



HERALD of HOLINESS

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WHOLE NO. 837

"HOW WILT THOU DO IN THE SWELLING OF JORDAN"

THE very word Jordan means "death," and in its best moods this river was rather a barrier than a burden bearer. Too shallow and crooked to be navigable to boats of useful size, too far below the surrounding country to be available for irrigation purposes, it separated the lands of kindred people and constituted a menace to pleasure and safety. But when Jordan overflowed its banks its waters were muddy and swift and deep and destructive. And besides this, the rough lands along the river banks were the abode of fierce wild beasts which, driven from their lairs by the flood waters, were ready to pounce upon the passer-by. Thus, "the swelling of Jordan" became the type of the severest troubles—especially those troubles for which no provision had been made.

But the troubles for which we are unprepared are the real troubles. And the mere knowledge that trouble is coming does not constitute preparation to meet it. In fact the fear and dread of impending evil may sap our strength and defeat us before the battle really begins. And life is so full of "accidents" and "disappointments" that the "expectations" do not make up a very large part of it.

Against the minor troubles of life mere human bulwarks may defend us. But when incurable disease, inescapable poverty, unassuaged bereavement occasioned by the disgrace or hopeless death of a loved one, or unappeased death come, only God is sufficient.

But when Jehovah is our refuge, the deepest waters cannot overflow us, and Jordan's swellings will but prove the security of our hiding place. His light will dispel the bitterness of disappointment, His joy will assuage the sorrows of death, and His perfect love will give us boldness even in the day of judgment. The experience of Job of the land of Uz may be re-enacted, with some variations, in our lives, and still we shall be able to say, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Thus, when the Jordan swells, God will hide me in His pavilion and I shall abide in His house forever.

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WHAT THE SCRIPTURES TEACH ABOUT HOLINESS

Today we received a letter from a young man who is a student in a well known institution for the training of Christian workers. But he says, "I hear a great deal against holiness. I understand you believe in it, but I have not decided either way. Will you kindly give me Scripture references dealing with this subject—especially from the different angles." And as we were beginning on the happy task of complying with this reasonable request, it occurred to us that others might be profited by a Bible reading of this kind, so we are inserting here a copy of the references as we sent them to him.

I. Holiness is commanded in the Bible: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Lev. 20:7, 8). "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).

II. Holiness is provided in the atonement made by Jesus Christ: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

III. Holiness is promised in the New Testament: "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

IV. Holiness is executed in us by the Holy Spirit: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

V. Holiness is attainable in this life, for some are said to have possessed it: "Jude, the servant of Jesus Christ, and the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

VI. The condition for being made holy is faith: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

VII. When the experience is obtained, the Holy Spirit witnesses to it: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15).

VIII. The time to become holy is now: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus 2:11, 12). "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

IX. We are not made holy in regeneration, therefore, since we are to have it in this world, whenever we do get it, it will be a second work of grace, or, as John Wesley would say, a "second blessing, properly so-called": "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ . . . ye are yet carnal" (1 Cor. 3:1-3). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

X. But holiness will be demanded at the judgment: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4:17).

XL And holiness is the prime prerequisite for entrance into heaven: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Blessed are the pure in heart for they shall see God" (Matt. 5:8).

THE SPECIAL WEEK OF PRAYER

THE General Superintendents of the Church of the Nazarene have called a special week of prayer for May 20-27. Perhaps you saw announcements to this effect in last week's paper.

Nothing could be more appropriate just at this time than this call on the part of our chief pastors. If it were a call to give money, some might plead their inability. If it were a call to make special effort at preaching or singing or even at personal work, some might find their want of preparation an excuse if not

a reason for noncompliance. But we can all pray and we all need to pray. If we are awake at all, we must realize that we need to pray as perhaps we never needed to pray before.

Now a week of prayer may be observed in a perfunctory manner and it may be just as barren of worthwhile results as any ordinary "protracted meeting." Or it may be observed in a whole-hearted and genuinely earnest manner and become fruitful as a real "revival meeting" always is. In the ordinary revival effort the principal thought, perhaps, is to get to men with the message of God and to move men toward God. But this week of prayer is to be a period of searching after God. There is no objective motive that can be posited and defended as sufficient. We simply must get through to God. We must tarry before Him in fasting and prayer and in faith until He answers and reveals Himself in a special manner.

There are indications all about us of an awakening. These indications are, first of all, among our own preachers and people. Our preachers are preaching on prayer and they and our people generally are praying more and praying more earnestly than I have seen them do for many a day. All nights of prayer are being observed in many of our churches. And our people are realizing the need of a closer walk with God and of a special spiritual overhauling among themselves. And then these indications of a needed awakening are seen among the other denominations in many communities. Even preachers who have been friendly with modernism are in some instances coming out boldly to declare that modern methods have failed and are failing. They have sensed the fact that Christianity does not mean enough to its average professor for him to become enthused over its propagation. They have discovered that they have so effectually explained away the historic content of the Christian religion that men have decided they can get along without it. This has made the ordinary educational and evangelistic program ineffective, and further, it has made it so difficult to hold members already received that it has become impossible.

It may be that the vast majority of those about us will not go far enough with their return to the faith and methods of the fathers for God to get opportunity to send the awakening He would. Nevertheless, the show of interest and the confession of the failure of the too naturalistic religion that has become the vogue within recent years are encouraging. And it is time for us to go in for a vitalization of our program to really meet the demands of the times.

Perhaps it would be missing the mark for us to pray for the return of any time that is past, or to pray for the arising of men who would be duplicates of those who have blessed the world in the past. But God wants to come upon us and upon our age in a special manner. The day of our opportunity is here indeed. The Church of the Nazarene never had so fine a chance to justify its existence as it has just now, and

there never seemed to be better indications that it will furnish that justification than now.

In the first place, let this week of prayer be the occasion for the deepening of our own spiritual lives. Just let us all become more religious than we have ever been. Let's pray until God melts us up and makes us pliable and gives us clear evidence of His approval and gives us clear perception of His Word and a heavier burden for the lost of the world and a fuller spirit of liberality in giving to His cause. We need all the results of successful prayer among ourselves as individuals and as local churches and as a church in general.

Our General Assembly is coming on and it will be the occasion for the setting of new goals for our movement. It will be the time for the inauguration of a great home mission and wide-spread evangelistic program, destined to result in revivals throughout the English speaking world. And the policies and goals and programs for our work in non-Christian lands will be formulated, set and adopted and these will have a wonderful influence during the next four years and all down through the history of the church.

But there will be no limit to the objects for prayer, once we get to really praying. The important thing is that we really become definitely and fully absorbed in the holy activity of prayer, especially intercessory prayer. Yes, indeed, let us make the week of prayer one of the most serious and blessed seasons of our lives. Let us pray in private, let us pray in our homes and in the homes of our friends, let us have extended seasons of prayer in our churches, let us have all nights of prayer, let us, wherever possible, have a continuous prayermeeting for the whole week. And let us mix our prayers with faith and come out at the end of the period ready for any sacrifice or service to which our divine Lord and Master may call us.

FEEDING THE SOUL ON SAND AND SAW DUST

ROBERT A. MILLIKEN in the Atlantic Monthly attempts to answer the question, "What has science to say to him whose soul is hungry, to him who cries: 'Man shall not live by bread alone?' Has it any thing more than a dry crust to offer him?"

Mr. Milliken answers:

The response is instant and unambiguous. Within the past half century, as a direct result of the findings of modern science, there has developed an evolutionary philosophy—an evolutionary religion, too, if you will—which has given a new emotional basis to life, the most inspiring and the most forward looking that the world has thus far seen.

For, first, the findings of physics, chemistry and astronomy have within twenty-five years brought to light a universe of extraordinary and unexpected orderliness, and of the wondrous beauty and harmony that go with order. It is the same story whether one looks out upon the island universes brought to light by modern astronomy, and located definitely, some of them, a million light years away, or whether he looks down into the molecular world of chemistry, or through it to the

electronic world of physics, or peers even inside the unbelievably small nucleus of the atoms.

Also, in the organic world, the sciences of geology, paleontology and biology have revealed, still more wonderfully, an orderly development from lower up to higher forms, from smaller up to larger capacities—a development which can be definitely seen to have been going on for millions upon millions of years and which therefore gives promise of going on for ages yet to be.

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

That sort of sentiment is the gift of modern science to the world.

We are glad the response is instant, for we would not like to wait long for such as it is. And we are glad that Mr. Milliken informs us that it is unambiguous, otherwise we might have thought it all speculation. But since it is unambiguous it must be the answer that all adherents of "an evolutionary religion" would give in substance.

But as we read this instant response, this gospel of the religion of evolution, we could not escape thinking that there really is not much the matter with the man whose hunger could be appeased by this bread. We wondered how this answer would sound to a heathen who has just awakened to the fact of his misery and woe. We wondered how it would sound to a convicted sinner in a civilized land; a sinner who is so distressed over his lostness that he falls upon his face, asking, "Men and brethren, what shall we do?" We wondered how it would sound to a drunkard in distress and in need of a power that will deliver him from the clutches of the demon of his cups. We wondered how it would sound to a penitent Nellie Conroy in a mission hall in the slums of New York. We wondered how it would sound to a mother who has just parted with her darling child—snatched from her by the ruthless hand of death. We wondered how it would sound to a man standing on the crumbling brink of the grave and longing for a rod to comfort and a staff to lean upon. To just about every person of whom we can think who is really hungry for that bread upon which Jesus Christ said we should feed, the evolutionist's crust is not only dry, but is made of sand and ashes and sawdust besides.

No, the hearts of men still long for the fellowship of a God who knows and feels and loves and cares. Looking back over the past is only one attitude. But even then, I care not so much about fire-mists and jellyfish as I do for reconciliation with the God whom my sins have offended. Can evolution give me the sense of pardon for sins committed? Can it bring me spiritual peace for pain? No. Well, then it will not meet my need. Can evolution fill my heart with peace and joy and comfort and hope which will endure when the clouds hang low and every earthly strength has

failed? No. Well, then it will not do for me. Can evolution enable me to see beyond the stars and give me a dependable vision of the city which hath foundations and establish my hope of living there forever more? No. Then I do not care for it.

My heart longs for the God who saved Noah when the world was covered with a flood. I need the God who forgave David when sin and its penalty pressed sorely upon him. I want the God who was a "friend" to faithful Abraham. My need is so great that it can be met only by a love so strong and deep that it would make the Father's pet Lamb an offering in my stead. I see now that only the God of the fathers can be my God.

EDITORIAL COMMENTS

The Bible Champion quotes Dr. C. L. Barber as saying at the Lansing, Michigan, Convention of Medical Physical Research that sixty per cent of all babies born of cigarette smoking mothers die before they reach the age of two, due primarily to nicotine poisoning.

Dr. James Moffatt of the Union Seminary, New York, has been invited to lecture at the Southern Methodist University, Dallas, Texas, during the year 1928-29, and The Bible Champion asks whether the president and dean of the school there know that Dr. Moffatt is an arch-modernist, and that in his so-called translation of the Old Testament he warps and twists the Hebrew language to fit his rationalistic views. The Champion says, "If Dr. Moffatt's idea of the Bible is right, the whole Methodist foundation is wrong, and the Methodist church would better go out of commission as a church, give up its purpose and name, and call itself the Society for the Promotion of Rationalism."

It seems peculiar that anyone who is religious enough to just even "belong to church" could be selfish enough or careless enough to pass along for weeks and months and make no contribution to the support of the church. And yet it was discovered that among 408 families in a New Jersey parish, 145 families contributed nothing at all. And yet there were 431 automobiles in the 408 families. Money is pretty much an acid test, after all. People will give their money where their hearts are interested.

The Western Christian Advocate says, "In the present Congress, less than a score of members make no claim of Christian affiliation, and of these one-half are of the Jewish faith. Of the 96 senators, only three make no claim of affiliation with a church. Eighty-eight senators declare themselves to be in the various Protestant groups, and five of the Roman Catholic. In the house of Representatives, 382 are members of Protestant bodies, 35 are of the Roman Catholic group, and ten of the Jewish faith."

THE UNANSWERABLE ARGUMENT FOR THE CHRISTIAN RELIGION

By Prof. A. S. London

A HOLY life is the greatest force in this world for good. Christ speaks to men through holy characters. He sets before us examples of "the beauty of Christian experience." It is said that a skeptic once went into the presence of a saintly character. After being in the room a few minutes, he turned to a friend and said, "I must go away from here; if I stay longer he will cause me to become a Christian." When Mr. Stanley went to Africa seeking Livingstone he was an unbeliever, but when he returned from Africa he was a devout Christian. His contact with a holy man made him hungry to know the Christ.

Mr. Spurgeon once told of an incident that came into his life, which shows the way God uses one life to bless another life. He was making arrangements to hold a meeting in the Crystal Palace of London, England. He went with a friend one day to test the acoustics of the building. He stood on the platform, repeating verses of scripture as his friend stood in the rear of the building to see if his words could be heard with ease. Some years later, Mr. Spurgeon was holding a meeting in a distant city, and just before his sermon one evening he asked for those who loved Christ to stand and tell the people how their conversion came about.

In the rear of the auditorium a gentleman arose and said that some years ago he was working at his trade as a plumber in the Crystal Palace of London and heard Mr. Spurgeon repeat some verses of scripture. He went on to state that he was going through a great temptation at the time and the words that came from the lips of the preacher caused him to kneel right there at his place of work and surrender his life to God.

The Florence Crittenton rescue homes are known throughout the United States. But there is a story back of these institutions for those who have fallen by the wayside that is very interesting indeed. In fact, if it had not been for the influence of the daughter, Florence, in the life of her father, there would be no Florence Crittenton homes over our land today. Charles Crittenton, her father, was a millionaire business man in the great metropolis of our country, New York City. He said that he enjoyed every luxury and comfort that a man could wish for. He

was a nominal church member but knew nothing of vital Christianity. He gave to the church in about the same way as he gave to any organization.

One day his only daughter, Florence, took sick. She was the idol of his heart. For weeks she lingered, all the time growing weaker, and slowly her frail body was giving way to disease. The father brought the best physicians to New York that could be found in all the country, but the disease baffled them. It was soon known that the best medical skill was unable to drive back the sickness that was soon to take the life of Florence out of this world. Charles Crittenton took the little form from the bed, placed it upon a pillow, and nursed his only child until the last breath left her body.

The anguish that came into the life of Mr. Crittenton was such as almost caused reason to be dethroned. He tells how he would go each day for a month to her grave, and leave a beautiful bouquet of flowers, and on one of the occasions when he was lamenting by the side of the newly made mound, something said to him, "Florence is not here; she is gone. Florence is with God." With this consciousness of Florence being with God, there came into his life the thought, that he too,

NOTHING

By HALDOR LILLENAS

If I have been misjudged as I may sometimes seem to be
And those not understanding speak unkindly words of me;
If I should strive to make it clear that all the world might see
What have I gained?

NOTHING!

If I should be so small that I could not discern the great
And if my poor contracted soul within its low estate
Should seek by word or deed my reputation to inflate,
What have I gained?

NOTHING!

If some poor erring brother fails and falters in the night,
Perhaps he struggled manfully before he lost the fight;
I should bring the pitiful and sordid truth to light
What have I gained?

NOTHING!

If I should gain the plaudits of the great and worldly wise,
And if my name should honored be and lauded to the skies;
But if withal my soul has lost the everlasting prize,
What have I gained?

NOTHING!

INDIANAPOLIS, IND.

should prepare to walk with God and go the upward way. He arose from his knees by the side of the grave of his daughter, Florence, with peace in his heart and comfort in the Christian religion for the first time in his life.

It was there, in that cemetery in New York City, that the Florence Crittenton homes were born. He began his work at once in the service of Jesus Christ. He went everywhere preaching the gospel of love and establishing homes for poor fallen humanity. If it had not been for the influence of a single life, Charles Crittenton would probably have gone on his way, lived in luxury, hoarded his millions and left the world no better than he found it.

It was the lives of holy men and women that caused Christianity to spread and make such headway in the early day. It was not advocating a mere creed or doctrine, but Christ in the hearts of the people, working out in their lives until men became anxious to know about the Christ. It is estimated that in one hundred years after the crucifixion there were two hundred thousand Christians in the world. Three hundred years later there were about eight million Christians, one-fifteenth of the Roman population.

History tells of how Cyprian, bishop of Carthage, wrote a letter to a friend as follows: "This is a cheerful world as I see it from my beautiful home, but if I could ascend some high mountain and look out over the wide lands, you know what I would see; pirates on the seas, armies fighting, cities burning, men murdered to please applauding crowds; selfishness and cruelty and misery and despair. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

It is true that we are in a bad world. Mr. Hoffman and other statisticians have told us that near \$3,000,000,000 was taken in hold-ups in America last year. Six billions of dollars was squandered in swindling stock schemes; one hundred million dollars was lost in forgeries by trusted employees; the total cost of our crime annually is greater than the operating expenses of the United States government in all of its branches. We are now having twenty-five times as many murders as England. Oh, yes, we are in a bad fix. But like the bishop of Carthage, we have discovered a great secret: Christians have overcome the world and are masters of their own souls. It was no wonder that with such Christian experiences Christians were put to death secretly, because public execution made for the cause of Christianity. Christian martyrs died with such victory that others standing by would at once espouse the cause of Christ.

Holy living causes men to believe in eternity. It teaches the value of sacrifice in exchange for life in that eternity. It causes men to see the futility of the things of this world and the importance of the things beyond. Men may argue against our creeds and doctrines; they will laugh in our faces while we try to prove to them the doctrines of our different churches, but there is no argument to make in the presence of a holy life. It is the unanswerable argument for the Christian religion.

JESUS CHRIST THE OBJECT OF ALL

By PAUL J. MANN

I am the way, the truth, and the life (John 14:6).

THOMAS, doubting and inquisitive, asked, "Lord, . . . how can we know the way?" Jesus answered, not only Thomas, but every inquisitive, sincere heart who would know, "I am the way, the truth, and the life."

If we are to become like Christ as the term "Christian" implies, we must follow in His steps and take the scorn and the rebuffs and the suffering that He had to go through. "If any man will come after me let him deny himself, and take up his cross and follow me," for "I am the way." There is only one way to gain the eternal reward and that is the way of Christ.

"I must needs go home by the way of the cross,

There's no other way but this;

I shall ne'er get sight of the gates of light,

If the way of the cross I miss."

If we would accomplish anything we must have a will to do it. If it is a will to do that which is mundane we have only our own strength, but if we follow the Christ His will becomes our will which gives us all the strength that is needed, and more. The will is the power of the soul to desire, deliberate, choose, purpose and act, and it is the will of God that we follow the way of the Lord.

Friendship has been defined as one soul in two bodies. The same is true of the will. It should be the desire of man to be what God would desire him be. It should be the will of man to deliberate, choose and act as God would have him do. The will of God should be the will of man. Christ is the will of God personified. Christ is the way. Therefore man should follow the Christ who is the will of God.

Paul, in his letter to his friend and coworker, Timothy, tells him of taking the way of God with Christ and the suffering he had willingly borne and of which cause he was not ashamed. He had the knowledge of the great privilege and blessing of being a follower of Christ. He had a personal knowledge, not a hearsay, guesswork knowledge. "For I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He said "I know." There was no doubt in the mind of Paul. In his case Jesus Christ was the object of absolute knowledge. He had been

in communion with Him and had seen His works too often to doubt in the least the reality of His ubiquitous being.

Paul was persuaded that Christ had the power to keep the life which had been consecrated to His service many years before. Paul had committed himself wholly to the holy will of God and was not afraid of the outcome.

In the record of John is written the words of Jesus where He gives the reason for His life on earth: "I am come that they might have life, and that they might have it more abundantly."

Jesus was not an emotional figure. He was a man of common sense. He was a man of iron will and unswerving purpose. He was a man of perfection in every way. He was a man to inspire the greatest interests of men. His was the power to make all things recessive to His dominance, yet He was meek and lowly in spite of it all. His object or duty was to give life to others and that more abundantly. The original word from which "more abundantly" comes is *perison*, meaning abundantly, more than is necessary. He gave

life that was more than was possible for the human mind to grasp in all its significance. He gave life everlasting. Who can imagine the length of the life we are to have through Him? Who can grasp the meaning of *eternity*? And that eternal life is to be what? The most perfect life that the God of the universe can make possible.

This is all made possible through Christ Jesus, who said, "I am the way, the truth, and the life." Christ is the perfect example of all that is good, all that is right, all that is holy. He is the way we must go to find rest. He is the truth that makes men free. He is the life that all men seek after. He is the Rock of Ages. He is the Lily of the Valley. He is the Rose of Sharon and the Bright and Shining Star that rises from the mists of uncertainty and doubt to the mountain tops where we see Him through the clearness of the atmosphere that is free from all that is cheap and worldly. He is truly the fairest of ten thousand for He is the way, the truth and the life

WILMORE, KENTUCKY

REGENERATION VERSUS REFORMATION

By Rev. William B. Walker

Marvel not that I said unto thee, Ye must be born again (John 3:7).

NICODEMUS went to Jesus by night. The importance of his mission was stupendous. The new birth was involved. Nicodemus was a ruler of the Jews, but did not understand being born from above. It is said that he went to Jesus by night, because he feared the people. Again, it is said that he went by night, because in so doing, he would not be disturbed by the multitudes that followed Christ. Whether these two reasons are correct or not, we know that Nicodemus went with Joseph of Arimathæa to Pilate, and asked for the body of Jesus, that it might receive a respectable burial. We are told on good authority that the funeral expenses of Christ cost Nicodemus one thousand dollars. In discussing this subject, we shall consider three propositions.

I. THE NATURE OF REGENERATION

1. Regeneration changes our affections. It will cause us to love things that were once hated, and to hate things that once were loved.

The apostle Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The blind man that came to Jesus, and was gloriously healed, could not give an explanation of the work done. All he could say of it was, "Once I was blind, but now I see." That was enough.

It means much to have our affections changed. Paul again says, "Set your affection on things above, not on things on the earth" (Col. 3:2). The things we love

determine what we will be and where we will go when we die. Life gravitates toward the things that one loves, and character solidifies in the direction of the things loved. Tell me what you love, what your affinities are, what your pleasures and pastimes are, and I will tell you what you are.

2. Regeneration will also change our judgment. To do wrong is always bad judgment. In the long run the sinner always plays the fool. "He that sinneth wrongeth his own soul." Sin warps the judgment. Amidst the darkness of the understanding the judgment gives wrong decision. Humanity in sin may reach the point at which evil is called good. The distinction between truth and error cannot be discriminated. This warped judgment will call the popular sins of the day only innocent pleasures. A person can let down in his conception of right and wrong until the wrong becomes innocent. Yes, genuine Bible regeneration, will take the warp out of the judgment. The judgment will be changed, and saner and safer decisions will be made. Beware, sinful man, how you cherish sin, for in so doing you are likely to lose that God-given conception of right and wrong!

3. Again, regeneration changes our temper. The blessing of the new birth sweetens the disposition. He who is enjoying this change from darkness to light no longer follows the sinful tempers of his heart, but follows the things of the Spirit of God. This experience chains the old man, but does not slay or destroy him. Carnality no longer reigns, but does remain. The new birth breaks the power of sin, but entire sanctification destroys it. No person can willingly commit sin and

remain God's child. In regeneration, the temper is held in a state of bondage, but occasionally breaks through the bars and shows off.

II. THE NECESSITY OF REGENERATION

1. The necessity of regeneration is seen from the statements of the Bible. "Ye must be born again." "The heart is deceitful above all things, and desperately wicked: who can know it?"

According to the Bible, the heart of man is a hidden magazine of evil possibilities; the whole nature is out of harmony with God and sin riots in his blood and holds high carnival in his brain. By a glance at the daily papers, the terribleness of sin is seen.

The sinful nature of man needs a change. You may go to yonder hills and turn over one of those boulders and find a nest of little rattlesnakes no longer than your finger. You may take one of those little snakes, beautiful and harmless as it may seem to be, and give him the best of environment, and he will grow into a venomous serpent to kill you the first time you cross his path. You may take that little snake to paradise and feed it on heavenly manna and give it angels for companions, and when it has had time to grow and develop what is in it, it will become a snake and thrust its poisonous fangs into the veins of an archangel.

2. Regeneration is essential to communion with God. Light cannot have fellowship with darkness; sin with holiness. The devil that we read about in the Bible is a creature that loves sin and hates holiness. And the God of the Bible loves holiness and hates sin. On which side of the question are you? God cannot approve of the image of the wicked one. "God is angry with the wicked every day." "The face of the Lord is against them that do wickedness." It is only when He can see His image reflected, that He can smile upon us. Yes, we must be born of the Spirit, before we can have communion with this spiritual Being. They that worship Him, must worship Him in spirit and truth. There is no sweet communion with God in prayer and fellowship without the birth of the Spirit.

3. Again, the necessity of regeneration, is seen in what the scientists are pleased to call, "The law of the eternal fitness of things." If God is holy, angels are holy, and the eternal city is holy, and men's hearts are depraved, then by the law of eternal fitness of things, such a God and such men will never come together in peace until one or the other is changed. Either God will have to be dragged down and accommodated in His nature to the level of men, or men will have to be lifted up and renovated and given a nature that will feel at home in God's presence.

There is hardly a more interesting study in nature than the skill with which God has adapted everything in the world to its surroundings. The fish, made for the sea, has its fins. The bird, made for the air, has its wings. The thistle, made to float in the air, has its sails. God follows this same great law in the spir-

itual kingdom. Heaven is the eternal environment of the saved. If a human soul, now depraved and sordid by nature, be not changed so it is to find the environment of heaven congenial, then heaven would be hell to that soul. It is said that Judas went unto his place. There was no other place for his soul but hell and eternal misery. His soul went to its environment.

An eagle is born for the rare atmosphere around the crags of the mountains. A mole is born for the dark caverns under the earth. Just as well take the mole that burrows in the earth to the top of the mountain where the eagle lives, and tell him to be happy, as to expect a vile man, with his heart unregenerated, to be happy in heaven. It can be put in no better words than in the case of Nicodemus. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

III. THE MYSTERY OF REGENERATION

1. The mystery of regeneration is likened unto the wind. Who knows the mystery of the wind? We know the general conditions of the wind, seasons, heat and other elements, but who knows the origin or end of any current of air? It arises we know not where, and goes we know not whither.

This was doubtless a new thought to Nicodemus. Jesus says of it, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit" (John 3:8).

We are chin deep in mysteries every day, but we do not demand an explanation. Why do we not do this in regard to religion? I eat three meals a day without understanding all the mysteries of physical digestion. Neither do I understand how that food will make blood, bone and muscle, and bring back my spent and wasted strength.

2. Again, the mystery of regeneration is likened unto sleep. You lie down at night and relax your body and go to sleep; but where do you go? What is sleep? Who understands sleep? Not the scientists; for they frankly say it is the profoundest mystery known to man. Whether it can be understood or not, we all sleep. All we know of it is, that our conscious personality slips away, and is gone for eight hours, and then it comes back, and we are awake again. Do you understand it? No; then why do you sleep? Do you understand the mystery of regeneration? No; but you do know of its reality.

3. The mystery of regeneration is seen from the fact, that it is a divinely inwrought experience. God is its author. It is wrought in a moment, and not by a long process of treatment. Education, good training, splendid environment, wealth, pleasure, honor and such things will not accomplish it. It is a radical, inwrought change by the hand of God. Only God can bring such an experience to the human soul.

The greatest archangel in eternal bliss cannot regenerate one single soul. It is beyond the power of an archangel.

We know that by the first birth we became partakers of human nature. So by the second birth, we become partakers of the divine nature. The first birth introduces us into the natural world, so the second birth into the spiritual world. As in the first birth, we bear the image and features of our earthly parents, so by the second birth, we bear the image of the second Adam—Jesus Christ. By the first birth we enter upon the troubles and afflictions of life, so by the second birth upon the blessings and privileges of heirs of heaven. By the first birth we become heirs of death, and by the second birth heirs of life and immortality.

TEXARKANA, TEXAS

THINK ON THESE THINGS

THAT the great gathering in Columbus in June is the only legislative body that over seventy thousand Nazarenes possess, to indicate by rules and regulations what guidance their church life shall have.

That during that session all loyal hearts, who believe in organized holiness, will be lifted to God that His help may be accorded to the delegates gathered there that they may deal wisely with the matters that mean weal or woe, life or death to many immortal souls.

That, as a rule, when legislative bodies meet, it is an axiom, recognized by the fathers, that the less legislation we can have, and yet keep the machine running satisfactorily, the better. The tendency of the age is to multiply laws, which tendency it is usually wise to resist. The great need is not the multiplication of wheels, belts, pulleys, spindles, shafts and cogs, but a greater degree of motive power to speed up and make more efficient the wheels that we have.

That a goodly degree of time spent in oiling with heavenly grace the bearings that we have, so that they will run without friction, will be time better spent than that devoted to pulling out our present bearings, and substituting new ones. The chance of the new ones working any better than the old ones, is not great, unless with the new ones more of the oil of the Spirit can be imparted.

That we do not need many great changes in relation to the pastorate, but we do need a cargo of heavenly grace to bless up our glorious men who are confronting the problems of the local churches. That we do not need to change our district superintendency machinery, much, if any, but we do need upon our forty district leaders a baptism of vision, of patience, of statesmanship, of that indefinable something that makes a man qualified to lead his fellows in the mighty conflict of spreading scriptural holiness. Abundant legislation affecting this needful district office can scarcely do this. Only the wisdom that cometh down from on high, can accord it. Only much intimacy with the Holy Ghost can secure its impartation. Almost any harness is effective when the Holy Ghost is abundantly poured out upon it. A great many men

can be acceptable leaders of district work in the church, if they will walk softly before the wisdom and might of the Third Person of the Trinity; while the most perfect harness is a failure without the Spirit, the most ideal leader is a fizzle unless he works in close conjunction and harmony with the Executive of the Godhead.

That our General Superintendency does not need mending and patching, strengthening and remodeling. We have no need, and no desire, in the Church of the Nazarene for what might be called a "strong episcopacy." Life tenure of office is not acceptable among a democratic people. A load of legal authority heaped legislatively upon him, is no particular help to a true leader of the sanctified hosts of the church. The office, as the present leaders of the church have so nobly filled it, only needs a little more opportunity for Spirit-filled leadership to touch all parts of the church with inspiration and the spiritual contagion of victory, to serve admirably for the care, not only of seventy thousand church members, but of three hundred thousand, or thrice that number.

That all legislation should be sifted and tested with prayer and much waiting on God for wisdom and guidance, that we may avoid the humiliation of re-tracing our legislative steps four years hence. That if any matter is not reasonably unanimous, it ought to be recommitted for further discussion in committee, and then brought again before the assembly for review and possible ultimate adoption. Haste in actually adopting anything that involves much change should be stopped. It is really easier to hinder the aggressive onmarch of the next four years, by changing and remodeling our present system and arrangements, than it is to speed it up by such changes, unless those suggested are the results of nights of prayer and days of faithful and humble consideration with the Spirit of God upon the great gathering.

That our greatest need is the favor and presence of the Holy Ghost, a great revival spread of old-fashioned, second blessing holiness from 1928 to 1932, and a host of our ministers and laity enrolling for a mighty march up into the realms of ripened sainthood. Whatever of legislation is calculated to further this, let us have it. Whatever of legislation is not calculated to advance this desideratum let us not take precious time to consider it.

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

Today is the day of salvation. This is true dispensationally and personally. This is the day toward which former dispensations looked forward and it is the one upon which future dispensations depend. And further, the personal neglect of salvation until death means that there is no salvation for such a one at all; for death ends probation.

The only worth-while power there is in prayer is God whose arm we move by means of believing prayer.

A Post Pentecostal Prayer Week

By John W. Goodwin, General Superintendent

THE outpouring of the divine Spirit which took place on the day of Pentecost in the fulfillment of prophecy, nineteen centuries ago, has always been a most precious event to all spiritual people. Since this event clearly opened a fountain of cleansing for all nations, it would seem a most fitting time for our week of prayer and fasting. As our General Assembly comes in June, May 20 to 27 has been selected as a week of special prayer and worship for all our churches in all lands.

Sunday, May 20, is a most appropriate occasion for all Nazarene preachers to emphasize the work and ministry of the Holy Ghost amid great rejoicing and precious fellowship. Through the week special hours may be appointed when the pastor or some leader can meet with the people morning, afternoon and evening. While there has been no mention of an all night of prayer, yet if God shall so lead we trust our people will continue even into the morning hours.

For a scripture study it may be well to suggest a reading of the fourth chapter of the Acts. Here was a great prayermeeting. Such praying and prayer gatherings should be frequent among us.

For What Shall We Pray?

The answer to this question would cover such a large field we can but mention a few interests which should exercise our faith. Pray for all believers, the church and ministry. How many times Paul said, "Pray for us." "Striving together in your prayers." "Night and day praying exceedingly."

Missions

What a field is here. Our interest in missions is a fair index to our spiritual life. When we lose our missionary zeal it is indicative of our lack of spiritual vision and power. Our missionaries are at the front, sacrificing home and comforts of life for others. They are depending on the church to hold the ropes, and furnish needed supplies. We should be able to name our missionaries before the throne and hold on in faith for the sanctification of their converts.

General Assembly

Our coming General Assembly must be a time of great refreshing from the presence of the Lord. While there must be a few adjustments made in the Manual and the election of general officers of the church, yet we feel that the greatest need is divine wisdom in making plans for larger advancement along all lines in carrying forward the work, both at home and on the foreign field. Pray for the leaders, the delegates, and for all who are able to attend. Pray for mighty manifestation of holy power and glory.

Requests

Our people must manifest such sincerity of faith and devotion, as to create confidence in prayer until neighbors and friends will send in requests for prayer—prayer for healing, prayer for the salvation of children and other members of the home.

Shall we not make this week following Pentecost, May 20, one of the great victory weeks in all our history? It largely depends upon the pastors and people. Let us keep the altar fires burning while the glory falls from the open heavens.

A NAZARENE MECCA

Interest in the General Assembly at Columbus, Ohio, June 13-26, 1928, is rapidly increasing. Many are already making their reservations for rooms, tents or hotel accommodations. This General Assembly will surpass any previous assembly in interest, in evangelistic fervor, in forward planning for a great soul-winning campaign on good, old-time salvation lines. God still lives and moves in a realm of supernatural power. He still saves men from sin and ungodliness as effectively as ever. Many will testify to a vital indwelling godliness and we trust that many will journey to this convocation of the children of God to obtain assistance in finding God or entering the Canaan rest of perfect love.

Scores will attend who have attended every General Assembly held. Hundreds will attend who have attended one or two former General Assemblies. Thousands, we sincerely hope, will attend a General Assembly for the first time. That may be you, dear reader. If you spend a few days at this gathering you will never be content to be the same person again. You will want to climb the heavenly heights to higher points and dig deeper into the mines where God's truth is awaiting your discovery. Can you afford to come? That is not the question. Can you afford not to come? is the real question. If you can't "see a way through" why not "pray a way through"? Of course, not every person who desires to attend will be able to do so but you may be one for whom it will please the Father to open the way. Try it.

Do not delay in making your reservations for rooms. Write today to The Entertainment Committee, Nazarene Assembly, Chamber of Commerce, Columbus, Ohio.

"Meet me at Columbus"

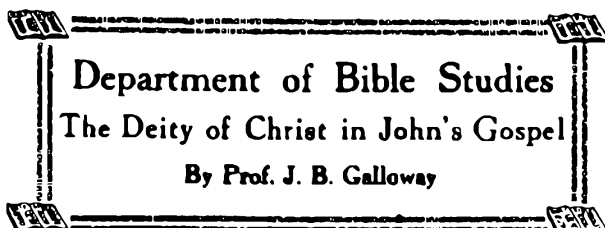
General Assembly Accommodations

You can secure almost any accommodations you may desire at the following rates per day:

Single room (one person) with bath
.....	\$2.00, \$2.50, \$3.00 up
Single room (one person) without bath
.....	\$1.50, \$2.00, \$2.50 up
Double room (two persons) with bath
.....	\$2.50, \$3.00, \$3.50 up
Double room (two persons) without bath
.....	\$2.00, \$2.50, \$3.00 up
Single bed in room with others
.....	\$1.25, \$1.50
Tents 12x14
.....	\$10.00 full time
Cottages (4 persons), only a few
.....	\$15.00 full time
Kitchenettes arranged upon request.	
Tenting space at campground or State Fair Grounds free for all who wish to tent. Water,	

lights and police protection. Plenty of parking space. All comers should go directly to the registration office at Memorial Hall upon arrival and register and secure full information. Make reservations early. Write Entertainment Committee, Nazarene Assembly, Chamber of Commerce, Columbus, Ohio.

"Meet me at Columbus"



Lesson Thirteen

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Thirteenth Week.*

First day, Ruth 1-4. Second day, 1 Sam. 1, 2.

Third day, 1 Sam. 3-5. Fourth day, 1 Sam. 6-9.

Fifth day, 1 Sam. 10-12. Sixth day, 1 Sam. 13, 14.

Seventh day, 1 Sam. 15, 16.

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

"*Ruth the Moabitess, have I purchased to be my wife*" (Ruth 4:10). As we read the precious Scriptures we often find an unexpected treasure in an unlooked for place. There is often more suggested in the Bible than the literal statements. Many great truths lie hidden for the one who will dig deep into the storehouse of truth. A beautiful lesson may be drawn from the above quotation by analogy. The words were spoken by Boaz who took the poor Gentile heathen girl, who had not a penny in the world. The richest man in the land takes a beggar and says, "I have purchased her to make her my wife." As the poor girl labored in the field the most that she could expect was a few "handfuls of purpose" and the protection and fellowship with the servants of her lord, but how different now. The beautiful morning of her hope has dawned at last, the master himself has become her husband. This represents what Christ has done and is, to the church. The only hope of the sinner is his coming to Christ. We who were sometimes alienated and enemies in our minds by wicked works, yet now hath He reconciled (See Col. 1:21). We may labor in His vineyard and receive the earnest of the showers of blessing, but He is preparing a place for us with Himself forever. Lift up your heads for day-break is about to dawn upon the Church, the hope of the great day of His glorious reception is just beyond. The Christian's hope is coming. What is your hope, what is mine? A mansion prepared by the Master in exchange for our lowly estate. Yea, more. There is

something better than this. Will golden streets and jasper walls satisfy the human heart? No. It is all this and more. Nothing short of the Master himself, who is preparing the place for us will fulfill our hopes. He gives us nothing less than Himself. "Who loved us, and gave himself for us."

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

Study Thirteen, John 8.

1. *Build Your Own Commentary.*

Find Jesus' estimate of unbelievers in this chapter (See verses 15, 19, 21, 23, 38, 44, 47).

Show that the truth must be spiritually discerned. Why could Jesus bear witness of Himself? (v. 14-18). who corroborates His testimony? Can we separate our knowledge of Jesus from that of the Father? Would the death of Christ strengthen His testimony about Himself? (v. 28). What does verse 32 say is the condition of knowing the truth?

What three fathers are mentioned in the chapter? (vs. 33, 42, 44).

Gather all that Jesus says about Himself in the chapter (See especially verses 12, 14, 15, 16, 18, 23, 29, 35, 49, 50). Is the evidence from His words convincing that He is divine? Find a proof that He is divine in the attitude of His enemies.

2. *The Week's Study. The unity of Jesus with the Father an Evidence that He is Divine.*

After the incident of the sinful woman which shows Jesus had a very god-like sympathy for the poor woman, the remaining part of the chapter is a recital of Jesus' own estimate of Himself. He shows Himself to be divine in striking contrast to the opinions expressed by the hostile company about Him. The crowning evidence that He presents in this argument is His unity with the Father.

According to Maimonides, at the time and place of this discourse there stood two colossal golden lamps. Their light, kindled after the evening sacrifice, diffused its brilliancy over the whole of Jerusalem. It was on this occasion that Jesus said, "I am the light of the world." It was fitting that the real Light should appear before the symbolical. According to Whedon, this lofty strain of self-announcement as the world's Light was broken off by malignant interruption no less than seven times. He begins by asserting His own and His Father's attestation of the fact that Jesus was divine (vs. 14-19). The interruptions of His enemies cause His argument to take many unexpected turns, yet He holds them to the great truth that He is one with the Father. This oneness is indicated by the fact that both give the same testimony about Jesus. By the fact that Jesus says that to know Him is to know the Father. By the fact that the Father sent Him, and that He is not a servant but a Son abiding forever (v. 35). To love the Father means to love Jesus (v. 42). Again He shows Himself divine by indicating His superiority above Abraham. He asserts that He was before Abraham. They took up stones

to stone Him for making this statement. They say, "Thou art not yet fifty years old, and hast thou seen Abraham?" He lived two thousand years before Christ. They could not understand His divinity for they lacked spiritual discernment. Jesus boldly tells them that He is from above and not of this world, and that He always does that which pleases the Father.

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

God is Omnipresent, Present Everywhere

God is a Spirit and is present everywhere. This does not mean that He has a bodily presence or that He is everywhere in the same sense. He is everywhere and in every place in a spiritual sense and not in a material sense, yet His presence is real. This does not mean that He is identical with nature. He is entirely separate from nature. He is the Creator of and an acting Agent through nature but He is not nature. His providences operate in the natural, human and moral realms, yet He is independent. Pantheism is a heathen philosophy. Its doctrine is that God is in everything and everything is God. This leads to the position that wrong is right. Christian Science is built upon this false doctrine of pantheism.

Many passages of Scripture set forth the doctrine that God is omnipresent. For example: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee" (Psalm 139:7-12).

This doctrine should be of great comfort to the Christian for God is ever near His own to deliver and aid them in every time of need. We may speak to Him for He listens. "Closer is He than breathing, and nearer than hands or feet." Yea He dwells within the heart of the believer.

Again this doctrine is a warning for us to ever be on our guard. His omnipresence means that He is acting as a detective as well as a protective agent. We can never escape His all-seeing eye. "Thou God seest me."

A PLEA FOR A MORE AGGRESSIVE HOME MISSIONARY POLICY

By REV. H. G. COWAN

I WISH to second the suggestions made by Rev. A. E. Sanner, in the *HERALD OF HOLINESS*, on home missions. We should have a more aggressive home mission policy for the Church of the Nazarene, from now on, and especially following the next General Assembly. I say, from now on, because if the General Assembly takes advanced ground in this matter, the fire must be kindled now, and continue to be fed, until that body meets and puts over a plan of home mis-

sion work that will cover the unoccupied territory of our country with home mission districts.

I believe in Brother Sanner's suggestion, that no new machinery will be needed, no new board or secretary. The General Board, as at present, may have jurisdiction over home mission work outside the regularly organized districts, and be an auxiliary to the work in them also.

As Brother Sanner suggests, in quoting Dr. Bresee, home missions was the original policy of the Church of the Nazarene, as the latter forcibly said, "The country must be covered with districts . . . our first great mission field is this country . . . no mission work at this time is so essential for the redemption of this world from sin, as the preaching and establishing of holiness in America." Let us return to our first work.

And I am especially interested in Montana, which Brother Sanner has so nicely brought to our attention. Montana is the third largest state in the union, with a population of approximately three-quarters of a million. Nazarene work was commenced in this state in 1910, I believe, and at our last assembly there were nine churches with 230 members. For three or four years a Montana District was in operation, but it was felt that the struggle was too unequal, and in 1926 it was given up, and the work merged with what is now the Central Northwest District. Heroic efforts are now being made to enlarge our borders in this state, and we have no doubt that additional strength will be won through the labors of Wordsworth, Shelor and other devoted workers.

But as an illustration of what might be done in Montana by a more aggressive home mission policy of our general Church of the Nazarene, I wish to call attention to what another denomination is accomplishing in the same field. Some years ago, when new settlers were coming to this state by the tens of thousands, the Church of the United Brethren in Christ followed up some of its members who had settled here, and supplied them with missionary pastors, who worked with commendable zeal to build up their church in this new country, and who met with a considerable degree of success. They have had an annual conference in this state for eight or ten years, and though small in numbers it is a well-organized and aggressive body. I have not their latest minutes at hand, but have seen reports of their work which show that they have in Montana and the extreme western part of North Dakota twelve or fifteen churches, with several hundred members, and a respectable valuation of church property.

But this is not all of the tale; for these churches have been made possible by the appropriation of home mission funds by their general board in sufficient amounts to support the men while digging out and establishing the work. Here at Malta and the neighboring village of Lovejoy, 38 miles distant, a minister is employed for full time, who receives about \$300 from the local field. But this is supplemented by a missionary appropriation of \$1,400. In Great Falls, the second largest city in the state, with a population of 25,000, and numerous churches, the United Brethren commenced work some seven or eight years ago, by sending a man there with a guaranteed support of \$2,400; he commenced work without a member or a dollar's worth of property, and now has a church valued at \$40,000, and more than 100 members. On almost every field occupied by them in this state and North Dakota, the United Brethren are supporting their men with larger amounts than the local churches pay, by which they are enabled to remain at their posts and build up the work until it reaches the self-supporting stage, which not many of them have yet attained.

We have been told, in effect, that it is naughty for us Nazarenes to be telling what we did and how the churches worked when we were Methodists, or Baptists, or something else, or in calling attention to how other churches do things now, for we have our own way of bringing things to pass, which is much more to be desired than the methods and works of other churches. Well, we have some things to be thankful

for which other churches may not possess, and which in bygone days in the other churches we had not heard about. But when others make good by methods and systems which we could use to our advantage, there can be no harm in learning and appropriating their ways of accomplishing things.

I have often heard men say, "Now, why couldn't I have thought of that first?" when a simple, little invention has shown them how to work more efficiently. We did not think first of sending home missionaries into unoccupied fields and supporting them there until they got their work established, as we, as a church, were born too late; but there is no patent right on the methods of other churches which have spelled success, and we are at liberty to use them, if we will. And one of those things is to support home missions and home missionaries until they get a self-supporting work established.

MALTA, MONT.

INTERESTING WORLD NEWS, NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

A 15-year-old English boy has qualified as the world's youngest deep sea diver.

Gold wire has been drawn so fine in England that 3,500 yards of it weigh only an ounce.

It is estimated that there are more than a million people employed in road building in the United States.

An island about 7 miles long off the northwestern coast of Australia is almost entirely composed of nearly pure iron ore.

A new parachute for aviators is carried in a metal tube which protrudes through an airplane's floor, the weight of a man harnessed to it as he jumps pulling it out without tangling.

Great Britain expects to produce 260,000 tons of sugar this year from beets planted on about 230,000 acres of land, nearly twice last year's area.

Mexico is going after employers of child labor, and especially those who employ the little workers overtime. A government examination of those who came before the children's court showed that child labor caused physical inferiority and a tendency toward delinquency. The national commission handling the problem will also demand hygienic working conditions for children.

"The Golden Rule is the very best guide to human conduct in all relations in life. It is the best rule in business. It gets better results than crass selfishness. It establishes business on a surer foundation. It gives greater satisfaction to the man in business than a sordid course could. The Golden Rule is the best in the professions. It is the best in the home. It is the best in society. In truth, in every relation and aspect of life the Golden Rule is without equal or superior."

Ravages of the "witchbroom" pest has caused great havoc on the cacao plantations, formerly the chief source of wealth in Ecuador. Consequently planters are turning to other crops and are importing American tractors for use in the rice and cotton plantations of the coastal regions, where farm labor is scarce because the Indians of the interior do not thrive in the tropical climate of the lowlands.

For the first time since its existence, the Society for the Protection of Animals in Vienna has held a "week of propaganda" which proved a great success. The honorary committee included the chancellor, the federal president, and the police president.

REV. C. HOWARD DAVIS GONE HOME



There passed to his reward on March 16, 1928, at Portland, Oregon, one of the most beloved and outstanding ministers of the Church of the Nazarene, Rev. Charles Howard Davis. Brother Davis was born at Stonington, Conn., May 10, 1864, and was converted at the age of seventeen, and later sanctified wholly. He began his public ministry soon after, being encouraged in taking this step by a godly mother. He early engaged in the holiness work among the independent churches in the East before the

union of the Association of Pentecostal Churches of America with the Church of the Nazarene was consummated.

On December 25, 1893, he was united in marriage with Mabel Potter, who has been to him through all the years since, a loving and devoted helpmeet, sharing his labors and ministering to his needs as her strength would allow to the end. The first pastorate of Brother Davis was that of the First Pentecostal church of Lynn, Mass., which he founded, and served for thirteen years, until succeeded by the writer in 1901. He then pastored churches of the same association at Washington, D. C., and Utica avenue, Brooklyn, New York. Brother Davis took an active part in the difficulties incident to the founding of the Pentecostal Collegiate Institute, now the Eastern Nazarene College at Wollaston, Mass., and also in the union of the eastern and western bodies into the Church of the Nazarene. He also served for several years on the Foreign Missionary Board. In 1907 Brother Davis became pastor of the Spokane, Washington, church, and from there came to the First church of Portland, Oregon, in 1911, and for eight years enjoyed great success among this aggressive and devoted people. He served a year as District Superintendent and then took the pastorate of the college church at Nampa, Idaho, following which he served the Idaho-Oregon District briefly. He returned to Oregon with failing health, but his faith in God and his love for the cause of holiness never faltered.

His presence at the group gatherings while his health would allow, was a special joy to all his brethren, who delighted to show him every possible courtesy and honor. "A prince in Israel has fallen." His clarion trumpet knew no uncertain sound. The word "compromise" was not in his vocabulary. Although a "radical" in his earlier years, there was a beautiful mellowing process observable long before his sinking sun had gone down in tranquil splendor. His was a fruitful ministry and many will rise up in the judgment day "and call him blessed." Brother Davis was known as a specially devout Christian. He lived close to God. For some time before his translation he recognized no one. But when Brother Lord asked him if Jesus was precious, he replied, "Yes," his last and only utterance.

He leaves behind him to mourn their loss, besides his devoted wife, five children: Ralph, Ruth, Arthur, Herbert and Helen, all of Portland, and two grandchildren: Arthur and Clifford. A host of friends, east and west, will feel that earth is poorer and heaven richer because of the home-going of Brother C. Howard Davis. The funeral services were conducted by his old-time friend, Rev. E. J. Lord of Portland, who preached the sermon, using Matthew 5:8, Psalm 116:15, and Revelation 14:13 as texts. Rev. Donnell J. Smith of Portland, and Rev. G. C. Wicker of Canby, Oregon, assisted in the service, and other pastors of nearby churches served as pall bearers. Many young people spoke feelingly of the comfort and fatherly counsel given by Brother Davis as a pastor.

The First church, of which he was a member, and other

churches and friends sent beautiful flowers. He was laid to rest in Lincoln Memorial Park, Mt. Scott Cemetery, Portland, Oregon, March 19, 1928, but we look forward to meeting him as he used to sing, "In the morning, just inside the Eastern Gate."

D. RAND PIERCE.

THE NETHERLANDS AND HOLINESS

(I know the writer of these lines and commend and recommend him.—EDITOR).

The Netherlands, or as this country is more commonly known, Holland, is one of the smallest, but also one of the most prosperous countries of Europe.

In the history of Protestantism Holland has filled a very conspicuous place, having been the main battle ground in the struggle against Roman Catholicism during the Reformation. Following the eighty years of war for religious and political freedom, Holland became the haven of rest for those who were persecuted for conscience' sake, among these the Pilgrims, who for eighteen years enjoyed the hospitality of liberty-loving Holland. The history of Holland reveals unto us a people conservative, but very religious in character, in many instances willing to die for what they believed to be right. Over 100,000 gave their lives as martyrs during the Reformation.

Since its political freedom Holland prospered and for some time was a close rival to Great Britain as a colonial power and though it in later years had to give away to England, still its colonies form an empire in themselves.

Though Holland has grown rich and real poverty is unknown, this prosperity has not helped to increase religious zeal and at the present time Holland is a hot-bed for modern thought and materialism, yet a country in dire need of the gospel of Jesus Christ.

The State church of Arminian faith has mainly surrendered to modernism and socialism, many of its leading ministers being the foremost leaders of the Socialist-Democratic party. This has caused the complete ruination of the State church and at the present time there are hundreds of churches without pastors.

Where this condition is true of the State church it is equally so with the other leading denomination, the Reformed Dutch church with its many offshoots. They have become formalists and are also rapidly drifting away from their religious calling, throwing themselves head over heels into the struggle for political power. These Calvinistic churches allied with the Roman Catholic church control at the present time, as The Anti-Revolution Party, the government.

The religious bodies have put aside the Bible and the faith of their fathers and have pitched into hard-fought contests for power.

Though these facts are showing us the chaos that prevails in the religious world in Holland, still the writer's own experience as a religious worker has shown him convincingly how the majority of the people are religiously inclined, hungry for the life-giving gospel of Jesus Christ, looking for deliverance from dead formality and hypocrisy.

How beautiful to know that where there is a dying people, there is a Christ who is able, willing and anxious to bring light. The harvest field is white—but the laborers are few.

Holland offers a great opportunity to the Church of the Nazarene separated only a short distance from our brethren in England, as a starting point on the continent of Europe. Its people are prosperous, generous and hospitable and a self-supporting work could be started with comparatively small investment.

Those holiness people of Holland origin and all others interested in establishing our beloved Church of the Nazarene on the European continent and as a beginning in Holland, please get in touch with the writer.

REV. D. SWARTZ, Caldwell, Idaho.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the home of the Dobson family at Chandler, Arizona. We talk of the old southern hospitality, and it was great, but here is a family from far-off Canada that got up a great chicken supper and then gave liberally to the meeting. They moved out of their home and turned it over to us and went out and slept on another man's bed. Can we beat that down South? If we can, that will be going some.

On Wednesday, March 28, we were up and on the way to Tucson, Arizona, where our old Texas friend of many years, Rev. L. M. Payne, is the fine pastor of the First Church of the Nazarene, and Brother Payne's work in Tucson is nothing short of a miracle. He has built a church and parsonage that would do credit to a church of four or five hundred members, and the church is less than one year old. When you think of this fact, eighty people out of every one hundred are Catholic, and they claim that thousands of the others are there for their health; Tucson is a growing city with thirty-five or forty thousand people. We had a fine service. Brother C. E. Toney, our splendid District Superintendent, was out some seventy-five miles in a meeting, and he had the student body from Pasadena College with him on Tuesday night. He brought them over to Tucson on Wednesday, but he had to go back to his meeting for the night service. I think that he was at Casa Grande, and he is organizing another good church there. C. E. Toney is a big man, a big brother, and a big preacher. He is built on the order to do things, and when you look at Toney you believe that he can do the job.

After a fine service and a good night's rest we were up on Thursday morning and left early for El Paso. We left the city at six-twenty, and we had a run of over three hundred miles to make, but about five o'clock we pulled into El Paso and drove to the parsonage. We found Brother and Sister May and little Sister Hale all as happy as larks. We were glad to see them again. We had not seen them since we closed our campmeeting up at Clovis the last of August 1927. Brother May had the meeting well advertised, and we had a large crowd of fine people. As the *HERALD OF HOLINESS* readers know, when you beat L. M. May and Eva Cox May for fine manhood and womanhood, culture, refinement, and old-fashioned goodness, you will just about have to move over and keep company with the man in the moon, for the folks that are ahead of the Mays don't live on this planet. I met many of the old friends of years ago. To my surprise there was Mother Majors that I last saw at Peniel twenty-three years ago, and she looked

just like she did away back there almost a generation ago. Then there were Brother and Sister Malone. Many of our readers will remember Sister Eliza J. Rutherford of the past thirty-five years, and will remember some of her great revivals in those days. She was the leading evangelist in the Methodist Protestant church. They are now Nazarenes. My, my, what beautiful old saints they are. Brother May said that they were the power house of the church. Also we had with us Brother and Sister E. Y. Davis. Sister Davis had a number of her members there, as fine people as you ever met. Sister Davis is the pastor of the Mexican church of El Paso. Brother Davis is on the Mexican District that takes in a country so big that he has no borders around his field of labor. My, my, but the Davises are pure gold. Sister Davis presided at the piano and her playing was simply the limit. She can paw ivory until you almost hear the angels coming. No one but the Lord himself knows what a woman like Sister Davis is worth to the cause of Christ in this old sin-cursed world. Well, glory to Jesus, when I see the saints up and down this country my mind is made up to go to heaven if I have to pray until I make corns on my knees.

Friday morning came crawling around the street corner in beautiful El Paso and the Robinson and Messer party had to leave town, but we won't forget El Paso in many a long and short day. My wife's only sister, Miss Lucy C. Harper, lives at El Paso, and she is now a subscriber to the *HERALD OF HOLINESS*. She was looking well. Miss Lucy has been a missionary for the Southern Methodist church for between thirty and forty years, but at present she is teaching in El Paso. After my way of thinking, the Southern Methodist church has never sent out a finer missionary in its history than Miss Lucy C. Harper. But here I am back in El Paso after I had left once. I also met one of the Corbin girls. Her mother and father have been missionaries in old Mexico for many years, but last year Brother Corbin went to live with Jesus.

But I must leave El Paso for we are to make a drive to Abilene, Texas, before we sleep, and it is about 465 miles. We drove in before midnight, but so tired. We slept well and Saturday morning found us up and on the run again. We pulled into Boswell, Oklahoma, on Saturday night at seven o'clock. Here Rev. J. M. Messer, the father of my singer, is pastor of our church. We were so tired and so glad to meet Mother and Father Messer again as it had been five months since we left their home the first day of last November. They had announced a Saturday night's service and we had the church full, and a beautiful service Sunday morning, April 1, the day was perfectly lovely and Father Messer had announced preaching all day and dinner on the ground. My, my, when

the people of Oklahoma come together for Sunday dinner you can't improve on them. Such a crowd and such a dinner. We had one of the finest days of our life at Boswell, Oklahoma. In the afternoon we had Brother James and his people from Hugo and Brother B. H. Haynie. They were in a fine revival and all came over to our afternoon meeting. We had with us Brother T. S. Stratton, pastor of the First Methodist church South. He is a most excellent Christian gentleman, and is now a subscriber to the *HERALD OF HOLINESS*. We won't forget the day at Boswell.

On Monday we drove to Antlers where Sister Messer's mother, Mrs. J. H. Isbell, lives, and for two days we made our home with them. But on Monday night we drove to Hugo and had a fine service for Brother James. We had a fine crowd and a most beautiful service. Tuesday night we had a fine service for Sister Gill, our fine pastor at Antlers. The house was full and the people had one good time. Well, may heaven smile on the dear ones of Oklahoma. They are a great people.

In love,
UNCLE BUDDIE.

NORTHWEST NAZARENE COLLEGE

"The school year 1928-29 will be the greatest year in the history of Northwest Nazarene College," many are beginning to predict. Greatest how? Greatest numerically, financially, scholastically and spiritually.

Is this prophecy based upon sound judgment and warranted? It is, providing the Out-of-Debt Campaign is successful. Ten months ago the campaign was launched to secure \$80,000, an amount sufficient to pay every encumbrance. Many difficulties have been faced, and only a fraction of the time has been spent in actual solicitation. As this article is being written we are within \$10,000 of the goal. Already \$70,000 has been underwritten, conditioned upon the securing of the entire amount. Shall we fail for the lack of this comparatively small amount? If you have not subscribed, or if you can increase your subscription do so at once and send to Rev. A. E. Sanner, Campaign Treasurer, Nampa, Idaho.

The realization of the prediction at the opening of this article is contingent upon success of the campaign.

I. GREATEST NUMERICALLY.

The total enrollment of the present year is practically the same as that of the previous year. This is wonderful. Why? All during the summer months prior to the opening last fall, we were confronted with this problem: Prospective students

would say, "Northwest Nazarene College is in a financial struggle to pay the indebtedness. You say that it must be paid or the institution will close. If it should close I should completely lose all my credits or have credits from a defunct institution. I cannot afford to risk such a situation when there are other schools that I can attend." The above pictures just what dozens of students did. Four young people from one town alone who were planning on Northwest Nazarene College enrolled in an interdenominational school.

But with the institution out of debt we shall be able to insure prospective students of the permanence of the school. Dozens of young people are now writing concerning next year. The campaign being a success, a new spirit of loyalty, co-operation and interest will pervade our educational zone. Our people will send their young men and young women to our school with assurance of its stability.

II. GREATEST FINANCIALLY.

The school year, 1928-29, should be the greatest financially because we will not be hampered with a permanent debt. No interest will have to be forthcoming from the funds to pay on the old principal.

Next year our business manager and president will not be forced to give much of their time—as has been the case this year—to the raising of money to apply on the debt; hence they can give their assistance to the raising of the District Budgets.

Rev. J. C. Henson, who has been business manager of five of our schools, is the efficient business head of Northwest Nazarene College. This in itself assures our people of a sound business policy. Brother Henson will be able to devote a great deal of his time the coming year to the securing of the educational apportionment from our churches and to aiding the pastors in raising their budgets.

III. GREATEST SCHOLASTICALLY.

Although Northwest Nazarene College is only a trifle over twelve years of age, within this short period of time great progress has been made along scholastic lines. At present there are five main divisions of the institution—namely, the college of liberal arts, academy, grammar school, Bible college, and the newly organized school of music.

College of Liberal Arts

The courses offered extend through four academic years and lead to the degrees of Bachelor of Arts (A. B.), Bachelor of Theology (Th. B.), and Bachelor of Science in Nursing.

The college is recognized by the Idaho State Board of Education. Any student who has completed two years of college work with at least twelve hours' work in Education is granted the state elementary teacher's certificate. The student who graduates from the college with a major in Education is granted the state high school teacher's certificate.

At the present time dozens of our students are making good as teachers in both the elementary and high schools of the state.

In addition to the above splendid recognition the work of our college is accepted in full by a number of leading colleges and universities in the country.

Watch for the announcement of the faculty for the coming year. Ten teachers will be employed, eight of whom will have at least a Master's degree, or its equivalent.

Plans are now being made, contingent upon the liquidation of the indebtedness, to meet the endowment requirements of the Inland Empire Association of Colleges, and thus be qualified for membership.

Academy

Until this year no attempt has been made to have our academy fully accredited. Upon investigation of the requirements we found that we were short on two points—namely, the length of the school year, and the lack of a cataloged library. The school year was accordingly lengthened to meet the requirements and during the summer the library was cataloged according to the Dewey Decimal System. Application was made to the Board of Education and below is a statement of Mr. P. H. Soulen, state high school inspector:

"The courses offered meet Idaho's requirements in subjects, length of periods, number of weeks per year, and in the matter of pupils and teacher load.

"All study work is under supervision and rigid regulations for the proper control of social, recreational and study activities maintained.

"Permanent records of students' grades are filed, and six-week reports are made to parents and guardians.

"Ample library facilities are provided, as the academy seniors are allowed study privileges in the college library, and freshmen, sophomores and juniors have access to library books and magazines.

"The strong misalsonary spirit which dominates the school compensates largely for the low salaries which the teachers receive.

"I recommend that the Northwest Nazarene Academy, Nampa, Canyon County, Idaho, be placed upon the accredited list of high schools of Idaho."

The following is the notification from W. D. Vincent, commissioner of education:

"It gives me pleasure to notify you of favorable consideration by the State Board of Education of your recent application for placement on the Idaho list of Accredited Schools. On the basis of the Inspector's approved report, your school was, by resolution, officially recognized and included in the Idaho list of Accredited High Schools."

With this added recognition to our institution we look forward to an increased

enrollment in our academy. Enroll your son or daughter in an accredited Nazarene high school.

Bible College

The Bible college is designed to meet the demand for trained workers in the various departments of church work who are not able to take a complete college course. We consider this an important unit of our institution and one of value to our church. The department is being strengthened for the coming year. Watch for announcements.

School of Music

The school of music has been organized for the coming year. There has been a great need of such a school. The object of the department will be primarily to train our young people for the needs of the church. Instruction in piano, voice, violin and all band and orchestra instruments will be given. Also courses in theory, appreciation, and history of music; instrumentation; conducting of choirs, bands and orchestras; sight singing, harmony, etc., will be included in the curriculum.

Regular one and two year courses are now arranged to meet the needs of pastors, evangelists, evangelistic singers and musicians.

IMPORTANT. A man who is considered to be one of the most efficient conductors of band, orchestra and choir in our church has been secured as dean of the school of music. He also has had extensive training with some of the best piano teachers in America. Watch for a further announcement. Send for full particulars.

IV. GREATEST SPIRITUALITY.

The present school year has been a blessed time spiritually. During this year the greatest revival the writer has ever witnessed took place. There is a constant deepening of the spiritual tone of the institution.

Why should we not expect the coming year to be the greatest spiritually? We intend to keep the school motto always to the front, "Seek ye first the kingdom of God."

Would you like to see the above prediction and prophecy fulfilled? It can be done. Just now the realization of such a prediction depends on the successful consummation of the Out-of-Debt Campaign. Only \$10,000 needed to go "over the top." But we can fail for lack of it. Failure would be worse if it should come after our being so near to victory. Do not wait. Do not fail. Now is the time for you to sit down and send a contribution. Do so please.

RUSSELL V. DE LONO, President.

The biggest thing in the world is humanity. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program of world redemption.

MISSIONARY NEWS AND COMMENTS

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

POVERTY AND RICHES

The following incident was the outcome of a most gracious revival in the school of the prophets at Pigg's Peak, South Africa. Everyone was bubbling over with the joy of the Lord, and seeking a way to give expression to that joy.

It seemed a fitting time to do something out of the ordinary as a thank offering. What could be more proper than an offering to help spread the gospel a little farther into the darkness, to give it in the same measure as we had received it. But oh, the poverty! Scarcely a penny to buy a postage stamp could have been found among them. Among their possessions few could have found anything that could be turned into money for an offering. But love finds a way!

The message was delivered from a burdened soul, the suggestion was made, and the Spirit began to do His work. He reminded Philip of some goats at home in his father's flock. He talked to Zakeu about the ten cows he had worked for through the years to pay for his wife. Did not one out of the ten belong to God? Surely it did, and this was pledged. Do you wonder that he began to have a spell about that time?

Some told with streaming eyes how God had talked with them through the night, about doing something for Him, until they could not sleep. The majority of those twenty-eight boys had nothing to give, but being strong young men, and the holidays approaching, they held up their hands toward heaven and said if God would provide the work, those hands were His. During the vacation time they usually work to get many necessary things which the small allowance of five dollars a month forbids our providing for them. Some of them spend this time with their parents, many times helping them in building their huts, plowing in the gardens, etc.

I will not stop to tell you how God provided the work, which is a most difficult problem here in the interior. True, it was hard work, felling trees, peeling off the bark, and running it through machines, preparing it for the market. Their hands were blistered, and the sun beat fiercely upon them, while the food was of the poorest, and poorly cooked and rationed out in small quantities. Moreover, the white man in charge was most wicked, and very severe. At first there were many heathen working with them, but they found it too hard and many of them ran away. But the boys, feeling they were working for Jesus, came home weary each night, each carrying a pole on his shoulder for wood to burn when they returned to school, for wood is very scarce in these parts. Each evening they had a prayermeeting and got blessed and helped pray some other seekers through to victory. After a few days the white man, seeing how different they were from other workers, began to show

them kindness and special favors, even ordering for them a larger portion of food. Gradually the vile language and cursing of the workers became less, giving way before the singing and praying, and even the white man intimated to us in a letter, as well as to them, that an arrow of conviction had pierced his own soul, having seen Jesus in these black boys.

Well, it was a great day when we opened school and the offering was taken and the gold pound and notes were placed on the table, and eyes shone triumphantly and with shouts of victory we sang "Carry the Story of Jesus." Some of the boys being from Gaza and in view of the great need there, we felt this money should go for the erection of a church in Gaza. When Miss Rixse counted the offering it was seen to be \$127.50, with some pledges yet unpaid.

The lesson was worth more than gold to the boys. How blessed it is to give! And how God will help those who really desire to give!

We are poor again, scarcely a six pence among us now, but we are far richer, and get so blessed sometimes, we hardly know whether we are in the body or gone to be with Jesus.

ORA V. LOVELACE.

Rev. Fairy Chism and the Esselstyns, husband and wife, will hasten to reinforce the African work, just as soon as they can leave after the Columbus gathering is over. Sister Chism goes to assist Louise Robinson in the girls school, and Brother and Sister Esselstyn to assist in the care of the boys' school.

The work of actually reaching the heathen peoples is best accomplished by native preachers. Consequently all missionaries promptly start schools, where they can train and develop a native worker corps. It was found in the African mission that not only must the young men be trained, in order to preach to their people, but that young women must be trained so that the young preacher men could have Christian wives, who had been trained a bit in Christian ways, views and doctrines, and thus help their husbands. Otherwise the young native preachers must marry heathen wives. This makes a sad situation and has occasioned the loss of some good men. A girls' school became a necessity.

England is considering the possibility of establishing the Church of England in India as an independent body, free from direct control by the church authorities at home.

In Siam the Presbyterian missionaries each year conduct a special gathering in the mountains for the spiritual enrichment of the missionaries themselves, something like our campmeetings, or dis-

trict preachers' conventions. One of them writes, "Each year we have witnessed a definite improvement."

A great international missionary council is to be held in Jerusalem during 1928. It has been definitely decided by the program committee to consider for the first time the possibility of introducing the matter of industrial activities among heathen peoples, for discussion at that gathering.

A British society for reaching the Jews with the gospel message, was started in 1921 on Mt. Carmel, in Palestine. They started with one missionary, but now report ten, declaring that all are kept busy. A generous company of Jews has been reached, and led into genuine conversion.

In Turkey a recent law allows any person over eighteen years of age, to be officially enrolled, if he so desires, as a Christian, and the government will recognize his religion. Also the Turkish secretary of education is selecting a group of boys who will be placed in the Christian schools for special education in western learning. There will be no objection made, so it is stated, if these young men are led to Christ.

The government of Portugal has issued a decree that is unfavorable to the Protestant missions in Portuguese East Africa and the East Indies. While many recently backward governments have legislated favorably to the missionary cause, here is one that is endeavoring to favor the Roman church.

What is hoped will be an enthusiastic missionary anniversary is scheduled for the Columbus program in June. Several veteran missionaries from distant lands will be present to speak.

A fine start has been made in Jerusalem for the erection of our Nazarene church there. The lot is secured, and has been declared to be a most favorably located one, for the most successful evangelistic work there. Brother Alvin Kauffman is pushing the enterprise as rapidly as the means at hand enable. It is expected that Evangelist Owen, who has spent some time in Palestine, will be home in time for a report of that fine work to the General Assembly.

An unusually successful mission work has been developed in the West Indies under Brother J. J. Hill and Sister Hill.

The McHenrys plan to sail for Peru to take charge of the great and spreading work in that field, just as soon as the General Assembly closes. They have been anxious to reach their field for many months.

NEWS AND NOTES FROM DALLAS DISTRICT

District Superintendent's Report

Since our last report we have visited the following churches: Brother Walker is moving along nicely with our church at Texarkana with people praying through each week since the first of January. The church board appreciated his labors to the extent that they voted to present the matter to the church to give him a call for five years as their pastor. Personally, we believe, with few exceptions, our pastors who remain with a church for a period of years do the best work in building the church permanently and have a steadier growth.

G. A. Barron is getting along very well with his two charges, Bivins and Oak Grove. Bivins is looking forward to their campmeeting this summer, expecting it to be one of the best in years, with Brother Gilmore from Bethany, Okla., as their evangelist. Oak Grove is not doing so well since there are a number of complications connected with the work which was probably organized a little too soon. However, the few members are looking forward for better things.

Our next visit was with C. A. Alexander and his work at Johnson Chapel. They had moved the church building out on the highway which is a much better location and the church seemed in a much better spiritual condition than it has been for some months, and the saints are praying for a great revival this summer. Brother Alexander is much loved by these dear people.

Upon our arrival at Alba we found George Kidd, the pastor, in the midst of a revival being conducted by himself. We preached for them two nights with several young people praying through. Alba is very much encouraged under the leadership of their pastor. Brother Flynn held a couple of weeks' revival for S. C. Bozarth at Rocky Point. The revival was starting off well when we were with them over the first Sunday during the meeting. Brother Bozarth is much loved by his people at Rocky Point; this is his second year at this place.

After our visit at Rocky Point we spent a few days at home with the family. During this time we had the privilege of sitting under the ministry of Sister Fitkin, who was with our Dallas First church for two nights and one day. We are only sorry that so few of our W. M. Societies took advantage of this great opportunity. Our church must continue to be a missionary church and if we continue thus we must keep informed on the subject. During this time Dallas First church called D. Shelby Corlett as pastor for a period of five years.

March 23 found us eating dinner with Brother and Sister Nowlin, our pastors at Tyler. They have canvassed and papered the church building and have put in one hundred opera chairs. The work is progressing nicely. Nacogdoches was our stopping place for the night and here we

found only a few holding on, and waiting to give the Free Methodists another trial to get on their feet a little better, for they are putting forth another effort to revive their work.

Saturday night we landed in Beaumont, where we preached for our church there the following two Sundays, while our pastor, W. D. McGraw, was in Jerusalem. Brother McGraw is having a wonderful trip and he will have much to say about it upon his return from the Holy Land. The church in Beaumont is moving along beautifully during the pastor's absence. The last Sunday night we were there there were eleven in the altar and eight prayed through to victory. On March 25 Brother Burnett of Lake Charles, La., was with us and preached for us in the morning. During the week in Beaumont we visited both Port Arthur and Orange. Brother Hampton and members report this to be the best year in the history of the church. This is Brother Hampton's fifth year at this place. Orange, under the leadership of M. M. and Sadie Lowrey, is moving on nicely with souls finding God almost every week.

J. E. Moore and his congregation at Houston have been in their beautiful 60x90 foot basement for the past two months. Between twenty-five and thirty new members have been added to our Houston church since the assembly last October. These southern end churches are all having a steady increase in enrollment in their Sunday schools. We are having some of the best revivals on the district we have had in years. *On with the revivals.*

F. E. WIESE, District Superintendent.

PASTOR IVAN L. FLYNN, SHERMAN, TEXAS—"The month of March was a busy one for us. We had Rev. Sam C. Bozarth, pastor of Cedar Hill, Texas, church, with us for a two weeks' meeting which resulted in a number of bright professions. The church was greatly helped on all lines. We had the largest attendance at this revival of any we have had since our coming to Sherman. Brother Bozarth is a good gospel preacher, and a splendid man. Our people like him well. He was an encouragement to the pastor on all lines. On March 13, we went to the Rocky Point church, one of Brother Bozarth's charges, to help him in a two weeks' meeting. We were greatly blessed by our stay and ministry among those good people. We had a number of bright professions. The last part of the meeting the crowds were fine, and the last night the house would not hold the people who came to hear the gospel. The Sherman work is marching on. We are expecting this to be our best year. Sunday school is climbing up in attendance over previous years."

Sunday School Lesson

May 6, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Greatness Through Service.

LESSON TEXT: Mark 10:35-45.

GOLDEN TEXT: *The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:45).*

THE opening incident of this lesson is recorded by Matthew differently. He states that the request came from the mother of James and John. But however that may be, we are safe in drawing the conclusion that such a request carries with it a desire for preferment.

This sounds much like most of our praying, for when we come to God so many of our petitions are made up of our wants, rather than to inquire of Him as to His will relative to the things He would give us. When they asked the Lord Jesus to give them "whatsoever we shall desire," they were practically saying, "You sign a blank check and let us fill it in just as we see fit." But when Jesus asked them what they wanted, they were at least honest enough to admit that they desired precedence, and told him in unmistakable words that they wanted the positions that carried with them the greatest degree of honor.

It is hard to subtract the element of selfishness and unworthy ambition to become distinguished, from the desire to do work so thoroughly and skillfully as to merit a place of trust and honor and thus enlarge one's sphere of usefulness among men. There is, however, a kind of greatness and a way to acquire it that does not admit of selfishness or unholy ambition. In this lesson Jesus teaches some fundamental truths concerning true greatness, which have never changed. The consideration of self is left entirely out, and in its place He puts a humility that is willing to "be least of all and servant of all," and a willingness to make "His name" and "for His sake," the underlying motive of all activity. Christina Rossetti wrote:

*"Lord give me grace
To take the lowest place;
Nor even desire
Unless it be Thy will
To go up higher."*

We will consider the response of the Master to this request. He first tells them that they did not know what they were asking. They thought they were asking for worldly position, and no one has a right to ask for any place or privilege, unless he is able to bear the responsibility that such a place carries with it. The question of whether they were able to meet the conditions was a serious one, as it always is. To drink of Christ's cup, and be baptized with His baptism, meant to endure either good or ill, whatever might be His lot.

Their answer shows how little they understood the great events that they felt were impending, for they made reply that they were "able." But afterward

when Jesus stood in Pilate's judgment hall on trial, He stood alone. These men, who thought they could qualify in ability for the greatest places in the kingdom, forsook Him and fled. They neither understood the work of the Master nor did they understand their own measure of endurance. Indeed, in the light of what transpired at Jesus' trial the spirit of selfish ambition is clearly recognized.

The spirit that wants the places of honor, disqualifies the man for such eminence. The glorious right and left hand seats were to be given, but only prepared men could sit there. Jesus had the power to bestow, but justice demanded that regard be paid to good qualifications in the ones who were winners of the highest seats. It was prepared for those who should prove themselves deserving.

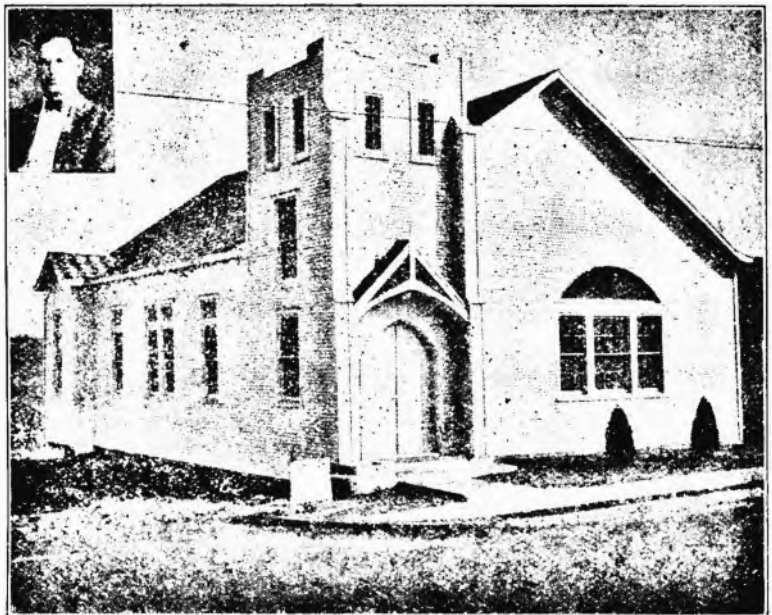
The indignation of the ten disciples, when they learned what James and John had asked, gave the Lord an opportunity to teach them a lesson on true greatness. It is quite probable that any of the ten would have asked for the same preferment, had they thought of it at the time. People often get very indignant over what others do, when it is very likely that under similar circumstances, they would snatch at the coveted treasure themselves. Men are after a life of getting, but Jesus demands a life of giving. Those who occupy thrones in His kingdom, will come to them by the path of self-sacrifice. We recall the much quoted maxim in this connection, "No cross, no crown."

In His lesson on true greatness Jesus emphasized the fact that the great ones in His kingdom were very unlike the great ones of worldly kingdoms. Instead of lording it over others, they serve others. The highest position in Christ's kingdom is the one that requires the greatest service. So then, "Whosoever would be great among you," said Jesus, "shall be servant of all."

Our passport to power is service. We are great just in proportion as we are useful in service to our fellow-men. Places are nothing unless they afford a greater opportunity for service. It is said of Jenny Lind that she never sang so well as, when in disguise, she sang to the unprivileged little ones gathered about her on the wharves. These were known as "wharf rats." The great Dr. Chalmers, Scotland's noble son who lectured in Divinity Hall and presided over general assemblies, was never so reverently admired as when seen walking through the filthy streets and lanes of Edinburgh with ragged children clinging to his fingers as he led them out and gathered them into schools that he had organized for them.

Christ is the model of true greatness. "For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." What if the millions of people who profess to follow Christ, and are connected with the church, would count it their chiefest joy to follow Him as their model in service? What a different world we would live in. "And as he is so are we to be in this present world." Truth must ever be incarnated in a person in order for the world to see and be benefited by it, and it is truth that shall make men free.

CHURCH OF THE NAZARENE, TYLER, TEXAS



THIS church was organized less than two years ago by Rev. J. W. Bost. The church was served the first year by Rev. J. E. Williamson, who did some good work in building a nice church and parsonage. We came to the church as pastor the last of October, 1927, and found a loyal band of only seventeen members. We have added to that number six fine members and more are looking our way. We have been very busy as the church needed to be painted and both buildings papered. The Lord has helped as we labored and the buildings are now finished.

The church is seated with opera chairs

and gas has been installed for heating. We now owe \$3,250 on the property. The parsonage has five rooms; the church is 32x52 feet with pastor's study, one Sunday school room and balcony. Our people know how to sacrifice and stand by the work, and pray until God hears and answers. His blessings are upon us here. Every department of the work is growing and we are encouraged to go on.

We are planning a spring revival the last three Sundays of April with Rev. E. W. Wells and Miss Ruth Lanier. Also, Rev. B. H. Haynie will be with us in August. Pray for us.—B. F. Nowlin, Pastor.

CENTRAL NORTHWEST DISTRICT PREACHERS' CONVENTION

The Midwinter Preachers' Convention for the Central Northwest District, which comprises the states of North and South Dakota, Montana and Minnesota, was held at Oakes, N. D., March 19 to 22. About one hundred delegates and visitors were in attendance and the local pastor, C. S. Driskell, had all arrangements made so that the visiting brethren were royally taken care of.

The convention opened Monday evening by Rev. E. E. Wordsworth, District Superintendent, bringing a message at the M. E. church, which those good people had kindly offered the use of for the evening meetings. The day meetings were held in the Church of the Nazarene and were opened with a prayer and devotional service followed with a lecture by General Superintendent Goodwin. His lectures were very helpful and inspirational and we believe were incentives to every pastor present to put in more time in the study room. During the day prepared papers on timely topics were read and discussed. Tuesday and Wednesday evenings the messages were

brought by Dr. Goodwin to large congregations. The Lord surely helped Dr. Goodwin and he preached with mighty power and unction.

A sad feature of the convention was that Rev. Ben Mathisen, District Treasurer and pastor of the St. Paul, Minn., church, and Rev. W. D. Shelor, pastor of the Billings, Mont., church, were not able to be present, both being at that time in hospitals. These brethren are always among the bright lights at our meetings and their absence was greatly felt. Special prayer for them and other brethren, who were indisposed and unable to be present, was had.

During the convention the South Dakota delegation met with the General and District Superintendents and an extensive revival campaign was arranged for that state this coming summer. Watertown, Huron and Redfield are among the cities that it is planned to enter with tent meetings. Rev. C. C. Swalwell of Irene, S. D., has charge of this campaign and we are sure that he can put it across with the help of the Holy Spirit.

The convention closed Thursday evening with a great evangelistic service, Rev. Julius Miller, pastor of the Corsica,

S. D., church, brought a message on "Redemption," and when the altar call was made eight souls responded.

Geo. S. Culver, Reporter.

WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Annual Assembly of the Washington-Philadelphia District convened in the city of Baltimore, Md., at First church, Whitmore and Lauretta avenues, April 3 to 8, with General Superintendent Williams presiding.

The assembly was well attended all the way through, and a fine spirit of unity and blessing prevailed at all times. Many expressed themselves as feeling that this was the greatest assembly the district has ever had, and surely it was. Dr. Williams' timely and inspiring talks during the business sessions, and his great evangelistic messages in the evening were exceptionally helpful, and carried with them a spiritual "lift" and "urge" which moved all of us closer to the Master, and to the forefront in the battle against unrighteousness.

Statistical reports show that the district has increased in church members several hundred and in Sunday school pupils considerably more, during the past year. The N. Y. P. S. and W. M. S. also experienced a healthy growth. New churches were organized in Roanoke, Va., and Chester, Pa., while several other missions and Sunday schools are under way, where in a short time churches will be the outcome.

Changes in pastors were few, and as follows: Rev. Monroe Hand to Allentown, Pa.; Rev. E. E. Grosse, Jr., to Norristown, Pa.; Rev. G. W. Andrews to North East, Md.; Rev. H. I. Basham and Rev. H. T. Stahl were ordained to the eldership. Rev. Chas. Curtis and Rev. Hess were received by transfer from other denominations. Elder's credentials were restored to Rev. J. Chamberlain. A number of young men were granted Minister's License.

Rev. J. T. Maybury was elected District Superintendent by unanimous vote, to serve his thirteenth term in that office. Brother Maybury's report for the past year was brimful of encouraging things. He related how doors are being opened unto us in many places, principally as

result of summer tent campaigns and other home mission work.

The following delegates to the General Assembly were elected: Revs. J. T. Maybury, D. E. Higgs, J. N. Neilson, and I. M. Jump. Laymen: S. E. Slocum, C. W. Wilson, Mrs. J. T. Maybury and T. C. Hudson.

The assembly next spring will be held at Lansdale, Pa., while the Fall Joint Convention of Preachers, N. Y. P. S., Sunday School and W. M. S. will be held in First church, Washington, D. C.

The pastor, Rev. D. E. Higgs, and the good people of Baltimore, certainly made a beautiful display of that southern hospitality in the royal entertainment they gave the assembly. Every delegate was well satisfied, and all felt happy and glad for their brief stay in the Monumental City, I'm quite sure.

We were glad for the progress of the past year, and from the enthusiasm evidenced at the assembly, this year will be a correspondingly greater year, the Lord helping us.

M. H. Cave, Reporter.

NEWS FROM CAROLINA HOME MISSION DISTRICT

This is the first full report of our work in the Carolinas and covers the two and one-half years we have been here.

On September 29, 1925, we began the first official Nazarene campaign in the Carolinas, out of which we organized the Greensboro church, and we now have ten churches.

I have just arrived home from a round of annual meetings with the churches (prior to our District Convention which convenes May 9-13, Dr. H. F. Reynolds, General Superintendent, in charge. We will not have an assembly at this time, as the General Superintendents think it best not to organize at present). Each church gave its pastor a recall, for which we feel grateful.

Greensboro church was the first church organized. Brother and Sister M. S. Cook are pastors here. We have a beautiful, permanent tabernacle, in a good location in the growing part of this great city. Brother and Sister Cook have sacrificed and worked hard to put it over, but they are coming up the road now. Praise God, the devil's kingdom is

crumbling and the spiritual tide is rising. Brother Jim Green has just closed a successful revival here, and God's blessing is upon the people.

Next, we go to Charlotte, N. C., where Brother O. L. Maish and wife hold the reins, and by the guiding hand of the Holy Ghost are driving on to victory. God's blessings have been upon the church from the very beginning. They have purchased a beautiful brick church building and six room parsonage, and are moving on. They are building up on all lines. Their membership is quite a ways beyond the one hundred mark.

We go now to Coleeemee, N. C., meet Brother Sanford Cook and wife—a fine young couple who helped make possible the erection of a beautiful frame church building in a good location, and are now moving on.

Now, to Bennettsville, S. C. Here Brother W. M. Mills and wife are pastors. We have built a fine frame church in a good location and will be able to build a strong Sunday school and N. Y. P. S., as we have a host of young people at this place. Brother and Sister Mills are loved by about all both in and out of the church.

Now, stop with me at Pineville, N. C. Here Brother R. V. Bridges and wife are pastors. Brother Bridges is young, this being his first pastorate, but he is a hustler. He has purpose to pray in each and every home in the town at least once. Brother Bridges is young, yet he has real vision and prays and preaches like an old-timer; they purchased a building and converted it into a church building and it is very nice, respectable and inviting.

Pause with me a moment at Asheville, N. C., where Brother and Sister L. B. Matthews are holding forth. This is a beautiful mountain city, about 65,000 population, a summer tourist city, but has been hard hit financially this winter, so Brother and Sister Matthews have really sacrificed until it has hurt, but have not murmured once. But we have a real future here. Some tried and true Nazarenes, with several other good people looking our way. They are now in a hall, but planning a permanent place of worship by fall.

We now come to Hendersonville, N. C., the home of Brother Raymond Browning (evangelist). Brother Browning and wife dug this church out themselves. They now worship in a hall, but plan a church home before winter. We feel we have a real opportunity here. Brother L. B. Matthews is helping supply at Hendersonville until a permanent pastor can be arranged.

Stop now at Mt. Hebron, with Sister A. G. Hadley for a service. She has a small class now, but a large vision. We had great liberty preaching to these good mountain folks. We hope to have an established camp there some day.

We now come to Salisbury, N. C., where Pastor C. J. Towriss and good wife are doing things. They have purchased a nice church building and are well located in this beautiful city of 25,000, and have taken the establishing of our church by the job. They take their Bible, guitar, song book and call from door to door, read, sing, pray and

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June 10, 11, 12

In connection with the General W. M. S. Convention. Representatives from all our foreign fields will be present and give stirring messages.

Dr. H. F. Reynolds, General Missionary Secretary and Dr. J. G. Morrison, Executive Field Secretary, will be there to help lead on to victory.

Pastors, General Assembly delegates, visitors and the general public are cordially invited.

GENERAL CONVENTION COMMITTEE

about until people want religion—thus they push on.

Now, let's visit Roanoke, Va., one of our baby churches, with Brother E. L. Hess and wife pastors. God is blessing and leading on to victory. This church is only about six weeks old and has about forty good members, who will make real Nazarenes. Brother Hess plans to use his tent all summer in Roanoke and hopes to come up this fall with a good strong membership and church home. (The Washington-Philadelphia District gave us Roanoke and Danville, Va., is why we have this to our credit).

We also have some good evangelists, such as S. S. Nelson, Raymond Browning, Jim Green, W. F. Farmer, also Brother James Daniel has a tent and will work with us this summer. So on goes the battle in the Carolinas.

In the thirty months we have been here we have traveled 47,000 miles, put on meetings in 17 different towns and cities, acquired about \$57,500 worth of property; however, this is not all clear of debt. We have worked under quite a handicap from a financial standpoint, as money has been quite scarce in these parts. Time and space will not permit me to give further details, but the secret of our success has been the guidance of God, the unselfish, untiring and sacrificing labors of our precious collaborators above mentioned. My precious wife has stood shoulder to shoulder with me and we still feel like traveling on. When we realize we started with nothing thirty months ago, it is truly wonderful what God hath wrought. We now bow heart and head and ascribe to God the Father, Son and Holy Ghost all the praise, honor and glory for all that has been done. Amen.

CHAS. M. HARRISON,
Home Mission District Superintendent.

EASTERN OKLAHOMA DISTRICT N. Y. P. S. CONVENTION

The Eastern Oklahoma District N. Y. P. S. Convention will meet at Shawnee, Oklahoma, the first service being Tuesday evening, May 29. The convention proper will open Wednesday morning at nine o'clock, and will close with the evening service on June 1. We would urge our people to begin to make arrangements now to be present. This is a time that you can't afford to miss. Brother Bishop, our good pastor at Shawnee, is making all necessary arrangements to give us the very best of entertainment, and, too, we are to have as our special speakers none other than our own Brother and Sister Aycok.

The work on this district this year has made marked progress, and I feel that our people are more interested in the success of our young people than ever before. Our zone leaders have done a splendid work with each zone and I feel that they are largely responsible for the success we have had this year, so I feel that we can bring much better reports this year than ever before. If you have not raised your budget yet please raise it and send same to our District Treasurer, Mrs. W. T. Melton, at Ada, Oklahoma, so she can have her report ready for the convention.

We not only will elect our district of-

ficers at this time but will elect our delegates to our general convention. Begin now to help us pray for the presence of the Lord to be present in everything, for without Him we are a failure. We will appreciate a line from you in regard to about how many will attend from your society, and we will be glad to furnish you with any information that we can regarding the convention.—B. J. Wilkins, District President.

GROUP CONVENTION, COLORADO

The Eastern Colorado Plains Group Convention was held at Wray, Colorado, March 23 to 25, 1928. Pastors and delegates were present from Brush, Yuma, Bethel, Olivet, Calvary, Armel, Haxtun, and Wray churches. The Friday morning session opened at 10:30 o'clock with Rev. Guy Nelson acting as chairman. During the convention all the pastors present acted, either as chairman of a session, or led the devotionals. The Spirit of the Lord was with us from the start. In the devotional hour Saturday morning, four of the preachers leaped and danced before the Lord, while others shouted or were blessed in their own way. A special Sunday school and young people's rally was held Sunday morning at the Sunday school hour. Twenty-one responded to the altar call.

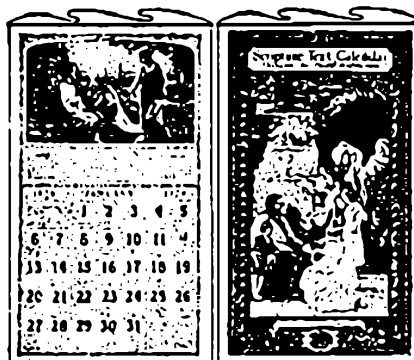
Papers were read and discussed on Sunday school, young people; and W. M. S.

work. There were some real good papers. The discussions were profitable, being enlightening and sometimes convicting. Here is a sample of the papers read: "The Importance of Lesson Preparation by Teacher and Pupil," "How to Secure and Retain the Interest of our Women in W. M. S. Work," and "Y. P. S.—The Value of Time and How to Use It."

As far as we know everyone had a good time in the Lord. The evening services were evangelistic. It was the closing days of a revival for the Wray church. Rev. William Roper of Denver, was the evangelist and he preached with earnestness and Holy Ghost zeal. The John Wesley trio sang each evening, much to the delight of all. Brother and Sister Cochran of the Calvary church also sang several specials. There were salvation times each evening. Brother Nelson and his folks entertained us royally. We departed for our homes determined, by the help of the Lord, to have greater salvation times out here on the plains.—Lloyd Levan, Secretary.

N. Y. P. S., SYRACUSE, NEW YORK

The Young People's Society of the First Church of the Nazarene at Syracuse, New York, held a rally March 22 to 25. The societies from the northern part of the district were invited to attend. The Pilgrim Holiness churches from Owasco and Otisco also were represented and the



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Volunteers of America in Syracuse. The evening services were evangelistic. Friday morning Brother Shoemaker from Owasco gave a very helpful talk on fasting and prayer. Saturday morning a question box and general discussion relative to young people's work and baptism was interesting and helpful. Saturday afternoon a debate on Peter and Paul brought out the fine characteristics of these two great apostles.

Sunday our pastor, Brother Brooke, and Brother Smith of the Canastota church exchanged pulpits. Brother Myers of Solvay Methodist church gave a splendid address Sunday afternoon. The music committee had special vocal and instrumental programs which were inspiring and proved a blessing. The attendance was good. Finances came easy and we felt the rally was a real blessing to the church, as well as to the Young People's Society. We plan to have more rallies in the near future if Jesus tarries.—Katherine E. Covell, Secretary.

N. Y. P. S., ALABAMA

Our Young People's Societies are pressing the battle and gaining the victory down in Alabama. When our District Assembly convened last fall we had fourteen N. Y. P. S. organizations. Since then three new societies have been organized and our others are growing as well as holding their own. A great deal of our success we attribute to our efficient District President, Rev. C. C. Butler of Jasper, Ala. He is a genuine booster who knows how to make plans and put them over successfully.

We are scheduled to have our annual district meeting in connection with a Sunday school rally April 28 and 29, at Nauvoo, Alabama. At this meeting we

shall elect our district officers for the ensuing year, and also elect our delegate to the General Assembly. Even with our degree of success, our N. Y. P. S. forces in Alabama are not as strong as they might be, for we have an abundance of good material right here in Alabama. If we but work with a will and co-operate with our President we can double our number by our next District Assembly.

We are "pressing toward the mark for the prize of the high calling of God in Christ Jesus."—Linus Jackson, District Secretary.

NEWS IN BRIEF

Evangelist C. C. and Flora Chatfield, since the first of the year have held meetings at Logan, Ohio, Chester, W. Va., Newell, W. Va., and Lancaster, Ohio, which were signally owned of God with definite results. These evangelists state that in the last two years they have seen some of the most definite praying through, genuine conversions, real sanctifications and a general pushing forward of many toward deeper spirituality. They also add, "The Lord has added another to our party, and we are now the Chatfield Trio, a little son, Mark Vern, being the new, but not silent, partner. Never have we had a greater longing and desire to have a deeper expression and understanding of God in our hearts. We will 'meet you at Columbus.'"

Evangelist Theo. and Minnie Ludwig closed a meeting recently at Newman Grove, Nebr., with fifty-five seekers on the last day. Quite a number of Luther-

an people were saved and ten fine members were received into the church.

Grace church at San Antonio, Texas, has a new wooden tabernacle just about finished and with a good building, a good location, a faithful people and the blessings of God, Brother John F. Roberts and wife, pastors, feel assured of success. The Sunday school is growing and there is an increase in attendance at the preaching services. If you have friends or relatives in that city that you would like them to call upon, address them at 116 N. Polaris St., and they will be glad to do so.

Rev. D. Rand Pierce is closing his pastorate at Everett, Wash., and has accepted a unanimous call to the church at Tacoma, Wash., to be succeeded at Everett, Wash., by Brother Carleton D. Jones. His address after May 15th will be 201 E. 30th St., Tacoma, Wash.

Rev. J. W. Irwin, who became pastor at Caruthersville, Mo., recently, is very desirous of the prayers of God's people. The church there has been somewhat discouraged, but the attendance is increasing and there have been quite a few seekers at the altar."

District Superintendent L. T. Wells of Kentucky has moved from Lexington to Science Hill, Ky., Box 132.

The church at Decherd, Tenn., which has been without a pastor part of the assembly year, is making progress under the pastorate of Rev. J. E. Smith, formerly of Sylacauga, Ala., who took charge last November. Through the efforts of the Woman's Missionary Society some improvements have been made on the church property. On Easter Sunday there was an all day rally with a good attendance at all the services, and two ladies sanctified.

Evangelists J. E. and Mae Budd conducted a meeting at Pendleton, Oregon, at the close of which a church was organized on April 10. They are now in a meeting at Redmond, Oregon.

On account of the postponement of the Colorado District Assembly until after the General Assembly, Evangelist Judson P. Wear and wife can give May 23 to June 10 to some church. Address them at Gen. Del., Hutchinson, Kansas.

The church at Science Hill, Ky., A. J. Frank, pastor, is showing great interest in every department. The Sunday school, under the superintendency of E. J. Hines, is making progress and has entered the district contest. A live W. M. S., is accomplishing things for God, and a Junior Missionary Society of twenty members meets once a month, also weekly for choir practice. This Junior choir brings a special song each week at the church service. District Superintendent Wells, who has recently moved to Science Hill, brought the Easter message.

Dr. Charles E. West, who has been laboring for some time in connection with our hospital in the Chinese mission field.



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that there is still occasional fighting between the Chinese belligerents near our Tamingfu station. Dr. West will visit at Fresno, Calif., for a time, with Pastor A. J. Smith, who was for several years District Superintendent in the Chinese field. The West Side church at Decatur, Ill., where Dr. West has his membership hopes soon to tender him a welcome home reception.

—A note from District Superintendent Oliver of Arkansas tells of the passing away of Rev. J. B. O'Neal, Morrilton, Ark., on April 10. He was one of the oldest native elders on the district.

Rev. U. E. Harding, who has been engaged in evangelistic work for some time, has accepted the pastorate of the Church of the Nazarene, Santa Ana, California, on the Southern California District. He will take up his duties there after the District Assembly in May.

A sister in Iowa asks special prayer for a young girl in Missouri who is under deep conviction and desires prayer that she may get back to God. She also is desirous of the prayers of God's people for the reclamation of her husband.

CHURCH NEWS

PASTORS HUGH AND MABELLE PUTNAM, Caro and Gagetown churches, Michigan —"We are about the middle of our assembly year. Truly we can say it has been a great year to us. Our first meeting was at Gagetown church with Rev. W. O. Nease, which was a wonderful time of salvation. Truly Brother Nease is a mighty man of God, a great Bible preacher, preaching the Word in the demonstration of the Spirit with that heart of love that brings the gospel on the people. We had several saved and sanctified, among the most outstanding cases were those of a man and wife, mother and two sons. Their names are Vice. About four years ago this man was working for the Edison Electric Company. He was up a pole sixty feet when he received a shock which caused 23,000 volts to go through his body. He came down head first until about five feet from the ground when his safety belt tightened, which started his heart beating again. His arm was burned so that just the cords were left, and both legs were burned so that they took thirty-eight grafts on the legs. The doctors said he could not live, but our God is able and long-suffering. Four years had passed when Jesus swung the danger signal across his pathway, saved him and sanctified him. The places it seemed would not heal are healing fine. All glory to God! We have taken the family of five into our church, with more looking our way. Thank God for men like Brother Nease who will preach the gospel without fear or favor. He is a good man for pastor and church. The revival is still going; we are looking for greater things ahead. Since coming to Caro we have seen sixty-five pray

through at our regular services, for which we give God all the glory. We started in a great campaign against sin and the devil on February 1 with Rev. E. C. Dees of Bethany, Oklahoma, with a great revival spirit in the church. Old-time praying, fasting and preaching brought old-time conviction. Truly Brother Dees is one of our old-fashioned gospel preachers who preach the truth without fear or favor. He preached the truth that caused men to repent of their sins, go back and fix up, and straighten up. In these nineteen days that he was with us we saw eighty-five pray through at an old-fashioned mourners' bench. Thank God, we are still in the days of revivals. We can have them if we will pay the price. If God be for us who can be against us? Rev. Dees is a good man for church and pastor. He has the Church of the Nazarene at heart. We say, thank God for men like Brother Dees and Brother Nease who have stood the test in the heat of the day. If you want the gospel preached without fear or favor, that brings results, fear not to call them. These brethren and our good people remembered us with a fine love offering at both places. We are laboring with folks at Caro and Gagetown

that are true blue, loyal to God, loyal to their church, loyal to their pastors, with a living faith in a living God, with their eyes on Jesus for greater things ahead. We say, on with the battle. We are planning to see you all at the greatest General Assembly ever. Truly we love our great Church of the Nazarene. We covet the prayers of our great family. Our testimony is, that we love the Lord with all our heart and our neighbor as ourself."

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By Rev. F. M. Messenger

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

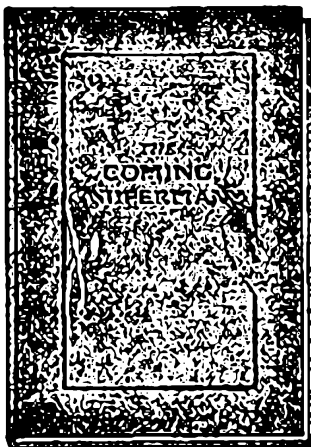
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EVANGELIST LYMAN BROUGH—"Our first meeting after the District Assembly was at Riverdale, Mich., where we had some real praying through. Then at Eureka, Mich., in an old, abandoned church the Lord gave us another gracious revival, and now they have a Sunday school going and this has become a regular preaching point. At Milwaukee, Wis., we had a good revival with a goodly number praying through. Then we were with Brother and Sister Dooley in Minneapolis, Minn., in their mission. This was our fourth meeting with them and it blessed our heart to see some of the

hardest cases in that wicked city pray through to God. After this we were supply pastor at St. Louis and Ithaca, Mich., for two months, during which time the Lord gave us victory and Sister Adelbu who followed me there as pastor has had fifty professions and the work is moving on. At Sinking Springs, Ohio, where J. H. Clymer is pastor, God gave us some victory and a few prayed through. At this writing we are with Charles Hanks at Akron, Ohio. Hanks is a great pastor and God is blessing him. I want to testify that I love everybody and that the blood covers my soul today."

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PASTOR W. S. PURINGTON, Danville, Ill.—"We have just closed a two-weeks meeting that was crowded full of good things and which was mightily blessed of the Lord. Brother and Sister Wines were with us one week and helped us celebrate our 16th Anniversary, then Dr. J. W. Goodwin was with us one week during which time was held in our

church the great District Convention with its stirring messages from many speakers. Sister Helen Peters led the singing, and this was her sixth meeting with our church. Every worker seemed at their best, and the Holy Ghost honored the truth by giving us some great altar services and some fine folks to be received into the church. We purpose to keep humble, pray more, and expect more from God than ever before."

PASTOR FRED R. WHITLEY, CAPTAN, NEW MEXICO—"With Rev. H. A. Gregory and wife of McKinney, Texas, as workers, we have just closed one of the most successful revivals the church has had for several years. The Lord manifested His presence from the beginning. Mighty conviction was on the people. There were several bright cases for pardon or purity, some coming into the church. I like to help them get through in the old-fashioned way and then take them into the church. Brother and Sister Gregory are fine people to work with—real friends to the pastor and a blessing to the church. The church and friends gave us a nice love offering which was more than appreciated. Our people are scattered and very few live close enough to attend services regularly. We have the blessing and are marching on. Pray for us."

PASTOR J. E. THREADGILL, AUSTIN, TEXAS—"God gave our young people a good meeting. Rev. Dewitt Palmour of Coleman did the preaching. He is a sweet-spirited man and bids fair to be one of our choice pastors. He has been preaching only two years, but he preaches well. Brother Dillard of Santa Ana, Texas, added much to the meeting, as he was here throughout the campaign. Rev. Herschel Murphy and wife were a great asset to the meeting with their splendid music and singing. Rev. Murphy has a rare voice and picks the guitar fine. Mrs. Murphy is excellent at the piano. There were twenty-one professions in the meeting; seven united with the church, five by letter and two on profession of faith. We have a splendid band of young people. Some of them are not saved but we hope they will be soon. Mrs. G. A. Phillips is our president, and our young people appreciate her beyond expression. She bids fair to be one of our best workers and soul winners."

PASTOR S. O. PACE, IDABEL, OKLAHOMA—"We came to Idabel the first of December, 1927, to take charge of a new work which was organized at the close of a wonderful revival held by Casey Grimes and Chester Ashford and wife. A band of forty-four composed the new church. God helped us to raise money to buy the Methodist Protestant church property here, including the lot, the building and the furniture, free of indebtedness. We thank the good people of our town who are standing by us and helping us open this new work. Our Sunday school has an attendance of from seventy-five to eighty or around that number. Brother J. D. Lee is our superintendent. Brother Arthur Hanks is president of our N. Y. P. S. We thank the Lord for young people. We have some of the salt

A New Book by Dr. Williams

SANCTIFICATION

The Experience and the Ethics



FOREWORD

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

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

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

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

CONTENTS

- I Sanctification.
- II Objections to Sanctification Considered.
- III Grounds of Objections to Sanctification Examined Further.
- IV The Experience of Holiness and the Ethics of Holiness Differentiated.
- V The Foundation of Right Ethics.
- VI The Importance of Right Ethics.
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of the earth. We are glad to report a wonderful service with Uncle Buddie Robinson and Professor L. C. Messer on the evening of April 4. Uncle Buddie brought a great message on second blessing holiness, which we appreciated very much; also Brother Messer's singing blessed our hearts. We thank the Lord for their coming this way and feel it will prove a great blessing to our work here. We are confronted with many of the problems that follow a newly organized work but God is blessing our services and we are depending on Him to establish a great work here."

EVANGELIST S. S. NELSON—"The Lord gave a glorious revival here in Harrington, Del. It was generally spoken of as the greatest revival in Harrington for many years. There are two holiness churches in this town and neither one has made much progress. The one in which the revival was conducted has been in existence for thirty years or more and had a membership of thirty-five. On account of the conditions which had existed, it was said to be a hard place to have a revival. Brother Speckles, the pastor, and the faithful members had prepared the way for the revival by holding a number of prayer meetings. A

spirit of expectancy was on the church. At the beginning the services were hard and it looked as though the devil was going to defeat the meeting, but the Christians held right on and the fire began to fall and soon the meeting was in a mighty revival swing. The house was filled every night except two. People drove for thirty and forty miles to get into the meeting. By count, there were 125 seekers, and out of the 125 seekers, 121 made a profession. Out of this number sixty-seven professed to get saved and fifty-four professed to get sanctified, and we believe many of them actually experienced what they professed. The mighty power of God was manifested in the altar services and there was much Holy Ghost demonstration. Much of the success of the meeting from the workers' side was due to the pastor and singers. Brother Speckles is a true blue Nazarene pastor. He is living down much of the opposition which existed in the community against the Church of the Nazarene. He needs no recommendation as his work speaks for what he is doing. Sisters Hope and Auldburger had charge of the music and the children's services. There was a fifty per cent increase in the membership and others are expected to join later."

WANTS

PIANO TUNING—To help defray expenses to and from General Assembly. Shall be glad to tune pianos for any one while enroute, via, Chicago and Central Indiana. Bargain rates and a little to God. Reference: 23 years with Steinway dealers, Minneapolis. Who will give me a lift? S. S. Bright, 41—6th St. So., Minneapolis, Minn.

WANTED—Ordained elder in Church of the Nazarene wants pastorate. Small churches considered. References on request. Address H. F. S., care Herald of Holiness, 2923 Troost Ave., Kansas City, Mo.

FOR SALE—Center section of 40x10 tent in good condition. Price \$35. F. C. Lehman, Box 206, Barborton, Ohio.

MINE MANAGER WANTED—One who thoroughly understands how to open up coal mine. Also want men to mine coal. Want men well recommended by pastors and former employers. Work begins in about six weeks. Write for particulars to Leslie P. Schwada, Clarence, Mo.

NOTICE—After May 4th, we will have some open dates for meetings as song leaders, singers and pianist. Reference: Rev. A. L. Cargill, Hooker, Oklahoma.—Mr. and Mrs. C. L. Nagel, Hooker, Oklahoma.

Singer—Soloist, Personal Worker. Twenty-five years' experience. Would correspond with pastors, or committees, needing such help. References on demand.—C. V. Spill, 890 Ave. D, Beaumont, Texas.

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PASTOR C. B. JOHNSON, CURTIS, NEBRASKA—"This has been a good year at Curtis, for which we are praising God. Last September we had Brother and Sister A. McNaughton for a three weeks' meeting. In this meeting a goodly number prayed through to definite victory. Brother and Sister McNaughton are some of God's choice people. Brother McNaughton is a man of prayer and his ministry is owned of the Lord. Then starting February 12, Brother and Sister M. E. and Nina DeVoll gave us a meeting lasting three weeks. The result of the first meeting was manifest in this meeting, however, there was an increase in conviction. The crowds were good all through the meeting. The good preaching of Brother and Sister DeVoll was enjoyed by all. They believe in bringing the pastor and the people together. Their work is safe and thorough. In this meeting there were seekers at nearly every altar call, most of whom also were definite finders. The financial condition has been a problem here, but it has greatly improved. The pastor's

salary is nearly all pledged for the coming year. This will help the church to come up with the District and General Budgets. Curtis has some good people who are encouraged and are believing God for better things."

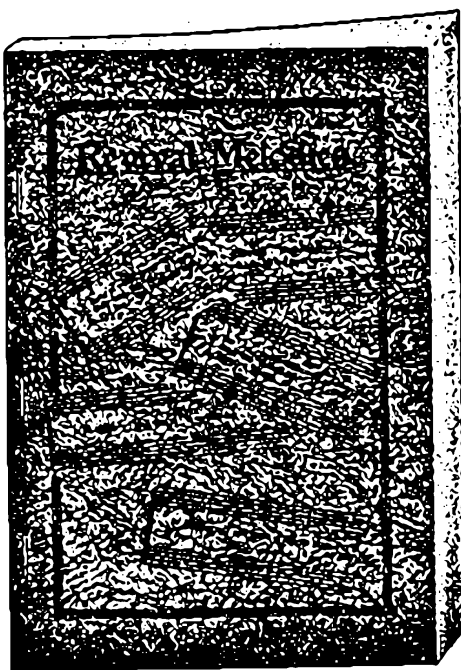
PASTOR NELSON MENE, CALIFORNIA, KENTUCKY—"This is our first report to the HERALD OF HOLINESS. We have just closed a three weeks' revival with Rev. E. C. Tarvin and Rev. Elwood Taylor. Brother Tarvin is a member here. He preached the first week, but was called away. Brother Taylor, the crack shot from Egypt, came to us and continued the meeting. God surely helped him in delivering some great messages. There were twenty-five seemingly definite professions, among whom was a Catholic girl who was converted and sanctified in the meeting. She also came into the church with two other fine, substantial folks. The crowds were the best yet, and finances came easy. The church is greatly encouraged. To God be the glory."

PASTOR C. E. THAYER, THE DALLES, OREGON—"We have just closed a successful meeting with Rev. T. E. Beebe of Long Beach, California, as evangelist, and Mrs. Schocke of Vancouver, Washington, as song leader. Brother Beebe preached the old-time gospel with telling effect, and he knew how to draw the net when it came to the altar service. There were only a few nights that there were no seekers at the altar. Sister Schocke is a fine song leader and soloist. Her sweet singing helped to draw the people to the services. This meeting closed with more victory than any other since the work started in The Dalles, according to the statement of the older workers. Some of the old-time prejudice was broken down, and we are gradually gaining the confidence of the town. We feel that there will be a strong church here some day."

BEE, OKLAHOMA—"The church at Bee is still on the map. Under the leadership of a Spirit-filled pastor we are moving up. We thank God for sending Brother

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Ward our way. He is dearly loved by his church, and other people as well. We are believing God for a great revival beginning August 3 with Rev. Delta Martin of Tishomingo as evangelist. We covet the prayers of our friends that God may remember us at this special time, and give us a great revival."—Erma Smith, Secretary.

HARMON, OKLAHOMA—"Since our last report we have moved our church and parsonage two miles. The little town moved away and the people of the community, not members of our church, financed the moving, and also donated most of the labor for moving the church. After we got moved we secured Rev. H. B. White of Bethany, Oklahoma, for a revival which closed March 18. The meeting was a success. Some few prayed through and found God. The church was wonderfully helped. Brother White is a real man of God and spends much time in prayer. Pray for us that we may live closer to Jesus, love the people better, and bring more lost souls to Him."—W. W. and Pansy Emert, Pastors.

TELEGRAMS

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Mighty outpouring of the Holy Spirit. No chance to preach in morning service. While people testified, sang, and shouted, twelve came to altar, six praying through. Blue print and specifications ready soon to begin \$15,000 church. Great things ahead for Plainview.—R. M. Hocker.

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Great revival with the Cleghorn Evangelistic Party. The boys did some great preaching and singing. Some ninety seekers and many happy finders of God. Twelve new members with more to follow and the church revived. Many difficult problems settled. The Cleghorn Party cannot be excelled when it comes to helping pastor and church. Great future for Lubbock church.—S. H. Erwin, Pastor.

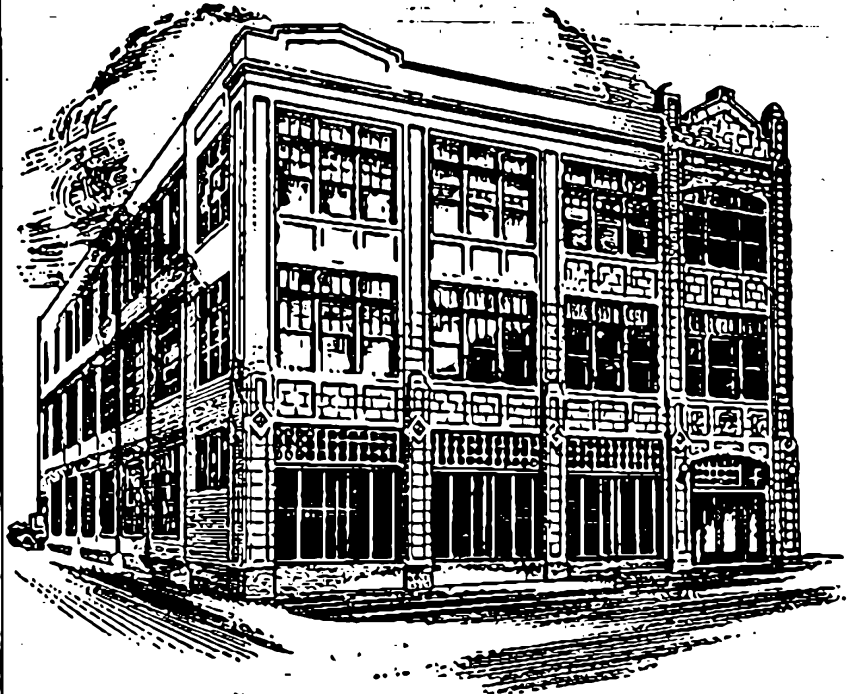
ANNOUNCEMENTS

NOTICE—Anyone having friends, relatives and acquaintances living in Hartford, East Alton, Wood River, Alton, Edwardsville or Roxana, Illinois, that you would like to have a pastor of the Church of the Nazarene call upon, or that you would think we could get interested in second blessing holiness, write Archie Wilson, pastor Church of the Nazarene, Roxana, Illinois, giving name, address, and privilege of using your name as an interested party through whom a visit was solicited.—Archie Wilson.

NOTICE—I have some open time, May 28 to July 10, which I would like to give to some church which needs a singer.—J. Ross Hurst, Box 936, Bethany, Okla.

PRAYER IS REQUESTED by a reader for himself that he may be reclaimed and healed; by a sister for her brother who is in trouble; by a mother for her 13-year-old boy that he may be saved; by

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To all the delegates and visitors to the coming General Assembly, who can arrange their transportation by way of Kansas City, we extend a cordial and urgent invitation to stop off and visit General Headquarters of the Church of the Nazarene and at the same time enjoy seeing some of the attractions and beauty spots of "The Heart of America."

You never will regret the time spent and even a few extra dollars, if necessary, in connection with a visit to the modern, well equipped, General Headquarters building in which is housed the Publishing House, General Board offices, Mutual Benefit office, and all the other activities carried on by the Church of the Nazarene.

Write, telling us on what road you are coming and the hour of your arrival. We shall meet you at the station with cars and take you right to Headquarters. If you are to stop over night we shall be glad to arrange accommodations for you.

All delegates from the west and southwest who drive to the Assembly, will of course, stop over. We want as many of our folks as possible to visit our headquarters, to meet our workers and to see what a busy, growing institution we have.

Those who have given no previous notice of arrival may phone Valentine 4517 between 8 a. m. and 5 p. m. Before or after these hours, phone Atwater 0694W or Linwood 4420.

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These Bible Studies appeared in the Herald of Holiness during the year 1926 by the invitation of its editor, Dr. J. B. Chapman, for the purpose of getting its readers more interested in Bible Study. In order that their usefulness might be enlarged and continued they have been revised and now appear in book form. It is the purpose of the course to stimulate an interest in Bible study and to encourage an intelligent, systematic method of reading and studying the greatest of all books. If any other book were studied as the Bible too frequently is, in a haphazard reading, studying any part to which we open, here or there a portion, it is safe to say it would be greatly injured. Have we not given the Scriptures too little time and thought? The Bible towers above the loftiest mountain peaks of literature and looks down upon all earthly wisdom from the sublime heights of heaven. Its inspired pages shine as the sun in the firmament, giving light to the world. An unrecorded revelation of God to human consciousness would be only as a flashing meteor—soon forgotten. But the Scripture abideth forever in its eternal illuminating power.

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NOTICE—District Campmeeting, Church of the Nazarene, Kansas District, will be held on the grounds and the buildings of the Kansas State Fair Association at Hutchinson, Kansas, May 24 to June 3. Workers, Rev. Roy T. Williams, Rev. Bud Robinson, Rev. John Fleming and the Edwards Ladies' Evangelistic Party. Bring your bedding and necessary toilet articles. We have plenty of good buildings, cots for rent and a good dining hall with meals at cost. We have one of the best grounds and equipment that can be found anywhere in the United States. For further information, write Rev. A. L. Hipple, 508 East 5th St., Hutchinson, Kansas, or Rev. H. O. Davis, Sylvia, Kansas.—A. F. Balmeler, District Superintendent.

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Piqua, Ohio ... July 1 to 23

MACK AND ETHEL ANDERSON

Emporia, Kans. ... April 27 to May 13
Columbus, Ohio (Gen. Assem.) June 13 to 26
Okemah, Okla. ... June 28 to July 18
Hazleton, Ind. (Wheeling Camp) Aug. 10 to 20

T. M. ANDERSON

Grand Rapids, Mich. ... May 13 to 27

JARRETTE AND DELL AYCOCK

Boise, Idaho ... April 35 to May 6
Colorado Springs, Colo. ... May 9 to 20
Shawnee, Okla. ... May 24 to June 3
Columbus, Ohio ... June 12 to 24

C. H. BABCOCK

Cincinnati, Ohio ... May 25 to June 3
Coshocton, Ohio ... June 9 to 18
Mt. Lake Park, Md. ... June 29 to July 7
Doughass, Mass. ... July 12 to 23
Pleasant Hill, La. ... July 28 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

FRED BOUSE

Kokomo, Ind. ... April 23 to May 6

RAYMOND BROWNING

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

C. C. BURTON

Bell, Ind. (camp) ... May 20 to June 8
Whiting, Ind. ... June 8 to 24

M. M. BUSSEY

Norfolk, Va. (205 Patrick) ... April 17 to 29
Richmond, Va. (107 E. Franklin) May 1 to 6
Atlanta, Ga. (766 Bonnie Brae Ave.) ... May 28 to June 10
Columbus, Ohio (General Assembly) June 13
Redlands, Calif. (007 Alta St.) July 1 to 8

JACK AND RUBY CARTER

Reno, Okla. ... April 23 to May 6
Lamesa, Texas ... July 13 to 29

Bowie, Texas ... Aug. 3 to 19
Waurika, Okla. ... Aug. 20 to Sept. 3
ROSCOE C. CARRELL
Visalia, Calif. ... April 12 to May 6

F. P. CASSIDY

Monroeville, Ind. ... July 8 to 29
Highway, Ky. ... Aug. 6 to 19

C. C. AND FLORA CHATFIELD

Cadillac, Mich. ... April 16 to 29

CLEBORN EVANGELISTIC PARTY

Tokio, Texas ... April 20 to May 6
Slaton, Texas ... May 6 to 20
Brownfield, Texas ... May 21 to June 3
Burkburnett, Texas ... June 25 to July 8
Abilene, Texas ... June 8 to 24
Hove, Texas ... July 27 to Aug. 5
Buffalo Gap, Texas ... Aug. 13 to 12
Cisco, Texas ... Aug. 15 to 26

C. T. COLBETT

Newitt, Minn. ... April 15 to 29
Columbus, Ohio ... June 12 to 17
Viborg, S. Dak. ... June 20 to July 8

ERNEST CORYELL

Poplar, Montana ... June 13 to July 1
Flasher, No. Dak. ... July

STELLA B. CROOKS

Garden City, Kans. ... April 22 to May 6
Winchita, Kans. ... May 13 to 27
Chicago, Ill. ... May 30 to June 10
Jamestown, N. Dak. (camp) June 28 to July 8

WILLIAM B. DAVIS

Hemlingford, Nebr. ... April 13 to 29
Oadron, Nebr. ... May 8 to 20

F. N. DE BOARD

McAlester, Okla. ... April 15 to 29
Yates Center, Kans. ... June 21 to July 15
Sweetwater, Texas ... July 20 to Aug. 5
Bridgeport, Okla. ... Aug. 6 to 19

E. C. DEES

Caro, Mich. ... June 28 to July 8
Claymore, Ky. ... July 12 to 22
Kirksey, Ky. ... July 23 to Aug. 5
Star Lime Works, Ky. ... Aug. 7 to 19
Halcumb, Mo. ... Aug. 21 to Sept. 2

M. E. AND NINA DE VULL

Stoneham, Colo. ... April 15 to May 6
Pulton, S. Dak. ... May 18 to June 8
Meridian, Texas ... June 10 to July 1
Texas ... July and August

H. N. DICKERSON

Venice, Calif. ... April 15 to 29
Richmond, Calif. ... May 1 to 18
Columbus, Ohio (General Assembly) ... June 13 to 23
Ithaca, Mich. ... June 24 to July 8

JOHNIE AND JACKIE DOUGLAS

Childress, Texas ... April 19 to May 6
Arlington, Texas ... May 15 to 20

EDWARD SWANWICK LADIES QUARTET

North Little Rock, Ark. ... April 27 to May 13
Butchinson, Kans. (camp) May 24 to June 3
Columbus, Ohio (General Assembly) ... June
Iberia, Mo. ... June 28 to July 15
Boulder, Colo. ... July 19 to Aug. 12
Trinidad, Colo. ... Aug. 17 to Sept. 9

J. E. EDWARDS AND WIFE

Fayette, Ohio ... April 8 to 29
Columbus, Ind. (Brown County Camp) ... July 4 to 16
Newell, W. Va. (tent meeting) ... July 23 to Aug. 5

Madison, Ind. (Bryantburg Camp) ... August 17 to 26

East Liverpool, Ohio (Gardendale Mission) ... Oct. 7 to 21

Newell, West Va. (Gardendale Mission) ... Oct. 23 to Nov. 4

I. M. ELLIS

Pueblo, Colo. (1021 E. 8rd) ... April 20 to May 6

THEO. ELMER AND WIFE

Banta, Ark. Calif. ... April 17 to 29
Oakland, Calif. (First Church) May 3 to 13
Auburn, Pa. (Camp) ... June 23 to July 1
Reposet, L. I., N. Y. ... July 7 to 28
East Wareham, Mass. (Camp) Aug. 10 to 18
Delanco, N. J. (Camp) ... Aug. 28 to Sept. 8
Owosso, Mich. ... Sept. 30 to Oct. 14
Alliance, Ohio ... Oct. 16 to 28

BONA FLEMING

Fl. Scott, Kans. ... April 18 to 29
Coffeyville, Kans. ... May 6 to 20
Champaign, Ill. ... May 31 to June 8
Ponchar, Ill. ... June 4 to 11
Reading, Pa. ... June 30 to 28
Center Valley, Pa. ... July 6 to 15
Bonnie, Ill. ... August 17 to 26

JOHN FLEMING

Charlotte, N. C. ... April 28 to May 13
Butchinson, Kansas ... May 23 to June 3
Rock Island, Ill. ... June 5 to 17
Barberton, Ohio ... July 1 to 15
Reading, Pa. (camp) ... July 30 to 30
Indianapolis, Ind. ... Aug. 1 to 15
Beebe, Ark. ... Aug. 17 to 26
Anderson, Ohio ... Sept. 2 to 16



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C. B. FUGEST

Indianapolis, Ind. (South Side church).....April 29 to May 13
 Olney, Ill. (camp).....May 17 to 27
 Harper, Kans. (Camp).....June 1 to 10
 Dodge City, Kans.July 5 to 16
 Hallowell, Mo. (camp).....July 19 to 29
 Kansas City District Camp.....Aug. 3 to 12
 Cape Mar. N. J. (camp).....Sept. 7 to 18

NANCY GALBREATH

Tahlequah, Okla.May
 Oenese, Ky.August

PAUL AND DUMA ORIL

Indianapolis, Ind. (South Side).....April 29 to May 13
 Anamosa, Iowa (Gen. Del.).....May 14 to 31
 Goshen, Ind. (Gen. Del.).....June 1 to 24
 Bloomington, Ind.July 1 to 22
 Frankfurt, Ind.July 23 to Aug. 14
 California, Ky. (Carthage camp) Aug. 17 to 26
 Bloomsburg, Pa.Sept. 16 to 30
 Toledo, OhioOct. 4 to 21

ARTHUR WILLIAM GOULD

Canton, OhioMay 18 to 27
 Kansas City, Mo.May 30 to June 10
 Columbus, OhioJune 18 to 24

RALPH C. HAY

Greenville, TexasApril 27 to May 13
 Arlington, TexasMay 15 to 30
 Goldsboro, TexasAug. 18 to Sept. 2
 Merkel, TexasSept. 3 to 18

H. A. GREGORY AND WIFE

Moriarty, N. Mex.April 20 to May 6
 Cloris, N. MexicoMay 11 to 27

LEE L. MAMMILL

Paris, Tenn.June 3 to 17
 Columbus, Ohio (Gen. Assem.) June 18 to 22
 Sulphur Springs, Texas.....June 24 to July 15
 Stoneville, OhioJuly 20 to Aug. 3
 Hedley, TexasAug. 5 to 19
 Bentonville, Ark. (camp) Aug. 24 to Sept. 9
 Canadian, TexasSept. 13 to 23

B. H. HAYNIS

Tarant, Okla.April 29 to May 13
 Texarkana, TexasMay 20 to June 3
 Reading, Mass. (Camp).....June 29 to July 8
 Milwaukee, Wis.July 18 to 29

WILLIAM HEBBARD AND WIFE

Richburg, Mass.April 24 to May 6
 Providence, R. I.May 10 to 20
 Reahyville, Ind.May 34 to June 10
 Coshort, Ohio (Bethel Camp) June 11 to 17
 Columbus, OhioJune 18 to 24
 Cumberland, Md.June 20 to July 8
 N. Dartmouth, Mass. (Smith Mills Camp).....July 13 to 22
 Washington, D. C. (Park Lane Camp).....July 27 to Aug. 5

LEE HILL

West Helena, Ark.May 4 to 20
 Little Rock, Ark. (P. Heights).....May 21 to June 3

J. E. HUCHNER

Claremont, Ky.July 1 to 15

LUFF-WHITE EVANGELISTIC PARTY

Kewanee, Ill.April 15 to May 13
 O'net, Ill. (Camp).....May 17 to 27
 Chicago, Ill. (Evangelical Institute).....May 28 to 27
 Monro, Ill.June 1 to 17

J. BUSS HUBST

Holdenville, Okla.May 13 to 27
 Britton, Okla.June 24 to July 8
 Reed, Okla.July 12 to 29
 Mangum, Okla.July 30 to Aug. 19

ALLIE AND EDNA TRICE

Ford, Kans.April 18 to 29
 Elkh, Okla.May 6 to 20
 Beaumont, TexasMay 24 to June 3
 Columbus, Ohio (General Assembly).....June 13 to 25
 Jasper, Ala.June 28 to July 9
 Millport, Ala.July 12 to 28

ANDREW JOHNSON

Adairville, Ky.April 18 to 29
 Ashland, Ky.June 10 to July 1

LUM JONES

San Diego, Calif. (First Church).....April 25 to May 6
 Long Beach, Calif. (Dist. Assem.) May 8 to 13
 Compton, Calif.May 13 to 20
 Yuma, Ariz.May 21 to June 3
 Columbus, Ohio (Gen. Assem.) June 12 to 28
 Pittsburgh, Pa.July 1 to 15
 Sulphur, Okla.July 19 to 29
 Peniel, Texas (Camp).....Aug. 3 to 12
 Duncan, Okla.Aug. 14 to 26
 Canute, Okla.Aug. 31 to Sept. 10

J. A. KINO

Clearwater, Kans.May 6 to 20

V. W. LITTELL

Woodward, Okla.April 18 to 29
 Golden, Colo.May 8 to 20

W. W. LITTELL

Columbus, Ohio (Gen. Del.).....June 14 to 25
 Warsaw, Ohio (Gen. Del.) July 26 to Aug. 5

THEODORE AND MINNIE E. LUDWIG

St. Louis, Mo. (Maplewood) April 12 to 29
 Corlies, 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

JAMES T. MAFFIN

Marion, OhioApril 22 to May 6
 Columbus, OhioMay 13 to 27

ERNEST B. MAKSH

Wadsworth, OhioApril 15 to 29

J. B. MCBRIDE

Muncie, Ind.April 15 to 29
 Patrickburg, Ind.April 30 to May 13
 Willow Lakes, S. Dak. (Camp) June 1 to 10

W. W. MCCORD

Waycross, Ga.April 29 to May 13

L. O. AND BERTIE MILBY

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
 Larosa, Iowa (Mason church).....Aug. 1 to 19

JAMES MILLER

Worthington, Ind.April 15 to 29
 Columbus, Ohio (General Assembly).....June 19 to 24

W. H. MINOR

Muskegon, Okla.April 23 to 29
 Norman, Okla.April 30 to May 13
 Chickasha, Okla.May 14 to 27
 Wichita Falls, TexasJune 3 to 17
 Britton, Okla.June 24 to July 8
 Woodward, Okla. (Interdenominational holiness camp).....Aug. 3 to 12

ARTHUR MORGAN

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

WILLIAM O. NEASE

Columbus, OhioApril 22 to May 6

S. S. NELSON

Chincoteague Island, Va.April 15 to 29
 Indian Head, Md.May 4 to 20

AUG. N. NILSON

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

FANNIE PAYNE EVANGELISTIC PARTY

Walsenburg, Colo.April 13 to May 13

DWINIT M. PEEFLEY

Portsmouth, OhioApril 15 to 29
 Zanesville, OhioApril 29 to May 13
 Columbus, Ohio (General Assembly).....June 13 to 20
 Toledo, OhioJune 31 to July 8
 Indianapolis, Ind. (West Side church camp).....July 22 to August 13
 Portage, Ohio (camp).....Aug. 16 to 28
 Parne, OhioSept. 23 to Oct. 7

J. E. AND ADA BEDMON

Madoc, Ind.April 13 to 29
 Reed City, Mich.May 4 to 20
 Indianapolis, Ind. (1231 N. Holmes).....May 25 to June 10

LEWIS J. AND ETHEL RICE

Walbridge, OhioApril 19 to May 6
 Olney, Ill.May 17 to 27
 Columbus, OhioJune 13 to 20

O. F. RING

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

J. A. RODGERS

Grafton, W. Va.April 30 to May 13
 Richmond, Ind.June 3 to 17
 Corrydon, Pa.June 24 to July 8
 Warren, OhioJuly 15 to 29
 Cleveland, OhioSept. 9 to 23
 Lowell, Mass.Sept. 30 to Oct. 14
 Beverly, Mass.Oct. 21 to Nov. 4
 Cliffondale, Mass.Nov. 11 to 25

O. HOWARD ROY

Atmon, Ohio (Assembly).....April 24 to 29

MAE RUSSELL

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

C. W. RUTH

Richmond, Ky.April 26 to May 6

J. O. SCHAAF

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

N. B. SHADE

Jasper, Fla.April 12 to 30
 Waycross, Ga.May 1 to 8
 Savannah, Ga.May 10 to 20
 Columbia, S. C.May 22 to 27
 Charleston, S. C.May 30 to June 3
 Blackburg, S. C.June 4 to 12
 Richmond, Va.June 13 to 24
 Downings, Va.June 25 to July 10
 Park Lane, Va. (Camp).....July 28 to Aug. 10

O. H. SHAFER

Farmland, Ind.June 24 to July 16
 Yorktown, Ind.July 17 to Aug. 6
 Oaslon, Ind.Aug. 8 to 26

R. A. SHANK AND WIFE

Charlotte, N. Car.April 28 to May 12

W. O. SHULTON

Tipton, Okla.Aug. 10 to 26

E. E. SUELIHAMER

Manhattan, Kans.April 15 to 29
 Greenville, Ill.May 2 to 4
 Terre Haute, Ind.May 6 to 20
 Cincinnati, Ohio (Camp) May 25 to June 3
 Napoleon, Ohio (Camp).....June 7 to 17
 Peoria, Ill. (Camp).....June 21 to July 1
 Des Moines, Iowa (Camp).....July 5 to 15
 Merrill, Mich. (Camp).....July 19 to 29
 Orosco, Mich. (Camp).....Aug. 3 to 12
 Springfield, Ohio (Camp).....Aug. 17 to 23
 Greer, S. C. (Camp).....Aug. 24 to Sept. 3

BURL SPARKS

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

D. M. SPELL

Denison, TexasApril 20 to May 6

E. H. STILLION

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

H. W. SWEETEN

Hamilton, OhioMay 6 to 20
 Columbus, OhioJune 18 to 20
 Wallingford, Ky.June 21 to July 1
 Freeport, N. Y. (Camp Roosevelt).....July 10 to 29
 Toronto, O. (Hollow Rock Camp) Aug. 2 to 12
 Alexandria, Ind.Aug. 13 to 16
 Portage, OhioAug. 16 to 26

ELWOOD TAYLOR

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. 18 to Oct. 7

T. L. TERRY

Plainfield, Ind.April 15 to May 4

FRED THOMAS

Phenix City, Ala. (Box 174, care H. B. Cook).....April 29 to May 13
 Fairfax, Ala.May 14 to 27

JOHN THOMAS

CanadaApril and May
 Washburn, N. D.June 7 to 17
 Mitchell, S. D.June 20 to July 8
 St. Marys, OhioJuly 12 to 22
 Eaton Rapids, Mich.July 27 to Aug. 2
 Conneautville, Pa.Aug. 3 to 12
 Kearney, Nebr.Aug. 17 to 26
 Clarkburg, Oul.Sept. 7 to 16

SAMUEL THOMAS AND MINNIE B. THOMAS

Mansfield, Ill.April 15 to 29
 Farmer City, Ill. (Tent Meeting).....May 15 to June 15

I. N. TOOLE

Ann Arbor, Mich.April 15 to 29
 Baginaw, 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. 6
 Indianapolis, Ind. (Westbrook church).....August 19 to Sept. 2

E. E. AND ORA J. TURNER

Vassar, Mich.April 13 to 29
 Troy, OhioMay 10 to 27

JESSE UHLER

Dodge City, Kans.April 15 to May 6
 Grinnell, Kans.June 3 to 24

N. B. VANDALL

Laurel, Miss.April 29 to May 27

VAUGHAN RADIO QUARTET

Detroit, Mich.April 24 to May 6
 Olney, Ill.May 17 to 27

Bacon, Wis.July 5 to 15
 Columbus, OhioJuly 19 to 29

JUDSON P. WEAR

Hutchinson, Kans. (Peniel).....April 11 to 29
 McPherson, Kans.May 8 to 20

H. W. WELSH

Lincoln, Ill.April 15 to 29
 Olney, 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

Stockton, Calif.May 8 to 20

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.

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