

# HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 1

KANSAS CITY, MO., MARCH 21, 1928

WHOLE NO. 832

## FAIR WEATHER CHRISTIANS

THE BIBLE never says a good word about either a hypocrite or the east wind. These are both monstrosities and freaks in the proper order, but they are enemies to each other. Nothing tests the reality of one's religious profession more genuinely than a chilly, damp, penetrating east wind. This is more than a fancy, more than a discomfort, the east wind disorganizes and antagonizes the whole human anatomy. A very good man of our acquaintance says that when the wind turns to the east he makes a run for the mourner's bench. The prevailing winds of the world are from the west. But a south wind, and even a north wind, is half akin to the west wind. Only the east wind is contradictory and irreconcilable.

There is nothing which has a wider and fuller effect upon human pleasures and activities than that mass of phenomena which we call "the weather," and there is nothing over which we have less control. Even the wise men are not agreed as to the factors which go into the "making" of weather. But whether we know the cause or not, the weather changes, and we must change also. Our plans must be revised and our clothing and housing must be adapted to the whims and fancies of the weather. We may cherish resentment or we may possess our souls in patience, but in any case we must bow to the inevitable weather.

Nevertheless, the weather is a successful, if severe, teacher of men and builder of nations. No truly great nation has ever been built within the confines of the torrid zone. Life is too easy there. The weather is too agreeable to be effective in driving out the indolence, prodigality and hypocrisy of men.

East winds do not make Christians, but they do test out and assist in eliminating "fair weather professors." "Pray for me when it goes well with you," is a weak request. Men pray when it goes ill with them, and they pray more earnestly and sincerely then. East winds do not make individuals holy; but they do discover any pretense and pride which may yet remain and thus encourage one to pray for Him whose coming is like the "rushing, mighty wind," and whose power sanctifies and whose presence preserves, no matter which way the wind blows. The sanctified Christian is an "all-weather Christian."

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Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

## TWO WEEKS IN THE NATION'S INDUSTRIAL CENTER

*Editorial Correspondence*

A native of the Keystone State who had moved out West is said to have become dissatisfied and to have expressed a desire to "go back to Pennsylvania where they make iron, and steel for a living." We have but recently come to realize the stupendousness of the industrial interests which center about Pittsburgh, Pa., and its environs.

February 16-26 we were in our First church, Pittsburgh, helping our pastor, Rev. B. W. Miller, and his faithful people there in the campaign which was recently inaugurated by Dr. Steepleton to raise the money to clear the church of its indebtedness and add strength to its membership and place the church in position to go forward with its task in that great city. The intensive part of the campaign was to cover six weeks. During the first ten days John Fleming was the evangelist. During the second ten the editor of the HERALD OF HOLINESS was the preacher. Following this Evangelist Stillion was slated for ten days. And finally, Sergeant Alvin C. York, the great World War hero, is to preach for eight days. The campaign was thoroughly organized, the programs of music and of general publicity were the most pretentious we have ever seen, and the general outlook convinced us that the affair was already a success, although there wanted almost half the time yet when we left. Dr. Steepleton is an expert in organizing financial campaigns in connection with evangelistic meetings and this first venture among the Nazarenes, we predict, will be a demonstration of the possibilities which are latent in every church which is located in a center of population. We enjoyed our stay with Brother Miller and the people and friends of old First church and shall rejoice to hear of their continued success.

Following our engagement at Pittsburgh, we gave a night to Pastor Andres and our splendid church at Monongahela City, one night to Pastor Heinlein and our church at Mannington, West Virginia, and one to Pastor Benedum and our church at East Liverpool, Ohio. These churches are all in the Pittsburgh environs and it was in the visiting of them that we were awakened to the tremendous proportions of this won-

derful industrial center and the possibilities it holds for the future of our work.

The Pittsburgh District, of which Dr. Howard Sloan has been District Superintendent for nine or ten years, is one of the strongest, best organized and most progressive in our connection. But we know of no district which possesses greater possibilities for further growth than the grand old Pittsburgh. In the first place, the people are there. In the second place, a very large per cent of them are American born Protestants. And in the third place, there is industry there which insures the permanence and general prosperity of the section.

The man who has not gone up the Allegheny toward the northeast, up the Shenango toward the northwest, down the Monongehela toward the south and then gone around the great bend of the Ohio, north, west and south has yet something to see before he can realize why communities everywhere which aspire to become centers of coal mining and metal and pottery manufacturing call themselves "Pittsburgh." Up and down these streams the hills are high, the valleys are deep and towns and cities are everywhere.

Take the territory included within a circle two hundred miles in diameter with Pittsburgh, Pa., as the center and you will find thirty-three cities of ten thousand and over, thirty-two cities of from five to ten thousand, and fifty towns of from one to five thousand population. Here you will find East Liverpool, Ohio, where three-fourths of the pottery of the United States is manufactured, and just across the Ohio river, in Newell, West Va., is the largest general pottery in the world.

But to me, the most interesting fact about this wonderful industrial center is its adaptation as a fruitful home mission field for the work of the Church of the Nazarene. The situation around East Liverpool shows the possibilities of the whole region. In East Liverpool, Rev. O. L. Benedum has one of the best churches in the whole Nazarene movement. Just across the Ohio river at Newell, West Va., and at Chester, West Va., are two live, prosperous churches. These are no more than two miles distant from the East Liverpool church. Then four miles down the river, on the Ohio side, at Wellville, there is the fourth live, progressive church. But there are opportunities of the same sort all over this great section, and we ought to inaugurate the greatest home mission campaign in that section that has ever been attempted in the history of our movement. In fact, if we are not mistaken, the temper of our leaders and of our people generally indicates that we are about to begin a great and continued assault upon the unevangelized sections. The message of full salvation which we hold is needed everywhere, and having made a beginning, we cannot now consistently stop. In fact we cannot consistently remain where we are; we must arise and possess the field which the Lord has given us. We have scarcely touched the fringe of the great field which is ripe for the harvest

of a true holiness revival. Our leaders see it, our people feel and know it. The General Assembly of 1928 will doubtless mark the beginning of a "Quadrennium of Home Missions and Evangelism" in the Church of the Nazarene. And in four years we expect to see the veritable "nest" of towns and cities of the Pittsburgh environs receive the gospel of full salvation through the good offices of the Church of the Nazarene and we expect to see a hundred new churches established in that field within a very brief space of time.

### A REVIVAL OF PRAYER

**T**HERE are evidences that a revival of prayer is breaking out in many and widely separated places. The First Presbyterian church of Seattle, Wash., is holding a prayermeeting every Tuesday from ten until four. The Moody Monthly says: "Letters from the Uyo district of Nigeria on the West Coast (Africa) tell of a remarkable movement in connection with work established by the Qua Iboe Mission. 'I asked those who would like to come to a morning prayermeeting to hold up their hands, and every hand went up. This morning the church was full. Previously it has been nearly impossible to get the Christians to attend the prayermeeting once a week. Now they have prayermeetings morning and evening every day, and sometimes the church is quite full.'" Dr. Arthur Bowen, former president of the University of Nanking, in a missionary sermon in the College Avenue Methodist church, Palo Alto, California, said: "There is a great revival now going on among the Methodist missions in China. This revival had its inception in the Nazarene mission." And those who were the principals in the beginning of that revival in our mission there tell us it was primarily a prayer revival.

And just now we have received a communication from the Pilgrim Holiness community at Kingswood, Ky., telling of a prayermeeting which has been held from six to seven o'clock every morning since the first of last July. C. C. Brown, S. M. Strikeleather and R. G. Finch signed the communication which contains an appeal for others to undertake special prayermeetings, and also testimonials concerning the wonderful profit these meetings have brought to those who have taken part. R. G. Finch wrote the appeal, which says, in part:

God is stirring us about the prayer life. About prayermeetings in which His Word is honored, live faith, active and heavenly fire and love possessing. Prayermeetings so alive with devotion and full of the supernatural that young and old will be drawn to them. Prayermeetings in the early morning, when the mind is clear, body rested and fresh; so God will have the very best chance to get our best and to speak His will.

We pray, hope and labor for prayermeetings similar to the one in Kingswood, Ky. Prayermeetings in which all join in prevailing at least one hour each morning. Prayermeetings so full of zeal, interest and burden that folks attend without having to be invited. So much God, Bible and power, folks just cannot stay away. It was not so at first. A few burdened souls started these meetings in the summer. They held on and pulled together until more joined them. This scattered the fire until last Sunday afternoon forty crowded into the prayer

room to prevail with God in the face of the fact they had already attended a morning prayermeeting, Sunday school and church meeting.

Such remarkable cases of salvation and healing and renewing strength follow these early morning prayermeetings that there is now talk of an evening meeting also. Why not? Is not our first and last business the salvation of souls? Paul talks especially of the ministry giving all their time to ministering the Word and prayer. If John Wesley, Catherine Booth and hundreds of their type should come along today and see the evenings spent in light talking and mornings in bed, by the present day so-called preachers and laymen, we fear they would denounce us as chaff, mockers of God's Word, instead of sacrificing, determined, prevailers spreading holiness to the ends of the earth.

I have written all the above for the purpose of stirring you up to join us in establishing morning prayermeetings everywhere. To know thousands of others are praying together in happy harmony would inspire faith and courage which would move the great heart of God. I come boldly to you in this request knowing what prayermeetings have meant to me, my family, my neighbors and the church. It has straightened out more wrinkles than any other thing I know of; it has saved from pitfalls and kept a whole neighborhood in such harmony as I never witnessed before. Do help get prayermeetings started everywhere, *daily*.

Many of the revivals of the past have gathered pretty much about some particular man. But there are evidences to the effect that the coming revival, which we so much need, will gather about the Lord and the common people whom He loves. And there are also evidences that prayer is the one hope, on the human side, for the coming of such a revival. Other factors will have their place, but prayer is the main need. Prayer, more prayer, much prayer is the need everywhere. Let us pray. Let us have a genuine revival of prayer.

### AN EXAMINATION ON PRAYER

Wilbert W. White has prepared a list of sixty-two questions which are intended to assist us in examining ourselves on our prayer life. The questions are all so pertinent that I have not felt free to eliminate any of them. We all need help in the matter of prayer and I submit Dr. White's questionnaire in the belief that it will be of practical assistance to any who really want to make progress in the "School of Prayer." The questions are as follows:

1. Have I ever really prayed to God?
2. Can I point to a single definite instance where I know God answered my prayer?
3. Do I know what it is to have daily answers to prayer?
4. Is prayer with me a refuge in an emergency, a habit, or a state?
5. Have I confined my praying to certain times and places, or have I been making my entire life a prayer?
6. Do I love to pray, or is prayer regarded by me as a duty?
7. Have I adored God for what He is in Himself?
8. Do I know what it is to *worship* God?
9. Have I been accustomed to go to God to *worship* Him?
10. Have I definitely thanked God for blessings received?
11. Have I realized that God seeks worshippers? (See John 4).
12. Have I definitely confessed my sins to God?
13. Do I realize inability of myself to bring to God the worship which He demands?
14. Have I allowed God time to speak to me, or have I consumed all the time in speaking to Him?

15. Have I sought to know the conditions of answered prayer?

16. Do I really believe that God answers prayer?

17. Have I dared to be definite with God, or are my prayers general and generally unanswered?

18. Have I ever studied the experiences recorded in the Bible of those whose prayers were heard?

19. Have I ever studied Jesus as a man of prayer?

20. Have I ever considered His qualifications as a teacher of me?

21. Have I ever recognized the necessity, importance, and privilege of being born in His school of prayer?

22. Have I ever thought about what kind of a scholar He would like to have in His school?

23. Have I ever considered *how* and *what* He would like to teach me?

24. Have I obeyed His various directions about private prayer? (See Matt. 6:6).

25. Have I followed His command to forgive when I am praying? (Mark 2:25).

26. Have I obeyed His solemn command to have faith in God when I pray? (Mark 11:22).

27. Have I studied the Bible to know what is the will of God to give to me in response to prayer? (See 1 John 5:14).

28. Do I recognize a promise of God as an expression of His will, which I am to appropriate by an act of my will, thus making His will mine?

29. Have I ever prayed for that which I did not really need? (See James 4:3).

30. Do I present my request earnestly or feebly?

31. Have I learned the force of the word *will* in "*Ye shall ask what ye will*"?

32. Have I yielded my will so entirely to God that I will ask only that which He wishes?

33. Have I ever sought to know the character of the persons to whom Jesus said: "*Ye shall ask what ye will*"?

34. Do I know what it is to ask in faith, nothing doubting? (See James 1:5, 6).

35. Have I definitely and frequently asked God to increase my faith?

36. Have I taken pains to become acquainted with God himself, the Promiser, that I may rely more upon His promises?

37. Do I base my requests to God on definite promises?

38. What do I do when I can find no definite promise respecting the thing for which I ask?

39. Do I in my prayer center my thoughts more on the promise than on the Promiser?

40. Do I ask God to teach me by His Holy Spirit what things I should pray for? (See Romans 8:26, 27).

41. Have I ever really obeyed His plain command to pray the Lord of the harvest that He would send laborers into His harvest?

42. Can I hope to have my prayers answered if I do not allow God to use me as He wishes in answering my prayers?

43. Have my prayers really been presented in Christ's name or have I merely said, "For Jesus' sake, Amen," at the end of my vain repetition?

44. Have I realized that to pray in Christ's name involves asking for what He has authorized, that it may be used in His interests?

45. Do I ask for things to gratify self or that God's glory may be promoted?

46. When praying in public, am I more conscious of the presence of God than of the presence of the audience?

47. When I pray for a friend do I wish God glorified in His salvation, or have I selfish ends in view?

48. Have I ever lamented my impotency in prayer?

49. Have I ever sought earnestly to know why I have not more power in prayer?

50. Do I ask God definitely to make clear to me why I do not prevail with Him in prayer?

51. Have I pledged God that I will promptly put out of

my life anything which He plainly shows me interferes with my prayer life?

52. Do I pray in secret every day?

53. Do I know what it is to pray without ceasing?

54. Do I ever stop before replying to a question to hear God suggest an answer?

55. Do I ever pause before doing a thing to ask God if what I am about to do is well-pleasing in His sight?

56. Have I been sufficiently in earnest about any matter to seek another with whom to claim the promise: "If two of you shall agree as touching anything that ye shall ask, it shall be done"?

57. Do I realize the fact that if I refuse to pray to God the time will come when I shall call and He will not answer?

58. Do I know what it is to pray "in the Holy Spirit"?

59. Do I in prayer realize what it is to have "access unto the Father through Christ in the Holy Spirit"? (See Ephesians 2:18).

60. Have I been too much occupied about the time and place and attitude of prayer, and not enough about its spirit?

61. Do I pray for the salvation of those over whom I have the greatest influence and then, as Jesus did (see John 17), give them God's word?

62. Am I willing to receive the Spirit of Christ who will teach me how to pray in "spirit and truth" and therefore acceptably?

### "HAVE FAITH IN GOD"

A life insurance leaflet contains the following story:

A father and two children, a boy of eight and a girl of ten years, all good swimmers, entered the waters of the Atlantic at a New Jersey seashore resort a few summers ago. When some distance from shore they became separated and the father realized they were being carried out to sea by the tide. He called out to her:

"Mary, I am going to shore for help. If you get tired, turn on your back. You can float all day on your back. I'll come back for you."

Before long, many searchers in boats were scurrying over the face of the Atlantic ocean hunting for one small girl, while hundreds of people to whom the news had spread waited anxiously on shore. It was four hours before they found her, far out from land. She was calmly swimming on her back and not at all frightened.

Cheers and tears of joy and relief greeted the rescuers with their precious burden as they came to land. The child took it all calmly. She said, "Daddy said he would come for me, and that I could float all day, so I swam and floated, because I knew he would come."

May such a faith in our heavenly Father sustain us in those hours in which we must swim and float and wait!

The committee in charge of the campaign for raising fifteen million dollars for the pension fund for Presbyterian preachers says: "The builder of the walls of the temple is paid one-third the wages of the builder of the walls of the tenement houses." For so young a church, our church probably pays a fair average salary, compared with other churches. But we must do something soon about a worthwhile pension arrangement for old and sick preachers. And we can't do this too soon.

It is important to have a time and place for prayer and communion with God. But, if anything, it is even more important to cultivate and maintain "the spirit of prayer" as a constant state and attitude.

# TREMENDOUS CONTRASTS

By Wm. G. Heslop, D. S. Litt.; D. D.

**T**HIS world of ours is full of contrasts; light and darkness, health and sickness, riches and poverty, joy and sorrow, weddings and funerals, bridals and burials, births and deaths, calms and storms.

The first two brothers of history part company at the beginning of the race. One lands in heaven and the other drops into hell. Noah builds his ship for the glory of God and the salvation of others, while Nimrod builds his tower to make himself a name. Abraham turns his back on the world, the flesh and the devil, becomes the father of the faithful and the name of God is fastened to the name of Abraham. He not only becomes the friend of God, but God names Himself the God of Abraham, while Lot chooses long grass, fat cows and a well watered plain, a bigger farm and a fatter pocket book, but in the end curses the world. Who ever heard of the God of Lot? What a contrast.

Isaac, whose name means laughter, would rather surrender his Eseks and Sitnahs than fight for his rights. He finally inherits his Rehoboth and lands at Beer-sheba where he not only has plenty of room, but seven wells, and he becomes the grandfather of the greatest nation of all history; while Ishmael sneers and laughs, mocks and insults God's man, is cast out and finally becomes the progenitor of the most abominable race on the earth. What a contrast!

Jacob, converted at Bethel and sanctified wholly at Peniel, valuing the blessing of God more than a bowl of broth, concerning himself about the inheritance of Canaan, awake and sensible to spiritual influences, finally becomes a Prince; while Esau, despising the favor of God, despising His love, blessing and holiness, sells out for a bowl of soup, marries two heathen women, repents when it is too late, curses the race, and becomes the progenitor of the Edomites who have long since been blotted out of existence by the judgments of God. What a contrast!

Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child. When he was come to years he refuses to be called the son of Pharaoh's daughter, chooses rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt for he had respect unto the recompense of the reward. Moses forsakes Egypt, endures as seeing Him who is invisible, keeps the Passover and the sprinkling of blood, passes safely through the Red sea, dies on a mountain top far from the maddening crowd, goes up to glory, comes down again a millennium later and talks with Christ about His crucifixion, while the proud, boastful, self-conceited Pharaoh defies God, refuses to let God have His way, and finally perishes

in the Red sea. He awaits the last trump when he too shall rise again and perish forever in the sea of perdition, which is the lake of fire. What a contrast!

Caleb and Joshua, full of faith and hope and confidence in God testified to all Israel that all God's promises are true, that the land was exactly what God had said it was and that they were well able to go up and possess it. Finally they possess their possessions; while their ten companions, full of doubt, unbelief, wilfulness and stubbornness, die in the wilderness, their eyes are picked out by vultures and their flesh eaten from their bones by buzzards. What a contrast!

David, despised and rejected of men, a man of sorrows and acquainted with grief, having no place to lay his head, his heart beating true to the God of Israel (notwithstanding the one shameful blot on his otherwise great career) penitent, sorrowful and suffering, forgiven and forgiving, showing kindness even to his enemies, reigns forty years over Israel, dies and is gathered to his fathers and to his God. While Saul, facing the opportunity of a lifetime, with no heart for either God or God's cause, a rebel, wilful, hateful, jealous, murderous, a backslider and an apostate, hopeless, despairing and unhappy, finally goes out a suicide already in touch with hell before he drops into it. What a contrast!

Ruth, a poor, friendless, homeless, penniless, sad and sorrowing widow sets her face like a flint towards Canaan, steps over, and becomes the bride of the wealthy Boaz. While Orpah turns back and the bell rings down the curtain on one who started but stopped. What a contrast!

Obed-edom receives the ark into his home and both he and his house are prosperous and happy, while Uzzah takes hold of the ark and is cursed. What a contrast!

Haman hates the people of God and seeks to destroy them. He has no place in his heart or life either for God or God's people; he prepares a gallows and he and his sons finally swing, while Mordecai who loves God and honors God's people is exalted to the first position in the kingdom. What a contrast!

Daniel, true to God and true to the Bible, is honored and exalted to the highest official position in the greatest Gentile empire in the world. His success and prosperity cause others to be jealous and envious. Daniel is dropped down into a den of lions, only to be miraculously delivered, while his enemies are dropped down into the den of lions and before their feet touch the bottom of the den they are dashed to pieces and in a little while there is nothing left of them but bones. Their bones would preach eloquent sermons to us if we would listen. It doesn't pay to go against God or seek the hurt of God's people.

Samuel is born, weaned, grows in favor with God

and man, ministers to the Lord, leads Israel to repentance, fasting and prayer, offers the bleeding lamb and Israel is victorious, whilst the Philistines are smitten. Old and full of days he keeps in touch with God and is finally gathered to his fathers in peace; while Eli, with his eyes getting dim, the lamp of God going out, sleeping and eating until he becomes so fat he can scarcely move, self-indulgent and lazy, careless about everything but his stomach, finally falls off a seat and with his neck broken and his two sons dead, doomed and damned, the ark of God is taken, his daughter-in-law dies with shock. Ichabod is born and the glory departs. What a contrast!

The Pharisee goes to the house of God; too proud to kneel, he stands up and tells God what a good man he always was and is. He goes out of the church worse than he entered it and walks home a godless, self-righteous sinner; while the publican smiting on his breast, confessing his sins, is forgiven and leaves the church a saved man. What a contrast!

Lazarus dies so poor that there is no mention made of his burial. His last companions were the skinny, hungry dogs. He dies and pillows his weary head on the bosom of Abraham; while the rich man, faring sumptuously every day, also dies, and is buried and in hell lifts up his eyes being in torments. What a contrast!

Barnabas, the son of consolation, a minister of the gospel, having land, sold it and brought the money and laid it at the apostles' feet. A good man, full of faith and full of the Holy Ghost, he becomes one of the greatest of the early pioneer missionaries; while Ananias sold a possession and kept back part of the price, brought a certain portion and laid it at the apostles' feet. Ananias drops down dead with a lie on his lips and deception in his heart. What a contrast!

John hears the call of the Master. Having repented and confessed his sins, he follows the Christ. He gets closer and still closer to the loving heart of his new Master until he leans on His breast. John becomes a favorite with heaven and finally there is vouchsafed to him the marvelous revelation of Jesus Christ as contained in the last book of the Bible; while Judas sells his Master for thirty pieces of silver, betrays Him with a kiss and when it is too late repents; finally he hangs himself and goes to his own place. What a contrast!

One of the malefactors which were hanged with Christ railed on Him saying, "If thou be the Christ, save thyself and us." With an impenitent heart and with an unbelieving mind he dies a robber and a murderer and goes to hell; while the other malefactor answering, rebuked him and acknowledged his own guilt and just condemnation, with a penitent heart, upturned face and pitying look he said unto Jesus, "Lord, remember me." In a few hours he is in the land where "the wicked cease from troubling and the weary are at rest." What a contrast!

A wise man built his house upon the rock. The

rain descended, the floods came, the winds blew and beat upon that house and it fell not because it was founded upon a rock. A foolish man built his house upon the sand and it finally becomes a total wreck. What a contrast!

Five virgins were wise. With their lamps and with oil in their vessels they went forth to meet the bridegroom, the bridegroom came and they went in with Him into the marriage and the door was shut, while five virgins were foolish, neglecting to obtain the extra supply of oil. When it was too late they discovered that their lamps were going out and the curtain rings down with them on the outside of the door. What a contrast! *What tremendous contrasts!*

ALLENTOWN, PA.

## OUR DUTY AS I SEE IT

By REV. F. M. MESSENGER

The following is a letter we received from Rev. Orval Nease, pastor First Church of the Nazarene, Columbus, Ohio. Brother Nease is a college man and is a brother of Rev. Floyd Nease, president of Eastern Nazarene College, Wollaston, Mass. Mr. Orval Nease is one of our specially live, energetic young men who is sure to be heard from in the future.

Dear Brother Messenger:

May rich blessings of divine grace be upon thee! I have just read with interest your article in the issue of the *HERALD OF HOLINESS* of January 25, 1928, entitled, "Currents of Thought Versus Experience." To say I read this article with a great deal of interest and profit is neither exaggeration nor flattery. I enjoyed it! There were two points that set thought astir: First, that it is high time that another "current of thought" revival should be set afloat now. That a Wesley or a Luther would arise with sane vision and anointed heart to furnish the dynamic for such a revival. Not that we need a new doctrine but we need an awakened emphasis upon holy living, pragmatic holiness, holiness in practice. We have the theory; we need the practice. This must be prompted by a heart movement, that we may feel the truths we utter. Second, and connected closely with the former thought, we must state more clearly our "holiness" terminology. That is, we must cease teaching holiness in an indefinite way, calling it by indefinite terms to avoid the criticism of modern religionists. We will command the respect of thinking men (though they may not agree) and most certainly the blessing of the Lord when flat-footedly if not dogmatically we employ biblical holiness vocabulary.

We are praying and looking for a gracious General Assembly.

Yours in the Master's service,

ORVAL J. NEASE.

Brother Nease voices sentiments in this letter which are vital. We can discern—as we read the holiness papers—a yearning, a sort of reaching out as it were, for a deeper implantation of the Bible doctrines which our ministry are so zealously propagating, in the heart life of our people. We are beginning to see clearly that truth constantly repeated, unless it is accompanied by the spiritual living energy of Ezekiel's prophecy, may become a paralyzing influence instead of a life-giving media in its effects upon the hearers until they in turn degenerate into a valley of dry bones such as Ezekiel saw in his vision.



Professional evangelism must give place to Spirit-filled messages, messages that will convict of sin, of righteousness and of judgment; bringing real spiritual life in its train; otherwise our work will degenerate into shallowness, our altar work will have to be rated by numbers rather than by quality of its product, and our credits predicated on noses counted rather than on ovations set in motion in heaven over one sinner that repents.

We do not ignore or discredit any good work which has been or that is being done, but every preacher and every evangelist should take an inventory, asking himself, "Which would I prefer, one soul saved and settled to shine forever, with a disappointing report of my work, or a glowing report in all of the holiness papers, of crowded altars, blazes of glory and praises of men with hardly a ripple left of the meeting thirty days after I have left the town?"

It takes faith—faith to conduct a successful meeting and our Lord asks, "How can ye believe, which receive honour one of another?" Is it not possible that the arch enemy of our souls has deceived many, getting them to measure themselves by the praises of men more than by the approval and blessing of God?

If the truth is presented in the fear of God more than the fear of men, with a burdened heart born of

prayer, it is our candid opinion it will bring men down where they will build on a solid foundation, where the winds may blow, the rains descend and the floods beat upon their house and it will stand.

We heartily agree with Brother Nease that preaching holiness with language that rounds off its corners, grieves the Spirit, displeases God, forfeits the respect of men and after all it is not holiness at all, but we are equally satisfied that many of our preachers have almost lost the art of preaching on hell, the judgment, and kindred subjects, until there is no longer any fear of God before the eyes of much of the people; we have seen old holiness congregations stirred tremendously under a sermon on hell preached with unction and power.

Hell is not a good subject for a steady diet for any congregation but a constant diet of holiness will satiate the appetite; humanity needs God's full menu from the horrors of hell up through the list of justification, sanctification and the blessed hope of glorification.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand [sanctification], and rejoice in the hope of the glory of God [glorification]."

## A MESSAGE TO THE SANCTIFIED

By Rev. Melza H. Brown

**N**O CLASS of people on earth are more in need of being ministered to than the sanctified. Perhaps at first thought this may sound too strong but there are sound reasons for the same. The sanctified people are the objects of the enemy's deepest hatred and the targets for his heaviest guns. Their warfare is severe and often rough and hard. Still more important is the fact that the sanctified are the people whom God is depending on to lead the battle, set the pace, and hold up a standard.

Obtaining the experience of holiness or sanctification is only the starting place of spiritual development. No Christian can develop satisfactorily while he has an internal warfare with sin. However, after sin is destroyed and the individual is through with the sin question and completely in the hands of God he is ready to go somewhere spiritually. And where is he going? That is the question. Is he to march up and down Jordan's bank singing "I'm over the Jordan's tide"? Is he to spend all his time proving to himself and to others that he really has the blessing? Or, worse yet, is he to allow every preacher that comes along to preach away his experience and have to make another trip to the altar to seek and profess again? To all these we say most emphatically, *no*.

The sanctified need to develop their experience, which is an inheritance. To them has been opened all the storehouses of divine grace, but the amount of grace they have depends on how much they take. No

experience of grace insures one of spiritual success any more than large inherited capital insures a business man of financial success. The question is, what will you do with the capital received? Some men have inherited large estates only to lose the same by poor management or by pure laziness, while other men with a very small capital have started in to win and by developing what they had and by diligence and perseverance, with some good common sense, have amassed a great fortune. So with people spiritually. Some people pray through in fine style and seem to get a tremendous blessing and a wonderful outpouring of the Spirit, but that is as far as they go and all they ever have to testify to is what God gave them on that occasion. They never make any use of the experience and so of course lose it and drift into spiritual bankruptcy. But another individual will come to the same altar and make an everlasting covenant with the Lord to be wholly His, and while seemingly God does not bless him as bountifully with the Spirit and with glory, yet he arises and immediately sets forth to work with what he has and to develop his inheritance and to gain more, and is soon up in the hill country slaying giants, taking cities, enjoying the fruit of the land, striking spiritual oil wells and developing spiritual gold mines and organizing expeditions to shout down more walls and take more territory for Christ. We do not mean to say here that the last man received a better experience at the altar, but he made better

use of what he did receive. It is not your trip to the altar that determines what you will amount to in the kingdom but your trip from the altar.

The apostle Paul wrote several letters to saints or sanctified people and in them he urged the people to go to higher heights. He was also continually praying for these sanctified people, so sanctified people need to be prayed for, and notice what he prayed God to give them: "The spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith [not feeling], that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. . . . That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." God can give us these wonderful things, otherwise Paul would not have prayed for them. May we press on and let God answer these prayers of Paul in us.

ALHAMBRA, CALIF.

## THE REPROACH OF SIN

By REV. L. LEE GAINES

*Sin is a reproach to any people (Prov. 14:34).*

**T**HERE is no crime too black or heinous for sin to drive its poor slave to do. The ideals may be high, the sense of right and wrong very clear, and the desire to do right strong; yet with sin in the heart, one has within him the potential elements of the lowest, vilest and most revolting deeds imaginable. We recall reading this incident: The little two-year-old child of a poverty stricken family had died. The father, who was a drunkard, had made very poor provision for his family while living, and of course was not prepared to give his little one a decent burial. The good women of the church fitted the little lifeless body out with everything necessary to put her away respectably. When time for the funeral arrived it was discovered that the father was drunk, and upon examination it was revealed that the father had stolen the little shoes from off the feet of his dead child, sold them, and bought the liquor upon which he was drunk.

Not only is sin debauching, but heartlessly cruel, cruel as the grave. It is as deaf as the adder to the cries of its helpless victims. Last spring in our city here, the son of a janitor of one of our most prominent

churches decoyed a little girl into the church under pretense of showing her some beautiful toys which were to be given to the Sunday school children. Instead of being shown toys, as she expected, she was outraged, and commanded to climb the long ladder up into the belfry, where he told her he was going to murder her. The poor helpless child, crying, made the long climb up into the dark belfry where she was brutally murdered by her fiendish captor. Her lifeless, battered body was found several weeks later. In the meantime, the perpetrator of this ghastly, hateful and wicked deed, ate, drank, slept, talked, laughed and went about his usual way apparently unaffected by his heinous crime.

The ink of the public press of today is scarcely dry from reporting one blood-curdling crime until another just as bad is committed. The Hickman tragedy in California is no more than done, until we are shocked by the heart-sickening and revolting Hotelling murder and outraging of other little girls in Michigan. These men were both believers in, and attendants of the church. The latter was a very prominent worker, incapable of such a crime, according to the statement of his friends. Yet he pleaded guilty. We are all horrified, shocked, dazed and stand aghast, wondering why these awful crimes! But what else can we expect, so long as the ministry and church people condone, excuse, wink at, cover up and even deny sin; and while the civil courts turn loose the worst of criminals guilty of the blackest crimes, on a plea of momentary insanity.

Sin so benumbs the natural affections that the sinner may wholly disregard all the ties of nature, blood and holy relationship. The first murder ever committed, was when Cain, in a fit of jealous anger, slew his own brother Abel; and left him lying by a pool of blood upon the ground, dead. Since then brothers have continued to be slain by brothers to this present time. Fathers have died at the hands of sons; sons at the hands of their own fathers. Not only so, but mothers have ruthlessly murdered their own offspring, and children have in the most brutal manner done to death their own mothers. Wives have been killed in cold blood by their husbands, and husbands by their wives.

We could continue this awful array of true charges against sin until all became dizzy, the soul faint and the heart sick; but why is it necessary? It is unanswerably demonstrated every day that sin is a reproach to any people.

The sinner needs a remedy. The prisons may restrain and check him for awhile, but they are impotent to cure him. The electric chair and gallows may help to curb his passions and temper, but neither are they able to effect a cure. The sinner needs deliverance from sin.

There are many who agree fully that the sinner's condition is deplorable, but, like the priest and Levite, pass on without seeing any way for his healing. The seer of ancient times became black with astonishment,



and propounded that burning question "Is there no balm in Gilead?" His question seemed to have been heard by another seer, who replied, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Another at a later date, and with a still clearer vision said, "And it shall come to pass that *whosoever* shall call upon the name of the Lord shall be saved." And finally we hear the beloved disciple in his first epistle declaring boldly that the blood of Jesus Christ cleanseth from all sin; and that *whosoever* is born of God doth not commit sin, and that if any man commits sin he is of the devil, and that for this purpose was the Son of God manifested that He might destroy the works of the devil.

"Dear dying Lamb, Thy precious blood,  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved to sin no more."

NORTH LITTLE ROCK, ARK.

## THE ETHICS OF HOLINESS

By Rev. E. E. Wordsworth

*"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy" (1 Peter 1:15, 16).*

**T**HE revised version, "In all manner of living." Holiness touches every phase of one's life; it is ethical as well as doctrinal; it is a state as well as a theology; it is a life as much as a positional belief; it enters and pervades every part of one's being and dominates one's practice; it is a guiding principle as well as an epochal experience.

A person can be straight doctrinally, and yet may lack on the ethical side. One may even preach the glorious gospel of Christ and champion fundamental and basic truth uncompromisingly, and yet come short in his spirit, deportment, general demeanor and relationships to his fellowman and brethren in the church.

Take the matter of evil speaking and backbiting as an example here. The Bible is honeycombed with warnings against this awful sin. "If any man seem to be religious and bridleth not his tongue, this man's religion is vain" (James 1:26). The word "vain" means "empty." The unkind and unchristian word is spoken behind one's back while pretended friendship appears publicly.

Again take the matter of our business relations. Bills are left unpaid, letters from creditors are unanswered and unrecognized, no effort is made to be straight with the business world. It is said a man once testified in a meeting that he was standing on the Rock of Ages. A merchant was present and heard the testimony and quickly replied in substance, "No, you are standing in a five dollar pair of shoes that you got at my store and you never yet have paid for them." Obligations are assumed when it seems an absolute impossibility to meet the payments. Debts drag on and on into the months and years, sometimes, and no down-

right honest effort is made to meet the creditor's demands. Still we sing and shout and never see our creditors. When a debt is due the ethical thing is to see the creditor and make some sort of arrangement with him to pay the bills and satisfy the man who has been generous enough to trust us.

Take the matter of common courtesy. "Be ye courteous," says the blessed Bible. To be polite and considerate glorifies the beautiful doctrine of holiness. Harshness and raspiness and uncouthness is stigmatical. A preacher should be courteous in his pulpit, among his brethren in the ministry, and with the public in general. The friendly spirit wins. "He that would have friends must show himself friendly." Proper respect for one's superiors in office and esteem for their work's sake is a divine requirement. Impoliteness and rudeness ill becomes a professed follower of Christ. Religious intolerance and egotism does not befit us. We should always be kind and considerate of those of opposing views and positions and not dub them as carnal because of mental disagreements.

Other phases of the ethics of holiness would be interesting to present, but we close here with a prayer that we may be adorned with grace, humility and love and be easy to be entreated and full of good works.

MINNEAPOLIS, MINN.

## "GOD AND THE GROCERYMAN"

By ROY G. CODDING

Harold Bell Wright's book of the above title is a story of thrilling interest. It shows in a graphic way the damage to Christianity caused by denominationalism. The remedy which it proposes looks to me impracticable, for reasons which I am not now setting forth. I have just read the book while convalescing, and feel led to criticize one thing in it. Like Horace, "I labor to be brief," but I hope I may not "become obscure."

What disappoints me in the book will be seen in a few brief quotations: "Nothing but the truths that Jesus taught can put the world again in touch with God" (p. 264). "The power of the Christian religion to lead mankind to a consciousness of God, and to engender and foster character-building principles and ideals, is in the personality, the teaching and the life of Jesus" (p. 277). "If the ministry of the Church were to concentrate upon the teaching of Jesus, denominationalism, with its wasteful and destructive competition, would cease" (p. 282). "To accept the teaching and example of Jesus as the guiding principle of one's life, is to be a Christian" (p. 351).

If I have read the book correctly its central and dominating thought is pretty fully expressed in the next to the last sentence given above (from page 282). My objection to the book is because of what is omitted in the four sentences above, and so far as I can see in the entire book: "The truths that Jesus taught . . . the personality, the teaching and the life . . . the teaching and example of Jesus"—these things are important, essential; but more important than all of them combined, because without it these are futile for the accomplishment of their purpose, is the one thing which I do not find mentioned anywhere in the book. It is the sacrificial and atoning death of our Lord Jesus Christ, made effective by His resurrection and ascension and the work of the Holy Spirit, "the power of an endless life." In fact, the last quotation given above (from page 351) excludes this.

# ISRAEL LEAVES EGYPT TO RETURN TO THE "PROMISED LAND"

Evangelist G. F. Owen

**W**ITH the death of Joseph ends the patriarchal chapter of the history of Israel. Just how long peace and prosperity continued to be the portion of the Hebrew people we know not, but Moses briefly summarized the history of that period by saying, "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Ex. 1:7).

In the course of time there arose a new king, supposedly of a new dynasty, who looked with fear and jealousy upon the children of Israel. He exclaimed to his courtiers, "The people of the children of Israel are more and mightier than we; come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us." And in accordance with the king's wishes "they did set over them taskmasters to afflict them with their burdens, and they built for Pharaoh treasure cities, Pithom and Raamses," but apparently these measures only acted as a means for increasing the children of Israel, for "the more they afflicted them the more they multiplied and grew," therefore greater oppression was heaped upon them, and "the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Yet the desired end was not gained for they still continued to multiply, then came forth that *dreadful edict* that every male child of the Hebrews should be killed as soon as born.

While Pharaoh was endeavoring to carry out his fearful edict a man child was born to Amram and Jochebed,

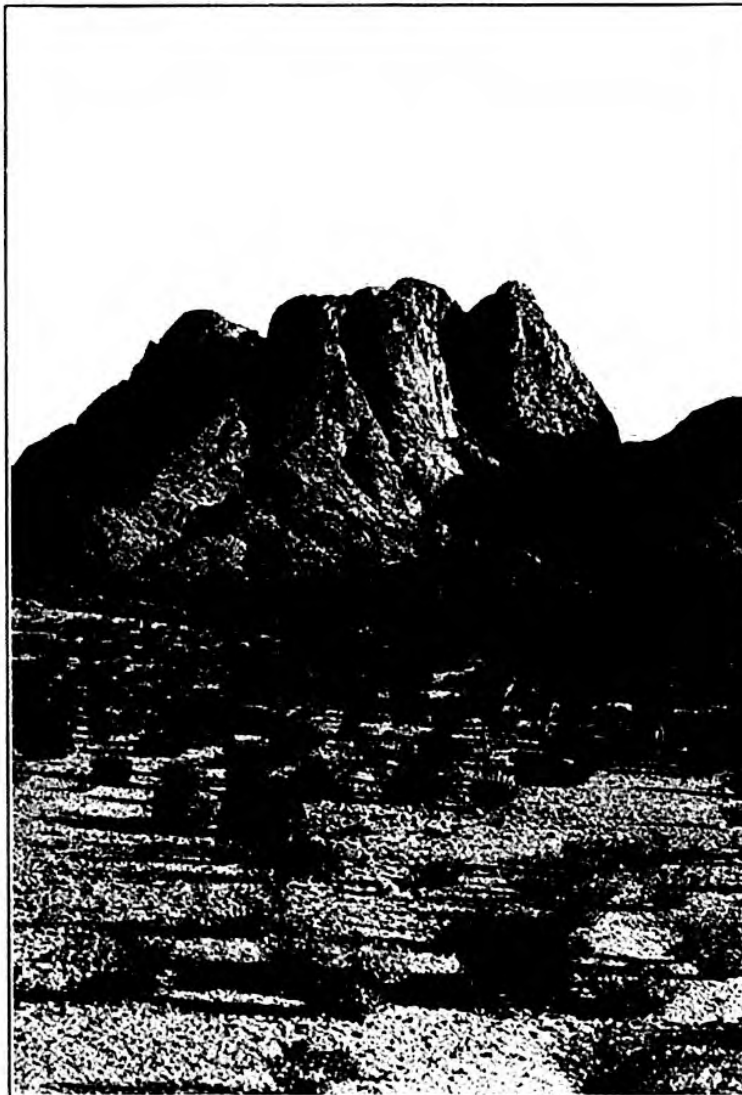
who were of the tribe of Levi. The parents successfully concealed the child for three months, then put it in a small ark made of bulrushes and placed it among the flags in the backwaters of the Nile river. Pharaoh's daughter found it, adopted it as her own, and named it "Moses."

Forty years passed by and Moses had grown up in the royal court and had been schooled in all that Egypt had to offer, but neither education, wealth, nor position "turned his head," for with far-seeing wisdom and prudence he chose to suffer affliction with the people of God, rather than enjoy sin for a season.

Moses was born to be a leader, statesman and law-giver, but his first attempt to assist Israel met with overwhelming defeat and bitter disappointment. He had been trained in Egypt's schools, but not in God's. His failure compelled him to flee from Pharaoh, and he went to the land of Midian, in the Sinaitic peninsula, north of the Red sea, where for forty years he was withdrawn from the busy crowd which thronged

Egypt's markets, courts and temples. This second forty years of schooling was with God where His vales, hills and towering mountain peaks spoke of things divine.

When God would hold "commencement" the stage was set in the "backside of the desert," up against the mountain of God, even Horeb (Sinai). Suddenly Moses beheld a bush burning with fire, and yet the bush was not consumed. It was a vision ushering in his prophetic call, but being somehow slow to realize the gravity of the occasion he began an investigation of the unusual phenomenon when he heard a voice calling him from the bush. The God of his fathers spoke, bidding him undertake the mission of freeing his oppressed people. The commencement exercises were no sooner over than Moses start-



MT. SINAI AND THE "PLAIN OF THE TRIBES"

ed for Egypt, his temporary field of labor. Forty years of schooling in God's university seem to have made a vast difference in the man Moses. Impulsiveness and uncertainty had flown far from him, and with the composure befitting a monarch he, accompanied by his brother Aaron, appeared before Pharaoh and began to effect the deliverance of the oppressed Israelites.

Pharaoh was unwilling to give up such a throng of people who, for so many decades, had served Egypt so well, furthermore he was indignant at the thought that he should respect and obey the word of Israel's God. Ten plagues, save one, came and yet Pharaoh was unwilling to do other than retain Israel as slaves. Then came the tragedy of the tenth plague when the "destroying angel" passed through the land and bore away the firstborn of every Egyptian home. This opened wide the door of opportunity. Moses was soon on the march with some two million or more Israelites off of whom the shackles of slavery had just fallen.

God directs the paths of those who commit their ways unto Him, and He directed Israel. There were two routes to Canaan—the land of promise: One the well traveled trade route by which the caravan brought Joseph into Egypt; this would direct their course eastward, after which they would turn to the northeast and pass through the Wilderness of Shur. This was the direct and comparatively easy route so far as the distance and topography of the country were concerned, but it was danger-fraught and God-forbidden. The other route was by the Red sea and through the Sinai peninsula, then northward to Canaan. This was a roundabout way, but comparatively safe, and possessed additional advantages in that the emigrants might depend upon the support and alliance of their kinsmen, the Midianites; then too, Moses, by his long residence in that district, was familiar with the country. But over and above all this was the fact that God had given direction that Moses should take this way and worship Him in Mt. Sinai.

The immediate goal being the Mountain of God they marched in an easterly direction; then turned southward. Everything went well until there came a "turn in the tide" of affairs; then by what seemed an all but inexplicable circumstance they found themselves pursued by Pharaoh and shut in by the wilderness, between Migdol and the Red sea. Moses bade the people stand still and see the salvation of the Lord. God pushed back the waters of the sea, and at His command Israel marched over dry shod. "And the Egyptians pursued, and went in after them to the midst of the sea. . . . and Moses stretched forth his rod over the sea . . . and the waters returned and covered the chariots, and horsemen, and all the host of Pharaoh." Then it was Israel's time to shout and praise God, and they joined in heart and hand and had one of the most jubilant times of their entire existence. Triumphant they joined in singing:

*"I will sing unto the Lord,  
For he hath triumphed gloriously;*

*The horse and his rider  
Hath he thrown into the sea."*

The glory tide rose until Miriam, the prophetess and sister of Aaron, took a timbrel in her hand, and all the women went after her with timbrels, and Miriam answered their praises by:

*"Sing ye to the Lord,  
For He hath triumphed gloriously;  
The horse and his rider  
Hath he thrown into the sea."*

Jewish historians say, "The march went on past the bitter spring of Marah and the palm grove of Elim. At Rephidim the Amalekites, who disputed the possession of this fertile strip, were overcome in battle. Now the road lay open to the Mountain of God, Horeb or Sinai, close by the territory of Midian, within the district comprising the oasis of Kadesh with its wide plains well supplied with springs issuing from the clefts of the rocks. Moses brought the people to the foot of the mountain, where they were to receive the foundation of their national unity and the constitution of their religious freedom."

Israel being encamped before the mount, Moses went up unto the Lord, and on his return set bounds about the mountain lest any of the people should break through. And on the third day there were thunders and lightnings, and a thick cloud upon the mountain. The Lord descended upon it in fire: "and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly." And a trumpet sounded long, and waxed louder and louder, then Jehovah God spoke in thundering tones:

"I am the Lord thy God: thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any manner of likeness.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day, to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet."

The book of the covenant, as we now have it in the 21st to 23rd chapters of Exodus, was also given to make plain the will of God for the people. Never had man thought out or received such a religious, social and civil code. In their awe the people accepted, with readiness, the prerogatives and duties of the divine election constituting them a holy nation. But alas! when Moses stayed long on the mount the people broke the first commandment, and on Moses' return he broke the tables of stone on which were written the wonderful words of God. Why have them if they are not kept. An awful plague broke out which swept many of the idolaters into eternity, yet God, through Moses, salvaged the mass of the people. The tables

were renewed, and in time Moses received the directions for a tabernacle to be set up. Soon everything was completed and Israel was destined to become the holiest of all nations.

Mt. Sinai, from which the law was given, is in the southern portion of the peninsula which bears its name. It is a gigantic mass of granite mountains two miles long and one mile broad. The peak known as "Jebel-Musa" (Mountain of Moses) rises to an elevation of 7,300 feet and overlooks a plain known as "The Plain of the Tribes" which without a doubt afforded the "meeting place" for the two million Israelites. One writer says of the place, "The north peak of Jebel-Musa, over 7,300 feet high, and overlooking a plain that could have easily afforded standing room for over two million Israelites, meets all the requirements of the text (Exodus 19:11-20; 20:18) and is regarded as the place from which the law was given. The impression made upon the traveler by standing on that peak can never be effaced. It is the most appropriate pulpit for the proclamation of the law of Jehovah to His people for all generations. The sound of it can be heard in every spot of the surrounding valley, which is two miles long and a half mile wide, and embraces 400 acres of available standing room."

On the second summer after the Israelites left Egypt they reached Kadesh-Barnea which is some 50 miles south of Beersheba and is the most southern point on the frontier of Canaan. It was here that the rock was smitten, it was here that Miriam, the sister of Moses and Aaron, died and was buried, and it was here that the twelve spies were sent out to see what kind of a country Canaan was. After forty days of "spying" they returned saying there were giants in the land and that Israel was not able to take it, but Joshua and Caleb said, "We are well able to go up and take the land at once," but the people believed the majority and for forty years they wandered in the wilderness. God was displeased with them" so that generation bleached their bones in those mountains, valleys and shifting sands of the desert. And God raised up a generation that would obey Him.

Passing around to the south of the Dead sea, Israel took their course northward through Moab, and after encounters with Og, king of Bashan, and Sihon, king of the Amorites, they neared the "promised land," but alas! their general's time was growing short, and how pathetic, for

*"This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word:  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men."*

At the ripe age of one hundred and twenty years, with "undimmed eye and unabated strength," after having done more for his people and posterity than

any ruler or king in the world's history—the time came for him to lay down the burdens of life. Assembling the people he urged that they be true and loyal to the God who had been so very kind to them, then appointed Joshua as his successor, encouraged the people, sang his final song, and bade farewell to the people, and passed to the top of Mt. Nebo where God permitted him to see the "promised land," but Moses himself, "the like of whom no prophet has since arisen" (except that later One whom he himself foretold), the greatest man in Jewish annals, passed away from mortal sight," and Jehovah buried him in a valley of the land of Moab, and no man knows his sepulchre unto this day. Angels are said to have been the pall-bearers, and

*"That was the grandest funeral  
That ever passed on earth,  
But no one heard the tramping,  
Or saw the train go forth—  
None but the bald old eagle  
On gray Bethpeor's height,  
Which from his rocky eyrie  
Looked on the wondrous sight."*

*"And had he not high honor—  
The hillside for his pall—  
To lie in state, while angels wait  
With stars for tapers tall;  
And the dark rock-pines, like tossing plumes,  
Over his bier to wave,  
And God's own hand, in that lonely land,  
To lay him in the grave."*

*"O lonely tomb in Moab's land!  
O dark Bethpeor's hill!  
Speak to these curious hearts of ours  
And teach them to be still!  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the secret sleep  
Of him He loved so well."*

### DO YOU KNOW?

**D**O YOU know that, interested as New England District has always been in foreign missionary activity, the recent convention held in Malden, Mass., by the Boston group of churches, was a trifle ahead of their usual enthusiastic support of that good cause?

The home church at Malden entertained all comers free. Brother W. E. Riley, from Brooklyn, was present to assist the pastor, Brother K. Hawley Jackson, in the task of feeding and lodging all the visitors.

The attendance was fine. The attention of all was centered for four days on missions, home and foreign. Rev. L. S. Tracy, from Binghamton, N. Y., was present with experiences gathered from his many years of labor in India. Brother Tracy is listed by the Department of Missions for return to the India field after the General Assembly. Several missionaries outside of our own church were present and brought fine addresses.

The enthusiasm was high and very encouraging.

The home mission field was represented by District Superintendent Miller, who arrived at the convention fresh from a fine revival at Burlington, Vt., at which a splendid church had been organized. President Nease also stirred all hearts with a comprehensive statistical survey of the Protestant situation in New England. The extreme darkness and danger of the religious condition in the land of the Pilgrim Fathers, caused everyone to try harder at the faith proposition, and to cling desperately to the hand of God, believing that "*He is able*," in spite of conditions, to generate an awakening, if He can find the willing, desperate, ardent, purified human channels.

Thursday night was devoted to the young people, who filled the church. Many students came from Eastern Nazarene College. General Washington once said, during the Revolutionary period, "*Our cause is safe, the young men are rallying to it.*" So we can say concerning the spread of holiness, *our cause is safe, the young people are rallying to it!* Young People's night was certainly a high tide time at the Malden convention.

Sister Olive M. Gould, the New England District President of the W. M. S., represented the women's work, and presided over the convention until the arrival of District Superintendent Miller. The women are wonderfully loyal to missions in good old New England.

The enthusiasm, attendance, intelligent discussion and deep, spiritual earnestness of the Malden convention convinced us more and more that the Church of the Nazarene is coming into a new day in which there is to be a greater emphasis on missions, home and abroad.

The heart of the church is ready for intense assault against the sin and worldliness of this present age. It is likewise ready for widely enlarged borders in spreading holiness in foreign lands.

Several people gave liberally, who had not planned to do so, but for the convention. One lady gave a valuable platinum ring. Another presented a check for \$100 from some funds she had not intended to draw upon. Pastor Jackson pledged up a \$600 deficit on his church's general budget during the last Sunday morning, in twenty minutes.

Several pastors stated they had not seen the deep need before, and were returning home to inspire their people. A layman, who had planned to buy a new car, agreed to forego that luxury and to double up on his missionary offering instead.

Let us double our diligence!

Let us multiply our opportunities!

The tide is rising!

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

Gratitude is one of the most precious virtues and it may be cultivated and increased by meditation upon the grace and goodness of God. In the sense of "true and deep devotion," it takes "time to be holy."

## Department of Bible Studies

### The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

#### Lesson Nine

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

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

First day, Deut. 12, 13. Second day, Deut. 14-16. Third day, Deut. 17, 18. Fourth Day, Deut. 19-21. Fifth day, Deut. 22-24. Sixth day, Deut. 25-27. Seventh day, Deut. 28.

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

"*The Lord shall establish thee an holy people unto himself*" (Deut. 28:9). God not only expected Israel to go over into the promised land and enjoy the fruits of Canaan, but He also expected them to be established there as a holy people. He made no provision for them to be defeated and driven out of the land. "All the people of the earth shall see that thou art called by the name of the Lord" (28:10). The promise was given in anticipation of the fact that they would enter the land. "Thou shalt stand upon Mount Gerizim to bless the people, when thou art come over Jordan." From the mountaintops of Ebal and Gerizim we get a glorious view of almost the whole land of promise. The plains are below us on every side. Ridges and irregular terraces may be seen but all is below us. Here and there are the cities of Israel dotted about in the hills. A little to the south is the holy city of Jerusalem, before us we may see the hills and plains flattening out to the gleaming sands of the seashore and the infinite blue of the sea. There lies Joppa by the sea to the southwest thirty-three miles; and Caesarea to the northwest twenty-nine miles. Northward runs the long ridge of Carmel about thirty-five miles away. From its foothills the valley of Esdraelon reaches towards us with its fields of grain, vines and flowers. Here is where the lily of the valley, and the rose of Sharon grow. Over the hills of Galilee rises the glistening, snowy shoulders of Mount Hermon seventy-five miles away. And nearer by is the beautiful Sea of Galilee with the city of Capernaum nestling on its shore. Twenty-five miles to our back lies the Jordan with the bottom out of sight. On the other side of the Jordan rises the gray hills beyond. What a vision. If the people of God would be established let them climb to the top of Mount Gerizim of blessing. Look at the beautiful land of promise before, that God has for His people.

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

Study Nine. John 5:33-47.

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

Review the different witnesses that have testified

to the divinity of Christ in the previous verses of this chapter.

What was the truth that John was testifying to in verse 33-35? Why was his testimony given?

What was the witness that Jesus had to His divinity that was greater than that of John? What challenge did Jesus make about His works? 10:37-38; 14:11. Was the witness of His works convincing to others? 9:30-33. Should this be convincing to us? 7:17; 19:30). What did Jesus say about His works just before His crucifixion? (17:4).

What did the Father say about Jesus? What did Jesus say Himself?

What did Jesus say about the testimony of the Scriptures to Himself? Are the words of the Scripture convincing? (Rom. 3:19). Why do men deny this evidence? (8:45-47). If a man reject the testimony of the Scriptures can be convinced by any evidence? (Luke 16:29-31).

## 2. *A Cloud of Witnesses for the Deity of Christ.*

It was unbelief that the writer of the Epistle to the Hebrews had in mind as the sin that did so easily beset us, when he said, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." The fifth chapter of the Gospel of St. John contains a group of wonderful witnesses to the fact that Jesus was the Son of God. They are so vividly and definitely stated that it would be impossible to believe the Bible without admitting the fact that Jesus was divine. To deny the fact of the deity of Christ as many do today is to throw the Bible away. A Christ short of deity is less than the Savior of the world. We do not need a Christ that is less than God. The heinous ravages of sin can be remedied only by the Son of God. The chasm of sin is too deep to be crossed by even the best that the human race could produce if not united with the infinite God. To take away the deity of Christ is to rob the world of Christianity. Such denial is found only in this life. All those in the graves, both the righteous and wicked, will hear His voice and admit that He is divine (5:28, 29).

The testimony of Jesus to His deity. Jesus, recognizing that the Mosaic law required two or three witnesses to make the evidence credible, says His witness of Himself is not true unless supplemented by the mouth of other witnesses. Yet He testifies definitely to the fact that He is divine for there were other witnesses to speak at once, so the unbelieving could not say that His witness was not true.

The testimony of John the Baptist is mentioned in verses 33-35. His definite words and the occasion occurs in the first chapter of John.

The works of Jesus are another group of witnesses to the fact that Jesus was divine. Jesus says that the works were a stronger proof than the testimony of John. They were the works that the Father had given.

And were given for the special purpose to bear witness to this fact (5:36).

The Father himself steps out on the witness stand and bears witness to Him (5:37-38). Both at the baptism and upon the Mount of Transfiguration the voice of God sounds out the testimony that Jesus was the Son of God.

The Scriptures are another witness to the fact that Jesus was the divine Son of God. Jesus challenges the unbelieving Jews to search the Scriptures if they would know that He was divine. If they will not believe Jesus they do not believe the witness of their own lawgiver, Moses, for he testified of Jesus (5:39-46).

## PART THREE. A MINUTE'S MEDITATION OF CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

### *The Omniscience of God*

Omniscience means that God knows all things. God as a Spirit has a perfect knowledge of all things that we as finite beings cannot comprehend. He is absolutely perfect in knowledge. He reveals to the Old Testament writers such facts about the universe about them and His own nature that others knew nothing about. It is definitely stated that He knows all things in 1 John 3:20. He knows all the works of His creation. He knows all from the most vast to the minutest detail. He numbers the stars and notes the sparrows that fall. He comprehends all nature. The plan of all the ages is known by Him from eternity. He has perfect knowledge of all that transpires in human experience. The ways of man are ever before Him. How carefully we should live, for He sees it all. It is a comforting thought to know that He is always acquainted with our needs and conditions. His eye is ever upon us. He knows from eternity what will take place to all eternity. We should carefully distinguish between His foreknowledge and His will about what is done. He does not wish many things that He knows. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

## SILVERY LININGS

### *Messages of Hope and Cheer*

By BASIL W. MILLER

*When God chisels His masterpiece!* The shapeless rock is chiseled by the sculptor into a statue of grandeur and beauty. With mallet and chisel he hews and shapes the unyielding rock into lifelike forms. He carves a bit, and then with the most delicate instruments he polishes. Day after day this cutting, digging, and polishing process goes on, until after the years have passed the wondrous piece of statuary is unveiled. Thus it is that each statue, that through the years has existed to bless humanity, has been created. The Venus of Milo, Michael Angelo's David, and all the rest, came by the same process of knocking away the rough stone, of pounding and beating, and of rubbing and polishing. Without this there can be no perfected statue. So it is that God brings forth the luster of the saint—polishing, hewing away the rough edges, until His masterpiece stands forth. It is under such that the soul chafes. We are prone to turn from that which is God's way of producing in us His immortal image. The years of need teach lessons of faith, inestimable in value. The darkest hours instruct us how to walk by faith and not by sight, to take a step



at a time. The wildest winds drive us to seek shelter in the "rock that is higher." The desert marches inflame the life to look for the streams that bubble forth even in the wilderness. The nights when never a star beams cause us to look for the bursting aurora of "the bright and morning star." The thorns by the roadside of life but impress us with the glory of the "rose of Sharon." And who can doubt but the rough vales of time lose much of their harshness when they are carpeted by lilies of the valley? Then, my friend, when God would shape a masterpiece, though the hewing and the polishing seem difficult to endure, remember that this is His only way of forming from you a noble statuary of the soul. Wouldst thou endure through the years as a specimen of the handiwork of the Lord, then flinch not when the rough edges through adversity are taken from the life. Wouldst thou ennoble others by the purity of thy spirit, by the fire of thy soul, by the beauty of thy humility, and by the strength of thy power, then may the Master have His way with the marble of thy being that He may shape it, polish and form it as He would.

*"Give me a man with an aim,  
Whatever that aim may be,  
Whether it's wealth or whether it's fame,  
It matters not to be.  
Let him walk in the path of right,  
And keep his aim in sight,  
And work and pray in faith always,  
With his eye on the glittering height.*

*"Give me a man who says,  
'I will do something well,  
And make the fleeting days  
A story of labor tell.'  
Though the aim he has be small,  
It is better than none at all;  
With something to do the whole year through  
He will not stumble or fall.*

*"Give me a man whose heart  
Is filled with ambition's fire;  
Who sets his mark in the start,  
And keeps moving it higher and higher.  
Better to die in the strife,  
The hands with labor rise  
Than to glide with the stream in an idle dream,  
And lead a purposeless life.*

*"Better to strive and climb  
And never reach the goal  
Than to drift along with time  
An aimless, worthless soul.  
Aye, better to climb and fall,  
Or sow, though the yield be small,  
Than to throw away, day after day,  
And never to strive at all."*

*The dimmed glass!* The glass through which we look behind the shadows of life is dimmed. We fain would gaze beyond the scenes, but the Master hides the reasons for life's adversities, misfortunes and battles. Could the future be known, then faith would lose some of its glory of going on. Could the storms in their coming fury be measured, many a soul would fold the arms and give up hope. The ministry of suffering is but a dimmed glass through which we see the outworkings of the purposes of God, but nevertheless behind the curtain of time, it is His hand that leads on to a noble goal. The saint may suffer, while wrong goes unpunished, 'tis only the dimmed glass that makes us feel that right is on the scaffold. No, no, right is always on the throne—only the dimmed glass makes it seem not so. Every heartache, when the glass clears, and we see face to face, will be as apples of gold, set

in silver. Then the tears here shed will be distilled into the crystal diamonds of that fair city. No pain will here be suffered for the Lord's sake but when the glass of time is undimmed will repay in grace and glory a thousand fold. Though we are unable to see, still faith cries out, "Fight on," and love will dare not be discouraged. The glass will clear, the fog between time and eternity will lift and the clouds that swing over mortal vision of things divine will be raised, and then we shall see the golden thread of God's purpose that weaves in and out of the warp and woof of life. Then what today is called calamity for the soul will be seen to be only the fiery furnace which refines the gold of the character—or what seems as but a smoking light, beaming on a step at a time, will be found to be the glorious light of the Master leading us safely amid the dangers of time to the home of the soul. The battle then will be discovered to be the preparation for the victory, and the cross here borne will then be but the first stage of making ready for wearing the crown. The adverse trials of life's highway over there will look as the grandest privileges of the soul. Face to face shall we see the plan and purpose of God as it is worked out in our life. Yes, that will be glory for me. Catch the strains of the song of the dimmed glass, and for every storm sing a melody of praise, and for every battle may a hallelujah chorus be thy song.

*Never give up!* Could one but learn that song or build into the fiber of the soul that sentiment, then the cares of life would lighter be, and I think God would swing the silver linings lower, or would circle the blackest storm cloud with the beauteous wreath of the rainbow. For the man, who with God by his side and faith as his battle instrument and love as his ever-impelling motive will fight on until the battle is won; there is nothing that can keep him from being a victor in every conflict. With the battle song of courage we can fight for the right with clearer vision and truer aim.

*"Never give up! it's wiser and better  
Always to hope, than once to despair;  
Never give up! or the burdens may sink you;  
Knowing providence has mingled the cup,  
And in all trials or troubles, bethink you,  
The watchword of life must be, 'Never give up!'"*

Providence has mingled the cup, and all that seems chaos will spell success if you never give up. Die where you are for God and the right, but never give up. Let all hell assail, and the frenziest demons fight to overwhelm, but never, never give up. Your friends may forsake you, and even God may seem not to smile for a season, but never give up. For the man who learns the lesson of trust, confidence and faith there is naught but victory. He is triumphant in life, triumphant in death, and triumphantly shall he be rewarded.

*An army with banners!* "Each victory will help you some other to win." This is the story of an army with banners. The picture is that of an army marching against a foe. For each victory won in the past there is unfurled the banner of the conquered foe; a hundred banners float in the breezes; a hundred victories have been won, and a hundred enemies routed. The new foe, without banners taken in past conflicts, gazes upon the signals of victory, hope departs, and the army turns in rapid retreat without even making a stand. They had faced a conquering army, an army with banners. This is the story of the soul. Even though for every victory there may not be the floating banner, still "each victory will help you some other to win." Every battle into which you enter against sin and transgression sharpens your sword of conflict, develops greater skill in fight, encourages the soul to manlier deeds, and routs the foe. Fight on, if thou wouldst stand as a Paul in the day of rewards. Dare to stand in the midst of flying arrows, or snarling, howling grapeshot, if you would be counted among those who shall make up the army of the Lord, that army with banners of a thousand victories, and with never a defeat.

## Uncle Buddie's Good Samaritan Chats



### BELoved SAMARITANS:

I left you last week in Seattle, Washington, in the great campaign planned and run by that beautiful, cultured gentleman, Rev. Alpin Bowes. As you already know, Rev. U. E. Harding and wife, Professor L. C. Messer, and this old sub hustler had one great time. Some of our crowds went over the two thousand mark. I think we had as many as 2,200 in some of the services. I am sure that I never heard Brother Harding do such preaching in his life as he did in that great campaign, and the Lord knows that I did my best, although I had been sick for almost a month, yet I never lost a service. So my preaching was not up to par, but I tried to make it hot and straight and put some burrs in their wool that I trust will be there until shearing time. Professor Messer and I had to leave after Thursday, March 1, but on Thursday night we had one great service. I gave my hospital experience at night in the great auditorium to at least two thousand people and we had twenty-one at the altar. The service closed up in great shape. Almost every one that came to the altar was beautifully saved.

At 11:15 p. m. I took the train for Portland, as Brother Messer had made the run in the daytime in order to get a good night's sleep, and on Friday morning at 6:15 my train pulled up to the union station in Portland. Brother Messer met me there and drove me to our Portland home located at 606 Elliott Street. Ruthie Ames Smith had a fine breakfast for us and then we set in to find Dr. John T. Little, as he was on his way to California coming back from the General Board meeting at Kansas City, Missouri. He had visited loved ones at Nampa, Idaho, and also at Newberg, Oregon, and it took us until noon to find him, and get out of Portland. We were all headed for the Northern California District to meet Rev. John F. Sanders and Rev. Frank Smith, Superintendent of the Northern California District, and make a campaign of the district in the interest of the Pasadena College.

It was hard to leave Harding and Bowes three days before the great convention closed, but we knew that the convention was in good hands and that they would close up in fine shape. Having already promised the California boys that we would help them complete the job for the college we felt that we must make the run to California. On Friday at noon, March 2, Little, Messer and Robinson pulled out of Portland, headed for the south. We had a most lovely trip down through Southern Oregon and Northern California. We pulled into Grants Pass that night at nine o'clock,

and put up at the Bungalow Hotel. Early Saturday morning we were on the way, and we stopped at Ashland for breakfast. We pulled into Chico that afternoon about five o'clock, and there to our surprise we found our old friend of the past twenty-five years, Rev. Felix W. Johnston, in charge of the First Church of the Nazarene. As our church is not large he had secured the First Southern Methodist church, of which Brother Carter, a fine young man, is pastor. He was almost as kind as if we had been brothers. He spent five years on the foreign field as a missionary.

We opened the school campaign on Saturday night, March 3, and had a fine opening. Early Sunday morning we were up and made a run to the little city of Placerville, up in the old gold fields, where the country has been turned upside down looking for gold. We have there a most excellent young pastor, Brother Kendall. He is doing a fine work and his church went over the top for the school. After taking a fine dinner at a good restaurant we made a run to North Sacramento church. Here Brother and Sister Quick are in charge, and they are doing a fine work, and they did well by the school. But probably I had forgotten to tell you that Brother Sanders and Brother Smith joined us at Chico, and were with us at all of these other places. Our service in North Sacramento was a most beautiful one.

About five o'clock we left Sacramento for Stockton. Here we have just about the finest pastors in the nation, Rev. Willard Ingram and wife. There has never been a vote cast against them in Stockton, and they have been called back for another year. Well, up to the present time, sixteen of Brother Frank B. Smith's pastors had already had their recall, and not one vote so far has been cast against a pastor. Now, beloved, that is a great record. Well, we had one fine time in Stockton, and a fine offering for the school. We stayed over on Monday until the afternoon and took dinner with Brother and Sister Morrill. Brother Morrill is the fine Sunday school superintendent. He and his good wife, and also Brother and Sister Ingram, are all from the Pasadena College. After dinner we made a run to Milton. Here we had not a very large church, but a most excellent people. We have there most excellent young pastors, Brother Sturgin and wife. They are very fine. They closed their service on Sunday night and drove to Stockton, and they gave their money for the school at Stockton. On Monday we had a fine service and did not take an offering for the school as they had already given their part on Sunday night.

Our trip to Milton was a most delightful one as Milton is not very far from the great mountains, and it is in the finest grazing land, almost in the state. My, my, but fine grass and fat cattle are the

most interesting things to some of us fellows that we can find in a year's travel. On Tuesday morning we were up and made a fine trip through the country up to Santa Rosa, the home of Mr. Burbank. We drove into Santa Rosa at noon and got dinner in the city, and then made a run into the country to the old home of the Little family. We saw the old house in which Brother Little was born. We spent the afternoon at the home of his youngest brother who is in the chicken business. He has some six thousand white leghorn hens. We all went back to the city for the night service. Here Brother Ewell is our fine pastor. We had a most lovely service, and they went over the top for the college. Before the night service Brother Smith met with the church and board and they gave Brother Ewell a unanimous vote for another year. More later.

In love,  
UNCLE BUDDIE.

### DALLAS DISTRICT

During the month of February we visited the following churches: Bonham was our first visit for the month and we found Brother Davis with the church in fine shape and they were looking forward for an old-time revival in the near future, and since they were praying earnestly for one we believe God is going to give them one. Brother Davis is a good preacher and is liked by his people at Bonham.

Paris has been struggling under some financial load but during our visit some of the members seemed to catch a new vision and felt inspired to double up a little and we are planning on putting on a campaign in Paris this summer which will help the church considerably if we will really prevail with God to give us souls. Sister Smart is holding the fort until we can give her more help. Sister Smart has been our mainstay, with a few others who have held on with a tenacious grip.

Our work at Manchester is not doing so well since so many of our members have moved away and left the burden on about seven members. We have asked Brother Lewis to go back there once a month to preach for them.

We also had the privilege of visiting with our good pastors, Brother and Sister Pendleton, at Blossom and Halesboro. God gave us some good services and the interest seemed real good and we believe there are better days ahead for our church at Blossom and also at Halesboro. We did not get to be with our church at Halesboro but one night but our people there seemed encouraged. Brother Pendleton is making a real good pastor.

On account of the rain we did not get to go to McCrury, and then too the schoolhouse has been closed to all religious services and we had no place of meeting. We are expecting to build a

## BANDAGES FOR BRESEE MEMORIAL HOSPITAL

By C. J. KINNE

Some time ago we made a call for bandages for Bresee Memorial Hospital, Tamingfu, China. The ladies of the W. M. S. responded willingly and quite generously. We received bandages from societies in many states. In the picture may be seen the cases of bandages which were shipped from Los Angeles on February 27 on the Dollar Line Steamship, *President Cleveland*, and which through the courtesy of Mr. Robert Dollar of that line were carried free to China.

The hospital is open and actively engaged in its great work of mercy and help in that needy field. We have a fine Christian native doctor and a corps of native men and women nurses. We want more bandages and would like to send a shipment in July. We wish that it might be as large as this one which was over sixteen hundred pounds.

The bandages are made from old sheets, pillow cases, or garments, out of which the good parts may be torn into bandages two, three, four, or five inches in width. They are to be sewed together and rolled into rolls of five or ten yards, but not more than ten yards. They



should be rolled tightly so as to be packed in the smallest possible space. We can also use quantities of empty flour or sugar sacks which should be washed so as to be free from flour or sugar. If your society wishes to help in this work and desires further particulars write to Mrs.

Paul Bresee, 1126 Santee St., Los Angeles, Calif. Do not ship any bandages without full instructions. By planning the shipments we can save much postage or express. Where there are a number of packages in one state we have them sent to a central point for shipment by freight.

church at McCrury in the near future. Brother C. M. Lewis, the pastor, tells us that when we get ready to build he has a man who will give us the land to put the building on.

We were also rained out at Liberty where we had an engagement with Brother Thompson who lives at Antlers, Okla., but comes to Liberty once a month and where we are expecting to organize a Church of the Nazarene.

We have also visited Shilo, where Brother Ingram is our pastor for his first year, and God gave us a wonderful service for the one night we were there. Shilo also is praying for a real revival this summer and we believe God is going to hear their heart cry. Brother Ingram has a monthly appointment with the Shilo people and he is just getting acquainted with his people.

The last Sunday in February was spent with R. M. Parks and his Dallas Central church. Brother Parks is doing a good work in Dallas. He had taken in seven new members the Sunday before and took in four the Sunday we were with him. Brother Parks is hoping to get started on the basement of his new church right away and when he does it will be more centrally located and we believe he will reach more people in Dallas.

Brother Williamson is getting a good start in Sulphur Springs. The church is becoming enthusiastic about selling their old property and buying in a better location and building a basement about 40x56 feet. We predict better days for our church at Sulphur Springs.

Our work at Majors is moving along with a good Sunday school and prayer-meeting and then Brother M. P. Nations,

who is a member at this place and local preacher, preaches for them once a month. Brother Nations has been appointed to supply this place for the remainder of this assembly year. We have some faithful ones at Majors. Then we have a crowd of young people who come to the services and listen so attentively and give the best of order I have ever seen among young people.

Reports have come to me from a number of our churches stating they have had one of the best revivals in years. We believe if we will keep the vision ever before us and send up a mighty volume of prayer that we will have one of the best years of revivals on the Dallas District we have had in some time. The revival fires are burning more brightly this year than they did last. Praise the Lord! On with the revivals!

We are sorry to announce to you that, due to circumstances that have arisen, the tour of Miss Eva Carpenter has been called off. Miss Carpenter could not very well get to us before the 29th of April; and with the Southwestern Holiness Convention coming in the middle of May which meets at Arlington and many of our people are planning on attending, with fifty-two churches on the district and some insisting on having her for two nights, it would have been impossible for Miss Carpenter to get over the district before the General Assembly. We felt it would be best to call same off at least for the present. We felt it would be best to tour the district without a break in same and that could not be done at this time. We regret this very much for we were so very anxious for Miss Carpenter to help us out with our W. M. S. and also to help raise our

apportionments. She also has a message from the foreign field which would be a great inspiration to our people.

F. E. WIESE, District Superintendent.

## NEW ENGLAND DISTRICT CONVENTION

The joint convention of the Sunday School Association and the Young People's Societies of the New England District was held with the Haverhill church in February. It was said to be the best ever held on the district, with the largest attendance. The papers were of a high order, timely and helpful. The large auditorium was well filled at all of the services. The Haverhill N. Y. P. S. was said by the president to be one of the best, if not the best, on the district. We say Amen! of course. We have some remarkable young people, who are to be heard from in the future.

The Haverhill church, while hard hit financially, is alive spiritually and moving ahead. We have had seekers the last three Sunday nights, some new ones, with some repeaters. The devil is making it as hard as possible for us, but the victory is ours. Hallelujah!

We have been giving a series of sermons on the baptism and ministry of the Holy Spirit the past two months that have been owned and blessed of God to the good of the church.

I expect to give the next week to our new church in Burlington, Vt. This is the Queen City of Vermont, where I lived for some years and attended school. Thank God for a Nazarene church in this center.

May they increase and multiply.

Yours on the firing line,  
F. W. DOMINA.

## NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

### WASHINGTON, D. C.

It was voted at the Annual Preacher's Meeting of the Washington-Philadelphia District, held in Norfolk, Va., last fall to divide the district into three zones and hold three rallies, one for each zone. These rallies were held as follows: Richmond, Va., southern zone, Thanksgiving day; northern zone, Darby, Pa., New Year's day; and central zone, Washington, D. C., Washington's birthday. All three of these meetings were real spiritual feasts. It was the writer's privilege to attend two of them, Darby and Washington. It was the consensus of opinion that these were two of the greatest all-day meetings we have seen. Many in Washington were quite dubious about the prospects of holding an all-day meeting there, and thought that the people of Washington are in the habit of leaving the city on holidays, but the crowds were there throughout the entire day. The presence of the Lord was manifest in every service and the people of the Lord fairly reveled in the richness of the spread. Rev. H. Eaton, son of Dr. Eaton head of the Bible Institute in Washington, preached in the morning. Dr. Eaton preached in the afternoon and the writer spoke at night. Others of our preachers were there and helped boost the meeting, District Superintendent Maybury, D. E. Higgs of Baltimore, C. R. Mateer of Park Lane, L. B. Williams of Washington, E. E. Grosse of North East Md., and others. There was a spirit of oneness that was marked and great good was done to solidify the work in our national capital. Brother Parker, the pastor in Washington, enjoys the confidence and respect of all and the church there is making good strides under his ministry. He was unanimously recalled at the congregational meeting recently held.—John N. Nielson.

### CUMBERLAND, MD.

On February 26th we closed our revival that ran over three Sundays with Dr. John J. Hunt as the evangelist, which proved to be a very gracious meeting, being owned and blessed by the Lord in the saving, reclaiming and sanctifying of about sixty souls. In many ways this was one of the best revivals ever held in our church. We had crowds from the beginning; on several occasions the church was packed. Dr. Hunt was invited to preach at the Y. M. C. A. on one Sunday afternoon, and it was reported that the attendance was the largest it had been for years, and hands were raised for prayer. On the last Sunday of the revival a fine class of 15 new members were taken into the church, making an increase of 50 new members for this year. Dr. Hunt took well with the people here, and his scriptural and timely messages will be long remembered by the many who heard him. This revival has done much to advertise our church, and Cum-

berland is finding out there is a Church of the Nazarene in town. Our District Superintendent, Rev. J. T. Maybury, was with us over Sunday on January 8, and preached in both services. He also held meeting for calling of pastor for coming year, and we were unanimously recalled with a good increase in salary. We are marching on, gaining new ground and see a great future for the church here.—H. I. Basham, Pastor.

### LEHIGHTON, PA.

Since our last report in the *HERALD OF HOLINESS* the Lord has enabled us to hold steady under pressure, and against the attacks of the enemy of God and souls. Rev. James M. Price, pastor of our church at Bloomsburg, Pa., was with us on February 16 and 17, and preached two splendid messages on holiness. Rev. J. T. Maybury, the District Superintendent, was with us on the eighteenth and nineteenth and preached three times in the power and unction of the Holy Ghost. During his stay the matter of calling a pastor for the ensuing year came up, and by unanimous vote of the members present we were invited to serve another year as pastor. In some respects we expect to have the best report at the coming Washington-Philadelphia District Assembly our church has ever had. Praise the Lord! We have been praying for a canvas tabernacle to hold a tent meeting next summer in our town, and the answer came so quickly and so wonderfully that we could hardly believe it. Our aim is to get as many of our members and friends to our district campmeeting at Leslie, Maryland, next August as possible. We would be glad to have the privilege of attending at least part time, the great General Assembly at Columbus, Ohio in June, nevertheless, not our will, but the will of the Lord be done. "Then forward dash and spray, With a conquering tread we will push ahead, He'll roll the sea away," is our determination.—E. C. Krapf, Pastor.

### HARRINGTON, DELAWARE

This is our first report to the *HERALD OF HOLINESS* and we cannot but thank God for the way He is dealing with us. Our work is being owned and blessed of the Lord and our faith is up, thank God. While you are reading this report we will be in the midst of our spring revival. Great interest is being manifested in the meeting and we are believing God for victory. During the month of February we held cottage prayermeetings in the homes of friends and God surely did put His seal upon these meetings. Hearts were melted, tears flowed and conviction settled. We are expecting to see some souls get through to victory because of these meetings. Brother Nelson of Greensboro, N. C., will be the evangelist and

Misses Hope and Alburger of Camden, New Jersey, will have charge of the special singing. Please pray that God may be glorified in this meeting and that many souls will be saved and sanctified.—Benjamin F. Sheckels, Pastor.

### RICHMOND, VA.

The past year has been one of interminable sacrifice and labor for the Barton Heights church, with the result that the work has slowly, but none the less surely, forged ahead. We carried, as it were, a great deal of sail financially during this, our first year of existence as a church, and at times it seemed our frail bark would almost be swamped by the heavy winds of financial demands. In fact, it would be almost true if the writer were to say that he despaired of ever keeping the ship afloat, but by the wonderful help of our great Captain and the surprising, superb, and supreme devotion and sacrifice of our crew, we have been able to weather the worst. It is with pleasure we report that just recently, by a happy rearrangement of our finances, we were enabled to reduce our expenses about sixty dollars a month, thus relieving a great strain. It has been miraculous how this work has gotten along. The membership of the church has been more than doubled since organization. Incidentally, I might add the writer's family took in a new member on Washington's birthday, named Martha Elizabeth. She is a real lively addition, too. To more effectively combat the cold we installed a new heating system recently. The interest in the work here is growing and we look forward to bigger, better, and more blessed things next assembly year, which will be the second for this work. Beginning March 18 we commence a revival meeting with Rev. David Gorman of Philadelphia as evangelist. Brother Gorman has had a remarkable experience, having been saved from rum, Romanism and rebellion against the laws of God and man, being an ex-convict. Sweet-spirited, gentle, full of the Spirit he moves the hearts of his hearers as few we've ever heard. Pray with us that Barton Heights may have an awakening such as it has never had.—Byron H. Maybury, Pastor.

### HENRYETTA, OKLAHOMA, N. Y. P. S.

I am glad to report we are still on the firing line, working for the Lord with all of our might in our N. Y. P. S. at Henryetta. We are having wonderful lessons and each one is interested in the work. The Lord has started us out in a new year with hopes of having a very successful year. We have just bought a piano which we needed very much. Our society is very prosperous and our number is increasing fast. Each Thursday night we are having Bible study directed

by our beloved pastor, Brother Harmon. It is a very nice thing for a society of young people, as we need to know all we can about the Bible. Our meeting is coming on. Pray for us that we will have a great revival and many of our young people will be saved.—Gladys Gayler, Reporter.

### Sunday School Lesson

April 1, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus the Suffering Messiah.

LESSON TEXT: Mark 8:27-37.

GOLDEN TEXT: *Whosoever will come after me, let him deny himself, and take up his cross, and follow me* (Mark 8:34).

WE have noted in the lessons of last quarter that Mark gave to us the deeds of Jesus rather than His words. Here and there are vivid, short statements but no lengthy discourses such as Matthew and John give to us. He proves the deity of Christ but without any declaration as to how He came to earth. He does this by showing what Christ accomplished during His brief career here, and how His coming changed the world. Dr. Wm. Thomson states: "Mark seems to say, 'Behold the Lamb of God! See His works, His power, His authority and believe on Him.'"

Last quarter's lessons dealt with the earlier period of Christ's ministry, but as we approach the close of His life on earth, the cross casts its dark shadow along the way and grows ever darker. On the other hand, and in contrast to this, the supernal glories of His Father's house gleam dazzlingly through the shadow of the cross here and there, as if the house door were ajar in expectation of His return, and the lights were shining out to welcome the beloved Son of God. We will find that these two contrasted thoughts will run through the entire quarter upon which we are now entering.

The road leading to the villages of Caesarea Philippi took them through a region of impressive solitudes. There were two reasons why Jesus went there; one was that he felt the need of rest and a place away from the crowd where He could enjoy a bit of quiet. The other was that He desired to be alone with His disciples so He could talk with them without danger of interruption, for they needed instruction regarding the coming crisis of His earthly career. The twilight shadows were beginning to fall and the darkness must not gather around them without their being prepared for the serious and awful event, the tragedy of Calvary.

The question Jesus asked of them in introducing the subject that lay so close to His heart, was one whose answer would reveal the consensus of opinion generally among the people regarding Himself.

In calling attention to the answer given, we observe that an unbelieving world never gives a small name to Christ, for the names offered here are among the greatest of earth's men. But the peculiar unbelief shown by the answer impresses

### FAMINE IN CHINA! DO YOU KNOW?

THAT famine, genuine gaunt famine, has come to some of our Chinese Nazarenes?

That some of them are so poor they cannot make their supplies reach from one harvest to another?

That Brother Peter Kiehn, the District Superintendent in China, writes that some of our own Chinese Nazarenes are living off of green wheat sprouts, bran, and dry tree leaves, and must do this for several months, or die of starvation? He is helping the worst cases with his meager allowance, but unless he has assistance, the amount at his disposal will soon be exhausted. He estimates that \$4.00 will tide one person through to harvest. The Missionary Department is behind financially and cannot furnish anything for famine relief. Our only recourse is to appeal to our loyal people!

Who will sacrifice a meal, and send the worth of it to our starving brethren in China?

God has fed us plentifully here in America. Our dear people haven't had luxuries, but we have all had necessities in abundance.

Who will help feed a starving Chinese Nazarene?

Don't send a cent unless it is above your portion of the regular budget. We must have the budget, in order to keep the work going at all, consequently don't even attempt to save a fellow Nazarene from starvation unless your budget is paid.

But if it is paid, send a little to the Chinese famine fund.

But hurry, dear heart; suppose it were your loved ones who were eating roots and bran and leaves!

"As ye would that men should do to you, do ye even so to them, likewise!"

Address all gifts to M. Lunn, Treasurer, 2923 Troost Ave., Kansas City, Mo.

J. G. MORRISON, Executive Field Secretary.

us also. It seems easier to believe in the old prophets brought back to earth-life, than in new prophets raised up to teach truth, or in the fulfillment of the ancient prophecy regarding the Messiah.

It is our privilege to be believers in a living God, who not only has given in the past, heroes, sages, saints and prophets, but who in the present age—as light and shallow and fickle as people seem to be—is able to raise up men of rare qualities, fearless for truth and filled with the mighty Spirit of God. God is able to do it.

Apparently Jesus felt that as far as the masses were concerned, His work and that of His disciples had failed, for there is in their reply a total misconception of Himself and His truth. But the second question, "Whom say ye that I am?" with its sharp transition, is meant to force home the conviction of the gulf between His disciples and the whole nation.

This question of the Master's to those men so long ago, is the all-important question for every man. Our own individual opinion of Him determines our whole worth and fate. He demands and expects an answer and it is His right. Neglect on our part is an insult to our Lord. Also, not to answer this question is treason to a lost world which needs to be helped to an acceptance of its Redeemer and which is hindered by any reluctance to confess Him on the part of His disciples.

Let us ascribe the dignity to Jesus that belongs to Him and openly and at all times confess before man that He is the anointed Messiah, the Savior of lost men.

If Christians hide the faith which is in them, or if they veil it by silence or the neglect to render appropriate service for Him in His absence, they are doing a grievous wrong as well as immeasurable mischief. He is asking, "Whom say ye that I am?" There is but one way to answer it as Peter did, and that is by keeping daily step with Him. Life with Jesus is the secret of knowing Him.

These questions and their answers served as an introduction to the announcement of the cross. They brought clearly before the apostles the fact of Christ's rejection by the popular voice, for they were willing to esteem Him almost any great man, but did not ascribe to Him the dignity that was truly His, namely, the Messiah.

Then the faith of the disciples in His Messiahship must be clear and firm to enable them to stand the ordeal to which they would be subjected and such a confession as Peter made was necessary to establish their faith. Again, the worth of the cross could never be understood, for it was the most shameful method of execution, unless seen in the light of Peter's answer, "Thou art the Christ." The Messiah of the world died on the cross and since then the blood-stained cross has been the theme of our praise, and our glory and song.

We do not know Jesus unless we know Him as the crucified sacrifice for the world's sins. It is through the cross that we made the acquaintance of the illustrious Son of God as a personal Savior. No wonder we sing, "In the cross of Christ I glory," for there is no glory for



us that does not fall from that uplifted cross with its radiant, sin-conquering, death-abolishing victim.

This announcement of the cross was not the first; there had been many hints before this for Christ saw the end from the beginning. His death was before Him all through the days of His pilgrimage as the great purpose for which He had come into the world. How His toil, His sympathy, His patient self-forgetfulness shine out against that dark background. But in this announcement we discover a further thought than His personal suffering, for He is now telling them that the cross will be the law of Christ-following for all of His disciples. Christ's followers must follow, but men can choose whether they will be His followers or not. At first Jesus said, "I must suffer many things" then the "must" is changed to "let him . . . take up his cross and follow me."

The follower of Jesus is not the man in the crowd who cannot give an account of himself, but he is the man who carries a cross. But in the procession of cross bearers the Master goes first. He is the leader of men in this as in all other great principles.

The principle is universal, but the cross is personal and each one knows his own. As followers of His in His humiliation and suffering, we shall reign with Him in His exaltation. Jesus does not ask us to share His cross only, but also to share His throne.

*"The consecrated cross I'll bear,  
Till death shall set me free,  
And then go home my crown to wear,  
For there's a crown for me."*

### EASTERN OKLAHOMA DISTRICT ZONE RALLY

The second quarterly N. Y. P. S. rally for this assembly year of Zone No. 3 was held at Durant, Oklahoma, February 25 and 26, with Mrs. A. L. James, our zone leader, in charge. Brother W. A. Carter, pastor at Durant, with his faithful band of loyal Nazarenes, made the rally of special interest. There were representatives from almost every church on our zone. The first service opened at 7:15 p. m. with song service led by Harold Taylor of Tishomingo. Brother Whitley from the Albany church had charge of the devotional service, after which our pastor of Caddo church, Sister Verna Floyd, preached a wonderful sermon on, "The Way of Life, and the Way of Death." The service was closed with special requests for prayer.

On Sunday morning the service opened at nine o'clock with Delter A. Martin of Tishomingo directing the choir. Rev. Brandon, one of our fine young men from Bethany, gave us a splendid talk on the miracles of Jesus. At Sunday school there were 175 visitors. After Sunday school we were favored with a special song by the Hugo N. Y. P. S. By special request Brother and Sister B. J. Wilkins gave us a special number in song entitled, "No Trouble in Heaven," which resulted in a special blessing from the Lord. Rev. S. H. Owen preached for us at the eleven o'clock hour, using for his text Acts 11:24. He gave us a wonderful vision of a Spirit-filled life, and we feel that we

are better boys and girls by having with us our District Superintendent.

Soon after dinner we were ready for service again. Brother Whisman from Madill led the singing. Brother Wilkins, our district president, gave us an inspiring lecture. The afternoon was filled with readings, special songs and musical selections, all given for the glory of God.

The evening service was one of great blessing from beginning to end, being a special program rendered by the Kingston N. Y. P. S. A number came forward for prayers, and five prayed through to victory. Our next rally will be with the church at Ravia, Oklahoma.—Delter A. Martin, Reporter.

### NORTHWEST NAZARENE COLLEGE

In the previous article concerning Northwest Nazarene College information was given concerning the climatic, agricultural, and industrial conditions of Nampa, Idaho where the institution is located. Also an account was given of the founding of the school. In this article we desire to give a brief statement of the object and history of the college.

Northwest Nazarene College has but one specific object. That object is to combine high scholastic attainment with deep spiritual life in order to send out into the great harvest field men and women prepared to meet its problems and lead men to Christ.

Down through the ages there has been a conflict between faith and reason. Higher education has seemed to militate against spiritual progress. Today the battle still rages. Many of the educational institutions of our land are destroying the faith of our young people. Is the fault with education or with the kind of education? Should education destroy faith? The answer is, No, not if an honest endeavor is made to find and to teach truth and that endeavor made in an atmosphere conducive to such an object. There should be no conflict between education and faith. If there is such a conflict either our faith is unfounded or our intellect is faulty, usually the latter.

The fact that education is not a foe of faith is demonstrated by the fact that hundreds of young people are now leaving our own Nazarene institutions with an intellect trained and heart on fire and a hand willing to serve. Such has been the work of Northwest Nazarene College and still is and we trust ever will be.

Since its founding in 1913 with seventeen pupils, Northwest Nazarene College has enrolled a total of 3,795 students and graduated over 500 from all departments. Is not this a glorious record? Starting with practically nothing in the way of equipment or student-body and now having a property valued at \$130,000, with about 325 students for the current year, and with a total enrollment since its beginning of nearly 4,000 students and an Alumni of 500, that is indeed such a history as only an institution planted and watered by God could write.

The graduates of Northwest Nazarene College now girdle the entire globe. Missionaries who received their training at Nampa are to be found in nearly every missionary field. If a list of missionaries were compiled of those who were former

students of Northwest Nazarene College, such names as Myrtle Belle Walter of India, Rev. and Mrs. Prescott Beals of India, Louise Robinson of Africa, Moses Hagopian of Palestine, Rev. and Mrs. Ira L. True of South America, Rev. and Mrs. Winans of South America, Rev. and Mrs. A. D. Fritzlan of India, Rev. and Mrs. L. S. Tracy of India, Rev. and Mrs. F. A. Anderson of India, the Rademachers of South America (Brother Rademacher is now in heaven), the Embrees of Africa, and Maud Varnedo of India, would appear. Others who have benefited from Nampa would be Miss Ida Vieg of China, Rev. and Mrs. F. C. Sutherland of China, Rev. and Mrs. P. C. Thatcher of Japan. In addition to the above Miss Florence Southwick will soon sail for China. Also Miss Fairy Chism has been appointed to Africa and will leave soon for that field.

In addition to the missionaries who are rendering such faithful service to the Master, scores of preachers have been sent out from Northwest Nazarene College. It is impossible just now to name a complete list, but that list would include such men as Guy Sharp, Oliver Gault, Ralph Hertenstein, J. Stewart Maddox, James Short, Allen Goozee, Hollis Grubb, Lota Channel, W. D. Godfrey, G. F. Owen, E. E. Martin, Roy E. Swim, Harold Bottemiller, Harold Hart, Percy Bartram, W. A. O. Wilson, A. H. Eggleston, Lewis I. Hall, Howard A. Park, Alfred Frischknecht, L. W. Collar, L. D. Meggars, and W. W. Hess.

In addition to the missionaries and preachers and Christian workers scores of students have gone out and are now making successful educators, business men, and professional men.

The influence of Northwest Nazarene College has been felt in all walks of life. It would no doubt be safe to estimate that over 100,000 souls have been led to Christ by students of Northwest Nazarene College. Possibly that figure is low. What do you think the figure would be if we should estimate the number of souls who have heard the gospel from the lips of former students of Northwest Nazarene College? If there are 100 who are now preaching regularly and each one should get the message to 1,000 people each year, in ten years 1,000,000 would have heard the gospel. If Northwest Nazarene College continues for twenty-five years and increases at the rate of the past ten years what will be the results then? How many souls would have heard the gospel because Northwest Nazarene College existed and sent forth trained preachers? And how many souls will be in heaven because of the influence of Northwest Nazarene College.

When time is a thing of the past, what a joy it will be when we begin to assemble for the great home coming. In my mind's eye I see Louise Robinson, Fairy Chism, and the Embrees leading a great cloud of dark-skinned souls; Myrtle Belle Walter, the Beals, the Fritzlans, the Tracys, the Andersons, and Maud Varnedo coming from India with their thousands of blood-washed souls; Moses Hagopian coming from Palestine with his sheaves; the Trues, Rademachers and Winans from South America with their redeemed people; Miss Vieg, the Sutherlands and Thatchers from China



and Japan; and many other missionaries who have been true and won souls for Christ. Then I see literally scores of preachers from the homeland followed by thousands of souls ascend toward the throne. They lay tens of thousands of sheaves at the feet of the Master. What a reunion of old N. N. C. students. What a harvest.

But they will share sheaves with the board of directors who have labored and toiled so courageously against such odds to keep the institution open. Also, sheaves will be shared with the godly, sacrificial faculty members who have taught for one-half the salary they could obtain elsewhere in order to prepare these workers to go to the front line trenches. But also, sheaves will be shared with every man or woman who has sacrificed and given one cent that the institution might carry on.

What a day! What returns from so small an investment! Tens of thousands of souls for the Master!

Just now Northwest Nazarene College, that has written so glorious a history is passing through a crisis. The institution has a debt of approximately \$80,000. At present nearly \$65,000 has been underwritten conditional upon raising the entire amount. We need \$15,000 to finish the job. Have you subscribed? If not, please, please do so at once and save this great institution to the church and to Christ. Send subscriptions at once to Rev. A. E. Sanner, Nampa, Idaho.

### WESTERN NEBRASKA GROUP CONVENTION

This group consists of four churches, Chadron, Hemmingford, Alliance and Broadwater. This meeting was held with the Broadwater church. Some of the subjects given and discussed were as follows: "Need and Purpose of this Group Meeting," "The Importance of the Sunday School, Its Place and Purpose," "The Well Equipped Sunday School," "How to Keep Up the Spirituality of the Sunday School and Yet Interest Newcomers," "Problems in Securing Teachers," "Preparation of Teachers," "Best Methods Used for the Deepening of the Spiritual Life of Our Young Folks," "Young People, Their Reading, Prayer Life, Conduct in Business and Society," "How Shall We Reach the Unsaved Young People?" "Importance of Keeping Up the Home Base;" other subjects were given on home and missionary work. Can we assume the responsibility of establishing one or more new churches in this end of the state? If so, how, when, and where shall we proceed? Age of irreverence, its cause and cure. A long or short pastorate, which? and a round table discussion by the District Superintendent. All of the papers manifested thoughtful and prayerful preparation. This was the first group meeting that many of our people had ever attended. Our District Superintendent, Brother Chambers, and Rev. MacDonald, chairman, on account of sickness did not get here until Friday afternoon, but Rev. James Miller from Indianapolis, Indiana, was here, and having had much experience as an evangelist in pioneer work, was able to give much information and instruction needed at this time. His sermons at night, filled with warning and inspiration awakened many

souls to see their lack of God and His grace, became seekers and those who met the conditions were happy finders. The church was full on Friday night. Next group meeting is to be held at Chadron, April 5 and 6. Pray for this western work.

ANNA NUTTER, Reporter.

### MANITOBA-SASKATCHEWAN DISTRICT

While holding a revival up at St. Louis, Sask., we were entertained in a home where they had a splendid radio, and while listening in one evening we heard Earl May of Shenandoah, Iowa, say, "Hello there, all you folks out there in Radio Land, who are listening in." He announced his program for the evening and then proceeded first to advertise his goods.

We want to say, "Hello," to all our friends and let you know we are still alive and able to press the battle for God and holiness. We are away here in the Northland, but we have had a wonderful winter, very little zero weather since the first of the year, and have been able to be in revivals almost all of the time. Our first revival for the new year was with Rev. F. MacDonald of Morse. This was a real battle, but God blessed and gave us some good victory, with a number at the altar, and some real work was done. The Lord is wonderfully using Brother and Sister MacDonald in Morse. They have the confidence and respect of all the towns people. They are elect saints, as well as splendid preachers. They have a most beautiful family of girls. We believe the secret of their success is their devoted prayerful lives. The Sunday school is progressing under the faithful labors of Brother Edward Meckling. Brother Edward has lately been elected mayor of the town, and another one of our good men who joined after the revival is justice of the peace and alderman.

Our convention was reported by the District Secretary. This was a great time of blessing to our people. It was both educational and inspirational. We expect to make it an annual affair on the district.

We spent the past two weeks with our churches at Donney Brook and St. Louis. God is blessing and using Brother and Sister Roe, away up in that far north country. Our work is not organized at St. Louis yet. We were sorry we could not have remained longer but had to go on to other points. We had about forty out Sunday morning. Conviction was on many. It has meant much for Brother Roe to have to drive about twenty miles each Sunday. He is moving closer to St. Louis this week, which will make it easier on him. He has the love and confidence of all of the people in the surrounding community. We visited the city of Prince Albert while in the north. This is a fine city of about eight thousand, situated on the North Saskatchewan river. We have several Nazarene families living in or close by the city. We are planning a tent campaign there as soon as the season opens and we get our work established here. We are planning to enter about five new towns this summer. Several new men are coming to the dis-

trict. Almost all of these are Canadian men who are coming back from the States. We feel as a rule Canadians fit in best in Canada. In traveling over the district and seeing the need, how we have desired and prayed for men and money to help in giving these needy fields the gospel of full salvation. The Whitney Company of New York have lately taken over the Flin Flon. They are investing \$30,000,000, opening a copper and zinc mine. They are putting in a big power dam to furnish about 300,000 horse power to operate with. The railroad is now being constructed from the pass. This is at the junction where the Hudson Bay Route crosses the North Saskatchewan river, on to Fort Churchill. Hundreds are flocking in now, and by fall they say there will be a city of from six to ten thousand people. The railroad is being pushed on as rapidly as possible to Fort Churchill on Hudson Bay. The Pass, Flin Flon, and Fort Churchill will be flourishing new cities. We should get into these cities on the ground floor, or in their infancy, and give the people a spiritual church to come to. I feel it is our day of opportunity. Will we seize it?

I noticed in the HERALD OF HOLINESS some time ago where E. O. Chalfant is securing Uncle Buddie to tour the district to raise money to help some of the weaker districts as Georgia and Florida, and Alabama. He forgot to include this partially home missionary district of Manitoba-Saskatchewan. I am not going to ask him to include us in the districts they are going to help, but why not Indianapolis, Northern Indiana, or Ohio do likewise and come to our help? If you can furnish us the money we can get the men and by the help of the Lord we can plant Nazarene churches all over this district.

Our district is paying their district and general budget. They are doing heroically, and are planning on raising several hundred dollars to help with these tent campaigns. Regina has just recalled Rev. A. C. Metcalf. He was going to leave for a warmer climate, but has gotten under conviction and is remaining. Every Sunday souls are praying through in Regina, and twenty-six new members have been added in the last eight months. They are handicapped in having no church building of their own, but are looking for a suitable location to build, perhaps this summer. I would like to say a lot more, but must ring off, but don't forget to pray for us. Meet us at Columbus. God bless you.

GEORGE BEIRNES,  
District Superintendent

### NEWS IN BRIEF

Rev. Orville B. Hoffpauir reports a good revival at Crowley, La., in which Rev. L. L. Swett was the evangelist. There were thirty-two professions and a number have expressed a desire to unite with the Church of the Nazarene. It is hoped that we may have a church there and that money can be found to purchase a lot and build a church building.

Our church at La Junta, Colorado, which is under the leadership of Pastor

Thomas Hayes, reports special times of refreshing in recent services. The Sunday school is also reported as prosperous and the N. Y. P. S. is doing well. Rev. Mrs. Florence Davis, wife of the District Superintendent, is to begin a revival campaign with the La Junta church May 2.

Rev. A. M. Mason reports that our church at Childress, Texas, of which he is pastor, has taken on new life. Attendance at all services has increased. They have had sixty-three professions since the Assembly, thirty of which were in the ten days' meeting conducted by Evangelist I. M. Ellis in December. They have recently paid off a \$330 note on the parsonage, have done considerable repairing and redecorating and are planning to soon place new seats in the church.

Rev. J. F. Babb, pastor of our church at Monett, Mo., reports a great meeting in which Prof. A. S. and Rev. Holland London were the evangelists. Crowds were so large that the services were moved to the Christian church, where there were still overflow crowds. One night Dr. London preached to a crowd in the basement, while Holland preached in the main auditorium and even then they called in the people from the outside, after dismissing the first congregation, and had an extra service. There were over a hundred professions, some have already united with our church and others are to come in very soon. The Londons are to go back to Monett in May and Bud Robinson and L. C. Messer are to be there the last of June. Brother Babb is enthused over the work there and invited our people to come for a visit to the "Ozarks" and attend either the London or the Robinson-Messer meeting.

Rev. Mason Lee, pastor of our church at Huntington, West Virginia, held his

own revival this year, and those who have been there from the beginning of our work, according to Dora Romans, reporter, believe it to be one of the best meetings ever held in our church there. There were 250 seekers, many of them promising young people. The membership of the church has doubled and the attendance of the Sunday school has more than doubled under the ministry of Brother Lee.

The Cleghorn Evangelistic Party is in Texas. They have held meetings at Tahoka, O'Donnell, Post and Bula, with success in each place. There were thirty professions and two additions to the church at O'Donnell, and one hundred and twenty professions at Post, with thirty-two uniting with the church. The party takes offerings for our Rescue Home at Pilot Point, Texas, in their meetings, and do all they can for the permanence of the church in every way.

Rev. E. M. Smith, pastor of West Side Church of the Nazarene, Wichita, Kansas, reports that the first unit of the new church there is about completed. Evangelist W. R. Cain preached the initial sermon on March 8, District Superintendent Balsmeier preached March 9, and on over the Sabbath. The religious ceremony for the corner stone laying was held on Sabbath afternoon, March 11, Pastor Smith in charge of placing the contents. The treasurer reports that \$1,000 has been brought in since the assembly to pay on the new building. Souls were saved during the Sabbath services and the Sunday school is in a prosperous condition. This West Side church at Wichita is making wonderful strides and Pastor Smith is rejoicing.

Rev. Ralph D. Schurman, pastor of our church at California, Penn., writing under the heading, "Unknown Heroes," described the scenes of suffering which he

has seen in the coal fields of Southwestern Pennsylvania, where the strike has been on for so long, and then says: "Amidst heroic sacrifices, some six years ago, this church was planted, and it stands today a lighthouse of hope in the midst of this stricken field. From its doors go forth Nazarene home mission workers to minister to the needy by baskets of provisions, warm garments and words of prayer and cheer. Each Sunday afternoon a loyal corps of Sunday school workers take the gospel message to the children in the adjoining mining village. The names of these workers may never be heralded in this world, but God knows them and will reward them. It is in closing our ministry of two years among these precious people that we write these words of appreciation."

Good reports of the work at Milo, Maine, where Rev. Rose McLeod is pastor, have come to us. On November 13, District Superintendent Miller was with them to dedicate their new church, which was built by means of much sacrifice and genuine devotion. Rev. Mabel Manning, of Lynn, Mass., recently closed a splendid revival in which a goodly number were blessed of God and nine were received into the church. The Sunday school and N. Y. P. S., which was but recently organized, are prosperous, and the outlook is bright with promise of success for God.

Bailey Branch church, on the Arkansas District, recently organized a N. Y. P. S. of twenty-two members. Miss Viola Renfrow is corresponding secretary.

Rev. C. O. Wisler, pastor of our church at Norton, Kansas, in his recent report overlooked mentioning the splendid service rendered by Rev. H. W. Anderson in sermon and song in the latter part of his revival, and wants all to know that Brother Anderson's work was very much appreciated and blessed.

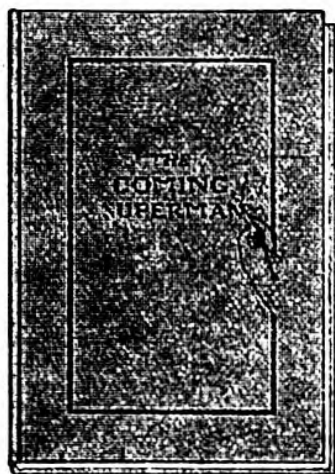
Borger, Texas, Nazarenes report victory. The work was opened there last November by the Cleghorn Evangelistic Party. Brother Wooten was installed as pastor and his wife as Sunday school superintendent. Crowds and interest are both increasing. The church is pretty well paid out and recently a new piano was purchased. The number there is small, but the spirit is splendid and victory is ahead.

Rev. Jack Linn and wife are in meetings in Butler, Penn., where they may be addressed until April 8. After that they will be in Oregon, Wis., until May 15.

Rev. Davis, pastor of our church at Winchester, Ind., announces that District Superintendent Montgomery will be with him to preach and to assist in raising funds for the proposed new church March 25-29.

Rev. Lynn E. Jones, 1810 Young St., Cincinnati, Ohio, announces that he will be available for evangelistic meetings, either as singer or preacher, during the summer months.

## The Coming Superman



By Rev. F. M. Messenger

author of "The Time of the End or The Book of Revelation."

Introduction by W. B. Riley, D. D., noted Bible student, lecturer and champion of fundamentalism.

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## CHURCH NEWS

**PASTOR E. A. GREENE, Woodward, Oklahoma**—"This is the second year that we have served this church as pastor. We can say that our labors with this people have been very pleasant. It certainly blesses our heart to see the unity and brotherly love that are manifested by them. With the help of God and the co-operation of these faithful folks we have been enabled to make some noticeable progress. Our Sunday school is growing in number each Sunday. Our N. Y. P. S. and Junior Society are doing good work and now have the largest number enrolled that they have had. The Sunday night services and midweek prayermeetings are well attended; in fact, the attendance at these services has almost doubled in the last year. The W. M. S. is doing good work, and is co-operating with the church. We thank God for His blessings upon our work here in Woodward. Our spring revival begins April 12. We have secured Rev. V. W. Littrell as our evangelist. Woodward is a city of six thousand inhabitants, located in northwest Oklahoma. It is on the main line of the Santa Fe Railroad, from Kansas City to Los Angeles, California. We have paved streets and a beautiful white way, many new business and residence houses are being erected. Our church is centrally located on Fifth street, just off of Main. If you come to Woodward give us a call. Pray for us."

**BROWNVILLE, TEXAS**—El Jardin—"We wish to report the good work that is being done by this little band of earnest workers. We had a good day yesterday, March 4, with four at the altar at night for sanctification, two getting through. Our Sunday school and N. Y. P. S. are doing good work with Sister B. O. Brown as superintendent and Carroll McMinn as president. Sunday was missionary day and we had missionary programs by the Sunday school in the morning and the N. Y. P. S. at night, which were very good. We are looking forward to a great missionary convention (group meeting), from April 20 to 22. Our District Superintendent, Rev. O. F. Hatfield, and wife and Miss Eva Carpenter are the workers, also Rev. W. F. Rutherford and wife, pastor of McAllen church, and Clyde A. Dilley and wife of McAllen, singers, are to be with us in the convention and continue a series of revival meetings following the convention. We are expecting a great convention and revival meeting."—J. H. Dennis, Pastor.

**MANSFIELD, OHIO**—"This is the first time that I have reported our new work since we organized last August. We have a fine band of Nazarenes in this city. This is a good city of about forty thousand, and a chance for a strong church. As a rule this is a city with plenty of work; if you are looking for a city for work and a Church of the Nazarene, come to Mansfield, Ohio. Our church bought a good lot in the southern part of the city and plans are being made for a new church or tabernacle this summer. Pray for the work here. We are planning for some summer meetings that will be a great help to keep the young work

going. We have a membership of thirty-five. The fire is coming down, the people are getting blessed and interest is growing. If you will pray and help Mansfield, Ohio, will be a strong church in this growing city. Praise God for the victory He is giving us here."—Rev. Floyd Gale, Pastor.

**PASTOR JOHN WALLACE AMES, Auburn, Maine**—"We are indeed glad to report victory in Auburn. Truly the Lord was with us in a remarkable manner yesterday. Very definite answers to prayer were witnessed before our eyes. It was our blessed privilege to have with us for the day a young man who is full of the

Holy Ghost and of faith, Rev. Carleton B. French of Livermore Falls, Maine. Brother French is a very accomplished and extraordinary young man. He sang and preached in the morning and evening services to the edification of the saints and the conviction of sinners. A goodly sized congregation listened with rapt attention to a splendid sermon from the text, 'Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity' (1 Tim. 4:12). In the evening the message was preached from the text 'What manner of man is this?' (Mark 4:41). At the close of the message an altar call was given. The

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or

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Spirit was faithful and did His work. It seemed that the time was just ripe to 'gather in' some material that needed but a boost to get clear into the kingdom. One brother who has come out of the Roman Catholic church has been having a struggle to give up the tobacco habit for three months. Last night during the testimony service prior to the sermon he publicly announced that the Lord had given him deliverance from the filthy habit. He was at the altar seeking entire sanctification. Another man who has been interested for several weeks, but who also has allowed tobacco to keep him from saving grace, plunged into the fountain last night and received remission of sins. Praise God forever! Three young girls and two young boys testified that the Lord saved them and they meant to go all the way through with Jesus. I say glory to God, the ark is coming up the road. We expect to commence building a church edifice in the very near future. Praise God from whom all blessings flow. God is still on the throne and doing great things for His people. To Father, Son, and Holy Ghost be all the praise now and forever."

PASTOR A. L. CARGILL, Hooker, Okla.—"We arrived in Hooker October 14 and found the church awaiting us with outstretched arms, for we had the good fortune to follow Rev. Maggie and J. H. Crawford, who were not only good pastors but also endeavored to prepare the church to receive the new pastor. God has blessed our labors here with a goodly increase in the Sunday school and an even

greater increase in the attendance at our regular services. We have just closed a four weeks' revival in which we were assisted in the preaching by Brother Ernest Armstrong, our pastor from Guymon, Okla. Sister Armstrong also blessed us with her special singing. There were more than seventy professions, the church was strengthened, and I am sure will receive a goodly number of additions. We have our problems here at Hooker, but I understand most churches have problems so we will not complain for at present we are ahead of the devil and still going on."

PASTOR R. C. HOLMES, Covert, Kansas—"Our gains here are not extraordinary, neither are they made without much prayer and much work. Our efforts are not, primarily, for increased membership, but for the deeper things of God. We seek a rise in the spiritual tide. Things can be done when the tide is high. Glory. Our church interests center largely around the children and young people, and of these we have the finest we have ever known. The N. Y. P. S. regular meetings, their weekly prayermeetings, and their special services are owned and blessed of God. Our homes are better homes, our schools are better schools, and our community is a better place in which to live because of the loyalty and devotion of our young people. Our midweek children's prayermeetings instruct and train our children in the ways of truth and worship. Our Sunday school is the best we have ever attended. Every teacher is worthy of mention. They are devoted

and loyal, and the way our folks, especially some of the mothers who, sometimes against discouraging conditions, bring their children to Sunday school, deserves mention. Besides these earnest, loyal teachers, the pastor has Brother C. D. Cornwell at the head of the Sunday school, Brother A. L. Crane president of the N. Y. P. S., Sister Sigle leader of the children's prayermeeting, Sister Ola Sandy, superintendent of the cradle roll, and Sister Pierce in charge of the home department, all to help him make the gains that are made. Six members have come with us since the assembly. Our Sunday school offerings are keeping our budget paid, and we have plans for the future that call for the best there is in us. The Lord is leading and we seek to stay in the center of His will."

PASTOR C. C. WHITE, Birmingham, Alabama—"After spending seven years as pastor of our Nazarene churches in Gary, Indiana, we felt led to accept a call to the Birmingham Church of the Nazarene. We arrived to find as loyal a band of saints as it has ever been our privilege to work with. They are simply some of the salt of the earth. We just closed a revival which is generally understood to be one of the most successful meetings in the history of the local church. We got before the city in a very remarkable way. The city newspapers gave us good publicity. The attendance was good and seekers were at the altar almost every service. Rev. H. A. Forester of Jasper, Alabama, and Professor S. D. Shelton of Nashville, Tennessee, were our special workers. Brother Forester knows how to co-operate with the pastor in putting the thing over. He is an able preacher and a fine Christian character. Brother Shelton is a splendid co-worker who knows how to pray things through and sing the glory down. This meeting will result in at least a dozen additions to the church. We expect to keep revivals on almost the summer season through. The next campaign will be with the Redmons of Indianapolis, Indiana, beginning March 25. You will hear more from us later."

PASTOR F. C. SAVAGE, Joplin, Mo.—"We never were more sure that the God of Elijah lives. In the latter part of November and the first part of December, Rev. J. B. McBride and wife held us a fine meeting. I heard dear old Brother McBride twenty years ago. In fact, I was sanctified twenty years ago in his meeting held in my home church, and I am sure Brother McBride did greater preaching than he did twenty years ago. Our church was surely blessed under his great messages, and since the assembly we have received fourteen good Nazarenes into the church, and we are going in for a new member for every Sunday we have in this assembly year. We received a delightful call back to old Bartlesville, where we spent four years of battle but victory. We just closed the meeting last week. It was somewhat of a double header, a spiritual and financial meeting. God helped us to go over the top. There were a number saved or sanctified. It was a treat to spend twelve days with all of the good friends God gave us in Bartlesville during the four

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years' pastorate there, and to yoke up with dear old Brother J. H. King, one of the best pastors in the Eastern Oklahoma District."

NEW ALBANY, INDIANA—"We have just closed a revival meeting of two weeks with Rev. Ira Ison of Grohn, Kentucky, as the evangelist. God gave us a great time. There were 116 at the altar. Many of them prayed through to glorious victory. Rev. Ison is a straight Bible preacher, true and faithful to the Nazarene doctrine. He gave us the red-hot, rugged truth without fear or favor. Conviction fell on many. The response to the altar call was great. The church is growing fast under the leadership of our beloved pastor, Rev. F. T. Carby. We are climbing in spiritual things, membership and finances. We are laying plans for greater things in the future. Keep us on your prayer list."—Minnie Shetter.

PASTOR A. K. SCOTT, AMARILLO, TEXAS—"We closed one of the best meetings that I have been in Sunday night, March 4. They did some great preaching which was constructive and lasting, and they sang to the delight of all. There were some seventy at the altar and fifty-five prayed through. Old-time restitution

was made, one man selling his home to pay up and one more making a trip to Oklahoma to straighten up back debts. The people that came through seemed to pay the price and get real victory. We took in eight members Sunday night and have several more that will come in later. Our Sunday school is growing under the wise leadership of Brother George Constable. We begin another meeting Sunday with our mission church. Rev. H. C. Cagle and Mary Lee Cagle are the evangelists, Rev. White is the minister in charge, and we hope to have a healthy second church when they leave. We took care of the evangelist in good shape and then Brother Davis raised the pastor's back salary, and his fare to the General Assembly. How God did bless us and we are striving to be of greater service to the church and humanity this year than ever before. Our whole church is taking on new life and we are going over the top before the assembly. Beloved, pray for us."

ALLEN, WASHINGTON—"Miss Ava Adams of McMinnville, Oregon, has just finished a two weeks' meeting with us March 4. The first revival meeting to be held in this community, although there has been a Congregational church here for fifteen years. There was a small Sunday school struggling along, but no church services for eight months. Among the little band of seven members, all formerly of another denomination, some wanted a revival meeting. Rev. DeLance Wallace, the District Superintendent of the Church of the Nazarene, was written to and informed of our condition here, asking him if he had anyone whom he could recommend. He sent us Miss Adams and we have had a glorious time together. She was certainly the person for the place. Everyone had confidence in her and saw she certainly had the blessing of the Lord. Several young people were converted. Two mothers came back to God, one a Catholic from Jugo-Slovakia. The little church was crowded every night. \$50.58 was raised for the evangelist. We would like very much to have preaching services every Sunday if a preacher could be found for us."—Mrs. Ruth Hawk, Reporter.

PASTOR THOMAS F. MACLEARN, Ottumwa, Iowa—"We are glad to report that the Ottumwa church is pushing ahead along all lines that pertain to the kingdom of God. We can truly say we have a fine class of people to work with, and there is no finer lot of young people anywhere to be found than we have here. They will do anything they are asked to do for the upbuilding of God's kingdom. We have a Young People's missionary society that has been organized this year, besides the Woman's Missionary Society. The last Sunday of each month the N. Y. P. S. give their Sunday night offering for foreign missions, and the blessing of God is upon them for this glorious act. Our Sunday school is increasing and they are also giving their offering of the last Sunday for foreign missions. We are now talking of undertaking to support a missionary on the foreign field. Personally, I believe it can be done. We have just closed another good meeting. Many were saved and sanctified. Rev.

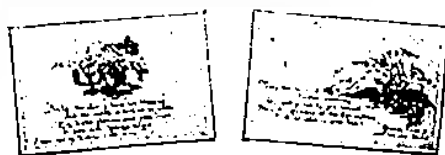
# Easter

Cards, folders, Crosses



Small Crosses, 2 1/4 x 4 in., attractive designs, beautiful colors; four different designs. Prices: 20c a dozen; \$1.50 a hundred.

Large Crosses, 3 1/2 x 5 in. All new designs in unusually pleasing colors. Prices: 30c a dozen; \$2.00 a hundred.



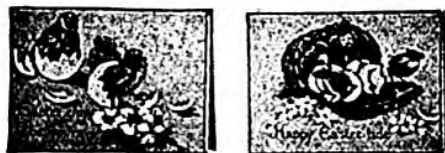
Easter Post Cards No. 1118. Very attractive in harmonious color blendings. Easter greeting and verse of Scripture. Prices: 20c a dozen; \$1.25 a hundred.



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

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

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



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

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A 32 page pamphlet containing Recitations, Exercises, Drills, Motion Exercises and Dialogs for Primary, Junior, Intermediate and Senior departments. A fine assortment of material from which to make selections for supplementing any Easter program.

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P. P. Belew of Olivet, Illinois, was our faithful evangelist. He preaches a full gospel with no uncertain sound. He rings clear on the Bible doctrine of salvation, and many of my good friends spoke very highly of his preaching. Any church in the whole connection will make no mistake in calling Rev. P. P. Belew as an evangelist. In fact, he is a Bible preacher of the old-fashioned type. God bless his labors! Rev. B. H. Edwards, Rev. O. L. Mossman and W. A. Graves were with us one night during the meeting and rendered great services. Rev. Edwards led one soul to the altar and Brother Mossman led one. They were both finders. Well, my good people have given me several poundings this year. One man gave me a three hundred pound hog, and Brother P. P. Belew had them give me a love offering that amounted to fifty dollars."

BREA, CALIFORNIA—"Once more we feel inclined to let the world know we are still in the battle for souls. God is blessing us along all lines for which we praise Him. During the month of December we had a good revival with our District Superintendent as our evangelist. There was not a single service but the power of God was manifest. A sweet spirit of harmony and burden of soul prevailed. Many found the Christ as their Savior and Sanctifier. We are expecting to enter a revival campaign with Rev. Howard Sweeten to begin March 18, lasting over three Sundays. Help us pray that God will give us a gracious outpouring of

His Holy Spirit, and souls will be rescued from sin. We have recalled our present pastor, Rev. W. B. Corlett, for another year. This will make the ninth year in our church at Brea. God has given us a steady growth all these years. Starting in with a Sunday school of about thirty-four enrollment we now have 139, and a church membership of nine increased to seventy-four. We have a good live W. M. S., a fine N. Y. P. S., also a Junior society. We give God all the glory. We have purchased the property adjoining our church. It has a five-room house on it and we are using it for our primary department work. We have about sixty-five in our primary department. We are looking forward to our District Assembly which will be held in Long Beach this year. These are always times of refreshing from the presence of the Lord. We believe as a whole we can say our people have a mind to work. Our young people have a wonderful missionary spirit on them and God is opening doors for them which no man can close. Remember us in Brea when you pray."—Mrs. Grace Bowie, Reporter.

PASTOR J. WESLEY CROFT, Moscow, Idaho—"The church here has just closed its third meeting with the Aycocks and the consensus of opinion is that each one of the last two meetings has been better than the one preceding it. The church has recalled them for another meeting. Night after night, splendid crowds filled the church and there were times when it seemed they would overrun our capacity. We had a goodly number of earnest seekers and on the closing Sunday the altar was filled with the young and the old both in the morning and evening services and our hearts re-

joiced in helping them through to the Lord. A big Sunday school rally was put on the last Sunday and 394 were in on time and 430 for the Sunday school hour. Mrs. Aycock gave a very touching and helpful object sermon. We are to receive a fine class of new members next Sunday morning and feel that this meeting has left a beautiful atmosphere for the church to do its work for Christ and souls. Long live Jarrette and Dell Aycock with the Lord's best blessing upon their splendid ministry."

PASTOR B. H. POCKOCK, Ellet, Ohio—"One of the best revivals in the history of our church has just closed with Evangelist C. B. Fugett. The battle promised to be a hard one, but the sledge-hammer blows from the evangelist, and a chain of prayer lasting six hours a day during the last week weakened the enemy, and many found Christ in His saving, sanctifying grace. Splendid crowds came, said to be the best for years, and many people were added unto the Lord. Some were taken into the church. Crowds were just beginning to come when the meeting was brought to a close because the evangelist had to go elsewhere to fill his engagements. The gospel plough was sent deep, and the work done was most thorough and those who came through came with the shine on their faces. The Barnett sisters, members of the local church, were on hand with their gospel singing. They are in much demand because of their beautiful singing. They range from eight years to sixteen, four of them. Other splendid singers came in to give us a boost. Representatives from nearby churches came: Greentown, Arlington Street, Barberton, Kent, Kenmore, North Hill, Alliance, etc. The

## WANTS

WANTED—Farm land, Christian home; write Wm. C. Corns, Redmond, Oregon.

# Nazarene Musicians Notice!!!



The committee in charge of arrangements for the General Assembly to be held at Columbus, Ohio, June 13 to 25 has secured Prof. Harold W. Gretzinger, Musical Director of First Church, Chicago, to organize a Great Massed Band and Orchestra for the Assembly.

Musicians, plan to bring your instruments and music stands!!

Rehearsal periods every morning.

Concerts every noon and night.

Write Harold W. Gretzinger, 406 West 65th Place, Chicago, Ill., at once if you plan to attend the Assembly and give instrument you play and previous experience.

If your entire orchestra, sextet or quartet is planning on coming, give instrumentation and state whether or not your group will be available for special dinner hour programs in the hotels, restaurants, or churches, and give a sample program which may be offered.

**Let's boost for a great massed Orchestra of 300 members.**

**Let's boost for a great massed Band of 150 members.**



Ellet church is in a splendid condition, and the Sunday school is on the increase under the efficient supervision of its superintendent, Earl E. Taylor. Pray for us. To God be all the glory."

**SUPPLY PASTOR C. B. HILDEBRAND,** Oologah, Oklahoma—"We have just closed our seventh month as supply for the Church of the Nazarene here at Oologah. After spending some three years as a lay member of the church at Coffeyville, Kansas, we were a little loath to leave. But God was calling us out. It was go or die, spiritually; by the call of the church we came to this place. We are gradually growing and have a Sunday school attendance of sixty. On Sunday night, January 22, Brother C. E. Smith, pastor of the Church of the Nazarene at Collinsville, closed a revival that was a blessing to one and all. Because of his sound preaching and holding on to God some prayed through to victory. I have had the privilege of doing some revival work. God has been good to us here. Our church is small, some sixteen members, but we believe God has some more fruit here that is ripening and needs taking care of. We have had our battles and hindrances, but through the test the

blessing has held good. We are thankful for the privilege of preaching holiness. We ask the prayers of the praying people."

### TELEGRAMS

**BLOOMINGTON, ILLINOIS**  
Bloomington church had re-opening March 11. Beautiful building. Church now free from debt. Pastor E. E. Robinson and wife have worked faithfully and hard. Evangelist Della Stretch in week-end convention there. Church started by Rev. W. A. Ashbrook, now in heaven. Fine work done by Revs. C. H. Strong, Vance, J. D. Roach, Martha Howe. A new day for Bloomington.—E. O. Chalfant.

**CENTERVILLE, IOWA**  
Sunday, March 11, great day in history of this church. Four sanctified, two saved in regular services. Seven joined church. Several who in previous years had withdrawn from church reunited. The spiritual tide is rising.—W. H. Hardin.

**ST. LOUIS, MO.**  
First Church of the Nazarene, St. Louis, Mo., greatest revival in history of church.

J. Warren Lowman, evangelist. Fifty prayed through first week and the end is not yet. Lowman's preaching gets results. Full report later.—J. W. Roach, Pastor.

**CHESTER, PA.**  
Organized good church here. Chamberlain, pastor. Haytts' gospel singers joined.—J. T. Maybury, District Superintendent.

**PORTLAND, OREGON**  
East Side church at Portland just closed remarkable campaign with the Wilde Evangelistic Party. God's presence was manifested from beginning. Brother Wilde at his best in song and preaching. Efforts untiring. Scores of souls at altar. 234 in Sunday school. Fine class of twenty-six taken into church.—A. M. Williams, Secretary.

**INDIANAPOLIS, INDIANA**  
Rev. E. O. Chalfant and I have spent ten days touring in Indianapolis District in interest of Olivet College \$40,000 campaign. Good crowds, good interest, good response. People in love with school. We will do the job by the General Assembly.—C. J. Quinn, District Superintendent.

## Olivet's Forward Movement



Mattie E. Bracken, M. A.  
Oklahoma University  
A. K. Bracken, M. A.  
Oklahoma University

### OUTSTANDING FEATURES

1. The elimination of remaining indebtedness.
2. The strengthening of faculty equipment.
  - a. Members of present faculty to secure advanced degrees.
  - b. Addition of new members with advanced degrees.
3. The increasing of equipment in all laboratories.
4. A very large addition to college library.
5. The raising of the general scholarship tone of the school.

### The Forward Movement Is On!

Olivet College has a beautiful and commodious administration building in which to house her college and excellent dormitories with attractive rooms for her students.

Write President T. W. Willingham for literature about Olivet College.

# BUD ROBINSON'S

## Herald of Holiness Campaign

-- In --

Illinois, Wisconsin, Indiana and Ohio

April 1 -- May 27

Rev. Bud Robinson and Professor L. C. Messer, his singer, will tour in the above named places. The campaign will be in the interest of various matters of interest to God's people everywhere. For particulars concerning this campaign write, Rev. E. O. Chalfant, General Delivery, Danville, Illinois.

### Places in Illinois:

Olivet, Ill.	April 8
Danville, Ill.	April 8
Georgetown, Ill.	April 8
Rantoul, Ill.	April 9
Bloomington, Ill.	April 10
Peoria, Ill.	April 11
Canton, Ill.	April 12
Macomb, Ill.	April 13
Springfield, Ill.	April 15
Decatur, Ill.—First Church	April 15
Decatur, Ill.—West Side	April 15
Pontiac, Ill.	April 16
Ottawa, Ill.	April 17
Rock Island, Ill.	April 18
Joliet, Ill.	April 19
Roseland—Chicago, Ill.	April 20
Chicago, Austin	April 22
Chicago, First Church	April 22
Chicago, Woodlawn	April 22
Harvey, Ill.	April 23
Elgin, Ill.	April 24
Rockford, Ill.	April 25
North Side, Chicago	April 30

### Places in Wisconsin:

Richland Center, Wis.	April 26
Milwaukee, Wis.	April 27
Racine, Wis.	April 29

### Places in Ohio:

Middleton, Ohio	May 3
Hamilton, Ohio	May 4
Dayton, Second	Morning, May 6
Dayton, First	Evening, May 6
Franklin, Ohio	May 7
Columbus, Ohio	May 8

### Places in Indiana:

Muncie, Ind.	May 1
Modoc, Ind.	May 2
Mitchell, Ind.	Morning, May 13
Bedford, Ind.	Afternoon, May 13
Seymour, Ind.	Evening, May 13
Indianapolis—South Side	May 14
Indianapolis—West Side	May 15
Princeton, Ind.	May 16
Evansville, Ind.	May 17
Vincennes, Ind.	May 18

Don't forget Olivet Camp Meeting May 19-27



**Uncle Buddy**

The greatest living subscription hustler, who will be present to take your subscriptions.



**E. O. Chalfant**

District Superintendent, who will have charge of the campaign. Trust him to work hard at his part of the job.



**Dr. J. B. Chapman**

Editor of the Herald of Holiness. He is responsible for giving us the "best paper on earth."

These men are backing the campaign and are leaving no stone unturned to make it a success, not only in reaching the quota of 4,000 subscriptions but that it may be a great spiritual uplift to every church visited.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

## H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.

## SPRING ASSEMBLIES

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

## J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

## SPRING ASSEMBLIES

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

## R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

Washington-Philadelphia (Baltimore, Md.) ..... April 4 to 8  
New York (Saratoga Springs) ..... April 11 to 15  
New England (So. Portland, Maine) April 19 to 22  
Pittsburgh ..... April 25 to 29  
Idaho-Oregon (Nampa) ..... May 2 to 6  
North Pacific (Portland) ..... May 9 to 13  
Northwest (Yakima, Wash.) May 18 to 20

## EVANGELISTS' SLATES

## ERNEST C. ALLEN

Mullinville, Kans. (Friends' Church) ..... March 4 to 25  
Orinell, Kans. ..... June 3 to 24

## ALLINE ANDERSON

Piqua, Ohio ..... July 1 to 22

## MACK AND ETHEL ANDERSON

Junction City, Kans. .... March 16 to April 1  
Arnold, Nebr. .... April 6 to 22

## T. M. ANDERSON

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

## JARRETTE AND DELL AYCOCK

Portland, Ore. (First church) ..... March 25 to April 8

## C. H. BABCOCK

Lakeland, Fla. .... March 14 to 25  
Seattle, Wash. .... April 12 to 22  
Cincinnati, Ohio ..... May 25 to June 3  
Coshacton, Ohio ..... June 9 to 19  
Mt. Lake Park, Md. .... June 29 to July 7  
Doughlass, Mass. .... July 12 to 22  
Pleasant Hill, La. .... July 26 to Aug. 5  
Indian Springs, Ga. .... Aug. 9 to 19  
Reidsville, Ga. .... Aug. 23 to 31  
Burr Oak, Kans. .... Sept. 7 to 17  
Thomas, Okla. .... Sept. 20 to 30  
Jamestown, N. Dak. .... Oct. 7 to 21

## P. P. BELEV

Rochester, Mich. (Gen. Del.) March 11 to 25

## W. G. BENNETT

Gary, Ind. (Glen Park church) ..... March 15 to April 8

## FRED BOUSE

Bremen, Ind. .... March 4 to 25  
Ossian, Ind. .... April 1 to 15  
Kokomo, Ind. .... April 22 to May 6

## RAYMOND BROWNING

Marshall, Texas ..... March 25 to April 8  
Nashville, Tenn. .... April 15 to 29  
Lexington, Ky. .... May 6 to 27  
Nashville, Tenn. (Trevecca College) ..... May 28 to June 10  
Columbus, Ohio (General Assembly) ..... June 13 to 19  
Shady Side, Ohio (camp) June 20 to July 1  
Bellaire, Mich. .... July 5 to 15  
Columbus, Ohio ..... July 19 to 29  
Toronto, Ohio ..... Aug. 2 to 12  
Kearney, Nebr. .... Aug. 16 to 26  
Huntington, W. Va. .... Sept. 2 to 16  
Salem City, Ga. .... Sept. 20 to 30  
Cincinnati, Ohio ..... Oct. 7 to 21

## J. C. AND MAE BUDD

Ritzville, Wash. .... March 8 to April 1

## C. C. BURTON

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

## M. M. BUSKEY

Savannah, Ga. (122 W. Waldburg) ..... March 13 to 25  
Miami, Fla. (North Side) March 27 to April 1  
Miami, Fla. (First church, 535 N. W. 8th) ..... April 2 to 15  
Norfolk, Va. (205 Patrick) ..... April 17 to 29  
Richmond, Va. (107 E. Franklin) May 1 to 6  
Atlanta, Ga. (765 Bonnie Brae Ave.) ..... May 29 to June 10  
Columbus, Ohio (General Assembly) June 13

## JACK AND RUBY CARTER

Waurika, Okla. .... March 15 to April 1

## F. P. CASSIDY

Monroeville, Ind. .... July 8 to 29  
Highway, Ky. .... Aug. 5 to 19

## C. C. AND FLORA CHATFIELD

Greentown, Ohio ..... March 11 to 25  
Lowell, Mich. .... April 1 to 15  
Cadillac, Mich. .... April 16 to 29

## CLEOHORN EVANGELISTIC PARTY

Post, Texas (Grassland) March 23 to April 1  
Lubbock, Texas ..... April 5 to 15  
Toklo, Texas ..... April 20 to May 6  
Barkburnett, Texas ..... June 25 to July 8  
Abilene, Texas ..... June 8 to 24  
Howe, Texas ..... July 27 to Aug. 5  
Buffalo Gap, Texas ..... Aug. 3 to 12

## C. C. AND MARGARET CHAMMOND

Otisville, Mich. .... March 18 to April 1

## STELLA B. CROOKS

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

## WILLARD B. DAVIS

Dacoma, Okla. .... March 25 to April 8  
Hemlockford, Nebr. .... April 13 to 29  
Chadron, Nebr. .... May 3 to 20

## M. E. AND NINA DE VOLL

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

## H. N. DICKERSON

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

## JOHNNIE AND JACKIE DOUGLAS

Visalia, Calif. .... March 22 to April 15  
Odihress, Texas ..... April 19 to May 8  
Arlington, Texas ..... May 15 to 20

## R. E. DUNHAM

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

## EDWARDS EVANGELISTIC LADIES' QUARTET

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

## J. R. EDWARDS AND WIFE

Columbus, Ind. (Brown County Camp) ..... July 4 to 15  
Newell, W. Va. (Tent meeting) ..... July 22 to Aug. 5  
Madison, Ind. (Bryantsburg Camp) ..... August 17 to 26  
East Liverpool, Ohio (Gardendale Mission) ..... Oct. 7 to 21  
Newell, West Va. (Glendale Mission) ..... Oct. 23 to Nov. 4

## I. M. ELLIS

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

## THEO. ELSNER AND WIFE

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

## R. P. FITCH

Princeton, Ind. .... March 16 to April 2

## The Big Dates of 1928

1. June Thirteenth
2. July 27-Aug. 5

1. Of course every Nazarene who can, plans to attend the Seventh General Assembly of the Church of the Nazarene, at Columbus, Ohio.

2. Next, in importance, not only to Nazarenes, but to every lover of Old Time Religion will be the

## BETHANY-PENIEL COLLEGE CAMP MEETING

Sponsored by the Southern Educational Zone. It will be within easy reach from everywhere—being located on Federal Paved Highway Number 66, called the "Main Street of America." Rooms, dining hall—everything for the convenience and comfort of a multitude, will be provided. The Committee is glad to announce Dr. R. T. Williams, General Superintendent, as the first engaged worker.

Plan now to attend—Remember the date, July 27-August 5

REV. J. WALTER HALL, President  
REV. A. L. PARROTT, Secretary  
Bethany, Oklahoma

**BONA FLEMING**

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

**JOHN FLEMING**

Springfield, Ohio ....March 23 to April 2  
 Payne, Ohio ....April 11 to 22  
 Charlotte, N. C. ....April 28 to May 13  
 Hutchinson, Kansas ....May 23 to June 3  
 Rock Island, Ill. ....June 5 to 17  
 Barborton, Ohio ....July 1 to 15  
 Reading, Pa. (camp) ....July 20 to 30  
 Indianapolis, Ind. ....Aug. 1 to 15  
 Beebe, Ark. ....Aug. 17 to 26  
 Andover, Ohio ....Sept. 2 to 16

**C. B. FUGETT**

Bloomington, Ind. ....March 11 to 25  
 Muncie, Ind. ....April 1 to 15  
 Indianapolis, Ind. (South Side church)....April 29 to May 13  
 Olivet, Ill. (camp) ....May 17 to 27  
 Duquoin, Kans. (camp) ....June 1 to 10  
 Dodge City, Kans. ....July 5 to 15  
 Halltown, Mo. (camp) ....July 19 to 29  
 Kansas City District Camp ....Aug. 3 to 12  
 Oakland City, Ind. (camp) Aug. 24 to Sept. 2  
 Cape May, N. J. (camp) ....Sept. 7 to 16

**PAUL AND DORA GEIL**

Barborton, Ohio ....March 11 to 25  
 Uhrichsville, Ohio ....April 1 to 15  
 Indianapolis, Ind. (South Side) ....April 29 to May 13  
 Anamosa, Iowa (Gen. Del.) ....May 11 to 31  
 Goshen, Ind. (Gen. Del.) ....June 1 to 24  
 Bloomington, Ind. ....July 1 to 22  
 Frankfort, Ind. ....July 23 to Aug. 14  
 California, Ky. (Carthage camp) Aug. 17 to 26  
 Bloomsburg, Pa. ....Sept. 16 to 30  
 Toledo, Ohio ....Oct. 4 to 21

**ARTHUR WILLIAM GOULD**

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

**RALPH C. GRAY**

Greenville, Texas ....May 25 to June 10  
 Paris, Texas ....June 15 to July 1  
 Merkel, Texas ....Aug. 17 to Sept. 2

**H. A. GREGORY**

Capitan, N. Mexico ....March 16 to April 1

**LEE L. HAMRIC**

Long Beach, Calif. (North church) ....April 29 to May 13  
 Waldron, Ark. ....May 27 to June 10  
 Sulphur Springs, Texas ....June 24 to July 15  
 Beebe, Ark. (Lyles Chapel) July 20 to Aug. 5  
 Hedley, Texas ....Aug. 5 to 19  
 Bentonsville, Ark. (camp) Aug. 24 to Sept. 9

**U. E. HARDING**

Sacramento, Calif. ....March 9 to 25  
 Wilmington, Calif. ....March 29 to April 15

**B. H. HAYNIE**

Hugo, Okla. ....March 18 to April 1  
 Tishomingo, Okla. ....April 8 to 22  
 Laurant, Okla. ....April 29 to May 13

**WILLIAM HESLOP AND WIFE**

Greeley, Colo. ....March 16 to April 1  
 Fitchburg, Mass. ....April 24 to May 8  
 Providence, R. I. ....May 10 to 20  
 Shelbyville, Ind. ....May 24 to June 10

**J. M. HUFF**

Blatington, Pa. ....March 15 to April 1

**J. E. HUGHES**

Cloversport, Ky. ....July 1 to 15

**AARON HULSE**

Pittsburg, Kans. (S. A. Mission) ....March 3 to 25  
 Fall River, Kans. (Pilgrim Holiness church)....April 1 to 15

**JAMES AND JESSIE HUNDLEY**

Brooklyn, N. Y. ....March 25 to April 8  
 Saratoga Springs (N. Y. District Assembly)....April 11 to 15

**J. ROSS HURST**

Holdenville, Okla. ....May 12 to 27  
 Britton, Okla. ....June 24 to July 8  
 Reed, Okla. ....July 22 to 29  
 Mangum, Okla. ....July 30 to Aug. 19

**ALLIE AND EMMA IRICK**

Hominy, Okla. ....March 25 to April 8  
 Ford, Kans. ....April 15 to 29  
 Bliek, Okla. ....May 6 to 20  
 Beaumont, Texas ....May 24 to June 3  
 Columbus, Ohio (General Assembly) ....June 13 to 26  
 Jasper, Ala. ....June 23 to July 9  
 Millport, Ala. ....July 12 to 23

**LUM JONES**

Oklahoma City, Okla. (West Side church)....March 20 to April 1

**J. A. KRING**

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

**V. W. LITRELL**

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

**W. W. LOVELESS**

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

**THEODORE AND MINNIE E. LUDWIG**

Newman Grove, Nebr. ....March 14 to April 1  
 Elgin, Nebr. ....April 2 to 8  
 St. Louis, Mo. (Maplewood) April 12 to 20  
 Corsica, S. Dak. ....May 13 to 27  
 Montevideo, Minn. (camp) ....June 1 to 10  
 Columbus, Ohio (Gen. Assembly) June 13 to 24  
 Youngstown, Ohio (tent) June 28 to July 15  
 Webster City, Iowa (tent) ....July 18 to 29  
 Oregon, Wis. (camp) ....Aug. 3 to 19  
 Palco, Kans. (camp) ....Aug. 23 to Sept. 2

**MABEL R. MANNING**

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

**ERNEST B. MARSH**

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

**L. G. AND BERTHA MILBY**

Assumption, Ill. ....March 15 to 25  
 Cedar Rapids, Iowa ....March 28 to April 15  
 Taylorville, Ill. ....April 22 to May 6  
 Newport, Ky. ....May 9 to 27  
 Irvine, Ky. ....May 30 to June 17  
 Augusta, Ky. ....July 1 to 16  
 Larona, Iowa (Mason church) ....Aug. 1 to 19

**W. H. MINOR**

Lyman, Okla. ....March 25 to April 8  
 Wichita Falls, Texas ....June 3 to 17  
 Britton, Okla. ....June 24 to July 8

**ARTHUR MORGAN AND REUBEN BRIDGEWATER**

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

**WILLIAM O. NEASE**

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

**S. S. NELSON**

Delmer, Del. ....March 23 to April 8

**WILL H. AND LILLIE B. NERRY**

Franklin, Ohio ....April 1 to 15

**ALG. N. NILSON**

Clarkfield, Minn. ....March 14 to April 1  
 Valley City, N. Dak. ....April 5 to 22  
 Rosholt, S. Dak. ....May 27 to June 10  
 Litchfield, Minn. ....June 14 to July 1  
 Rosholt, S. Dak. ....July 5 to 22

**DWIGHT M. PEEFLEY**

Indianapolis, Ind. (Westbrook church) ....March 22 to April 8  
 Portsmouth, Ohio ....April 15 to 29  
 Zanesville, Ohio ....April 29 to May 13  
 Columbus, Ohio (General Assembly) ....June 13 to 20  
 Toledo, Ohio ....June 21 to July 3  
 Indianapolis, Ind. (West Side church camp)....July 22 to August 12  
 Portage, Ohio (camp) ....Aug. 16 to 26  
 Payne, Ohio ....Sept. 23 to Oct. 7

**J. E. AND ADA REDMON**

Birmingham, Ala. ....March 25 to April 8  
 Modoc, Ind. ....April 13 to 29  
 Reed City, Mich. ....May 4 to 20  
 Indianapolis, Ind. (1231 N. Holmes) ....May 25 to June 10

**LAWRENCE REED**

Wellsville, Ohio ....April 3 to 22

**LEWIS J. AND EDITHS RICE**

Sikeston, Mo. ....March 21 to April 2  
 Wallbridge, Ohio ....April 12 to 29  
 Olivet, Ill. ....May 17 to 27  
 Columbus, Ohio ....June 13 to 20

**J. A. RODGERS**

Bradford, Pa. ....March 25 to April 15  
 Grafton, W. Va. ....April 22 to May 6  
 Richmond, Ind. ....June 3 to 17  
 Corydon, Pa. ....June 24 to July 8  
 Warren, Ohio ....July 15 to 29  
 Uhrichsville, Ohio ....Aug. 5 to 19  
 Cleveland, Ohio ....Sept. 9 to 23

**G. HOWARD ROWE**

Kenmore, Ohio ....March 11 to 25  
 Newell, W. Va. ....March 26 to April 8  
 Cleveland, Ohio (First church) April 10 to 22  
 Akron, Ohio (Assembly) ....April 24 to 29  
 Youngstown, Ohio ....May 1 to 6

**C. W. RUTH**

Pasadena, Calif. (First Free Methodist)....March 22 to April 1  
 Indianapolis, Ind. (Heath Memorial M. E.)....April 8 to 22

Richmond, Ky. ....April 26 to May 6

**J. O. SCHAAP**

N. St. Paul, Minn. ....March 25 to May 1

**G. H. SHAFFER**

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

**R. A. SHANK AND WIFE**

Detroit, Mich. (2131 Lakewood Blvd.) ....March 25 to April 8  
 Pigeon, Mich. ....April 9 to 15  
 Columbus, Ohio (First church) April 16 to 28  
 Charlotte, N. Car. ....April 28 to May 13

**W. G. SHELTON**

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

**BURL SPARKS**

Springfield, Ohio ....March 31 to April 3

**E. H. STILLION**

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

**H. W. SWEETEN**

Brea, Calif. ....March 18 to 25

**ELWOOD TAYLOR**

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

**FRED THOMAS**

Barborton, Ohio ....March 11 to 25  
 Phenix City, Ala. (Box 174, care H. B. Cook) ....April 29 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 12 to 22  
 Eaton Rapids, Mich. ....July 27 to Aug. 2  
 Conneautville, Pa. ....Aug. 3 to 12  
 Kearney, Nebr. ....Aug. 17 to 26  
 Clarksburgh, Ont. ....Sept. 7 to 10

**SAMUEL THOMAS AND MINNIE B. THOMAS**

Montezuma, Ind. ....March 18 to April 1  
 Mausfield, Ill. ....April 15 to 29  
 Farmer City, Ill. (Tolt Meeting) ....May 15 to June 15

**I. N. TOOLE**

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

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

Auburn, Ind. ....March 22 to April 8  
 Troy, Ohio ....May 10 to 27

**N. B. VANDALL**

Columbus, Ohio ....March 4 to 25  
 Tiffin, Ohio ....March 28 to April 8  
 Ottawa, Ont. ....April 13 to 22

**VAUGHAN RAIMO QUARTET**

Chicago, Ill. ....April 4 to 22  
 Detroit, Mich. ....April 24 to May 8  
 Olivet, Ill. ....May 17 to 27  
 Racine, Wis. ....July 5 to 15  
 Columbus, Ohio ....July 19 to 29

**JUNSON P. WEAR**

Hutchinson, Kans. (Penel)\* ....April 11 to 29  
 McPherson, Kans. ....May 3 to 20

**H. W. WELSH**

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

**EARLE F. WILDE AND WIFE**

Eureka, Calif. ....March 22 to April 8  
 Stockton, Calif. ....May 3 to 20

**EMMETT WRIGHT AND WIFE**

Cushocton, Ohio (Willow Brook Christian Chapel church) ....March 11 to 25

**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.

# Five Reasons Why You Should Help Circulate the Herald of Holiness

1. Because of its gospel message proclaiming full salvation or "holiness, without which no man shall see the Lord."
2. Because by means of it others may be informed of the doctrines, the aim and purpose and the necessity of an organization such as the Church of the Nazarene.
3. Because there is no better method of advertising your local church than by circulating the church paper and acquainting the people of your community with the facts concerning the denomination which you represent.
4. Because it fulfils an obligation that you owe to the Publishing Interests of the church. Their object is to scatter scriptural holiness to the ends of the earth and it cannot be done without co-operation from ministry and laity.
5. Because we are adjured in the Word of God to "withhold not thine hand." Many individuals and entire families have been brought into the church as a result of receiving and reading one issue of the Herald of Holiness. In one case a family united with the church, resulting later on in a church being organized in that community.

**Here are some suggestions as to how our pastors, people and churches may help in this worthy cause.**

1. Have some person in the church appointed to look after renewal subscriptions and to urge new members to subscribe. We will send to every one thus appointed a list of subscribers showing expiration dates.
2. Churches, N. Y. P. S., W. M. S. can secure packages of the Herald of Holiness in quantities of 10 or more at 10c a copy per month. In other words 10 copies for one month would cost \$1.00, fifteen copies, \$1.50, etc. When papers are ordered under this package plan, we will furnish, free of charge, printed labels announcing the church services, location, etc. These labels may be attached to the papers before distributing.
3. Distribute your old papers among your friends and acquaintances urging them to subscribe. If you have found the Herald of Holiness to be a blessing in your life, don't be backward about recommending it to others.
4. Individuals and churches may spread the glad tidings by placing the Herald of Holiness in hospitals, jails, libraries, etc.

**Fifty cents for a five months subscription or \$1.50 for an annual subscription may be the best investment you ever made toward the extension of God's kingdom.**

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

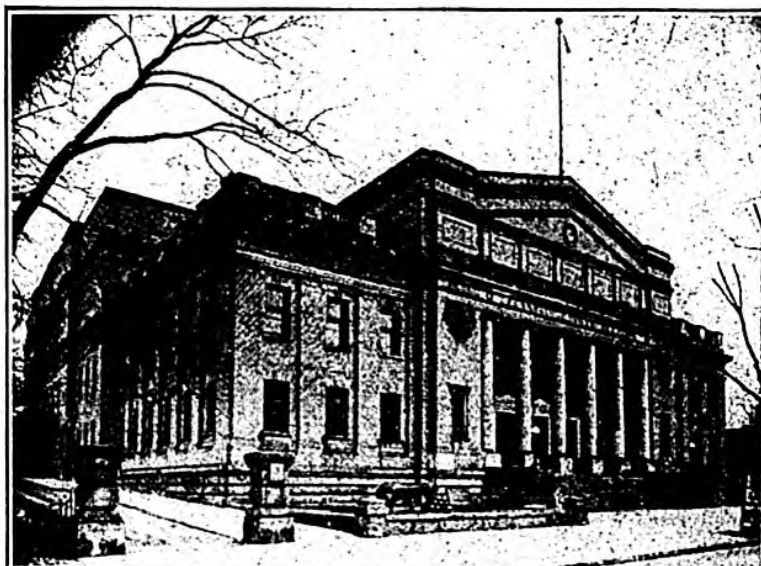


# SEVENTH GENERAL ASSEMBLY

## Church of the Nazarene

Commencing June 13, 1928 at Columbus, Ohio

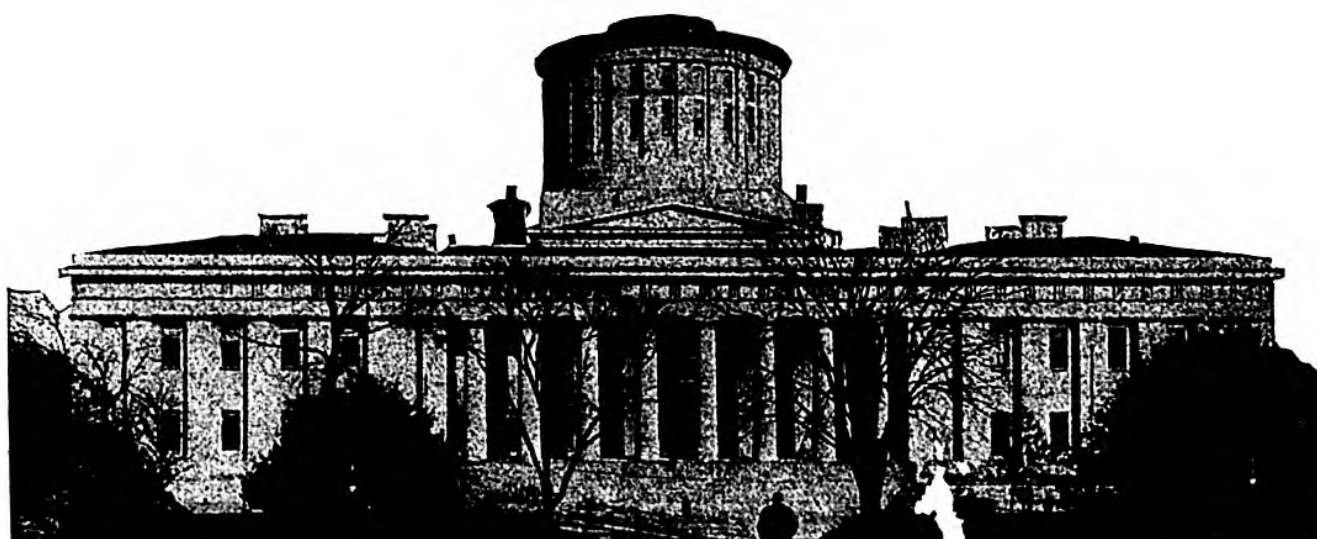
The Seventh General Assembly of the Church of the Nazarene will convene at Memorial Hall, Columbus, Ohio, June 13 to 26, 1928. Delegates from District Assemblies, covering 47 states, Canada, British Isles and foreign mission districts of Africa, India, Palestine, Mexico, Peru, Argentina, China and



Japan, will be in attendance. Thousands of visitors will attend from all parts of America.

Interesting exhibits will show activities of the departments of Foreign Missions, Home Missions, Church Extension, Ministerial Relief, Publication, Sunday Schools, Young People's Societies.

Memorial Hall shown above has accommodated some of the most important conventions ever held in America. It has a seating capacity of 4,000. The daily business sessions of the General Assembly will be held here.



Every member and friend of the Church of the Nazarene, who possibly can come is urged to attend this great gathering. It will be evangelistic, inspirational, educational and legislative. For particulars concerning board, rooms, camp grounds, etc., write Rev. O. J. Nease, 146 King Ave., Columbus, Ohio. For other information regarding the General Assembly write Rev. E. J. Fleming, General Secretary, 223 Troost Ave., Kansas City, Mo.

Meet Me at Columbus