hundred per cent since last assembly. Our present church building is too small for the growing Bible school. We have happily experienced an increase numerically. The finances have come more easily than any previous year. We have gone considerably over the top with our General Budget. The District Budget has been paid up in full for some time. The local budget has been kept up splendidly and the pastor's salary has been paid regularly during the year. The church adopted the budget system and it works fine when the people work it and the people have worked it here very commendably. Many strangers have been in our services and they helped very generously. We endeavor to make the people feel they are strangers only once when they come to the services. The Sunday school during the year under the leadership of Mrs. L. E. Reed has been doing fine work. And the young people are being led on to gracious victory by President Murl Coe. Had a young people's rally this assembly year which was a success, at which time a good sum of money was given for the Girls' Home in Africa. The Woman's Missionary Society deserves special credit and commendation. This is just a new society but much good has been accomplished in prayer and the study of lessons assigned. They did remarkably well in their gifts and offerings this year. The women have stood nobly by the pastor's wife who is president of the society. The Lord gave us a real good revival with Evangelist Lewis Hall of Nampa, Idaho. This revival closed the second of March. The evangelist preached the gospel faithfully and forcefully and a number sought and found the Lord. Several new members have been taken into the church during the year. The church happily surprised us when away at the Preachers' Convention in Ontario in January. A unanimous recall was given to stay another year. We have accepted and purpose the coming year shall surpass the present and passing one."—J. E. Kiemel, Pastor.

EVANGELISTS THEODORE AND MINNIE LUDWIG—"We closed three strenuous and good battles in California on April 27. Our first engagement with the enemy of God's kingdom was at Brea with their good pastor and people. Brother Corlett has served this church and done a splendid work for the past ten years. He is

an excellent brother and a good pastor, and we greatly enjoyed our labors with them and God gave gracious victory. Souls sought and found the Lord and some good people came into the church. At Alhambra we had the great pleasure of laboring with our good and tried and successful pastor, Melza Brown. He is one of our faithful pastors who started out from Nebraska District some years ago, and God has been signally blessing his earnest labors. We were delighted to labor with them again. While the battle was a hard and strenuous one during the week nights, the Lord came on the scene for the Sunday services and especially the last Sunday was a gracious closing day. At the Sunday school service in the morning the altar was filled with children, young people and several adults, who almost all seemed to get through to good victory and at night the altar was again filled with earnestly seeking souls, and with shouts of victory we were privileged to close the meeting. On last report from the pastor almost all of those who prayed through are doing well. Our last meeting was at Burbank with Pastor Frazier, who has in the last two years organized this church and put up a beautiful stucco church with only \$4,500 indebtedness. They have a good class of about sixty members and a good field in which to build a strong Church of the Nazarene, if they keep the glory on and walk with God. It too was a real battle here, but by His help we closed with good victory and a goodly number prayed through to pardon and purity. The crayon illustrated songs that Mrs. Ludwig now gives in each meeting were very attractive and drew many to the services who would not otherwise have come. God is making these illustrated songs a great blessing. We talked **HERALD OF HOLINESS**, urging folks to subscribe, distributed sample copies and took as many subscriptions as we could get and asked the pastors to send them in. We are here at Boulder, Colo., in the midst of a good meeting with our good friends Brother and Sister Hipple. We expect a great closing week."

BOWIE, TEXAS—"It has been some time since I reported, however, the spiritual fires have been burning on my soul, and I have been busy for the Master. The Bowie church, which I have served, is the church of my home town. We are very grateful for past victories and in compliance with the spirit of our movement and the pressing need of the church we have desired to push the battle in an aggressive and spiritual manner. God has signally blessed the efforts and last year the increase in membership was about eighty per cent over the previous year. One young man from the Methodist church came to us and got what his heart was crying out for, holiness of heart. He is called to the ministry and is trying to make full proof of his calling by preaching quite often. Let us pray for Brother Pierson. Our evangelists have done some powerful preaching. Brother Geron Roberts held one of the most successful meetings the church and town has witnessed in years. A number of business people told me that he did

some of as good preaching as they ever heard. Souls were saved and sanctified and the church came together in Christian fellowship. Brother Roberts is a cultured, refined, spiritual young man and we believe the world will hear from him. Bowie church is just now in another revival campaign. The Abilene Evangelistic Party is conducting this meeting. Brother and Sister Norris and their singer are doing their best for Christ and souls. It is marvelous how his uncompromising attitude toward God and the truth is felt in his inspiring messages. These workers, though young in the work, have a profound passion for souls and are full of faith, prayer and humility. It has been arranged for Brother Lock to take charge of the church and so I plan to hold meetings. I have some open dates and would be glad to hear from any church who can use my service. God has wonderfully undertaken for me along various lines. Oh, how I praise Him! My all is on the altar for sacrifice and service. I intend to press the battle for Christ and holiness until He comes."—Rev. Lulu A. Williams, Bowie, Texas.

SAN JOSE, CALIF.—"Yesterday was Mother's day at our church and for Mother's day it was a record breaking day. We began with appropriate exercises in the Sunday school, then a great song service followed with sermon by the pastor. In the evening at the young people's meeting they gathered the mothers of the church on the platform and several were given a few minutes to tell about the mothers of the Bible. The Lord witnessed by His presence from the first. At the close of the young people's service the pastor asked Leroy O. Peck, our zone leader, to conduct a praise meeting and for an hour the Lord blessed the people as they testified. Many testified of their debt to their Christian mothers. At the close the pastor had only time to announce his text until the altar was filled and ten prayed through to victory. We are now closing up our assembly year. For nearly three years, since being called to this church, there has been a revival spirit. Very few weeks have passed but there have been seekers and finders at our altars. We are changing to our Placerville church and Rev. E. E. Mieras comes to take this place and we are looking forward to the best year that this church has ever had."—C. W. Welts, Pastor.

SHELBYVILLE, TENN.—"We are glad to report on this part of the battle line for Jesus. Last Sunday, Mother's day, there was a large crowd. At the morning service the anointing of the Spirit of the Lord was upon us in preaching. Mrs. Mamie Presser was organist and the Misses Retty and Davidson sang very beautifully and feelingly. At the close of the service three bouquets were given, one to Mrs. Mattie Phillips as the oldest mother and one to Mrs. Annie Stephens as the youngest mother and one to Mrs. T. J. Presser the mother of the largest number of children. The number of attendants at church and Sunday school are increasing since we have built our new church in the beautiful location which we

now have. We feel encouraged in the Lord. We are moving along nicely at Mt. Hermon and the first Sunday in May was a great time for the Himesville church. The Spirit of the Lord was upon us and the people and many were made to rejoice. We have gained many friends since we came to Shelbyville. We are praising the Lord for His saving and sanctifying and keeping power."—E. H. Stout, Pastor.

EVANGELIST M. P. SMITH—"Since our last report we have held meetings at Harmon, Oklahoma, with Brother Emert as pastor and will say he is a real pastor. He and his wife are some of our best. From here we went to Oak Grove, east of Hennessy, Oklahoma. We closed here with fifteen in the altar seeking holiness. From here we went to Jet, Oklahoma, in a rally with the M. E. church and the Mennonites. The altar was lined at this service with old-fashioned shouting and we closed last night at Spring Valley with Herman Burton as pastor. The last Sunday there were 157 in Sunday school, several were saved and sanctified in the meeting with some coming into the church. Burton is a real pastor and has one of the finest groups of young folks I have seen anywhere; over forty in his class. You will hear from him."

GREENSBORO, N. C.—"The meeting held by Dr. and Mrs. J. H. Sloan here closed with a great victory for God and holiness. The Trevecca College Quartet was with us the last two weeks and sang their way into the hearts of the people. Dr. and Mrs. Sloan by their strong preaching, aggressive spirit and wise leadership won the favor of the people and brought the

A Letter from General Superintendent Chapman, Editor of our new publication, "The Nazarene Monthly"

Mr. P. H. Lunn

Dear Brother Lunn: I mentioned our plan for *The Nazarene Monthly* in the General Superintendents' office this afternoon while General Superintendent Reynolds and Dr. Ellyson of the Sunday School Department were present. Dr. Reynolds asked: "When is this new project to be launched?" I told him I thought we would be ready soon. A few minutes later he handed me his check for two dollars and said: "I want *The Nazarene Monthly*." Then Dr. Ellyson said: "I will be the next to subscribe." Five minutes later I mentioned what had happened to Rev. D. S. Corlett, General Secretary of the N. Y. P. S. work, and he said: "Count me in. I want *The Nazarene Monthly*." So tonight when you said we should begin at once and publish the first issue in July, I felt like we had already started. I believe you will have a thousand subscribers to the *Monthly* in a very short time.

J. B. Chapman, Editor.

work of the church before the community in an able manner. We can say without hesitancy this was the greatest holiness meeting ever held in this Southeast country and people attended from far and near. Hundreds who had never heard holiness preached before attended the meeting and a number from other denominations sought the blessing. Our church will be greatly strengthened by the new recruits that are coming to us and we are rejoicing in the victories won and achievements accomplished. How thankful we are to the General Superintendents for sending us Dr. Sloan to lead our people on and we are expecting him to build another great district like the one from which he came. The people were not only blessed but received an uplift and inspiration that will spur us on to greater activities in the days to come and we feel it is only the beginning of great things for the Church of the Nazarene in the Carolinas. Rev. and Mrs. W. E. Johnson from Norfolk, Va., and Rev. R. E. Dobie of Charlotte came and helped us push the battle with a large number of visiting pastors from sister denominations. The business men of the city made it possible to broadcast the services three nights over the radio the last week. Our church can never be

the same but with an enlarged vision, a brighter hope, a stronger faith we press on to new fields of conquest for our blessed Christ."—D. F. Siler.

EL DORADO, KANS.—"God gave gracious victory last night with District Superintendent Balsmeier with us. Seven seekers, nearly all of whom were deceived church members. Just closed a revival with Rev. E. W. Kiemel and wife. Satan greatly hindered but God gave victory. Expect to have baptismal services next Sunday with ten candidates. A few will unite with the church. There were about twenty-five seekers in all. We were given a unanimous vote in the recall meeting last night. We greatly appreciate our young people. Some of the best in the land."—Albert R. Neese, Pastor.

EVANGELIST J. B. MCBRIDE—"We closed a successful meeting in our Church of the Nazarene at Medford, Oregon, with Rev. G. O. and Mrs. Crow and their splendid people on April 20 and came home for a week's rest and on Sunday night, the 27th, we brought a message at First church, Pasadena, California. This was indeed a delight to the writer for he belongs to this local church and has known Pastor Macrory for years. We have also been going in and out of First church for seventeen years and have many fine friends among them. It is sure that Pasadena is going to succeed on holiness lines for with Rev. D. I. Vanderpool pastor of Bresee Avenue church and with Brother Hutchins pastor of East Pasadena church and Rev. Lesly Freels pastor of Altadena church and with the Nazarene College with Rev. O. J. Nease as president, with one of the finest, and most efficient faculties in the land, and a faithful constituency, we are bound to succeed as a church and people. At this writing I am in a splendid revival with Pastor Frank Daniels and his good wife and people in Hawthorne, Calif., and it is refreshing to see the liberty of the Spirit manifested. They are a fine type of genuine Nazarenes. We have known Brother and Sister Daniels over twenty years and they are among the finest workers we have ever known. We expect greater things before we close."

REDLANDS, CALIF.—"The Church of the Nazarene here is making fine progress under the leadership of our good pastor, Rev. S. M. Lehman, and his faithful wife. This is the closing of Brother Lehman's third year and he has accepted our call to remain with us another year. This year has been marked by the steady upward trend of the spiritual life of the church. We have had three good meetings with Rev. Glen Siefarth as evangelist and Brother and Sister R. A. Shank of Pasadena College as special singers, in a short meeting near the holiday season, then Rev. C. W. Ruth for five days in February, and last with Rev. L. E. Burger of Pasadena for a two weeks' meeting in April. Each of these preachers gave us good services and Brother and Sister Shank blessed the people with their singing. Seekers found their way to the altar in each meeting and in the regular services between, leading up to the climax

in the last meeting when we had a real 'break,' seekers of all ages found the Lord and a goodly number united with the church. The Young People's Society and the Sunday school are building up in both interest and attendance, our finances are well up in spite of hard times and lack of employment and the blessing of God is on pastor and people. Surely this has been a good year."—M. E. Armstrong, Secretary.

CALERA, ALA.—"The Nazarenes here are still alive yet and are still in the battle against sin. We cordially invite all the Nazarenes and other friends who any time may be passing through this town to stop over and visit our church here and help us share the wonderful blessings God has so graciously bestowed upon us. The church is located on the Birmingham-Montgomery Highway. We are glad indeed to report that the work is going on nicely. We are having some splendid preaching by our good pastor, Brother Covington. The church has had most wonderful success in the organization of a monthly singing chorus which has proved to be a great uplift to the church and also to the town and surrounding community. It is encouraging to note the interest shown and especially that of our good leader, Mr. Wood. Our Sunday school and midweek prayermeeting are on the increase. Quite a number of new members are joining the Sunday school. The young people have been rendering some nice programs of great interest. We are still encouraged to go on with the work by the help of God and the co-operation of the good people. The church has had to give up one of the good members, Brother George Frost, who passed away some few days ago. This was a sad loss to the church and to all the friends. We are now looking forward to a great revival with our dear District Superintendent Manasco as the evangelist. We always welcome this good man and very highly appreciate his presence. He is a great inspiration to the town and his good doctrinal preaching draws a large audience. We kindly ask all of the praying people to remember us in their prayers."—Louise Blackburn.

MARCUS HOOK, PA.—"This is my first pastoral work. I was saved from a sinful life, sanctified wholly as a second definite work of grace and called into the ministry in the mission which I am now pastoring, so I am ministering to many of the folks who helped pray me through over nine years ago. A wonderful people to help shout joy through while preaching. I took charge of the work May 5, 1925, and since that time the work has wonderfully increased. We had battles to fight and at times things were a little low, but at present crowds are much larger. The spirit of the meetings is good, many a meeting reminds of camp-meeting. The Spirit comes on the saints till at times we have no preaching. Souls find God now ~~every~~ all year round. We have had some good revivals with Brothers S. Lewis Adams, G. W. Andrews, H. N. Dickerson, and R. G. Flexon. The first two are pastors of

"The One Altogether Lovely"

Nothing less than the above caption can describe the Wonderful Hero, depicted in Dr. Morrison's new book, "Our Lost Estate," just issued by our Publishing House.

"Here in the walks of earth's human race appears a strange Being. He is human in every outward appearance, and lives as do his fellow men, and yet grows more and more strange and wonderful to the gaze and the thought of those with whom he lived. He was poor. He never had, so far as the record shows, a penny of money in all his adult life. He lived on the chance charity of any who might invite him in. He walked all his life, except for one short ride, on which occasion he fulfilled a noted prophecy . . . He was ever different from every one else. Others struggled for comforts and riches, he preferred poverty. Others wanted a home, he traveled the highway and slept in the mountain."

The author graphically relates how this Hero came to undo the results of the fall, restore the lost estate, and usher in the glories of the renewed earth. It is told in such a readable way, as to attract all who may glance at its pages.

There should be one of these books on the library table of every Nazarene home. It will inspire the young to spiritual heroism, steady adults in the ways of holiness, and charm the aged with its attractive narrative style.

The price is a dollar, delivered. Order of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Missouri.

churches and real men of God. We had Brother Dickerson for two meetings and he is to return for the third in October. In his second meeting we raised the cash and pledges to buy the Mission property. We still see some fruits of his labors among us. The last meeting we closed April 27, with Brother Flexon. It was his third spring meeting with us in as many years and as he is engaged in 1931 we were unable to have him back, but the Lord willing he will be with us again in 1932. This past meeting was good in many ways. Crowds were large, at times they were standing up and some didn't get in. A goodly number prayed through and it looks as if some of them will be real standbys."—Joseph Wooten.

HAVERHILL, MASS.—"The latter half of the year just closed has been a most difficult one for us. The closing down of the shoe industry rendered it very hard for our people to live as this is practically the only source of employment in the city. God has blessed our efforts and our people are pushing on with courage. In January we held a very profitable meeting with Rev. Byron L. Marshall as our evangelist. He is one among the very best workers we have ever employed. Our Sunday school has prospered and we are noting a good gain in attendance and interest. Our people are going forward spiritually and we look for good things this summer. We are issuing a church letter regularly and they are proving a help to us. We plan an aggressive effort during the warm weather."—Fred C. Norcross, Pastor.

NEW CASTLE, PA.—"Rev. and Mrs. C. L. Davis and family, former pastors of the Church of the Nazarene at New Castle, Pa., were pleasantly surprised Monday evening following the closing of the assembly year, when sixty-five members and friends met together at the home of Mrs. Pearl Kelly to tender them a farewell party before their departure to the Indiana District. A sociable time was enjoyed, followed with music and singing, after the serving of refreshments. The honored guests were showered with many lovely gifts, among which was a silk bedspread in behalf of those present. In parting Rev. Davis offered a very beautiful and appropriate prayer followed by all joining in singing that old song, 'Blest be the tie that binds,' bringing a most memorable event which will linger in all our hearts for many years to a close. Brother and Sister Davis leave a host of friends in New Castle who wish them, and their families, in their new home. The Lord may call them."—Reporter.

MARSHFIELD, OREGON.—"God has visited us with a gracious manifestation of His presence in answer to prayer. We have had eight weeks of prayer, from one to two prayer meetings a day and after eight weeks the Lord made it clear to begin. Song Evangelist Floyd Hawkins was called to help in prayer and take charge of the music and the pastor did the preaching. For three weeks God gave us souls, some clear,

old-fashioned cases, and many clear, old-time cases of entire sanctification, especially among the young people. The church is, we believe, on a good working basis for future victory. We are expecting to move on to victory at Marshfield."—V. W. Anglin, Pastor.

PASTOR EARL J. STEVENS, LOWELL, MICH.—"Surely this year has been the best ever. We are not looking back to 'those good old days of Holy Ghost victories,' but, thank God, He is giving us present, perfect victory which overcomes the world. Glory! We came to Lowell two years ago in June and from the first day on the field we have not only found that we were in the will of God, but we found the finest, most consistent class of genuine Nazarenes we have ever been privileged to pastor. The class of Nazarenes are only six years old, but they have the respect of the community and are progressing. Since being in Lowell we have been called upon to go through some things that tried our faith and foundation, but, thanks to God who has never failed us, He did not fail us when bereavement came and our little babe was taken from us. In the two years we have been on this field we have had several very precious revivals. One was with our precious Brother Bouton, former pastor of Muskegon, Mich., one with Brother W. W. Loveless of London, Ohio, and last evening we closed a two weeks' meeting with the Crammonds that marked the largest crowds and the most seekers of any meeting ever held in Lowell church. The Sunday school reached a new high mark and for all these things we certainly praise the Lord. Brother and Sister Crammond have recently come to us from the Methodist church and they are surely a full salvation pair. Professor Crammond, an artist at the piano, certainly does a good deal to draw and hold the crowds with his splendid music and singing. Then Sister Crammond is a mighty preacher of righteousness, and splendid results are the reward of her efforts. Among other things, we are rejoicing over the fact that our church is free from debt; we set out last May to raise the sixteen hundred dollars the church was in debt. We had not gone far trying to raise the amount when one splendid brother gave me eight hundred dollars, or half the debt. I then saw the business men and in two days they had given me another four hundred dollars. The church took care of the remainder. It is very evident that in the near future we must build or enlarge our present church building. For the past two weeks, especially Sunday, we have had overflow crowds, inasmuch that some were turned away. New folks are seen in every service and souls praying through. We are having a great time in the Lord. It's just getting better as we go on."

NORMAN, OKLA.—"We came to Norman about a year ago to succeed Rev. Arthur A. Miller, who resigned to take up some district work. We found a splendid crowd of people here who were well grounded in the 'faith of our fa-

thers,' under the wise and efficient leadership of Rev. Miller. We have good and sufficient reasons to consider this one of the most profitable year's work of our lives thus far. Many have prayed through at the altar to definite victory. Last Sunday, May 4, was a fine day for the church. We received six new members into the church, had ten at the altar for prayer, nine of whom professed. The Sunday before seven of the very finest people came forward, seeking the Lord. The spiritual condition of the church is excellent, the services are times of special blessing, old-time shouts of victory among the people, and a note of triumph in

NEW MAGAZINE TO BE ISSUED

Nazarene Publishing House of Kansas City, Missouri to issue "The Nazarene Monthly."

A radical departure in the line of religious periodicals is being made by the Nazarene Publishing House of Kansas City, Mo. This new publication which will be called "The Nazarene Monthly" as the title suggests will be issued once each month. Each issue will be a complete book varying in size from 48 to 96 pages. It is to be issued in handy pocket size, 5¼x7½ inches and will be bound in durable cover stock with an attractive title design.

The first copy will appear in July and the subject of the initial issue will be "A Life Sketch of Dr. Bresee." Dr. Bresee was the founder of the Church of the Nazarene on the Pacific coast so there is every reason to believe that this first number will be of especial interest to members and friends of the church which Dr. Bresee had such a prominent part in launching. The life sketch has been prepared by Dr. A. M. Hills, LL. D., a graduate of Yale Divinity school, one of the outstanding writers and preachers of the holiness movement who has for years been on the faculty of Pasadena College, Pasadena, California.

Other writers and subjects for The Nazarene Monthly are: Dr. J. B. Chapman who will contribute material for the August issue, "The Holy Spirit"; Rev. W. G. Schurman whose subject, "Helps for the Prayer Life" will appear in September; Rev. B. W. Miller will prepare a theology for the layman, "Fundamentals of Christian Beliefs" which should be very interesting. B. F. Neely's subject, "Divine Healing," is one that occupies a very prominent place in religious thinking of today.

The publishers are now soliciting subscriptions for the first six issues at \$1.00. After this first six-months' period has terminated the regular subscription rate of \$2.00 a year will be effective.

general. Besides the numbers finding peace and the spiritual atmosphere, there is also a constant flow of liberality among the people, making that part of the church work delightful. Then there is an increase in church membership and in Sunday school. We have received forty-five into the church since coming here, and others are looking our way. We thank God for good victory all along the way. The church has invited us back for another year."—Milton and Opal Smith, Pastors.

HEMINGFORD, NEBR.—"On April 23 to 27 District Superintendent Cooper was with the Hemingford church for a convention. It was a success. He proved to be the earnest, joyful, sincere, helpful messenger of the gospel that we needed. There were cases of healing, seekers, all day services on Sunday, and much blessing on the church. We are closing our assembly year with budgets up and many other financial burdens taken care of. Brother Cooper had charge of the recall meeting, which resulted in a unanimous recall for the pastor. We are looking ahead to another year's work in the vineyard of the Lord. This is a great needy and open field. Many are being touched by the Lord. Folks say they need God. We can, with great expectant faith, look forward to a time when many shall find the Lord. Will you pray for us? The presence of God was never more real than today and the future is clear."—Frank Mayhew.

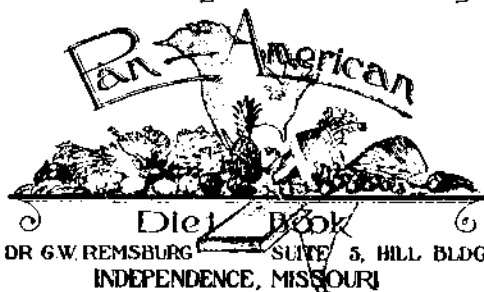
Booklet Bundle Offer

32 books ranging in size from 16 to 159 pages, written by such men as J. B. Chapman, C. W. Ruth, W. G. Bennett, C. B. Jernigan, B. F. Neely, C. A. McConnell, F. M. Messenger, J. O. McClurkan, E. E. Shelhamer, E. P. Ellyson.

All for \$3.00 (and 20c for postage)

See back cover page.

Scientific Eating And Health Building



Reimburs. Suite 5 Hill Building, Independence, Missouri, or Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

NOTICE—I will conduct a Home Missionary meeting in Jersey City, N. J., from June 15 to July 13. Anyone having friends in this or any other nearby New Jersey cities, will please write us if you would like for us to call on them. Address Gen. Del., Jersey City, N. J.—James Miller, Evangelist.

NOTICE—Due to the fact that we have had a summer date canceled, we can give any church needing singers July 13 to 27. If you need our services address us, Peniel, Texas.—Jack and Ruby Carter, Song Evangelists.

NOTICE—I take pleasure in recommending Brother L. Reep of Wilmore, Ky., as a good man and preacher of full salvation. He is ready for work with any good evangelist in tent, church or mission work. Write him.—L. T. Wells, Superintendent Kentucky District.

NOTICE—On account of some changes made in my state at this late date, I have June 16 to 29 to give some place for a revival. Write or wire me according to my state or in care of the Publishing House.—J. B. McBride, Evangelist.

RECOMMENDATION—It gives me great pleasure to recommend for summer revivals two of our Trevecca College students, Brother Jos. A. Dixon, evangelist and Brother Clarence Poe, song leader. These consecrated young men have been students at Trevecca College, Nashville, Tenn., for several years and have proved themselves worthy of our confidence and high esteem. They are spiritual and orthodox and have a burden for souls. Refer to Rev. S. W. Strickland, Superintendent Tennessee District, 497 McClurkan Ave., Nashville.—Sadie M. Agnew.

THANKS—To the preachers of the Ohio District: I take this means of thanking you for the fine gift of a Bun Special Illinois watch as a token of your love and esteem on the occasion of my birthday. I appreciate this more than words can tell. May God bless you all. I am not worthy, but promise you my best, and the fine co-operation you give me will win.—Chas. A. Gibson.

NOTICE—The North Dakota District Assembly will be held in connection with the District Campmeeting at Sawyer, N. D. The assembly convenes July 2 to 6. Dr. H. F. Reynolds, presiding officer, Rev. W. M. Brown, entertaining pastor.

You will be pleased to learn that my new diet book is off the press. The Pan-American Diet Book contains 320 pages, is cloth bound, and filled with good things for you. It answers your food questions and solves your health problems. A real text book. It is easy of comprehension; brief, yet thorough and practical. You will be more than pleased with the wealth of knowledge that it contains. Price \$1. Money order, a check or put one dollar into a letter at my risk. Your money back if you wish it.

Order from Dr. G. W.

CHANGE OF ADDRESS—The address of Rev. Geo. W. Surbrook, missionary evangelist, is now P. O. Box 67, Port of Spain, Trinidad, B. W. I.

PRAYER IS REQUESTED for a grandmother who is sick in a hospital in North Dakota; by a sister in Oregon who is suffering with a toxic goiter; by a brother in Idaho for the salvation of a loved one.

NOTICE—I will close a four days' convention at Marlow, Oklahoma, June 8. My next meeting begins July 10 at Jacksontonville, Texas. Who wants the dates between?—C. K. Spell, Kirbyville, Texas.

NOTICE—For a few months at least the services of Evangelist Arthur E. Lewis, composer, musician, singer and preacher, who for three years has been in the special work of co-operative evangelism, will again be available in the national holiness field. Years ago the writer knew Lewis and Mathews, when as an evangelistic team they were known by thousands from coast to coast. While Brother Lewis really needs no introduction or recommendation, I feel it a duty and privilege to advise the public of his temporary change of program. Telegraph or write him at once to 1146 Bresee Ave., Pasadena, Calif.—D. L. Rice.

NOTICE—Evangelist J. R. Edwards and wife have some open dates, in June and September. Any pastor, church or camp board desiring our services may write us at our home address. References gladly given.—J. R. Edwards, Lock Box 29, Elmore, Ohio.

DISTRICT TREASURERS, LISTEN: When you remit money to the General Treasurer's office, be sure and state from what church it comes, and designate whether or not the remittance is to be credited to the General Budget or just to Missions. Several checks have reached the General Treasurer with no notation as to where they come from, or for what purpose they are sent.—J. G. Morrison, Executive Secretary.

ASSEMBLY INFORMATION

NORTHERN CALIFORNIA DISTRICT, at Stockton, California, June 4 to 8. Rev. W. R. Ingram, Pastor, 214 East Park Street. General Superintendent Goodwin will preside.

IDAHO-OREGON DISTRICT, at Emmett, Idaho, June 4 to 8. Rev. E. E. Martin, Pastor, 619 14th Ave. S. General Superintendent Chapman will preside.

SOUTHERN CALIFORNIA DISTRICT, at Los Angeles, California, June 11 to 15. Rev. H. H. Hooker, Pastor, 3955 South Arlington Avenue. General Superintendent Goodwin will preside.

ROCKY MOUNTAIN DISTRICT, at Billings, Montana, June 11 to 15. Rev. W. D. Shetler, Pastor, 22 Lewis Avenue. General Superintendent Chapman will preside.

NEW MEXICO DISTRICT, at Roswell, New Mexico, June 18 to 22. Rev. W. H. Huffman, Pastor, Post Office Box No. 812. General Superintendent Reynolds will preside.

NEBRASKA DISTRICT, at Omaha, Nebraska, June 18 to 22. Rev. Fred Bouse, Pastor, 915 West 5th Street. General Superintendent Chapman will preside.

COLORADO DISTRICT, at Pueblo, Colorado, June 25 to 29. Rev. Fletcher Galloway, Pastor, 1620 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 Beirnes, (supply), 928 Caribou St. N. W. General Superintendent Reynolds will preside.

CAMPMEETING CALENDAR

June 2 to 15, Veedersburg, Indiana. Church of the Nazarene. Workers: Evangelists, Prof. A. S. and Holland London with Vaughan Radio Quartet. For further information write: T. J. Beam, Pastor.

June 4 to 22, Charleston, Indiana. Holiness Campmeeting. Workers: Rev. and Mrs. E. W. Miller of Vincennes, Ind., are the evangelists. Rev. and Mrs. Harry Long, Jr., of Jeffersonville, Ind. For further information write, Rev. Harry Long, Jr., 910 Penn St., Jeffersonville, Ind.

June 5 to 15, Rogers, Minn. Hennepin County Holiness Campmeeting. Workers: Evangelist James Short of Des Moines, Iowa. Song evangelists Mr. and Mrs. Shank of Pasadena, Calif. For further information write: E. A. Rochike, Rogers, Minn., or H. H. Hiller, Osseo, Minn.

June 6 to 15, Oakes, No. Dak. Nazarene Inter-State Group meeting. Workers: Rev. Richard and Dorothea Sharp and their singer. For further information write, Rev. R. L. Hobza, Box 305, Oakes, No. Dak.

June 11 to 18, Nazarene Campmeeting, Hastings, Nebraska. Workers: Evangelist C. E. Hardy of Nashville, Tenn., Kirby and Juanita Fields, song evangelists; A. F. Balsmeyer, District Superintendent of Kansas; Mrs. Alice Campbell, special Children's worker. N. Y. P. S. workers: Harvey C. Miller, D. Shelby Corlett, Miss Bertie Karns and Miss Essie Morris. Christian workers, Sunday school teachers' training class in charge of the District Church School Board. W. F. M. S. study hour in charge of the president, Mrs. Frank Bohike.—Marvin S. Cooper.

June 12 to 22, Roswell, New Mexico. New Mexico State Campmeeting and Assembly. Workers: Rev. Jarrette and Dell Aycock assisted by all of the pastors of the district. For further information write, District Superintendent A. K. Scott, Portales, New Mexico.

June 12 to 22, Coshocton, Ohio, Bethel Camp. Interdenominational. Workers: Rev. Warren C. McIntire and William G. Heslop, D. D., evangelists; Rev. W. L. Mullett, song and music director; Nora Heslop, young people's and children's evangelist. Write: R. K. Gamertsfelder, Secretary, 338 No. 8th St., Coshocton, Ohio.

June 19 to 29, Wallingford, Ky. Workers: Rev. Curwen Henley of Illinois and Leo Johnson of Cincinnati.—O. D. Lucas, Manager.

June 22 to July 6, Manville, Ill. Holiness Campmeeting. Workers: Rev. Harry W. Morrow, Rev. W. G. Schurman, Rev. G. B. 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 Suffield, Rev. Mary Ellis and "Tillie" Albright, evangelists. Song leader, Eddie Patzsch; Geo. Woodward song illustrator and chalk 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 Dak. 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.

ent last four days. For further information write, Rev. W. M. Brown, Sawyer, North Dakota.

June 27 to July 6, South Dakota Holiness Campmeeting, Mitchell, South Dak. 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 Browning of Columbus, Ohio, evangelists. Rev. N. B. Vandal 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, 466 Main St., South Manchester, Conn.

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, 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 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 information write Rev. Bruce Hall, Thomasville, Ga., or Rev. W. R. Gitley, 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.

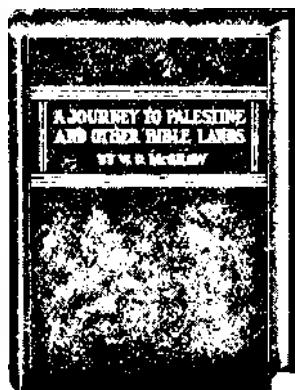
July 14* to 27, Taylor Grove Camp, 12 miles southwest of Fairmont, North Dakota. Workers: Theo. and Minnie E. Ludwig. For further information write, Lee C. Bates, Rosholt, S. Dak.

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July 16 to 27, Santa Rosa, Calif. Northern California District Campmeeting. Workers: Dr. Howard W. Jerrett of Detroit, Michigan, Rev. C. W. Ruth of Pasadena, Calif. For further information write, Rev. Fred M. Weatherford, 767 Mill St., Santa Rosa, Calif.

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 17 to 27, Nazarene Campmeeting, Ohio District, 2504 Moore's Road, Columbus, Ohio. Workers: Dr. R. T. Williams, Chas. M. Dunaway, B. H. Haynie, F. M. Messenger, and B. D. and Margaret Sutton, C. W. Perry, young

peoples; and Chas. A. Gibson, platform manager. For information write: W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

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

July 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 August 3, Sharon Center, Ohio. Thirty-first session of Interdenominational Holiness Campmeeting. Workers: Rev. S. M. Gerow, Rev. F. Lincoln, Rev. Geo. Bernard, 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, Southern California District Campmeeting. On College Campus, Pasadena, Calif. Workers: Dr. R. T. Williams and Dr. Jerrett of Detroit, Michigan, preachers, Prof. and Mrs. Shank in charge of singing. Mrs. Bertha Schwab will conduct children's services daily. For further information write, Melza H. Brown, Secy., 119 N. Curtis Ave., Alhambra, Calif.

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

August 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. Pugett, Rev. J. C. Long, E. C. Milby, song evangelist, William Vennard, young people's leader, Miss C. B. Cooley, children's worker. Address: Rev. Mrs. Della B. Stretch, El Paso, Ill., President, or Mrs. Bertha C. Ashbrook, 451 West Allen St., Springfield, Ill., Secretary.

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Reed City, Mich. May 25 to June 15
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Alline Anderson, Song Evangelist, 1431 W. 22nd St.,
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Wooster, Ohio (Camp) June 10 to 29

Mack and Ethel Anderson, 120 E. 7th St., Hutch-
 inson, Kansas

Meade, Kans. June 8 to 22

T. M. Anderson, 605 Lexington Ave., Wilmore, Ky.

Washburn, N. Dak. June 12 to 22

Mendon, Ohio July 3 to 13

Freepoint, L. I. July 17 to 27

Conneautville, Pa. Aug. 1 to 10

Mt. Vernon, Ohio (Sychar Camp)

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

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

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Colorado District July and August
Wichita, Kans. (District Assembly) Aug. 27 to 31
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Ada, Okla. (602 W. 9th St.) June 1 to 15
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New Orleans, La. May 15 to June 8
- Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa
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Cincinnati, Ohio (Revivalist Camp) June 1 to 4
Millington, Mich. (Tent) June 5 to 22
Port Huron, Mich. (2129 Stone St.) June 25 to July 13
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Loomis, S. Dak. June 4 to 23
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Victoria, Va. June 25 to July 13
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Lansing, Mich. (Tent Meeting) July 13 to 27
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Dickinson, North Dak. May 25 to June 8
Bethany, Okla. June 15 to 29
North Dartmouth, Mass. (Smith Mills Camp) July 11 to 20
- A. F. Daniel, 548 Veronica, East St. Louis, Ill.
Antlers, Okla. July 11 to 27
Letona, Ark. Aug. 15 to 25
- Ray Davis, 2923 Troost Ave., Kansas City, Mo.
Ft. Scott, Kans. May 23 to June 8
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.
Cleveland, Tenn. May 30 to June 15
Mayfield, Ky. June 15 to July 6
- M. E. and Nina DeVoll, Mason City, Iowa
Iowa District (Home Mission meetings) June, July, August
- M. M. Dickerson, 2608 Newman St., Ashland, Ky.
Wilmington, Del. (M. P. Church) June 1 to 15
Bloomington, Ind. June 20 to July 6
Sharon, Pa. July 7 to 20
Carthage, Mo. July 27 to Aug. 10
- Johnnie and Jackie Douglas, Box 7, Lindsay, Calif.
Travers, Calif. (Gen. Del.) June 28 to July 13
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Bellaire, Ohio June 8 to 29
Sale 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
- Charles Dye, 4 Rundle Ave., Piqua, Ohio
Holtzberg, Miss. May 25 to June 8
McComb, Miss. June 15 to 29
Birmingham, Ala. July 6 to 27
Columbus, Miss. Aug. 1 to 17
- J. S. Edwards and Wife, Box 29 Elmore, Ohio
Gladwin, Mich. (Gladwin Holiness Association Camp) July 13 to 27
Felicity, Ohio (Tent Meeting, Church of Nazarene) Aug. 3 to 17
Loreland, Ohio (Comargo Camp, Christian Nation Church) Aug. 22 to 31
- Edwards Evangelistic Ladies' Quartet
Tishomingo, Okla. June 6 to 22
Olive Hill, Ky. June 27 to July 13
Indianapolis, Ind. (care Rev. Jesse Towns) July 18 to Aug. 3
Ohio District Aug. 8 to 31
- W. E. Ellis, 1458 Brees Ave., Pasadena, Calif.
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Nashville, Tenn. (Camp) July 3 to 13
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- Thos. Eisner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.
Schenectady, N. Y. June 29 to July 27
Binghamton, N. Y. (Lily Lake Camp) Aug. 9 to 17
Delanco, N. J. (Fletcher Grove Camp) Aug. 23 to Sept. 1
- Fahl-Hyatt Evangelistic Party
Camden, N. J. (Wiley M. E.) June 3 to 12
East Camden, N. J. (Evangelical Holiness Church) July
- W. F. Farmer, 2908 Hemphill St., Greenville, Texas
Greenville, Texas June 1 to 22
Nevada, Texas July 18 to Aug. 3
Peniel, Texas Aug. 4 to 10
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Hastings, Nebr. (District Camp) June 11 to 22
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Cincinnati, Ohio (Camp) June 8
North Reading, Mass. (Camp) June 27 to July 6
- Beacon, N. Y. (Camp) July 11 to 20
Moore, N. Y. July 27 to Aug. 10
Hopkins, Mich. (Camp) Aug. 15 to 24
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Decherd, Tenn. July 20 to Aug. 3
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- Bierne, Ark. (Bells Chapel) Aug. 8 to 17
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Gordon, Nebr. (Northwestern Nebraska Association Camp) June 20 to 29
Lincoln, Nebr. (State Association Camp) July 4 to 14
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Portales, New Mexico July 10 to Aug. 3
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Barberton, Ohio July 7 to 27
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Ohio District June 22 to July 6
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New York District Aug. 3 to 24
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Oregon, Wis. (Hallelujah Camp) Aug. 8 to 24
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Hartington, Texas June 19 to 29
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Waco, Texas (Camp) July 16 to 27
Hammond, Ind. (Northern Indiana Assembly) Aug. 13 to 17
Oakland, Ind. (Camp) Aug. 22 to 31

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St. Louis, Mo. May 26 to June 13

Storm Lake, Iowa June 14 to 29

Kosholt, 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. Waning, Nahant, Mass.
Skowhegan, Maine June 1 to 15

Dennisport, Mass. June 20 to 29

Smith Mills Camp July 11 to 20

Nahant, Mass. July 21 to Aug. 16

Milo, Maine Aug. 17 to 31

Ernest B. Marsh, 2329-19th St., Cuyahoga Falls,
Ohio
Newton Falls, Ohio June 8 to 22

New England District July 6 to Aug. 24

J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
New Albany, Ind. May 16 to June 1

J. A. McHatt, Box 333, Iberia, Mo.
Caruthersville, Mo. May 21 to June 8

Dewey, Okla. June 11 to 29

Davenport, Okla. July 3 to 20

Prague, Okla. July 23 to Aug. 10

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.
Ossian, Ind. (Gen. Del.) June 1 to 22

Lynn, Ind. (Gen. Del.) June 27 to July 13

James Miller, 1115 North Holmes Ave., Indianapolis,
Ind.
Jersey City, N. J. (Gen. Del.) June 15 to July 13

W. H. Minor, Bethany, Okla.
Corsica, S. Dak. June 1 to 15

Konawa, Okla. June 27 to July 13

Erick, Okla. July 20 to Aug. 3

Canute, Okla. (Hefner Church) Aug. 10 to 24

Arthur Morgan, Bethany, Okla.
Yale, Okla. June 1 to 15

W. O. Nease, Olivet, Ill.
Lansing, Mich. May 25 to June 8

Chief, Mich. June 15 to 29

Corydon, Pa. (Camp) July 2 to 13

Will H. and Lillie B. Nerry
Eugene, Oregon May 25 to June 8

Klamath Falls, Oregon June 15 to July 6

Aug. N. Wilson, 3270 Madeline St., Oakland, Calif.
Alhona, N. Y. May 22 to June 15

Edward C. Oney, Rush, Ky.
Augusta, Ky. June 1 to 15

Youngstown, Ohio June 22 to July 6

Eddie E. Patzsch, 634 Oak St., East Liverpool, Ohio
Canton, Ohio June 8 to 22

Wilmington, N. Y. (Camp) June 27 to July 6

Sharon, Pa. (Tent) July 6 to 20

Freeman and Helen Pearson, Song Evangelists, Pen-
nel, Texas
Greenville, Texas June 1 to 22

Eula, Texas June 27 to July 13

Hollis, Okla. July 25 to Aug. 10

Chillicothe, Texas Aug. 15 to 31

D. M. PeWley, Route 9, Brookville, Ohio
St. Louis, Ind. June 1 to 15

Shelbyville, Ill. July 6 to 20

St. Paris, Ohio July 21 to Aug. 3

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

Lawrence Reed, Route 1, Salen, Ohio
Chester Hill, Ohio (Tent meeting) June 3 to 15

Canton, Ohio (Tent Meetings) June 18 to 29

Andover, Ohio (Cherry Valley Camp) July 3 to 13

Bentleyville, Pa. (Camp) July 13 to 20

Belvoir, Ohio (Camp) July 20 to 27

Belsano, Pa. (Camp) July 30 to Aug. 10

Circleville, Ohio (Camp) Aug. 22 to 31

Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.
Cincinnati, Ohio May 30 to June 8

J. A. Redgers, 484 West North Ave., East Palestine,
Ohio
Kenmore, Ohio June 1 to 15

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
Abilene, Texas May 30 to June 15

Caddo, Okla. July 27 to Aug. 10

Mansfield, Ark. Aug. 15 to 31

C. W. Ruth, 1290 Dominion Ave., Pasadena, Calif.
Carpenter, S. Dak. (Woodland Camp) May 23 to June 8

University Park, Iowa June 9 to 15

Albany, Ore. (Williamette Holiness Asso. Camp) July 10 to 16

Santa Rosa, Calif. July 13 to 28

Indian Springs, Ga. (Florilla P. O.) Aug. 7 to 17

Bentleyville, Pa. Aug. 19 to 24

Otto and Billie Schwab, 942 E. 7th St., Ada, Okla.
Emmett, Idaho June 4 to 8

M. Edward Scott
Comanche, Okla. July 24 to Aug. 14

Richard and Dorothea Sharp, Oakbrook, Nebr.
Oakes, N. Dak. (Camp) June 8 to 15

Hastings, Nebr. (Assembly) June 18 to 22

Junction City, Kans. July 6 to 27

E. E. Shelhamer, 5419 Isleta Drive, Los Angeles,
Calif.
Cincinnati, Ohio (Camp) May 29 to June 8

Bayfield, Colo. (Camp) June 5 to 15

Colorado Springs, Colo. (Camp) June 19 to 26

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

Fairmount, Ind. (Camp) Aug. 15 to 24

Binghamton, N. Y. (Camp) Aug. 25 to 31

O. E. Shelton, Augusta, Ky.
Urbana, Ohio (Tent meeting) June 19 to July 6

E. D. and Winnie Simpson, Bethany, Okla.
Kingfisher, Okla. May 14 to June 1

Ada, Okla. June 1 to 15

Outhrie, Okla. June 16 to 29

Norman, Okla. July 1 to 13

Wellington, Texas July 28 to Aug. 10

C. K. Spell, Kirbyville, Texas
Jacksonville, Texas July 10 to 20

Troup, Texas July 25 to Aug. 3

E. H. Stillion, 31 Home Ave., Oil City, Pa.
Keene, N. H. May 25 to June 8

Wooster, Ohio (Wayne Co. Holiness Assn. Camp) June 19 to 29

New England District July 6 to Aug. 24

Mr. and Mrs. B. D. Sutton, Song Evangelists, Olivet,
Ill.
Richland Center, Wis. June 4 to 22

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, W. Va.
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.
Carthage, Ky. (Nazarene Church) June 13 to 23

W. A. Terry
Comanche, Okla. (Camp) July 24 to Aug. 10

Wauka, Okla. Aug. 11 to 24

T. L. and Gertrude Terry, Roachdale, Ind.
Greenfield, Ind. June 15 to July 6

Mohawk, Ind. July 20 to Aug. 3

Fred Thomas, 1833 Noble St., Anderson, Ind.
Cushing, Okla. (116 E. Maple St.) July 15 to 27

N. Chatainoga, Tenn. (Sweetland Drive) June 24 to July 6

E. E. and Ora J. Turner, 1049 Congress Ave., In-
dianapolis, Ind.
Rockville, Ind. (Gen. Del.) June 1 to 15

Oskosh, Wis. (350 Main St.) June 22 to July 8

Appleton, Wis. (Gen. Del.) July 13 to 27

G. D. and Agnes Urschel, Olivet, Illinois
Martintown, Wis. June 5 to 22

Pontiac, Mich. (Dodge Community Camp) June 29 to July 20

Argo, Ill. July 24 to Aug. 10

Bonnie Camp (Book Stand) Aug. 14 to 24

N. B. Vandell, Song Evangelist, 303 Brittain Rd.,
Akron, Ohio
Oskaloosa, Iowa (Camp) June 5 to 15

N. Reading, Mass. (Camp) June 27 to July 6

Bentleyville, Pa. (Camp) July 12 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, Pineville, Ky.
Mt. Vernon, Ky. June 22 to July 6

Berea, Ky. July 9 to 20

Harold Volk, Bethany, Okla.
Denver, Colo. (Free Methodist First Church) June 5 to 22

Cameron, Nebr. (Old Evangelical Grove Camp) Aug. 3 to 17

Mrs. DeLance Wallace, 1141-17th Ave. No., Seattle,
Wash.
Regina, Sask., Can. June 1 to 15

Moose Jaw, Sask., Can. June 18 to 23

C. B. Winland, 921 West High St., Mt. Vernon,
Ohio
Mt. Vernon, Ohio June 3 to 29

Newark, Ohio July 3 to 20

Lon R. Woodrum, 633 Chestnut St., Abilene, Texas
Abilene, Texas (Home) May 18 to June 8

Hillsboro, Texas June 14 to 29

Mertel, Texas July 4 to 20

Dublin, Texas (Union Grove Camp) July 25 to Aug. 10

Dublin, Texas (Clairet Methodist) Aug. 15 to 31

WANTS

Reward offered for any information regarding how and where Miss Emily Vaudry ended her days. (She may have been married and changed name). One of her childhood friends would like to hear. Miss Vaudry was born in Province of Quebec, Canada. Reported to have died somewhere in Missouri in 1900, aged about 50 years, at that time. A member of the Church of the Nazarene, said to have preached for them. Her sister Sophie Vaudry died in Richmond, Va., in 1898. Address (Miss) Mary Craig, P. O. Box 298, Lennoxville, Quebec, Canada.

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