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# HERALD of HOLINESS

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## FAITH AND GRACE, WORKS AND TESTIMONY

**P**AUL preached that we are justified by faith alone, James preached that faith without works is dead and vain, and yet there is no contradiction between these holy apostles; for Paul spoke of the conditions of initial acceptance with God and James of the continuous testimony of the Christian. When a sinner comes to Christ for salvation, only such prerequisites of repentance, confession and restitution as will make it possible for him to believe on the Lord Jesus Christ are essential. All that the sinner can do will count for nothing, except he believes, and when he does really believe, the work is done. Hence salvation is by faith alone, and all that faith requires as prerequisites are implied in faith.

But when a Christian stands up and says, "I have faith," all who hear him have a right to say, "Show me your works to prove your faith." And if the works do not prove the faith, then it is because the faith itself is dead and vain. And it devolves upon everyone who gives testimony to make that testimony good by a consistent life.

John Wesley had to contend with Antinomians who held that the moral law is not binding upon those who have faith and that moral delinquencies, even gross sins and crimes, are consistent with faith for eternal salvation. The word by which such persons were designated then is not familiar to us, and the tenet held by them does not appear in the confessed creeds of our contemporaries. But there is even yet a subtle tendency to "cross the wires" and make works the substitute for faith and faith the substitute for works and to confuse initial grace with continuous testimony. On the one hand, some would discard faith and its instant result in grace and say, "Simply live a good life and become a Christian by process." On the other hand some would say, "Simply believe, accept Christ, no matter how you live, keep on believing and professing." But the truth is, anyone who will quit sin and believe on Christ for pardon can and will receive justification and peace, and likewise, whoever will consecrate all and trust God for a clean heart will obtain full cleansing from indwelling sin in the instant. But further, if such quitting sin and believing and such consecrating and trusting are real, the result will be the will and ability to live a holy life, worthy of the profession made.

# HERALD OF HOLINESS

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J. B. CHAPMAN, D. D., *Editor*

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## THE HOME, THE CHURCH, THE SCHOOL, THE STATE

USING the word "state" in a somewhat broad sense, it represents in the aggregate what the word "citizen" represents in the individual, and each in its field describes a "finished product," a result, and not a cause.

It happens, therefore, that our weaknesses and failures appear in the relations of business, social and political life, as nowhere else at all, and yet the remedy for our ills must apply down nearer the foundations of our civilization. For the state, in the sense that we use the term here, depends upon more fundamental institutions, and these are, in the order of descent, the school, the church, and the home which is the foundation of all.

We bewail the fierce crime wave which is sweeping the land, and seek to stop it by mere legislation and law enforcement. These are important, of course, but the trouble is they are intended only as treatments for symptoms and as correctives of incidental ills. When the whole heart is sick and the whole body is full of bruises and wounds and putrefying sores, so that from the crown of the head to the soles of the feet there is no soundness in it, more drastic and more deep reaching medicines are required.

The average age of criminals today is about twenty-two years. This means that the seeds of crime are generated and the stock of crime developed while the youth is at the age for home and school and the most impressionable age for the church. His crime is, therefore, their disgrace. State's attorney Robert E. Crowe, in a speech before the Evanston Chamber of Commerce, recently said that lack of religious training of the youth is one of the main factors in Chicago crime. And what is true for Chicago is true for the whole world.

The home is the foundation of civilization. It is the fountain head, than which the stream cannot rise higher. And what is the situation regarding the modern home? Perhaps we would be unjust to say that its influences are, in the majority of instances, positively bad. Rather we may ask, with Prof. George Walter Fiske of Oberlin College: "Have the craze for pleasure, the prevailing go-fever, caused by universal

motoring, the bridge obsession, the wave of extravagance in living, the new type of mother minus the sacrificial heart, the business slave father (with golf-craze compensations), the inevitable specialization of life, taking out of the home most of its former functions and reducing it sometimes to a mere dormitory and irregular cafeteria (self-serving at that)—have these and other ultra-modern symptoms so denatured our Christian home that the adjective no longer seems appropriate, and even the noun is disappearing?"

And the Church: what is its situation today? The best people of the land make up its membership, and it would be unjust for us to intimate that it is the intentional nursery of crime and criminals. Rather the charge is that the Church has exalted the human, minified the divine, preached human goodness and reformation instead of holding to the Bible doctrines of innate depravity and the demand for spiritual regeneration, and emphasized only the possibilities of man to the neglect of the vital power of God extended to us through grace. The Church fails when it lays but weak emphasis upon the divine and the supernatural, for these are the elements which the Church alone can make known and they are indispensable to the task of "making men good." Dr. T. Harley Marsh, in the Watchman-Examiner, says: "Savonarola led what was possibly the greatest ethical revival of all time, when in the dim vastness of the old Duomo in Florence he thundered against the vanities of that city, until that once pleasure-mad people brought in gew-gaws, heaped them in the plaza and burned them. But the permanence of the reform was hardly greater than the smoke of the bonfire. On the other hand, Martin Luther began to preach justification by faith in a crucified and risen Christ, and the power of that evangel has never died." And the charge against the modern church is that it has followed the lead of Savonarola in human reformation instead of that of Luther in divine regeneration.

But we cannot pass the school with a charge of mere negative guilt; for in addition to denying the Bible to the children, the school has joined hands with the atheists, agnostics, higher critics and evolutionists to fill the minds of youth with doubt concerning God and the Bible and human responsibility. It has gone even farther, and has joined hands with the picture show and has surrounded youth with portrayals of crime and sensuality, placing these in such light as to make them really seem incidents of normal life. It has adopted reading courses which in many instances are really corrupt. And it has surrounded youth with jazz until securing an education today in the average school is in point of danger like going to hell's ante-room.

We need a revival. We need a revival that will restore the home, empower the Church and renovate the school. Such a revival will go a long way, also, toward checking the crime wave, driving corruption out of politics and establishing and enforcing just

laws. Truly we need a revival. And the program to be effected is as wide as the whole scope of human life. Youth should be surrounded with helpful influences, parental responsibility should be acknowledged and courageously shouldered, the law should be observed, the simple life should be approximated, solid religious foundations should be established, a plentiful supply of good literature should be distributed, a high standard of citizenship should be set and practiced and the strongest attention should be given to character training in home, church, school and nation.

Perhaps many readers will arise to explain that they have little to do with church programs, school curricula and citizenship in its broad aspects. In fact, every good man and woman is bound to feel very much that way. But we can do two things—we can do three or four things. First, we can get a good experience of grace from God for our own hearts. Second, we can take the responsibilities of home seriously and help in the making of *one* such home, whatever our relation to it. Third, we can help by prayer, testimony and influence to a better spiritual status in the church of which we are members. Fourth, we can agitate and vote for the best men and methods in the conduct of the school and nation. And fifth, we can live lives that will be a rebuke to the spirit of this age and a testimony to the superiority of genuine godliness as an ideal and practice of life. And what we can do we should do.

### THE BEST VIEW OF LIFE

Most of us are fond of epigrams because they are so convenient. But in a sense epigrams are dangerous because they do not express complete truths. Nevertheless, men are likely to classify themselves according to their views of life and in other ways, for the sake of company and for the sake of special emphasis.

Someone has said that with reference to their views of life, there are three classes of men: the optimists, the pessimists and the peptimists. The optimists are those who say, "Everything is going well and everything will come out right, so why should I worry or work?" The pessimist says, "Nothing is right and nothing will come out right, no matter what I do, so why should I kill myself attempting the impossible?" But the peptimist says, "Things are fairly good, they should be better; they will come out in some sort of a fashion, but it is going to take the best we all can do to improve matters and to bring things out as they should come, so I will take off my coat and go in to win."

I was just thinking of these three classes in the church. Really, I was thinking of them right in the Church of the Nazarene and wondering where the majority of us line up. Optimists will spread unwarranted hope and will encourage indolence among us. Pessimists will spread gloom and will weaken us with fear and doubt. But peptimists will inspire us

with true expectation and will provoke us to industry by their examples. Can we not increase the proportion of peptimists among us?

### AMERICA'S MOB MURDERS

In forty-five years ending with 1926, according to figures gathered by the Federal Council of Churches, American mobs lynched 4,551 persons, about three-fourths of whom were negroes, about ninety-one of whom were women. Only four states, namely: Massachusetts, New Hampshire, Rhode Island and Vermont have never had a recorded lynching. In 1922 there were 57 victims of lynching mobs in the United States, in 1923 there were thirty-three, in 1924 and 1925 there were sixteen each, in 1926 there were thirty and in 1927 there were sixteen, two of whom were burned at the stake.

Going over the list of these mob victims, it is found that many of them were victims of mistaken identity, of unfounded suspicions and of wild mob madness. Some were lynched for trivial causes, and only one-fourth were even accused of crimes against women, which some people think is the sole cause of lynching.

American lynchings are a menace to law and order at home and a hindrance to American missionary work abroad. They gender strife and mistrust in the communities where they occur and make criminals of the citizens who take part in them. They are barbarous and indefensible and bring discredit to the whole land and shadow guilt upon all who defend them even by their silence.

The Federal Council of Churches asked that Feb. 12, which is known as Race Relations Sunday, be observed in penitence and prayer that God may forgive and help us to put away the national sin of lynching.

### A WORD FOR PREACHERS

There must be several thousand preachers who are subscribers to the *HERALD OF HOLINESS*. I wonder how many of them are subscribers to *The Preacher's Magazine*, which is published by the publishers of the *HERALD OF HOLINESS* and edited by the editor of the *HERALD OF HOLINESS*? Well now, we need one thousand additional subscriptions to make the magazine self-supporting, and we need them right away. Only preachers are accepted as subscribers and that makes our field exceedingly limited. Literature intended exclusively for preachers is very scarce and the commendations we receive compel us to believe that our magazine is filling an important place. It has finished its second year and many say, "It gets better all the time." If this is true, it is because we are learning more and more what is needed, for we have done our best from the beginning. Will not one thousand preachers who read this notice sit down right now and send one dollar to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., saying, "Send me *The Preacher's Magazine*"? If you will, I wish you would add, "Let the subscription start with the

January issue." If you will do that, all the numbers from January until now will be sent at one time. This will, no doubt, be quite acceptable to you, and it will be a special help to the publishers. If you are already a subscriber, do a little missionary work by soliciting the subscription of your preacher neighbor. Preachers of many denominations are already on our list and they are practically unanimous in saying "The Preacher's Magazine is a good thing." Help us get one thousand new subscriptions.

### EDITORIAL COMMENTS

Dr. H. C. Morrison remarks that he is the founder of The Pentecostal Herald, that he has been its editor for forty years, and that if his editorials were printed in book form they would make two hundred volumes of two hundred pages each, with much matter to spare. There are very few, if any, editors in this or any other country who are editing now, who took up their pens for the task forty years ago, as did Dr. Morrison. There is no way of calculating the good Dr. Morrison, now beyond the three score and ten mile-stone, has done. He is "The Dean" of holiness editors and we are religiously proud of him.

The Moody Monthly says, "The No-Tobacco League, with headquarters in the Occidental building in Indianapolis, Ind., has recently issued a large edition of one-page leaflets upon such subjects as 'Why Smoke Anyway?' 'A Stupid Slavery,' 'Tobacco Vs. Christ,' and 'A Smokeless Air.' These brief, simple tracts are intended for the thousands of boys and girls growing up in the United States." It would be a good thing to secure a supply of these tracts and distribute them in your neighborhood.

The Layman Company, 740 Rush St., Chicago, Ill., which has, during the last five years, distributed more than a hundred million pages of pamphlets advocating tithing, either free or at less than cost, now offers to send, postage paid, a package containing 38 of these pamphlets, aggregating 500 pages by 33 different authors, for fifty cents. The price is less than the cost of production, and the material is the best available on the subject. When you order your package, please say you saw the notice in the HERALD OF HOLINESS and tell them of what church (denomination) you are a member.

Joseph A. Richards, president of the Joseph A. Richards Advertising Agency, writing in the Moody Monthly, says: "The Church is a company of regenerated people, who, in advertising, are hoping to influence others to be born again and together be built up in the faith which has quickened them all. . . . The pastor is the first assistant sales manager, the Sales Manager Himself being the Holy Spirit. . . . The goods to be offered is ever and always the full gospel of the grace of God in Christ Jesus. . . . It may be that you have the reputation of having stale goods: maybe you

are foolishly stressing side lines." You know there are salesmen who cannot meet competition with their own goods, so they take on enough side lines to enable them to give customers just about anything they want. But reputable firms do not want that kind of salesmen. They believe in their own goods and they want salesmen who believe in them and who will concentrate their efforts on selling them. A preacher or a church that is loaded down with side lines and hobbies is not an efficient and successful representative of the gospel that offers salvation from all sin. Sin is the disease and full salvation through the blood of Jesus Christ is the remedy. And this disease and this remedy are the main lines and chief concerns of good salesmen for Jesus Christ.

Religion and Health says: "Clergymen, according to English statistics, which are gathered rather carefully, have the lowest death rate, even below that of gardeners and nurserymen whose constant outdoor life gives them such an advantage. The highest death rate occurs among the innkeepers, dealers in spirits, wine and beer, and above all in the inn and hotel servants, among whom the moral standards are low and over whom religion fails to have a beneficial influence." This is all in keeping with God's promise to a good man that, "With long life will I satisfy him and show him my salvation."

The Western Recorder (Baptist) says: "If state schools send out keen and trained minds filled with the arguments of infidelity to discredit the Bible and Christianity, is it or is it not a worthy effort of Christian people to maintain colleges that will send out keen and trained minds?" The educational task of the Church is more complicated and difficult now than ever. But of this much we may be sure, leadership and balance of power in the immediate future will go to the educated, and if we are to retain these for the Church, we must educate our youth. It costs lots of money and requires lots of patience and much effort to give a young man or a young woman a good education, but if we believe in the quality idea, rather than in the quantity notion, we will account the work of the Christian college as being as fully justified as that of the revival or campmeeting.

Mr. Will H. Hays, the movie czar, says there are now 20,233 picture theaters in this country, with an average weekly attendance of 90,000,000 people. The effect of this nefarious business upon the morals and religion of the country is as bad as it is great. Thank God, the Nazarenes do not contribute anything to it.

It is said that the expenditure for the care of sickness runs pretty close to four per cent of the family income. And the bad part of it is that not many families make any preparation financially or otherwise for sickness and so it comes as an unexpected calamity.

# SIN'S DOOM

By A. M. Hills

Texts: *His own iniquities shall take the wicked himself, and he shall be holden with cords of his sins* (Prov. 5:22).

*But he that sinneth against me wrongeth his own soul* (Prov. 8:36).

*Therefore shall they eat the fruit of their own way, and be filled with their own devices* (Prov. 1:31).

SIN and salvation are the two great outstanding facts of human history. The same is true of the whole moral universe. Sin is not a mere *idea* or a *fancy*, or a dream, but a fact, no more in evidence in Scripture than in life. It appears in the plays of childhood, as certainly as in the plays of the dramatist. It finds expression in arts and fashions, in feasts and speeches, in business and pleasure, in public marts and secret haunts, in daily papers, and learned law-books, in comedy and tragedy, in history and song. It occasions laws and penalties, courts and prisons. You read about it in Plato as well as Paul, in Byron and Dickens and Hawthorne and Shakespeare as well as in Moses, John and Jesus.

It is not a misfortune or a weakness, or a mistake, or a slight disorder. It is a voluntary act, a wilful disobedience, a wanton commission of evil, a wilful sin against man and God. All human government has to deal with it; so does God.

Shallow minds think sin is a trifle, a mere peccadillo, a kind of necessity like the diseases of children—mumps or measles—which you must have, and are better off afterward. Greater minds look upon sin as the most serious and most expensive thing in the universe. If not atoned for, the expense falls on man to his eternal destruction. In either event, it makes the moral universe forever serious.

I have twice read the report of our government statisticians that the sin or crime of the United States costs the nation sixteen billion dollars a year. No government that ever existed can ignore so expensive an evil. Neither can God ignore it. Foolish people complain of God as arbitrary and unjust. Arbitrary in His commands as unreasonable, without any inherent necessity on our part, and with no holy end in view. Unjust in His punishments, as arbitrary in degree, and unrelated to the desert of man, and serving no beneficent end.

But our texts give an entirely different view, honoring God's moral administration, and making the doom of sin reasonable and deserved.

I. The marvel is that we sin at all.

1. The law is against it, that holy law revealed by God and impressed on every faculty and member of our being. Sin blights us, body and soul, mind and spirit. "The law of Jehovah is perfect, restoring the soul. The testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart. The commandments of Jehovah

are pure, enlightening the eyes." Man was made in God's image, to the law of righteousness.

2. Judgment is against sin. Reason is always on the side of truth and righteousness. "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment with every hidden thing, whether it be good or whether it be evil" (Eccl. 12:13, 14).

3. Conscience is against sin. Conscience is the voice of God in the soul. "Right reason recognizing itself as law." Kant said, "Two things fill me with awe—the starry heavens, and the sense of moral responsibility in man." Victor Hugo said, "There is a spectacle grander than the ocean, and that is conscience. There is a spectacle grander than the sky, and that is the interior of the soul." It is in us and over us, and must be heeded. "It is not so much that man has a conscience as that conscience has man."

4. All experience is against it. Satan once the highest archangel before the throne of God, fell like lightning from heaven, because he sinned. Adam lost Eden and life because he sinned. Cain lost his brother and himself and became a branded vagabond because he sinned. Judas lost his Savior, and his interest in Christ's atonement, and by suicidal hand plunged into a hopeless night of eternal despair, because he sinned. It was ever thus. No sin that was ever committed profited the soul.

5. All human history condemns sin. It has cursed all ages and loaded every breeze with a burden of woe. History is a story of the fall of empires, the death of civilizations, and the burial of the arts and treasures of mankind. And the great German historian, Niebuhr, says: "No nation ever perished but by its own sin."

With such evidence everywhere and always, from the dawn of human history until now, of the folly of sin, only depravity can account for it, or explain its continuance.

II. Notice the capturing power of sin. "His own iniquities shall take the wicked." The Chinese have a proverb: "A man takes a dram; afterward the dram takes the man." So it is with all sin. A lad joins evil companions until they have him captured. They induce him to commit some sin until he is habit-bound and has lost his character and his reputation, and has sunk to their level in the eyes of men. There he stays "in the gall of bitterness, and in the bonds of iniquity."

Older boys are duped into joining oath-bound secret societies, not knowing what they are joining, nor what is before them until they are in and bound and caught. A man lies: then he must tell forty more to cover it up. Sin bears a prolific progeny. There is not one barren among them. A dishonest deed is like a crevice in a dyke. The little leak becomes a stream of dis-

honesty through which the pent-up floods of evil pour. A crime is inspired by the devil. Never can the man get back to God except by repentance, confession and restitution. Few will do it. He is caught, and the devil laughs at the success of his own artifice. It worked, as he knew it would.

A child of God engages in an unhallowed marriage, uniting with a son or a daughter of Belial. God has forbidden it and cannot bless it. The chances are a hundred to one that this child is fatally snared and lost forever. A man of God forms an un-Christian business partnership. He must now wink at and ignore every unjust and dishonorable thing the partner does as he draws his share of the profits (2 Chron. 20:35-37). And so on and on; in a thousand ways unthinkingly, and unexpectedly men slip into some evil course of action or snare of Satan that proves fatal to the spiritual life.

III. Notice the holding power of sin. All moral action tends to repetition and final permanence. Every repetition adds a new thread to the cord which soon becomes a rope he will not break. As the text says: "The sinner shall be holden with the cords of his own sins."

All the forces of habit come into play here. Physiologists tell us about grooves in the brain made deeper and deeper by every repeated act. The acts form habit; habit forms character; character makes eternal destiny. Nature resents the first chew of tobacco, or smoking of the first cigar. In time, abused nature ceases to protest, and the foolish one becomes a bond-slave to his disgusting vice. It is so with drink and drugs. Robert Burns, the Scotch genius, in whom Scotland glories, was the hapless slave of drink until it ended his sad career. Hear Charles Lamb's pathetic lament: "Would that the youth to whom the flavor of the first glass of wine is delicious, could know my desolation! Would that he could understand what a dreary thing it is when a man feels himself going down a precipice with open eyes and a passive will; to see his destruction, and to have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet never to be able to forget a time when it was otherwise, to bear about the piteous spectacle of self-ruin!" Thus went out into rayless darkness one of the brightest and gentlest spirits of English literature.

And there was Coleridge, a prince among his fellow-men, who was a hapless slave to the opium habit for twenty years! What lessons they all teach about "avoiding the very appearance of evil." There are mental habits, formed by reading sinful literature until the mind is a foul magazine of passion and lust, and full of mental rebellion against God.

A girl was captured very early in life and brought up among the Blackfoot Indians. Her father was a wealthy citizen of Cincinnati, Ohio. When she was grown to womanhood, her father learned where she was, and wanted her to come home; but she refused,

and married a full-blood Blackfoot Indian. So sinners get infatuated with evil, turn a deaf ear to the call of their heavenly Father and prefer sin to purity and heaven.

There is a little velvety leaved plant in New Mexico called Loco. It never grows more than six inches high. If cattle get enough of it, they acquire a passion for it, and they will starve to death in good pasture hunting for it. So sinners get charmed by sin, bound by it, and perish in it.

IV. There are important lessons to be learned from the foregoing facts.

1. This truth clears God of the charges heaped upon Him alike by theologians and sinners. God does not lead men to sin; did not ordain it, and has no pleasure in it, and does all He can wisely do to keep them from it. He cries: "Turn ye, turn ye from your evil ways; for why will ye die." Neither are His punishments arbitrary and unjust. The sinner is simply permitted to have his own chosen way, and the consequences thereof. It is only the working out of the great law—alike in the physical and spiritual realm—that "whatsoever a man soweth, that shall he also reap." He that soweth to the flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." If his later life ends in horror and pain and despair, let him reflect that he has himself to thank for it. For precisely such a harvest he sowed the seed, and in reason he could expect no other result.

2. This throws light on the natural and inevitable doom of sin. "They shall eat of the fruit of their own way and be filled with their own devices." Mark those phrases of the texts: "His own iniquities," "His own way," "Their own devices." These wicked schemes and ways and devices belong to the sinner. He concocted these sins, and invented them, and, as it were, patented them. They truly belong to him. His very own sins become his self-inflicted damnation. "He hated reproof," and would not heed it, and hated the One who gave it. In time, the insulted Spirit ceased to give reproof, and let the sinner rush on unchecked to his chosen doom. He would not have Christ to be his Savior and resorted to all kinds of schemes to keep from giving his heart to God. Very well, God will not quarrel with him; He will just let him eat the fruit of his own way, and face the penalty of his own sins without a Savior. He resists, and grieves and insults the Holy Spirit, until at last the blessed Spirit is fatally quenched and grieved away, and doom is fixed forever.

The oft-repeated offers of grace and mercy are insolently refused, until the voice from heaven speaks, from which there is no appeal: "Ephraim is joined to his idols, let him alone!" Now, let the sinner tell us what there is unjust or arbitrary in God about His judgments and punishments, when the sinner himself is granted freedom of choice, and permitted to fix his own fate, and make his own way over the plead-

ings of the Spirit and the tears and blood of Christ down to his own hell!"

3. Christ and the Holy Spirit are the sinner's only hope. He only, "the Lion of the tribe of Judah," can break the chains of habit, and set the captive free. The sanctifying Spirit can cleanse poor afflicted human nature from every acquired abnormal appetite. He also can take the diseased, abnormal strength from every natural, God-given appetite or passion, and make man again pleasing to God and prepared for heaven.

But, mark it, God does not, and never will, save any soul without his consent and co-operation. He

forces no one to be saved; He will have no slaves in heaven. All who will ever reach the realms of bliss, will be there because they chose to be, and earnestly sought salvation.

Therefore the most foolish and suicidal thing a mortal man ever did is to reject Christ and resist the Holy Spirit, whose holy purpose is to save him from sin, sanctify him, and fit him for heaven.

O brother, do not do it. Your loving God says: "My Spirit shall not always strive with man" (Genesis 6:3). "Quench not the Spirit" (1 Thess. 5:19). "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

## DISCIPLESHIP—A BIBLE READING

By Rev. Frank Simpson House

Matt. 12:50: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Kinship is more than a matter of flesh and blood. Our relationship to Jesus Christ is determined by our attitude toward the will of God. Spiritual kinship is far more wonderful and binding than physical kinship, and fellowship with Jesus Christ is a fellowship in the will of God.

Luke 22:42: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." The will of the Father led Jesus into most excruciating straits, yea, even to death itself, and the death of Christ was the evidence of the absoluteness of His yielding to the will of God. Let us notice that from the days of His childhood to the time of His expiration upon the cross, the will of God was the habit of His earthly life. The way to get settled in the will of God is to practice it in the days of youth.

Luke 2:49: "Wist ye not that I must be about my Father's business?" The Father's will.

John 4:34: "My meat is to do the will of him that sent me, and to finish his work."

John 8:29: "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Heb. 10:9: "Then said he, Lo, I come to do thy will, O God." The will of God was the governing motive in the life of the Master, and it must be in the life of the true disciple.

John 7:17: "If any man will do his will, he shall know of the doctrine." Men's difficulties about Christ and His doctrine vanish when they commit themselves honestly and heartily to the practice of the known will of God. If men will live up to their present knowledge of right, their skepticism concerning divine and spiritual things will vanish forever.

Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and ac-

ceptable, and perfect will of God." The will of God in personal experience is best demonstrated by a complete consecration of life with all of its faculties, endowments and capabilities to Him from whom, and through whom, and unto whom are all things. This, of course, implies in a negative way, in conformity to this ungodly world.

Eph. 1:9: "Having made known unto us the mystery of his will." Two things evident: 1. The will of God is a mystery, but 2. The mystery of the divine will is made known by divine revelation.

Eph. 5:17, 18: "Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein is excess, but be filled with the Spirit." The will of God, to be done, must first be discovered, and nothing in the will of God means more to us than the fact that it is both the privilege and the obligation of the Christian to be continually filled with the Holy Spirit.

Col. 1:9-12: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Oh, the wonderful discoveries and victories which await those who are filled with the knowledge of God's will and have the courage to walk according to the same.

Col. 4:12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently [agonizing] for you in prayers, that ye may stand perfect and complete in all the will of God." How wonderfully favored is the church which has such a minister.

1 Thess. 4:3, 7: "This is the will of God, even your sanctification. . . . For God hath not called us unto uncleanness, but unto holiness."



1 Thess. 5:23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Do what? Sanctify you completely according to His will.

Heb. 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." How wonderful, beggaring description, is God's will for His people.

1 Peter 4:1, 2: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men but

to the will of God." O how often the lusts of men violate the will of God. In such a case our duty is plain. The will of God is to be done in the face of misunderstanding, misrepresentation and suffering.

1 John 2:17: "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." To love the world, and follow its lusts may save us from persecution, but such a policy will cause our names to pass into oblivion while to live to do the will of God brings blessed and everlasting remembrance.

1 John 5:14, 15: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." Effectual prayer has its real foundation and inspiration in the will of God practiced and exhibited in the life of the intercessor.

## A GREAT AWAKENING IS POSSIBLE

By Rev. J. G. Morrison

**G**OD'S people can have a revival *anywhere*, if they will pay the price. Never in the history of the world have the opportunities for precipitating revivals been better than they are today. This *time* and this *age* are the best for winning men to God that the world has seen. All we need is a group of genuine people of God, who want a revival—*really want one, and are willing to pay the price that such an awakening will cost!* With a band like that you can plant the banners of holiness anywhere, and see men and women won to salvation and righteousness.

We are well aware that there are some who do not agree with us on this proposition, but that doesn't lessen the truth of it one whit. Some declare that no "raw" sinners can be saved any more. Others declare that the Holy Ghost is withdrawing Himself from the world, and that the salvation days of the race are practically exhausted. We challenge each of these positions. Neither of them is true. There is not a day passes over the head of the Church of the Nazarene that does not witness the salvation of some "raw" sinner somewhere. The fact that one can be reached, now and then, in many widely separated communities, is proof that they can be gathered in multitudes if any earnest group of people determinedly set about it. The Holy Ghost has no more withdrawn Himself from this age, or from this world, than God the Father, or God the Son has withdrawn.

Others allege that because of the near coming of our blessed Lord and Savior Jesus Christ there is nothing that can be done in the revival line. This also we deny. Inasmuch as His coming is, we fondly trust, near at hand, so much the more desperately ought we to labor. In one of His addresses to His disciples, He said, "Occupy till I come." His parting injunction to His followers when He ascended into heaven was, "Go and

disciple all nations." This is what He desires us to do up to, and including, the very last minute before He appears. When His blessed feet shall illuminate the eastern hills of eternity, and He shall come to catch away His Bride, let Nazarenes be found at an altar of prayer helping sinners to find His salvation, or praying for believers to obtain His sanctifying power. It will please Him more for us to go from the harvest field to the "marriage supper of the Lamb," than to be found when He comes standing on some high hill, looking for Him with lamentations on our lips that nothing can any longer be done. Let us put off our *working clothes* for the "wedding garment," and ascend from the sweat and toil and confusion of a gracious effort to win men and women to God, to the regions of rewards that are to be meted out at His coming.

There is nothing in the blessed Scriptures that would teach that we cannot have a great awakening in these days. The Old Testament is replete with the instances of God's ancient people lapsing from their holy relation to Him, and then later on returning with great shouts of rejoicing to their fellowship with Him. *Each instance of such return, is a revival!* The darker the hour of the moral night in which the nation walked, the brighter burned the blessed awakening when it came. Witness the stir under Elijah on Mount Carmel after the priests of Baal were slain, and then consider the fearful darkness and apostasy of the spiritual night that engulfed Israel at the time. The battles fought by Gideon and his three hundred men were as much a spiritual victory as a political achievement. David had a wonderful awakening when he brought the ark to Jerusalem. John the Baptist had a wonderful ingathering of souls in the midst of a totally apostate nation. Amidst a persecution that threatened to quench the light of the gospel in blood the early disci-



ples stormed the gates of the enemy with prayer, faith and the proclamation of the Word, and established the Church, thousands strong, in the teeth of the opposition. That was a revival!

The history of the Church is the history of declension and awakening. God's flaming resources are ready the moment He can find a man or woman who will utterly trust Him, and soon the revival is on. A giddy young Italian nobleman fell sick, and, in the throes of what he supposed was death, surrendered himself to God, and begged for mercy and the privilege of living. God raised him up. Soon Francis of Assisi doffed the tinsel of his nobility and donned the beggar's burlap robe and, bareheaded, began singing and preaching in the streets and highways of Italy. Sleeping in the byways and eating the chance bread of the accidental giver, he soon had a revival of extraordinary proportions sweeping Europe.

A few generations later Savonarola with burning speech turned a wicked city to God, and started a revival that covered half of the civilized world.

Martin Luther put the bugle to his lips in the midst of as dark an age as ever the world saw, and soon the heaving, rending, swelling, tearing of a great Reformation was stirring the hearts of men. The world has never gotten over that revival!

John Calvin began his labors in Geneva, Switzerland, when 'unbelief was at its height, and immorality was rolling like billows through the land. When he died, all Geneva took a sad holiday, and sang mournful hymns and made wailing lament for the man who had led them to God.

John Knox was promoted from a galley slave to the pulpit of a church in Scotland, and started a revival when there was little to encourage righteousness in that realm. He precipitated a marvelous outbreak among the hard-hearted sons of Scotia, and shook the realm of Great Britain with his faith and prayers.

George Fox, a nineteen-year-old youth, braved prisons and persecutions, and prayed and preached from one end of England to the other, till it was shaken by a powerful outpouring of the Holy Ghost.

Bunyan, the immortal author of "Pilgrim's Progress," and the hero of Bedford jail, left off tinkering pots and pans as an itinerant peddler, and began the cure of never-dying souls. He captained a mighty manifestation of salvation power, and won directly and indirectly tens of thousands of men and women to God.

John and Charles Wesley began the great Methodist revival when, according to the historian Green, there were not a thousand righteous people in all England. These men were pursued from village to village, and often were in jeopardy of their lives, but they precipitated an amazing awakening, that rolled on for over a hundred years.

In the dark days of colonial history Jonathan Edwards awoke the slumbering heart of America, and won tens of thousands of souls to God and righteousness. Francis Asbury and his early Methodist preach-

ers assailed the American frontier and inaugurated campmeetings and revivals up and down the land. Charles G. Finney smote the flinty heart of Presbyterianism in this country just before the Civil War, and fanned revival flames till several hundred thousand people trace their awakening to him. And then came Moody, and Simpson, and Inskip, McDonald, Gill, Cookman and the modern holiness movement—a *prolonged revival!*

There is every reason to believe that another great awakening is just over the horizon awaiting the faith and efforts of God's people today. Sin is the same; the heart of humanity is the same; hungry souls want God and salvation just the same as in the days of the best revivals that ever swept the face of the earth.

*God the Father is still on the throne.* He has not abdicated. He has not loosed His hold upon the cords of control. His invariable answer to infidelity is a *great revival!* He is ready to precipitate another awakening now. It is already brewing. Its low-muttered thunders can be distinctly heard. He waits to release it. All He needs is the prayerful, faithful co-operation of His church, and the great revival will be on. While the so-called wise men are telling you that you cannot have a revival in your community, just begin, on any scale, be it great or small, and God will give you one. It is in His purpose, ere the clouds of "tribulation night" shall usher in the judgment lightnings of His wrath, to gather into His blessed kingdom something like a million souls, if only His people will awake, will rally, will launch thousands of meetings, and with song and testimony, prayer and faith, begin a mighty crusade for the last landslide of full salvation victory.

*Jesus Christ the Son, is with us.* He died to save every man, woman and child in the land. In spite of the modernists, in spite of the evolutionists, in spite of the higher critics, in spite of the appalling wickedness of the day, His blood is still efficacious and available. He still meets sinners on the old-time salvation terms. No one need seek Him in vain. The Jesus of Bethlehem, the Man of Galilee, the Carpenter of Nazareth, the blood spattered Victim of Pilate's judgment hall, the lone dying Figure of the middle cross, the Victor over Joseph's new tomb, the ascending Lord, and the conquering Christ of the ages is here today. *He wants a great revival.* The greater the darkness of the day, the greater the piled up mountains of wickedness and unbelief, the more deadly the Associations of Atheism, the greater is the challenge to the conquering Son of God. But He cannot generate a revival alone. He must have human help. He must have prayer and faith. He must have heroism and self-sacrifice. Who will furnish that, unless the holiness people will? Jesus declares that "*all power is given to me in heaven and in earth, go ye therefore, and disciple all nations.*" The revival awaits our co-operation. Let us redouble our efforts. Let us multiply our efficiency. *Jesus Christ is with us!*

*The Holy Ghost is with us.* He who brewed every revival since the fall of man, who has brooded over this old world since its primeval days of chaos, who was the agency for the birth of the Son of God. Who released Himself in mighty power at Pentecost, and brought the Church back from its terrible lapse during the middle ages, and inspired a Luther, a Calvin, a Knox, a Fox, a Bunyan, a Wesley, an Edwards, a Finney, an Inskip, and a Bresee, *is here in the world*, ready to originate another mighty awakening, another great ingathering of souls, another (and this time a modern) Pentecost! He is anxious to do it. Like the electricity that floats about through the air, waiting for a dynamo, and when given that combination of wires, cylinders, brushes, etc., leaps into it, and through it illuminates our dwellings, runs our cars, cooks our meals, affects our surgery, and becomes the mighty force of the present world; so the Holy Ghost is waiting, waiting for human hearts that are full of "desire," and "prayer," and "faith," and He will release Himself through them into other hearts, and then upon the outside world, and on, and on, until He will generate conversions, and bring about sanctifications, and establish churches, and double memberships, and enlarge Sunday schools, and transform Young People's Societies, and extend the borders of the kingdom all over the land! The Holy Ghost is waiting for a little co-operation to give us another marvelous, spilling, splashing revival. *Let us give Him the opportunity!*

*We have the Bible.* It has never been changed. Although critics have torn it apart, and modernists have scouted its truths, and evolutionists have denied its statements, and sinners have violated its commands, *yet here it is among us*, as complete as in Luther's day, as puissant as in Wesley's times, as powerful as when Fox or Bunyan or Calvin shook great portions of Europe with its proclamation. It has not changed an iota since Edwards broke the flinty heart of conservative New England with its sledge-hammer truths, since Asbury put on a Methodist barrage from Maine to Florida, and from the Atlantic to the Mississippi. Since Finney and Moody crushed all opposition by freeing from its pages a "thus saith the Lord." Since Inskip and Cookman and Bresee of the modern holiness movement made it the channel for the lightnings of conviction, conversion and entire sanctification in the beginning days of the modern holiness movement. Like the rock that Moses struck in the wilderness, this mighty "Rock" of God's revelation is waiting to be smitten again, in these wilderness days, that abundant streams of full salvation may flow. Let us with prayer and faith *smite this mighty Rock!* Like the clouds of quails that were wafted over hungering Israel, so the supply for every human need is waiting in the old Bible for the favorable winds of faith to bring them our way in this stressful time in which we live. Who will brew the gales that will sweep its abundant provision in our direction? Who will pray and believe and labor for a revival? Who will spend

and be spent to release the "balm of Gilead" from the ancient Scriptures upon our day? It can be done, when we determine that it shall. It is within our reach if we will but grasp for it.

*A revival, a revival! We can have it when we will!  
A mighty revival is just over the hill.*

We can bring it sweeping among us, if we will pay the cost in *prayer, heroism, self-sacrifice and faith.* This cost, when paid down at the feet of God with sincerity, never fails. It cannot fail. His word is pledged. His honor is at stake. Such a price commands His every resource. Myriads of angels, all of whom are "ministering spirits," are poised on eager wing, to fly to the help of mankind when it lays down the revival costs of *prayer, heroism, self-sacrifice and faith.* The Holy Ghost will begin to convict, the powers resident in Jesus Christ will begin to be released, the resources of almighty God will flash earthward, in salvation torrents, when the price is paid!

Oh, Church of the Nazarene, let us give the great God a chance to generate one more marvelous ingathering before the darkened days of tribulation and apostasy shall have fully closed in. *He waits on us.* To us may be the amazing honor and privilege of enabling God to reach a million people before the "night cometh when no man shall work." To us may be accorded the *awful blame* for not faring up to our heaven-sent opportunities, if in this holy business, we shall fail.

## LIFTERS AND GRUNTERS

By REV. R. PIERCE

"You lift and I'll grunt." This was often said to the writer when serving his apprenticeship by an older apprentice, as together we were required to carry the heavy forms of type up two flights of stairs. It represents two classes of Christians at the present time—the lifters and the grunters. There are more grunters than lifters, we are sorry to say, because it is easier to complain than to lend a hand. It takes the lifters all their time to keep the grunters anyway straight. They claim to be willing workers, and so they are, the lifters willing to do all the work and the grunters willing that they should. But this is not as it ought to be. Though some may not have the same talent as others, yet God has put it in the power of all to lift to some degree or other and He will hold those who can do but little just as responsible for the use of that little as those who have more talents. It is not in the amount we do, but faithfulness in that which we can do. And if the grunters would only use a little of the time taken in this exercise in lifting, things would go along quicker and smoother. So lend a hand instead of clogging the wheels. Go to lifting and stop your grunting. The time for earnest work is upon us in both missions and churches. If you won't help, don't hinder. If you won't do something, get out of the way of the lifters, they need the room.

## IS THE BIBLE DEADLY POISON?

By REV. C. E. CORNELL

Is the Bible deadly poison? Has it fangs like a rattlesnake? Will it utterly ruin character, and blight the possibilities of the youth of the land? Is it unfit to be read in the ears of boys and girls and young men and young women? Is it to be shunned as one would shun a viper? Is this—the greatest constructive book on moral character—to be tossed out of the schools and colleges of the land as if it were refuse?

To read of the fight and objections by those who hate the Bible, one would get the impression that it was a book of questionable phraseology, obscenity and uncleanness; holding an impractical moral standard that is detrimental to the character of the young, so much so that those who hate this invaluable Book are given—in some sections—the privilege of shutting their ears or leaving the school-room while it is being read. As if to hear it simply read—only choice selections used without comment—might inoculate them with a virus that would destroy their moral fiber.

What diabolical sentimentalism and wickedness! What consummate folly! What an egregious and unwarranted blunder! The Book of all books, upon which the foundation of faith and unsullied character can be built, is discounted, disbelieved, made sport of, belittled by wicked insinuations, sideswiped and cast out in derision in not a few places.

The moral standard in many schools and colleges is perilously low; take away the Bible and there is no moral standard, no guide for the youth, no incentive to build righteous character, no ideals, but beastliness, lasciviousness, impurity, unbelief, slang, coarseness, "petting," and like hidden works of darkness.

To "shelve" the Word of God is sure to bring about moral perverseness. No greater blunder can be imagined. To rob the youth of simply hearing selected portions of the Scriptures read, is to cause irreparable loss. The Word is so vital to the perpetuity of Christian living, civic righteousness and sound morals, that to neglect it, or make it the laughing stock of coarse jokes, is monstrous to say the least.

But what can we expect when the Bible is tabooed? and when in many lecture rooms of our educational institutions the young people are being taught that they are of beastly origin, that they are but animals, that the supernatural is a myth, and that the idea of heaven and hell is ridiculous?

It is a pleasure to note that in a number of states the Bible is being read in the public schools. Other states are legislating in that direction. For example, take the state of Minnesota. The supreme court of Minnesota quite recently decided that the reading of the Bible in the public schools is not in violation of the constitution. According to the Minnesota practice, which was being attacked in the courts, a copy of the authorized version is placed in each room of the public schools, and the teacher is required to read, without

comment, passages selected by the superintendent. Students who feel that their religious liberty is being infringed by even this practice, are allowed to retire during the reading. The court held that, if opening congress with prayer does not turn the capitol building into a sectarian church, this very mild religious observance does not convert a school into a place of sectarian worship.

The Dearborn Independent recently published a pertinent editorial under the caption "No—Don't Let Them See It," which is to the point: "No, whatever we do, we must not permit the public school generation to see the Bible. We must not permit them to see or hear anything concerning the practice of prayer.

"We may still permit the President to take his oath of office on the Holy Bible.

"We may still permit the United States senate to open every session with prayer by a chaplain paid by the government.

"We may still permit the house of representatives to open every session with prayer by a chaplain paid by the government.

"We may still permit our ships at sea the services of naval chaplains who read the Bible to the sailors and marines, and pray in their hearing, and are paid by the government.

"We may still permit the government to appoint and pay chaplains for our army posts at home and abroad, and maintain an army chaplain's school for the preparation and training of men who read the Bible and pray for and with the United States soldier.

"The National Republican convention may still open its daily sessions with prayer.

"The Democratic National convention may still open its daily sessions with prayer, yea, though the convention run for three stormy weeks.

"Our separate states may provide chaplains for the prisons and penitentiaries, whose business it is to read the Bible and pray with and for the unfortunate.

"But the ten or fifteen future Presidents who are now in our public schools—

"The future senators, representatives, party leaders, officials who are now by the thousands in our public schools—

"We must keep the Bible from them!

"We must keep the knowledge of prayer for them!

"We are permitted a Christian form of government, but we are forced to maintain a pagan public school!

"Every President of the United States to date has been reared in a school that was opened by Bible reading and prayer.

"Why not our future Presidents also?

"It is a question for an answer from the conscience of the American people!"

PASADENA, CALIF.

## THINGS CONCERNING ZION

By General Superintendent Reynolds

### The last three Assemblies or closing up the work of 1927-28



As our assemblies are usually grouped into what is termed the spring and fall assemblies, it sometimes occurs that the foreign District Assemblies are held the early part of the succeeding year, as in the case of the Central American Assembly in 1927 and the Mexican District Assembly in January, 1928.

The Southwest Mexican District Assembly, the Arizona District Assembly and the Mexico, D. F. Assembly, judging by the reports of the District Superintendents, Rev. E. Y. Davis, Rev. C. E. Toney and Dr. V. G. Santin, together with the reports of pastors, evangelists and the departments of Sunday school, N. Y. P. S. and W. M. S., have made very good advancement.

The Southwest Mexican District has been highly favored by having in its midst (and for several years its District Superintendent) our very dear Brother Kerns, who not only helped to build three of the churches on that district, but has for several years been partially if not almost wholly supporting some of its preachers, besides preaching without a salary.

The Arizona District has not been so highly favored in that respect and yet through the constant, loving and sacrificing efforts of its District Superintendent and some very loyal laymen who rallied to his support, he has been enabled to organize and establish two new churches, which have the nucleus of developing strong and efficient centers of evangelistic interest.

The Arizona District has taken an advance step this year in that they have demanded all of the time of its District Superintendent, believing that with such assistance as the General Home Missionary Department might be able to render they would be able to support him and his family and thus be enabled to accomplish much more for the interest of the district.

The attendance on the Arizona District was very good indeed and the special evangelistic program put on by the District Superintendent, with Rev. Bud Robinson and Professor Messer as evangelists, added very much to the interest of the Assembly and no doubt the influence of the meetings held in the big brown tent will reach out across the entire year. However, the attendance on the last day of the assembly was doubtless greatly hindered on account of the intense and continuous rain that came to that section of the country, where it was much needed.

The Southwest District was also favored with the presence of Sister Santos Elizondo, who represented

her splendid work in Juarez. It being in the Northern Mexico Foreign Missionary District, and as Rev. E. Y. Davis is District Superintendent of the Northern Mexico District and also Superintendent of the Southwest Mexican District, it was deemed advisable to have the two district representatives sit in joint session.

Those who have been reading *The Other Sheep* and articles in the *HERALD OF HOLINESS* certainly have been led to rejoice at the great work that God has enabled this sister to accomplish through the assistance of District Superintendent E. Y. Davis and his excellent wife, Sister Davis, who is also pastor of the Mexican church in El Paso, which doubtless is now in the best condition it has ever been in.

The choice of location evidently was of the Lord, from the fact that we are now in the center of a population which is almost 100 per cent Mexican, and of a good class of people, many of whom own their own homes. It is also a section where other denominations are building churches and seeking to build congregations and Sunday schools.

We do not know how long Sister Davis will be able to stand up under the pressure of the great work she is endeavoring to carry on as pastor of that church and also endeavoring to assist her husband, who is District Superintendent, and also to co-operate with and help Sister Santos Elizondo press on in her work. Sister Davis is finding it the more difficult now to carry on her work because on her way to the Southwest District Assembly at Deming she had a very serious accident, when she and four other women and three children were generally upset in the wrecking of her car. However, after some had been unable to move for several hours, in due time all of them appeared at the assembly with bruises and bandages and internal difficulties, and helped us to carry on the work. But the car was a total wreck and because Sister Davis has to do her work either on foot or by the aid of the electric cars it is much harder upon her. I am sure everybody will pray that the Lord will give them another car.

The work in Mexico District has taken on a very wholesome and substantial proportion since their assembly in Mexico City in 1926. While the writer was not permitted, according to the laws and understanding of our two republics, to officiate in any capacity whatever as a minister of the gospel, yet he did have the right by special passport to visit our work and as a visitor sit in the congregation and by the assistance of several different persons, who acted as interpreters, was enabled to get a very good understanding of the working of the Assembly and the results of the past two years' labor.

Dr. Santin presided with dignity and preached with

great power, such as would be worthy of a bishop. He seemed to have a very good grasp of parliamentary law and in his sermon on the occasion of the dedication of the new church and ordination of his son, Alfred Santin, and C. C. Flores, the blind preacher, his scripture selections were appropriate and his message to the congregation and to the candidates for ordination was not only scriptural, but profound and exceedingly spiritual.

Our new church is in practically a new location in the City of Mexico, D. F. It is in a Mexican colony and restricted district, where all buildings must be of fireproof material. Some very large factories are being erected and many people are buying land and erecting their own homes. Although in a new section of the city, we are only thirteen blocks from the President's palace, but for three miles south of us there is no other church. Already our church building is too small to accommodate the Sunday school. Not only have we a fine auditorium, but it is so constructed that in the rear we have a good room for N. Y. P. S. and the W. M. S. departments and also a large room for Sunday school work. And in addition to this several rooms are being erected on the second story, some of which will be used for carrying on the work of the seminary, as well as making a home for Dr. Santin, who is the president of seminary and also pastor of the church, as well as District Superintendent.

All of the pastors from the outstations were present, even from Tonalá and Jalisco in the state of Chiapas. We have about sixteen preachers in all, some thirteen different regular preaching places and ten other places are waiting for us to send somebody to them. Some of these new places have already bought land and built and paid for church buildings. Others have purchased lots and are going to build and are urgently requesting that we send them preachers. They want ordained preachers.

I am sure whoever has the chance to read in regard to these three districts mentioned above will pray most earnestly that God will bless their District Superintendents, pastors and all the departments and make it possible for the General Home Board and the Department of Foreign Missions to do even more to assist them in the future than they have been able in the past.

### DO YOU KNOW?

**T**HAT the Woman's Missionary Society has now organized forty-three districts in its effort to gather up the odds and ends of money for the purpose of spreading scriptural holiness? "*All at it, and always at it,*" is the motto of the women. Results are showing that they are living up to it, to a marked degree.

That the W. M. S. is now supporting thirty-two missionaries? This is about half of the entire number that is in the foreign field. The other half are supported by the whole church, which also maintains

the overhead expense, builds the buildings needed, etc.

That the women have gathered all the money for building the African hospital, and are now bent on gathering enough more to build a hospital in India? Already they have several thousand dollars laid by to begin the latter enterprise.

That the W. M. S. maintains a "woman's ward" in the hospital in China? And has contributed generously toward the establishment of the publishing house in Cobán, Central America?

That this interesting organization of Nazarene women has gathered this year over \$65,000, which has gone toward the cause of missions? This is more than the W. M. S. gathered all told, during the first quadrennium of its existence. During this present quadrennium the women have gathered together in their society the splendid sum of \$210,000, and it looks as though they were just getting started.

Do you know that their society now supports one hundred and forty native workers? That it has an annual day of fasting and prayer for the mission fields? That it spends several hours at each monthly meeting praying over some of the various stations, persons on the field, or countries needing the gospel? A great volume of prayer ascending from thousands of women!

Do you know that now the W. M. S. has sixteen thousand members, whereas some dozen years ago, it had none?

That the women have some very interesting study books on the various missionary fields? That they are interested in training the juniors in missionary work? That they have gathered up several thousand dollars this last year in "Indian Head Pennies," to be used for the work among the Indians in Peru, where Brother and Sister Winans are laboring?

That two of the Nazarene Assembly districts have a W. M. S. in every church on the district, and that one district has adopted the slogan, "*Every Nazarene woman of every Nazarene church on the district, a member of the W. M. S. before the coming General Assembly?*"

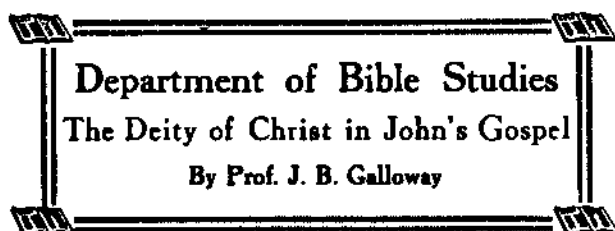
That one of their workers has been busy lately on some of the districts of the church, and found whole churches where there was not a copy of *The Other Sheep* taken, and where only a few were subscribers of the *HERALD OF HOLINESS*. This worker is planting *The Other Sheep* and the *HERALD OF HOLINESS* in fresh, new, Nazarene soil, where, there is no doubt, future days will see a mighty harvest of missionary and church interest developed from the reading of these fine periodicals.

Do you know that the Sunday schools of our church gave this past year for missions the splendid sum of \$53,000? That one Sunday school is making a weekly "penny march" that realizes them several dollars each week for this hallowed cause?

That if we can interest every Nazarene man and every Nazarene woman and every Nazarene young

person in the cause of spreading holiness at home and abroad during the next four years, we will see the incoming to the movement, to which we belong, a great host of newly saved and sanctified people? As the sainted Bresee once said: "*We are in the morning of the Nazarene movement, and the sun never sets in the morning!*" ON WITH THE REVIVAL!

J. G. MORRISON, *Executive Field Secretary.*



### Lesson Seven

#### PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

##### 1. *The Day by Day Scripture Reading for the Seventh Week*

First day, Num. 11-13. Second day, Num. 14, 15. Third day, Num. 16-18. Fourth day, Num. 19-21. Fifth day, Num. 22-24. Sixth day, Num. 25-27. Seventh day, Num. 28-30.

##### 2. *A Choice Morsel from the Week's Bread-Basket*

"*A man in whom is the Spirit*" (Num. 27:18). This is a statement about Joshua whom the Lord would have to take the place of Moses as the leader of Israel, God's people. It was God's own testimony about him. Moses had been praying for God to set a man over them. One who would go out before them, who would go in before them, one who would lead them out, and one who would lead them in, that Israel might not be as sheep without a shepherd. It takes a man with the Spirit of God to do this. A preacher without the Holy Ghost means a congregation like sheep without a shepherd. A minister with the Spirit of God will go before his people and show them the way to find the green pastures of Christian activities and will go in before them to make intercession to God. He will lead them out of Egypt and into Canaan. Oh! for more Spirit-filled leaders for the host of the Lord. Time and time again we read of the wonderful works and labors of the Spirit-filled disciples in the book of the Acts. After the prayer of the leaders of the early Church they found that it was the Spirit-filled who were the ones who were qualified to fill the office of the deacons. It was Caleb, Joshua's companion, who united with him in bringing back a good report of the land. Notice the language in Numbers 14:24 about him. "Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land." This is the secret of the different report that they gave, they were of a different spirit. These are the ones that even their enemies say, "They are blessed."

#### PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Seven. John 4:46-54.

##### 1. *Build Your Own Commentary.*

What are the miracles recorded in this gospel? How many of them are peculiar to it? In what way do they contribute to the proof that Jesus is divine?

Notice the cases where Jesus healed those who are absent from him. John 4:50; Luke 7:7; Mark 7:29. Notice that these cases are more than healing by mental suggestions.

Underscore the three things that the nobleman did in verse 47. He heard, he went, he besought.

Study the method that Jesus uses to increase the nobleman's faith. Did he believe because he saw signs and wonders? Do signs and wonders always cause people to believe? See 12:37. Why did he believe what Jesus said? Did his great need contribute in any way to the operation of his faith?

Connect the promise of Jesus in verse 50, "Thy son liveth," with the same statement of its fulfillment in verse 51.

What were the results of the man's faith? First to his son, then to the man's own experience, also to his whole household? What other cases similar to that in verse 53 where the whole household is affected by the head of the family accepting Christ? (Luke 19:9; Acts 2:39; 16:15, 34; 18:8).

##### 2. *The Week's Study. Jesus Heals the Son of a Nobleman in Galilee*

Evidences for the divine work in the miracles of Christ our Lord are seen in their character. His works could be done by none other than the Son of God. Study this story of the healing of the nobleman's son carefully.

The healing done by Jesus was not telepathy or mental healing. No, the person healed knew nothing about what was transacting between Jesus and the nobleman. The one healed was a child, very sick, and at a distance from them both.

"No sooner had Jesus come to Galilee from Samaria than one of the royal household sought Him that He might grant unto him the balm of healing that he could not get for being a nobleman. This was a blessing that money or honor would not buy. It is most probable that this nobleman was Chuza, Herod's chamberlain (Luke 7:3), and that this miracle was the origin of the devotion to our Lord by the wife of Chuza. How beautiful, and how natural it would all seem. The man would not trust this message for Jesus to come and heal his son to any other but came the distance of about twenty miles himself only to be seemingly turned aside by the chilling observation of Jesus that he would not believe unless he saw signs. His faith was entirely different from that of those at Samaria, who believed Jesus when they heard that He could tell the sinful woman all things that she had done. Jesus wanted the man to believe in Him rather than in the signs that He was doing. Jesus gently

increases the man's faith to the point where He could help him.

The healing was done when Jesus was not in the presence of the sick lad. After the gentle rebuke the man cries out in desperate need. "Sir, come down ere my child die." Jesus took hold of this little increase in faith and says, "Thy son liveth." And the man believed without seeing and while Jesus was at a distance from the child. His faith is now in Jesus. Notice how greatly he was rewarded. Tricksters and sleight-of-hand performers need time for premeditation and need personal knowledge of the case to be healed but Jesus says the word and it is done. At about one o'clock Jesus spake the word, and at about one o'clock (the seventh hour) the servants said it was done. Jesus said, "Thy son liveth." The nobleman said, "When did he begin to amend?" They said, not that he began to get better, but, "The fever left him." An instantaneous healing. Note how simple it all was, Jesus does not bargain with the man, but heals his son, He does the work. How like the Son of God.

#### PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

"He only is God."—Manual. The fact that there is only one God is both a distinct and distinctive revelation of the Scriptures. Man has tried to invent gods and lords many, but these are the depraved imaginations of a carnal and darkened heart. Paul says, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23). The true God is the God of the Bible. The god of the natural reasoning is an idol. Revelation gives us a vision of the true God, but carnality invents an idol to worship. The false gods are scattered amid the many mythical imaginations of the corrupt mind. The God of the Bible is an ideal person, a being beyond our ability to comprehend without a supernatural revelation of His glory as given in the Word of truth.

The compound titles denoting His glorious personality found in the Scriptures are:

*Jehovah-Jireh*: The Lord will provide (Gen. 22:13, 14).

*Jehovah-Rapha*: The Lord that healeth (Ex. 15:26).

*Jehovah-Nissi*: The Lord our Banner (Ex. 17:8-15).

*Jehovah-Shalom*: The Lord our Peace (Judges 6:24).

*Jehovah-Raah*: The Lord my Shepherd (Psalm 23:1).

*Jehovah-Tsidkenu*: The Lord our Righteousness (Jer. 23:6).

*Jehovah-Shammah*: The Lord is present (Ezek. 48:35).

#### INTERESTING WORLD-WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Sunflower pith, which is eight times lighter than cork, is being used in life preservers made in Germany.

It is proposed to heat the entire city of Reykjavik, the capital of Iceland, with water pumped from the island's hot springs.

A monorail railroad with gasoline trains has been constructed to convey magnesium salts 30 miles from a mine to a shipping point in California.

The Province of Saskatchewan has completed 2,400 miles of standard section earth road during the last six years, according to information received by the National Automobile Club.

Plans for the improvement of highways in Spain call for the expenditure of approximately 600,000,000 pesetas (\$120,000,000) within the next two years, according to a report received by the National Automobile Club.

Colombia, which now has the smallest ratio of per capita debt to per capita wealth in South America, has accomplished a most pronounced reduction of its debt in the last five years, the decline amounting to no less than 66.34 per cent. Departmental loans are not included in this estimate.

The trivial round, the common task,  
Would furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us, daily, nearer God.

—JOHN KEELE.

Conditions of life on the Great Barrier Reef of Australia will be investigated next year by a special committee of the British Association, which will remain for 12 months on one section of the reef. Mainly of coral formation, the reef is a vast natural breakwater 1,000 miles long skirting the coast of Queensland.

"Mere possession of riches does not necessarily impart happiness. In truth, wealth more often perhaps entails misery rather than happiness. It requires a person of strength of character properly and really to enjoy riches. To many, wealth is a breeder of excesses, discontent and downright unhappiness."

New uses for airplanes are constantly being found. City and suburban planning is now done with planes because of the view obtained from them. Upper air currents are studied from airplanes, and eclipse observers have employed aircraft to obtain a view clear of clouds. Among the novel uses are hunting lost animals on ranches, locating refugees in flood areas, transporting payrolls, chasing rum runners and spotting forest fires. Banks are saving money by sending large batches of checks in their own airplanes instead of sending them through the old clearing channels.

"Consider the lilies of the field, how they grow" (Matt 6:28).

They do not toil:  
Content with their allotted task  
They do not grow; they do not ask  
A richer lot, a higher sphere,  
But in their loveliness appear,  
And grow, and smile, and do their best,  
And unto God they leave the rest.

—MARIANNE FANNINGHAM.



According to Dr. J. M. Aldrich, entomologist of the Smithsonian Institution, about 35,000 different kinds of Diptera have already been described by scientists. This order of insects is physically distinguished by the possession of two wings and includes such well-known enemies of man as the housefly, gadfly, tsetse fly, mosquito and gnat. Dr. Aldrich estimates that there are 150,000 species of flies still unknown.

## LEADERSHIP TRAINING BY CORRESPONDENCE

By REV. E. P. ELLYSON

THESE are busy days. There are many things that we would like to do that we do not have time to do. But with all the rush it is surprising how much one may do by "redeeming the time"—the odd moments. There are many whose opportunity for education has been limited, and often these greatly feel their need of training; there are others who have had a general education and feel their need of more training along the line of their profession. Could these receive this training they would be more efficient and their earning power would be increased, but they cannot now stop and go to school. To meet this need much correspondence work has been arranged so that busy people may take courses of study in their own homes and not stop their regular employment. Through this avenue the way to a finer training has been opened to great numbers to whom the ordinary agencies of education were not available. Great numbers of both men and women testify to the very great value of this correspondence study.

There is a widespread acknowledgment today that a great weakness in the work of the Sunday school is untrained officers and teachers. The cry for better officers and teachers is coming up from almost every quarter. The answer to this cry can only come through training. Knowing this the Leadership Training Course has been arranged which a goodly number are, or have, taken and the Sunday school is being thereby greatly helped. But there are many officers and teachers who greatly feel their need but are not able to attend an Institute, and no class has been organized in their community, or if organized it meets at a time when they cannot attend. There are many who regret their lack of preparation and their inability to secure the needed help. But the most of these are mistaken as to their inability. This work has now been made possible in their own home by "buying up" the odd moments. There is scarcely one but that can find the couple of hours per week required to take this work by correspondence. Some can find two and three times that much time and complete the course much quicker. This correspondence work offers the opportunity of making valuable use of time that would otherwise often be wasted in the ordinary routine of the day and of greatly increasing one's efficiency in service. It is our obligation to be our best, therefore we should make use of this opportunity.

### The Plan

The Correspondence Course is a projection of the Standard Leadership Training Course into the home of the individual. Each person desiring to pursue this course by correspondence will fill out the application blank attached herewith and forward the same together with the fee, to the General Sunday School Committee and they will forward at once to the address given full instruction as to how to go forward with the study. This registration is for the work of one seal, or four units of ten lessons each. The full course is divided into three parts and a seal of a different color granted for the completion of each division. When the first four units are completed the Certificate with one seal, the Red Seal, on it is awarded. If the pupil desires to pursue the work farther the Blue Seal is awarded for the completion of the next four units, and the Silver Seal for the completion of the last four units. The Certificate with the three seals upon it is equivalent to the International Council of Religious Education Certificate.

### The Course

First Year—Red Seal. (1) The Pupil, (2) The Teacher, (3) Old Testament Studies, (4) Old Testament Studies, continued.

Second Year—Blue Seal. (1) New Testament Studies, (2) The Church School, (3) Training in Worship and Devotion, (4) The Teaching work of the Church.

Third Year—Silver Seal. (1) Doctrinal Studies, followed by specialized department course, (2) A study of the pupil, the department ages, (3) the Material and Methods suited to the department, (4) the Department Administration.

Further description of the courses will be furnished by the General Sunday School Committee to those who make request for the same. The order as given above is not essential, it may be changed to suit the pupil.

### Time Required

Each unit consists of ten lessons. Each lesson must be carefully studied. A list of five questions for each lesson will be furnished which must be answered in writing. A suggestion for observation in connection with each lesson will be made, the result of this observation to be written. This will require a minimum of two hours for each lesson. With the usual busy person one or two lessons per week is all that should be undertaken. However, we place no limit here, but we do insist that the work be thorough and all done. The best results are obtained when a special time is set apart for this study and this time carefully observed.

### Expense

The registration fee for the work of each seal, four units of 10 lessons each, is 50c. A new registration blank must be made out for the work of each seal. The fee for the Certificate and one seal is 50c and for each additional seal 25c. Should you desire only the one year Red Seal work the cost will be \$1.00 or for the two seals \$1.75, or for the three seals \$2.50. This fee will partly cover the expense of printing, postage and extra office work.

The text books are handled by the Nazarene Publishing House and will be furnished at the regular price. These prices vary from 25c to 75c per unit. A note book is also required. The Publishing House will furnish this for 15c or you can secure one elsewhere.

### A Suggestion

You need this work, but you are so busy, and twelve units or three years' work looks like an almost impossible task. But you do not have to take the entire twelve units to be benefited. The Red Seal four units will be of very great help to you. Why not register for this work right away, then when you have finished this you can decide whether or not you shall take more. Fill out the blank and send it in at once.

### Application for Correspondence Course

To the General Sunday School Committee, 2923 Troost Ave., Kansas City, Mo.

I wish to register for the ..... seal work of the Leadership Training Course and enclose herewith the 50c registration fee. I am a member of the ..... church and my present relation to the Sunday school is ..... My educational advantages have been, Grammar School, ..... High School, ..... College, ..... Bible Training School, ..... The courses I wish to take are .....

Name .....

Address .....

## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### Dear Young People:

In the eleventh chapter of Romans we find Paul using these words: "Behold, therefore, the goodness and severity of God."

These are strange words to couple together, aren't they? We would hardly think of a good person as being a severe person also, would we? Yet if we will pause and consider the matter carefully I believe we will conclude that a person cannot be really good unless he also has severity in his makeup. I once read a little incident which will illustrate this truth. It was about a shepherd in the higher Alps. A traveler saw him gather some of the sweetest and tenderest grass for a sheep which lay under a small shed. The poor creature's leg was broken and had been carefully bound in splints. "How did it happen?" asked the traveler. "It did not happen, I broke it intentionally with a quick blow of my rod," answered the shepherd quietly, lifting a vessel of cool water to the sheep's mouth as he spoke. "You broke it intentionally? Were you very angry with the poor creature?" asked the astonished traveler. "Oh, no, it was not done in anger but in tender love," said the shepherd. "This poor sheep was very unruly and headstrong. It was always going astray and I knew that sooner or later it would fall from some dangerous rock and be terribly maimed or killed outright. In order to save it from its own folly, I broke the leg. Better one broken bone than many, you know. Yes, the sheep has suffered, but it is much changed. It is very dependent on me now, and my tender care has won its love. When it is well it will want to keep near me, and I shall be able to lead it in safe paths."

"Ah," said the traveler, "I remember now that the Bible speaks of the shepherd's rod as well as his staff. I think you have taught me the meaning of those two words." The shepherd smiled. "Sheep are very foolish, helpless creatures," he said, "and the good shepherd who would save them from great danger and suffering must not only use his staff to lead, but his rod to correct them. He doesn't delight in correction though. He does not afflict his sheep willingly." "Oh, you have given me a second lesson," said the traveler, "for I remember the Bible says, 'He doth not afflict willingly nor grieve the children of men.'"

### Does God Send Affliction?

And this leads us to another question which people have been asking down the ages: "Does God have anything to do with the troubles which come into our lives, Does He ever send affliction? I think that we may very safely say that we ourselves or our fellow creatures are responsible for most of our troubles. We do not like to acknowledge this, or to say, 'My own wilfulness, disobedience

and foolishness have brought this upon me.' No, we would rather talk somewhat piously about the strange dealings of Providence.

A certain man sat in his home, his head bowed in suffering because of the disgrace his own son had brought upon the family. "I cannot understand this dispensation of Providence," he said to his pastor who had called to offer his sympathy. The pastor was a plain-spoken man so he said, "Brother W—, do you think it is fair for you to call this a dispensation of Providence, when it is due to your own failure as a father? You have come to church regularly on Sundays, yes. But all through the week you have been so taken up with making a success of your business that you didn't take time to make a success of yourself as a parent, or of your boy as a son. Very few of us measure up to our responsibilities as parents. But when the results bring suffering into our lives, we ought not to place the burden of it upon the Lord." Don't you think he was right? And yet I believe there are times when the Lord does send affliction upon us. Not in anger, nor because He delights in punishment. Oh, no. He is always reluctant about it. He would rather not, as He tells us in His Word. He does not do it willingly. But because He loves us so well and so faithfully, He puts aside His unwillingness and uses severity with us when it is for our good. Let me tell you of a case. A young woman was converted soon after her marriage, but the husband, though he was under conviction, would not yield to God. Children were born into the home and the father was devoted to them and to his wife. It was his joy to be kind and generous to his family. But he did not become a Christian. The children grew up, married and moved to homes of their own. The faithful wife had prayed unceasingly through all these years for her husband. The salvation of his soul had become the greatest desire of her heart. Then she was stricken, and for three years lay upon her bed, unable to speak. She could only look imploringly at the members of her family trying to make her wants known. At first the man was not beaten down by his sorrow. He had plenty of money. His wife should have the best skill the country afforded. And she did. But she grew no better. And at last the sight of the patient sufferer broke his stubborn heart. Kneeling by her bedside, weeping like a child, he threw himself upon God's mercy and was blessedly saved.

A little later when the wife had slipped away to be with Jesus, he stood by her casket looking down upon her quiet face he said, "She was the best woman I ever knew. I have never been able to understand why this affliction should have come to her."

"I don't think it came so much to her as it did to you," said his sister. "Meg

would willingly have died to bring you to the Lord. But her death very probably wouldn't have done it. No, it took these three years of helplessness and suffering to melt your heart."

"Oh, I cannot believe that a God of love would send such suffering upon an innocent person like Meg," exclaimed the brother.

"He would if it was the only way He could answer her prayers for the salvation of your soul. You must not overlook the fact that our God is a faithful God as well as one of love. And if He knew this suffering on her part was the only thing which would bring you to Christ He would not have been keeping faith with Meg had He withheld it. And what are three years in comparison with eternity? Looking back, if in heaven we are permitted to look back, they will not appear to be an affliction to her, but as a loving Father's faithful answer to her prayers."

A Christian man, talking to his son, expressed the truth we have been talking about even more strongly.

"God has been good to you, my son," he said. "You are a prosperous young business man, in good standing in your community. You are able to provide, not only necessities, but many of the luxuries of life for your wife and children. Things are moving along in pleasant paths for you and yours, and yet I fear for you, because you have shut God out of your life. You are decent and honorable, yes, but you never go to church, you do not read your Bible or pray. God has been crowded out by your very prosperity."

"Surely, father, you don't believe that God sends calamities into men's lives to punish them for not serving Him," said the son.

"I believe that God sometimes sends great sorrows into men's lives not to punish them for not serving Him, but because it is the only way He can wake them up to their lost condition. He has asked men this solemn question: 'What shall it profit a man if he gain the whole world and lose his own soul?' He sees you, my son, doing this very thing, losing your soul for what you can gain of the world. Kindness, gentle influences, the wooing of the Spirit have failed to arouse you. And if He knows that the loss of prosperity, or of your health, or one of your children would bring you to your senses, yet withheld His hand rather than see you suffer, what sort of a God would He be? He would be a weakling and not a God, and you yourself would rise up in the judgment and tell Him so."

You have caught the point we have been trying to make, haven't you? That we bring most of our troubles upon ourselves, but that God does send afflictions sometimes, not willingly, but because He knows the brief sorrow will save us from eternal ruin.

## Uncle Buddie's Good Samaritan Chats

### BELOVED SAMARITANS:

In my last chat from the Northwest I left you on Monday night, January 30, just as we had pulled in to Vancouver, Washington. On Tuesday we opened up in the First Church of the Nazarene in Vancouver with Rev. Albert J. Shocks and his fine wife, Sister Hazel Schocke. We opened with an all-day meeting with the holiness association. Our beloved Brother Jacobson preached in the morning and this old soldier in the afternoon and evening. We had fine crowds all the week, closing on Sunday night, February 5. We had only night services until the last day when we had three fine services. The crowds were fine all the way through and we got a fine list of subscriptions for the *HERALD OF HOLINESS*. We had only three persons at the altar during the convention but we trust that some good was accomplished.

We had the pleasure of staying in the parsonage, and Brother and Sister Schocke treated us to the best. Sister Schocke is now booked for several meetings on the district, to have charge of the music. She is very fine and she ought to be out in meetings more than she is as good singers are scarce up in this great Northwest. We have no finer leader up here than Sister Schocke, and no pastor will make a mistake in calling Sister Hazel Schocke to help him in his revival work.

While the convention was on, my old friend, Harry Joseph Elliott, came by and stayed with us for about three days. Brother Elliott is fast regaining his health, and in a short time he will be back in the field, ready for work. We have no man in this great northwestern country that has done more to plant the Nazarene work than Brother Harry has. He has dug out not less than twelve or fourteen good Nazarene churches in this country. Let the boys that want a clean, straight, red-hot preacher give Brother Harry a call. He has never failed yet to make good. May the richest blessings of heaven rest upon Brother Harry Elliott. You can always reach him at Nampa, Idaho.

Well, on Monday, February 6, Brother U. E. Harding and wife, Rev. A. J. Schocke and wife, Professor L. C. Messer and this old sub hustler all met at the home of Rev. D. J. Smith and wife and had a fine dinner together. Brother George Callahan from Kalama, Washington, had brought Sister Schocke a fine steel head trout that was about twenty inches long. Sister Schocke furnished the big trout and Daughter Ruthie did the rest, and the boys had one great time together eating trout. After dinner Professor Messer and I made a run back through Vancouver and loaded our baggage in the big car and made a run for Centralia, Washington, where we were booked to give Brother D. P. Henry a week's convention. We arrived on time and were

placed in the home of Brother and Sister C. C. Davis of the old time holiness stock of Texas and Arkansas. They are among the finest people in the state. Our home for one week was one of delight and we had a lovely convention. I think that about fifteen were blessed during the week, and we had crowds to peddle. My, my, but they surely did pack that house.

Brother Henry is one among the best pastors on the North Pacific District. He has been one of the good church builders on the district, and he has built the nice large church at Centralia. He went to Kalama, Washington, and built the nice church there, then he went to Marshfield and built the church and parsonage there, and he went to Ridgefield and built a beautiful church. He has done all this in about eight years. He took one fine young man into the church and we left them in fine spirits.

On Monday, February 13, we made a run to Olympia and gave Brother and Sister Lyle B. Woodard two days, Monday and Tuesday. Our stay in the capital city was most delightful. If I were to try to tell you how good Brother and Sister Woodard are you would think that I had lost my mind. Well, I will say this, that they are just simply sacks of salt for the hungry sheep to lick at. On Wednesday morning we were up pretty early and made a run of about 175 miles from Olympia to Oak Harbor. We passed along Puget Sound by the way of Tacoma, and on up through beautiful Seattle, and stopped a few minutes with Brother Bowes, and drove on to Everett for lunch. Then we went on up the Sound to Stanwood, and there we left the main highway and drove across the country for a few miles. We took the ferry across the sound and landed over on the Whidbey Island. This island is from two to eight miles wide by sixty-five miles long, and is called the paradise of Puget Sound. At Oak Harbor my good friend J. Stewart Maddox is the fine pastor. We had two fine services with Brother and Sister Maddox; our beloved Sister Maddox is the sister of Brother C. Warren Jones of Cleveland, Ohio. She was for five years the assistant to Dr. H. Orton Wiley of Pasadena and Nampa fame.

The Whidbey Island holds the world's record in wheat growing. In 1919 one field of eighteen acres made the record of 117½ bushels an acre and simply broke the world's record. The island is surrounded by salt water but it has on it one fine fresh water lake. This is more than two miles long by one mile wide. I met on the island a fine brother and family by the name of McDonald that I met in Boston more than twenty-five years ago, and good Brother Tate at Marshfield. I met him at the same time, and also Brother D. Rand Pierce of Everett. I met him at the same

time, and also big Brother Downey at Stockton, California.

The dear old boys are going west and then going to heaven. May heaven smile on them. Our visit on the island was much enjoyed. We enjoyed meeting once more Brother and Sister Maddox. We have no finer people than they are. We did our best for the *HERALD OF HOLINESS*. May the blessings of heaven rest upon the good Samaritans is my prayer.

At this writing I am not at all well. Let the saints pray for me all over the land. In love,

UNCLE BUDDIE.

### Sunday School Lesson

March 18, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Teaches Sincerity.

LESSON TEXT: Mark 7:1-13.

GOLDEN TEXT: *Keep thy heart with all diligence; for out of it are the issues of life* (Prov. 4:23).

WE will study in this portion of Mark's Gospel a discourse of our Lord's on sincerity in worship. We recognize how valuable and necessary an element in the building of a noble Christian character is sincerity, and sincerity, as here taught by Jesus, shows to us His attitude toward formalism, which has ever been the enemy of fervent piety and honesty of purpose. This discourse is concise, and right to the point. He does not venture upon a lengthy dissertation, but as usual in His teaching, He comes directly to the point under consideration.

The incident which afforded our Savior an opportunity to discuss this subject freely at this time, was the failure of the disciples to observe ceremonial cleansing of their hands before eating, a neglect of which was punishable by law and very severe. This rule was only one of many regulations held by the Jews more sacredly than the Mosaic law. This particular tradition which had been violated by the disciples of Jesus was quickly noted by some Jerusalem Jews and used as evidence against the Lord.

It would be difficult to find a greater degree of fanaticism in the church today than we discover among the Jews in the days of our Lord's sojourn on earth. "The tradition of the elders" as held by the Jews was enforced with greater severity than the Scriptures. Jesus told them that they would "Leave the commandment of God and hold fast the tradition of men." Thus making these unwritten oral traditions of more value to the people than the Word of God. Or, in the words of our lesson, "making the word of God of none effect through your tradition which ye have delivered."

When defending tradition it is an easy matter to go to excess in human enthusiasm, and becoming wild in our zeal, clothe mere human ideas and precepts with doctrinal authority. This has been done by the Roman church upon many subjects. Its belief in a celibate ministry, its monastic vows, its worship of Mary and the relics of martyrs, all of these things are believed in and taught to such a degree—though they are without Jesus' sanction—that the New Testament is regarded as dangerous to the laity. And it is, if the laity are to believe such rot, which is contrary to the teachings of our Savior.

But were not the scribes and Pharisees doing identically the same thing in the passages that we have under consideration? Certainly they were, and like the Roman prelates they were indifferent to heart defilement as long as the people were careful to keep up the externalities of religion. But to offend in any of their exactions was mortal sin, the penalty of which was excommunication, while they condoned sin that really mattered.

If the "tradition of the elders" was violated by the disciples, the law of God was violated by the Pharisees. Turning to the Gospel according to Matt. 15, we get the connection a bit clearer between Jesus' answer and the Pharisees' question. Jesus does not deny the charge made by these Jewish bigots, but answered their question by asking one of them, "Why do ye also transgress the commandment of God by your tradition?" The matter of Christ's accusation was far more serious than theirs, for it concerned the divine law. They were in a very exact manner fulfilling the prophecy of Isaiah, and merited the scathing words of the Master's rebuke. Hypocrites they were of the most contemptible type. They were condemning men for violating a man-spoken precept, while they, posing as the religious leaders of the time, were making null God's holy law in order that men might shirk responsibility, but all the time keeping up their worship.

But how vain was their worship while they taught as their doctrines the commandments of men. Worship is an attitude of the heart. Ritual is but a form of words, and has no value in itself independent of the heart of the worshiper. There is no value in saying over the Lord's Prayer when the heart does not fervently pray, or repeating the Apostles' Creed with the mind wandering to the store, or the workshop, the schoolroom, or the kitchen where we left the Sunday dinner cooking. Worship is intended to benefit the worshiper. To lift him or her out and away from the sordid and merely earthly things, into heavenly conditions, so that the spirit may have a chance to expand and grow in holiness, while refreshings of divine grace are granted by the Father of spirits to the devout heart-yearning of the worshiper. "God is a Spirit, and they that worship him must worship him in spirit and in truth."

The Roman Catholic church has reduced Christianity to a form of words. The average Catholic feels he is not a good Catholic unless he attends early

mass, but the average Protestant feels he is not a good Protestant unless he accepts a creed. It seems that the tendency of Protestantism is to degrade Christianity to an intellectual process. We are full of ideas, and are experts in making doctrines. We philosophize and speculate, we compare ideas with our fellows, and seem to think that by faithfully working at the job of defining doctrines and untangling theological differences we are proving ourselves to be real followers of Jesus.

But Christianity is a life, not a philosophy merely, not a form, not a creed, though it contains all of these and uses them, but first and pre-eminently it is something to have and to live by in every relationship of life. A business man cannot be a Christian unless he regulates his business by the principles of Christianity.

So far as we can see there was just one thing that the Lord Jesus built His system about; He wanted to bring men into more abundant life. This brought Him constantly into conflict with the stiff and established forms of popular religion. He regarded people as more important than anything else on earth. When, therefore, any usage, institution, or tradition, hindered the progress of deeper spiritual life for the people, it had to go.

There was a Sabbath rule, stiff and unyielding, and there was a needy man crying to be cured of disease on the Sabbath day, and Jesus broke through the rule to get at the man. Nothing else mattered.

We have before us a set of regulations, honored and kept, concerning cleansing of hands, and the Master, unable to see what they had to do with a more abundant spiritual life, discarded them for Himself and His disciples, for because of tradition they were making invalid the divine law of God. Sincerity is the root of all acceptable worship. Pretense can never be its substitute.

#### W. M. S. MEETING, FLOWER MEMORIAL CHURCH, ST. LOUIS, MO.

February 4 we were delighted to have with us our dear Sister Fitkin. General President of the W. M. S., also Miss Cove,

who was traveling with her. Mrs. Fitkin had called a special meeting of the executive board of the Missouri District W. M. S., as it was necessary to elect a district president and district secretary. Mrs. J. B. Ramsey was elected as our district president.

On Sunday afternoon Sister Fitkin brought us a splendid message on the work in general, and inspired our hearts to greater enthusiasm for the cause of missions. Sister Cove, whom we loved at first sight, also gave an instructive chart talk.

On Sunday night Sister Fitkin preached a soul-stirring message. Her subject was "Redeeming the Time" (Eph. 5:16). God wonderfully blessed and we pray God's blessings on these dear sisters, who are doing so much good in this old world.

Sister Ramsey, our district president, has met with several local societies out of St. Louis, and is working hard to bring Missouri District up to the 100 per cent mark.

Only by co-operation will we see any results. Let all who read, pray for our general and district officers, also our local presidents, who carry a great part of the burdens. Then help answer your own prayers by getting into this great battle for souls. In service for souls.

Mrs. L. DONNELLY, District Secretary.

#### N. Y. P. S. RALLY, CENTRAL ZONE, IDAHO-OREGON DISTRICT

The first annual rally of the Central Zone of the Idaho-Oregon District was held at Kuna, Idaho, January 21 and 22, 1928. The speakers of the rally were Miss Ruth Born, Brothers Clive Williams, Ray Miller, Albert Harper, and Earl Maxey. Each message was an inspiration to the young people to go on for Jesus and be overcomers for Him.

We were favored with several beautiful selections by the Northwest Nazarene College Male Quartet of Nampa, Idaho, and an octet from the college, also several beautiful solos and duets were rendered. Brother Ray Miller, Nampa N. Y. P. S. president, had charge of the Sunday afternoon service, in which he brought a very different, and yet an inspirational, talk from Deuteronomy 32:10, "He found him in a desert land, and in the waste howling

### GOVERNMENT RELIGIOUS CENSUS

By E. J. FLEMING, General Secretary

Every tenth year the United States Government takes a religious census; careful preparation is made months in advance. The co-operation of denominational statisticians is sought and they are consulted as to the subject matter of the census, in order to determine what will best serve the purpose both of the nation and the churches.

In taking the 1926 religious census of the Church of the Nazarene the Census Bureau appointed General Secretary E. J. Fleming a special director for that purpose and supplied him with schedules, form letters and postage.

The assistance of district secretaries was sought by the General Secretary in rounding up the negligent churches, and altogether the results are fairly good. We present them for the information of our denomination. Note the following:

The Denominational Chart for 1926 showed 1150 churches as compared with 1444 in this census. The 1926 chart showed 63,812 church members while the census showed 63,598. Note also the difference in the number of churches that reported the foregoing numbers of members: The chart of 1926 showed 13,551 Sunday school officers and teachers while the census report shows 13,015. The chart showed 121,210 Sunday school enrollment while the census showed 109,237.

It was our understanding that these Government statistical charts will be pub-

lished in leaflet form by the Census Bureau where they may be obtained at a very low cost.

This report was released on February 1 for publication. It is as follows:

**Census of Religious Bodies: 1926**  
**Department of Commerce, Washington**  
**Church of the Nazarene**

WASHINGTON, D. C., FEBRUARY 1, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States, 1,444 churches of the Church of the Nazarene in 1926, with 63,598 members, as compared with 866 churches and 32,259 members reported in 1916, (at which time the denomination was known as the Pentecostal Church of the Nazarene). The total expenditures for 1926, as reported by 1,340 churches, amounted to \$3,124,444, including \$2,434,507 for current expenses and improvements, \$633,263 for benevolences, missions, etc., and \$56,674 not classified. The total expenditures reported by 712 churches in 1916 were \$588,706.

The value of church edifices (including furniture and equipment), as reported by 1,113 churches for 1926, was \$7,323,720, which may be compared with \$1,719,822 reported by 607 churches in 1916.

Of the 1,444 churches reporting in 1926, 640 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 804 were in rural areas. Of the total membership, 40,823 were in the urban churches and 22,775 in the rural churches; and of the total expenditures 599 urban churches reported \$2,265,199 and 741 rural churches, \$859,245. The value of church property reported by 522 urban churches was \$5,776,577 and that reported by 591 rural churches was \$1,547,143.

Sunday schools were reported by 1,233 churches of this denomination in 1926, with 13,015 officers and teachers and 109,237 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 6,029 and the number of scholars, 40,575.

The more important data for the Church of the Nazarene are shown by states in the following table:

**Statistics for the Church of the Nazarene, By States**

STATE	Number of Churches		Membership		Expenditures: 1926		Value of church edifices: 1926	
	1926	1916	1926	1916	reporting Churches	Amount	reporting Churches	Amount
Total	1,444	866	63,598	32,259	1,340	\$3,124,444	1,113	\$7,323,720
Urban	640	...	40,823	...	599	2,265,199	622	5,776,577
Rural	804	...	22,775	...	741	859,245	591	1,547,143
New England:								
Maine	12	11	409	297	12	27,938	9	55,300
Vermont	8	5	118	132	6	6,445	5	10,140
Massachusetts	22	20	1,438	1,319	21	82,672	15	269,500
Rhode Island	3	4	137	198	3	18,787	3	25,850
Connecticut	6	6	256	183	5	25,347	4	43,000
Middle Atlantic:								
New York	29	21	1,150	1,011	27	119,083	24	286,400
New Jersey	6	5	156	93	6	13,296	5	28,500
Pennsylvania	27	20	1,340	858	27	86,909	22	278,900
East No. Central:								
Ohio	83	29	4,990	1,413	79	247,932	66	633,700
Indiana	99	24	5,302	1,141	94	287,053	89	713,830
Illinois	81	27	3,453	1,756	73	151,576	61	525,135
Michigan	44	18	1,767	746	43	116,158	37	229,250
Wisconsin	15	6	409	122	13	15,884	7	63,000
West No. Central:								
Minnesota	14	1	468	13	9	20,263	4	45,750
Iowa	29	20	1,350	765	28	72,369	21	129,300
Missouri	48	23	1,986	903	46	91,970	41	196,250
North Dakota	33	8	857	201	31	43,039	13	32,560
South Dakota	17	3	463	112	17	22,774	13	41,100
Nebraska	25	15	823	656	24	44,508	20	92,200
Kansas	62	46	2,476	1,390	60	142,456	62	323,464
South Atlantic:								
Maryland	8	8	294	217	8	22,641	6	60,300
Virginia	5	4	268	135	5	15,355	5	62,000
West Virginia	8	3	352	98	8	10,007	7	30,600
Georgia	19	12	442	230	18	14,022	15	21,750
Florida	8	4	324	116	7	32,822	8	121,300
East So. Central:								
Kentucky	36	18	1,405	728	24	42,059	27	86,950
Tennessee	44	48	2,596	1,903	43	71,280	39	209,300
Alabama	47	22	1,299	589	37	30,188	31	55,400
Mississippi	10	15	227	233	6	8,825	6	13,900
West So. Central:								
Arkansas	60	53	2,024	1,613	57	61,217	46	93,306
Louisiana	12	7	471	214	9	23,525	7	43,000
Oklahoma	126	100	5,634	2,831	120	229,649	101	399,238
Texas	134	129	4,956	3,821	122	171,108	97	309,175
Mountain:								
Montana	9	4	202	69	8	10,190	6	18,100
Idaho	22	12	1,342	325	21	62,039	17	60,930
Colorado	39	11	1,728	370	38	89,553	27	149,660
New Mexico	23	3	450	69	21	17,886	14	39,100
Arizona	7	1	399	93	7	16,444	7	57,500
Pacific:								
Washington	42	26	1,742	976	38	85,080	34	170,050
Oregon	36	20	1,507	773	35	74,305	28	177,900
California	76	46	6,115	3,380	72	341,811	66	1,041,682
Other States*	13	8	464	262	12	27,980	8	79,500

\*States having less than 3 churches.

wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Brother Miller told of how God found Moses in the desert. Then the octet sang, "He Brought Me Out." (Brother Miller) "God led the Israelites through the Red Sea and the wilderness" (and commented thereon). The girls' quartet of the octet sang "Lead, Kindly Light." (Brother Miller) "When God found His people in the wilderness He led them and instructed them." Octet sang, "Have Thine Own Way." (Brother Miller) "He kept him as the apple of His eye." Octet sang "The Abiding Place in Jesus." Brother Miller then expressed his desire that we as young people be careful to let God lead and direct us, and for us to conquer for Jesus, and some day we will have a real rally day. The octet sang, "Oh What a Gathering that Will Be."

Brother Maxey, pastor of the Kuna church, delivered a very helpful and instructive talk to the young people at the young people's service on, "How to stay with Jesus." We also had our first annual business meeting in which we elected new officers for the coming year. Each new officer pledged himself to greater activities and greater spirituality.

We feel sure this is the best rally we have had on our zone. We are believing God for great things for the coming year. GLADYS HUNTER, *Secretary and Reporter.*

**HEALINGS AT PASADENA COLLEGE**

Jesus is truly the same yesterday, today and forever. The day of miracles is not past.

A revival was in progress at Lamanda Park Church of the Nazarene, a few miles from Pasadena College, and some of the students were attending one night last October. Among them was a young man with a badly lacerated thumb. The cords connecting it with the hand had been severed and it would not heal. The doctor said he would never be able to use it. Another young man had very bad eyes, causing constant headache. He said he had seldom been without a headache for five years. He wore two pairs of glasses. These young men, with two other students, were prayed for at the close of the meeting, and all four were healed. Needless to say there was great rejoicing the next morning in the school. Classes were broken up by the testimonies of those who had been healed.

Our own fourteen-year-old son, also a student at Pasadena College, was at home sick, and had just been pronounced tubercular by the physician. He also had sinus and mastoid trouble, a bad appendix and affected kidneys. The doctor said he could not live long unless a change came soon. Our hearts were heavy, although we believed in healing, having had remarkable cases of healing in our family at other times.

In the providence of God we were in the chapel services the next morning after the healing of these students. When we went in, the boy with the healed thumb was standing with that hand held up, and the tears streaming down his cheeks as he testified. Everyone knew that, just the day before, that hand had been carried in a sling, and had deep gashes in it, but now there it

was smooth and white and perfectly healed.

We came home to our sick boy. We found him suffering with a chill. Things never looked darker from a human standpoint. We told him about the healings, but his own usual high courage and faith had seemed to fail, and it seemed our hearts would break. But we held on to God to know His will. We were willing to send our precious boy on to heaven if that were His will. It would take too long to tell all the details of the way the Lord led us, but the next morning the boy woke up feeling that God had touched him and wanting to get up from his sick bed and go to school. It took earnest prayer and some special promises from the Word to enable me, his mother, to cast aside my fears, and allow him to get up and go to school. As I knelt by his bed he read to me the golden text of the Sunday school lesson: "Be strong, and of a good courage, for I the Lord thy God am with thee whithersoever thou goest." I kept praying and this text stood out in my mind, "Arise, shine, for the glory of the Lord is risen upon thee." I asked for a third and final scripture. Just then the boy opened the Bible quickly and instantly his eyes fell on these words, "I am the Lord that healeth thee." That was enough. He went to school. When he got there he was told that some of the students were holding a prayermeeting for him in a home nearby. He rushed over there and when he went bounding in, the shouting and rejoicing could have been heard a block away. It seems they had just been asking the Lord to send him in while they were praying as Peter came while they were praying for him.

It has now been three months since these remarkable healings. The boy with the bad eyes has never worn glasses since, nor suffered with headache. Our own boy has been going to school in all kinds of weather, and instead of being tired constantly, he is full of life and energy. His cough lingered for a day or two, but soon left, and has never returned; he suffers no pain of any kind, and has gained steadily in weight. As far as I know all the healings have been permanent.—Mrs. Luzena Taylor.

#### NORTHERN INDIANA DISTRICT CONVENTION

The Christian Workers' Convention of the Northern Indiana District convened Feb. 13 to 19, at Anderson, Ind. There were many interesting and exciting features which labeled it an unusual convention.

The first reason that it was considered a phenomenal convention was because of the deep spirituality. God manifested Himself in a remarkable manner. Tides of glory swept in on the shores of our souls, filling every crack and crevice. The spiritual thermometer began to rise in the first service, the temperature climbed higher and higher, when alas, the thermometer burst and resulted in shouting, crying, and praises to our God. The Lord caused His face to shine upon us, and put His approbation upon the program. Without a

question, the key note of the entire convention was the deep spirituality.

The second reason that it was considered a great convention was because of its attendance. There were nearly twice as many present as there were last year. Almost all the churches of the district were well represented. Other District Superintendents, pastors, evangelists, and visitors responded beautifully in attendance. Owing to the fact that the convention was so large, it will be well nigh impossible to consolidate the preachers' meeting with the other departments of the church. The other departments will have their meetings separately next year.

It was a great pleasure to have our beloved General Superintendent, Dr. R. T. Williams, throughout the convention. His morning lectures to the preachers were of the highest order and very instructive. His good advice will never be forgotten by some. The preaching at night was most wonderful, inspiring, convincing and convicting. His service was much appreciated.

The District Superintendent, Rev. E. O. Chalfant, of the Chicago Central District, Rev. C. J. Quinn, of the Indianapolis District, and Rev. L. T. Wells of Kentucky District, Dr. J. H. Sloan of Pittsburgh District, and Rev. T. W. Willingham, president of Olivet College, were introduced and their reports and speeches were highly appreciated. Many evangelists and visiting pastors were introduced. Nine new pastors on the Northern Indiana District were introduced.

Our most appreciated District Superintendent, Rev. J. W. Montgomery, gave an encouraging and inspiring report of the district for the first five months of this year. Four hundred sixty-one members reported received on the district during the last five months. Thirty-eight hundred and forty have sought the Lord at our altars in five months, in other words, one thousand more than we have members of the Northern Indiana District. We praise God for this good report and revival spirit which is in our midst.

On Thursday of the convention there was a great district missionary rally. A beautiful missionary spirit is being manifested over the district. The report of the Woman's Missionary Society was exceedingly good. They doubled the number of societies in five months and the month of October eleven new societies were organized during the tour of the Heslops.

It was voted that the preachers' meeting shall be entertained at Frankfort, Ind., next spring. Our General Superintendent, Dr. R. T. Williams, has been called back for the special worker. We are anticipating a great time.

The assembly at Crawfordsville authorized a campaign to lift the debt on Olivet College, and the convention invited Rev. T. W. Willingham, president, and Rev. J. W. Montgomery, District Superintendent, to the churches in the interest of same beginning in April. The pastors and people pledged them their unanimous support.

The music and special singing were enjoyed immensely by different ones.

Rev. C. H. Strong, church, and community are to be congratulated for the splendid entertainment, which we delightedly enjoyed.

#### INDIANAPOLIS DISTRICT

Here goes for our first report of this assembly year. We have concluded a visit to all the churches on the district and have made a careful survey of conditions. In summing up all that has come under our observation we can report a progressive and substantial advancement of our holy cause. The Indianapolis District is continuing the constructive program begun a year ago. At the last assembly we reported the following improvements: At Hagerstown, Morristown and Oatsville we dedicated new church buildings. At St. Bernice, Stinesville, Oatsville, West Side Indianapolis purchased parsonages. New Castle made valuable exchange of parsonage property. At Terre Haute and Franklin we made valuable exchange of church property, at Bloomington we put new full basement under our church and modernized the parsonage. Also at Ray St. and West Side, Indianapolis, we improved church basement. Our church at Richmond purchased new church furniture, the Bedford people finished their church and basement. The Princeton church purchased an adjoining lot for building purposes. Since the assembly we have dedicated a fine new church building at Cambridge City where Rev. I. F. Rodifer is pastor, this property is down in center of city and valued at \$15,000. Also at West Brook, Indianapolis, where Rev. Alvin Kerst is pastor, we dedicated another fine church building worth \$15,000. Our people at New Albany have purchased a lot and have erected a splendid, commodious building that they plan to brick veneer and when finished will give them a fine church in every respect. At Evansville under the leadership of Ralph Herstein, our people are in the midst of a \$15,000 enlargement program which will give us a real estate value there of \$30,000. Our church at Shelbyville, where Rev. Arvel Emmert is pastor, have improved their basement and have the blue print to put a nice church upon the present basement in the near future. We organized a new church known as Barkers Chapel.

I find our churches in fine spiritual condition with no indication of drifting toward worldliness either by preacher or people. I find Nazareneism in these parts forging ahead in the same paths and in the same direction we started in a few years back. While this is true, yet we are compassed about on every side with everything that is opposed to spirituality and the need for an aggressive and fire-baptized ministry, that is both uncompromising and patient, radical, yet tender, kind and full of compassion.

We are encouraging the unified budget among our people and several churches now are carrying on successfully in meeting all budgets in full every month. The district slogan is to pay all budgets in full each month. Our conviction is that the measure of our success in fulfilling our high calling of God is determined by our faithfulness in supporting all our work fully. Our field of labor is made up of three units—local, district, general. These are so correlated together that if one suffers all eventually suffer with it. Some of our churches have reported the best revivals in their history—the old-fashioned gospel preached under the anointing of the Holy Spirit accompanied with much prayer.



still effectual and effective in these parts. The district is divided into groups, and our preachers and people have some great get together times in group meetings once every two months; these meetings are times of refreshing. Our ministry on the district is made up largely of young men and women, and if we have a lazy preacher without a vision and passion for souls I have not met him. Our people are loyal, truth-loving and self-sacrificing. Our preachers are zealous, aggressive, and spiritual, they are working at the task and pushing the battle for God and the whole church.

We are now looking forward to our annual district convention at First Church, Indianapolis, the first week in April. Rev. J. G. Morrison is the special worker, Sister Eltie Muse, our returned missionary from India, is also a special speaker on the program. Rev. E. O. Chalfant and Rev. Bud Robinson also plan to be with us for a service. After this our slogan will be "On to Columbus!"

C. J. QUINN, District Superintendent.

### NAZARENE OZARK GROUP MEETING

The Nazarene Ozark Group Meeting was held at Carthage, Missouri, January 31 to February 3, 1928. This was well attended by the preachers of the group, who were all there to pull and push, pray and shout, and offer discussion on papers as opportunity presented itself.

The Nazarene Ozark Ministerial Alliance met on Tuesday, the beginning day of the group meeting, which gave us a good start for the group meeting. Rev. N. B. Herrell's home being in Carthage, he gave the welcome address; Rev. Ira R. Stevens, president of the group, responding. Rev. Blystone of Webb City preached the first sermon with unction and power. After devotions and a little business, attended to on Wednesday morning, the following subjects were discussed:

Rev. Babb of Monett read a paper on "The Outstanding Doctrines of the Church of the Nazarene." Live discussions followed. In the afternoon the W. M. S. had charge, and gave a very fine program for about two hours. After the W. M. S. meeting closed a lively discussion arose on the home mission question, Rev. Savage of Joplin leading the discussion. Rev. Jones of Springfield preached at the evening service.

Thursday was a great day, the interest growing more intense as the meeting advanced. The subjects of the day were: "How to Keep the Heavens Open," "Why Do Pastors Move so Often?" "The Objective of the Church," "What I Would Do if I Were Evangelist on this District."

Professor London and his son Holland came Thursday and Professor London's address and discussions added much to the interest of the meeting. Holland London brought the message in the evening to the satisfaction of all, with seekers at the altar. Friday was a very busy day in every way. Papers discussed were: "The Advantages of a Well Paid Ministry," "Things that Hinder the Growth of a Church," "A Young People's Revival, and What We Mean by a Young People's Revival." These were all very interesting subjects and well presented.

The group closed up with a great young

people's rally at night with Professor London bringing the message, after a wonderful song service. There were a number of young folks at the altar, almost all of whom found the experience sought. This was the best group meeting we have had for at least three years. Along with the inspirational services of the group, we did what we hope will prove to be a real constructive work. We placed Rev. W. S. Jones at Springfield to see what can be done as to raising up a real Church of the Nazarene in that city of sixty thousand people. We are expecting a great work to come out of this step. If a good church is the result all eternity will reveal the good accomplished by the group. But to God be all the glory.

J. W. Cox.

## CHURCH NEWS

DAYTON, OHIO—"We are glad to report victory and salvation in First Church. God has given us a gracious revival for which we praise the Lord. Rev. South, the pastor, called the church to a week of prayer. The blessing of the Lord came upon us as a church and a revival came sweeping our way. Thank the Lord. The meeting continued for three weeks. A number of souls prayed through to real victory. There was not a night but what there were a number at the altar. Sunday night was the climax. The altar was filled with men and women seeking God. We feel that the revival has not closed, but is just beginning. We believe that God's plan for the Church of the Nazarene is a revival church the year around. The meeting was in charge of our dear pastor, Brother South. The blessing of the Lord was upon his preaching night after night. The Lord is surely using him to lead the church into higher heights and deeper depths than we have ever known. He came to us from California, and is a fine pastor. Brother Lynn had charge of the singing and God blessed him in a wonderful way in bringing the message in song. There is a good class coming into the church next Sunday. Truly the Lord hath done great things for us whereof we are glad."—Mrs. Effie Summers.

### A New Tract! EMPTY SEATS

A much needed message on church attendance; told in story form. Not too long; anyone who starts to read it is likely to continue to the end and be stirred by its pointed message. Mrs. Clark has just given her excuse for not going to church and settles comfortably on the couch where she has a dream in which she hears Satan instructing hisimps to go to Christian people and whisper in their ears one or more of the thousand and one excuses for not attending church. Needless to say that Mrs. Clark upon awaking commences to practise as well as preach, regularity of attendance at the house of God.

A four page tract, 25c a hundred; \$2.00 a thousand.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

ALABAMA CITY, ALABAMA—"We came to Alabama City, Alabama, November 4, 1927, to take charge of the Church of the Nazarene as pastors. We began our work at once and have been on the job all the time, doing our best. We found many things to discourage and hinder, and the devil is not dead, but we are praying and pressing on, looking to God to give us the victory. We are having fairly good prayermeetings, and our Sunday school is moving on, not as well, however, as we would like to see it, but God is with us and blessing in a measure. We have organized a N. Y. P. S. and a W. M. S. and they are moving on nicely. We have not missed a single service since we took charge and have made about a hundred pastoral calls, and we hope to do better in the future. Our financial condition is hard here. The mills, shops and steel plants are running on short time, and it makes money hard to get, and we have such a few members to pay anything at all that it's hard to meet our bills and obligations, but we hope a change will soon come and we will come out ahead. The pastor held a week and a half meeting and there were some few blessed and saved, and the church blessed somewhat. Then Brother and Sister Platt came up on a visit and they gave us a week's meeting, resulting in eleven professions and eight new members came into the church to replace some we had to let go. We are doing our best to get our people to tithe and if we can get them to do it we will go over the top on all our obligations. We hope when the weather gets warmer that we can put on some revivals and get things going better. We know that there is a great opportunity for the Church of the Nazarene in Alabama City, if she will arise and shake herself and embrace it, obeying God on all lines. I ask the prayers of all the Nazarenes that may read these lines that we may go on and win the victory."—P. C. Ramsey and Wife, Pastors.

EVANGELIST LEE L. HAMRIC—"Just reached home after being gone about three months. Our last revival was at Beebe, Arkansas, and this was truly an old-time revival. With tears and prayers bathing the altar the people stayed until conditions were met, and came through with a definite experience. The Christians' consecration was so real that the mighty Holy Ghost came and sanctified wholly. About two scores of souls received a definite experience, many of them fine young people. Quite a number came into the church. Many seekers did not find God. The attendance was good. Members of the good Methodist and Baptist churches assisted and co-operated in this revival. Some of the business men of the town told me this was the best revival that had been in the town for twenty years. The Church of the Nazarene in Beebe is one of our old churches, and has had her share of hardships and battles; through it all a few of the members have been faithful and true. Brother Brightwell is the good pastor of this church, and with good tact and wisdom on the part of all, we predict for this church a better future. Some of our churches are greatly in need



of a good system that will take care of the constituency of the church. Our home was with dear Sister Morrison and children, the widow of Brother Tom Morrison, our old boyhood friend. They showed us no little kindness. Our stay in their home and with the good people in Beebe was very pleasant. Let us all continue the good fight to the end."

**SCOTTS BLUFF, NEBRASKA**—"I am glad to report that by the help and power of our God I have the victory over the world, the flesh and the devil up to date, with a pure heart filled with the Holy Ghost. I have been in home missionary work in this thriving little city of 8,500 people in northwestern Nebraska since last fall. We have all kinds of wickedness abounding here, including erroneous holiness teaching. I have been in a revival meeting in a little vacant colored Methodist church at Fifteenth street and Tenth avenue, since January 17, and it is still in progress. Several have been saved and sanctified. Please pray that God will mightily convict this city, and give a sweeping revival, and a straight holiness church here. If you are in this vicinity or coming this way stop off and give us a lift. I am sowing this country down with the **HERALD OF HOLINESS**."—W. G. Prescott.

**PASTOR EVERT BAKER, Churubusco, Indiana**—"We have just closed the best revival that ever has been held here. Rev. S. B. Walls, pastor of Kurtz, Indiana, did the preaching. His messages were thrilling. Paul and Dora Geil were our singers and musicians, with xylophone. They are great in prayer and in their singing and music. This is noted as a very hard place, but we had more than one all night prayermeeting that moved God. We had Catholics saved and some of the most influential people in clubs, aids and secret orders that laid them aside and are coming into the church. We had thirty-four seekers for conversion and holiness. Pray for us."

**BROKEN BOW, OKLAHOMA**—"We are glad to say that the work here is very much alive for God and we are having marked success. The Sunday school has increased in number and the interest shown by all in the good lessons certainly is encouraging to note. Our young people's work is becoming more spiritual and we are learning many good truths in each lesson which I am sure will not only help us now, but later on in life. The Woman's Missionary Society has attracted the attention of many worthy ladies of our church and town, and the increase in membership, interest and spirituality gives us reason to believe we have greater prospects of accomplishing something in that line than ever before in the history of our church. Our regular services are times of refreshings and blessings. Our pastor is not behind but is leading us on. He and his good wife have travelled in soul and would not let go of God until He came on the scene and gave the victory. Brother Hanselman has been bringing us some real practical and needed messages from God's Word and the anointing of God is upon him. His church and congrega-

tion are on his heart, it is plain to see, and he is concerned in the results of his messages. We believe that better pastors than Brother and Sister Hanselman would be hard to find."—Mrs. Grace Slater, Reporter.

**EVANGELIST F. P. CASSIDY**—"In November I was called to Mackey, Indiana, for a two weeks' meeting. After about a week of praying and waiting on God the power came upon the service, then we had some old-fashioned shouting times. Some thirty or thirty-five were at the altar. The people stood by me and helped push the battle. The pastor, Rev. Brooks, is one of the finest old boys to work with you ever met. He stands by the truth. The last Sunday morning the Lord helped us to raise the money to finish paying off the indebtedness. They said it was the best meeting in the church. God bless the good people there. Our next meeting was at Connersville, Indiana. The battle waged hot, it was surely an old-time siege, but our God finally broke in, and people commenced to come to the altar. Confessions and restitutions were in order and they certainly did do some of it. The last night the altar was lined from one end to the other. Several united with the church and more are looking our way. This church has some fine saints and the pastor, Brother S. C. Johnson, is a fine pastor. The church was packed and some turned away. To the Lord all the glory belongs. When you pray please remember me. I am open for calls anywhere."

**PASTOR R. E. JEFFREY, Ingersol, Oklahoma, Peniel Church**—"Just a few words to inform our friends and readers that we are still in the battle against sin and the devil. We arrived here last October to find a fine, clean-cut bunch of loyal Nazarenes, who truly have their faces turned toward Zion. We turned our at-

tention toward a revival and it seemed the revival spirit continued to burn until the Lord looked this way in answer to prayer. The Lord sent us dear Brother Rev. G. H. Land of Knox City, Texas, who was with us for two weeks, during which time we truly witnessed the working of the Holy Spirit. There were about eighteen who bowed at the altar seeking either pardon or cleansing, the most of whom prayed through to victory. The neighboring churches and friends came in to make the revival a success. The pastor received a nice pounding of many good things to eat for which we feel very thankful. Brother Land is an old-time, Holy Ghost preacher, one who fears the Lord only and hews close in his message. So far as the pastor knows there is no friction in the church, and we can see nothing but victory."

**PASTOR HOLLIS GRUBB, Mukilteo, Washington**—"It has been several months since we have reported but God has been very real to us during this time. He has broken in upon us occasionally in our regular services, and given us seekers along the way, who found their way to the altar without any preaching. The Lord has especially helped us in our work with the young people and their society, of which Mrs. Carol Chandler is the president and beloved leader. We have the best young people's president on earth in Sister Chandler. We were happy to have with us just before the holidays Rev. Will Godfrey and his wife, Laura Godfrey. They gave us a splendid meeting with several at the altar for pardon and sanctification. Their wonderful singing attracted not only the church people, but also the men at the mill. Brother Godfrey proved himself a very powerful preacher of the old-fashioned gospel. For three days, February 16, 17 and 18, we had the privilege of having our most loved and precious brother and soldier of the cross, Uncle Buddie, and his son in the Lord, Professor Messer, with us. They proved a great blessing to our church and also to the neighboring churches of the district. Each night they sang and preached to a crowded house and we feel sure that a work was done that will tell in time and in eternity. May God's richest blessings rest upon these two faithful warriors. But the end is not yet, praise the Lord. We are expecting great things in the future for Mukilteo. We are planning an annex to our present building that we hope to have completed before this fall at which time Brother Earle F. Wilde and Mrs. Wilde are to be with us in a campaign."

**PASTOR FRED R. WHITLEY, Capitan, New Mexico**—"The little village of Capitan is nestled in the top of the mountains of New Mexico, where the air is pure and sometimes too refreshing to be comfortable. There is much snow only a short distance, and on this beautiful sunny morning, the painting by the hand of the great Artist is most beautiful. We have a nice little church and parsonage free of debt, for which we are thankful. The Lord has been good to us this year, as well as in other years. Our people

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are among the best and they stand by their pastor. Love and harmony prevail and the Lord blesses us in our services. After our assembly in April we will enter our second year here at Capitan, D. V. We confess we look back over the past year with some regrets, but our faith in the blessed Christ is firm and our hope is aggressive. We never felt more like pressing the battle against sin even harder. Praise God, He is with us."

**EVANGELIST H. C. JOHNSON**—"My first meeting after the assembly was in Paris, Illinois. The church there had not had a regular pastor for some time; naturally it was a bit hard, but God came on the scene and a few prayed through. My next meeting was in Ladoga, Indiana, with Sister Mertie Hooker, the pastor, and Amos Eby as song leader. At least fifty prayed through and a goodly number joined the church. From there I went to Cates, Indiana, then to a large Methodist church in Illinois City, Illinois. There I had the privilege of preaching the first definite second blessing holiness sermon ever preached in the church, so the folks there told me. Fifteen came forward to seek the blessing in that service. From there I went to Springfield, Illinois, in the Wabash Mission. About seventy-five prayed through in that meeting. From Springfield I went to an interdenominational church located near Danville, Illinois. Owing to the fact that most of the church members were not on speaking terms with each other, the possibilities for having a revival were very slight. Toward the last of the meeting most of the folks got on speaking terms again, but at that time it was too late, as I had to go on to the next place, consequently only a few prayed through. My next meeting was in the Church of the Nazarene at Seymour, Indiana, with Rev. I. G. Young, the pastor, and Burl Sparks, the song leader. God gave us what the church said was the best revival they had had for four years. At least seventy-five came forward for prayer and a goodly number joined the church. I am now in the Church of the Nazarene at Bluffton, Indiana, with Pastor C. W. Henderson and the Geils as singers. We made the first altar call tonight and six came forward. We are believing the Lord for a great time of victory here."

**PASTOR J. W. COX**, Carl Junction, Missouri—"The revival at the church in Carl Junction, Missouri, was held January 1 to 29, 1928. The preaching of the revival was in charge of the pastor until Friday of the first week, excepting two nights when the pastor was sick and the Methodist preacher preached in his place. Rev. M. T. Brandyberry of Coffeyville, Kansas, came to us on Friday as evangelist. He proved his worth by standing by the old rugged truths of the gospel until people either would move toward God or quit the meeting. Many people got light on real salvation during the revival. As many as thirty folks professed to be saved or sanctified or both in the meeting. The good accomplished in a revival cannot be measured by the crowded house or by the

many nice things said about the preaching or the singing, but by the spiritual help received. Many were blessed and many more might have been had they walked in the light. The revival closed with a well filled house and souls getting to God."

**PASTORS G. D. AND AGNES URSCHEL**, Benton, Illinois—"We are still moving on for God in southern Illinois. The power and presence of God are being manifested from time to time in our services by shouts of victory from the saints and the cries of penitents at the altar. Our Sunday school is getting on nicely under the leadership of our new superintendent, Brother Thomas Watson, who came to us lately. Brother Watson is a good brother, full of faith and victory. Our N. Y. P. S. under the leadership of its good president, Brother Ernest Rice, a brother of our good pastor at Richland Center, Wisconsin, is surely progressing. We have almost as many in attendance at its service as at the regular evening service. In the past four weeks the society has read nearly four thousand chapters in the Bible. Our folks are Bible readers. One young man, unsaved, read 280 chapters one week. We are truly proud of the good work of our society. They visit the sick, have one service a month at the county poor farm, buy flowers for the sick and help to push the cause of God on all lines. Their programs, too, are good and spiritual. We are not tired of the way God leads and we say, 'On with the battle, we're ready for the fight.'"

**PASTOR J. S. EMMERT**, Altus, Oklahoma—"We are glad we can report victory through Christ Jesus. The Lord is with us here at Altus. We accepted this church at the assembly in October, and God has been giving us good serv-

ices since we came. We have just closed our winter meeting of four weeks with good success, with Rev. B. Freeland from Quanah, Texas, as the evangelist. We expected to run just two weeks when we started, but did not see the results we had prayed for and ran four weeks before we felt it was time to close. Rev. Freeland did real Bible preaching and it seemed to get on the hearts of the people and the interest was increasing and when the time came to close we had a good crowd and conviction on the hearts of the people. But we only had two professions, and we felt we must run longer. Brother Freeland went home and planned to get back and be with us another week but was kept away on account of sickness in his church and home. We felt if we would hold on, God would give us a good revival, and we urged the folks to pray and the Lord helped us to preach. Tuesday, the third week, we had a break in the meeting, with a number at the altar, and several prayed through. From then on we had seekers almost every service, and had about twenty-five professions. The dear Lord gave us some great services, and the church was revived in a wonderful way. We had a fine closing out with four saved the last night, and we took a class of nine into the church, and several others who plan to come in soon. We had church meeting Monday night, and laid plans to build a new church building in the near future. God is giving our people a vision of our need of a new church to take care of our work here. One man said if the church would get under the load he would give a thousand dollars in cash and a thousand dollars in pledges. There was between eight and ten thousand dollars pledged with some who were not ready to say just what they could do. We are believing God for a new church here to accommodate our work. We are asking God to give us a better location as we are not as well located as we would like to be in this fast growing town. We believe we can build a good work here when we get a new church. We believe it's coming, praise the Lord."

## WHAT TO EAT?

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**STUDENT-PASTOR ERNEST ARMSTRONG**, Guymon, Oklahoma—"We began our pastoral work here on October 1, and God has helped us to get the good will of the town and community to some extent at least. Our needs have been supplied by the hand of God, working through the good people here. About twelve souls have professed to get a definite experience of grace since we came here, and we have taken two adults into the church. In November we had a revival here. Brother Cargill, our pastor at Hooker, Oklahoma, helped us during the week days, and God gave us a good meeting. We did not see the immediate results that we desired, nevertheless, some found God and we are expecting better things ahead. Pray for us. Recently I helped Brother Cargill in a meeting at Hooker. Going sixty miles to college during the day and preaching at night was a hard task, but God gave us the best meeting that I have seen for some time. There were seekers in the altar nearly every night, and the altar

was filled at different times. There were between seventy and seventy-five definite professions, and some altar services lasted until eleven or twelve o'clock and ended by the shouts of new-born souls. Some were planning to come into the church when I left on Saturday night, but I don't know the number. I can truthfully say that A. L. Cargill is one of the best men that I ever worked with."

**O'LEARY, P. E. I.**—"I am drawing toward the close of an almost five years' pastorate with our church at O'Leary. This society of more than forty members was organized as the result of a tent campaign conducted by the writer and song leader, F. C. Smith. Since then a tabernacle 28 x 56 feet and a nine-room parsonage have been built, which today, with the exception of a few hundred dollars, are free from debt. To God be the glory. This is our ninth year with the island people, having served the 'Alberton congregation three years, besides conducting tent meetings in different parts of the province. I have found the island people very cordial and hospitable on the whole. They have a church life which is above the ordinary; that is, they delight in going to church and in having their pulpits supplied with educated men. Plenty of Christianity, but I regret to say, on the main, spirituality is at a low ebb. Church union hasn't helped matters any in this direction. In many respects it has been detrimental, for as one might suppose it is duly legislated union without true Christianity. Notwithstanding, there are many hungry and dissatisfied hearts and I believe the Church of the Nazarene has come to the province for just such a time as this. Because of a certain abhorrence or intolerance for anything 'new' in religion, many at the present are prejudiced against our work. Yet year by year we are gaining prestige and it is not unreasonable to forecast that, with a good measure of love, patience and sacrifice, we shall find ourselves not only a fixture in the religious life of the province, but heading the list of desirables among the denominations. Prayer and faith and holy living, I believe, will accomplish this. We covet most earnest solicitations at the throne of grace. In view of limited privileges along industrial lines, and the consequent emigration of our youthful population, it is difficult to build as permanently in membership as we would wish. However, we possess the rare opportunity of putting the Nazarene stamp on many who later find our American and western Canadian churches, where they soon become adopted and grow up in the rapidly multiplying family of Nazarenes. During the past few years the land crops, to which the majority of our people look for support, have been poor and the market prices low, thus the money to carry on the work of the church has been scanty. Nevertheless the blessing of the Lord that maketh rich has been upon our hearts. Recently in a series of cottage prayermeetings more than a dozen souls have prayed through to joyous deliverance. By faith we see the victory ahead. Brother and Sister Dixon

who came to us recently from the Primitive Methodist church in England, are fitting in beautifully with the Nazarene work on the Alberton circuit. Brother Stanford of Mount Pleasant is full of grace and glory, and God is constantly blessing others through him. I feel that a change of pastors would be advisable for the O'Leary work and that we should try our sickle in another section of the whitened harvest field. May the Lord put it on some young man's heart who has a love for the heroic and sacrificial to come and assist this people in the accomplishment of their hearts' desire, namely, an island-wide revival. Yours for the hill country."—J. W. Turpel.

**CHESTER F. AUSTIN, PASTOR, Everett, Mass.**—"God's blessing is upon the Everett church. Pastor and people are filled with faith for its future. One of the indications which point to fruitage is the number of strangers who are coming into our services. December 18 we closed a campaign with Sisters Lula Kell and Barnard. The meeting was a good one, our people were blessed and a beautiful spirit prevailed. January 22 we entered another campaign with Evangelist James A. Rodgers of East Palestine, Ohio, and Rev. Mabel R. Manning of Nahant, Mass., 'sweet singer in Israel.' This was the best meeting the church has had for years. Many of the congregations were made up of two-thirds strangers. It was a hard-fought battle, our morning

prayermeetings were places of prevailing prayer, around forty were at the altar and many of these were new cases. We have taken in a fine class from this campaign and more are to follow. This was Brother Rodger's first campaign among the churches of New England, our people just fell in love with him. We have organized a wind instrument band for our young people with Brother Clarence Haas of Eastern Nazarene College as instructor. We see nothing but victory for the church around the corner."

**EVANGELIST P. P. BELEW**—"Just finished another evangelistic tour of six weeks among our churches in Illinois, Michigan and Indiana. The first eighteen days were spent at Freeport, Ill. The attendance was not large, but a number received definite help at the altar. The membership of this church is small, but is composed of very fine people. They treated me royally. Brother Desmidt and his good people were over from Stockton several times and were a blessing to the meeting. Following this we were for seventeen days at Muskegon, Mich., where Rev. M. E. Bouton is pastor. This was a splendid meeting. Many found definite experiences of salvation and the pastor received a nice class into the membership of the church. Brother Bouton and his wife are former students of Olivet College. They are building up the church and are much loved by their people. We were entertained in their pleasant home and very much enjoyed our association and labor with them. The last six nights were spent at Attica, Indiana, with profitable services and some good cases of salvation. We were requested to continue the services another week, but could not do so because of other engagements. This is a young church, but is making history. Rev. G. N. Mitchell is the pastor. He and his wife are also former Olivet students, and are good pastors and congenial collaborators. A member of the faculty and several of the students from Olivet were present for the Sunday services. God gave us a gracious time."

**PASTOR S. R. JONES, Enid, Oklahoma**—"One-third of this assembly year has passed into history, during this time our church has had a steady growth and increasing interest in all departments. Eleven new members have been received. A sweet spirit of harmony prevails in all our services. Our members and friends practice storehouse tithing which has solved our financial problems and enables us to keep our general and district budgets, building and loan dues, pastor's salary and all current bills paid. The Sunday school under the leadership of Mrs. W. T. Gilson, superintendent, is growing in interest. R. W. Atkinson, president of the N. Y. P. S., is leading the young people on, their numbers are increasing, the meetings are interesting and helpful. Mrs. May Harris, president of the W. M. S., has a faithful band of praying, hard-working women who meet every week in interest of W. M. S. work. They are showing results in a financial way. Under the leadership of Miss Ivy Brooks the mission study is taking on

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new interest and doing great good in study and prayer in behalf of missions. In addition to our regular music we have an eight piece orchestra led by the pastor that is great help in regular services. We can truthfully say the Lord is with us in Enid, we are expecting greater developments here before this assembly year closes. If you have friends or relatives in or near Enid who should be interested in Nazarene work, write me, I will be glad to call on them."

**OKMULGEE, OKLAHOMA**—"We are worshipping at this time in an old store building, but we are trusting God for a church soon where we can worship God in the beauty of holiness. We have a wonderful pastor, Rev. P. M. Henderson. He and his good wife are lovely people to work with. The church has grown from a few members to about twenty or twenty-two members, true saints, saved and sanctified, determined to go through with Jesus. We have a good Sunday school, an enrollment of seventy-eight, with almost a regular attendance. We have quite a few little folks, several classes. We have a fine Bible class, and a wonderful teacher who is a Bible student, and truly a man of God. Our superintendent takes a great interest in the Sunday school, always on time, and is a great encouragement to the little folks. The Lord is blessing in a wonderful way. We are expecting great things yet in Okmulgee. We are praying for a real old-fashioned, heaven-sent revival. Pray for us that we may be victorious."—N. Chastain.

**PASTOR L. E. SHAW, Canute, Oklahoma, Hefner Church**—"We came here following the assembly in October. The church has accomplished much in a material way in making a number of improvements and repairs on our property. We have paid our apportionment every month—raised very nearly our full quota on the debt emancipation, and the end is not yet. Our Sunday school is doing nicely under the superintendency of Brother Murray Orgain. Our enrollment is ninety-seven, with a banner attendance on time of ninety. Much interest is being shown and we are badly in need of more Sunday school room, which must be had soon. Our preaching services are well attended, though hindered now by an epidemic of whooping cough. We have held one revival with Brother V. W. Littrell as evangelist. There was not as much visible result as we had hoped for, but tremendous conviction was on the people night after night. We thank God for Brother Littrell. He preached a plain gospel, solid fundamentally, no fanciful interpretations, preached close, hewing to the line, yet kind. His messages searched our very souls and much light was brought to the church that will yield much fruit in the future. We are to have Lum Jones with us August 31 to September 16. We are thanking the Lord for victory. Amen."

**BELOIT, WISCONSIN**—"After one month of prayer and calling on God for a revival in Beloit, a few struggling souls raised their voices and said, 'We are ready, where will we go?' A few days passed and suddenly a room was located and rented for a meeting in a central location

down town. Rev. C. H. Howard of Janesville, Wisconsin, did the preaching. His wife played the piano and Rev. A. W. Gustafson, pastor of the Church of the Nazarene at Janesville, led the congregation in song. Everyone joined in willingly and gladly in the services. Methodists, Presbyterians, Free Methodists, and Salvation Army, all paid us a visit and said they enjoyed the meetings and were coming back again. The meeting lasted three weeks and at the close seven had prayed through to victory for conversion or sanctification. Not willing to stand separately in the city, thirteen stepped out for organized holiness and joined the Church of the Nazarene. Others are looking for this spiritual atmosphere. We are leaving the work in the hands of Brother William Smith and wife, who have the ability to lead the lambs into green pastures. Remember Beloit in your prayers."—A. W. Gustafson, Reporter.

**SONG EVANGELISTS JACK AND RUBY CARTER**—"On February 5 we began a meeting with our home church at Peniel, Texas, the place where we have spent most of our lives. We found Jesus here in 1915, but wandered away from His fold. We are thankful though, we came back to Him seven years ago this month at this same place in the old college chapel, where we first found Him. How we

praise Him for His goodness to us. Our good pastor, Rev. S. M. King, did some fine preaching. God bless him. This was the best meeting we have been in for several years. Fifty-five prayed through in the old-time way. I judge seventy-five sought the Lord. Some will come into the church this coming Sunday. Our good Brother Wiese, District Superintendent, came by and preached three good sermons. We closed with sixteen in the altar. We enjoyed so much to sing with our good folks here. We have heard of preachers almost performing miracles in other places. We believe this of Brother King. With the help of the Lord and the good folks at Peniel church, Brother S. M. King undertook to rebuild a church from the ruins of the old historic college building that had been burned to the ground. They have built a splendid brick church with four Sunday school rooms and a pastor's study. These people have all worked at the job and sacrificed to the limit, and God has rewarded their efforts. Brother King is an architect and contractor in addition to being a good preacher. Well, we say the glory still holds and we can continue to have good meetings if we will trust God. Praise His dear name."

**PASTOR DICK MOORE, WANN, OKLA.**—"We are now closing the fifth month of our labor here, and feel that we are getting adjusted to our new field. Our last report was from Crowley, La. We spent almost three of the best years of our life with the good people at Ebenezer (near Crowley), and it was not pleasant to leave them, but believed that God would have us make a change, so we accepted the call to Wann. We have been treated royally by the people here. They are few in numbers, but absolutely faithful. We have already fallen deeply in love with them. Our Sunday school is doing nicely. Brother Stockstill is the superintendent, and he will be hard to beat anywhere. Homer Cullison, a consecrated young man, is leading the N. Y. P. S. on to greater things. We recently had our District Superintendent, Brother Owens, with us. His presence and preaching were an uplift to all. We feel that it would be good to have him with us about once each month. God bless him. Being new on the district we naturally feel the change, but we have found a host of saints who have befriended us, and so much appreciate the love and help of all. Battles have been ours, and we still have them, but we believe God's Word and mean to keep hammering away. We are expecting a revival at Wann. "God cannot withstand the prayers of his saints." Brother Smith of Collinsville, the former pastor here, and wife, paid us a visit recently, which was a treat indeed. We are glad to be on the district, glad we are at Wann, but thankful most of all, that Jesus has supreme place in our heart just now. To live where He answers prayer is the only desire of my heart. Pray for us."

**PASTOR W. D. MCGRAW, Beaumont, Texas**—"For more than thirty years I have cherished the hope that I might tour the Holy Land some time before I die. This

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desire has increased as the years come and go. After several months of prayer and waiting upon God, He has enabled me to undertake the tour, and I am now on board the S. S. Mauretania, at New York, and will sail today at ten o'clock, arriving at Haifa, Palestine, March 1. We will have about one day at five different ports in Europe, and Africa, and go ashore on sight seeing tours. I hope to spend about one month in Palestine, and on my return tour Egypt and Europe. Pray that God will give me a safe and profitable tour, and get the maximum benefit out of it. Would be glad to receive letters from any who read this addressed to Jerusalem, Palestine, 5c postage required."

**PASTOR ORVAL J. NEASE**, Columbus, Ohio, First church—"We have just concluded what might be considered a 'father and son' revival campaign. I have heard of a 'father and son' banquet but never a 'father and son' revival. Rev. Wm. O. Nease, the pastor's father, was the evangelist. We have listened to the preaching of this evangelist since first we can remember but never have we heard him when his messages were so effective and his spirit more tender. The fruitage of the campaign was a delight to our hearts. Many who had not been moved for years returned to the Lord while many others that had never sought the Lord prayed through beautifully. We have taken fifteen members into the church and have as many more soon to be received as a result of the meeting. Beside this the church has been left in a working condition which has meant seekers each Sunday night since the campaign closed. Rev. and Mrs. R. A. Shank were the song directors. They did most excellent work both with the orchestra and with their special music. We have no better singers in our denomination than the Shanks. They are not singing the dried out song material that has been sung by song evangelists repeatedly in about all of our churches. Their songs are well selected, contain a message and bless the people. First church begins soon a week's convention with Dr. John W. Goodwin as speaker. We look forward to a gracious season. Columbus churches are planning to royally entertain the Church of the Nazarene in its Seventh General Assembly. We will see you in June!"

**PASTOR F. P. KERST**, Louisville, Ky., First Church—"Since our last report God has certainly been with us and our good people in this place. In our last report we were in a large German M. E. church which we had leased for a short time, with the intention of buying if it proved to be what we thought was a desirable location for our work in this city. After awhile we all unanimously agreed that it was not the place best suited for our work. So after much prayer God has helped us to purchase a lot on the corner of Twenty-fourth and Howard streets at the cost of \$2,250. We began immediately to build a tabernacle. We now have a very commodious tabernacle on this lot, and our high rent is stopped and we have a place we can call our own. Praise the Lord. Our Sunday school began to grow at once, and from the very first service

in the tabernacle we began to preach to growing crowds. At our last W. M. S. meeting, we had the largest attendance of any meeting since we have been in Louisville. Miss Anderson, who graduated at Olivet College last year and who is the daughter of our good and faithful missionaries in Guatemala, is living in this city now, and will be a great blessing to our W. M. S. Sister Anderson is also a great blessing in the other services. Our prayermeetings are well attended and growing every week. Our financial condition is looking much brighter than it was, God is helping along this line as well as on the spiritual end. We are now starting a revival meeting. The first night almost every chair we had in the tabernacle was filled. It was the largest crowd we have preached to since being on this work. God wonderfully blessed and souls were in the fountain at the close of the service. At the Sunday afternoon service the glory of the Lord came upon the people and we had a wonderful time and one soul to pray through at the close. It is needless to say that we have spent sleepless nights, shed many tears, walked many miles when our old wornout car was broken down. Worked on the tabernacle with our own hands, with some of my good men, and made some sacrifices we will not mention to see these things come to pass. Oh, how good and how sweet, for brethren to dwell together in unity, and serve the Lord in the beauty of holiness, and see these wonderful things come to pass. Pray for us, and write us about your friends who live in this city."

**PASTOR L. A. OGDEN**, Stoneham, Colo.—"We just closed a profitable two weeks' meeting February 19, with Theodore and Minnie E. Ludwig as evangelists. They are able expositors of the Word and preach the truth so plain with tears and love, that young and old understand and are touched. During this meeting we had twenty-six in the altar with all praying through but one. The altar work was thorough and souls prayed clear through. Several of this number were sanctified. We received four members as a result of this meeting. The church is encouraged and we are pressing on, trusting in the Lord. All the glory is the Lord's. Amen!"

**PASTOR L. LEE GAINES**, North Little Rock, Ark.—"We closed a gracious revival on Sunday night, Feb. 19, with Rev. R. M. Hocker of Plainview, Texas, as evangelist, and Rev. Jesse E. DeCamp of the Arkansas District as singer. There were between forty and fifty professions of pardon or sanctification. We received a class of eight into the church, with other

## WANTS

**WANTED**—Farm hand, Christian home; write Wm. C. Corus, Redmond Oregon.

We are in need of an able evangelist for our campmeeting August 17-26. We would like to get in touch with an evangelist that has this date open. Dodsonville, Texas. Please write Mrs. Georgia Owens, Hollis, Oklahoma.

**WANTED**—Used, second year minister's course books. Clarence Heister, Tilden, Illinois, Box 234.

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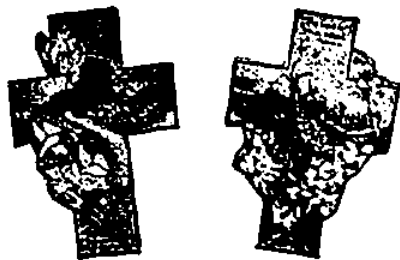
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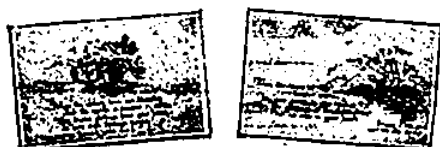
# Easter

Cards, folders, Crosses

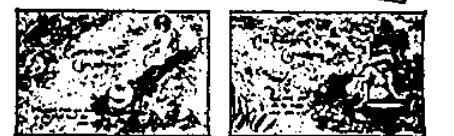
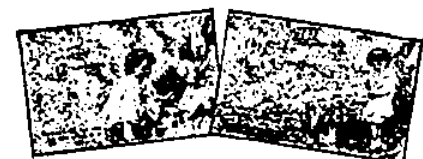


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Easter Post Cards for Children; No. 1119. Four designs, each one arranged especially for children. Beautiful coloring. Greeting and verse of Scripture. Prices: 20c a dozen; \$1.25 a hundred.

Easter Folders No. 1112. Size 2 1/2 x 4 1/2. Appropriate verse of Scripture and Easter greeting. Beautiful designs in colors. 10 in package for 40c.

Easter Book Marks No. 417. Beautiful designs in colors. Each one with silk cord and tassel. Appropriate Easter Scripture verse on each one. 10 in package for 25c.



Easter Folders for the Children; No. 1126. Four page folders with chicks and flowers in colors and Scripture verse and Easter greeting on inside. Size 2 1/2 x 3 1/2 in. 10 in package for 30c.

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fine prospects who will no doubt come in a little later. We also sent in a nice list of subscriptions to the *HERALD OF HOLINESS*. The church was greatly helped and strengthened by the earnest and timely messages of Brother Hocker. He is in the very front ranks as one of our good all-round preachers. At the suggestion of the evangelist, the church subscribed enough money in a few minutes to pay for a new typewriter for the pastor. This token of love was greatly appreciated by the pastor. Every department of our church is progressing beautifully under the good blessings of God."

## TELEGRAMS

SEATTLE, WASHINGTON

Victory day February 26. Sixth great day in revival campaign, Central church, Seattle. Harding raised \$5,700 in subscriptions for new tabernacle. Two thousand heard Bud Robinson's life story Friday. Seventy seekers in four night services. Messer rousing song leader and soloist. Mrs. Harding singing beautifully. A. M. Bowes, Pastor.

CHAMPAIGN, ILL.

February 26 a great day in the history of our church. Rev. E. O. Chalfant with us in a one day convention. Twenty-four thousand dollars raised on our new church debt. The spirit of harmony and mighty blessing resting on the people. Truly it is beyond our power to describe, or your power to believe what the Lord is so wonderfully doing for us in Champaign. Brother Chalfant is a great booster.—H. B. Garvin, Pastor.

FORT WAYNE, IND.

Revival on. Rev. I. M. Ellis doing great preaching. Rev. and Mrs. Haldor Lillenas singing the glory down. One thousand dollars cash for foreign missions in morning service. Our slogan, "Do more for the heathen." One more week. Altar filled tonight. Fine class of new members to come in Sunday.—Morris Himler.

OMAHA, NEBR.

Crowning day at Central church. Sunday school less than four months old enrolls 140 with 147 in attendance. Dr. Ward excellent superintendent. Thirty-three men, women, and children at the altar. Splendid class received into church. Revival spirit on. Special campaign begins April 1.—Marvin S. Cooper, Pastor.

LITTLE ROCK, ARKANSAS

Sunday an eventful day for Little Rock First church. Congregation, with their outstanding pastor, enter new building. Magnificent structure seating comfortably 2,200, with equipment for Sunday school for 1,500. Church is credit to city, an honor to our entire denomination. Enter new church with 1,400 in Sunday school. Pastor's newly organized class has about three hundred young married people. The church filled in morning, and three thousand people on inside and outside at night. Fine revival spirit on. Great response to the invitation in the evening service. Pastor Rev. M. Edward Borders and people praying earnestly for city-wide revival.—R. T. Williams, F. M. Messenger.

ROCK ISLAND, ILLINOIS

Just closed the best revival since the organizing of our church in this city. J. E. and Ada Redmon put things across in the old-time way. Fifty subscriptions to *HERALD OF HOLINESS*, fifty dollars love offering for pastor. Fine class of members received.—Rev. E. W. Larrabee.

## ANNOUNCEMENTS

NOTICE—I am now located at Placentia, Calif., and ready to answer calls for evangelistic work anywhere. Have no singer, travel by auto. Would be glad to hear from any District Superintendent who is putting on home missionary work. Long campaigns a specialty. Terms, entertainment and free will offering. Might consider a pastorate with a future. Reference furnished.—Josiah Tucker, Placentia, Calif.

WEDDING BELLS—Rev. H. G. Purkhiser, pastor Church of the Nazarene, Hallettown, Mo., and Vita L. Dugger of Aurora, were united in holy marriage at the home of the District Superintendent, Carthage, Mo., Feb. 4th, the writer officiating. Rev. Purkhiser and wife are splendid consecrated young people and we trust that their lives and influence will continue to be a great blessing on this district.—Mrs. N. B. Herrell.

NOTICE—The annual preachers' convention of the Michigan District will convene April 17 to 19, at First church, Flint, Mich. The opening service will be at 10:30 o'clock Tuesday morning. Dr. J. B. Chapman, who has been secured as special worker, will give his first lecture at 11 o'clock. We are urging that every preacher and Christian worker on the district be present on time. Rev. C. L. Bradley, the pastor, desires to know just how many will be present, so write him that you will be present the full time.—S. D. Cox, District Superintendent.

SPECIAL NOTICE—After almost sixty days of delay on account of sickness in our home, I am again ready for the evangelistic field. I am an elder and commissioned evangelist of the Hamlin District, and have had several years' experience as an evangelist and pastor with good success. Will go anywhere I am called.—W. G. Shelton, 733 W. Washington, Oklahoma City, Okla.

BORN to Rev. and Mrs. K. Hawley Jackson, Malden, Mass., an eight pound girl, Ruth Carol, on Feb. 20, 1928. To Rev. and Mrs. G. Howard Rowe, New Castle, Pa., on Feb. 23, 1928, a girl, Doris Lillian.

PRAY that peace and family harmony and love may be restored in a home where there is a misunderstanding between a step-mother and a step-daughter, and that the step-daughter may return to her father's house; for three unsaved boys in Tennessee; for a sister in Mississippi that she may be true and for her unsaved family; for Miss Leona Bellew, returned missionary from Africa who has recently undergone a serious operation; for a sister in Illinois who is left alone and needs help for her body.

NOTICE—I have some open dates for spring and summer meetings.—E. C. Milby, Song Evangelist, Springfield, Ill.

NOTICE—The Annual Meeting of the Woman's Missionary Society of the Indianapolis District will convene at First church, Indianapolis, Thursday, April 5th. An interesting program has been arranged. Miss Etta Muse from Western India will be the special speaker. We are expecting representatives from all our societies. We covet your prayers for an outpouring of the Holy Spirit.—Mrs. Vada Davis, District President.

RECOMMENDATION—I would like to just speak a good word for Rev. and Mrs. J. L. Vaughn, who we learn are available for evangelistic meetings.

Brother Vaughn has just recently united with the Church of the Nazarene, coming to us from the M. E. Church, and we are persuaded that he will be a useful servant of Christ among us. Brother Vaughn is a talented young man, and brings a helpful message; and his wife is a most worthy assistant in singing and playing. I have known them for about three years. They will go any place there is an open door to preach holiness. Write them at 5 Robinson Terrace, Plattsburg, N. Y.—Roy L. Holtenback.

**SPECIAL NOTICE**—This is to call special attention to our officers and laymen that the Orphanage Board has elected Rev. E. C. Dees, Bethany, Okla., as the Field Agent for that institution, and we would urge our Superintendents and pastors to invite him to your churches and let him tell you of the need of our Orphanage. This institution, located at Peniel, Texas, is a Nazarene institution; it belongs to us, and one of the greatest opportunities in our great church lies right here.—John W. Oliver, Chairman.

## DEATHS

**FRANZEN**—John M. Franzen, our dear husband and father was born in the vicinity of Gnadenau, Kansas, on May 23, 1876, and received his training in the parental home and in the Gnadenau schools. In his twenty-third year he realized his lost condition without Christ, and after due repentance found peace through faith in the shed blood of the lamb of God. On September 3 of the same year he was baptized on the confession of his faith and received into the Mennonite Brethren Church of Ebenfeld, Kansas. On May 23, 1901, he was united in marriage with Miss Maria Hein, with whom he has shared joy and sorrow for 26 years, 6 months, and 20 days. Eleven children, four sons and seven daughters were born to them, of whom four died in early childhood. The first eight years we spent near Ebenfeld on a farm, but in 1909 we moved to Hillsboro, where we resided until 1916 when we moved to eastern Oklahoma and settled on a farm near Oologah, Oklahoma. From there we moved to Claremore. At Oologah we affiliated ourselves with the Church of the Nazarene of which he remained a member until his death. The suffering of our father and husband was very grievous so that he could find no relief, neither in sitting nor lying, but he was always patient and did not complain. During the time of his illness he was much interested in the Word of God, and loved to have members of the family and visitors read to him and pray with him. Through the Word of God and sacred songs he always received new strength to bear his heavy cross. One of his great joys was the assurance that the older children were saved. Shortly before his passing he bade farewell to his family and friends, admonishing them to remain faithful to the end. Then he sang a part of the hymn, "When I Can Read My Title Clear," and said, "O come, Lord Jesus." In the night of December 12, at fifteen minutes before eleven o'clock, the final hour had come. He remained conscious to the end when he was taken home to the realms where there will be no pain nor suffering but rather eternal joy and happiness. He passed away at the age of 51 years, 6 months, 20 days. He leaves to mourn his early departure his grief stricken wife, one son, six daughters, one son-in-law, one daughter-in-law, two grandchildren, his father-in-law and mother-in-law, two brothers and five sisters, and many friends. We will miss him, and now feel the pain of parting from one we loved, but we hope to meet again in that blessed home above.—Mrs. Maria Franzen and children.

**CULLISON**—Jane G. Wagner, daughter of Mordecai and Mary Wagner, was born near New Moscow, Coshocton county, Ohio, July 21, 1857, and fell asleep in Jesus Monday morning, January 9, 1928, at the age of 70 years, 5 months, and 18

days. She was united in the holy bonds of matrimony with John B. Cullison of Wapakoneta, November 4, 1896. They resided on the farm where she was raised about two years, moving to Roscoe in 1898, where they have since lived, making many friends. Sister Cullison was converted to God at the age of fourteen and united with the Methodist Episcopal church at New Moscow. Upon their coming to Roscoe she, together with her husband, transferred her membership to the Methodist Episcopal

church there. A little over one year ago she transferred her membership to the Church of the Nazarene at Coshocton, of which church her husband is a local preacher, and remained a faithful member until her death. Although Sister Cullison was converted at such an early age, her husband says that she never lost grace, and she came into the blessed experience of entire sanctification at one of the sessions of the Bethel Campmeeting on Roscoe Hill, which experience she enjoyed to the end. Sister Cullison,

# Olivet College

## Commencement and Camp Meeting

May 17 - 27



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- To magnify the intellectual and yet exalt the spiritual.
- To train men and women for Christian service.
- To provide general educational advantages for all.

Next semester opens Sept. 11, 1928. For particulars concerning the school, write President T. W. Willingham, Olivet, Illinois.

**SPECIAL CAMPMEETING WORKERS**—Rev. Bud Robinson, Rev. C. B. Fugett, Prof. L. C. Messer, the Vaughan Radio Quartet. Baccalaureate sermon by Rev. O. J. Nease.

**ENTERTAINMENT**—Lodging for all who may come free. Meals to all visiting Ministers and wives free; all others will be charged a reasonable amount for their meals.

**OBJECT OF THE CAMP MEETING**—Preaching a vital gospel, the conversion of sinners and sanctification of believers, edification of God's people, healing the sick, promoting Home and Foreign Missions and advancing the importance of a Christian education.

Under the auspices of the Church of the Nazarene

For particulars write Rev. T. W. Willingham, Olivet, Illinois



knowing that the end was near, gave her husband some suggestions in reference to her funeral, requested that her pastor preach the sermon, said that she was ready to go, and expressed the wish that they who had walked together so many years might go on to heaven together. But such was not the will of God, God still having work for him to do here. She was a faithful and devoted wife, a true helpmate to her husband, seeking in every way to add to his comfort and usefulness. She was a kind neighbor and her home was always open to entertain Christian workers. Now she rests from her labors. She has left to mourn their great loss her husband, three brothers, Dr. Joseph Wagner of Gambler, Ohio; James Wagner of Herrick, Ill.; and William Wagner of South Dakota; three sisters, Mrs. William Meredith of Mohawk; Mrs. Liddy Greer and Mrs. John Harrison, both of Utica, Ohio; many other relatives and a host of friends. She will be sadly missed, but with one of old we say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Funeral services were held at the Church of the Nazarene at Coshocton, Thursday afternoon, conducted by her pastor, Rev. A. H. Perry, assisted by Rev. John Crider, Rev. E. F. Bradford, and Rev. C. H. Roe of the Methodist Episcopal church at Roscoe.

**WATSON**—Jessie Lee Watson, Brewton, Alabama, went to live with Jesus, Sunday morning, February 5, 1928, at the age of seventeen months, after a prolonged illness. Kind, loving hands did all possible to keep her, but Jesus needed the jewel to make heaven more bright. She leaves to mourn her home-going besides her parents and sister, grandparents, uncles, aunts, and a host of other relatives. The separation is not eternal, but we can go to her, we weep not as those who have no hope. Funeral services were conducted by the writer. Our cradle roll department has lost one of its sweetest, most affectionate members, but we bow in submission to our Father's will.—Ruth Coleman, Pastor.

**ASHBROOK**—Rev. William A. Ashbrook of Springfield, Illinois, departed this life

Sunday, February 12, at four p. m. He was born in Kentucky and came to Illinois about fifty years ago and has been an active minister and staunch promoter of holiness in central Illinois for forty years. He has had vital connection with the different holiness camps in this part of the country and was president of the Normal State Camp at his death. Holiness preachers and campmeeting workers who have had the privilege of his friendship and fellowship will no doubt miss this old warrior of the cross, but will be pleased to know he died in triumph. He is survived by his wife, Bertha C., and daughter, Myrtle. Rev. W. G. Schurman of the First Church of the Nazarene of Chicago was the officiating minister, assisted by Rev. Della B. Strech, Rev. Martha Howe, and the local pastor. Interment was in Oak Ridge cemetery.—G. Edward Gallup.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

**M. F. REYNOLDS**  
Office, 2923 Troost Ave., Kansas City, Mo.

### SPRING ASSEMBLIES

Brittish Isles .....April 3 to 8  
No. and So. Carolinas (Greensboro, N. C.) May 9 to 13

**J. W. GOODWIN**  
Office, 2923 Troost Ave., Kansas City, Mo.

### SPRING ASSEMBLIES

Alberta (Calgary) .....March 26 to April 1  
New Mexico (Artesia) .....April 11 to 15  
Southern California (Long Beach) .....May 8 to 13  
Northern California (Oakland) .....May 16 to 20

**R. T. WILLIAMS**  
Office, 2923 Troost Ave., Kansas City, Mo.  
Washington-Philadelphia (Baltimore, Md.) .....April 4 to 8  
New York (Saratoga Springs) .....April 11 to 15  
New England (So. Portland, Maine) April 18 to 22  
Pittsburgh .....April 25 to 29  
Idaho-Oregon (Nampa) .....May 2 to 6  
North Pacific (Portland) .....May 9 to 13  
Northwest (Yakima, Wash.) .....May 16 to 20

## EVANGELISTS' SLATES

**ALLINE ANDERSON**  
Piqua, Ohio .....July 1 to 22

**MACK AND ETHEL ANDERSON**  
Hutchinson, Kans. (First church) .....Feb. 26 to March 11  
Junction City, Kans. ....March 18 to April 1  
Arnold, Nebr. ....April 6 to 22

**T. M. ANDERSON**  
East Liverpool, Ohio .....March 11 to 25  
Portsmouth, Va. ....April 1 to 15  
Grand Rapids, Mich. ....May 13 to 27

**JARRETTE AND DELL AYCOCK**  
Spokane, Wash. ....March 4 to 18  
Portland, Ore. (First church) .....March 25 to April 8

**C. H. BABCOCK**  
Orlando, Fla. ....March 1 to 11  
Lakeland, Fla. ....March 14 to 25  
Seattle, Wash. ....April 12 to 22  
Cincinnati, Ohio .....May 25 to June 3  
Coshocton, Ohio .....June 9 to 19  
Mt. Lake Park, Md. ....June 29 to July 7  
Doughlass, Mass. ....July 12 to 22  
Pleasant Hill, La. ....July 26 to Aug. 5

**P. P. BELEY**  
Rochester, Mich. (Gen. Del.)...March 11 to 25  
**W. G. BENNETT**  
Xenia, Ohio .....Feb. 18 to March 11  
Gary, Ind. (Glen Park church) .....March 15 to April 8

**FRED BOUSE**  
Bremen, Ind. ....March 4 to 25

**RAYMOND BROWNING**  
Hendersonville, N. C. ....March 13  
Marshall, Texas .....March 25 to April 8  
Nashville, Tenn. ....April 15 to 29  
Lexington, Ky. ....May 6 to 27  
Nashville, Tenn. (Trevecca College) .....May 28 to June 10  
Columbus, Ohio (General Assembly) .....June 13 to 19  
Shady Side, Ohio (camp) June 20 to July 1  
Bellaire, Mich. ....July 5 to 15  
Columbus, Ohio .....July 19 to 29

**J. C. AND MAE BUDD**  
Rittville, Wash. ....March 8 to April 1

**C. C. BURTON**  
Monroeville, Ind. ....March 13 to April 1  
Mt. Vernon, Ky. ....April 2 to 22  
Roll, Ind. (camp) .....May 20 to June 3  
Whiting, Ind. ....June 3 to 24

**M. M. BUSSEY**  
Savannah, Ga. (122 W. Waldburg) .....March 13 to 25  
Miami, Fla. ....March 27 to April 1  
Norfolk, Va. (205 Patrick) .....April 17 to 29  
Richmond, Va. (107 E. Franklin) May 1 to 6

**ROSCOE C. CARRELL**  
Tulare, Calif. ....March 1 to 13

**JACK AND RUBY CARTER**  
Dodsonville, Texas .....March 30 to April 8

**F. P. CASSIDY**  
Monroeville, Ind. ....July 8 to 29  
Highway, Ky. ....Aug. 5 to 19

**C. C. AND FLORA CHATFIELD**  
Greentown, Ohio .....March 11 to 25  
Lowell, Mich. ....April 1 to 16  
Cadillac, Mich. ....April 16 to 29

**CLEGGHORN EVANGELISTIC PARTY**  
Beula, Texas .....March 7 to 18  
Post, Texas (Grassland) March 23 to April 1  
Lubbock, Texas .....April 5 to 15  
Toklo, Texas .....April 20 to May 6  
Burkburnett, Texas .....June 25 to July 8  
Ablene, Texas .....June 8 to 24  
Howe, Texas .....July 27 to Aug. 6  
Buffalo Gap, Texas .....Aug. 3 to 12

**J. V. COOK**  
Columbus, Ohio (Third Street Mission, care V. G. Parter) .....March 1 to 11

**C. C. AND MARGARET CRAMMOND**  
Montgomery, Mich. (R. D.) .....Feb. 28 to March 11  
Ottisville, Mich. ....March 18 to April 1

**STELLA B. CROOKS**  
New Philadelphia, Ohio .....March 4 to 25  
Sublette, Kans. ....April 1 to 15  
Garden City, Kans. ....April 22 to May 6  
Wichita, Kans. ....May 13 to 27  
Chicago, Ill. ....May 30 to June 10  
Jamestown, N. Dak. (camp) June 28 to July 8

**WILLARD B. DAVIS**  
Decoma, Okla. ....March 25 to April 8

# Shall I Live Again?

By Elwood Taylor

In this booklet the author discusses four subjects—rather diversified in their nature but vital in their application to present day thinking and conditions.

1. Shall I Live Again?  
The Immortality of the Soul
2. The Infallibility of the Word of God  
Irrefutable proof is given here
3. The Only One Way to Heaven  
"Thus saith the Lord"
4. Father and Mother  
A plea for honor, love and respect.

Dr. Chapman writes in the Introduction: "This book is a contribution to the cause of civic righteousness and personal purity, for its ethics involves the Ten Commandments, The Sermon on the Mount and the Thirteenth Chapter of 1st Corinthians. I commend Brother Taylor's book to all who know and love the truth. All who assist in its circulation may be sure they are doing good work."

56 pages; paper covers

Prepaid price, 50c

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

**M. E. AND NINA DE VOLL**

Stout City, Iowa ..... March 11 to 25  
 Fulton, S. Dak. .... May 13 to June 3

**E. N. DICKERSON**

Fullerton, Calif. .... Feb. 28 to March 11  
 Venice, Calif. .... April 15 to 29  
 Richmond, Calif. .... May 1 to 13  
 Columbus, Ohio (General Assembly) .....  
 June 13 to 23  
 Ithaca, Mich. .... June 24 to July 8

**JOHNIE AND JACKIE DOUGLAS**

Tulare, Calif. .... March 1 to 18  
 Visalia, Calif. .... March 22 to April 15  
 Childress, Texas .... April 19 to May 6  
 Arlington, Texas .... May 15 to 20

**E. E. DUNHAM**

Big Bow, Kans. .... March 11 to April 1

**CHARLES DYE**

Selma, Ind. .... Feb. 24 to March 11

**EDWARD EVANGELISTIC LADIES' QUARTET**

Cambridge City, Ind. .... Feb. 27 to March 13  
 Sapulpa, Okla. .... March 16 to April 1  
 Cleveland, Okla. .... April 8 to 22  
 Hutchinson, Kans. (camp) May 24 to June 3  
 Columbus, Ohio (General Assembly) ..... June  
 Boulder, Colo. .... July 19 to Aug. 12

**J. R. EDWARDS AND WIFE**

Columbus, Ind. (Brown County Camp) .....  
 July 4 to 18  
 Newell, W. Va. (Tent meeting) .....  
 July 22 to Aug. 5  
 Madison, Ind. (Bryantsburg Camp) .....  
 August 17 to 26

**I. M. ELLIS**

San Antonio, Texas (1816 N. Colorado) .....  
 March 9 to 25  
 Oklahoma City, Okla. (2908 S. Shattell) .....  
 March 29 to April 15  
 Pueblo, Colo. (1021 E. 3rd) .....  
 April 20 to May 6

**THEO ELNER AND WIFE**

Ontario, Calif. .... March 11 to 25  
 Pasadena, Calif. .... April 1 to 15  
 Santa Ana, Calif. .... April 17 to 29

**R. P. FITCH**

Georgetown, Ill. .... Feb. 19 to March 12

**BONA FLEMING**

Tulsa, Okla. .... March 4 to 18  
 Elgin, Ill. .... March 19 to April 1  
 Coffeyville, Kans. .... May 21 to June 3  
 Center Valley, Pa. .... July 6 to 15  
 Reading, Pa. .... July 20 to 29  
 Bonnie, Ill. .... August 17 to 26

**JOHN FLEMING**

Champaign, Ill. .... March 4 to 18  
 Springfield, Ohio ..... March 23 to April 2  
 Payne, Ohio ..... April 11 to 22  
 Charlotte, N. C. .... April 28 to May 13  
 Hutchinson, Kansas ..... May 23 to June 3  
 Rock Island, Ill. .... June 5 to 17

**C. B. FUOETT**

Bloomington, Ind. .... March 11 to 25

**PAUL AND DORA GEIL**

Barberton, Ohio ..... March 11 to 25  
 Uhrichsville, Ohio ..... April 1 to 15  
 Indianapolis, Ind. (South Side) .....  
 April 20 to May 13  
 Anamosa, Iowa (Gen. Del.) ..... May 14 to 31  
 Goshen, Ind. (Gen. Del.) ..... June 1 to 24  
 Bloomington, Ind. .... July 1 to 22  
 Frankfort, Ind. .... July 23 to Aug. 14  
 California, Ky. (Carthage camp) Aug. 17 to 28  
 Bloomsburg, Pa. .... Sept. 18 to 30  
 Toledo, Ohio ..... Oct. 4 to 21

**ARTHUR WILLIAM GOULD**

Pawtucket, R. I. .... March 11 to 25  
 Somerset, Pa. .... April 1 to 15  
 Canton, Ohio ..... May 13 to 27  
 Kansas City, Mo. .... May 30 to June 10  
 Columbus, Ohio ..... June 13 to 24

**RALPH C. GRAY**

Merkel, Texas .... Feb. 19 to March 11

**H. A. GREGORY**

Tularosa, N. Mex. .... Feb. 25 to March 11

**J. E. HUGHES**

Yorktown, Ind. .... Feb. 18 to March 11  
 Cloverport, Ky. .... July 1 to 15

**AARON HULSE**

Pittsburg, Kans. (S. A. Mission) .....  
 March 3 to 25

**LEE L. HAMRIC**

Memphis, Texas ..... March 4 to 18

**U. E. HARDING**

Sacramento, Calif. .... March 9 to 25  
 Columbus, Ohio (First church) April 8 to 29  
 Bloomington, Ill. .... May 6 to 20  
 Manville, Ill. (campmeeting) .....  
 May 24 to 28

**E. H. HAYNIE**

Lynn, Mass. .... Feb. 26 to March 11

Hugo, Okla. .... March 18 to April 1  
 Tishomingo, Okla. .... April 8 to 23  
 Durant, Okla. .... April 29 to May 13

**WILLIAM HESLOP AND WIFE**

Portland, Ind. .... Feb. 26 to March 11  
 Greeley, Colo. .... March 16 to April 1  
 Fitchburg, Mass. .... April 24 to May 6  
 Providence, R. I. .... May 10 to 20  
 Shelbyville, Ind. .... May 24 to June 10

**HUFF-WHITE EVANGELISTIC PARTY**

Hamburg, Pa. .... Feb. 9 to March 11

**ALLIE AND EMMA IRICK**

Bartlesville, Okla. .... March 4 to 18  
 Hominy, Okla. .... March 25 to April 8  
 Ford, Kans. .... April 15 to 29  
 Slick, Okla. .... May 6 to 20  
 Beaumont, Texas .... May 24 to June 3  
 Columbus, Ohio (General Assembly) .....  
 June 13 to 25  
 Jasper, Ala. .... June 28 to July 9  
 Millport, Ala. .... July 12 to 23

**LUM JONES**

Winchester, Ind. .... March 1 to 18

**LORENA KOENIG**

Whittier, Calif. .... Feb. 22 to March 11

**J. A. KRING**

Clearwater, Kans. .... May 6 to 20

**JACK LINN AND WIFE**

Florida ..... Jan., Feb., March

**V. W. LITTELL**

Chamute, Kans. .... March 25 to April 8  
 Woodward, Okla. .... April 12 to 29  
 Golden, Colo. .... May 3 to 20

**W. W. LOVELESS**

Columbus, Ohio ..... March 9 to 25  
 Cecil, Pa. (Gen. Del.) ..... April 1 to 15

**THEODORE AND MINNIE E. LUDWIG**

Trinidad, Colo. .... Feb. 23 to March 11  
 Newman Grove, Nebr. .... March 14 to April 1  
 St. Louis, Mo. (Maplewood) April 12 to 29

**MABEL R. MANNING**

S. Manchester, Conn. .... March 11 to 25

**ERNEST B. MARSH**

Johnstown, Pa. .... March 28 to April 8  
 Wadsworth, Ohio ..... April 15 to 29

**J. D. McBRIDE**

Pollatch, Idaho ..... March 4 to 18

**L. O. AND BERTHA MILBY**

Sidney, Ohio (Gen. Del.) Feb. 19 to March 11  
 Assumption, Ill. .... March 15 to 25  
 Cedar Rapids, Iowa ..... March 23 to April 15  
 Taylorville, Ill. .... April 22 to May 6  
 Newport, Ky. .... May 9 to 27  
 Augusta, Ky. .... July 1 to 16  
 Lacona, Iowa ..... August 1 to 19

**JAMES MILLER**

Alliance, Nebr. .... March 4 to 18

**ARTHUR MORGAN AND REUBEN BRIDGEWATER**

Dodge City, Kans. .... March 18 to April 1

**WILLIAM O. NEASE**

Owosso, Mich. .... March 11 to 25  
 Caro, Mich. .... April 1 to 15  
 Columbus, Ohio ..... April 22 to May 6

**S. S. NELSON**

Harrington, Del. .... March 4 to 18  
 Delmer, Del. .... March 23 to April 8

**DWIGHT M. PEFFLEY**

Columbus, Ohio ..... Feb. 23 to March 11  
 Zanesville, Ohio ..... April 29 to May 13  
 Indianapolis, Ind. (West Side church camp) .....  
 July 23 to August 12  
 Portage, Ohio (camp) ..... Aug. 18 to 26

**J. E. AND ADA REDMON**

Birmingham, Ala. .... March 25 to April 8  
 Modoc, Ind. .... April 13 to 28  
 Reed City, Mich. .... May 4 to 20  
 Indianapolis, Ind. (1231 N. Holmes) .....  
 May 25 to June 10

**LAWRENCE REED**

Paulding, Ohio ..... Feb. 29 to March 18  
 Wellsville, Ohio ..... April 3 to 23

**LEWIS J. AND EDDIE RICE**

Brewton, Ala. .... March 4 to 18  
 Sikeston, Mo. .... March 21 to April 2  
 Walbridge, Ohio ..... April 12 to 29  
 Olivet, Ill. .... May 17 to 27  
 Columbus, Ohio ..... June 13 to 20

**J. A. RODGERS**

Bethesda, Ohio ..... March 4 to 18  
 Bradford, Pa. .... March 25 to April 15

**G. HOWARD ROWE**

Kenmore, Ohio ..... March 11 to 25  
 Newell, W. Va. .... March 28 to April 8

Cleveland, Ohio (First church) April 10 to 22  
 Akron, Ohio (Assembly) ..... April 24 to 29  
 Youngstown, Ohio ..... May 1 to 6

**C. W. RUTH**

Everett, Wash. .... March 6 to 18  
 Pasadena, Calif. (First Free Methodist) .....  
 March 22 to April 1  
 Indianapolis, Ind. (Heath Memorial M. E.) .....  
 April 8 to 22  
 Richmond, Ky. .... April 28 to May 6

**J. O. SCHAAP**

Benedit, N. Dak. .... March 6 to 18  
 Oakes, N. Dak. .... March 20 to 24  
 N. St. Paul, Minn. .... March 25 to May 1

**G. H. SHAFFER**

Gaston, Ind. .... Feb. 19 to March 11  
 Mount Summit, Ind. .... March 15 to April 1  
 Portland, Ind. .... April 1 to 22  
 Farmland, Ind. .... June 24 to July 15  
 Yorktown, Ind. .... July 17 to Aug. 5  
 Ossion, Ind. .... Aug. 8 to 26

**R. A. SHANK AND WIFE**

Detroit, Mich. (2131 Lakewood Blvd.) .....  
 March 25 to April 8

**W. G. SHELTON**

Tipton, Okla. .... Aug. 10 to 26

**BURL SPARKS**

Marion, Ind. (U. B. church) .....  
 Feb. 19 to March 12  
 Springfield, Ohio ..... March 24 to April 3

**E. H. STILLION**

Pittsburgh, Pa. .... March 4 to 18  
 Alliance, Ohio ..... March 25 to April 8  
 Brazil, Ind. .... June 3 to 17  
 Andover, Ohio (Cherry Valley church) .....  
 June 24 to July 8

**H. W. SWEETEN**

Whittier, Calif. .... Feb. 26 to March 11  
 Brea, Calif. .... March 18 to 25

**ELWOOD TAYLOR**

Mt. Vernon, Ky. .... April 2 to 22  
 Roll, Ind. (camp) ..... May 20 to June 3  
 Whiting, Ind. (Tent meeting) ..... June 3 to 24  
 Charleston, W. Va. .... July 1 to 29  
 Williamson, W. Va. .... August 1 to 19  
 Calamine, Ark. (camp) ..... Aug. 30 to Sept. 9  
 Danville, Ky. .... Sept. 16 to Oct. 7

**FRED THOMAS**

Barberton, Ohio ..... March 11 to 25  
 Phenix City, Ala. (Box 174, care H. B. Cook) .....  
 April 29 to May 13  
 Fairax, Ala. .... May 14 to 27

**JOHN THOMAS**

Canada ..... April and May  
 Washburn, N. D. .... June 7 to 17  
 Mitchell, S. D. .... June 29 to July 8  
 St. Marys, Ohio ..... July 12 to 22  
 Eaton Rapids, Mich. .... July 27 to Aug. 2

**SAMUEL THOMAS**

Montezuma, Ind. .... March 15 to April 1  
 Farmer City, Ind. (Tent Meeting) .....  
 May 15 to June 15

**I. N. TOOLE**

Ann Arbor, Mich. .... April 15 to 29  
 Saginaw, Mich. .... May 20 to June 10  
 Allentown, Pa. (Benlah Park camp) .....  
 June 22 to July 1  
 Indianapolis (First church) ..... July 6 to 23  
 Portsmouth, R. I. (camp) July 27 to Aug. 5  
 Indianapolis, Ind. (Westbrook church) .....  
 August 19 to Sept. 2

**E. E. AND ORA J. TURNER**

Racine, Wis. .... Feb. 26 to March 11  
 Auburn, Ind. .... March 22 to April 8  
 Troy, Ohio ..... May 10 to 27

**N. B. VANDALL**

Columbus, Ohio ..... March 4 to 25  
 Tiffin, Ohio ..... March 38 to April 8  
 Ottawa, Ont. .... April 13 to 22

**VAUGHAN RADIO QUARTET**

Champaign, Ill. .... March 2 to 11  
 Chicago, Ill. .... April 4 to 23  
 Detroit, Mich. .... April 24 to May 6  
 Olivet, Ill. .... May 17 to 27  
 Racine, Wis. .... July 5 to 15  
 Columbus, Ohio ..... July 19 to 29

**H. W. WELSH**

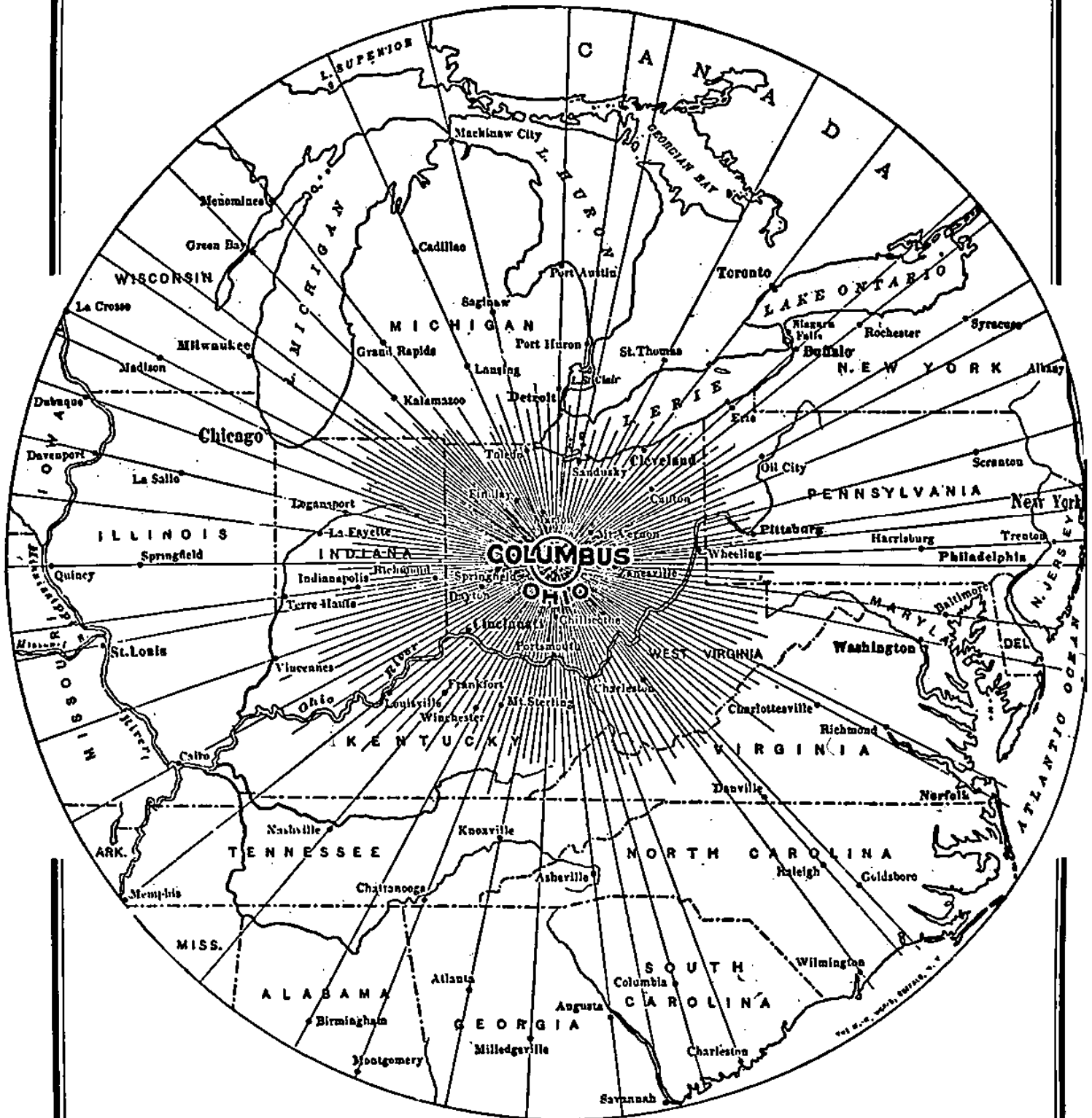
Adrian, Mich. .... March 25 to April 8  
 Olivet, Ill. (camp) ..... May 21 to 26  
 Tecumseh, Mich. .... May 27 to June 10  
 Columbus, Ohio (Gen. Assembly) June 13 to 23

**EARLE F. WILDE AND WIFE**

Candy, Wash. .... March 1 to 18  
 Eureka, Calif. .... March 27 to April 8  
 Stockton, Calif. .... May 3 to 20

# SEVENTH GENERAL ASSEMBLY Church of the Nazarene

Commencing June 13, 1928 at Columbus, Ohio



Every member and friend of the Church of the Nazarene, who possibly can come is urged to attend this great gathering. It will be evangelistic, inspirational, educational and legislative.

For particulars concerning board, rooms, camp grounds, etc., write Rev. O. J. Nease, 146 King Ave., Columbus, Ohio. For other information regarding the General Assembly write Rev. E. J. Fleming, General Secretary, 2923 Troost Ave., Kansas City, Mo.

**"MEET ME AT COLUMBUS"**