

# HERALD of HOLINESS

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WHOLE NO. 839

## THE GATES OF HEAVEN ARE NEVER CLOSED

THE campmeeting was being held in a small grove on the side of a little creek on a west Texas ranch. The big-hearted ranchman was not a Christian, and on this account his generosity to the campmeeting people was the more apparent. But it developed that the people were careless about closing the gate upon leaving the place at night, so that on two successive mornings, I found the gate ajar and closed it with some haste, lest the ranchman's stock should wander and cause him extra care and trouble. And after the second morning, I called upon him and explained that the people were careless about shutting the gate and asking that if his stock should wander he should let us know that we might take the trouble of bringing them home for him. But in his slow and easy way, he replied, "Oh, never mind about the gate. I have better grass and more water than any of my neighbors and my stock will come back, even if they should accidentally wander outside. I treat my stock so well that they stay with me from preference."

And then I remembered that the Bible says of heaven, "And the gates of it shall not be shut at all by day: for there is no night there" (Rev. 21:25). All the stories about Peter or some of the angels keeping the gate of heaven, opening to those who are worthy of entering and closing against those who are unprepared are pure fabrications of uninformed imagination. And indeed, why should the gates of heaven be closed? There are none inside who would ever come out, no matter how wide the gates; and there are none without who would, in their unholiness and sin, force their way within. For going to heaven is more a matter of transformation than of transportation; and moral and spiritual fitness, rather than splendor of incidental surroundings are its principal qualities. When it is said of the saints in heaven, "They shall go no more out," the emphasis is upon fixed and willing decision, rather than upon eternal impossibility.

The pure in heart shall see God. The blessed and holy shall have part in the first resurrection. The gravity of holiness will bind the redeemed saints and unfallen angels to God and heaven forever more. Made each one of a solid pearl, the gates of heaven are for ornamental purposes; for heaven is heaven only to the godly, to the sinner and the hypocrite a holy heaven would be a hell of torment.

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## GIVING HOLINESS A FAIR CHANCE

**T**HE Wesleyan doctrine of Christian perfection is reasonable, logical and convincing. It appeals to thinking people and offers satisfaction to the hungry hearts of men. It is scriptural and in harmony with the best in historic Christianity, and it numbers among its adherents and promoters many of the saintliest men and women of the centuries.

But there has always been a strange aversion to the definite Wesleyan interpretation of Christian holiness. Some of this aversion may be accounted for on the basis of the unwillingness of the carnal heart to accept and apply the remedy for indwelling evil. And insofar as this part of the opposition is concerned, it is no more than should be expected and is on a par with the objections of unregenerated people to the demands of repentance and the new birth.

And yet we cannot but acknowledge that within recent years—we would say within the life of what may be called the "modern holiness movement"—holiness has not had a very fair chance for a favorable hearing because of the fact that its promoters have so generally attached incidentals to it and made a general program, much of which requires more arguments and authority for their acceptance than holiness itself.

There are promoters of holiness who would require you to be baptized by a certain mode. Some would make feet-washing an ordinance of the Church. Some would require you to adopt a peculiar and unnatural view of denominationalism. Some would enforce rules of dress which are born of private notions of such matters. Some would attach peculiar doctrines of healing, Millennialism, demon possession of Christians, marital purity and narrow notions about meats and drinks and would force you to receive all they have to say on these matters if you would receive holiness. In the thirty years that we have known the holiness movement we have seen the glorious doctrine and experience of holiness made odious many times by their being so strongly glued to "appurtenances" of sundry sorts. People have turned down holiness because they were unwilling to accept what special promoters would seem to compel them to take along as "attachments" to it.

Then there have been those who have set themselves upon the judgment seat and have become judges of

other men's consciences and have set standards of external demonstration and of subjective states and attitudes and their inconsiderateness has reflected upon the essential truth of Christian perfection or Bible holiness.

Also, there have been those who were unable to distinguish between themselves and the doctrine they were sent to proclaim, and they have required their hearers to accept them with their doctrines or else reject their doctrines with them. In many such cases listeners have refused the doctrine because they were not impressed with the character of its propagators.

It is time that not one, but many were making clear distinction between the incidentals and the essentials in doctrine, experience and life and giving to scriptural holiness a chance to be heard and accepted without prejudicing it by attaching to it things which are not germane to it. The Church of the Nazarene was no doubt called into being for the specific purpose of giving scriptural holiness a fair chance to be heard and accepted, and if this is done we must always, as individuals and as a church, beware of "excess baggage," and let men accept scriptural holiness on its merits—no matter what they do with us and our private notions.

## ONLY SOUND DOCTRINE CAN STAND THE GAFF OF BATTLE

It is customary these days for heretics of every sort to hide behind a profession of "liberalism." Go out and reprove, rebuke and exhort, as Paul urged Timothy to do, and at once you will be met with the charge that you are "narrow," and with the plea that "We do not attack others; why should we be attacked?"

And it has sometimes happened that persecution has made a martyr out of a heretic or a hero out of a traitor. There is a sense of justice in the human breast that makes one feel justified in adopting the motto, "Always for the under dog."

But on the other hand, liberalism is the cloak nowadays of those whose doctrines will not stand the light. Those who fear exposure take a stand against exposure. They would purchase their own immunity by proposing a general truce. There are even some who would stop the Christian Church from sending missionaries to the heathen, on the ground that it is "narrow" to suggest that our Christianity is better for everybody than his own religion. There are those who would not antagonize the Jews or the Roman Catholics by suggesting that the way of salvation is definitely and positively not found among them. There are those who would coddle every creed and every cult in order to purchase toleration for themselves.

But truth is true and falsehood is false. Salvation saves and sin will damn. The bloodless religions of the world offer no intelligent hope, the blood of Jesus Christ alone atones for sin and provides a way of salvation. The dead souls of men must be born again by the regenerating Spirit or they will perish everlastingly

in hell. Holiness is required by the law of God for us here and will be demanded of us at the judgment bar as a prerequisite for heaven. And whoever speaks not according to these rules, it is because there is no light in him.

Narrowness is a curse when it is based upon a confusion of incidentals and fundamentals, making fundamentals out of incidentals. Liberalism, likewise, is a curse when it confuses incidentals and fundamentals, making incidentals out of fundamentals. And the worst liberalism of all is that which grows out of the uncertainty of one's own faith. The man who says, "I am not certain, therefore the other man may be correct; and because I am not certain, he should not be. I don't know, therefore nobody knows," is the worst menace to true religion and faith that can possibly cumber the ground.

But there is a liberalism which grows out of one's own assurance. One can afford to be charitable with another when he is sure that he is right himself. But we cannot afford to listen to the pleas for charity on the part of those who oppose God and His blessed Word. We must do execution with the Damascus blade of God's truth and we must expect error and the adherents of error to find fault with this method. Only sound doctrine can stand the gaff of battle.

## LOOKING IN ON THE MICHIGANDERS

*Editorial Correspondence*

Accepting an invitation from the pastor, Rev. C. L. Bradley, the editor spent April 11-22 in a revival with the First Church of the Nazarene, Flint, Michigan, and the annual convention of the preachers of the Michigan District of our church was held in this same church during the last week. In fact the arrangement was a combination one, so that I went for the convention as well as for the revival.

Brother Bradley has just completed building a good church and parsonage, splendid monuments to the success of this noble man's long years in the ministry, many of which have been given to our church. But since we hope very soon to have a picture and description of the church and parsonage in the paper, we forbear describing them here, except to say they are splendid and well adapted to our work.

Brother S. D. Cox, Superintendent of our Michigan District, is having a busy and successful year. He has organized two new churches lately and has some more in the making. Michigan is a good field for us and the edge of our possibilities there has been but barely touched. There are a number of splendid cities in the lower peninsula which we have not entered yet and we have no churches at all above the lakes, although there are some splendid cities and towns up that way. And then we are just beginning to awaken to the fact that in centers of population we must build many churches. We have two good churches in Flint, but we should have another in a suburb before the summer is over. We have a good church in Lansing, but

there is ample room for another. We have three or four in Detroit, but in that magnificent city there is room for a dozen. We should have a second church in Grand Rapids. In fact, within two years we should have a church in the northern part of the city and one across the river to the west—three strong churches in Grand Rapids. Then there is Battle Creek which we have not yet entered. But the brethren are getting stirred up that way. They see that now is our opportunity and they are ready to undertake the task. They have arranged for several tents and a number of our stronger churches are fostering revivals in the nearby vicinities where there is a field and an opening for a church.

We preach to our people that they should all "resemble children of a king," and be zealous and busy and fruitful. But they cannot live up to this preaching if our "bees do not swarm frequently." Of course, an inactive and unevangelical people can build up large memberships, just simply upon the ground that "many hands make light work," but our people must work or die. If we do not organize more churches and keep our people in such position that they are really "needed" we are not fair with them and they will resent it and become factious and unspiritual. And then we are beginning to see that our fruitful field is among the children and in the Sunday school, and we cannot build Sunday schools except by establishing our churches in convenient reach of the families we expect to reach.

The Michigan preachers are a splendid lot. They are clean and aggressive, earnest and brotherly. Their convention sessions were interesting and full and as smooth running as holy love itself. I spoke to them three times daily, except one day when President Willingham of Olivet College relieved me, and I had a wonderful time with them. This is the second time I have been in the Michigan Preachers' Meeting, and I can testify that they have grown in numbers and in grace and wisdom since I was with them three years ago.

We had a good revival before, during and after the convention. Bradley and his people are as fine Nazarenes as one could ask to see. They have the burden for souls and the characteristic Nazarene swing. Their meeting greatly blessed and encouraged me.

And of course the Michigan Nazarenes are saying, "Meet me in Columbus." They will be there by the scores, if not by the hundreds. They are fortunate in that they do not have far to go this time, and they are saying, "The General Assembly will not be so near us again soon." I am beginning to think that Gibson and Nease and those Columbus Nazarenes are in for the biggest swamping they have ever enjoyed in their brief pilgrimage. If it is not too late, they might better get an option on that big city auditorium. The Memorial Hall is a big place, but it is going to take a real big place to hold just the Nazarenes who are coming to the General Assembly, while we are going

to have visitors from other bodies in such numbers as to "make a difference." Besides, we imagine some Columbus people will want to attend. They will want to hear the Governor of Ohio and the mayor of Columbus and Bud Robinson and the other notables who are on for the evenings of the first week. And my suggestion is that everybody come right at the first. Then, if you don't like it, you can go home. But if you wait until the last and then like it so well that you wish you had been there all the time, it will be too late to adjust on that matter. "Meet me in Columbus," June 13.

### EDITORIAL COMMENTS

From out in Oregon, a correspondent writes, saying, "I believe every church should arrange to take care of its aged and infirm members who have no one to care for them. The other day I visited the poor farm and an old lady kept telling me that she was a Baptist and had been a Baptist all her life, and this seemed to me to be a poor advertisement for her church. I know some denominations have homes for old people, and I would like to know what you think about it." Well, I think this is an important matter and that it is one we shall do well to look into pretty soon. We are a young denomination yet, but we are not as young as we used to be and yet we are younger than we shall ever be any more, and we shall have more old people as we go along. And it is a well known fact that the very large majority of people who live to be sixty-five years of age must have assistance from someone, if they are to live out their days in comfort. A home for aged and dependent Nazarenes would be a splendid thing indeed.

A deaconess says she is frequently asked whether there is such a thing as righteous anger. We would answer this by saying there most assuredly is, and we would give instances of its manifestation in Paul the apostle, and even in Jesus Christ himself. Take it when Paul rebuked the sorcerer in Cyprus and the little show girl at Philippi. Take it when Jesus looked about on the Pharisees "with anger being grieved," and when He pronounced His woes upon this same class as recorded in the twenty-third chapter of Matthew. In fact, every prophet of righteousness who ever reproved sin and sinners with any effect was possessed with a sense of strong indignation against the deeds and doings which he reproved. A namby-pamby, open and shut, don't care attitude toward wrong and wrongdoers is not a godlike temper at all. "God is angry with the wicked every day." John the Baptist was stirred with holy indignation against sin that made him the terror of all who refused to repent. I remember the saying of a fiery preacher to the effect that, "Some people think they have holiness when they are just lazy." And indeed some people do glory in the fact that nothing stirs them, nothing matters with them. But this is not holiness, it is just, to use a more polite

term, spiritual inertia. But while righteous indignation is essential to a proper appraisal of sin, it is also dangerous, as it borders on personal resentment and loss of self-control, and in such cases it becomes sinful anger. Some have erroneously said that sanctification "takes the temper out of us." Now if that were actually true it would make compromisers out of us. It does take carnality out of the temper and thus brings the temper into the control of the will, but it does not make us incapable of suffering from a sense of injustice and injury, and it does not make us indifferent in our sense of approval or disapproval. In fact it brings us to where our disapproval of sin and unrighteousness passes from the stage of mere weak protest to vehement denunciation, even though such denunciation may cost us our heads. "Be ye angry and sin not." That is, be indignant toward sin, but maintain your equilibrium and self-control so that you will not be rash and run into unreasonable extremes.

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Our schools, especially Pasadena, Olivet and Northwest Nazarene Colleges, are making a final desperate effort to raise the balance on their indebtedness before the General Assembly. There is a feeling that the church will make some other feature of its work prominent during the next quadrennium and that the schools must "make hay while the sun shines." Brother Sanders' untimely death will undoubtedly affect the Pasadena campaign for the moment, but seeing he was really a martyr to the cause, may a thousand new friends to the school stand up and finish the task of making Pasadena College free of debt! Northwest Nazarene College is forging ahead, but is finding the last lap of the journey the hard one to make. The brethren out there are making every possible appeal and are searching for every dollar that is available to apply on the college debt. Olivet College has about half of the \$40,000 asked for pledged and Willingham and Chalfant and the District Superintendents and pastors of the Central Educational Zone are working night and day to finish the task. They are making some progress, but they need encouragement—such encouragement as liberal gifts and pledges alone can furnish. Olivet College is in the best way to become the institution it should be that it has ever been and if this last call on the old debt is answered gladly by the patrons and friends of the school the General Assembly will find this school farther up the hillside than it has ever been before.

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Nine-tenths of wisdom in soul saving is sincerity and zeal. The most of us fail to win souls, not because of what we do, but because of what we do not do.

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Our Circulation Manager claims that there are three hundred pastors in the Church of the Nazarene who do not take the *HERALD OF HOLINESS*. Layman, find out if your pastor is one of them.

# THE MOTHER'S COMMISSION

By A. M. Hills, LL. D.

*And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages (Exodus 2:9).*

THE words of the text were spoken by the daughter of Pharaoh to the mother of Moses. But God's hand was in all this remarkable providence, and it was God that spoke through her lips. When we think of human lives and the course of human events, and discuss causes and results, we are much inclined to think of everything but God. Yet God is the chief factor in human destiny.

I. *The child is the gift of God.* Just here some smart modernist lifts his head with a sneer and tells us about evolution and biology and natural processes, and the methods of the reproduction of life. And then he tells us with a condescending smile that God has nothing to do with it. "I would rather be a heathen suckled by a creed outworn," than be a modernist heathen, Christian bred, without any God. I take sides with the great preacher, Phillips Brooks, when he said, "The laws of nature are the hands of God, executing His will." We refuse to believe that the launching of an immortal spiritual being into an eternal career of weal or woe is just an accident of matter and physical forces without purpose or plan or meaning or end. Evidently Hannah did not think so. "She bare a son, and called his name Samuel, saying, Because I have asked him of Jehovah." What an infinite pity that all mothers do not feel their partnership with God and ask their children from Him! God have mercy on the poor children who come into the world, unasked for, unwanted, unwelcomed and unloved!

II. *"Nurse this child for me."* Moses, before he left the world, wrote, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them as thou sittest in thine house. And when thou walkest by the way, and when thou liest down, and when thou risest up." Here is the command to train the child *for God* who gave it.

Someone asked Oliver Wendell Holmes how early the education of a child should begin. He answered, "Begin with the great-grandparents, a hundred years before the child is born!" But unfortunately the mother cannot begin with the great-grandparent. We are all born into the world with no choice of parentage or ancestry, or race or country or clime. No choice whether civilization or savagery shall be our lot. We find ourselves here, and must make our destiny as best we may.

But when does a mother begin to educate her child? We answer, in her own girlhood, when she is educating

herself. A vain, silly, empty-headed, thoughtless, flutter-budget of a girl is not likely to be a great mother or have a great child.

We are in the realm of solemn discussion now, and all young women should give prayerful attention. The time of all times to put the stamp of greatness and godliness upon a child is when it is coming to the world and before it is born. The Bible story of Hannah and Samuel are full of meaning. She wanted a child for God and dedicated it to Him before the child was born and he became the greatest man in his day in all the world. No accident about it.

Madame Laetitia Buonaparte was the wife of a young military officer, and she lived in the camp with the soldiers. She thought war and soldiery, and put the stamp of warrior upon her son, and made him one of the five greatest generals that ever lived. She was a widow forty-five years, but kept her molding hand upon his life.

Frances Willard wrote this striking story about her birth heritage. Her parents were both Christian young people and college graduates. They moved to Wisconsin, then a frontier state. They were both dark-haired, dark-eyed and had dark complexion. When Frances was coming to the world her mother shut herself up with the poets, the Bible and God. Once a week she went to a singing school held in a country schoolhouse and listened to the singing of a beautiful, fair-haired, blue-eyed young woman. In the fulness of time Frances came—light-haired, blue-eyed. She loved to sing; she loved the poets, loved the Bible, and early loved God, and developed a strong trend toward morals and religion. It all tended to make her the "beautiful uncrowned queen of America" and the leader of the temperance hosts of the world. Do you think there was much accident about it?

This is the proper beginning of a child's education. Why don't mothers make use of this God-given power, and teach the sacred truth to their daughters, and help to lift the race to a higher plane of goodness and godliness? There is little hope of anything very exalted coming from a giddy, simpering, flirting, frivolous, immodest, theater-going, dancing, card-playing, cigarette-sucking, joy-riding, vulgarly dressed girlhood or motherhood. They are not the stay of Christianity or the hope of the world. The only thing they can be expected to produce is national dishonor and shame and decay.

III. *"And I will give thee thy wages."* How wonderful are God's providences, and how mysteriously he manages the affairs of His kingdom! The family of Pharaoh was caused to nourish that baby boy at its own expense, and pay his way through college, and give him a post-graduate course in law and statesman-

ship—the very man who was to upset the throne of Egypt, “spoil the Egyptians” and rob the state of two million slaves.

The Hebrew mother doubtless did her work well. We do not know how long she nursed and taught him, perhaps six or more years. But they were busy, loving years for her. She instilled into his mind the knowledge of the only true God—the God of his fathers, the God of Abraham, Isaac, Jacob and Joseph. She taught him to know and love and fear God. She doubtless taught him that it was nobler to cast in his lot with the people of God even though slaves than to enjoy the pleasures of sin for a season. She doubtless inspired in him the faraway vision that had respect for God and His reward. There is no greater education than that.

And when Moses redeemed his people and formed them into a God-fearing nation, and wrote their history, and literature and laws, and religious ritual, and started their Bible, and lived before them with a holy heart and a shining face, and made himself the most potent human personality in all history, that noble mother was getting the beginning of her wages.

Great men are no accidents. It takes a great mother to give a great son or daughter to the world. The mighty heroes of Holy Writ—Joseph, Samuel, David, Isaiah, Daniel, John Baptist, St. Paul, Timothy, and John the beloved—we may be assured had great mothers, all of them, who bequeathed to them a reverence for God and high and holy things, and put a moral and spiritual capacity for achievement into them which they never lost.

In 332 A. D. there was born of Christian parents in Numidia, Africa, Monica, now an immortal saint in the memory of mankind. She unwisely married a coarse, violent and unchristian man. But her life resembled a pure white lily growing out of the black mud of her environment. She gave herself to prayer and patience in holy living, and reared a family for God. Her most gifted child was her wickedest who went the longest and the farthest from God, and plunged into the grossest of sins. Farther and farther he wandered from truth and goodness and decency, until she grew to dread his polluting presence in her home. But she wept and prayed and held on to God for this poor lost soul with an importunity of faith that would take no denial from God. She appealed to a bishop to help her win her boy. “He bade her be of good cheer for it was not possible for the son of such prayers and tears to perish.”

At last the wicked son determined to sail for Rome to get away from that mother. She followed him to the coast. He lied to that holy mother and while she slept he took the ship at night and was gone. But his mother's prayers were following him. In his inmost heart the memory of her holy life and love to God were never effaced. Over in the north of Italy he turned to God at last and was baptized on Christ-

mas day in the great church of Milan. He became that most illustrious of all the church fathers—St. Augustine—the greatest Christian teacher and preacher of the Latin church. Meantime her wicked husband had also been converted. Monica lived with that now noble Christian son in her old age until God took her home. She had waited long; but she got her crown and her wages at last.

When she was gone the saintly son shed bitter tears of remorse as he remembered how he had lied to such a mother and broken her heart. He said, “I left her weeping on the shores of Africa; now she has left me weeping on the shores of time for a holy mother that is gone!” Young men, remember the words of an old man who is writing these lines. Treat your godly mother with reverence and obedience. It will save you many a sigh of regret and many a pang of sorrow when heaven has taken her from your sight, all the deeper and more bitter, because unheard and unavailing.

Susanna Wesley was a beautiful, young English girl of remarkable gifts. She married at nineteen years of age a country rector. She always lived in respectable poverty like multitudes of ministers' families. She bore her husband nineteen children. Suppose she had refused to bear any more children after ten were born. The immortal John Wesley was the fifteenth child and Charles was still farther down the list. If John had not come to the world the Methodist church would never have existed, whose ministers now preach every week to thirty millions of people—the strongest Protestant family of Christians in the world. Moreover the holiness movement, as we know it, might never have existed and the Salvation Army and the Church of the Nazarene would not now be proclaiming full salvation to the ends of the world. And more, Charles Wesley, the poet-laureate of Christian hymnology, would not have touched his harp and led the nations in the devout worship of Christ their King. Oh, noble mother, with thy keen intellect and divine intuitions and unbending will, and strength of character, caring for that great family with sublime patience in uncomplaining poverty, going to thy reward after seventy-seven years of earthly toil, we bow with the world in reverence before thy sacred dust and give thee as grand a title as was ever borne by woman: “The mother of the Wesleys.”

Jonathan Edwards was born the same year as John Wesley, 1703. He was a very gifted and godly young man. He wrote of a certain woman he had met in New York City, “She walks in her garden with shining face and holds communion with God.” Jonathan Edwards thought such a young woman would make a good wife for a minister and he married her. She too bore a large family and had a full share of ministerial poverty. But think of the immortal family that came from that holy union! That young couple had the experience of holiness and they are said to have fathered and mothered more brains than any other single pair in all America. 197 years after their birth 1394 of

their descendants were traced. Thirteen became college presidents; sixty-five were college professors; sixty were doctors of medicine; one hundred were clergymen; seventy-five were officers in the army and navy; sixty were prominent authors; one hundred were lawyers; thirty were judges; eighty held public office of which one was vice president of the United States; three were United States senators; one was president of a great steamship company; several were governors of states, members of Congress, framers of state constitutions, mayors of cities and ministers to foreign courts; fifteen were presidents of railroads; many were presidents of banks, insurance companies and great industrial enterprises. Thirty American states, ninety-two American cities and many foreign cities have been blessed by their beneficent lives. They sent forth an Amazon tide of holy influences to girdle the earth with the knowledge of God. That is their wages. Did it pay that young woman to commune with God and walk the earth with a shining face, and afterward to mother a family for God?

Living in this country about the same time was another young mother, left a widow when her oldest son was but eleven years of age. She managed the property and the family; daily gathered her little flock around her to train them at the family altar. She wrote a little manual of maxims which guided her and guided her great son after her. Who was that woman? It was Mrs. Washington, and we fondly call that son, "George Washington, the Father of our Country." Did that woman get any wages for her piety and her motherhood and the training of that immortal son in the principles of righteousness? The ages will answer, "Glory, honor, and immortality!"

There was another woman born toward the close of that same century. She was utterly unknown while she lived, the heir of bitterest poverty. She lived in a cheerless log cabin with a dirt floor in a state where I once saw the thermometer go thirty-four degrees below zero. Her library was composed of one book—the Bible, which enriched her mind and heart, and taught her to hate sin, and love God and humanity. She had a son born to her, and lived until he was some nine years old. She taught him her Book. She inspired him with her hatred of sin, and her love of God and goodness and humanity, and her sympathy for the poor and suffering. Her own penury and hardships no doubt sent her to an untimely grave. But she got her wages at last. That boy, stamped by "Nancy Hanks" for goodness and God, became "Abe Lincoln"—"the savior of his country" and "the Emancipator of the slaves"—the best loved and the most honored and immortal of all Americans.

Oh, the solemn importance and sacred meaning of truly Christian motherhood. Napoleon said, "The great need of France is great mothers." We would enlarge it and say, "The great need of this world is godly, Christian mothers who are great enough to turn their backs on the swirling tides of fashion and world-

liness, and are not ashamed to follow Jesus and train up a family to love and serve and glorify God."

PASADENA COLLEGE,  
PASADENA, CALIF.

## STIR THOU ME, LORD!

By REV. N. B. HERRELL

Luke said of Paul, "His spirit was stirred in him" (Acts 17:16); Peter said, "I think it meet to stir you up" (2 Peter 1:13); and Paul exhorted Timothy to "Stir up the gift of God which is in thee" (2 Tim. 1:6).

Someone has said, "Nothing can be done until something is stirred." A passive mind receives nothing, retains nothing and gives nothing. A physical corpse is a revolting thing, but so also is a spiritual corpse. Religious formality and spiritual stagnation are denizens of the morgue. Ezekiel's "valley of dry bones" had to be stirred before an army could march out of it to do battle for the Lord.

We are told that hell is stirred up, and we know that the social, political and business worlds are keyed up to high G. Pleasure seekers and the criminal classes are stirred, like an ocean struck by a typhoon. The Church is sometimes stirred, but frequently it is stirred in the wrong direction. Led by the intellectual guessers who are in search of the revelation of the jungles, it presumes to make a "forward movement," whereas we need a "backward movement," a movement that will take us back to the Bible, back to the blood-stained cross, back to Pentecost, back to Holy Ghost revivals, back to old-fashioned, mourner's bench religion which changes the life and fills the heart with the love of God.

The ministry needs stirring today, just as Timothy needed it in Paul's day. And a ministry that is stirred will stir the laity. We all need stirring to a holy intensity that will make possible a genuine revival. God is waiting to co-operate with a church that is "Fair as the moon, clear as the sun, and terrible as an army with banners."

"Stir me, oh, stir me, Lord, I care not how,  
But stir my heart in passion for the world.  
Stir me to give, to go, but most to pray;  
Stir till the blood-red banner be unfurled  
O'er lands that still in deepest darkness lie,  
O'er deserts where no cross is lifted high.

"Stir me, O stir me, God. Thy heart was stirred  
By love's intensest fire, till Thou didst give  
Thine only Son, Thy best Beloved One,  
Even to the dreadful cross, that I might live:  
Stir me to give myself so back to Thee,  
That Thou canst give Thyself again through me."

CARTHAGE, MO.

The Church is composed of workers and shirkers, and these two classes do not mix, for the workers never shirk and the shirkers never work.

## PRAYING THROUGH

By Evangelist W. C. Bennett

*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

ELIJAH was not a swearer, or a Sabbath breaker; he was not a liar, or dishonest in his dealings; he did not lose his temper, strut in pride, pay more attention to other men's wives than he did his own (that is, if he had one); he did not peddle slander, or deal in highly inflated stocks. He lived consistent and was free from compromise, but he was human. He was sometimes discouraged; he was not always on the mountain top. He was sorely tried. And on one memorable occasion, he ran from the persecutions of an angry woman, and was found later under a juniper tree, wishing that death might come and save him from disgrace and defeat. But he prayed through. The Scripture says, "He prayed earnestly." I suppose that might mean vociferously, desperately, protractedly, importunately, with deadlocked, dogged determination. At any rate, he stayed with it until God locked up the heaven, stopped the rain supply and turned the key over to this prophet of the wilderness.

God has not recorded these incidents to show us what mighty things were accomplished by men of faith and prayer in past generations; but they have been "written for our admonition, upon whom the ends of the world are come." God's great victories are not won by marshalled hosts, marching legions, beating drums and display of banners unfurled. God's great victories are won by the use of spiritual dynamics; and these dynamics are generated by the praying saints of the kingdom.

To pray through is no easy task. The flippancy, with which little saintlets use that expression, only shows how little they know of the awful struggles, of the severe trials, of the protracted efforts, of the intense concentration of mind, and of the physical energy necessary if we really learn this wonderful secret by which God is induced to unlock the storehouses of His unlimited provision, leave the key in our possession and tell us to help ourselves to all that is necessary.

If there is one thing above another that the saints of God need to learn in these awful times it is this secret of praying through. The difficulty is not so great, nor the secret so profound, that any truly holy person need despair; but on the other hand, it is no child's play nor the work of triflers. And we must learn the secret.

We must learn it, in the first place, to keep from wrecking our own faith. Mr. Muller said that severe trial and occasional defeat were necessary to the de-

velopment of a strong faith. I suppose he meant that one who could be discouraged by long waiting or occasional defeat was of too small a caliber to learn the secret of success. But the faith of many who pray much and who have an honest desire to succeed in prayer, but are tempted to give up when, perhaps, they are right on the verge of success, becomes weakened and they are discouraged.

I find many among our most consistent, good-living people who have only the faith of an infant, and some have none at all. They want to see revivals, they want to see the church succeed, they pay their tithe, they are faithful in attendance, they even work with seekers at the altar, and are careful not to express their feeling of discouragement; but their looks and actions betray their lack of faith. And repeated failure to get through has brought about this condition of unbelief. They are like the disciples of Jesus when He said, "How is it that ye have no faith?" Or again, when it is said, "He marveled at their unbelief." He who had been with the Father from all eternity and knew His faithfulness to His promises, could not understand how men could doubt God.

In the second place, we must pray through to keep from becoming hypocrites. A little praying, like a little learning, is "a dangerous thing." In view of the fact that Paul said that "Men should pray everywhere," and Jesus said, "Men ought always to pray and not to faint," this may seem like a strange statement. But Jesus and Paul had in mind real praying and not pretense.

Mark Guy Pearse said, "There is but one thing easier than to criticize the scribes and Pharisees, and that is to become like them without knowing it." Prayer is such a splendid thing and such a holy avocation that it is so easy to imagine that the saying of prayers is a virtue. And it so soothes a guilty conscience, quiets a feeling of apprehension about a future judgment, that it is easy to drift into praying that is only form. Praying that has no heart in it, no soul, no worship, no purpose, no passionate desire, no faith; praying that is mockery, praying that is a pretense, praying that is a salve for a guilty conscience, that is pharisaism or hypocrisy, "Who for a pretense make long prayers."

The third reason why we must pray through is, to save our children from unbelief. A devout Christian merchant, who became wealthy, said he had tried to become a skeptic. "But," said he, "there was one incident that occurred when I was a boy which always held me back from skepticism. My father died when I was a boy of fourteen. My people were poor, but my father had been a good provider. Mother cared for the home, but carried none of the responsibility of running the farm or doing business. I was the



oldest of a large family, and did my best to take Father's place, but made a poor out of it. Our stock did not do well, our hogs died, and our crops were poor. Summer went, fall came, and winter crept on. There was no flour in the barrel, and no meat in the smokehouse. Our clothes became shabby, shoes poor or none at all. But mother was a devout woman. She prayed and asked God to provide. But as winter crept on and I felt the seriousness of the situation, my unbelieving heart kept saying, 'It's no use to pray; God won't hear.' Mother grew serious and then desperate. There came a heavy snow, and the cold weather set in, in earnest. We gathered up wood, and did the work as best we could. Mother got the frugal evening meal on the table, and we sat down to our supper. Mother did not eat that night. She crawled up into the garret, and we heard her voice in prayer. We crawled away to bed. Mother grew desperate. I lay and listened but said, 'It's no use; God won't hear, and we will starve and freeze.' Mother was still praying when I fell asleep. Morning came, snapping cold. We huddled about the stove. Mother's face seemed illuminated with a strange light that morning. We heard the rattle of a wagon, and up drove neighbor Jones, a kind, thoughtful man, a good farmer, and a real Christian. He hitched his horses, came in, greeted my mother, and spoke to us children. Then he said, 'Sister Brown, we butchered the other day and our killing was larger than usual. My wife and I were talking the matter over last night, and we thought we would have more pork than we will need; and, knowing your hogs died last summer, we concluded we would bring over a couple for you. And then wife spoke about how well our wheat did last year, and she said we had more flour than we could ever use, so I loaded in a barrel of flour for you.' And then he said, 'When we had our wool carded, we saw that we had more than we would get worked up, and wife sent you over part of it.' And then, just before he left, he noticed that we were almost without shoes and said, 'Sister Brown, we had several hides tanned this fall, and I know there is twice what we will need. And if you will give me the measure of the children's feet, I will have shoes made for them when I go down to get ours.' " This man said, "I got away from God, became wealthy and wicked; but I never could get away from the fact that there is a personal God that hears and answers prayer."

Prayer as a means of spiritual culture, and that alone, invariably drifts into formality. In fact, if there is no definite purpose in prayer, it is formality, and has little more meaning than the "daily dozen" to keep the body in trim. Prayer of this kind has lost its heavenly flavor; and, like the manna kept over, it breeds worms. Instead of producing spiritual health, it produces spiritual disease, a disease that is fatal; fatal to spiritual life, fatal to family altars, fatal to the prayermeeting, fatal to altar services, fatal to worship, and fatal to the faith of the rising generation.

Oh, saints of God! If we save our children from skepticism in this awful age of unbelief, we must get our prayers through.

Finally, we must pray through to save the situation. There is considerable talk about the sovereignty of God, that is entirely out of place when applied to the realm of morals. God cannot lie, neither can he act contrary to certain laid-down, fundamental principles when dealing with free moral agents. When it comes to the matter of power, He is unlimited. But when it comes to dealing with intelligences in a way that affects moral character, God is limited by the freedom of such beings.

If we do not get an old-fashioned revival, based on a return to Bible teaching and truth, I would not be surprised if we would have a dispensation of wrath based upon the sovereignty of God, when millionaires will leave their palatial homes, live in dugouts in the woods, and eat anything that will keep soul and body together. People now riding in automobiles, attending picture shows, and reading novels to while away the time, would become common tramps in the wilds to escape gas bombs, electric currents, or radio death rays. But even this might only mean that the world would drift back to heathenism rather than be brought to repentance and faith in God. Mr. Gladstone said, "The Wesleyan revival was all that saved England from a revolution that would have been comparable to the French Revolution." I fully believe that, if Jesus tarries and we do not get a genuine revival, the entire civilized world will see a revolution that will make the late war or the French Revolution look like child's play. And no sawdust trail hitters, no tomfoolery, no jocularities from the pulpit, no high-powered exciting pyrotechnics, no waves of ecstatic emotion, no sob-stuff based on affecting incidents, will ever solve the problem or save the situation. We must have a revival of unctuous preaching of the Word by serious, Spirit-filled, intelligent men; a revival that gets down to bed-rock principles of repentance; a revival of holy living; a revival of courageous, intrepid, hilarious faith that dares to venture on God; a revival of importunate praying that will not be denied; a revival that saves us from our worldly wisdom and practices; a revival where the supernatural power of God is dominant. And this kind of revival cannot be worked up, manipulated up, or sung up. *It must be prayed down.*

## CONDENSED SERMONS

By REV. MRS. NANCY GALBREATH

Death is a poor wage; but that is all the devil offers.

If you can't win, make the one ahead of you break the record.

God often digs the well of joy with a spade of sorrow.

Our greatest troubles are not from circumstances but from within ourselves.

Prayer and pains, through faith in Jesus Christ, will do anything.—ECCLES.

He that believes in God does what he cannot do—attempts the impossible and performs it.

A difficulty is a chance for a victory.

## THINGS CONCERNING ZION

By General Superintendent Reynolds



The Twelfth Annual Assembly of the British Isles District convened April 5 and closed April 9, at Glasgow, Scotland, being entertained by the Parkhead church, which has 150 members, 316 enrolled in the Sunday school and 44 members of the N. Y. P. S.

The assembly session was preceded by a welcome service on Wednesday night, and the District W. M. S. put on a program Tuesday night and had a business meeting, at which they placed on exhibit a great variety of articles which they had made or money for which had been donated by the Sunday schools and N. Y. P. S. These articles were for the "Raleigh Fitkin Memorial Hospital" and other work in Africa and Jerusalem.

At the completing of the roll of the assembly, fifty-nine members responded. It was remarked that every church in England and Scotland was represented by one or more credentialed representatives. The extreme points on the district where we have churches are Morley, England, and Perth, Scotland, about three hundred miles distant.

The Assembly reporter will go into the details of the business of their Easter Assembly. However, it may be expected that the Chairman will make a few brief statements. The members of the assembly remained remarkably well. A few railroad employees were obliged to return to their work. However, the voting power remained over fifty to the end on Monday night, April 9.

Among what seemed to be the difficult problems, was the possibility of continuing the Bible School, in which our prospective preachers and other church workers might qualify themselves to fulfill their high calling of God. Rev. George Sharpe felt that according to the advice of able physicians he must make a change, owing to the physical condition of Mrs. Sharpe, so he resigned the principalship. The future of the institution was unsettled at the close of the assembly.

Another and important matter to be dealt with, was the securing of a District Superintendent. After much time and effort the assembly failed to elect and persistently requested the Chair to appoint. Rev. George Sharpe is the appointed Superintendent of the British Isles District.

The report of the Statistical Secretary will show such gains as should be a source of comfort for both pastors and people; that they should encourage themselves in the Lord and press on with an increased determination to strengthen the work already in hand, and as soon as possible undertake new work, not only in Scotland and England, but to be on the outlook for our work in Ireland and Wales.

The distance and expense of going to and from the

next General Assembly at Columbus, Ohio, caused some delay in securing delegates that could and would go and pay their own expenses. However, it is believed that a good delegation will be present at the opening of and during the General Assembly, in the persons of Rev. George Sharpe, Rev. Robert Purvis, ministerial delegates; Mrs. Robert Purvis and Mr. Wm. Robertson, lay delegates.

The reports of the Sunday schools, N. Y. P. S. and W. M. S., together with the Committee on Missions, the latter having charge of both the home and foreign work, all indicated enlargement of vision and increase in determination to accomplish *greater things for the Master*, than ever before.

Dear reader, is it too much to ask that you will pray that the results of their work in the future may far exceed the past?

Rev. and Mrs. H. F. Schmelzenbach arrived from South Africa on April 2, and aside from traveling weariness were unusually well. They were kept busy during the assembly week, meeting committees, giving addresses on the missionary work, etc. Indeed, they were much used of the Lord in the assembly to enlarge the vision of and to encourage the members of the assembly. Since the assembly closed, they with the writer visited our churches and addressed the congregations gathered at Perth, Scotland, the home of Miss Munro, our nurse in Africa; also held a missionary rally in Morley, England. Now we are en route for the U. S. A. Mail addressed the Schmelzenbachs at 2923 Troost Ave., Kansas City, Mo., will be forwarded to them.

## HAD YOU HEARD?

**T**HAT the number of local churches which have paid their district and general budgets in full to date, and thus enrolled in the "100% efficiency class," is gradually but surely, growing? That the number of pastors, district treasurers, and district superintendents who have written in, and assured this office that, with all their might, they were getting behind the effort to give the church a clean financial slate by June 1, in anticipation of the grand rally of the Nazarene clans at Columbus, Ohio, June 13, is growing in volume?

We desire to thank all the splendid pastors, treasurers, and district superintendents, who have realized the burdens resting on the position of financial exhorter in the church, and with appreciation and loyalty have enthusiastically responded each time that special needs have been emphasized. A few have written saying that they never read our publicity letters, but our desk is piled high with letters from others, who sympathetically appreciate the efforts of this office. Our deepest thanks are due to the splendid men and women, who have so nobly co-operated to put the program over.

Had you heard that the encouragement received at headquarters leads our general men to think that the

General Assembly of 1928, will mark something of a new era in advancement in our beloved church? The foreign missionary interests have showed a slow but definite climb upward over 1926. The home mission activity is assuming most favorable proportions, and will eventuate, it looks now, in some unusually advanced effort along this line at Columbus in June. The interests of church extension will, if the present indications continue, receive some solid, though probably not extensive advancement. Present signs lead many to believe that a definite step will be taken toward a service pension for retired ministers, and possibly a special fund set aside for the care of worn-out missionaries.

Every indication seems to point to the fact that the church will meet at Columbus in one of its most serious, but hopefully anticipative moods. It is generally predicted that changes of any moment will be scrutinized most thoroughly before any will be adopted. That a definite, growing, but carefully estimated increase and advance will be made in every department, but that any "plunging" will be frankly frowned off the boards.

May the Master grant the fulfillment of all predictions that shall make "Columbus 1928" memorable as a time when the Church of the Nazarene sets its face even more strenuously than ever before, to a sane, steady, unwavering advance to spread, and conserve, holiness, around the world.

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

### GENERAL ASSEMBLY CORRESPONDENCE Assembly Headquarters, Chamber of Commerce, Columbus, Ohio

Dear Friends Scattered Abroad:

All eyes are upon Columbus at this pre-assembly time. We are anxiously awaiting your coming, and yet busy preparing for your coming while we wait.

We are answering letters from all over the nation. The people are coming, and that in great numbers. This will be an epochal gathering in Nazarene history.

Reservations should be made at once. This caution applies to visitors only, as delegates are automatically provided for through their election. But visitors should write in their wants to Columbus Assembly Entertainment Committee immediately to avoid confusion and disappointment upon arrival.

Reservations made two weeks prior to opening of General Assembly will make certain to have accommodations awaiting you upon reaching Columbus.

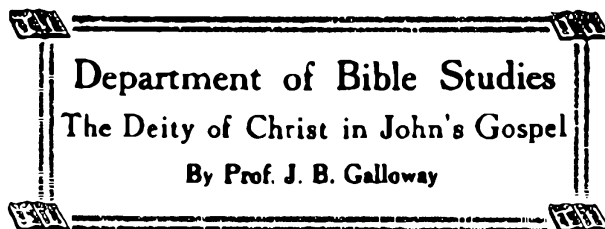
We have had more calls for cottages than we can supply already.

We advise the downtown hotel accommodations near restaurants and Assembly Hall.

If, however, there are a number in the party, we would suggest kitchenette apartments, or if party has auto, a tent at the camp ground outside the city.

Write us your wants and we will do our best to serve you. You are coming—so write early. A deposit equal to one day's charges will assure you of reservations.

ORVAL J. NEASE.



### Lesson Fifteen

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

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

First day, 2 Sam. 4-6. Second day, 2 Sam. 7-10.

Third day, 2 Sam. 11-13. Fourth day, 2 Sam. 14, 15.

Fifth day, 2 Sam. 16-18. Sixth day, 2 Sam. 19, 20.

Seventh day, 2 Sam. 21-24.

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

"And David enquired of the Lord" (2 Sam. 5:19, 23). See also 2:1; 21:1. At least nine times we read that David inquired of the Lord. Four times in the reading for this week. He was a man after God's own heart. And much of his success is dependent upon the fact that he was careful in finding out God's will. Before David would go out to battle he would inquire of the Lord, saying, "Shall I go up?" Sometimes God said, "Go up," and other times He said, "Thou shalt not go up." Obeying God's voice made David a great general. If we would fight the battles of life successfully it will be necessary for us to hear the voice of God in directing our footsteps and then follow cheerfully in the way of duty. He will direct us sometimes to go, and other times to stay, but whatever He directs means victory. Divine guidance is God's highway through this life to a better country. The unknown paths of life are like the byways that a traveler finds in a strange country. Some may lead to the banks of a treacherous river; others may plunge us into the depths of a dark forest. Some may climb the steep mountainside to a lofty summit; while others may meander about lordly estates and beautiful fields of grain. To follow any of these means to trespass. The highway is neither to the right nor left, but before us. See the guide-posts by the way indicating, "This is the way; walk ye in it." Forward is the command to God's hosts walking thereon. The highway of divine guidance is a way of fellowship and love, a way of comfort and satisfaction, a way of power and victory, a way of new manifestations of our divine Guide and revelations of new scenes along life's pathway. If we follow Him we will find the scenery interesting and delightful. And strewn along the wayside will greet us many blessings blossoming at our feet. The true saint

of God may say, "He leadeth me in paths of righteousness." "And surely goodness and mercy shall follow me all the days of my life."

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

Study Fifteen. John 10.

**1. Build Your Own Commentary.**

By what symbols is our Lord represented in chapter 10?

Notice the divine leadership that Jesus promises His own. "Called his own" (v. 3), "leadeth them" (v. 3), "goeth before" (v. 4).

Notice the instrument of His protection, "My hand" (v. 28). "My Father's hand" (v. 39).

Notice the conflicting opinions about Jesus expressed in verses 20, 21. "Hath a devil," "Not the words of one who hath a devil."

In verse 30 you will see that Jesus claims to be one with God, therefore divine. "I and my Father are one." In verse 33 the Jews recognize that He claims to be divine for they say, "He blasphemeth for making himself God." Again He shows Himself divine by saying that no man hath power to take His life, but He lays it down and taketh it up again (v. 18). In verse 28 He promises eternal life, and only a divine person could do this.

What are the conditions for being the Lord's sheep as expressed in verses 5, 14, 27?

What does the Good Shepherd promise His sheep? (See verses 9, 10, 14, 16, 27-29).

**2. The Week's Study. The Divine Shepherd and His Sheep.**

(1) The Good Shepherd Knows His Sheep. The allegory of the Good Shepherd continues the conversation that grew out of the objection that the Pharisees raised when Jesus healed the blind man. Doubtless the blind man who had been healed felt keenly their opposition and may have thought that it was a great price to pay for his restored eyes if he must be rejected and cast out of the synagogue. The true Shepherd in pity for His sheep related this story for His encouragement. The enemies say, "We will close the door and shut you out of the supposed kingdom," but Jesus points him to the Door and will be the true Shepherd to lead him into the actual kingdom of God. "He calleth his own sheep by name." "I am the good shepherd and know my sheep, and am known of mine." He knows us and we should know Him. The fact of mutual recognition of Christ and His own people should be universally admitted by all His followers. The bond of this affinity between Christ and the Christian is a blessed one. He knows His sheep and is known by them. St. Augustine, "Often they do not know themselves; but the Shepherd knows them."

(2) The Good Shepherd Leadeth His Sheep. "He leadeth them out. And when he putteth forth his own sheep, he goeth before them." His voice is not to be mistaken, for "his sheep follow him for they know him." They cannot miss the way if they know Him,

for He is the Way himself. His voice need not be mistaken, for even His enemies admitted that no man spake like He. Oh! that we may hear and recognize the voice of God in our Lord.

(3) The Good Shepherd Separated His Sheep from the Foes. "And there was a division among the Jews for these sayings." Jesus as the Door of the sheep not only shuts in the sheep but shuts out the foes. His own are vitally united with Him as the True Vine, but the enemies are cut off. How safely the sheep are protected from the wolves as they hide in His shelter.

(4) The Good Shepherd Dies for the Sheep. "The good shepherd giveth his life for the sheep," is the language of verse eleven. This is because He careth for the sheep. It is the hireling that careth not that fleeth when he sees the wolf. Another reason is found in the fact that they are His own. The crowning reason for His death is found in the fact that He wished to give life, eternal life to the sheep. This is an unanswerable argument that He is divine. "And I give unto them eternal life," says verse 28.

(5) The Good Shepherd Preserves His Sheep. "And they shall never perish, neither shall any man be able to pluck them out of my hand." The sheepfold of the Lord is ample protection from the howling demon foes trying to harass God's sheep. Trials may come but He will only allow such experiences to come to His faithful child as will further God's plan for their lives.

The intimate oneness claimed by Jesus between Himself and the Father caused the Jews to try to stone Him. Jesus died on the cross because He claimed to be divine.

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

*God is Love.* 1 John 4:8, 16.

This is an oft-repeated scripture but may be woefully misunderstood. God is love does not mean that He is an abstract quality as the so-called Christian Scientist claims. From the context of the words we see that it means that God is a person whose activity and nature is dominated and prompted by the quality of love. He exists eternally with a desire and delight for the highest welfare of His creatures. This does not mean that He will overlook anything repugnant to His holy will. Sin will separate anyone from His presence.

God embodies the very essence of love, and love completes all virtues. Every kind and good act of Providence comes from the loving hand of God. Love perfects every good thing. Men may neglect, spurn, rebel against and hate God's love, but this will not, cannot destroy it. Love is godlike because God is love.

There is no better way to keep the victory than "having done all, to stand." Attempt to stand when as yet you have not "done all" is simple presumption, but standing, after having done all is the condition of victory.

## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### THE STORY OF A LITTLE GIRL WHO DIDN'T WANT TO GO TO A CHILDREN'S CHRISTMAS PARTY

(Concluded)

**M**Y mother stood in the open door looking at us in great surprise. Before she could speak I had thrown myself, party finery and all into her arms. "I can't go and leave you alone," I cried.

"But dear, Mother doesn't mind being alone these few hours. And it would make me very happy to know that you were having a good time with the other children," she said.

"But that's just it. I wouldn't be having a good time when I would rather be here with you. Please don't ask me to go," I almost sobbed.

She was a very wise, tender mother, she understood and did not urge me. Instead she nodded to my brother to run back to the corner and then while she locked the front door I went through the hall and opened the sitting room. Oh, that dear, homelike room! It was filled with dim, rosy light and everything in it from the glowing fire to my own little chair seemed to welcome me. It was as if they said, "Don't bother, you were really a wise little girl to come back."

I turned to my mother a bit timidly, remembering how she had worked on my dress. "You are not put out with me for not going are you?" I asked.

"Put out that my little daughter prefers me to a party? I should say not!" And then my cup of happiness was quite full, for she took me on her lap, my arms went about her neck, and my cheek was pressed close to her own. We didn't say anything, we didn't need to, for we understood one another entirely.

"There now," she said presently. "We must take off your things, and put on an everyday dress. Perhaps we can get up a little supper party of our own and you must help me fix it. We will have it in here." Could anything be lovelier than that? I changed my dress quickly, washed my hands and spread the reading table with a white cloth. Then I brought the knives, forks, spoons, two plates and two cups and saucers from the dining room, and set the table. My mother came in from the kitchen with a tray, from which she took a small platter of cold sliced chicken, a little dish of celery and a glass of jelly. She made one more trip into the cold kitchen, bringing milk, butter, biscuits left from breakfast and a long toasting fork. "You may split the biscuits in halves, butter and toast them here at the fire. Drop them into this bowl on the hearth. It will be nice and hot by the time you are ready for it. I will heat the milk for the toast in the saucepan and also make our two cups of chocolate." By and by we drew up to our little table, and my mother asked a blessing upon the food. And oh, what

food it was! There was the cold chicken and the celery and the jelly, the steaming hot toast and the chocolate, and to finish it off two small glass cups of gelatine and some homemade sugar cookies! Never before or since in my life have I eaten a more delicious meal. We took our time about it too, laughing and talking a great deal, enjoying every moment of the time as well as every mouthful of the food. "Please tell me a story," I said at once. I have never known anyone who could tell stories to children more delightfully than she could. She told me several new stories, and one or two old favorites, and then we talked together, for she was letting me sit up past my usual bedtime because it was a special occasion. And I have never forgotten those hours spent all alone with my mother. Outside the world lay dark and silent, the cold night air pressed against the windowpanes as if trying to get in. But we were shut in together in the warm, bright room, happy, contented, at home.

Almost before we knew it the hands of the clock pointed to ten-thirty and there was the sound of my father's key in the front door. "We had a grand time," cried my brother, dashing into the room. "We played a lot of nice games, and then we marched in to the Christmas tree and got our presents. After that we had supper, the best supper I ever ate. You were a silly little girl not to go."

"But I have had a grand time too, and the best supper I ever ate," was my smiling answer.

The kind hostess had sent me my own gift from the tree, a cunning little work-box, filled with a small thimble, scissors, needles and tiny spools of thread. There was also a big golden orange and a small box of candy. I appreciated these, any child would, but my heart knew that no party in the world could be half as lovely as that evening my mother and I had had together.

Why have I told you this simple little story, children? To bring before your mind the gay Christmas party which I missed? Oh, no! It was to make you think about home, that dearest place in all the world.

Perhaps today more people own the houses in which they live than ever before in the history of our country. The houses are finer too, with more costly furniture and more conveniences. But I question if we have as many homes as we had a few years back.

Not long ago I went through a very beautiful and costly modern home. Each room seemed perfect in its colors and furnishings, but I thought the owner's own bedroom upstairs was the loveliest room in the home. The walls were a faint violet color, while the rugs, draperies and deep easy chairs were gray. At one side the room jutted out into a sun-room. There was no wall, no door between just an arch held up by two slender tinted columns. This alcove was

furnished with a wicker couch and comfortable lounging chairs, reading lamps, a desk, a lot of silken cushions. From the many windows you could see the velvety green grass and the blooming flowers of the lawn below, and beyond them the sparkling blue waters of a wide and lovely bay. A yacht slipped slowly past as we stood there and seagulls circled against the blue sky. "Oh, what an inviting, restful place!" I exclaimed. "It must be a great joy to you to slip away from things and rest and read here, or else just relax and gaze out at that lovely, quiet scene."

The lady of the house did not speak for a moment, then she said, "It does look as if I would do that, and I am always expecting to. Certainly the room was planned and built for that purpose. But I am so busy, there are so many calls on my time, clubs, committees, the neighborhood Flower Growers association, The Woman's Civic club, my church guild, the Parent-Teachers' association, with meetings and luncheons and other things. I hope some of them are worth while, but whether they are or not, they keep me on the go, and very seldom leave me a few moments to enjoy this peaceful room and the view of the bay and the sky." "Well, now," was my thought, "what is the use in having a beautiful place like this if you can't stay in it long enough to enjoy it?" Then it came to me that this is very much the way it is with a lot of folks who own houses today. People are spending more and more money on furnishings and draperies and walls. Things are complete from the front door to the back. There are no shabby rooms, each one is beautiful or dainty in its own way, with a color scheme of its own. Outside the lawn is beautifully kept and planted in expensive evergreens and shrubberies. And the members of the family sleep in the bedrooms, eat in the dining room, sit down a few minutes in the living room, then they scatter to clubs, or the movies, or for an automobile ride. They do not truly live in the beautiful house they own, and for that reason it is a house and not a home.

These thoughts flashed through my mind as we stood there looking out at the blue waters of the bay. And suddenly it came to me that the plain, simply furnished, cheerful room in my father's house was in a class away ahead of this lovely room, and thousands of others like it. For that room of my childhood and youth was a place of companionship, of family life, of tenderest associations. It was home, and because it was home, its influence still lives in human lives.

Enclosed find check for renewal to the HERALD OF HOLINESS. It has been a great blessing to us.—James Cameron. S. D.

## MISSIONARY NEWS AND COMMENTS

J. G. MORRISON, *Assistant Secretary, Department of Missions*

(Articles furnished by A. J. Smith)  
REVIVALS IN DIFFERENT PARTS OF THE  
WORLD

The revivals in Germany and Austria are not to be overlooked. Has not God promised that "it shall come to pass in the last days I will pour out my Spirit upon all flesh?" Send the showers, O Lord, send them upon us today!

It is authentically reported that there is a great spiritual awakening in Greece. God is moving and the power is coming down. Oh, Lord, let the old-time revivals sweep over the country everywhere! Send the latter rain upon us.

God works in a mysterious way. He can work only as people pray and believe. If He can find the right man or woman He can do wonders. If we believed God as we should, there would be revivals all over the world. We praise God for the gracious outpourings of the Holy Spirit in different parts of the world. The revival in Russia is certainly very remarkable in more ways than one. Russia has never really had a fair chance; her people are naturally quite religious, but the Russian church has not given to the people the "Bread of Life," they have not been taught the way of salvation. Thank God for the revival in Russia!

Can I ever forget the scenes I witnessed in Japan, or what my heart felt there of the mighty power of God. No, I cannot forget those days. I remember one young Japanese Christian that was pointed out to me, I also talked to him later. He was praying to be sanctified; he felt his need of that mighty baptism with the Holy Ghost and fire; he prayed for days but could not get through. One night he went out on the mountain side. There was snow on the ground but he did not mind it; he knelt down in the snow and wrestled with God for the blessing. After praying, awhile kneeling, he would get up and walk around in a circle praying, wringing his hands, tears streaming down his face. "O Holy Spirit, come to my poor heart now. I must have you, I cannot get along any longer without you. Come blessed Comforter," thus he prayed and pleaded with God. I want to tell you before the morning light broke over that mountain he was shouting and praising God for the victory. Thank God, we can have the victory when we get in real earnest about it.

### REVIVAL IN CHINA STILL GOING ON

The revival that started at Tamingfu, China, a year ago last November, is still going on. After we were advised to leave the interior we went to Tientsin. We did not quit praying, however, even though we were being removed from the scene of the revival. No sooner had we arrived in Tientsin than we arranged for

prayermeetings. These were continued daily in the home of the missionaries until the large Union church was granted us to conduct the prayermeetings. There were quite a few of the missionaries of other missions who participated. Later, when the missionaries went to the seashore, prayermeetings were continued and as many as a hundred attended. One of our missionaries wrote that one prayermeeting lasted over four hours, with over one hundred present. These missionaries have gone back to their fields, at least many of them, and they are now experiencing greater results than ever before.

### WHAT DO WE SUPER FOR CHRIST'S CAUSE?

"I won't become a Moslem. I won't, I won't." A little golden-haired girl of six stood surrounded by four Turkish officers. Her feet were bare, and only a rag of a garment covered her body. It was cold outside the rude building which afforded some protection from the chill.

"It is warm and comfortable inside the Moslem school," one of the men said not unkindly, touched perhaps by the beauty of the child. "You will have food and clothing there."

"I won't become a Moslem," the child repeated, shaking loose from the hand that had been laid upon her shoulder, this time stamping her foot upon the hard ground for emphasis, for Christina was a Christian, and becoming a Moslem was to deny Jesus. "But your mother and father and brother are gone, your home is gone. Surely you would rather become a Moslem than to starve to death."

"I won't, I won't," Christina repeated. The man who had spoken before made ready to speak again, but the officer in command cut him short. "We have had enough of this nonsense. The brat refuses to come with us. We haven't time to fool with her. Throw her in the stable with the fierce Kurdish dogs, unless—"

"I won't become a Moslem," the child repeated, and she was rudely pushed inside the stable. In the dim underground hovel were huddled half a dozen hungry dogs, who leaped forward the instant the door was opened.

"Ha, ha," laughed the men outside, angry at the child and content that one piece of Armenian pertinence had been punished.

No one will ever know just what happened inside the stable, for little Christina was too little to tell the story; but when the officers opened the door the next morning, expecting to find her body torn into bits by the fierce dogs, they found her sleeping on the floor, her head resting on the great shaggy back of one of the animals. She had not escaped without injury, for two great gashes in her arm showed where long, ugly teeth had been imbedded. The officers who opened the door pulled her up angrily.

"Wake up, wake up, and this time if you don't become a Moslem you shall be sold on the market place to the highest bidder. At least we will get something out of you that way." Little Christina rubbed the sleep out of her eyes and looked about the room filled with dogs and angry men.

"I won't become a Moslem," she repeated almost automatically. The men hustled her out of the stable and into the road, driving her rudely before them to the market place at K—. There in the warm sunlight she was placed upon a block and the officer in charge began to call his sale. An indifferent group gathered about the auctioneer, stopping in their lazy, eastern way upon various errands, but the sale of Armenian refugees had already become a common thing in the market place. Christina was only a little child, and no one wanted to buy a child, even if she was pretty. Tomorrow, upon the same stand, an auctioneer might offer a pretty maiden, and it might be a better bargain. Finally, when the auctioneer had almost given up hope of selling her, she went for a small sum to a purchaser who, having no place to keep her, took her into a home, and as it happened a Christian home, and an American woman cared for her for some time until a place with four children in a tumble-down house was made and she is now being supported by the American relief funds.

Oh, Nazarenes, what are we suffering for Christ's cause? What are we denying ourselves for the cause of Christianity? It will be serious enough should the books register a deficit at the great Columbus Assembly, but it will be by far more serious, if the books on that great day of reckoning should witness against us. I would like to see a Nazarene who is really sacrificing.

### LATE NEWS

Arrivals from Japan: Mrs. M. L. Staples, who has spent years in evangelistic work there. She arrives in America to visit friends and attend the General Assembly. Rev. W. A. Eckel is also already in the United States. He has represented the Nazarene missionary work in Japan for several years. He will remain to the General Assembly.

Missionary Walworth, in Peru, quieted a mob of fanatical Romanists, led by a priest, by displaying an American flag. Later the local government accorded our mission police protection. Even in distant South America, our national "star spangled banner" has a striking significance. A fine revival spirit is on at practically every station in Peru.

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week just as we had reached Peoria, Illinois. Well, here we had one great time. Sister Edna Wells Hoke is the pastor of the fine new church there, and just think: about four years ago this spring the first old gospel tent was stretched in Peoria, and we had nothing there. Today Sister Hoke has a beautiful corner lot and a new church that I judge are worth eight or ten thousand dollars and only a very small debt. It is nothing short of a miracle, but Sister Hoke is a miracle worker when it comes to doing things for God. We were all well entertained by Brother and Sister Hoke, they are such fine people. Our stay in the city could not have been more lovely than it was. Thursday morning I was feeling bad from cold and Sister Hoke called the Methodist hospital to see if I could get an electric blanket treatment, and they phoned back that I could. I went over and found Miss Mae Tompkins in charge of the hospital. Now I had met Sister Tompkins at the Eaton Rapids Holiness Campmeeting several years ago and she is one of the finest trained nurses that you would meet in a lifetime's travel. She had their doctor to take me in hand and he gave me a fine treatment. They brought me up to a fine bedroom in a rolling chair and then put me to bed for a few hours' sleep, and then brought up a fine dinner, and all of that was free. Now don't you think that was some kindness? Well, the dear Lord will have to reward Miss Mae Tompkins for old Bud would never be able to pay her for her kindness. Ten thousand blessings on that Methodist hospital at Peoria, Illinois.

But after the good dinner in the hospital Dr. E. O. Chalfant and Professor L. C. Messer called for me and we left at once for Canton, Illinois, where Brother Charlie Bauerle is our fine pastor. He had the meeting well advertised and the house was packed and we had a fine service. We made our home in the parsonage. We have no truer and better old Nazarene boy on the planet than Charlie Bauerle and his consecrated wife. Friday morning found us on the way to McComb. We pulled in at noon and it was not long until Sister Hayworth and big "Daddy" Hayworth had a fine dinner for us as we were in the Nazarene parsonage, and we spent the afternoon in their home. As our tabernacle is not large Brother Guthrie, the fine Methodist pastor, had offered Brother Hayworth his nice large church. It was indeed kind of him, but he had heard me preach in Chicago some twenty-five years ago and had not forgotten some of the things that I had said and so he wanted us in his church. We had a most lovely service. A hard rain had begun about noon and

it had poured all the afternoon, but we must have had near two hundred out in the downpour. We spent the night in the home.

On Saturday we made a run to Bethel, one of our best country churches, and spent the day in the home of Mother and Father Hendricks. Our good pastor had moved the service for the night back to the city of Beardstown, and there we were in a hall where we are just opening up a new work. Brother Edge is the fine pastor and we had one fine time with them, but after preaching in Beardstown we made a run to Springfield where we were to have a service on Sunday morning. We drove by the church and Brother Ed Gallup was still there waiting for us. He drove us to the lovely home of Sister Ashbrook. She had the big home so warm and also a fine supper waiting for us. Well, when it comes to doing great things Sister Ashbrook is at the head of the list. Our home was with her until after dinner on Sunday, and we had one great time at Springfield. Here Brother Edward Gallup is the fine pastor. Think of this, a few years ago Brother Ed took the work and we had a small hall rented and twenty-three Nazarenes and about forty-five old chairs. Today his church is worth at least fifty thousand dollars, absolutely up to date, with a great church and Sunday school, and a revival all the year. His church is only four short blocks from the state house and is on one of the best streets in Springfield. Well, beloved, it can be done and our boys are doing the job in spite of hardships and difficulties. Ed Gallup is worth his weight in gold dust. Ten thousand blessings on the boy that can do the job.

Well, after a fine dinner at the home of Sister Ashbrook we made a run to the West Side Decatur church. This was a forty mile run through fine farming country. At West Side church Brother Jensen is the fine pastor and he is doing the job on the west side. Brother and Sister Lowman had just opened a campaign there that morning for a three weeks' meeting and everything looked favorable for a great revival. Lowman and Messer did some fine singing, and

we had a fine crowd, a packed house and a most lovely service. After the service was over we secured good, warm rooms in a fine hotel and had a little rest before the night service, which was to be in First church with our old California friend, Brother Grose, of the early Pasadena days. Brother Grose has a great church and I judge that we had not less than a thousand people out and we had a most beautiful service. Before the preaching service the young people had a great rally. There are enough young people in Brother Grose's church to make a strong church, if he did not have any older people but he has lots of both kinds, both old and young. Before I preached we also had a lovely wedding. Brother Grose performed the wedding ceremony and old Bud led in prayer. It was a lovely occasion. The young couple are members of the church and the young gentleman is the band leader. As soon as the ceremony was over the young lady took her seat in the choir and the young gentleman took charge of his band and we had splendid music.

Well, this closed up April 15, and so far we had made a fine start in the first eight days on the district. My, my, but we had crowds to peddle. The tent proposition is coming along pretty well, and the HERALD OF HOLINESS is being placed in hundreds of homes. I am sure that we will have a great campaign touring Illinois, Wisconsin, Ohio and Indiana. A good part of the campaign will be in the interest of Olivet College. We must save every one of our schools and then go to work to build good buildings, for if we don't educate our preachers we won't have any. Nobody else is expected to do it.

In love,  
UNCLE BUDDIE.

### Sunday School Lesson

May 20, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Teaching in the Temple.

LESSON TEXT: Mark 12:13-17, 28-34.

GOLDEN TEXT: *He taught them as one having authority* (Matt. 7:29).

**W**E HAVE in the lesson before us and its immediate context the last public discourse of our Lord. These truths were spoken on Tuesday of passion week, just three days before He went to the cross. Probably all through the brief years of His public ministry, no one day was fuller of gracious service than this Tuesday preceding the accomplishment of His earthly purpose.

Our lesson opens with a foul plot being laid for our Lord by "the chief priests, and the scribes, and the elders" (Mark

### BUD ROBINSON AND L. C. MESSER'S SLATE

Indiana and Ohio Districts with Rev. E. O. Chalfant in the interest of the Herald of Holiness and the Olivet College

Coschocton, Ohio . . . . . Wednesday, May 9  
Mt. Vernon, Ohio . . . . . Thursday, May 10  
Marion, Ohio . . . . . Friday, May 11  
Spencer, Ind. . . . . Saturday, May 12  
Mitchell, Ind., Sunday morning, May 13  
Bedford, Ind., Sunday afternoon, May 13  
Seymour, Ind., Sunday evening, May 13  
Indianapolis, Ind.—South Side . . . . . Monday, May 14  
Indianapolis, Ind.—West Side . . . . . Tuesday, May 15  
Muncie, Ind. . . . . Wednesday, May 16  
Modoc, Ind. . . . . Thursday, May 17  
Olivet, Ill., Campmeeting . . . . . May 18-28



## CENTRAL CHURCH, OMAHA, NEBRASKA

This beautiful church edifice located at Twenty-fourth and Dodge streets, Omaha, Nebraska, has just been leased by the Central Church of the Nazarene. Rev. Marvin S. Cooper is our pastor. The church was organized November 27, 1927, with nineteen charter members, by Rev. H. M. Chambers, at the close of a series of meetings covering twelve weeks, conducted by Rev. Cooper and assisted by a few Christian workers who had been praying for a centrally located church where more people might be reached with the gospel. Since starting the work about two hundred souls have found Christ either in pardon or purity and we have a Sunday school of 145 enrollment, with good attendance and interest. At our recall meeting held recently our pastor was recalled without a dissenting vote. Perfect harmony prevails in the work of the church and we are continually rejoicing because of the outpouring of the Holy Spirit in our services. Words cannot express our gratitude to God for His goodness to us. He has sent to us as workers General Superintendent J. W. Goodwin, Dr. J. B. Chapman, and Dr. J. G. Morrison, who helped us to hold steady when the way was rough. Through the self-sacrificing spirit of our members and a pastor whose faith never falters and, best of all, our Christ



who leads, guides and blesses, we are enabled to rise victorious over every difficulty. We invite the *HERALD OF HOLINESS* family to visit us when passing through Omaha.—Ethel Medlin, Church Secretary.

11:27). These officials were afraid to enter into contest with Jesus any more after their signal defeat, so they "send unto him certain of the Pharisees and of the Herodians, to catch him in his words."

Doubtless they thought this a very clever move on their part, and congratulated themselves upon the secrecy with which their arrangements had been made. But somebody, unobserved by them, was present, who listened to the proceedings and who was not a sympathizer. Let all or the plotters of mischief, and those who take counsel against the innocent know assuredly that there is nothing hidden from the Lord. Even when every precaution has been made, and every possibility of human treachery guarded against, "a bird of the air shall carry the voice" (Eccl. 10:20).

Christ's enemies were constantly holding secret meetings. Many a midnight conclave was required to hatch the foul plot which ended in His death. The object of the present plot was "to catch him in his words." Nothing is easier than to entrap a person of a frank, unsuspicious, straightforward character into saying something which may artfully be turned toward prejudicing people against him. Many of God's dear saints have suffered much under this form of persecution. It is a plan that is ages old, and even in the method of approaching the victim we can distinguish the base design of hypocrisy. They prefaced their question with an insidious compliment, and thus seek to put Him off His guard. With many a person this ruse would have succeeded. But to attempt to entangle Jesus

by so poor an artifice, goes to prove how far they were from knowing the character of Him with whom they were dealing. He certainly was all they said. He did "teach the way of God in truth," nor did He regard the opinions of men or care to establish a character amongst them.

This was a cynical question because of the enigmatical condition of the Jews as a nation at this time. They were not independent, nor were they in a state of absolute bondage since they were permitted to retain their own laws and customs through their high priest and sanhedrin. Just enough concessions were allowed them as might soothe the wounded pride of this high-spirited race. In the question asked of our Lord, we take note that no allusion is made to any of their lost liberties (John 8:33). Probably nothing was more galling to them than the tribute, for it reminded them of their real condition. Caesar could afford to allow them a show of liberty, but not to forego his taxes. The Jews considered the payment of this tribute to a foreign power as an act of treason against Jehovah. They did pay it, but under protest—because they could not help themselves.

They evidently thought Jesus would have to answer either in the affirmative or the negative. If he answered in the affirmative His influence with the people would be lost. But on the contrary, if He should answer against the lawfulness of tribute, He could be handed over to the magistrate on a charge of sedition. To answer either way would

condemn Him, and that was just what they desired.

Jesus knew their evil intentions. He quickly saw through their flattery. They had no conscientious scruples, they were not seeking advice, but they were putting the Master on trial. "Why make ye trial of me," He said, as He asked for a coin. This coin with the imprint of Caesar's head upon it represented not only Rome's authority and power, but also Rome's service to the peoples she governed. If they accepted the services of Caesar's government, its protection and provisions made for their welfare, even though it was a heathen government, they should render an equivalent. If this coin was Caesar's and they used it for current money in exchange, then they should render somewhat in return, for the money current in any country determines the power to which allegiance is due. "Render unto Caesar the things that are Caesar's." But Jesus did not stop with this. He went on and showed them that there were two obligations upon them. God has His right as well as Caesar. The claims of God should be just as urgent as the claims of the emperor.

Caesar will get his tribute. We have observed that human laws with strict arrangements for enforcing them, are generally obeyed. But the most flagrant violations of God's law, the most excessive denials of His claims, go unpunished, because unlike Caesar God's principle is to suffer long, "not willing that any should perish." Caesar will press his claim. He listens to no appeal. God is gentle, pitying, and easy to be entreated. Such being the respective disposition of these two powers, it is surely incumbent upon us, who believe in a law-abiding citizenship that will not evade its responsibilities, to throw our weight into the lighter balance, for God is depending for the enforcement of His claims upon the zeal and earnestness of those who advocate them.

In the second part of our lesson an important question is raised by a scribe who had been an interested member of Jesus' congregation during this discussion over the tribute money. Matthew tells us that this man was a lawyer or a teacher of the law. And because of the masterful way in which Jesus handled the tribute question, he now submits another. The Jews were divided in their opinion as to the relative value of the different commandments. The answer of the Master would define true religion as one great whole, instead of a fractional system, and that it is calculated to engage the whole man. A tree has but one root though it has very many branches, twigs and leaves. And just in proportion as its root goes deep into the soil will its upward and outward development be luxuriant. So the religious life must be one because it can have but one tap root—supreme love to God—and from this root spring actual influences, myriads of them. We will not only feel our religion, but we will act it. We not only think things but we will do them.

The answer of the Master places the possibility of a religious experience within the reach of all classes and all ages of responsible persons. A child may love with all of its powers, but that love will



not be the love of a mature nature, it will be but a child's love, but absolutely sincere. Nothing is demanded beyond the power to give. And those who love God thus will deliberately direct their lives, even in detail, so that God will be well pleased.

### A LETTER FROM THE BRITISH WEST INDIES

I came to Trinidad, B. W. I., almost two years ago and a few months later sent for my family. I am here in the interest of a large oil company. Trinidad is an ideal place to live. The climate is almost as though it had been made to order. But the population of the island is two-thirds negro and one-third Indian. The Indians are Buddhists and Mohammedans and the negroes are divided between Roman Catholic and Church of England. So we get no spiritual food except we go to the city, about ninety miles distant.

Brother J. I. Hill is Superintendent of the Nazarene mission work and has several missions on the island and has started a number of churches here and in Barbados, where Mr. and Mrs. Surbrook are in charge of the work. Hundreds of souls are being saved under the labors of these faithful missionaries.

I feel like making a confession. Here I am with all conveniences and a house free of rent and a car to take us wherever we want to go, with health and family. Here are these faithful missionaries who are giving their very lives for the work of God and they must walk or go in the old bus, packed in like sardines with the natives. And they endure all sorts of inconveniences and sacrifices for the love they have for souls.

One Sunday afternoon I stepped into one of these missions and found a lone white woman conducting a Sunday school with sixty or more colored people, mostly children. But although these missionaries are on small salary or no salary at all and must frequently go on half rations or less, they do not complain and do not tell their troubles to anyone. Besides this, they are frequently called upon to relieve the poor in their distress and they are always ready to do their utmost. I feel that if I do not do better along these lines than I have done in the past that I shall be ashamed to meet these faithful missionaries at the judgment bar of God.

But now I want to give my testimony. I was here many months before I found anyone who knew anything about the second birth. I had no Christian fellowship, but I did have a place of prayer at the end of the path where I met my Lord, and the anchor still holds. But since the coming of the missionaries I can go to church now and then, and we receive the *HERALD OF HOLINESS* and The Pentecostal Herald each week. Outside of the work of the Nazarene missionaries, I have heard but one good testimony since I have been here. But I attended a service at one of the missions a few days ago and heard about one hundred good, clear, ringing testimonies.

But I have misgivings as to how this work is to be financed. These people are very, very poor. Please pray for the work and do anything you can to assist

in it. Even to fasting and giving the price of a meal—God will bless that.

Any desiring to write me may address me E. P. Brackney, care of Trinidad Leaseholds Limited, Guayaguayare, Trinidad, B. W. I.

### HAMLIN DISTRICT

Our work on the district still has the blessings of God upon it. Glad to say that there is a revival spirit in most of the churches; our people have vision of larger and better church buildings, new parsonages are under construction, and things are going forward with a swing. With our aggressive pastors and successful evangelists we are having one of the most encouraging years so far that has been on the district.

We have just closed a very fine meeting with our good pastor, Rev. Amos R. Meador, and his loyal people at Dodsonville. In many ways it was remarkable how God came on the scene and undertook and blessed.

For some years there had been an old grudge between Dodsonville and Kelly churches, but God came on the situation in power and great glory, and such melting and confessing and making wrongs right; it was simply wonderful, and no one but an almighty God could have done it. The last night of the meeting all were present and a beautiful spirit of unity and harmony prevailed. We felt like exclaiming with the inspired writer of old, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

The old difficulty with our Brother Cornelius has been dug out and confessed and forgiven and put under the blood and he has been restored to the love and confidence of all the people, and if you want a good sound, safe, preacher of the old-time type give this man a call, and he will do you and your people good. He is one of the old-time pioneers of holiness in west Texas. May God bless him and use him in the future as in the past. We are looking for the work in these parts to go by leaps and bounds. God grant that it may be so.

We urge that all of our pastors do their best to raise as much of their budget as possible before the General Assembly for it is badly needed on every line.

Our slogan is over the top on every interest, and we do not want any of our churches to come to the District Assembly this fall without having raised all of the budget, both local and general.

H. C. CAGLE, *District Superintendent*.

### THE GEORGIA DISTRICT MAKES PROGRESS

We are limbering up our gospel artillery on the Georgia District and substantial gains are in evidence in the battle to establish the Church of the Nazarene. The Meansville church where Rev. W. L. Clark is our excellent supply, has just completed a neat country church building which is almost free from debt and will be dedicated the second Sunday in May.

A commodious building with a dozen Sunday school rooms and auditorium accommodating five hundred or more is be-

ing erected in Atlanta. This is a phenomenal achievement. When the present pastoral arrangement was effected nine months ago the Sunday school and regular services had an attendance of about twenty. They were in a rented hall in an undesirable section. They now own two lots on a prominent corner in a splendid section, and will have the building sufficiently completed to accommodate the revival with Evangelist Bussey which opens May 27.

Rev. L. S. Huff is doing things at Columbus. He and his church have bought a new location in Rose Hill and have their plans completed for the erection of a modern brick church and will begin work on it right after their revival with Evangelist Chatfield and wife which opens May 6. Mrs. Olive Rife is engaged in a revival with the Pavo church. At the close of this campaign they will open in our new district tent at Thomasville where we have a fair prospect of digging out a new church.

Cedartown is calling for a Church of the Nazarene and we have arranged to place Brother E. W. Wells, the church builder, there for a month. Rev. D. M. Coulson is in a tent meeting at Scott, where we are expecting development. Mrs. Hudson will open soon at Mertens. Brother M. M. Bussey has just closed a meeting at Savannah where Brother J. T. Williams is pastor, resulting in a number praying through. The writer opens tonight with Pastor D. W. Simpson and our church at Donalsonville.

Let everyone that reads this join us in prayer for more tents. Good men are wanting to join hands with us in an effort to establish the work in this section, but tents are indispensable to operations. We must give this great state the gospel that the Lord has entrusted us with.

OSCAR HUNSON, *District Superintendent*.

### OHIO DISTRICT SUNDAY SCHOOL CONVENTION

The first Sunday school convention on the Ohio District was held April 10 and 11 in the First church, Dayton, Ohio, with Dr. and Mrs. E. P. Ellyson as special workers. The Dayton First church, with its new pastor, Rev. W. H. South, entertained the convention in first class order. The inspiration received from this convention in Sunday school work will never cease. It was gratifying indeed to see the interest manifested on the part of those who came from all corners of the district and each one was well paid for the time spent.

The lectures given by Dr. and Mrs. Ellyson on the different phases of Sunday school work were inspiring and very practical. Dr. Ellyson spoke on the following subjects: "The Necessity of an Educational Program," "Knowing How," "I Am the Way," "Where We Break Down Most," and "Protestantism's Greatest Weakness." These subjects were handled carefully and had a heart filled with zeal for this phase of God's work. Along with these lectures Dr. Ellyson made an appeal to the church to keep the altar and present it often, but to not neglect the training up to and after the altar is presented to the child.

Mrs. Ellyson's lectures were of great value as they came from one having an

understanding of child life in the home and school. She handled the following subjects which strongly impressed those who heard her, "Training Children for the Church," and "Teaching." Papers were read on the following subjects, by the pastors and Sunday school workers on the district, "How to Win a District Banner," "The Sunday School as a Field for Pastoral Work," "Promoting Regularity in Sunday School Attendance," "Solving the Problems of the Junior Department," "The Why and How of Class Organizations," and "Our Sunday School Literature." These papers were carefully prepared and filled with good things for the betterment of our schools.

Professor and Mrs. B. D. Sutton were in Dayton with the Second church and filled the bill for the leading of congregational song and special singing. The general feeling was, Brothers Gibson and Nease, may we have another Sunday school convention before many months pass by?

Meet us in Columbus.

F. H. BELDEN, Convention Secretary.

#### NORTH DAKOTA SUB-DISTRICT N. Y. P. S. CONVENTION

The North Dakota sub-district N. Y. P. S. of the Central Northwest District held their convention at Minot, April 5 to 8. It opened with a good evangelistic service. Rev. W. I. Gough did the preaching.

Benedict, Fessenden, Flasher, Jamestown, Mohall, Minot, New Rockford, Sawyer and Velva were represented. We were so glad to have with us Rev. F. L. Van Hecke, our District President, and Rev. R. L. Hobza, our sub-district president. These faithful and earnest workers contributed much to the success of the convention. Several pastors were there and we want to express our appreciation for their interest in our N. Y. P. S. We are glad that they are backing us up in the young people's work.

Devotional services were led by Brother H. A. Sorenson Friday morning and by Rev. H. J. Elliott in the afternoon. During the day papers and talks were given on the subjects: "What Are the Best Methods of Reaching Young People?" "What is the Relation of the N. Y. P. S. to the Church and also to the Pastor and His Relation to Them?" "Of What Should the Programs of Our Fellowship Gatherings Consist?" and "How May We Best Meet and Overcome Temptation?" There were also special songs rendered. The general experience meeting was a blessed time. We praise God for the number of young people who have found contentment in Jesus.

The business session was opened Saturday morning. Sister Alma Ova read scripture. Rev. Van Hecke acted as chairman in the absence of Rev. Hobza who was forced to stay away on account of sickness.

In the afternoon we had other helpful papers and talks on "What Constitutes a Call to Special Christian Work and How Much Time Can One Spend in Preparation for it?" "Is it Possible for a Person to Lose the Blessing of Holiness and Still Retain a Justified State?" and "Shall We Encourage or Condemn the Use of Musical Instruments in Our Church?" Rev. Elliott brought

the Saturday evening message. There was one seeker.

At the Sunday school services Brother Robert Evans, sub-district Sunday school president, spoke a few words on getting a Sunday school vision and on increasing our ranks. Rev. F. V. Rumann, pastor at Minot, brought the Easter message on the resurrection. Rev. Van Hecke sang "The Holy City."

In the afternoon Rev. Elliott preached from the text, "The Lord is my Shepherd." Two young ladies found their way to the altar. There was special singing at this service also.

Sunday evening Ernest Livingston, local N. Y. P. S. president of Minot, led the N. Y. P. S. service.

The closing message of the convention was delivered by Rev. Van Hecke. He talked from the text, "Thou art weighed in the balances and found wanting." It was backed up by the power of the Holy Ghost. Twelve people found their way to the altar and ten testified to special help. There was remarkable victory present.

We feel that God blessed our convention and that everyone went away happy and we feel that they had found some help by attending.

We want every one present at our next convention.

Reporter.

#### THE NEW ENGLAND DISTRICT ASSEMBLY

The Twenty-first Annual Assembly of the New England District of the Church of the Nazarene was held at South Portland, April 18 to 22. From the first service to the last the presence, direction and blessing of God the Father, Son and Holy Spirit were felt and known. On Tuesday night the preliminary service was held with an unusual attendance and blessing. Rev. J. Glenn Gould, pastor of the entertaining church, gave the assembly a gracious word of welcome which was followed by greetings from the Portland churches by Rev. August W. Sonne, D. D., pastor of the Second Presbyterian church and president of the Portland ministers' union. A welcome to South Portland was also extended to the assembly by Rev. Charles E. Brooks, pastor of the People's Methodist church. After these very warm words of welcome our District Superintendent, Rev. Howard V. Miller, gave a word of response and introduced the General Superintendent, our much loved Dr. R. T. Williams. In his clear, concise way Dr. Williams pointed out our great aims and urged upon us the great necessity of much prevailing prayer. The business sessions of the assembly progressed with the beautiful spirit which always characterizes this great district. Under the very efficient leadership of Dr. Williams an unusual amount

of business was done for the Master. The pastors' reports brought blessing and encouragement, the Sunday school reports showed a good interest in that great branch of the work and a marked growth for which we are all glad. The reports of the presidents of the N. Y. P. S. were encouraging and gave us hope for the future church. The finances for the year have been good and the reports were most gratifying, especially was the report of the W. M. S. received with praise when it was seen that they had gone beyond any previous year in giving. Over five thousand dollars was gathered in by the women for the great cause of missions.

The evening services were times of great refreshing and instruction in the things of God. Wednesday evening, Rev. A. B. Anderson, our pastor at Hartford, Conn., brought a message on "Heaven" which inspired and helped all who heard it. Thursday evening's message was brought by Rev. Floyd W. Nease, president of our college at Wollaston, Mass. In his message the president set forth the four great essentials of the Christian faith as follows: The holiness of God, The Incarnation of Jesus, The Sinfulness of Men and The Inspiration of the Scriptures. God greatly honored his message. The message of Friday evening was brought by our General Superintendent, Dr. Williams, from the text, Rom. 8:28. All hearts that really loved God were greatly encouraged as he pointed out how God did cause things that were not intended for our good to work to that end as we loved Him and were true. Rev. I. T. Miller, pastor of our church in Lynn, Mass., preached on Saturday evening from Heb. 9:28. This good message on the return of our Lord and the necessity for our looking for Him and that only those who look will be received of Him stirred all our hearts to a greater diligence in maintaining the expectant attitude toward His glorious appearing.

The main business of Friday morning was the report of our District Superintendent and election of the same for the coming year. Rev. H. V. Miller gave his report as Superintendent for his fourth year and it was received with appreciation by all. The ballot was then cast and out of 142 votes Brother Miller received 131. This we feel shows good unity and the spirit in which it was done was indeed blessed. Rev. Lloyd B. Byron was re-elected District Secretary and Brother Asa R. Shepherd succeeded himself as Treasurer. The following elders were elected Saturday morning as delegates to the General Assembly: Revs. H. V. Miller, F. W. Nease, E. E. Angell, John Gould, Martha Curry, J. Glenn Gould. Those elected from the laymen to represent the district at Columbus were the following: Messrs. L. D. Peavey, A. R. Shepherd, Carl Sanderson, Frank Smith and Miss Bertha Munro and Mrs. John Gould.

Sunday was a great day in Zion. Dr. Williams brought the morning message with great blessing to all from the text, "Ye are the temple of God." We are sure no one, even the unregenerate, could listen to such a message without realizing that to have God dwelling within is the greatest thing life could afford. Another great honor and blessing was ours in hav-

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ing our senior General Superintendent, Dr. H. F. Reynolds, with us on the last great day of the feast. Truly it was a blessing to see him. At the great missionary rally in the afternoon our beloved Doctor brought the message. Needless to say that all were inspired and blessed. The closing message of the assembly was brought by Rev. Floyd W. Nease on "God is love." It was a great message and honored of God.

With all the blessings both in business well done and in the inspiring messages there came the best of material care and bounty furnished by Rev. J. Glenn Gould and his beloved church. We all say, "God bless them." We are confident you can "Watch New England Grow." She says, "Meet me in Columbus."

HOWARD P. JETT, Reporter.

### NEW MEXICO DISTRICT ASSEMBLY

The Fifteenth Annual Assembly of the New Mexico District convened at Artesia, New Mexico, April 11. A hearty welcome was extended to the visiting delegates and friends by Mayor C. E. Mann, and Dr. J. W. Goodwin spoke in response. This was doubtless the largest assembly ever held on the district. There were in attendance over one hundred Nazarenes from the various sections of the district, and some from outside the district. As a whole, the reports of the pastors showed marked advancement along almost every line. A net increase in membership was made of ninety-nine members. Three new churches were organized during the year.

Throughout the assembly a fine spirit prevailed. The election of the District Superintendent was brief, there being only one ballot taken, on which Rev. E. E. Hale was re-elected by majority vote, which was immediately made unanimous.

The elected delegates to the General Assembly are—ministerial: Rev. E. E. Hale and Rev. W. A. Huffman. Lay delegates: Mrs. E. E. Hale and C. C. Prior. Rev. H. A. Gregory was elected District Evangelist. W. P. Hart was re-elected District Secretary, and W. A. Huffman was re-elected District Treasurer.

As we begin the work of another assembly year our hearts are encouraged to make it the greatest and best.

Reporter.

### NEWS IN BRIEF

Evangelist E. C. Tarvin has recently held a meeting with Pastor Stover at Louisville, Ky., with good victory from the start. Many prayed through in the good, old-fashioned way. At the time of writing (April 24) he was engaged in a meeting at Beech Grove, Ky., with Rev. Mink, pastor at Carthage, as singer. He says, "We are getting a fine start and God is moving on the hearts of the people in a wonderful way. We earnestly covet the prayers of the saints. I have a few open dates for the summer."

The people of the church at Konawa, Okla., want it known that they are on the

map and are earnestly praying for a real revival this summer. They have a church building and fourteen members, with a good Sunday school and Young People's Society. Brother J. T. Lybarger is the pastor.

Evangelist Lewis J. and Edythe Rice report that they have had meetings in the following places since the first of the year: Piqua, and Bellefontaine, Ohio; Greentown, Ind.; Brewton, Alabama; Sikeston, Mo.; Henderson, Ky.; and Walbridge, Ohio, with good results. They are now entering their summer campaigns with better victory and a greater outlook than ever before.

Rev. C. R. Brightwell, pastor at Heber Springs, Ark., reports a successful revival meeting with Rev. Lee Hill bringing the messages which were used of God in building up the church. Thirty-eight persons prayed through to definite victory and thirteen united with the church. District Superintendent Oliver and wife, and Sister Mae Russell were with them over one Sunday and were greatly blessed of God in bringing messages from the Word and in song. Heber Springs is a health resort which is visited by thousands and Brother Brightwell and people are praying that a strong camp may be established there.

Evangelist G. H. Shaffer has held meetings at Greensboro, Ind.; McEwen, Tenn.; Montpelier, Gaston and Red Key, Ind. since his last report. At all of these places God honored His Word and souls were helped. Brother Shaffer liked the pastor and people so well at Red Key that he decided to make it his residence and has moved his family there. Under date of April 24, he writes, "I am now at Veedersburg, Ind., J. O. Grubb, pastor, and God is blessing us. The tabernacle was filled and some turned away Sunday night. Counting them as they came there have been forty-one seekers to date, with seven at the altar last night."

At Plainfield, Ind., fourteen miles west of Indianapolis, where Brother Raymond Irwin has been pastor since February, 1927, some progress has been made in the church. Two revival meetings have been held and they are now engaged in a meeting with Evangelist T. L. Terry and are asking God for a community-wide revival which will result in a strong church being established. Much prejudice is being broken down and the town

is being stirred. Earnest prayer is requested.

Mrs. Emma Cochran of Oklahoma desires prayer for her husband who has been afflicted for six years and is in a back-slidden condition. Her health is also broken and she asks prayer that she also may be healed.

Rev. J. S. Wallace and wife who took charge of the work at Jonesboro, Ark., last February, finding a few faithful Nazarenes who were somewhat discouraged, reports that the discouragement has disappeared and a real revival spirit is in the services. On a recent Sunday night seven bowed at the altar and five of them prayed through. Pray for the work at Jonesboro.

At Great Bend, Kansas, Mrs. Cora Thomas, pastor, week-end evangelistic services were held over April 22, which the pastor reports as the best days since the organization of the church two years ago. Ustelle Dibble, a young man student from Bresce College at Hutchinson, Kansas, did the preaching and did it well. The singers were Misses Roma Roldt, Florence Paige, Ruth Shull and Grace Tshenden who make up the Bresce College Quartet. Sister Thomas commends these young people very highly and urges that the pastors on the Kansas District use them in their summer campaigns.

At Waurika, Okla., Rev. J. L. Bates, pastor, a nineteen days' revival was recently held in charge of Rev. John Stanfield, evangelist, and Jack Carter and wife in charge of the singing. Twenty-two prayed through and the church received a great uplift. There were several additions to the church and others are expected soon.

Rev. H. N. Haas, formerly pastor at Lincoln, Neb., has taken the pastorate at Jamestown, N. D., and will enter upon his duties the early part of May. He will be glad to receive cancelled stamps which are to be disposed of and the proceeds given to foreign mission work in our church. Foreign stamps and rare stamps of every kind are especially desired. But send him what you have and he will sell them and send the money to General Treasurer, Lunn at Kansas City and it will be used for the support of missionary work on the foreign field.

Pastor A. M. Mason, Childress, Texas, reports the blessing of the Lord upon the work. The Sunday school has gone beyond the 100 mark, with prospects of further growth. The Young People's Society is making progress. Nine members have recently united with the church. The finances are in good shape and a new piano and new seats have been purchased recently. Rev. E. W. Wells of Dallas will lead in a revival meeting May 24 to June 11, for which prayer is asked.

The church at Grafton, W. Va., reports a good year, in spite of the fact that they have been without a pastor part of the time. The Sunday school has raised the budget, one class of Juniors raising

### SONG BOOKS

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J. E. Melvin, Canute, Okla.

\$35.00. They have just had a three week's evangelistic campaign conducted by the pastor, Miss Lena McKee which has been a very good meeting, reaching many new people who heard holiness preaching for the first time. A nice class will be received into the church.

Evangelist M. M. Bussey, after an absence of four years, has been recently in Florida, preaching from one to four nights in the following places: Jacksonville, Hilliard, Avon Park, Lakeland, Homestead, Princeton. At Miami he gave five days to North Side church with Pastor J. L. Roby, where the Lord gave him some precious services with some saved and some sanctified. At First church he spent two weeks and had a good time "feeding the flock of God," and a number prayed through. From Florida he went to Norfolk, Va., to help Rev. S. W. Beers and his flock for thirteen days. He says, "The Lord has given us a good beginning with some souls in the fountain. The first Sunday here I ran out in the afternoon and preached at their mission where they will likely have a good organization with a new building in the near future."

Pastor R. H. Higgins, Henderson, Ky., closed a meeting April 15th with Evangelists L. J. and Edythe Rice. During the two weeks' revival there were more than a score of professions of regeneration and entire sanctification and four gave their names for membership. They are at present worshipping in a tabernacle, but expect to build a new church in the near future. God is honoring the work there.

Rev. I. J. Spurlin of Buffalo Gap, Texas, and Rev. C. C. Montandon of Merkel, Texas, recently conducted a revival at Big Springs, Texas, which resulted in a number of souls receiving help and the organization of a church with twelve members. A Sunday school and N. Y. P. S. have been organized and the services for the present are being held in the district court room. Pray for this new church.

Pastors W. A. and Vera Edwards of Chandler, Arizona, report that Rev. W. H. Minor and Prof. Hurst of Oklahoma City, Okla., were with them in a meeting Feb. 20, to March 4, and were a great blessing to them in getting souls to God. The pastors, who have been there less than a year, found the church spiritual and working in harmony, and greatly appreciate the work done by former pastors and laymen. A new parsonage has been built and the people are standing by the pastors in every way. Rev. Ritter of Oklahoma recently gave them a short meeting in which souls prayed through to definite victory.

Evangelist Aug. N. Nilson, writing under date of April 27, states that the meeting at Valley City, N. D., proved to be a siege meeting and they were in the third week. He says, "God is saving and sanctifying souls and the meeting continues next week. I love the battle, God is pouring out His Spirit on my soul these days as never in all my ministry."

Brother Nilson expects to be at Brown's Valley, S. D., May 15 to 27.

Evangelists J. E. and Ada Redmon, with their son, Penson, have recently been in the Southland, attending the Preacher's Meeting at Newport, Ky., then to Pineville, Ky., where Sister Redmon found the Lord twenty-four years ago. At Clinton, Tenn., they held a week's meeting in the Pilgrim Holiness church, Sister Dawn, pastor. After attending the Preacher's Convention at Townley, Ala., they held a meeting at Birmingham, Ala., Brother White, pastor, in which souls found God in nearly every service. They report that the Southland is opening up for the gospel and the people are hungry.

Pastor B. V. Seals, Escondido, Calif., writes, "Just closed a good revival with Lum Jones. Good attendance and interest through the entire meeting. Received good class into church, making a gain of forty-eight this assembly year. Raised money to send pastor to General Assembly. Jones goes to First church, San Diego next."

Sister J. A. Woodward, Lovington, N. Mexico, asks prayer for her son-in-law, Wallace Keehner, Ventura, Calif., who was recently injured and is in The Big Sister Hospital, and would appreciate it if any of our readers in that vicinity could visit him.

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## CHURCH NEWS

PASTOR CHARLES E. WOODSON, Searcy, Arkansas—"We took charge of the work here November 13, 1927. We found a very fine people who gave us a very loving and hearty reception. The church is greatly encouraged and is doing things for God. It is a very common thing for us to have seekers at the altar in our regular services. We have had a goodly number saved and received fourteen adult members into the church up to the first of this month. We closed revival services April 22 with Rev. Lee Hill as evangelist and Miss Mae Russell as song evangelist. God wonderfully blessed them and us. There were sixty-one seekers at the altar, forty-seven prayed through to victory. We received eighteen into the church at the close of the meeting and a goodly number yet to follow. Brother Hill and Sister Russell did some of the best preaching and singing it has been our privilege to hear for years. The last day closed in a blaze of glory and victory. During all four services of the day there was a continual outpouring of the Spirit. The altar was filled every service, twenty-five praying through to victory. We have received thirty-two members into the church since we came here. We have raised over \$1800, organized a Young People's Society which now has over thirty members, and a Junior society. Our Sunday school is doing fine and paying ten dollars a month on the church debt. We are raising one hundred dollars a month on the church debt by using subscription cards and signing up for one year. We expect to commence another campaign the latter part of August with Rev. Jarrette and Dell Aycock at the helm. We earnestly ask an interest in your prayers."

PASTORS R. L. AND PEARL RICH, Huntington, Indiana—"This year is proving to be the best year in the history of this church in every way but financially. To a very large degree unity, love and fellowship prevail, and each month some have been saved or sanctified. We have about two hundred on the cradle roll. During the month of March the Sunday school averaged 323 in attendance. The elementary department with their superintendent and nine teachers is in a healthy, growing condition; the adult school with nine classes is alive and doing good work. Two classes will soon swarm, having filled their present rooms. We are planning for a school of five hundred. Two revivals have been held this year, one in November with Dr. Babcock who did some splendid preaching. At our January meeting Rev. Bona Fleming was with us for eight days. He is a fine-spirited brother and preached the best I ever heard him, and there were several at the altar but because of the illness of his mother he could not finish his engagement. However, with the assistance of some local help as singers, Mr. and Mrs. C. A. Leyman, we continued the meeting for five weeks. It broke through the third Sunday morning; confessions were made, forgiveness asked, souls went to the altar, and the power of God came

down. Fifty-eight good members united with the church, including nine families. We have about 260 members with about thirty-five under the age of fourteen. This was an old-fashioned, Holy Ghost revival. God be praised."

**PASTOR MORRIS M. HINZLER**, Fort Wayne, Ind.—"This has been a great year from many standpoints. The glory of the Lord is upon us and the Holy Spirit is leading on. The church has had two great revivals this year. One with Rev. John Fleming who is a great evangelist. Our second meeting was with Rev. I. M. Ellis of Bethany, Okla. We ran for six Sundays and had to run on another meeting. The last of his ministry was better than the first. Rev. and Mrs. Haldor Lillenas were also with us during the close of the meeting and proved to be a great blessing to the church. When they sing you can feel the Spirit coming down. During the first six months we took seventy-five new members into the church. The budget is in a good condition and the Lord is blessing in our regular services. The Sunday school is coming fine with a gain of about one-third over that of last year. The church gave us a good return call, back for the third year, there being only one dissenting vote. We love our local church, the church in general but best of all we love the Lord. Pray for us."

**EVANGELIST C. O. MILLER AND FAMILY**—"We are still in the battle and God is blessing us now as He always has. We closed a good meeting with Compton Ave. church, Los Angeles, Calif., last Sunday. Brother Graham is pastor, and I have never labored with a better co-worker, and he has some of the salt of the earth in his membership who not only profess holiness, but they are indeed in possession of the wonderful experience. God gave us a mighty outpouring of His Spirit on the closing night, when wave after wave of His glory swept over the congregation so that the preacher didn't get to preach, but extended an invitation, and the altar was quickly filled with seekers crying to God for mercy. It was indeed the old-time religion, in the old-time way when folks forgot all about what people say, and went in for what God had for them at any cost, and those who paid the price got the goods. We were wonderfully blessed in having Sister Kirkham to assist us in the special singing, and I want to say if there is a woman anywhere who can sing the glory down, it is Sister Kirkham. Our next meeting will be with our Montrose church, April 15 to 29. This will conclude our slate on the Southern California District for the present, but we still have some open dates for the summer, and would like to hear from some of our churches in the South, and Middle West, relative to summer meetings so that our slate may be full before we leave home for the summer months. Address us at 435 East 84th St., Los Angeles, Calif."

**PASTOR J. T. WILLIAMS**, SAVANNAH, GEORGIA—"We have just closed a revival with Rev. M. M. Bussey of Redlands,

## NOTICE

Notice is hereby given that the General Board of the Church of the Nazarene, and its departments of Foreign Missions, Home Missions, Church Extension, Publication and Ministerial Relief, will meet at the New Virginia hotel at Columbus, Ohio, at 9:00 a. m., Tuesday, June 12, 1928, for the purpose of transacting any business that may properly be presented.

All persons having business with said Board or its Departments should notify the Secretary at the earliest possible date in order that arrangements may be made on the program of the business.

**E. J. FLEMING**, Secretary  
2923 Troost Ave., Kansas City, Mo.

California, as evangelist. Brother Bussey was with us only one week but God wonderfully blessed, saved and sanctified a number of precious souls for which we greatly praise him. Brother Bussey preached the old rugged truths of the Bible, and clearly emphasized second blessing holiness as a second definite work of divine grace wrought in the heart by the baptism with the Holy Ghost. Our church here has been wonderfully blessed by having this great and good man of God to visit us, giving his messages of love and power. God is blessing us here in a marvelous way, and we are looking forward to see a great Nazarene work, not only here in Savannah, but all over this great southland. We have a gospel tent, and want to keep busy in this city this summer. If any of our holiness preachers are passing this way at any time, stop off and give us a service or two. Our phone number is 4305. If any of the HERALD OF HOLINESS readers have loved ones here, write me and give me their address and I will call on them. Address me at 122 West Waldburg street, Savannah, Georgia."

**PASTOR WILL H. LYNN**, GOLDTHWAITE, TEXAS—"We are still on the firing line and the Lord has been blessing us in the work here. We have a deeply spiritual people. A pastor can feel their prayers, through the week and on Sunday, and it is a delight to serve them. Our apportionments are paid up to date with all other finances cared for as they come. We held our midwinter revival in February, and while the battle was hard, yet we had some victory as nine of our young people were saved or reclaimed,

and two came into the church and others will follow. Then from March 29 to April 1 we had the group meeting in which we were favored with the services of our beloved District Superintendent, Rev. O. F. Hatfield, Sister Hatfield and Sister Eva Carpenter, all proving a blessing to us. A beautiful spirit of harmony and blessed fellowship prevailed throughout the convention. The church is taking courage to press on, and we are laying plans for greater things for the remainder of the year. This is partly the results of the good papers and stirring addresses during the convention. Our cry is for a great revival."

**PASTOR JOHN W. HENRY**, MINNEAPOLIS, MINN.—"Our church here has and is being blessed with a great revival spirit and souls are being saved and sanctified in almost every service. Our congregations are growing until at no time do we have what is termed a small gathering. Our prayermeetings run in the hundred mark and all departments of the church are coming forward. Our young people are progressing along all lines and they are some of the best in the land; they know how to do things for the church and God. This church is proud of the N. Y. P. S.—it is standing by them nobly. We also have a live W. M. S., and they are doing great things for the missionary cause. Their monthly meeting, which is an all-day service, is one well attended and owned and blessed by the Lord. Our Sunday school is growing and at this time we are building five new rooms in the basement to take care of the growing school, under the leadership of our good, efficient superintendent, Carl Anderson, and the work is being paid for as we finish same, thus no debt will be left to clear away, for which we thank God. We are at this time in a revival meeting and the Lord is blessing in a wonderful way. Rev. W. D. Shelor, our good pastor at Billings, Mont., was to be the evangelist but he took very ill and could not come so the board voted unanimously for the pastor to go on with same and we wish to say that every member of the church is standing by and God is giving us great meetings in answer to the prayers of the church. This makes three revival meetings we have conducted since our Assembly last August, with our pastorate here. One at our baby church in St. Paul, where our faithful pastors, Brother and Sister Mathisen are doing a great work, and one in Jamestown, N. D., with

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the holiness academy and now here with our own church, and at the close of this one we go to help our good pastor, Rev. W. D. Shelor, at Billings, Mont., May 1-13. Please pray for our brother there that he may recover from his illness, as he is one of our best pastors and preachers in the church; we need this man. Pray as we have never prayed for God to touch him and restore his strength."

**PASTOR R. J. KIRKLAND, NEW BEDFORD, MASS.**—"Having entirely outgrown our old church we purchased a vacant Baptist church and four weeks ago moved into it, and the first night we outgrew the new church. By actual count, there were from 420 to 450 people present, others turned away, and thirty seekers at the altar during the day. We spent no money for advertising and we had no outside help; the pastor did the preaching. Our regular singers, twelve piece orchestra, and excellent pipe organ, with the loud amens and shouts of victory, made

us all feel at home at our very first service. God helped us to change our place of worship in a Christian spirit of love and unity. There have been five or more seekers each Sunday night for four weeks. The church cost \$7,000 and \$4,000 more to remodel and repair it, but with the pipe organ, it could not be built for \$30,000. The building committee did such excellent work that the pastor had no anxiety or added burden, but was left free to carry on his regular pastoral work. Thank God. Brothers Boomer and Jones gave much of their time seeing that everything was put in A-1 condition before we moved in. Every department of our church is in a healthy, growing state. In the last three years the church membership has increased 140 per cent. For the past year the average attendance at Tuesday night prayermeeting has been fifty and the Thursday night prayermeeting seventy-six. The last few weeks the Thursday night prayermeetings have gone over the hundred mark and last week reached 112. Next week we go to the District Assembly with General and District Budgets paid in full. The pastor is coming back for his fourth year full of faith, hope, and expectancy for big things in Jesus' name and for His glory. Every Sunday night from seven-thirty to nine o'clock our church service is on the air through station WNBH. Just now a man and his wife are seeking membership with us who got acquainted with our church over the air. God's great blessing is on this service. Amen."

ioned gospel in such a way that people know what he is talking about, plain and simple. We heartily recommend Brother Gaar to any people, for he is, truly a man of God with sound wisdom and knows how to help the pastors. Sister O. L. McKinney of Des Moines, Iowa, came to us the last week to take charge of our music. She is certainly a beautiful, Spirit-filled singer and a faithful altar worker. We had some old-time cases of repentance and seeking after God. We are not much to count seekers but we had some sixty as clear cases of real regeneration and sanctification as we find anywhere, and as one who remains after the departure of our workers, I can report victory for each of them. God gave us thirteen more members. We are making plans to purchase a lot and build a tabernacle within a few weeks now. "Some of the money has already been raised. Pray for us."—A. J. Kindred, Pastor.

## WANTS

**OLIVER TYPEWRITER FOR SALE**—In good condition; good for pastoral work. A bargain. Write Otto Schmeer, Poland, Ind.

**WANTED**—First class all around carpenter, Nazarene preferred. Write to L. H. Nichols, Box 322, Dickinson, N. Dak.

**WANTED**—A good one pole tabernacle, worth the money; also a good preacher who can sing and preach half of time. Want to start out to the field of labor May 15. Address C. E. Guttery, Boswell, Okla.

**MINE MANAGER AND MINERS WANTED**—Manager must thoroughly understand how to open coal mine. Want men well recommended by pastor and former employer. Nazarenes preferred. Work begins soon. Depth of vein six feet. Write for particulars to Leslie J. Schwada, Clarence, Mo.

**WANTED**—Middle aged Christian lady to work in Christian home with two adults and three children. Work is light and home has all modern conveniences. Will pay small wage addition to board and room. Mr. Ed. Schlicht, 10137 Peoria St., Chicago, Ill.

Jack Linn's Hallelujah Gospel Solo Books. The Red, the Blue, the Yellow. Great success. Thousands in use. Price 25 cents for each book. Address, Rev. Jack Linn, Oregon, Wis.

Singer—Soloist. Personal Worker. Twenty-five years' experience. Would correspond with pastors, or committees, needing such help. References on demand.—C. V. Spell, 990 Ave. D, Beaumont, Texas.

**FOR SALE OR EXCHANGE**—Ten room modern house and five acres land close to college campus. Easy terms. Write Olivet College, Olivet, Illinois.

**MISSOURI VALLEY, IOWA**—"God has been leading us on from victory unto victory in our work here. We have an enrollment of sixty in our Sunday school, an increase of thirty-five since last October. We have a N. Y. P. S. here of sixteen active members and several associate members. We do thank God for our young people, in fact, our membership here is largely composed of young people who are truly under the burden, who have renounced the things of the world and are going through with God. We closed a meeting March 13 with victory, with Evangelist J. E. Gaar of Des Moines, and God gave him special help and anointing to bring just the messages that caused us to search ourselves as a church and messages that reached the hearts of sinners. Brother Gaar is a great preacher that brings the old-fash-

**PASTOR CRAIG WEATHERS, Rockford, Illinois**—"We have a small but aggressive church in this city. We need a building badly as we have no property here. At present we worship in an old school building. God is blessing and helping. Crowds are increasing, our Sunday school has more than doubled, and finances are good. We have everything paid up to date. We have had seekers almost every Sunday since Christmas. Last night we had three new folks at the altar, one a man about forty-five years old who was a hard man and had never been saved. At Easter time we had a union meeting with the Evangelical people in their church. We had a gracious revival. Over sixty were definitely converted, reclaimed or sanctified."

**PASTOR URAL T. HOLLENBACK, Cedar Rapids, Iowa**—"It is exceedingly difficult to report the revival meeting which just recently closed at this place because it was the most peculiar one I ever attended. The workers were Rev. and Mrs. L. G. Milby, and Miss Opal Schlagel, pianist. The first three days the glory of God was on and the third night was the biggest crowd ever seen in the building. God came down and wonderful victory seemed assured. Monday night the fourth night, something happened which seemed to tie the thing up, stir up ill-feelings and kill the meeting. The devil sent a bomb to blow up the works. But Brother Milby put on truth hot and heavy. A few sought God occasionally but seemed to get no place. Then God led me to do a peculiar thing which was both a surprise and also beyond my comprehension. When I did what I thought God led me to do, it blessed my soul, stirred our people up to see the need of getting down to business. This was the last Sunday. One member began to make restitution and it cleared up the atmosphere so much that he got saved, and eighteen others rushed to the altar and some got reclaimed and blessed in various ways. They gave me a love offering, called for the evangelist to come back next year and voted for me to remain and supply for them as long as I wanted to. This meeting was very peculiar. But things which have hindered this church



### "From the Ball Room to Hell"

The greatest book ever published exposing the evils of the dance, by Ex-Dancing Master T. A. Faulkner.

This book shows the evils of dancing in the most lurid light; and explains how multitudes of girls and young men are led to ruin through dancing. It has more illustrations from actual experience in ball rooms, and more quotations from authorities on dancing than has any other book.

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have been cleared out and I expect this people to march on to victory. Our people here are good givers, as the workers were well paid and also other pressing debts. Our membership is small but finances are getting now to where they will not be so galling. The parsonage has been redecorated, is ample for any sized family, tabernacle is nice; and the people are seeking the spiritual things of God. Mrs. Hollenback is in Ohio under the care of a special physician and nurse and I shall turn this work over to my successor knowing that most of the terrible difficulties are out of the way; and feeling that God used me to stand between the devil and this flock until they could get past the treacherous shoals that threatened wreck."

PASTOR L. E. GRATTAN, GREELEY, COLO.—"We closed our special revival meetings on April 1st with Dr. Wm. Heslop of Allentown, Pa., as our evangelist. This meeting resulted in great blessing to the church and some people prayed through to a definite experience. Others got located and are still seeking. This was the first time we have had the privilege of meeting Dr. Heslop. His ministry was appreciated by us all. His Bible expositions were great and will bless our lives as long as we live. The sermons brought conviction, light and salvation. We shall be glad to have him with us again. Some of our neighboring pastors with some of their people came over and gave us a boost. Brother M. C. Campbell and his male chorus were here from Boulder. Brother Powell from Goodrich, Brother T. P. Dunn from Golden, W. E. F. Dunn and family from Fort Collins and Brother Vanderpool and wife from Denver. We very much appreciated the special singing of Mrs. Byrdie Owen of Colorado Springs, and Mrs. Fry of Denver. Best of all, God was here and His presence still remains with us. We expect to continue as pastor here for another year and pray God to make it a profitable one."

GLENDAL, CALIFORNIA—"We have had some very good revival campaigns since our last report with Rev. H. N. Dickerson, and also one with Rev. John T. Hatfield and Rev. Mary H. Ellis. We lost some of our members through the organization of a church in Burbank, but we have taken in some new folks and new people are attending our services. Our pastor, Rev. Henry A. Scheideman, was recently given a call to the pastorate of the church for the sixth year. Our young people have a street service on Saturday nights, and we also have the first Friday of every month at the Fifth Street Mission in Los Angeles. Of late we have had services at a little church in the edge of Los Angeles and we are to have a service there on Friday night of this week (April 27). We are always glad when we have opportunities to serve our Master. Our church pianist, Miss Florence Wyse, who is also an evangelistic singer, has been assisting Mrs. Ellis in the campaign at the Fifth Street Mission in Los Angeles. Our Sunday school and our Young People's Society are growing and are in a very good spiritual condition.—Doly L. Anderson, Reporter.

PASTOR AMOS R. MEADOR, DODSONVILLE, TEXAS—"One of the best revivals in the history of our work has just closed with District Superintendent Cagle and wife, also Prof. Jack and Ruby Carter. When it comes to old-time gospel preaching Brother and Sister Cagle can't be excelled, and the Carters know how to sing to bless the people and carry the burden of the lost and help pray them through to victory. At the close of the revival our N. Y. P. S. rally of two days proved to be very profitable to the church. Discussions throughout the day were a blessing to all present and preaching twice a day with souls in the fountain. We feel like the greatest days in the history of the church are just ahead. Pray for us."

while they were colored with interesting illustrations from his twenty years of rich experience. Mrs. Nerry had charge of the music and special singing, assisted by our own local choir and orchestra. She also conducted special services for the children and a large number of them were saved and sanctified. Some new members were added to the church, a generous offering was given to the evangelist and wife, also fifty dollars was raised for the pastor and wife to defray their expenses to the General Assembly. We were also blessed with having with us Rev. Nelson Mink of Carthage, Ky., for one week, and his special messages in song added much to the success of the meeting."

## TELEGRAMS

BETHANY, OKLA.

District Nazarene Young People's Society and Sunday school convention will be held in Bethany, May 29 to June 1, inclusive. Dr. and Mrs. E. P. Ellyson, special workers. Everyone invited.—James R. Garner.

DECATUR, ILL.

West Side church closed good revival

## OBEY THAT IMPULSE!

You have wanted to come; you have considered the possibilities of getting away from your work or business in order to attend

## The Seventh General Assembly of the Church of the Nazarene at Columbus, Ohio, June 13-26

Now decide to go! It will be worth all that it involves in money, time and sacrifice. It will prove to be a great inspiration and uplift spiritually. It will be in itself an education as to the government of our church and of the progress that has been made. You can't afford to miss it.

**Make your plans now, to attend!**

For particulars concerning board, rooms, camp grounds, etc., write Nazarene Assembly, Chamber of Commerce, 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*

with J. Warren and Maybelle Lowman last night. Large crowds. Over 200 seekers. Twenty-five united with the church yesterday, more to follow. Great healing services. Record Sunday school attendance yesterday, 371. This is the second Lowman meeting here. Pastor's salary increased \$10 a week. Also pounding and offering. Evangelists well remunerated. We heartily recommend the Lowmans for red-hot revivals. Full report later. They are to return in 1929.—H. B. Jensen.

#### HUTCHINSON, KANS.

The revival is on in Peniel church. Break came Sunday night and had to continue indefinitely. Monday night seekers on back seats. Rev. J. P. Wear and wife evangelists. Peniel church is on the map.—E. J. Miller, Pastor.

#### HOUSTON, TEXAS

B. H. Haynie closes successful five days' convention here. Will return for

revival campaign. Thirty new members since Christmas. Progressing nicely.—J. Erben Moore, Pastor.

#### MILWAUKEE, WISCONSIN

Bud Robinson-L. C. Messer campaign on Chicago Central District going good. Hundreds of subscriptions to **HERALD OF HOLINESS**. Plenty of tents being secured. Amen.—E. O. Chalfant, District Superintendent.

### ANNOUNCEMENTS

**NOTICE**—Rosholt, South Dakota, is to have an old-fashioned tent meeting from May 28 to June 10. The South Dakota N. Y. P. S. Convention will meet June 1, 2, 3, in connection with the tent meeting. Rev. Aug. N. Nilsson will be the evangelist in charge. Mrs. Julius Miller will lead the singing. Come, bring your tents and camp. Everyone welcome.—Lee Bates, Pastor.

**NOTICE**—On account of so much mail getting lost which is forwarded from my

home postoffice, I shall be glad that those who correspond with me about meetings and other religious work, if they will write me in care of our Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo. Mail coming there for me will reach me immediately.—J. B. McBride.

**NOTICE**—I am a commissioned evangelist of the New York District and am arranging my slate for summer, fall and winter campaigns. I have had eighteen years of experience as pastor and evangelist and gospel singer, having sung the gospel and helped in meetings in thirty-eight states. Am ready to go anywhere the Lord opens the doors. My terms are travelling expenses, entertainment and free-will offerings. Have open dates for spring and summer. Can furnish best of references. Let me hear from you.—Charles E. Baird, 399 Hayward Avenue, Rochester, New York.

**SPECIAL NOTICE**—The church in Milwaukee, Wisconsin, is getting under good headway. Bud Robinson-Messer special service fine. Rev. Mrs. S. A. Keel closes a good revival. If interested or have friends in Milwaukee, write to Rev. H. L. Morgan, 974 Greenfield Avenue, Milwaukee, Wis. Tabernacle located at corner of Michigan and Twenty-eighth streets.—E. O. Chalfant, District Superintendent.

**NOTICE**—To the Central Northwest District: Rev. D. C. Stout and Mrs. D. C. Stout of Loomis, S. D., are available for a revival meeting. These elect saints know how to pray and press the battle. Brother Stout would be glad to assist some church at once, or Sister Stout could come and give you a good meeting. Take advantage of this brethren, and give them a call immediately. We are glad to recommend them to you.—E. E. Wordsworth, District Superintendent.

**NOTICE**—I am in the evangelistic field to go anywhere that God calls to preach old-time holiness to a lost world. I have been in the field for more than thirty years and am more determined than ever to press the battle to the gates. Anywhere at any time.—N. G. Pulliam, Robertsdale, Alabama.

Pray for a sister in Oregon who is going through a testing time and needs physical and spiritual help; for a brother in Texas that he may be restored to health; for a brother in Indiana who is sick with pneumonia; for one of our readers who is suffering from a bitter disappointment and needs help from God.

**NOTICE—Special Meeting**—Notice is hereby given that a special meeting of the membership of the Mutual Benefit Society of the Church of the Nazarene will be held at Columbus, Ohio, at 2:30 p. m., Tuesday, June 19, 1928, for the purpose of hearing the quadrennial report of the Board of Directors and considering any other business relating to the welfare of the society. All persons holding membership in the Society and present at the meeting will be entitled to a member's seat and a vote.—Charles W. Jones, President; M. Lunn, Clerk-Auditor.

### PASTORAL ARRANGEMENTS

#### British Isles District

**DISTRICT SUPERINTENDENT**—Rev. George Sharpe, "The Grange," Motherwell, Scotland.

**DISTRICT SECRETARY**—Rev. Kenneth McRitchie, 26 Forest Place, Townhill, Dunfermline, Scotland.

**DISTRICT TREASURER**—Mr. Robert Collins, 10 Woodlands Crescent, Bothwell, Lanarkshire, Scotland.

**CHURCHES:** Ardrossan, E. T. Herringshaw; Bellshill, Wm. Wilkie; Blantyre, to be supplied; Dunfermline, K. McRitchie; Gildersome, F. T. Clark, supply; Glasgow (Parkhead), Rev. J. D. Lewis; Kilmacolm, to be supplied; Morley, Rev. R. Purvis; Motherwell, Rev. Geo. Frame; Paisley, supplied by P. Clark; Perth, J. M. Cubie; Port-Glasgow, J. B. MacInagan; Troon, to be supplied; Uddingston, James Jack.

## A New Book by Dr. Williams SANCTIFICATION The Experience and the Ethics



#### FOREWORD

This little volume is published not because the world needs more books. Its object is twofold, 1st it is an endeavor to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation. 2nd it is written with a sincere desire to aid those who possess a pure heart and are trying to live a life consistent with their testimony.

What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

Being a Christian and living like Christ is the greatest achievement possible. This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise. R. T. Williams.

#### CONTENTS

- I Sanctification.
  - II Objections to Sanctification Considered.
  - III Grounds of Objections to Sanctification Examined Further.
  - IV The Experience of Holiness and the Ethics of Holiness Differentiated.
  - V The Foundation of Right Ethics.
  - VI The Importance of Right Ethics.
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## DEATHS

**BARTH**—Mrs. Elizabeth Barth was born at Whittier, Germany, July 10, 1852, and departed this life at 12:15 a. m., Thursday, March 8, 1928, at Orange, California, at the age of 75 years and seven months. She was united in marriage to Henry Barth at Chittworth, Illinois, in May, 1872, here they resided for a number of years, and then the family moved to Nebraska, thereafter making their home at Morningdale, Iowa, after which the family came to California. This union was blessed with ten children, three sons and seven daughters. Her husband and three daughters preceded the wife and mother in death. Three sons and four daughters remain to mourn their loss: William Barth of Sallax, Iowa; Charlie Barth of Westmoreland, California; Henry A. Barth of Whittier, California; Mrs. J. L. Sharars of Orange, California; Mrs. L. R. Jones of Orange, California; Mrs. E. F. Emry of Whittier, California; Mrs. A. F. Manz of La Habra, California. Mrs. Barth was converted when a young woman and united with the Evangelical church at Chittworth, Illinois. She united with the Church of the Nazarene almost at its beginning at Sioux City, Iowa. Her most happy thought in coming to Whittier was in uniting with the Church of the Nazarene. She has been one of its most loyal members and one of its most holy women. Besides her children, her brother, grandchildren and great-grandchildren, she leaves a host of friends to mourn their loss. Funeral services for Mrs. Barth were held Saturday at two o'clock, March 10, 1928, in the Whittier Church of the Nazarene, Rev. F. L. Stevens presiding and reading the obituary. The service opened with the singing of "What a Friend We Have in Jesus" by a ladies' quartet composed of Mrs. Charles Rettig, Mrs. Ethel Blewitt, Mrs. Meta Hockott, Mrs. Ida Richardson. Rev. I. C. Mathis, pastor of the Church of the Nazarene at Santa Ana, California, read 2 Cor. 5:1-10 and Romans 8:35-39, and offered prayer. The ladies' quartet sang, "No, Never Alone," and Rev. Charles W. Griffin, who was for seven years Mrs. Barth's pastor, preached the funeral sermon. The ladies' quartet sang, "The Eastern Gate." Rev. Stevens offered a few words of eulogy and the concluding services and interment were at North Whittier Heights Cemetery.—Frank L. Stevens.

**McLeod**—On March 4, 1928, at Mt. Pleasant, P. E. I., Canada, the angel of death visited the home of Brother Daniel McLeod, and bore his spirit out to meet the eternal reward. Brother McLeod was born May 1, 1898, at Knutsford, P. E. I., and in 1914 he enlisted in the great World War. After spending four years at the front, he returned wearing the marks and wounds of a battle-scarred veteran for his king and country. After his return, February 18, 1920, he united in holy matrimony to Miss Clara May Phillips of North Enmore. To this happy union two children were born. Soon after the birth of his first child, in October, 1922, through the effects of wounds received in the war, he went blind. With all that friends and relatives and medical aid could do, he still remained in that condition and in the course of time other diseases set in which caused him to be a great sufferer. He was converted some seven years ago, and in the organizing of the Church of the Nazarene in this community he was one of the first to help form that body. Later on he was sanctified and lived a consistent, faithful, godly life. It was an inspiration to meet him anywhere. He was often remarked by those that knew him that "he was a happy man with such an affliction." He was like a sunbeam in our services; to hear him about the praises of God was only a representation of what he had in his heart. He was an inspiration to any pastor. He was not only ready to go, but he wanted to go. The writer in his company very often heard him say, "I will be with Jesus," and there is no doubt left in the minds of those that knew him but that he rested safe in the

arms of Jesus. Our prayer is that all his relatives and friends shall follow his example, and will be ready to meet him on the other side, just inside of the Eastern Gate. His father having preceded him about a year ago, he leaves to mourn him a loving wife and two children, a mother, seven brothers, six sisters and a host of relatives and friends, for he was loved by all who knew him. Funeral services were conducted by Rev. J. W. Turpel, pastor of the O'Leary Church of the Nazarene, and his pastor, A. Stanford. We laid him away in the Mt. Pleasant Nazarene Cemetery to await the first resurrection, for we feel that after the last trumpet shall sound, we shall meet our brother

in the air to go into the marriage supper of the Lamb.—A. Stanford, Pastor.

**BRITTON**—Susan Louisa Webber was born near Franklin and Springsboro, Warren County, Ohio, December 4, 1857, and departed this life to be with Jesus December 5, 1927, at 7:53 a. m., age seventy years and a few hours. Near the age of nine years Mrs. Britton moved with her parents to Bethlehem, Wayne County, Iowa. Here she grew to womanhood and was married on December 11, 1879, to Charles Edward Britton of Garden Grove, Iowa. Around the family altar four children were reared to manhood and womanhood, all of whom still survive her. They are Mrs.

## Object Sermons

BY MRS. DELL AYCOCK

Something New! Something Different!



**T**HIS book contains eight of Mrs. Aycock's sermons or object talks to children. She has delivered them to large congregations in more than half the states. Young and old enjoy them. They are not entertainments but spiritual, evangelistic messages told with the aid of objects. Scores of people—many of them workers with children—

have urged Mrs. Aycock to have these talks published and this finally has been done.

These messages are so arranged that children may read them or Christian workers may use them, as full explanation is given in each message as to when and how the objects should be used. That the book is proving worth while is evidenced by its remarkable sale in the short time it has been off the press and from the following testimonials:

My junior worker uses your book "Object Sermons" in her society each Sunday. We think it is fine.—*A Pastor in Texas.*

Dear Mrs. Aycock, I used a talk from your book to children and had twenty-six converted.—*A Junior Worker in Ohio.*

I was called on for children's work and having nothing prepared, I used your book, "Object Sermons" and had good success.—*An Evangelist.*

Just received your book "Object Sermons," it is surely a wonderful book.—*A Christian Worker in Oklahoma.*

I have just used your talk on "The Two Homes," the children liked it so much. I like your book.—*A Primary Teacher in Texas.*

I was unexpectedly asked to conduct a service at an orphans' home, having nothing prepared I used your book and made it fine.—*An Evangelist.*

Your messages are practical, I want your book for my junior work in the Baptist church.—*A Junior Worker, Portland, Oregon.*

My boy and girl carried your book around with them almost all the time until they had read it through; they think it wonderful.—*A Pastor.*

My little girl bought your book at church and read all eight of your sermons before she went to bed.—*A Mother.*

I am ordering a number of your books to give as presents to my class.—*A S. S. Teacher.*

A book of this size and quality should sell for at least 75c, but profits are sacrificed in order that these worth-while messages may be brought within the reach of all.

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Florence Gertrude Martin of Superior, Nebraska; Edward Nelson of Portland, Oregon; Mrs. Esther Mabeile Miner, and Amy Loretta Britton of Guide Rock, who together with the husband and father remain to mourn her loss. Besides these she leaves three grandchildren, Orval Glen Wolfinger, Wynona June and Naomi May Miner, and two great-grandchildren, Lee Edward and Iris Evelyn Wolfinger. She also leaves three sisters in Iowa and one brother, J. W. Webber of Guide Rock, with a host of other relatives and friends. In March, 1890, she came with her husband to Guide Rock, Nebraska, locating nine miles north of town, a few years later returning to Iowa where they lived until January, 1905, when they again moved to Guide Rock, this time locating in town where she lived until Jesus called her home. When a young woman Mrs. Britton was saved and sanctified and united with the Methodist church and later with the Free Methodist church. Since 1922 she has been a faithful member of the Church of the Nazarene in Guide Rock. For a number of years she has been almost an invalid, but only the last two months being confined to her bed. Amidst the pain and suffering she endured no one ever heard a complaint from her lips. She bore all with such sweet patience and queenly grace as became a true follower of the meek and lowly Jesus. When, on October 9, she

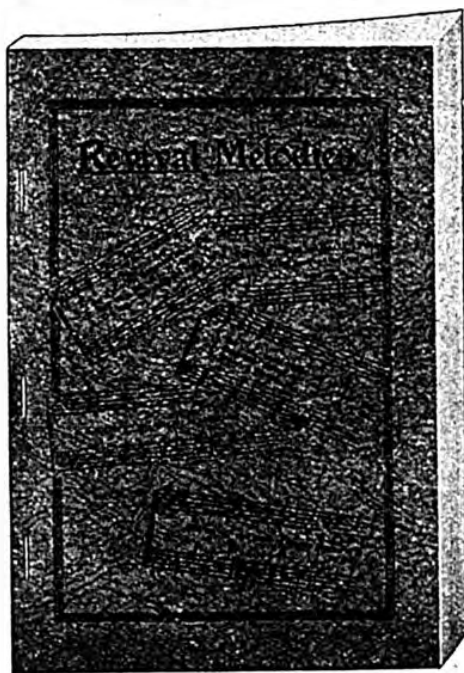
became bedfast and she felt impressed of the Lord she had not long to stay in this world of suffering, she made preparation for her funeral service. She chose the songs to be sung and amidst shouts and rejoicing helped to sing them as she was able. She also testified to God's saving and sanctifying grace and exhorted her husband and children and relatives and friends to meet her in heaven where they "never say good-by." Mother has gone but we shall not think of her as lying in yonder cemetery, but in the mansions above that Jesus said He had gone to prepare, and to look forward to the time when we too, if we have been faithful, shall be gathered with her and the blood-washed and redeemed, around the great white throne where we shall praise our Savior forevermore.—Lillian E. Johnson, Pastor.

EMERSON—Martha Brillhart was born in Pennsylvania, April 17, 1843, and in early girlhood moved with her parents to Ohio. In Ohio she was united in marriage with James Emerson in 1865 and together they migrated to Kansas in 1870, and to Idaho in 1882, crossing the plains with team and locating near Moscow. This was before any railroad was in the country. Mrs. Emerson removed to Nampa about twenty years ago. She departed this life to be with Jesus from the home of her son, Eugene Emerson, in Nampa, March 22, 1928.

age 84 years, 11 months and 5 days. She leaves to mourn their loss four children: two sons and two daughters, Eugene, E. D., the sons, and Mrs. Carrie E. Kelly, Mrs. Arsalia Roberts, the daughters. Four grandchildren: Calvin Emerson, Wayne Roberts, Emerson and Paul Kelly. Two great-grandchildren, Virginia Kelly and Fairy Louise Emerson. One grandmother, two sisters, one brother, and one grandchild, Earl Emerson, have preceded her in death. Mother Emerson was converted very early in life, and became a member of the Methodist church. She was a devoted and sincere Christian throughout her life. She was a good steward of the grace of God. In the work of the church she felt a special call to help in the great work of foreign missions. She built a church in Africa and sent money for its support and its missions. This church has prospered so that at a recent meeting of natives there were more than one hundred who could not get in for lack of room. For the past three years Mother Emerson has been afflicted with a lingering illness. Under this she has borne up patiently. The entire time has been filled with seasons of prayer and devotion. Often she would voice her praise to God and one of the last words she was ever heard to utter on earth was, "Glory to Jesus." For these three years she has waited for and expected the end, and was ready to go. She has

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Any fair-minded person who will carefully look through the list of songs contained in Revival Melodies will agree that it is as good an assortment of evangelistic songs as can be found in any small book. Of course, no book can be made large enough to include all the good songs but we do claim that this book contains usable, singable songs and that the assortment has been selected with fine discrimination and with the particular needs of holiness people in mind.

The worth of the book is demonstrated in the fact that the first edition is sold out and our people are still asking for it. Therefore we have just finished an edition of 20,000 copies which we are going to offer at a surprising reduction in price—10c each in hundred lots.

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been gathered to her Lord in an old age as a ripened sheaf of grain. Funeral services were held in the Nampa Church of the Nazarene at 3 p. m., March 25, conducted by Rev. A. E. Sanner, assisted by Rev. E. E. Mieras and Rev. E. J. Lord. Text was the favorite Scripture verse of the deceased, Rev. 3:20. Interment was in Kohlerlawn, Nampa. —A. E. Sanner, Minister.

**KEELER**—Elmer E. Keeler was born September 1, 1870. He was converted at thirty-one years and moved to Olean, New York, where he united with the Wesleyan Methodist church of that city. He was a faithful member of that church until he, with his family moved to Marion, Ohio, in 1923. There he united with the First Church of the Nazarene, where he was a member until his death. This past winter he with his wife returned to Olean where he worked through the winter in one of the factories of that place. He complained of not feeling well, Wednesday morning, March 21, and about nine o'clock left the shop and started home. He was

stricken on the street with apoplexy and before those who saw him sink to the sidewalk could reach him, Brother Keeler was in eternity. This was a great shock, both to his family who loved him dearly, and also to the large circle of friends he had in that vicinity. Saturday afternoon, March 24, the writer conducted the funeral at 1:30 from the home of his daughter Gertrude (Mrs. Fowler), and at 2:00 p. m. at the Wesleyan Methodist church of Olean. The text used, "For me to live is Christ to die is gain," Phil. 1:21. The Lord was very much present in this service. Rev. L. J. Gifford, pastor of the church, and Rev. Martha Skuce of the Church of the Nazarene of Bradford, Pa., assisted the writer with the service. We laid Brother Keeler's dust away in Pleasant View Cemetery at Olean to await the resurrection of the saints when He cometh in the clouds. Brother Keeler leaves besides his wife, nine children and twelve grandchildren. All were at the funeral except one son who was unable to attend. Until the day breaketh and the shadows flee away, let us be faithful to

the Christ our brother faithfully served. The church has lost a staunch supporter, the family has lost a real father and companion. Their loss is his gain.—Rev. C. I. Armstrong, Pastor of the Wesleyan Methodist Church, Bradford, Pa.

**DURY**—On March 6, 1928, Brother Martin Dury was called to be with the Lord, after a protracted period of illness and intense suffering. Brother Dury was born May 4, 1845, in Pemberville, Ohio, being almost 83 years of age. He was married to Miss Isabella Prentice, Oct. 18, 1875. Eight children were born to this union. October 18, 1925 their golden wedding anniversary was celebrated, with all children present, together with some 40 grandchildren and upwards of 40 great-grandchildren. Brother Dury leaves his widow, Mrs. Isabella Dury, of Dayton; two sons: Mr. Chas. Dury of Washington, Mich.; Mr. Wm. Dury now of Dayton; five daughters: Mrs. Ada Goode, Dayton, O., Mrs. Emma Heshley, Toledo, O., Mrs. Lucy Dearvestor, Bellefontaine, O., Mrs. Jessie Victor, Detroit, Mich., Mrs. Onnie

## COMMENCEMENT ANNOUNCEMENT BETHANY - PENIEL COLLEGE May 20 - 23, 1928



Doctor J. B. Chapman



President S. S. White

**SUNDAY**—Academic March, 10:00 a. m. Commencement Sermon, Dr. J. B. Chapman, 11:00 a. m. Annual College Sermon, Dr. J. B. Chapman, 8:00 p. m.

**MONDAY**—Piano Recital, 10:00 a. m. High School Senior Program, 8:00 p. m.

**TUESDAY**—(Alumni Day) Alumni Program 10:30 a. m. Alumni Banquet, 5:30 p. m. Department of Music Program, 8:15 p. m.

**WEDNESDAY**—(Community Day) Community Day Program (on the Campus) 10:30 a. m. Community Day Dinner, 12:30 p. m. Piano Recital, 2:30 p. m. Commencement Address, Rev. Forney Hutchinson, pastor of St. Luke's Methodist Church, Oklahoma City, Oklahoma. Presentation of Certificates and Diplomas.

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Smith, Dayton, O., and a host of grand and great-grandchildren, besides many friends. A brother, Mr. Frank Duty, of Millbury, O., and a sister, Mrs. Rebecca White, of Genoa, O., also survive. One daughter, Mrs. Florence Voolkle, is deceased. Brother Duty was converted 25 years ago, at Crane Creek church, near Toledo, his life being completely revolutionized. He made restitution and lived a consistent Christian life. About fifteen years ago he was sanctified wholly in Dayton, O. Five years later he became a member of the Church of the Nazarene at Toledo, and later, moving to Dayton, brought his membership to Dayton First church. He was a devoted husband and father, being strongly attached to his family, had great love for children and made warm friends everywhere he went. But more than all, he loved God and the way of holiness, and exalted his Savior. Through all the weeks of his intense suffering, he was patient, kind and cheerful, testifying to full salvation frequently, often shouting, making the statement one day, with much thanksgiving, that he had not had a break with God for ten years. While able to attend church he usually sat on the front seat in Dayton First church, and would rise and testify to holiness of heart with great emotion that would move the people. He was fond of Scripture reading and family prayer, and his home was a veritable sanctuary for the presence of God. His body was laid away in the Crane Creek church, near Toledo, where he resided above forty years. The funeral was preached by his pastor, assisted by Rev. Walker, pastor of Toledo Church of the Nazarene.—Will H. South, Pastor.

**Snow**—Malinda Barbara Frederick, daughter of Benjamin and Sarah E. Frederick, was born near Warsaw, Ohio, November 10, 1889, and departed this life, March 10, 1928, age 38 years, 4 months. At an early age in life she gave her heart to God and had possessed those elements of spirituality found in those who live close to the Lord. While yet a child she united with the Bethel Evangelical church near Warsaw. A few years ago she transferred her membership to the Methodist Protestant church of Coshocton. Later she became a member of the Church of the Nazarene of Coshocton and remained there until she moved to Mt. Vernon, Ohio, when she transferred her membership to that place in the Church of the Nazarene. She held her membership at that place until September, 1927, when she again moved into the Coshocton vicinity, bringing her church membership with her to Coshocton. From the Coshocton church she was transferred by Jesus to the Church Triumphant in heaven, there to be with the Lord forever. On August 25, 1909 she was united in marriage to Charles W. Snow and to this happy union was born four children: Mae Delorus, age sixteen; Ernest, age fourteen; Raymond, age twelve; and Imogene Mae, age four weeks; all surviving. The husband, the mother, and two brothers also survive, besides a host of relatives and friends, to miss the smile and wise counsel of a quiet Christian woman. The brothers are C. O. Frederick of Wheeling, West Virginia, and R. B. Frederick of Olivet, Illinois. Her father preceded her to the grave six years ago. A woman of deep piety, sympathetic and helpful and above all, wholly consecrated to God. She was a devout wife, a wise mother, a loving daughter and a sister who was interested in the welfare of her brothers' souls and a friend to all who knew her. The testimonies of her life were exhortations to prepare to meet God and for that great event, the marriage supper of the Lamb. Her last words were, "I'm under the blood." For her we do not mourn as for those who have no hope, but by her example, exhortations and testimonies, we will press on that we may all feast together at the marriage supper of the Lamb. Appropriate funeral services were held at the Coshocton Church of the Nazarene, Tuesday afternoon, March 13, conducted by her pastor, Rev. G. H. Perry, assisted by her former pastors, Rev. D. E. Miller of Mt. Vernon and Rev. J. B. Cullison of Roscoe.

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Neponset, L. I., N. Y. July 7 to 28  
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Bonnie, Ill. August 17 to 28

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Reed, Okla. .... July 12 to 29  
Maugum, Okla. .... July 30 to Aug. 19

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Jasper, Ala. .... June 28 to July 9  
Millport, Ala. .... July 12 to 23  
Temple, Okla. (Bethel Camp) July 26 to Aug. 0  
Altus, Okla. .... Aug. 0 to 10  
Kempville, Ill. (Hillcrest Camp) .... Aug. 23 to Sept. 3  
Erick, Okla. .... Sept. 5 to 17  
Hutchinson, Kans. .... Sept. 23 to Oct. 7  
Spout City, Iowa .... Oct. 14 to 28  
Sapulpa, Okla. .... Nov. 4 to 18

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Duncan, Okla. .... Aug. 14 to 26  
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**W. H. MINOR**

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Britton, Okla. .... June 24 to July 8  
Woodward, Okla. (Interdenominational holiness camp) .... Aug. 3 to 12

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Balina, Kans. .... April 29 to May 13  
Farnam, Nebr. .... May 14 to 27  
Hutchinson, Kans. (Camp) May 28 to June 3

**WILLIAM O. NEASE**

Cro, Mich. .... May 0 to 20  
Columbus, Ohio .... May 27 to June 10

**S. S. NELSON**

Indian Head, Md. .... May 4 to 20

**AUG. N. NILSON**

Rosholt, S. Dak. .... May 27 to June 10  
Litchfield, Minn. .... June 14 to July 1  
Rosholt, S. Dak. .... July 5 to 22

**FANNIE PAYNE EVANGELISTIC PARTY**

Walsenburg, Colo. .... April 13 to May 13

**DWIGHT M. PEFFLEY**

Zanesville, Ohio .... April 29 to May 13  
Indianapolis, Ind. (North Side church) .... May 10 to 27  
Willow Brook, Ohio .... June 1 to 10  
Columbus, Ohio (General Assembly) .... June 13 to 20  
Toledo, Ohio .... June 21 to July 8  
Indianapolis, Ind. (West Side church camp) .. July 22 to August 12  
Portage, Ohio (camp) .... Aug. 18 to 28  
Payne, Ohio .... Sept. 23 to Oct. 7

**J. E. AND ADA REDMON**

Reed City, Mich. .... May 4 to 20  
Indianapolis, Ind. (1231 N. Holmes) .... May 25 to June 10  
Columbus, Ohio .... June 13 to 20  
Richland Center, Wis. (Gen. Del.) .... June 20 to July 15  
Huntington, W. Va. (Gen. Del.) .... July 22 to Aug. 5  
California, Ky. (Carthage Holiness Campmeeting) .. Aug. 17 to 26

**LEWIS J. AND EDDY RICE**

Olivet, Ill. .... May 17 to 27  
Columbus, Ohio .... June 13 to 20

**O. F. RING**

Woodrow, W. Va. .... May 20 to June 2  
Marlington, W. Va. (Tent Meeting) .... June 3 to 24

**J. A. RODGERS**

Orifon, W. Va. .... April 30 to May 13  
Richmond, Ind. .... June 3 to 17  
Corndon, Pa. .... June 24 to July 8  
Warren, Ohio .... July 15 to 29  
Cleveland, Ohio .... Sept. 9 to 23  
Lowell, Mass. .... Sept. 30 to Oct. 14  
Beverly, Mass. .... Oct. 21 to Nov. 4  
Cliffordale, Mass. .... Nov. 11 to 26

**MAE RUSSELL**

Little Rock, Ark. (Pulaski Heights) .... May 13 to 27  
Davenport, Okla. .... Aug. 10 to 31

**C. W. RUTH**

Frankfort, Ky. (Gen. Del.) .... May 17 to 27  
Buffalo Lake, Minn. (Camp) .... June 1 to 10  
Columbus, Ohio .... June 13 to 24  
Lincoln, Nebr. (Camp) .... June 20 to July 8  
Sebring, Ohio (Camp) .... July 13 to 22  
Mt. Vernon, Va. (Camp) July 20 to Aug. 2  
Moore, N. Y. (Camp) .... Aug. 3 to 12  
Wichita, Kans. (Camp) .... Aug. 16 to 28  
Wichita, Kans. (District Assembly) .... Aug. 28 to Sept. 2

**N. D. SHAFER**

Savannah, Ga. .... May 10 to 20  
Columbia, S. C. .... May 22 to 27  
Charleston, S. C. .... May 30 to June 3  
Blacksburg, S. C. .... June 4 to 12  
Richmond, Va. .... June 13 to 24  
Downing, Va. .... June 25 to July 10  
Park Lane, Va. (Camp) .... July 20 to Aug. 10

**C. R. SHAFER**

Farmland, Ind. .... June 24 to July 18  
Yorktown, Ind. .... July 17 to Aug. 6  
Oamton, Ind. .... Aug. 8 to 26

**R. A. SHANK AND WIFE**

Charlotte, N. Car. .... April 28 to May 13

**W. O. SHELTON**

Tifton, Okla. .... Aug. 10 to 26

**E. F. SHELHAMER**

Terre Haute, Ind. .... May 0 to 20  
Cincinnati, Ohio (Camp) May 25 to June 3  
Napoleon, Ohio (Camp) .... June 7 to 17  
Peoria, Ill. (Camp) .... June 21 to July 1  
Des Moines, Iowa (Camp) .... July 5 to 15  
Merrill, Mich. (Camp) .... July 10 to 20  
Gensso, Mich. (Camp) .... Aug. 3 to 12  
Springfield, Ohio (Camp) .... Aug. 17 to 23  
Greer, S. C. (Camp) .... Aug. 24 to Sept. 2

**E. D. AND WINNIE SIMPSON**

Tennessee District .... April 18 to June 24  
Sulphur Springs, Texas .... June 24 to July 15  
Blirins, Texas (Camp) .... July 20 to 31  
Ozark, Ark. (Camp) .... Aug. 0 to 10  
Alma, Ark. (Camp) .... Aug. 20 to 27  
Bentonville, Ark. .... Aug. 27 to Sept. 3

**DURL SPARKS**

Shelbyville, Ind. .... May 24 to June 3  
Mamville, Ill. (Camp) .... June 24 to July 8  
Beebe, Ark. (Camp) .... Aug. 14 to 24

**E. IL STILLION**

Drasill, Ind. .... June 3 to 17  
Andover, Ohio (Cherry Valley church) .... June 24 to July 8

**H. W. SWEETEN**

Hamilton, Ohio .... May 0 to 20  
Columbus, Ohio .... June 10 to 20  
Wallingford, Ky. .... June 21 to July 1  
Freeport, N. Y. (Camp Roosevelt) .... July 10 to 29  
Toronto, O. (Hollow Rock Camp) Aug. 2 to 12  
Alexandria, Ind. .... Aug. 13 to 16  
Portage, Ohio .... Aug. 16 to 28

**ELWOOD TAYLOR**

Birmingham, Ala. .... April 29 to May 20  
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 10  
Calamine, Ark. (camp) .... Aug. 30 to Sept. 0  
Danville, Ky. .... Sept. 10 to Oct. 7

**FRED THOMAS**

Phenix City, Ala. (Box 174, care H. B. Cook) .... April 20 to May 13  
Fairfax, 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 13 to 23  
Eaton Rapids, Mich. .... July 27 to Aug. 9  
Conneautville, Pa. .... Aug. 3 to 13  
Kearney, Nebr. .... Aug. 17 to 26  
Clarksburgh, Ont. .... Sept. 7 to 16

**SAMUEL THOMAS AND MINNIE D. THOMAS**

Farmer City, Ill. (Tent Meeting) .... May 15 to June 16

**I. N. TOOLE**

Baginaw, Mich. .... May 20 to June 10  
Allentown, Pa. (Deulah Park camp) .... June 22 to July 1  
Indianapolis (First church) .... July 8 to 22  
Portsmouth, R. I. (camp) July 27 to Aug. 6  
Indianapolis, Ind. (Westbrook church) .... August 19 to Sept. 2

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

Troy, Ohio .... May 10 to 27

**N. F. TYLER**

Jacksonville, Texas (Route 5) .... July 5 to 15  
Pritchett, Texas (Route 1) .... July 19 to 29  
Mahl, Texas .... Aug. 3 to 12  
Mansfield, Ark. .... Aug. 17 to 20

**JESSE UTLER**

Orinell, Kans. .... June 3 to 24

**N. B. VANDALL**

Laurel, Miss. .... April 29 to May 27

**VAUGHAN RADIO QUARTET**

Olivet, Ill. .... May 17 to 27  
Racine, Wis. .... July 5 to 15  
Columbus, Ohio .... July 19 to 29

**WATSON-FROST EVANGELISTIC PARTY**

Hattiesburg, Miss. .... April 30 to May 13  
Jackson, Miss. .... May 18 to June 3  
Columbus, Ohio .... June 13 to 20  
Grenada, Miss. .... July 1 to 15  
Des Arc, Mo. (Camp) .... July 15 to 29  
Meridian, Miss. .... Aug. 2 to 19  
Montgomery, Ala. .... Aug. 23 to Sept. 16  
Jackson, Miss. .... Sept. 19 to Oct. 7  
B'loxi, Miss. .... Oct. 11 to 28

**JUDSON P. WEAR**

McPherson, Kans. .... May 3 to 20

**E. W. WELLS**

Dallas, Texas (Central Church) .... April 30 to May 13  
McKinney, Texas .... May 18 to 22  
Childress, Texas .... May 24 to June 11  
Lufkin, Texas .... June 15 to July 1  
Deport, Texas .... Aug. 6 to 10

**H. W. WELSH**

Beardstown, Ill. .... April 30 to May 20  
Olivet, Ill. (camp) .... May 21 to 28  
Tecumseh, Mich. .... May 27 to June 10  
Columbus, Ohio (Gen. Assembly) June 13 to 23

**EARLE F. WILDE AND WIFE**

Rickton, Calif. .... May 3 to 20

**ESNETT WRIGHT AND WIFE**

Beloit, Ohio .... May 0 to 20  
Willow Brook, Ohio .... June 1 to 10  
Bethel, Ohio .... July

**GENERAL ASSEMBLY**

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

# OLIVET COLLEGE

## Commencement and Campmeeting May 17-27



J. B. GALLOWAY, Ph. B., B. D.  
Professor of Bible and Theology



T. S. GREER, B. S., A. B.  
Dean of Men

Among the valuable offerings that Olivet College makes to her students is contact with the strongest men of our movement and with speakers of wide reputation in the nation. At frequent intervals during the year, outstanding speakers appear on the college platform. The value of these contacts cannot be estimated.

One of the features of the Commencement and Campmeeting will be the ministry of workers of marked ability and merit. Prof. L. C. Messer and the Vaughan Radio Quartet will furnish wonderful singing. Rev. O. J. Nease of Columbus, Ohio, will preach the Baccalaureate sermon. A speaker of national reputation will give the Commencement Address. Rev. C. B. Fugett and Rev. Bud Robinson, nationally known men, will do the evangelistic preaching.

The students and graduates will delight you with inspiring, instructive and entertaining programs. Through the whole there will be a rare blending of the best in both intellectual and spiritual life.

From a wide range of states there will be gathered District Superintendents, pastors, evangelists and friends to enjoy fellowship, to pray for souls, to partake of the feast of sermon and song.

Olivet College urges you to come.

T. W. Willingham, President, Olivet, Illinois