

HERALD of HOLINESS

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WHOLE NO. 835

WHEN THE SCAFFOLD BREAKS DOWN

A SKEPTIC'S daughter who was afflicted and given but a few months more to live, besought her father for advice. She said, "If you are sure you are right, then I want to forget God and religion and get such pleasure as I can out of the few months which the doctors say I may live. But if you are not sure, then I want mother to pray for me and I want the clearest possible evidence of acceptance with God and a place in heaven." The father could not be flippant with his own child, so he said, "Daughter, our philosophies of life may be likened to scaffolds which each builds for himself and upon which each must stand. Now your mother has built a scaffold which is much higher than seems necessary to me. But yet she is getting more peace and satisfaction out of life than I am, so she is losing nothing now. And if it should be that in the end her scaffold should break down, she could yet lodge upon the scaffold which I have built. But if my scaffold breaks down there is nothing but hell beneath me. Better build a scaffold like your mother's."

The floods and fires of life and earth will certainly test the material and workmanship of every scaffold whatsoever, and every scaffold which is not of the surest sort will break down. In fact there is a sense in which every scaffold will break down. For the very idea of a scaffold is connected with a building in the course of construction, and when the building is finished the scaffold must be removed. Let us say that today is life and tomorrow eternity. Then today we stand upon a scaffold of faith and hope; tomorrow we shall see and know even as we are known. Today we are upheld by reputation, tomorrow only character shall remain.

Life itself is a scaffold upon which we are suspended over the abyss of eternity, and when life shall cease, the scaffold will break down and we shall find ourselves either sustained by the realities of God and Christ and holy religion, or we shall find ourselves suddenly dropped into darkness and confusion and chaos. With many of us the nails are already loose and the bracing is uncertain. Soon the scaffolding of the time and sense world shall give way. Then where shall we stand in that day?

HERALD OF HOLINESS

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OUR SCHOOL AT HUTCHINSON, KANSAS

Editorial Correspondence

Accepting the invitation of President Ludwig of Bresee College, and of Rev. A. L. Hipple of our First church at Hutchinson, Kansas, the editor of the **HERALD OF HOLINESS** was privileged to visit the school and church there and to preach to the people of this Nazarene center March 17 and 18. This was my first opportunity to see the new administration building at Bresee College, and the surprise was an agreeable one. Bresee College was one of those "kittens" that we threatened to drown at the last General Assembly, you know, and at that time they were in the old ramshackle building and even that had somewhat of a debt on it. And now here they have a splendid brick building on a new campus. A building that is worth in the neighborhood of \$75,000 and there is an indebtedness of only \$15,000, and the prospects for continued growth and progress are good indeed. The Hutchinson church is composed of substantial, spiritual people and they are united and aggressive in the work of the Lord.

President Ludwig of Bresee College is a young man who is well prepared for his task and he has the work of the school on his heart and has the confidence of the patrons of the school. He has been brought up in our church and work, his father and mother, Evangelists Theodore and Minnie Ludwig, being "old constitution" Nazarenes. And he is gathering about him a faculty of men and women trained for their respective tasks and devoted to the work because they and it belong to Christ.

At a recent meeting of the trustees of the school definite plans were adopted for the program and curricula. The school is to maintain a first-class, accredited high school and is to develop its Bible work more and more. This definite policy has brought agreement and co-operation from Pasadena College in whose college territory Bresee is located and from Bethany-Peniel College, which is only two hundred miles away. Further, we think Olivet and Northwest will arrange to approve and co-operate and thus Bresee is given a wonderful chance to work out its destiny. In connection with these two major departments, it is planned to maintain strong courses in such branches as music and expression. Bresee College will thus take

on a definite character all its own and will become an important unit of our educational system.

I think the school was never so firmly established in the hearts of its constituency as now. There is an interest and loyalty over Kansas and Nebraska that is most assuring, and this loyalty will spread to other states as the service of the school becomes known. The campmeeting at Hutchinson, which was held last season for the first time and which comes this year just before our General Assembly, closing, I think, on June 3, is destined to become one of the outstanding camps in our connection. They had a really great meeting last season and there will be more interest and more people present this year than then. And the campmeeting will fit in well with the Bresee College type of school and each will be a blessing to the other.

Through the special activity of the alumni of the school and of a few especially interested friends, the college chapel has been seated with new opera chairs and one of the very best pianos has been installed. Now the next thing, friends must arise and help furnish the classrooms in a becoming manner. Then additions must be made to the library and to the laboratory equipment and the remaining indebtedness on the building must be provided. But I can readily believe that these things will all be done in the not far distant future. Then, pretty soon, there must be two new dormitories. And all these improvements will fit in well with what they have already. In fact that is the encouraging feature—they are building well what they are building. I frankly told President Ludwig that he has one of the very best opportunities to work out a character-building institution that I have seen anywhere.

Bresee College has a very good student body. But its uncertainties in the past have affected it in this particular and it needs more students for another year. This is one school that has had but little advertising, and as its advantages become known, its patronage will increase. I should not be surprised to see a fifty per cent increase in the enrollment this fall. No institution in our church will come up to the General Assembly with better justification for the "quadrennium of education," announced by the last General Assembly, than will Bresee College at Hutchinson, Kansas. Be sure to see their booth in Memorial Hall, Columbus, Ohio, June 13 to the close of the General Assembly.

THE HOME GOING OF BROTHER JACK SANDERS

Just as we were about ready for press last week we received the telegram telling of the death of Rev. J. F. Sanders, business manager of Pasadena College. Brother Sanders was at one time manager of our Publishing House and was at the time of his death a member of the General Board of the Church of the Nazarene. In connection with his work at the col-

lege in Pasadena, he has for a number of years conducted an every night mission in the city of Los Angeles.

Brother Sanders was one of the most devoted and sacrificing men who have been connected with our work, and his services and sacrifices date back twenty-five years or more. He will be missed from the councils of his brethren and it will be a long time before his place is filled. He was not among the oldest active men in the denomination and we had hoped that there were many years left in which he was to be among us. He had not been in good health for several months, nevertheless his sudden death came as a distinct shock which was felt as far as the name and work of our church are known. But all who knew him will be sure that he himself would have preferred this sudden exodus to lingering sickness. He died in the harness, just as he would have wished to do.

Brother and Sister Sanders have no children. But this will make the loneliness of Sister Sanders the more keen and real. May our God in mercy comfort and protect her. She will have the prayers of thousands in this time of bereavement and sorrow.

On another page of this issue we publish a fuller sketch of Brother Sanders' life and work. Let all know that a prince and a mighty man has gone from the ranks of the Church militant to the joys and rewards of the Church triumphant above. Blessed be his memory among men.

"WHO MADE THE DEVIL?"

COMMENTING upon the question, "Who Made the Devil?" asked by Rev. Mr. Potter, the Unitarian preacher, Arthur Brisbane, the skeptical newspaper writer, says, "That question is Christianity's great stumbling block." He goes on to comment on the wisdom of Mr. Potter, and then concludes that, "The fewer questions we ask, the deeper our faith." Of course, true to the instincts of skepticism, the intention is to intimate that Christianity is unphilosophical and will not stand the test of investigation.

An unknown orthodox writer, commenting upon the question of Mr. Potter, says it is just as easy to answer the question as to who made the devil as to answer the question, "Who made a Unitarian preacher?"

But to go back of all: the best thinkers of the ages have found the philosophical basis of Christianity sufficient, and the doctrines of our holy religion have nothing to fear at the hands of honest investigators. And although there is probably no one person who can satisfactorily answer every question, nevertheless, our conviction is that there is a satisfactory answer somewhere. Just because a thing is not clear to me is not certain proof that it is inherently muddy. There are a thousand questions about electricity, mechanics and agriculture that I don't understand, while others seem to find answer to many of them to their own satisfaction and assistance.

Now to us the explanation of the origin of the devil is this: He was made as a holy angel—the Lord made him. He was endowed with the power to choose—the most godlike power possessed by any creature. This power to choose of necessity involved probation, and probation involves the possibility of evil, although it does not necessitate its actual existence. Therefore, evil did not have to be objectively presented to Satan, and it was not so presented, seeing actual evil did not yet exist. But as between the possibilities of willing obedience to God and willful rebellion against Him, Satan elected the latter and his sin became his punishment, and from his position as the highest archangel he fell to the depth of shame and unchangeable opposition to God.

Perhaps some will not readily accept our explanation. Well, we shall not force them. All we ask is that the essentials of the case be held fast. These essentials are, we believe: (1) There is a devil; a personal devil. (2) Next to the Godhead, the devil is the most stupendous intelligence and most powerful being in the universe. (3) Yet since there is and can be only one self-existent and eternal God, the devil is but a creature and is subordinate. (4) He is responsible for his acts and undeserving of divine mercy and incapable of receiving it. And if no possible explanation for the existence of such a being is found, we counsel all to yet believe that such an explanation exists, nevertheless.

But along with this question, there is another, we think, which is almost as puzzling, namely, "Why did not God make man incapable of falling and thus avoid the misery and woe that sin has brought?" Perhaps Brisbane would ask it this way: "Why did not God drown the serpent and thus avoid drowning the whole human race?"

Our own answer to this question is: God made man after the highest possible pattern, and that pattern included freedom in choosing. If He had made man incapable of choosing, He would have made him on a lower plane. Man would have been an inferior creature and not man at all. And if he had made man incapable of choosing, thus avoiding the woes which are consequent upon a bad choice, He would have made him incapable of voluntary obedience and meritorious service and praise. On the lower plane man would have been an automaton, a machine, a putty man. Whatever he did would have been necessitated, and while he could not have sunken low, neither could he have risen high. As it is, man may sink lower than the demons and go to hell an intruder, but he may also rise higher than the angels and become the Bride, the Lamb's wife, and thus know and enjoy closer intimacy with God than the most liveried household servant (angel).

In the work and plan of God, quality has always superseded quantity. For ten good men God would have spared Sodom, and for a few thousand righteous today God spares a world whose judgment is long past

due. Making man as He did has given the occasion for millions to suffer the vengeance of eternal fire. But it has also been the occasion for millions to come up out of the tribulations of earth to sing the willing praises of God and the Lamb forever more. And the saved in heaven are so precious in God's sight that they compensate for the lost whom His mercy would have redeemed.

Who made the devil? Satan made himself the devil by electing rebellion in the place of glad obedience? Who made the first sinner? Adam made himself a sinner by using his power of choice in the wrong way. Who made a Unitarian preacher? He made himself a Unitarian by choosing error instead of truth. Would we do away with devil, sinner and Unitarian preacher? We would if we could do so without removing the merit from holy angels, denying the joy of voluntary obedience to saved and sanctified Christians, or making the proclamation of the old-time saving gospel a mere matter of rote. But since these aberrations are made possible by dispensations which give opportunity for the highest good, we elect to tolerate, even though we cannot approve, and we say "Amen" to the great, all-wise God and to His way of doing things.

So far as we have been able to discover God's reasons, they are all wonderfully sufficient, and all our sincere questions have found answers which have served to deepen our faith. The more we have learned the more fully we believe. In fact we believe because we do know. That is, we know enough to make a foundation for our faith and now we build upon that foundation a superstructure of unshaken confidence.

Fanaticism presumptuously accepts that for which there is no sufficient evidence. Skepticism rejects, even in the face of reasonable proof. And both are unphilosophical and unscientific. True faith is both philosophical and scientific and believes because there is reason to believe. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

EDITORIAL COMMENTS

It is becoming the habit for wet propagandists to write and speak as though it were common consensus that prohibition is a failure. But the truth is it is only the wets who hold this opinion. The dries, and they constitute two-thirds of the voters of the country, believe prohibition is a success and that it will be a yet better success when it is more rigidly enforced. Straw ballots and newspaper talk do not change laws or alter the constitution. Let the wets talk on, but let no one be deceived by their chatter. Let us pray on and preach on and vote on just the same, and prohibition will remain.

The faculty and student body of Pasadena College recently helped Dr. A. M. Hills celebrate his eightieth birthday. The name of Dr. A. M. Hills has been linked with the doctrine of entire sanctification for so many years that few who know anything about one

are entirely ignorant of the other. Dr. Hills is one of the most highly finished scholars that has been associated with this movement. He graduated from Oberlin College and subsequently from the theological seminary at Yale University, and besides his regular degrees, the schools have honored him with the D. D. and LL. D. He has served many years as pastor, college professor, college president and evangelist, and has been and is now one of the best writers on full salvation themes. In fact, but for our aversion to superlatives, we would boldly say he is the best writer the holiness movement has produced. His "Holiness and Power" is a text book and a classic. His 1978 articles which have been printed in the various holiness papers have constituted the backbone of the contributors' pages for over thirty years. His many books and booklets have gone to the ends of the earth and the preachers he has trained have made their marks as few others have. And he has had 16,000 professions of justification or sanctification under his own personal ministry. Dr. Hills is a strong man yet, in spite of his years, and there are several things he must do yet. In the first place, he must give to the holiness movement its standard text book on "Homiletics and Pastoral Theology." I trust he will have this book in the hands of the publishers within the next year. Next to his book on holiness, this will be the outstanding contribution of his life. Then Dr. Hills ought to give us a "Homiletical Commentary" on the whole Bible. I am not sure that he has this in mind, but it will be a pity for him to overlook it. He can give us a commentary that will be a veritable gold mine and yet the ore will be within reach of the man of ordinary ability. For it is one of the features of Dr. Hills' preaching and writing that you "can understand him." May God spare this wonderful saint and genuine hero to us for many years.

On March 16, from his home in Portland, Oregon, Rev. C. Howard Davis, an early associate of General Superintendent Reynolds and others in the founding of our work in New England and New York, passed to his heavenly reward. Brother Davis went West about twenty years ago and took the pastorate of our First church, Portland, and later served as pastor of our college church at Nampa, Idaho, and as District Superintendent of the Idaho-Oregon District. For three or four years now, his health has been poor, but his passing reminds us that a faithful and beloved brother, a heroic worker for the Lord and a true preacher of the gospel of Christ has gone from us into the "more excellent glory." May God comfort Sister Davis and the children.

The salvation of Jesus Christ is not merely a creed to be believed, ordinances to be obeyed or a code to be practiced: it is a revelation of the vital power of God to reform, transform, regenerate and sanctify.

THE ESSENCE OF HOLINESS AND THE SECRET OF UNITY

"I in them" (John 17:26)

By J. F. KNAPP, D. D.

CHRISt emphasizes essentials. There is only one invariable essential to a holy life which is—vital union with Him. This is "life eternal" (John 17:3). This is His "finished" work (John 16:4). This is the "mystery" of redemption (Col. 1:27). Here follows our Lord's dying petitions for His "friends" (John 15:4); this is the heart and the whole of His direct intercession stripped of all indirect or extraneous phrasing:

"I pray for them: I pray not for the world, but for them which thou hast given me; . . . Keep through thine own name those whom thou hast given me, that they may be one, as we are . . . that they might have my joy fulfilled in themselves. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil . . . Sanctify them . . . for their sakes I sanctify myself, that they also might be sanctified . . . neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: . . . and . . . that the love wherewith thou hast loved me may be in them, and I in them."

A careful appreciation of this prayer reveals that out of the twenty-six verses, twenty-three are on behalf of "them." The objects of His prayer are mentioned in twelve different ways in these twenty-three verses as follows:

"Then," twenty times; "they," sixteen times; "thine and these," each three times; "mine," "those, and "their" each twice; "as many," "the men," "none of them," "themselves," "whom thou hast given me," each once; making a total of fifty-three references to His own disciples in twenty-three short verses.

Now note the contents of the intercession. Jesus prays *once* that "the love wherewith thou hast loved me may be in them," that "they may have my joy fulfilled in themselves," that "the world may know that thou hast loved them as thou hast loved me," that "they may be with me where I am," that "they may behold my glory." He prays *twice* that "they may be sanctified," twice for "I in them;" but He prays *five times* that "they may be one."

Why does He pray that "they may be kept"? So that "they may be one." "One" in "joy;" "one" in

"sanctification;" "one" with all them that shall believe on me through their word; "one" with the Father and the Son "in us;" "one" that they "may be made perfect;" "one" "that the world may know that thou hast sent me and hast loved them as thou hast loved me;" "one" "that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me;" "one" "that the love wherewith thou hast loved me may be in them and I in them."

To illustrate: the virgin birth is not only an amazing miracle, it is a marvelous type. As a super-biological and spiritual phenomenon it involved (Luke 1:35) (1) the pre-pentecostal manifestation of the Paraclete, "the Holy Ghost shall come upon thee," (2) the pre-pentecostal demonstration of divine *dynamis*, "the power of the highest shall overshadow thee," (3) the in-being of Divinity, "that holy thing . . . shall be called the Son of God," (4) actual reproduction, or to use theological rather than biological terms, the "incarnation," "that shall be born of thee." Roman Catholic Mariolatry is but a strange perversion of vital scriptural truth. Every saint of God has the same privilege in a spiritual sense which was granted to the

LORD, HELP ME TO BE KIND

By HALDOR LILLENAS

Lord, help me to be kind to those who are unkind,
Compassionate in heart to those who cannot find
In me, what they have sought in vain.
That I may have a love for those who love me less,
A patient tenderness for those who would not bless
But curse me, in their bitter pain.

Lord, help me to be kind to those who cannot see
My motives, or my plans, nor yet why I should be
Just as I am and nothing more;
That I may soon forget the words that seem unkind,
Full knowing that Thy grace each wounded heart can bind
And love can heal it as before.

Lord, help me to be kind along life's weary road,
That I may never add more weight to someone's load,
To one who bears a heavy heart,
That I may never add a tear to those that fall,
Nor cause a heart to ache, or drink the bitter gall
Because of my unthinking art.

Lord, help me to be kind to those who pass me by—
Succeeding, where I fail, no matter how I try.
Rejoicing in their good success;
That I may cheerful be, content to follow Thee
No matter what may come, if Thou wilt walk with me
Through shade or sunshine or distress.

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virgin mother in the combination of the natural and the supernatural that brought about the earthly incoming of the Savior. This Jesus expressed in the words, "I in them." And just as Jesus by passing through the womb of the virgin became one with all humanity, so the presence of Jesus, "I in them," makes the believer one with all the saints of God of every age and clime and creed! This spiritual inhabitation of divinity in humanity is as much a work of the Holy Spirit as the miracle of the incarnation. The heart into which He comes to abide is a "virgin" in that it is a new heart, a new creature, born again and now cleansed from inbred sin through the precious blood. It is accomplished by the same "power of the Highest" that "overshadowed" the conception of the Son of God. It means to the believer both the in-being of Christ in the person of the indwelling Comforter and the reproduction of the character of Christ, "He that abideth in me and I in him, the same bringeth forth much fruit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," i. e., the manifested nature of Christ (John 15:5; Gal. 5:22, 23).

"I in them" is the climax of the intercessory prayer of Christ as the seventeenth chapter of John is the climax of the whole Gospel of John, as the Gospel of John is the climax of the four Gospels and the Gospels themselves are the climax and center of the entire Bible, for they are the biography of the climax of the universe, Jesus Christ the Son of God. The fact of personal union with the indwelling Christ is the climactic fact connected with holiness as holiness is the climax of Christian experience and character because holiness is the essence, the *sine qua non*, the essential principle, the outstanding attribute which compounds, composes, contains and climaxes the character of God Almighty. Hence to reject holiness is to reject all of Deity summed up in the words, "Thou in me" and "I in them."

What means this tremendous outpouring of the heart of Christ for unity—these twenty-three out of twenty-six verses in the greatest prayer of the ages, centered upon a theme that staggers the intellect and drowns the soul in

*"O what wonder, how amazing!
Jesus, glorious King of kings,
Deigns to call me His beloved
Bids me rest beneath His wings!"*

It means (1) that Jesus was a thousand times more interested in quality than in quantity. He could have had quantity any time He wanted it. "I can now pray to my Father, and he shall presently give me more than twelve legions of angels" (Matt. 26:53). But quality in character is always the product of resident more than conditioning or creative forces. That is the reason that "I in them" furnishes the only known bond of union between believers who are thus made blood kin in the everlasting family of God. I simply cannot turn down the man who has the same

Jesus residing in Him that is in me. This is blue-blood aristocracy—the blood of the Son of God. It was for this reason that Paul could plead, "Destroy not with thy meat thy brother for whom Christ died."

"I in them" means (2) a radical change in personal emphasis. The inner looms larger than the outer. A cross-section of unregenerated humanity reveals everywhere beautiful shells and coverings, veneers and shop-fronts, but inward density and uncleanness. Jesus gave the world its one and only exhibition of perfect manhood. "Now," He seems to be saying with His "I in them," "I will place my future existence in this world within my own disciples and the world must remember that what it has seen of me in my outward life is what it will always see if the inner life of my true followers is uncovered." This is the continuing incarnation. Being the same yesterday, today and forever, He will immutably be the same "in them" that He was at Samaria's well, or at the gate of Nain, or in the home of Nazareth or upon the sweaty streets of Capernaum. What a tremendous and world-embracing implication! The same hands that carpentered in Nazareth, that touched the daughter of Jarius into new being at Capernaum, that lifted up the fever-stricken mother of Peter's wife, that turned a few loaves and fishes into food for the thousands, that put clay upon the eyes of the blind; the same feet that trod the craggy mountain slopes to find a place of prayer, that doubled up when He fell on His face in Gethsemane, that carried His thorn-crowned form up Golgotha's hill, that were gouged by the rusty spikes that the Roman soldiers drove into the quivering flesh; the same voice that spake "peace be still" on storm-swept Galilee, that cried that day in the crowded sanctuary, "Ho, every one that thirsteth," that whispered to a broken woman of the gutter, "Neither do I condemn thee," and that prayed almost inaudibly a prayer now broadcast to the remotest ages, "Father, forgive them, they know not what they do"—these hands and feet, this voice and the pulsating soul behind the obedient fleshly organs, "*in them*," which interpreted is, *in me*. Is anything in earth or heaven from starry *novæ* a hundred trillion light years away to the latest marvel of modern invention, is anything equal to it, or does anything come within remotest distance of it, "*I in them*"?

"I in them" means (3) an unprecedented responsibility. Jesus called the soul of man, the "pearl of great price" (Matt. 13:46). He sold "all that he had" to buy (redeem) it. The crown of the universe, the scepter of supreme dominion, the plaudits of admiring angels, the ecstatic presence of the Father, the preservation of His own existence in the world were offered and given as the value He placed upon the soul of man. But all these divine gifts and sacrifices were as nothing compared with this final proposal, "I in them." Paul enlarges upon this truth, "Ye are the temple of the living God; as God hath said, I

dwel in them and walk in them" (2 Cor. 6:16), and the writer to the Hebrews is equally explicit, "Christ as a son over his own house; whose house are we" (Heb. 3:6). What in comparison to this "weight of glory" is the high office of a governor or a president, a premier or a king!

"I in them" (4) means an inexhaustible spring for the believer's life. There can be no more excuse for leanness or spiritual poverty. "In him was life," and "I in them" brings that life in its fullest expression to bear upon the whole inworking of my entire being. This was the theme of Christ's great discourse in the sixth of John, a discourse so intensely antagonistic to the current views of customary religion that it was interrupted again and again by angry disputation (vs. 41, 52, 60), and finally resulted, "From that time many of his disciples went back and walked no more with him" (v. 66). Hear the Son of God in His provision for the whole need of man, "Labour for that meat which the Son of man shall give unto you." "The bread of God is he which cometh down from heaven, and giveth life unto the world." "I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst." "I am the living bread." "Except ye eat of the flesh of the Son of man and drink his blood ye have no life in you." "My flesh is meat and my blood is drink." "He that eateth me even he shall live by me." "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." Now either these marvelous statements which so excited the unreasoning wrath and prejudice of the Jews mean nothing except far-fetched figures of speech or they mean everything in this world and the next to the believer in Jesus. The fact that Jesus closed the last petition of the last prayer of His last great discourse with the heart of the discourse in John the sixth chapter, "I in them," is conclusive proof that in His mind here was the intrinsic virtue and summary and power and essence of His whole completed proposal for a regenerated, sanctified and forever transformed and alive discipleship.

Lastly, "I in them" provides (5) the only ground of available unity ever offered to the followers of Jesus, and a church torn by internecine strife, for "She on earth hath union with Christ, the three in one." Blood brothers become estranged; a mother may forget; a father may disinherit; a son or daughter may indifferently wander afar, but how can two persons, both of whom are inhabited by the impersonation of perfect love, "I in them," have aught but the highest honor, respect and affection for each other? It is unthinkable that it should ever be otherwise. Then what is it that happens that makes friction, discord, suspicion, domination and even actual fighting? Just this: one or both of the persons or groups becomes convinced that the other does not have the abiding Christ and commences to act on this uncharitable, or it may be in some particular case, reasonable assumption.

The other group reacts by recognizing the lack of genuine perfect love in those who appear set in array against them and so the war is on. Jesus sought to prepare His disciples for this contingency certain to arise by two apparently opposite maxims both found in the same general relation in the Sermon on the Mount,

1. "Judge not that ye be not judged."

2. "By their fruits ye shall know them."

In the former instance He is referring to personal opinions, to something that has come in from the outside, the "mote" in the eye that is a misfortune rather than a sin and of which the one who has it is even unaware as is so often the case with misapprehensions caused by prejudice, ignorance, bigotry or personal liking and affection. But in the latter place, a few verses beyond in this seventh chapter of Matthew, Jesus is speaking of something absolutely fundamental that arises from the true inner nature of the individual, "inwardly they are ravening wolves." It is not the nature of the grapevine to produce thorns, or the fig tree to bring forth thistles. It is inconceivable that one who has accepted Christ in himself should be a thorn or thistle bearer.

The question then resolves itself into this: Has the one from whom I am divided, a mote or a beam that has distorted his vision, something that has come into him from the outside (Jesus said, "This defileth not the man"), or is the trouble a thorn or thistle or wolf nature that indicates Jesus is not really in him at all? It should not be overhard to discover the truth concerning this condition in any given instance. A mote or a beam bears no evil fruit; they cause distortion of vision, shut out the light, change the perspective, may even induce temporary blindness, but the wolf nature and the thistle stalk have their own distinctly carnal products. A man may stumble into you and hurt you because he simply fails to see you; but if you feel the prick of a poinard or the butt of a revolver you know it is more than a blunder. In effect, Jesus says, overlook, disregard mistakes, errors of judgment, lack of knowledge, conditions evidently due to constitutional or acquired prejudices, seeing that all of us may fail at these points. But look out! Some things are not mistakes, some things must not be palliated—the howl of the wolf, the smart of the thorn, the rasp of the thistle is not a mistake, it is because "I never knew" them. In all perfect love Jesus will say to the fakirs, the money-grabbers, the Elmer Gantrys, the greedy ecclesiastics, "Depart from me." One is a question of adjustment, the other of rooted personality. A little common sense and application of Christ's simple words would heal half the ruptures and misunderstandings of Christendom and at the same time unmask half the hypocrisies and deceptions.

I remember so well, as a little lad whose mother went home to God when I was only three, how my happiness and comfort seemed to hang upon the daily presence of my other dear parent. If my father was

gone out of the home until the shades of night fell I was always uneasy until his return. Once when I was seven he was detained longer than usual. I was sent upstairs to my lonely little cot in the shadowy room but the hours passed and I could not sleep. Scalding tears slid down my cheeks from eyes that burned like heated tear-cups. Suppose—suppose he would never come back! Finally I got out of bed and slipped over in my little bare feet to the front window. The gas lamps flickered dimly in the street. A steady rain was falling. I pressed my hot forehead against the screen for perhaps an hour—watching for daddy to come. Finally I heard the squeaky trolley stop at the corner and directly the well-known foot-falls on the pavement and saw the figure of the man who meant so much to me as he came up to the gate that swung back on creaking hinges. A key rattled in the lock and the door was opened and shut. It was too dark for me to see his face as he came into the yard and up the walk—but I knew it was he—my father had come into the house. In three minutes I was asleep; everything was sure to be safe and right

now—daddy had come in. He died a few years later nor ever learned the anxiety of my childish heart that somber night when as a tiny lad in my white nightie I kneeled crouching by the window-screen until the midnight hour all alone, watching for his return.

And for us all there are many sad and shadowed hours. Demons hover waiting to snatch the soul and drive it to damnation. Trusted friends grow cold and seem to forget us in our time of need. Often the one we thought a pattern and a saint shows himself a ravenous beast of prey. But if we have proved the promise "I in them," let the storms beat, the night grow chill and dark; the lights go out and friendly hands be folded in forgetful slumber or friendly faces be separated by intervening states and continents—still Jesus has come into the house and "I will lay me down and sleep;" no harm will befall me, death itself has no terrors, every child of God is my friend, home is just out of sight yonder. Jesus has said it; He has prayed it; I have proved it—it is true as God and heaven are true, "*I in them.*"

CINCINNATI, OHIO

THE BOY WITHOUT A FRIEND

By PROF. A. S. LONDON

IT WAS in a western city. The state penitentiary was located in the city where I was lecturing. A call came one morning asking me to come and see a young man in the death cell at the penitentiary, who was to be executed in a few weeks. I went to his cell and found a fine-looking young man, nineteen years of age. He had a splendid physique. His hair was jet black. He stood six feet in height, and his eyes were black and deep set in his head. He would have passed for a business young man, or a senior student in high school, if one had met him on the street. He was courteous and gave signs that led one to believe that somewhere down the line he had had some good training and good blood.

It was my privilege to talk to him on two different occasions during the day. My first visit with him did not satisfy my hungry heart that longed to help him. This gave occasion for the second visit. He talked very freely during the first visit and would answer all questions that were asked. He did not show any sign of resentment against those in authority, or of those who had brought about his punishment.

I asked him to relate his story as best he could from the beginning of his trouble up to the present time. He said that his parents separated when he was eight years of age. He was placed in the home of a relative and things did not go well and soon he had to leave. He left the town where his mother was staying and was soon out of touch with her. The father had deserted the children and it was not long until this boy found himself out in a cold world away from any of his people. He went from place to place and was soon out in bad company and in trouble. His first

violation came when he was but nine years of age. He was placed in a house of correction and later in a reformatory. This seemed to only harden him in his criminal inclinations, according to his story. In a few years he was released from prison, but soon was in trouble again. He landed in a western state and without money, he soon found a crowd that would join him in a hold-up. A man was killed in the affray and this boy was soon to pay the penalty of death for the killing.

Tears flowed freely as he gave me his story. He did not ask that I make an effort to save him from death. He never once talked as if he did not deserve punishment for his crime. But before leaving him the second time, after going around to the place where he was to be executed, he made a statement that almost broke my heart. He said, "Mr. London, as far as I know, I have never had a friend since the day I left my mother."

I had heard the saying, "A man without a country," "No man's land," "The man nobody knows," but this was the first time that I ever heard anyone say, "I never had a friend." It was no wonder that he had gotten into trouble. I tried to picture in my mind a life without a friend. The life of a child from the age of eight to the age of nineteen, that plastic age when everything sticks to the mind and one is being molded for the future; the period of life that one desires to love and to be loved, to be made over and appreciated; the time in life when home and loved ones mean more to the individual and his future than at almost any other period in life. A boy nineteen

years of age who had never had a friend since he was eight years of age.

I thought of the early years of my own life. How that when difficulties arose, I would flee to my mother and seek help. I thought of my own children and how many times they have needed help and advice from friends. I remembered that many years ago as I sat on a porch of an old building, discouraged, away from home, and feeling that no one loved me, an old professor came along and slapped me on the shoulder and told me how much he thought of me, and that I had the making of a great man within me. And that as a result of those words, and the good help of a mother, I was encouraged to pick up myself, as it were, and make something out of myself.

The old teacher has not seen me from that day until this hour. He did not know that I was fighting the fight of my life as a young man, and that all hope was just about abandoned. But he was my friend, he loved me, he told me so, I knew he meant what he said. I thought of that time in my life as I stood by the death cell in that state penitentiary talking to a young man who was soon to die. And who knows but that it all came about because he never had had a friend. Carlyle, the great poet, was once asked the cause of his success. He replied, "I had a friend."

A few days ago I sat in a courtroom and heard the trial of a young man just twenty years of age. He was implicated in a robbery involving just a few dollars. The trial of a few days ago was given in a country away from the scene where the robbery occurred. He was given a change of venue. The second boy implicated in the crime was a witness against the boy now on trial. He was brought from the state penitentiary, where he is now serving a two-year sentence for helping in the robbery. He had no friends to help him and a speedy sentence was meted out to him. The boy now on trial was found guilty by a jury of twelve men. They brought in a verdict of guilty and assessed his punishment at two years in the state penitentiary. His attorneys immediately asked for a new hearing, it was given. Friends stepped up to the desk of the judge on the bench, signed a bond, and again the boy was let go.

In this case I am not saying that the friends did the right thing. I know nothing of the innocence or guilt of the boy on trial. I am not writing of this side of the question. I am only showing the worth of friends in time of need in the life of young men. There are times when every boy needs a friend, and his future almost hinges upon the help he receives in the time of crisis in his life. I might add here that it seems that the courts of our country at times are almost a farce. Cases can be put off, attorneys can sway the emotions of jurymen until they will act against their better judgment, money will cause sentences to be suspended, new trials can be secured, until it looks like justice can hardly be gotten in the average court of our land.

There is only one road for our young people to take. It is the path of right living. Live in such a way as to gain the respect and friendship of good men and women. For it makes but little difference as to what place in life you occupy, there will come a time when you will need a friend. Live in touch with your friends. They are your greatest asset apart from your own character. They must open doors of opportunity, stand by you in times of need, be at your bedside in times of sickness, and assist you if you are to be felt among the walks of men. May God pity any boy that has to say as the boy did that was soon to be executed, "I have never had a friend."

THE FULL GOSPEL

By REV. F. M. MESSENGER

OUR attention was arrested by an item in the April number of *The Other Sheep* which reads as follows:

Pastor, have you preached that sermon on hell yet? It is only an emasculated gospel that leaves hell out. Your best sanctified people need to hear it, your young people need it very much, and, let us whisper it to you, you need to hear it yourself! A human statute without a penalty is invalid; a divine law without one is equally so. Pray and meditate on hell until you can weep over the desperate lostness of doomed souls, and then preach with tears the plain unvarnished, unadulterated teachings of Jesus Christ on the fearful retribution of those who die without salvation in Him. Hurry pastor, and preach that sermon on hell.

What should a holiness preacher do if his sole stock in trade consists of seventy-seven sermons, all sermons on holiness? It is our opinion that he could well afford to weed out quite a portion of them and add to his stock sermons on themes which are not definitely on the subject of holiness; he should so arrange his program as to preach people under conviction of sin.

What is the Holy Spirit's order of work? "He will reprove [or convict] the world of sin." And when he has brought the sinner to a despairing cry over his lost and hopeless condition, He comes with another conviction: "Of righteousness because I go to my Father." The Holy Spirit then offers him the righteousness of Christ which is by faith and seals Christ's authority to perform the work by the fact that He not only shed the blood, paid the price, but rose and went to His Father. With this conviction, deep seated and genuine, and having been acted upon, the seeking soul is now in an experience of justification and is in a condition to hear of the blessed experience of entire sanctification, which is of judgment: "Of judgment because the prince of this world is judged."

Carnality is just as surely a work of the devil, an incarnation of Satan, as grace is a work of God, an incarnation of divinity. Judgment consists of either punishment or reward; as the only judgment for Satan—the prince of this world—is punishment, then the judgment spoken of here must be penal and without doubt means the death or destruction of the carnal mind.

If these premises are correct should we not follow

the order of the Holy Spirit? What proportion of our preaching should present the subject of future punishment—hell and the judgment? No sensible person would undertake to figure out a proportion for anyone to follow, horse sense and divine guidance in individual cases will guide a man aright, but we like the little squib quoted above: "Your best sanctified people need to hear it, your young people need it very much, and, let us whisper it to you, you need to hear it yourself."

The penalties for sin and unbelief heralded with power and unction, not only put conviction on the unsaved but they beget and hold a reverence for the Word of God and for the Supreme Being in the minds of believers which is helpful and necessary, and it is our opinion that constant, wholesome conception of the severity of God's immutable judgments—if properly seasoned with a sense of His infinite love and everlasting mercy—will beget a refinement of our inner, and our prayer life which will greatly enrich our own experiences and beget a renewed passion for lost souls.

But we must not preach or meditate on hell all the time. We heard an old colored preacher say, "We can't use the shepherd's crook on the sheep all the time, the wise shepherd will throw them a handful of salt occasionally."

Preach hell and future punishment to the unsaved and get them converted; preach holiness to the regenerate and get them sanctified wholly, and then work with the Holy Spirit in teaching that we should live soberly (sane or level-headed), righteously (in a continual justified state), and godly (in a wholly sanctified experience) and be looking for that blessed hope (the first resurrection) and the glorious appearing of our great God and Savior Jesus Christ.

But even then we need constant review lessons of judgment, mercy, and of positive and negative holiness. May God awaken us all and keep us out of ruts.

CHICAGO, ILL.

DO YOU KNOW?

THAT the Ministerial Relief for our worn-out veterans, their wives and children, is one of the most pitiful, needy and pressing matters that can possibly engage the attention of our coming great Assembly in Columbus?

That we have no service pension such as other denominations have, and that we are now not pensioning any of our retired ministers, but just doling out a mite here and a trifle there to relieve the most necessitous cases among our precious retired workers. Lest the interest of the church wane in this needy cause, we are giving below a few of the testimonies from some of our helpless superannuates when they were given a small extra check around, after going all last summer without any, because of the empty treasury:

DEPENDENT ONLY ON MINISTERIAL RELIEF

"Many thanks. As you may know, this comes to

supply our daily bread. It is still most wonderful how our Lord is so mindful of us and also to have some people who will heed His voice, and extend a helping hand when it is so much needed. Of course, I have told you before that we are now fully dependent—no other resource."—S. W. G. and Wife, Texas.

STOVE GONE—CHECK RUYS ANOTHER

"How can I express the surprise and joy of my heart in receiving that wonderful letter and check from you dear ones! May the loving Father, who made it possible for you to send it, abundantly bless and reward you for it. It will be a great blessing to me in many ways. One is, that I need a new oil stove to cook on, as the one I had went through the hurricane and has rusted out, so I cannot use it any more, it leaks so badly. Now I can have a new one, praise the dear Lord! How good He is to His children!"—E. A. K., Florida.

ONLY TWO DAYS' WORK

"I had only two days' work this week, so I was indeed glad and thankful for this check. The Lord always knows how to work it out, praise His precious name!"—E. R., California.

"THANK YOU WITH ALL MY HEART"

"Will say, God bless you and yours. I thank you with all my heart for the check."—S. F. W., Texas.

WEPT AND CRIED FOR JOY

"As husband is still down with rheumatism and not able to write, he asked me to. We have just received the check, for which we haven't language to express our heartfelt thanks to God and you. It came just in time to help us out of an awful strain. We both cried and shouted for joy, knowing it was in answer to earnest prayer. Husband said, 'Mamma, I have never seen dear Brother Fleming, but oh, how we love him! I hope to see him before we go to heaven.'"—Mrs. A. T., Oklahoma.

HER EXPERIENCE NEVER RUNS DRY

"Please pardon a few lines of praise and thanksgiving, written with pencil, as my fountain pen has run dry and I have no ink at hand. I am still drinking from the 'Fountain that never runs dry' however. Thank God for His wonderful provision on every line. Phil. 3:19."—M. C. S., Mass.

"NOT ABLE TO HELP THEMSELVES"

"I do thank God and the church for these means of helpfulness to those who are not able to help themselves. You don't know how I wish I could do something to help myself and others. I pray God to bless all who helped to make it possible to render such valuable assistance to such as I. I am sure He will reward each one who had a part in the same. Amen. Oh, how I love Him this morning! My heart is full of praises to Him!"—G. C. W., Oregon.

DAUGHTER SICK—HOME THREATENED

"It surely comes as a great blessing to me, as this winter has been a hard pull. But even at that I have much to be thankful for. I am still trying to keep a little home, but have felt many times like I must give up. My youngest daughter who is at home has been under a doctor's care for about eight months, with enlargement of one of the lymphatic glands. We have been and are yet very anxious about her."—Mrs. J. T. A., Illinois.

A REAL PROVIDENCE

"It was a real providence, and fit into a very necessary place. I say Providence. I could spare the amount better in the summer months than now, and it seems the Lord just put that away then and gave it now, when the need was pressing. Brother, we are truly thankful and I trust appreciative for this kind remembrance."—T. A. M., California.

ALL THE INCOME THEY HAVE

"I can't express in words the deepness of gratitude and thanks that I feel in my heart for your very liberal remembrance of your aged and worn-out brother and wife. The check came all right and is a great help to us in our time of need. The income which we receive from the Board is about all the income that we now have."—W. S. R., Washington.

JUST IN TIME TO PAY TAXES

"Do so appreciate the check. It came just in time to pay my taxes. May God continue His blessings on you and the work."—E. P. R., Tennessee.

CHECK ARRIVED IN NICK OF TIME

"Oh, you can't imagine just how glad we were when we saw the check for this amount! It came in such a needy time. My wife has been sick—had an awful bad spell—and of course our expenses have run up and caused us to fall behind with our groceryman and druggist. But thank the Lord, this comes just in time to lift the bills."—S. W. G. and Wife, Texas.

RETURNS A TITHE

"How good God is, and just at the time we need Him most. Inclosed find our tithe. I trust this will help to make some as happy as your check has made us."—Mrs. K., Florida.

A PART OF THE FAMILY

"I wish I could tell you how much the kindness of the Mutual Benefit and Ministerial Relief Board has meant to me in the last six years. And your own kind letters of sympathy have meant so much to me. Also, to be remembered at Christmas and birthdays has stirred my heart and made me so glad I belonged to this great Nazarene family. May God's richest blessings continually be yours."—M. R. S., Idaho.

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

MUSICIANS, ATTENTION!

PROF. HAROLD W. GRETZINGER

In the issue of March 21 of the *Herald of Holiness* is an ad, which we trust you have read with care. Prof. Harold W. Gretzinger, musical director of First church, Chicago, has been secured to organize a massed band and orchestra for the General Assembly, at Columbus, Ohio, June 13-26.

Prof. Gretzinger has spent several years as instructor in band and orchestra music at our Olivet College and at Marion College, Marion, Indiana. There are tremendous possibilities of "making Columbus ring" with such an assemblage of musical talent as the Church of the Nazarene holds in her ranks today. This occasion offers unparalleled opportunities for group musical organizations from all parts of our church to put on special musical programs under the general direction of Prof. Gretzinger.

Do not fail to write him at once at 406 West 65th Place, Chicago, Illinois, and tell him you will be at Columbus. Tell him what instrument you play and something of your previous experience in music. All aboard for Columbus!

"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"

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Twelve.

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, Judges 6, 7. Second day, Judges 8, 9. Third day, Judges 10, 11. Fourth day, Judges 12-14. Fifth day, Judges 15, 16. Sixth day, Judges 17-19. Seventh day, Judges 20, 21.

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

"Shall I forsake my sweetness, and my good fruit?" (Judges 9:11). This is the reply of the fig tree in the oldest allegory in existence. Abimelech recites the allegory to the men of Shechem after they had made him king. The olive, the fig and the vine were each asked to become the king of the trees, but refused for they would have to leave their place of usefulness to accept the exalted position. The little thorny bramble was willing to accept the place of honor for he had nothing else to do. He was serving no place of usefulness in the world. It is a hero who will not turn aside from his God-appointed place of service for unholy ambition and place seeking. To do so means a forsaking of the place of sweetness that God has given you to serve in. To be in God's place and plan means a sweetness of experience that must be sacrificed on the altar of unholy aspirations. The purpose of the fig tree is to bear fruit, and sweet fruit. It is the fruit that is sweet. Bearing fruit, accomplishing God's will brings the sweetness into life. It was the fig tree without fruit, "nothing but leaves" that Jesus cursed. Can we afford to sacrifice the sweetness of our experience or hinder the fruitfulness in our labors for the Lord for promotion of our own seeking? Yea! even the curse of God? No! No! Stay in God's plan and will. Many a Hebrew shepherd wandered over the hills of Judea with a pocketful of the sweet figs as he cared for his sheep. The true shepherd of God's sheep carries his sweet figs with him as he serves.

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

Study Twelve. John 7.

1. *Build Your Own Commentary.*

Note the contrasting opinions about Jesus expressed in the seventh chapter of John. "A good man," a deceiver (v. 12). Sent from God in verse 29. No prophet out of Galilee in verse 52. "Of a truth this is the Prophet" (v. 40). "This is the Christ" (v. 41). "Shall Christ come out of Galilee?" (v. 41).

Compare verse 15, "How knoweth this man letters?" with verse 46, "Never man spake like this man."

Connect verse 31, "Many of the people believed," with verse 47, The Pharisees answer, "Are ye also deceived?" "Do the rulers know indeed that this is the very Christ?" (v. 26). "Have any of the rulers or of the Pharisees believed?" (v. 48). In verse 51 Nicodemus, a ruler of the Pharisees (3:1, 2) boldly takes Jesus' side.

Notice how He was opposed: His brethren did not believe in him (v. 5). World hated (v. 7). Goeth to kill Him (v. 20). They seek to kill Him (v. 25).

Jesus says, "I am from him" (v. 29). "They sought to take him" (v. 30). They questioned and denied His deity, then became His murderers.

2. *The Week's Study. The Friends and Foes of the Son of God take Their Stand.*

Time not yet ready for His glory. Man's way is the best first. But this is not God's order. His brethren would have Him to go up at once to Jerusalem and show His wonderful works. His method was humility then exaltation, suffering then glory, the cross then the crown. Redemption then coronation. He did not work His miracles to advertise His ability, or to make a display of His power. The occasion presented a need for the exercising of His divine power. Many question if He is the Christ. The increasing number of and variety of the miracles that Jesus was performing was forcing upon the attention of the people the question of whether He was the Messiah or not. They were setting up their false and insufficient tests for ascertaining whether Jesus was the Christ or not. Some of the tests that the Jews used were such as these, "Will Christ do more miracles than these?" "Will he come from out of this part of the country?" They did not want to admit that He was the Son of God, yet twice we read that the Jews marvel at what He was doing. The people were even inquiring if the rulers were believing that He was the very Christ. Many of the people believed on Him. Then the Pharisees sent to take Him when they heard the people murmur such things about Him. They were fighting the convictions that they did not wish to admit.

The rulers were convinced of the deity of Christ against their will. They were trying to evade the question and make the people believe that they did not believe. But Jesus exposed their wickedness by crying out in the temple and saying, "Ye both know me, and ye know whence I am" (v. 28). This so angered them that they attempted to lay hands upon Him, only to fail. The time will come when all those who deny that our Lord is the divine Son of God will be exposed, and the wickedness of their hearts will be manifest. What folly to deny the truth.

Jesus promises to give the Holy Ghost after He is glorified. This is another indication that He is divine. He is one with the other members of the Godhead. He only could send the Holy Ghost as He promised. They are a unit on His will.

The people divide upon Christ. Why? Not because some have more carnality than others. Their rejection of Christ was carnality in action. They marvel (v. 15) yet murmur (v. 32). They know He was from God (v. 28), yet call Him a devil (v. 20). They admit He speaks as no other man (v. 46), yet seek to kill Him (v. 20).

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

God is All-powerful

His power is infinite. He can do whatsoever He pleaseth. He is only limited by His blessed will. His resources are never exhausted. Yet there are some things that are repugnant to His holy will and there are some things contrary to His way of doing things; these He will never do, no matter how much we may try to persuade Him. We read that "God cannot lie." This is a moral impossibility for if He did He would not be God any longer. He has chosen to make man with a free choice, therefore He will not save man against his will. There are certain conditions that are necessary if He is to work. He stretcheth out the heavens as a curtain and from His all-powerful fingertips the worlds are hurled. The universe does His bidding. There is no limit to His physical power and He never reaches an extremity with the child of faith. Through His divine providences He is able to have His way.

An illustration of one of His strange providences is as follows: Soldiers were conveying Bernard Gilpin to London during the reign of Mary to answer to the charge of heresy. His horse fell and broke his leg, and they were delayed. The soldiers taunted him with one of his own sayings, that "nothing happens to us but what is for our good." They inquired if this was for his good. He answered, "I make no question but it is." And it so happened, for the delay saved his life. He did not arrive until the death of the queen. If we keep in His will we are connected with all the power of the universe.

WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Having about six beds for every 1,000 inhabitants, Switzerland is the best hospital equipped country in the world.

In the 26,800,000 homes in the United States there are 18,000,000 telephones, 17,000,000 passenger automobiles and 11,000,000 phonographs.

"All nations whom thou hast made shall come and worship before thee O Lord; and shall glorify thy name. For Thou art great and doest wondrous things; thou art God alone" (Psalm 86:9, 10).

Pets of passengers are assured safety by a French ocean liner which is providing life preservers for them. The life belts for dogs are made in three sizes for big and little canines, and may be quickly strapped on the animals' backs. Humane societies have commended the innovation.

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name" (Psalm 86:11).

American scientists will measure the heat from the sun's rays in Africa daily for four years to determine whether their variation can be gauged accurately enough for forecasting the weather far in advance.

Stockholm, the capital of Sweden, will be the first European town to possess a skyscraper. A building of forty stories is going to be built there, containing 3,000 apartments, eight elevators, modern comfort, etc.

Out of 119 automobiles imported into Shanghai, China, during August, 81 were from the United States according to late figures received by the National Automobile Club.

The movement in Japan to find new fields for rice cultivation in the Usuri River region of Siberia is meeting with opposition from a group who point out that rice is really a luxury food and urge the Japanese to eat more wheat. While there is no argument about questions of taste, the rice lovers pay dearly for their preference. Rice costs them two and a half times as much as the American staff of life. It is contended, moreover, that wheat is twice as rich as rice in protein.

Soapsuds are used in a new German device for extinguishing fires. Especially useful in putting out gasoline or benzine fires, where streams of water are useless, the machine carries two large foam generators with powdered soap. High-pressure jets of water race through the soap chamber, operating water wheels that churn the soap into suds, to issue in a foaming blast from the nozzle of the hose.

Dog taxes probably never have paid so much into a public treasury in ten weeks as has been contributed in that period by the racing greyhounds of England. A greyhound racing boom started a few months ago and at eight meetings in various towns and cities the average attendance was 400,000 people a week. In ten weeks the treasury has collected from this source a total of \$500,000 through the entertainment tax and the bets tax. Another gambling fad.

Operating by electricity a portable pipe organ console has been invented that can be moved to any part of a building for use.

A series of mysterious burglaries baffled the police of Birmingham, England, for some weeks. Chance revealed that the thieves were two schoolgirls, thirteen years of age, whose crimes had netted them about \$300 in money and jewelry. They were sent to a reformatory for five years.

The Roma of Naples is lamenting in its columns that Italian men have accepted the hatless fashion with enthusiasm, and that owing to its mild climate, Naples is one of the first to suffer from the craze. The average output of hats in Italy is 6,000,000 a year, of which over 4,000,000 are exported; and it is calculated that the new fashion means a loss to the trade of some 8,000,000 lire.

Finance minister Mitsuchi of Japan has proposed to the government a plan for using the labor of prison inmates more extensively. The plan is to train the prisoners in a more systematic and practical way in factory and architectural work, so that their services may be employed for the general manufacturing and construction purposes of the country. Experimental training so far given to some prisoners is so reassuring in results that several government institutions have been built by this prison labor.

DEATH OF BROTHER J. F. SANDERS

THE Church of the Nazarene has suffered great loss in the recent death of Brother J. F. Sanders. At the time of his death he was in Peoria, Arizona, where he spoke in a rally held in the interest of Pasadena College on Saturday night. After retiring that night, he was stricken with apoplexy, and was taken quickly to the Deaconess Hospital in Phoenix, Arizona, where he died before morning. He was apparently in good health, and was optimistic and cheerful in his work. Rev. E. G. Roberts, pastor of the church in Phoenix, Rev. P. R. Jarrell, pastor of the church in Peoria, and H. Orton Wiley were with him at the time of his departure.

Brother Sanders was born in Chicago, Illinois, June 6, 1873, and at the time of his death was 54 years, 9 months and 19 days old. He was married to Miss Phebe Porter, April 17, 1896, and spent the earlier part of his married life in the Northwest country. In February, 1903, he attended the People's Mission in Spokane conducted by Rev. and Mrs. DeLance Wallace, and on February 27th was gloriously saved and became an earnest follower of the Master. A few days before this his wife, Mrs. Phebe Sanders, had been converted in this same mission, and a little earlier in the same month, Rev. J. T. Little, District Superintendent of the Southern California District, was also converted.

At the time of his conversion, the story was told of Brother Sanders, how under the preaching of the Word, the minister used the term "restitution." Inquiring of Sister Sanders what the minister meant, he placed a light on a chair, got down on his knees beside the chair, and with pencil and paper before him, prayed God to help him remember the things in his past sinful life that needed restitution, and as they were brought to his attention he wrote them down. For years Brother and Sister Sanders struggled with this indebtedness until it was all paid in full. This is but one indication of the intense love which Brother Sanders bore for principle and right. This was ever his great concern.

When the People's Mission was organized into the First Church of the Nazarene of Spokane, Brother and Sister Sanders became members and gave themselves to the work of salvation with the people who had helped them into the light of the gospel. Brother Sanders was a charter member of the Northwest District Assembly, the first District Assembly organized by Dr. Bresee in the Church of the Nazarene. He was also a delegate to the General Assembly held in Chicago, Illinois, while Brother Cornell was pastor, and was present when the organization took place which united the Pentecostal Churches of the East and the Church of the Nazarene in the West. He has attended all of the General Assemblies.

In March, 1910, Brother Sanders came to Los Angeles to assist Rev. C. J. Kinne in the Publishing House at 730 San

Pedro street, and served as bookkeeper until 1911. At this time the tract of land was purchased in Pasadena, part of which was to be reserved as a campus for the Nazarene University, and part to be subdivided and sold. Brother Sanders was then called to assist Dr. Bresee and Dr. Goodwin in the organization of the university and the disposition of the property. This was the beginning also of a deep and abiding interest in the educational work of the church.

In 1913 the Fifth Street Mission was organized in Los Angeles and Brother Sanders severed his connection with the Nazarene University to assume charge of the mission. Himself and wife converted in a mission, he had ever a love for those who were in like condition with himself before being saved, and desired to see them saved through the grace of Jesus Christ. During the twenty-two months in which he was in charge of the mission, 2,200 people were saved at its altars.

The Nazarene Publishing House in Kansas City was at this time in a precarious condition, due to lack of capital and equipment, and Brother Sanders left in May to assume heavier burdens if possible, in connection with the publishing interests of our church. For four years and seven months he labored in the capacity of Manager of the Nazarene Publishing House, and to him with Brother Kinne and Brother DeLance Wallace must be given the credit for the heroic sacrifices and tireless effort in laying foundations, without equipment, resources or prestige, which have helped to make possible the splendid organization which we now have in Kansas City under the able management of Brother Lunn. In this work of God, some bear the heat and toil of the day, others bring to a successful completion, the labors already begun. We are told in God's Word that those who sow and those who reap shall rejoice together.

In December, 1910, Brother and Sister Sanders moved to Nampa, Idaho, and there again took up the work with our educational institutions. For eighteen months Brother Sanders gave of his thought and strength to Northwest Nazarene College, gathering together its resources and auditing its accounts.

Again Pasadena College had a great need and Brother Sanders responded to the call for assistance. In June, 1921, he was elected business manager and for four years carried all but unbearable burdens for the institution he had helped to organize. But this work seemed to lie near his heart, and became the goal of his life, and he was often heard to say, that if he could succeed in lifting the indebtedness from Pasadena College, he would be ready to go. After an interim of two years in which he was not connected with the college, he was again elected to the board of trustees at the last District Assembly, and in the organization of the board was elected treasurer and made business manager of the college. The critical situation due to the indebtedness on the college demanded his entire attention, and the organization and prosecution of



J. F. SANDERS AT HIS DESK AT THE PUBLISHING HOUSE

the campaign consumed his strength. God had given great success in the campaign and the amount of over \$56,000 had been subscribed toward the necessary \$60,000. But in the midst of the battle, this vallant soldier fell in the fight and gave his life on the field of valiant service for the Master.

Brother Sanders died in the harness. After a speech in the college rally held in Peoria, Arizona, he went to his room in the hotel, and that night was stricken with a double hemorrhage, was taken to the Deaconess Hospital in Phoenix, Arizona, and at 5:35 on Sunday morning, passed peacefully away without a struggle. He died in the triumphs of the faith.

Brother Sanders was a great burden bearer. He never shirked a duty. He literally gave his life for Pasadena College. It seemed to be the dominant desire of his life to render some service that would enable Pasadena College to reach the goal set for it by its sainted founder, Dr. P. F. Bresee, and he often quoted his words, "Pasadena College must have a thousand fire-baptized students, to preach holiness to the ends of the earth."

The body was taken to the Fifth Street Mission in Los Angeles on Tuesday, and there the mission people paid their tribute to one who had labored so faithfully among them. In the evening the service was crowned with salvation and several souls prayed through to victory beside the open casket.

The funeral service was one of the most remarkable ever witnessed in Pasadena. It seemed more like a coronation day than a funeral. Before the hour of service, Pasadena First church was well filled, and later there was scarcely room in the balcony, upwards of a thousand people being in attendance. A wealth of flowers graced the platform and enveloped the casket. Rev. Macrory had charge of the service and read the Scripture and the obituary. Brother Frank McIntyre, Professor Wenger, Miss Wise and Mrs. Ellis sang. H. Orton Wiley and J. T. Little spoke briefly of Brother Sanders, his departure and his godly life. Brother Cornell was not able to be present but sent a beautiful tribute which was read by Brother Macrory. During the last song by Sister Ellis, the power of God fell upon the people, an altar call was made and several came forward weeping and knelt at the altar beside the casket. The people together with Sister Sanders gathered about them and soon shouts of victory were heard. The service broke up more like a campmeeting than a funeral.

The body was laid to rest in beautiful Mountain View Cemetery in Pasadena. A host of friends gathered at the grave and sang "The Home of the Soul." Brother Little led in prayer, Brother Macrory read the Scripture and the committal service and H. Orton Wiley pronounced the benediction.

Brother Sanders lived a victorious life and died a victorious death. He has gone to be with Jesus, but leaves to mourn their loss, Mrs. Phebe Sanders, his wife, Mrs. Porter her mother, two brothers, Charles and J. J. Sanders, and two sisters, Mrs. Carrie Staley and Mrs. Seick, both of Chicago.—H. Orton Wiley.

A TRIBUTE

One of God's noblemen has been called home. I desire to pay tribute to one of my most loyal, true-hearted friends. I presume that I knew Brother Sanders as well, if not better, than any other man outside of his immediate family. We were brothers together, and the tie of love that bound our hearts was as solid and enduring as the friendship between David and Jonathan. We often prayed together, conversed together, advised together, and were mutually helpful to each other.

Over a period of twenty-five years, closely associated with Brother Sanders, I found him to be a high-class Christian gentleman, with an unimpeachable character, spotless, pure and holy. His integrity was unquestioned, his loyalty as a Christian unsurpassed. His big, loyal heart beat in sympathy with needy humanity. He was always "going about doing good." He had a genuine interest in the souls of his fellows, and he has personally helped, in one way or another, literally thousands. He has led a multitude to Christ; his delight was

to pray for the unsaved; he was a tireless altar worker; he prayed in hundreds of homes; he visited the sick, took provisions to the poor, assisted men and women in getting jobs, and brought cheer and encouragement to many a heart.

He was a tireless, indefatigable worker. He gave his very life's blood—thus imitating his Lord—for the salvation of the people. For the past ten years, at least, he has seldom gotten home before eleven o'clock at night. I have seen him so weary and tired time and time again, when he could scarcely drag one foot after the other. Yet he plodded on, hoping to lift some never-dying soul up to God. He was constantly on the go, and as might be expected, went home to heaven in the discharge of his duty. Like Barnabas, he was "filled with the Holy Ghost and faith."

Jack Sanders hated hypocrisy, double-dealing, and wrongdoing of every kind. He desired that all business transactions be up and above board and as clear as the noonday sun. He insisted on transparency, and because of this he made some enemies, but he never deviated. He wanted nothing that was covered up. His own character was unsullied; he expected as much from his brothers.

He was an expert accountant, a shrewd, honorable business man who had the confidence and esteem of other business men. He could easily have earned ten thousand dollars a year, but preferred to serve his Lord and receive a much less salary. He was a sane and safe adviser and assisted hundreds to untangle their complex and difficult problems. He was always helping someone out of the "slough of despond." No man within my knowledge had so many admirable characteristics.

He was a man of prayer, a preacher of righteousness and a soul winner. He proclaimed the old-fashioned gospel, regeneration for the sinner and entire sanctification for the believer. He never compromised the truth but was steadfast in proclaiming the "faith once delivered to the saints."

He lived what he professed, and professed what he lived. From the hour of his conversion he was a marvelously changed man, always "about his Father's business."

He leaves his estimable wife, relatives and numerous friends an unclouded heritage of more value than millions of money. He has gone on to join the innumerable company of immortals who are gathering at the Eastern Gate. God grant that you and I may meet him there.

Farewell! my loving, true-hearted, loyal, steadfast friend. I shall some day hope to meet you under the cloudless sky.—C. E. Cornell.

THE IMPORTANCE OF GEORGIA

By DISTRICT SUPERINTENDENT HUDSON

We are convinced that many of our people do not realize the importance of Georgia nor the possibilities it holds for the Church of the Nazarene. The largest state east of the Mississippi, it would cover the states of Maine, Connecticut, Delaware, Massachusetts, New Hampshire, New Jersey, Rhode Island, Vermont and Maryland, and have sufficient area left to make two more Rhode Islands, six Districts of Columbia and an extra playground of 44 square miles. It has 152 towns with population ranging from 1,000 to a quarter of a million. Georgia ranks tenth in population, among all the states, and among the Southern states is exceeded only by Texas.

The first Sunday school in the world was established by John Wesley at Bethesda near Savannah.

The first Orphans Home in the world was established by George Whitefield at Bethesda.

The first steamboat to cross the Atlantic was *The Savannah*, in 1819, built in New York by the Savannah Steamboat Company.

On March 30, 1842, in Jefferson, Ga., Dr. Crawford W. Long discovered the use of anesthetics.

The first woman senator in the United States was Mrs. Rebecca Fulton, of Georgia, Nov. 21, 1922.

The first Girl Scouts of America were organized at Savannah, March, 1912.

And what shall I more say? The first Thanksgiving day for any state or colony was appointed by James Oglethorpe at Augusta, in 1735. The circular saw was invented by a Mr. Cox, in Georgia, in 1795, and his original design is the one still used. Eli Whitney, of Augusta, Ga., invented the cotton gin. Mrs. Robert Goulding, of Georgia, was sewing on her machine two years before Howe and Theronier applied for patents. About 1831, Launcelot Johnstone, of Georgia, was given an exclusive patent for a cotton-seed huller. He dipped shingles in cotton-seed oil and used them to cover his house, making a roof that lasted sixty years.

Woodrow Wilson's mother was a Georgian. Rev. Sam P. Jones was a Georgian. Blind Tom, the great negro pianist of world-wide fame, was born and reared in Georgia. Roland Hayes, Negro tenor and one of the world's most highly paid singers was born in Georgia. Joel Chandler Harris, of "Uncle Remus" fame, made his home in Atlanta.

Georgia has the largest apiary in the world. It has the largest piece of solid granite in the world—Stone Mountain, eighteen miles from Atlanta—seven miles in circumference at its base. The largest known sassafras tree in the world is in Atlanta. It is claimed that there are more Methodists in twenty-five miles of Atlanta than in any territory of like size in the world.

Georgia has made and marketed nearly \$300,000,000 worth of cotton in a single year. It has produced more than \$100,000,000 worth of corn per year for three years in succession. It is the best sweet potato state in the Union. We have one man who markets over \$30,000 worth of sweet potatoes in a single year.

Shall we not enter and develop this promising field? It offers an unequalled opportunity. The people are almost all American born. They are unusually hospitable and will receive our message with more than ordinary interest.

ATLANTA, GA.

WHAT SHOULD BE THE KEYNOTE OF THE COMING GENERAL ASSEMBLY?

By REV. W. G. SCHURMAN

THE very question of the topic suggests many, many interests that are bound to plead for attention at our quadrennial, and, because of their importance, cannot be indifferently considered or carelessly dismissed. If the Church of the Nazarene is to fill the place we believe God has for her in church history in the next four years, time and thought must be given to a number of important matters. By way of illustration I mention three:

1. The best form of church government to assist us in maintaining the confidence and respect of the people who are outside of our church looking on. It must not be so narrow as to repel the God-fearing people in other denominations or the possible prospect who may be outside of the pale of the church altogether, nor must it be so broad as to be endorsed by the church people of modernistic trend or arouse no opposition in the heart of the worldling. Time and thought must of necessity be two important factors and both freely given by the legislative body of our beloved Zion.

2. The best method of financing the different departments and projects of the church for the next four years. This is bound to be an important item of consideration and it will not be wise to try any "hit or miss" method for to miss the best plan for raising the sinews of war will be to not only lose our hold on the territory already taken but also to fail to enter the many doors open to us and possess the land, for the spiritual condition of our country is a cry for us to render the help we can give.

3. The question of the General Superintendency, both as to

the personnel and numbers, already gives evidence of having a prominent place in the minds of the people who will make up the body of the Seventh General Assembly of the Church of the Nazarene, and while all these things, important as they are, must needs occupy much of our thought, no one of them, in my judgment, should be considered important enough to be called the keynote of the Assembly.

The Church of the Nazarene, in its beginning, was essentially and pre-eminently evangelistic. She must continue so, not only because of the state of the world at large, but because of the condition of Christendom. The writer remembers hearing our sainted Dr. Bresee say, "The Church of the Nazarene was raised up to Christianize Christianity." This we can never hope to do unless we can convince the community in which we live that Christ manifests Himself to us as a church as He does not unto the world or the worldly church.

I am satisfied that the common people will still throng the temple when Christ comes to the feast. If humanity is the same, and we preach that it is; if the human heart is the same, and we declare it so from the pulpit; if the need of humanity is as it ever has been, and we so state, then it follows that as they went from place to place when they found He was there and "there was no room to receive them, no, not so much as about the door," then, sir, the reason we have so many empty seats in our places of worship is because it is *not* noised abroad that he is in the house.

We are hoping for a great time at Columbus, Ohio, next June. Shall we have it or shall we come back disappointed? Many are already asking, "What think ye? Will He come to the feast?" Shall it be said that many went up to the feast and sought Him and asked "Where is He?" And echo answered "where?" God forbid; yet this is exactly what may happen unless He is urgently invited to come and courteously entertained while there.

What then should be the keynote of the Assembly? I answer "Christ." Christ the divine Son of God; Christ the Son of Man, the friend of sinners; Christ crucified, the Lamb of God; Christ the Light of the world; Christ the world's hope; the Man with the seamless coat; "a man of sorrows and acquainted with grief;" Christ, God's gift to a world with no place to lay His head; Christ the promise maker, He who said, "All power is given unto me in heaven and in earth," "the same yesterday, today and forever," if we will give Him a place not only to lay His head but honor Him as our Guest and Leader; if we can persuade Him that we really want Him and get Him to come and permit Him (whose head and hairs are white like wool, as white as snow) to preside as our Senior General Superintendent, then He will guide us in making laws, so that we will not put burdens on our people which neither we nor our fathers were able to bear, and our legislative problems will all be solved. He can tell us best how to finance our work for He knows where the fish are that have the gold in their mouths that can pay the temple tax (for all the silver and gold are His), and as for General Superintendents, anyone that He chooses can do the work so much better than someone of our poor choice. If properly petitioned, He will come. Convince Him that we are seeking a Savior's will rather than engaged in self-seeking; then when we arrive at Columbus, Ohio, June 13, 1928, He will be there.

If the many visitors who will go to Columbus can be convinced; if the people listening in over the radio can be made to feel; if the delegates can go back to their churches and report that Christ was the central figure in all the deliberations and services, then will the preachers be encouraged to go back to their homes to promote revivals over all our districts that will literally shake the gates of hell and not only our own denomination, but the whole of Christendom, will rejoice that Jesus Christ was made the keynote of the Seventh General Assembly.

CHICAGO, ILL.

MISSIONARY NEWS AND COMMENTS

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

At the present rate of giving, good as it is, we are still giving proportionately less than we were eight years ago. The increase of the membership of the church has given us more people to support the cause, and yet we are not carrying, proportionately, as great a load as we did eight years ago. Must we feel that the best days of the church's giving, are already in the past? Have we begun as a movement already to look back, and sigh about the days that used to be? Are we declaring with a tone of regret that "the good old days, such as we used to know," can never be seen again? We do not believe that we should do this, as Nazarenes. We are sure that the church is in the morning of her might, and that whatsoever has been accomplished in her adolescent days, can be more than distanced in the days of power into which we are now coming. Let us double up, and overtake the palmiest days of missionary giving that the church has ever known, and show a gainsaying and unbelieving world that this growing, developing, advancing Nazarene movement has not already begun to leave her highest peaks of achievement behind her, and already begun to look back with a sad sigh to the former days of greatness. We can out-distance anything that we have ever done in the giving line, if we only will. *We can and we will!*

Two hundred and forty-eight applicants waiting to be sent to the field! Two hundred and forty-eight young men and women who are willing to furnish the nerve, the blood, the brains, the pounds of flesh, in order to establish holiness in the lands where, unless they come, there is little likelihood that it will ever be established. Two hundred and forty-eight straining at the leash! Just a few years more, and many of them will be too old to go. This year marked the age "dead line" of a few of these applicants. Shall they be denied the privilege of going? Shall they fret out their lives here in the homeland, sighing in vain for the consummation of their life's call and vision, because the church 'cannot send them? Oh, we have such faith for the church to rally, and get under this great task of sending an army of reinforcements over there, and satisfy the call of about a hundred of these applicants, and satisfy the agonizing desire of our workers on the firing line, and win the thousands who are waiting for the gospel net to enclose them! Oh, we have faith for the great Nazarene movement to fulfill its heaven intended destiny in the heathen world, as well as here in the homeland!

The largest realization of the presence of Christ, is found in the widest fulfillment of the commands of Christ. Inasmuch as He said "Go ye into all the

world, and disciple all nations," how can His presence be with men and women who make no effort to keep His commandments?

Pessimists toward the cause of missions stated fifty years ago that the missionary cause was dead. "Dead," cried Henry Ward Beecher, "it isn't even asleep!" At that time there were 1228 American missionaries in foreign fields. The amount contributed was \$1,800,000. That was the "dead" condition that the cause was in. From that almost "expiring situation" it arose, and ran into the present century so voluminously, that now there are 13,000 American foreign missionaries, and an annual outpouring of the funds of the churches for the reclamation of the heathen, of the astonishing amount of \$40,000,000! And some people are arising in this good year of our Lord's grace, and declaring that missions are again dead! Like Henry Ward Beecher said in 1877, so we say today—the cause isn't dead, it isn't asleep, it is marching on to more and more achievement!

Progress and advance go hand in hand with the gospel. Though our Nazarene missionaries are in those lands of night solely for the purpose of securing the salvation and the sanctification of the heathen souls, nevertheless it is impossible for the sun to give light, without also giving heat. Likewise it is also impossible for the gospel of Jesus Christ the Son of God, to accord salvation without also giving, as by-products, the elements of progress, education and sanitation. Slowly and gradually, but nevertheless surely, the by-products of the gospel are invading benighted lands. Africa is being hospitalized, and partially educated. Sanitation, surgery, medicine, cleanliness are creeping out from mission centers in India, in China, in Syria, in Africa, and Central and South America. English writers allege that Turkey's march toward modern progress out of the night of medieval darkness, is due to the impetus given by Christian missions. The "national" movement of India, and also of China, sprang from the seeds sowed there in these past many decades by the Christian missionaries. The Mohammedans are waking up by the hundreds, doffing the superstitions of the Koran and age-long custom, and adopting the salvation, and the civilization of Christianity. Japan owes her forward look, and advance station among the nations of the earth, to the potency of Christian thought. Recently Persia, one of the most backward of nations, with magnificent distances and burning desert ways, held a missionary conference, and entertained them in a great city church in Isfahan, which for ages was closed to Christianity. There were hundreds of delegates who arrived

over the fine roads that have been built for the motor cars of that country, and a wonderful conference was held participated in by converted Moslems, Jews, Armenians and Turks. It was wonderful how those Christians did love each other. In this glorious work, the Church of the Nazarene is playing a very definite and vital part. It is our business to spread holiness. Not many of the other missions are doing that, but we are, and it is our heaven-intrusted task. Forward with the gospel of holiness!

In the mission field there are many adversaries. One list that was sent to the headquarters office contained the following, which were stated to be only "some of them." Here is the list: "Flies, gnats, fleas, cockroaches, poisonous worms, spiders, lizards, vipers, mosquitoes, fevers, centipedes, scorpions, lice, vampires, boa-constrictors, bears, tigers, mountain lions, jaguars, disease germs, demon-possessed sinners and demons themselves." Yet the missionary woman who wrote it, declares that they were "in nothing terrified," by any of these, but amid their primitive surroundings are busy and happy, telling the gospel story in homes and villages, dispensing medicines, pulling teeth, ministering to diseased bodies, and curing diseased souls. They only get their mail once a month, and make their annual pilgrimage to the assembly for fellowship and inspiration, and to lay in the annual supply of provisions. What Nazarene does not love a hero? Well, we can supply you plenty of them to love from the collection of missionary men and women in the Nazarene mission fields.

Speaking of heroes, we could tell you of another who has grappled with privation and sickness, disappointments and grief. Who has been pelted with stones and gravel, and foul odors released upon his person. Who has climbed on foot, steep mountain trails, with a fifty-pound load of medical supplies on his back, for the suffering bodies of the neglected heathen in the mountain regions. He has dragged his weary body into isolated towns, and then stood for hours dispensing the Bread of Life to hungry crowds. Exhausted he has slipped away to catch a few hours of sleep and rest, only to be awakened by the plaintive cry, "Pastor, we are dying, give us more." Who among the homeland Nazarenes will help hold the ropes while this sort of a hero descends to the slimy depths of heathen whirlpools to rescue souls for the Master's kingdom? If you love a hero, help us to stand behind the brave men and women among our splendid missionary personnel, who are making, many of them the supreme sacrifice. If we do not hurry and send them reinforcements, it will soon be too late.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the close of our lovely trip to Sacramento. We had a fine trip on the day following down this great valley to the beautiful little city of Oakdale. Here Rev. L. A. Whitcomb is our fine pastor, and he is one of the strong young men in the Church of the Nazarene. He is the son of the noted evangelist, Dr. A. L. Whitcomb of Oskaloosa, Iowa, one of the greatest preachers in the Free Methodist church. We had a most delightful time at Oakdale. I met there one of my old friends, Rev. B. P. Reed. His health failed and he broke completely down, but he went to selling real estate and makes a good living at that business. We went over the top for the college and had one fine time.

From Oakdale we made a run down the great San Joaquin valley, one of the garden spots of the world, and pulled into Lindsay. Here Brother and Sister Fear are our fine pastors, and they have done a fine work for the Nazarene cause in Lindsay. We had a lovely service, but the offering for the school was very small. We all did our best and our stay at Lindsay was one of delight. Professor Messer and I had a lovely home out some two miles from the city with a fine Nazarene family, on a fine orange grove. My, my, what we did to those oranges was a plenty. I am of the opinion that there is no place in the United States where they raise a finer quality of oranges than they raise at Lindsay.

Friday night, March 16, found us at Dinuba, California. Here Miss Christine Snelling is the pastor, and this young lady has done wonders in Dinuba. She is a graduate of the Pasadena College, and has made good every day since she left the college. She is a most excellent young lady, and she and her little band went over the top for the college. May heaven rest upon Miss Christine and give her a most prosperous year. Our home was with a fine old couple from Missouri, Brother and Sister Dudley. They used to be with the Church of God folks, and they are now Nazarenes. They are well acquainted with almost all the Church of God men that I know and many that I don't know. Our stay in their home was delightful.

Well, in our travels in Washington, Oregon, and California, I have met so many of the Gideons, and we had them in our great convention at Seattle to give just a short history of their work. They have placed nearly a million Bibles in the rooms of the hotels of the country and they are planning to go over the top with a Bible in a million rooms by the last of July, 1928. But the Anti-Bible Society, made up of atheists, are doing

their best to hinder the work. Let every Nazarene pray that God will overrule the devil in this dirty work of hindering the work of the Gideon boys in placing the Bible in the rooms of the hotels. The Gideons really deserve the prayers and love and sympathy of every praying man in the United States. They are doing a noble work and let the saints remember them in the struggle for God and the right. Well, we are leaving Dinuba for Fresno for the Sunday morning service as this is Saturday.

Well, we drove into Fresno and put up at the home of Brother and Sister Shoemaker, and had a fine night's rest. On Sunday morning, March 18, we had one fine service in the First Church of the Nazarene in Fresno. Our good brother, J. A. Smith from China, is their fine pastor, and he is only supplying until the assembly. Brother and Sister Smith are so burdened for China that I am praying for the board to send them back as quickly as possible, for they are real missionaries. We had one great service, and went over the top for the college. After a fine dinner served at the Shoemakers, we made a run to the city of Tulare. Here Brother Graves and Johnnie and Jackie Douglass of Texas fame were in a fine home missionary campaign. They have bought a fine corner and Brother Frank Smith raised \$650 to build them a nice tabernacle, and they are going to work at once. We have a fine young man there for the pastor, and he is doing well at Tulare.

We left about five-thirty o'clock for Porterville. Here Brother Albert Long is the fine pastor. We had a fine service on Sunday night. Professor Messer and Robinson made a trip to the home of our children at Richgrove Heights, and spent the night, and a good part of the day on Monday, March 19. We had spent one week day at the ranch, also, and we had such a lovely visit. But on Monday at three o'clock Messer and Robinson joined Smith and Sanders and we made a run to Bakersfield, and we had one great time. Our old friend and brother of other days on the Colorado District, Rev. M. R. Dutton, had the meeting well advertised, and we had the best crowd on the entire district. Every seat was taken and the gallery full. The vestibule of the church was so full that they had to stand and they stood from just after seven to ten o'clock. Some of them stood for three hours, and there were lots on the outside that could not get in. We had one of the best offerings for the school of almost any church on the district. The service was a most delightful one.

That closed up the school campaign for the present on that district. We had with us Brother Frank B. Smith and Brother John F. Sanders all the way through the campaign. Well, I have known Brother Frank B. Smith for the past twenty-seven years, since he was a

boy, and he has made one of the finest men in the nation. There is simply no way to improve on Frank Smith. He is a brother beloved in the Lord and a Christian gentleman of the first magnitude. And dear Brother Sanders, what a brother he is! Just how we could get along without Brother Jack is to us a mystery. But of course if our Father was to take him across He would give us somebody else to take his place.

We drove out of Bakersfield at 10:20 p. m. and drove into Pasadena at 2:30 a. m., on Tuesday morning as tired as men could be, but as happy as field larks. We are now headed for the Arizona District for a seven days' campaign for the college, and then on to Illinois for the great campaign with E. O. Chalfant.

In love,
UNCLE BUDDIE.

Sunday School Lesson

April 22, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus and the Home.

LESSON TEXT: Mark 10:2-9; 13-16.

GOLDEN TEXT: *Honor thy father and mother; which is the first commandment with promise* (Eph. 6:2).

IN the life of our Lord, several months have intervened between last Sunday's lesson and this one, during which time many events have taken place that would be most interesting to note, but which we will have to pass over for lack of space. We are glad for this particular lesson because there is no more important subject to be studied at this time than that of the home. The interests of both church and nation are centered in the home. This makes the teaching of Jesus concerning this institution of deep interest to all of us. Conditions are appalling relative to the home life of our nation, and if there is a remedy for our domestic difficulties it behooves us to study and find out what this remedy is. Statistics show that in eighteen years, from 1905 to 1923, the rate of increase in divorce was 140 per cent, while the rate of increase in the population was but 30 per cent. The increase in divorce has grown nearly five times as fast as the increase in population.

In all periods of world history, every nation has had the question of divorce to deal with. But the problem is more serious in this country of the United States than in any other country, for we have the reputation of being the leaders in this evil. We are aware of the fact that the divorce laws were made as a matter of protection for innocent parties, but probably no law has ever been more abused,

and made to serve the purposes of villainy, than has this one law of divorce.

The sacredness of marriage ought to be a subject upon which we have no doubts. Upon this theme we do not need an open, but a closed and settled mind, for marriage is an ordinance of God. What we are taught in the Word concerning marriage should therefore be the criteria for every man and every woman in a Christian land. It is meant for the perfecting of character, and is essentially, and ideally permanent and indissoluble. There is nothing that we need more than to get a new grasp of our Lord's teaching. When the ties of marriage and the family bond is weakened, the very foundation of the nation is threatened, for the foundation of any nation is the home.

The question asked of Jesus was but a natural one, for a statement from Him on the subject of divorce was most desirable, since as a teacher He spoke with authority and was known to be conversant with the Mosaic law and a very exact interpreter of the same. But the insincerity of the Pharisees in asking the question spoils what would otherwise have been a beautiful example of taking our hard questions to Him for explanation. This question was not asked by them in order to obtain instruction but to entangle Him.

In replying to their question, we note that Jesus referred them to Moses' law and then proceeded to explain the law, telling them that it was the hardness of their hearts that occasioned Moses to write this down. He then led them away past Moses' law and time, back into the dim ages of the beginning, and announced the higher law of God, that when He made them male and female He ordained that one wife for one husband was the divine plan for the home. Thus created in pairs, was God's fundamental law for the keeping pure of social life, and the building of this first great institution known as the home. This law for society has never changed since the beginning. Jesus goes on to say, "What therefore God has joined together, let not man put asunder."

The divorce evil then, according to our Lord's interpretation of divine law, is an indication of the hardness and coarseness of the nature of the people where this practice is resorted to. Not in every case, but mostly you will find back of such action, the desire for another mate, and so prevalent has a plurality of wives become, that it is embarrassing to ask any questions about a former wife or husband, for they may, and they may not, be dead.

The tie between husband and wife is the strongest tie that can possibly exist, and their loyalty to one another is a more sacred and binding obligation than the obligation to their parents. It is a divine, mystical union, the highest form of human felicity known to earth, and typical of the union of Christ and the church. Only two ways can this union be broken, one by death, and the other by the sin of adultery committed by one of the parties (Matt. 5:32). Even if one obtain a divorce upon other grounds, according to divine law he cannot marry again without living in sin. Only divorce granted on the ground of adultery

permits remarriage. If the very essence of the marriage covenant is violated and the most godlike powers that man possesses are degraded and abused, divine law liberates them from further obligation as husband and wife.

We consider in the latter part of our lesson our Savior's attitude toward the children in the home. A childless home is a calamity, just as all abnormal conditions are calamities. Children bring with them a grave responsibility, but to go through life without the experience that comes with parenthood, robs one of a development of character without which men and women are unable to meet the demands of society successfully. Nor are they efficient in filling places of trust and honor, since they are incapable of knowing how to sympathize in the largest measure with the safeguarding of our homes. Only a parent can know the heart throb of other parents, and will deal patiently, wisely, and with firmness, with impulsive youth. Selfishness and eccentricity are two characteristics of childless men and women.

We have in this lesson a beautiful picture of the fulfillment of parental obligation, the bringing of little ones to Jesus. They were doubtless too young to absorb the Master's teaching, but not too young to be touched by His dear hands and receive His blessing. Of first importance to these parents was their children's spiritual needs. All parents should feel as these did, for childhood is the most important period of life. It is the age of imitation, and impression, and the touch of the Master on a child's life will never be forgotten, it will go with him through life. Childhood is a sacred trust, and husbands and wives should create an atmosphere of mutual confidence, love and unity about them, nothing being permitted to take the glow of happiness out of their lives or make them prematurely old. Childhood gives to the home its completeness, glory and wealth.

Jesus said, "The kingdom of heaven" belongeth to children. He would put them in the very middle, in the midst of His church and demand of adult life to let them come, instead of forbidding, bringing them to Him. Father, mother, your child is never too young to be placed in His arms, and they are only safe when thus placed. Even though unborn you may present your child to Him and Jesus will accept your sacred treasure and safeguard it. If we would have children who honor their parents, we must have parents who honor the Lord.

NEWS IN BRIEF

Mrs. Della C. Harmon of 889 Camden Ave., Columbus, Ohio, who is a member of the Dartmouth Church of the Nazarene in that city, is available now for service as song evangelist. Pastors and committees are invited to communicate with her regarding dates for revivals and conventions at once.

Evangelist J. L. Glascock of 1350 Grace Ave., Cincinnati, Ohio, has some open

dates for revival and campmeeting engagements for the spring and summer.

District Superintendent Watson of the Mississippi District and Evangelist C. J. Frost of Corona, Alabama, are to begin a meeting in Hattiesburg, Miss., April 25. Very much is at stake in this meeting and special prayer is requested for its success.

Many of our people at Olive Hill, Ky., are out of work and the church property and work are jeopardized. Special prayer is requested for divine assistance in these matters there.

Evangelist Mrs. Julia A. Shelhamer has a number of calls to assist in campmeetings and tent meetings in the East, but she also has some open dates. Anyone desiring her services as song leader, young people's worker or preacher should write her at once at 5419 Bushnell Way, Los Angeles, Calif.

Mrs. M. Bishop of New York asks for prayer that she may be sanctified wholly and that her body may be healed. Also that her brother and sister may be saved and her father restored to health.

San Luis Obispo, California, a town of 10,000 population, has no holiness church in it and the closest Church of the Nazarene is two hundred miles distant. Special prayer is requested for the opening of our work there.

Paul and Dora Geil are well known as song evangelists and Christian workers throughout the Middle West. Lately Sister Geil has undergone a serious operation and at times her life has almost been despaired of. Brother Geil requests special prayer for her. Their address is Frankfort, Ind.

Mrs. J. A. Wallace of Pierce, Ky., who is a local preacher in our church, is available for evangelistic work. She offers District Superintendent Wells of the Kentucky District as reference.

Mrs. Clyde M. Taylor of Lincoln, Nebraska, whose husband is in the hospital, under treatment for cancer and given up to die, believes that God is able and willing to heal her husband and raise him up for God's glory, and she asks all HERALD OF HOLINESS readers to join with her in prayer to this end. Many are already praying, but as this is a case in which all admit that none but God can help, it is hoped that people everywhere will seek to pray the prayer of faith. Brother Taylor is a local preacher in our church, his son is studying for the ministry, and the oldest daughter testifies to having a call to missionary work in the foreign field.

Mrs. Cossalman of Washington, asks prayer that she may be sanctified wholly.

Evangelist John T. Hatfield recently held meetings in a colored Baptist church and in a mission for the colored people in Los Angeles, Calif. Following this he had a good meeting with the Methodist church, Rev. M. A. Groves, pastor, in

Turner, Oregon. There were seekers at nearly every service and they were quick to get through and were unusually bright. Then he held a few days' meeting in a small town near Turner, after which he passed on to our church in Salem, Oregon, where Brother Smith is pastor. We hope to have a good report from the Salem meeting later.

Wray, Colorado, Church of the Nazarene reports a splendid revival in which there were about 100 professions. Rev. Roper of 839 Mariposa St., Denver, Colorado, a sanctified barber, was the preacher. This man has been preaching about three years and is a soul winner. He is hoping to get started regularly as an evangelist and our pastor at Wray (who forgot to sign his report, and who has been there but two or three months and whose name we do not know), especially recommends Brother Roper. Eleven have recently been received into the church at Wray and quite a number more are expected to join soon.

Evangelist T. S. Mashburn of 14118 Calvert St., Van Nuys, California, has been at home for a few months, during which he has assisted our pastor and done considerable outside preaching and work. He reports our work in Van Nuys as growing. Seven new members were recently received and Brother Gunn has been unanimously called to continue as pastor for another year. Brother Mashburn testifies to the best religious experience he has ever had and reports ready to go anywhere now to assist in revival meetings.

Pastors Frank and Helen Lehman of our church in Barberton, Ohio, report a splendid revival with Freddie Thomas, the boy preacher, of Bloomington, Ill., as the evangelist, and Paul Geil of Frankfort, Ind., with his xylophone bells as the leader of the music. The crowds were the largest our church has ever had in Barberton and, counting them as they came to the altar, there were 283 seekers. Twenty-two were received into the church, fifty-six subscriptions to the *HERALD OF HOLINESS* were taken, and over \$2,000, including a love offering for the pastors, was raised for all purposes. Brother Lehman says, "There is a bright future for our church in Barberton. With a big tabernacle in the heart of the business section, a growing Sunday school and a well blessed people, the growth should be rapid, yet solid. We have spent a blessed two and one-half years as pastors here, but after the General Assembly we expect to return to the field of song evangelism."

Evangelist J. B. McBride recently held a good meeting in the Congregational church, Rev. Chappel, pastor, at Grass Valley, California. The meeting was held for Brother H. M. Wilson and family. Rev. J. H. Sturgis and wife, our pastors at Milton, California, were the singers. Some splendid work was done and it is hoped and believed that a Church of the Nazarene will result later. Grass Valley is one of the oldest mining towns in the state and has a population of about 6,000. We ought to have a good church there.

Brother McBride preached for our First church, Sacramento, where I. W. Young is pastor, at 11 o'clock, Sunday, Feb. 12, and one fine woman, a banker's wife was sanctified wholly. After the Grass Valley meeting, Brother McBride gave three nights to our North Sacramento church, Brother and Sister Quick, pastors. There were twenty professions in the three days. Brother McBride has also recently had a fine revival with our church at Potlatch, Idaho, Brother and Sister Blackmon, pastors, and at last report he was in a revival at Pullman, Washington, where Rev. and Mrs. W. M. Irwin are the pastors. McBride is one of our strongest evangelists and has a wonderful record as a soul winner. His home address is 112 Arlington Drive, Pasadena, California.

Bloomington, Indiana, C. E. Pendry, pastor, has recently had a splendid revival with Rev. C. B. Fugett as the evangelist. There were forty-one seekers during the month just previous to the opening of the meeting, and seekers in the meeting every night except one. There was a fine attendance at the meeting, 427 were in the Sunday school the last Sunday, and a good class was received into the church. Brother Pendry commends Evangelist Fugett and his work very highly.

Frank Todd and wife organized a Sunday school near Remer, Minn., in December and then had Evangelist Earl Strong of Litchfield, Minn., for a meeting. And now they are remaining to do pastoral work in that general section. If you should chance to have friends or relatives there that you would like to have them call upon, write to them and they will be glad to do so.

A new Church of the Nazarene was organized at New Paltz, New York, during the last week of March. District Superintendent Ward of the New York District, perfected the organization and Rev. D. H. Keeler was installed as pastor. There were ten full members and six probationers on the charter list. This church is the result of "extension" efforts on the part of the Church of the Nazarene at Clintondale, and has not been any expense to the district or local treasuries. The people up that way are saying, "It can be done."

Pastor Paul F. Moore of our church at Beacon, New York, reports a wonderful day, with District Superintendent Ward preaching morning and evening, Sunday, March 25. Brother Moore says Rev. Ward's morning sermon on "Tithing" was the best and most unctuous presentation of the theme he ever heard and he wishes all our churches could hear it. In the evening there was a fine response to the altar call. The assembly year is almost over and will be finished with "flying colors" for the Beacon church. It has practically doubled in membership and finances during the year and is in good spiritual condition. Brother Moore says, "I want to take several of our people to the General Assembly in June. Columbus is my old home city and I want to meet again the beloved Nazarene friends there and from all parts of the country."

Piedmont, Mo., John Duncan and wife, pastors, reports a splendid revival recently, when Evangelist C. J. Frost of Corona, Alabama, was with them for his second meeting with the Piedmont church. Fifteen new members were received, making twenty-five new ones since the opening of the assembly year. Brother Duncan commends his evangelist very highly.

Evangelists James and Jessie Hundley recently held a successful meeting in the Rock Springs M. E. church, near Pomeroy, Ohio. There were twenty-two professions. The services were well attended, and Linnie Terrell, reporter, says the church was greatly blessed. The Hundleys are Nazarenes, but of late have been doing some splendid work in some of our sister denominations.

Pastor Sam C. Bozarth has Cedar Hill, Pisgah and Rocky Point, Texas, churches on his circuit and reports victory at all places. Cedar Hill Sunday school recently reached 106 as a high point. On the same day the night audience was the largest since the beginning of the pastoral year. Cedar Hill has a splendid N. Y. P. S., and is paying regularly on the District and General Budgets. The crowds and Sunday school interest at Rocky Point are good. Brother Flynn recently held a good meeting there. Pisgah is a small church, but the quality is good, and Brother Bozarth is encouraged and is rejoicing in the blessings of God.

Pastor W. F. Collier of Grace church, Nashville, Tenn., says, "I was in Chattanooga First church a week or two ago on prayermeeting night, and Pastor W. M. Tidwell asked me to preach. There were 450 present with no extra announcements—it looked more like a revival than just a weekly prayermeeting crowd. There was great liberty in the service. Wish our people everywhere could become as interested in prayermeeting as these people are."

Evangelist Aug. N. Nilson, whose address for the present is Clarksfield, Minn., and who has been having some good meetings on the Central Northwest District, has two open dates: April 22 to May 27 and June 10 to July first. Pastors and committees desiring an evangelist for either of these dates will do well to get in touch with Brother Nilson at once.

Special prayer is requested for the revival which is now in progress in our church at Newton, Kansas.

Evangelist G. F. Owen of Colorado Springs, Colorado, so well and so favorably known to our pastors and people on account of his very successful evangelistic meetings during the last fifteen years, has spent the winter in Palestine, where he has been of great assistance to our missionaries and where he has given special attention to archaeological studies under the supervision of the American School of Archaeology. He is to arrive in New York the second week in April, a few weeks earlier than anticipated. And I understand he has a few open dates. He will be joined immediately by his wife and the two make one of the best

evangelistic teams in our movement. Their eastern address is 196 Springvale Ave., Everett, Mass. Pastors and committees desiring to secure them for meetings will do well to write or wire them at once.

The Bud Robinson party, in their campaign on the Chicago Central District, exchanged dates between Danville and Champaign, after the slate was published. Therefore, the party will be at Champaign on May first. Let all of Garvin's neighbors please make note of this and visit him while his distinguished company are there.

We have received notice of the death of Dr. L. W. Marsh, a leader in our church at Warren, Pa. Fuller details will appear in these columns in a later issue.

CHURCH NEWS

PASTOR J. K. DAVIDSON, Ft. Smith, Ark.—"Our church here is encouraged. There is an increased interest in the services. On Sunday morning, March 4th, two were sanctified. One of them, Brother Sam Martin, preached for me that night. He had been backslidden and was reclaimed about three or four weeks before he was sanctified. Last Sunday he united with our church here and we are glad to have them with us. Sunday night, March 11th, we had two professions, one reclaimed and the other regenerated. On Sunday night, March 4th, Rev. J. E. Perryman, one of our local preachers closed a good meeting at Moffitt, Okla., with about thirty professions. We took two members into our church here as a result of the meeting, and that night we organized a N. Y. P. S. in the Union Church there. Either Sister Watts or one of our local preachers will give them one Sunday out of every month. We are to have the Preachers' and N. Y. P. S. Convention here April 24-29. Dr. Chapman is to be with us at that time, throughout the convention. Come and be with us; we will give free entertainment to all who come. All pastors, evangelists and N. Y. P. S. presidents and Christian workers are especially invited to be with us for the entire convention."

EVANGELIST W. W. LOVELESS—"On the last Sunday of February we closed a fine revival with the Central Church of the Nazarene in Cincinnati, Ohio, of which Rev. Washington Sherman is the splendid pastor. At the close of this revival we had about twelve days vacant time before our next revival, so Rev. C. B. Hail, pastor of our baby church in Carthage, Ohio, invited us to give him what time we could. Carthage is a suburb of Cincinnati. We went out to them and found a fine little band of loyal Nazarenes worshipping in a beautiful little church. This church and nice parsonage were recently bought by Rev. Washington Sherman and others, who by faith saw the opportunity for a good church in this fine suburb of Cincinnati. Then Rev. C. A. Gibson, our District Superintendent, set the church in order and installed Rev. C. B. Hail, a fine, fire-

baptized preacher, as pastor. Then we hitched up with them for eleven days in a revival. And what a time we had! We did not get a great number to seek the Lord; but it seemed that the Lord laid it on our heart to feed these young Nazarenes and get them established. What a delight to preach to them. There were eighteen different seekers, and every one of them prayed through. We also received nine as fine Nazarenes as you ever looked at. All of them are adults. We also secured twenty subscriptions for the HERALD OF HOLINESS. During the revival District Superintendent Gibson preached once to the edification of us all, and Rev. T. W. Willingham was in one night and represented Olivet, and preached a great sermon and got \$65.00 for Olivet. The first Sunday I was there they had seventy in Sunday school, and the next Sunday seventy-five. 'Meet me in Columbus in June.'

EVANGELIST PHILIP GETTER—"Nineteen years ago I had a nervous break-down which laid me aside for one year from the ministry. Thirteen years ago I had another, which put me for eighteen months on the shelf. At that time kind friends sent me and my family to a lake for two summers and a winter where I regained my health and then re-entered the ministry. The last two years, especially, I felt I was heading fast toward another break-down. During the year just past, no less than eight doctors, in different cities, warned me to stop preaching and take a prolonged rest. I told them that I had a family depending on me for support and could not go on a vacation. So some advised me to do something else, in order to get the strain of the responsibility that goes with the soul-saving ministry, off my nerves. Last August our youngest daughter took blood-poisoning in her leg. I was called home from an evangelistic campaign to be present for the operation. It looked as though she would lose her leg and her life. The two doctors who attended her are still surprised that she didn't. This shock, with some other sore afflictions that pressed upon me at that time, and a little later, compelled me to cancel my evangelistic engagements and make other plans for the future. However, the pastor of a little Methodist church in Romansville, Pa., begged me not to cancel his meeting, saying, "This is only a little church, and being in the country, it will be a rest for you." I felt I should at least attempt to heed that Macedonian call. We began our meetings the last of October. I soon realized that we were going to have a big meeting. The three weeks planned for, lengthened into five, and when we finally closed the meetings we had somewhere around seventy-five professions for conversion alone, fifty-one of whom united with the church. The converts were mostly young people between the ages of fifteen and thirty. This was the climax of the best year in my ministry. But when I came home to my family after that, I was almost a nervous wreck. Before I left this part of the country this same church voted unanimously to have me come back to them after the holidays to assist the pastor in taking care of the young converts.

I came back in time for watch night service and for six weeks helped to nurse the converts. A number of the converts lived in West Chester, where I was making my home after the holidays, it being only nine miles from the place where we had the revival. They begged me to give them some meetings here. A good Methodist brother, who has liberally supported every one of the six campaigns I held in this community within the last two years, gives us a nice hall, free of rent, heated and lighted, and we have held regular services there for five weeks now, and we have had new conversions every Sunday night for the last four weeks. The attendance ranges between fifty and eighty persons Sunday nights and Friday nights. Then some of the converts became very anxious for the salvation of their loved ones who lived eleven miles from this city. They have a little chapel, a union chapel, there, but no services had been held there for a long time. They begged me to give them at least one service there on a Sunday afternoon. Of course we could not say no, and now we have been there every Sunday afternoon for over six weeks. The result has been an increase in attendance right along. The father and mother of the young men who planned the meetings, one of their sisters and her husband, and three others, a mother with her two grown-up children, a son and a daughter, have been gloriously converted. Others are under conviction and will be saved in the near future. A band of Methodists from Chatham, six miles away, come every Sunday afternoon to the services bringing blessings and getting blessed. They testify to the second blessing and have the shine on their faces. Last Sunday they offered to buy a new set of books for the Upland chapel (the name of the place where these meetings are being held) and the books will cost \$20.00. They are tithers and have rubbed elbows with the Nazarene movement in this section of the country. I promised to preach for them Sunday morning while their pastor is at conference. We are going to have a big time there. So here I am, trying to get a rest, and finding none. Here is the nucleus of two new Nazarene churches. These converts, most of them, are as clean and good and bright and willing to walk in the light as anywhere else. They don't want to hear of my leaving them. But if I am to go on with this work, I must have the prayers of the saints. It is not as hard on me as the evangelistic work, of course. But to be faithful and make a success, it means more hard work than I am able to do at present. Our address is Box 194, West Chester, Pa."

EVANGELIST L. A. WINDSOR—"Just a line to report that in spite of very bad weather and many other hindrances God graciously outpoured the Spirit and gave us a very spiritual and awakening revival. The meeting was conducted in the Gentry schoolhouse, seven miles northwest of Ava, Mo., and ran three weeks. There were sixteen old-fashioned conversions, and one sanctification. The meeting should have run a week or so longer, but owing to the exposure we were obliged to undergo we took sick and

were forced to close while the revival tide was at its highest. There were seven in the altar on the last night of the meeting, and hands were raised all over the packed house for prayer. We contemplated organizing a Church of the Nazarene, but conditions were not quite ready, so we organized a large Sunday school, ordering Nazarene literature, hoping to indoctrinate them for organizing in the near future. The students from the Mt. Zion Holiness School, which is near here, rendered us valuable assistance in the revival. Brother and Sister Indicott of Pittsburg, Kans., had charge of the singing, and nightly drove back the powers of darkness with their lovely voices in song. We go to Iola, Kans., April 15, to glean after the Billy Sunday revival with Sister Flower, pastor of the Church of the Nazarene at that place. From there we go to Chanute, Kans., for a revival with Brother Tabor, our pastor there. We earnestly request an interest in your prayers for great victory at these two places."

EVANGELIST M. M. BUSSEY—"God is moving in the state of Georgia. In the meeting at Cedartown, a beautiful little city, where I had an old-fashioned conversion in 1905, God gave some wonderful cases. Several girls, some in high school, were so deeply convicted they could not study in school or sleep at night. Five prayed through one night and the next service thirteen lined up at the altar. In the nineteen years of my ministry I have never seen more earnest praying for deliverance from carnality. I would like to tell the entire world that the fire fell. They were not begged through, nor petted through, they prayed through. Friends, it works! Glory to God. I then caught a night train and got into Atlanta to be with District Superintendent Oscar Hudson, and preached three times on Sunday. In the morning service heaven broke upon us, and six were at the altar. In the afternoon the Atlanta Holiness Union had their meeting in the Nazarene Hall. I started in to preach on the Holy Ghost, but gales of glory covered us, and somewhere in the middle of the sermon I was lost in the shouting and never finished the message. They voted for me to return to the city and give them the other half of the sermon that was coming to them. Seven at the altar that night. God is greatly blessing Rev. Oscar Hudson in Atlanta. They are building a tabernacle and I have promised to return and help them

in a revival in the new building the last of April. Trust it may be a mighty sweep of victory for God in that great city where I received the baptism with the Holy Ghost, October 1, 1909. I have been at Savannah a week and have had seekers every night, with some clear cases of salvation and sanctification. This is a fine city and we can have a great work here. Let the brethren who can rally to the help of the pastor, Rev. J. T. Williams, remember him when passing this way."

HOUSTON, MISSOURI—"We are praising God for the most wonderful victory here at Houston, where wife and I have stood alone for the past eight years, and had many hard battles and but little encouragement. We were able to secure Professor A. S. London and his party for a few days' meeting from March 10 to 13, and our town has been greatly blessed thereby. We had the meeting well advertised, so they were greeted with a good audience the first service, even though it was Saturday night and there were various other attractions in town. Three services on Sunday helped to increase interest, until at the Sunday night service, standing room was at a premium, and the crowd overflowed into the street. By special invitation Professor London gave a splendid address to our high school body Monday morning, which was enthusiastically received, and he was invited back for the second address Tuesday morning and assured of a hearty welcome at any future time. His addresses to the high school were of untold value, as our town is the center of high school education for the county, and many were reached and influenced by these addresses. His party consists of himself, his wife, their twin sons, Holland and Haskell, and Holland's wife. Mrs. London is the pianist, Professor London director of the singing, and each member of the party is a talented singer, so their southern melodies and other special songs, as well as the piano duet by the sons, simply captivated our people. The finances were cared for by free will offerings, and our people pledged some two hundred dollars to finance a meeting by the Londons later in the summer. For two years my wife and I have been actively at work in the County Sunday School Association, having visited almost every part of the county in the interest of this work, and the friends thus made all over the county helped us to advertise our meeting, as many of them drove twelve to twenty

miles to the Sunday services. Although within a few months of seventy, I have no inclination to retire to be laid on the shelf, so am supporting myself and wife by working at my trade, shoe repairing, during the week, and preaching the gospel to hungry-hearted people on Sundays, and thanking God daily that we were led into the Church of the Nazarene."—Rev. John G. Bauer.

PASTOR HENRY B. WALLIN, Spokane, Washington—"Jarrette and Dell Aycock closed their third evangelistic campaign with us last night. It was a splendid meeting with much larger crowds than those that greeted them on any previous engagement. Mrs. Aycock's object lectures brought throngs that heard her rapturously. There were over one hundred seekers the larger number of whom professed to find what they sought. There were thirty-five professions the last service. A class of eight was received into the church the last night which brings the total new members received this year to about eighty. The "on time rally" for the Sunday school was a splendid success as you have noted from a previous telegram. We regard the Aycocks as two of the most constructive evangelists in our movement. They boost every department of your church. We are very happy in our church here. They have extended us a return call for the seventh year and we are delighted to remain. We have never labored with a more considerate and co-operative crowd."

BLUFFTON, INDIANA—"The Bluffton Church of the Nazarene is still on the map, increasing in every department. Rev. G. H. Shaffer was the good former pastor. He is now actively engaged in evangelistic work; God is blessing his efforts, and many souls are being saved because of his ministry. The spiritual condition of the church is real good. A beautiful spirit of harmony and co-operation is manifested. We recently closed a good revival with Rev. H. C. Johnson as the evangelist and Brother and Sister Paul Geil as singers. Rev. Johnson did some wonderful preaching and won the hearts of the people. The singing by Brother and Sister Geil was enjoyed immensely. There were many good features about this revival. Large crowds responded night after night and many sought the Lord. Rev. Johnson had to leave, after preaching two weeks, for his next meeting. The church decided to carry the meeting on another week with the pastor in charge. This last week proved a good success with many definite victories. The last Sunday God came on the morning service in a remarkable way, having no preaching, no announcements, and no offering. Souls rushed to the altar, and likewise Sunday night. We feel that we are at the smallest end of the great things that God has in store for the Bluffton church. The Sunday school is increasing 25 per cent over last year and with our recent rearranging the classes our anticipation is still greater. The church has purchased a beautiful, attractive, unique electric sign since the assembly, paid off notes amounting to more than \$400, raised nearly \$700 to be paid on principal, approximately \$250 on



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interest, \$310 to be paid to missions, and the pastor's salary is paid up in full, and everybody is happy. The pastor has been recalled for next year. The Olivet students, Rev. and Mrs. Robert Banning, Herbert Thomas, Mary Pavaloa and Martha Linn will be with us this coming Sunday for an all-day service. We are expecting a great time. Pray for us, we covet your prayers."—C. W. Henderson, Pastor.

PASTOR R. M. PARKS, Dallas, Texas, Central Church—"We came here a little more than two years ago and found a fine people with no property. We start on our building program next week on our new location with a temporary building which will serve for a few months until we are in position to build as we have planned. Our property with the temporary structure when complete and furnished will be worth about \$20,000. We plan to be in that building in one month. Rev. E. W. Wells has been assisting me in soliciting funds for the last two months. He also held a two Sundays' meeting for us which resulted in much good for our church and people. There are few better evangelists than Brother Wells. His work soliciting funds was very successful."

PASTOR C. J. REIFF, Corydon, Pa.—"We closed a good revival last month with Charles C. Mourer, of Cincinnati, Ohio, as evangelist. He is a good all around man, plays the trombone, saw-phone, and sings his own songs with guitar accompaniment and knows how to pray the fire down from the skies. He is a great preacher and teacher of the Word. Sin was uncovered, false doctrines exposed and the enemy was stirred in this place as he has not been for years. There were some good cases of praying through at the altar. The attendance was very good for Corydon. Many people came to the services whom we had not seen in previous meetings. Some of the good people from Warren were present for some of the services and helped to push the battle. We were also delighted to have with us some of the good Nazarenes from Bradford, Pa., who were an inspiration and help to the revival. The Lord has given souls at the altar each Sunday since the meeting closed. Last Sunday was a great day for us. The pastor did not get to preach in the morning as seekers came to the altar without a sermon. At night during testimony meeting in N. Y. P. S., seekers went to the altar and prayed through in the old-time way. Again there was no time or need for a sermon. For all that has been accomplished we say, to God be all the glory."

EVANGELIST C. J. FROST—"I began a meeting with the church at Piedmont, Mo., February 19 and closed March 18. It was one of the most successful revivals we have held in several years. A number prayed through for both pardon and cleansing. A fine class was received into the church, bringing the membership up to eighty-seven. Piedmont is located in the heart of the Ozarks and is destined to become one of the leading cities of Missouri. A large corporation of St. Louis, and probably other large

cities, have plans under way to begin work on a large dam which is to be built across the Black river three miles south of the city. Rev. J. A. Duncan and wife are pastors and there have never been finer young people in any church. They have the interest and co-operation of the entire city. They took the church when it was in a very critical condition and have prayed and loved and lived true until today there is not a church in our connection that is in better shape along all lines. They are loved by all who know them. No one can say that they are not doing the job. At this time we are engaged in battle in Carterville, Ill., with Rev. A. L. Roach and his good people. Brother Roach is one of our successful young preachers and he is doing the job here. The people love him and the church is in good condition. If the mines run this summer, so that the dear people may have work, we are expecting great things of the Carterville church."

PASTOR E. D. NELSON, Martintown, Wisconsin—"We are praising God for victory in Martintown. God has marvelously blessed our labors here for which we rejoice. We closed a very successful revival here on February 19 with Mr. Cris Nelson of Ottawa, Illinois, the pastor's father, and the pastor as workers. The weather conditions were against us but God blessed us. We had twenty-five seekers at our altar for salvation and entire sanctification. During the revival and since we have taken eleven new members into the church and have others whom we expect to join us. We praise God for this glorious victory, and we believe it is the beginning of an awakening in this community. Please pray for us and our work here."

EVANGELIST B. H. HAYNIE—"The revival at Eastern Nazarene College, Wollaston, Mass., was one of the greatest meetings I have been in for many months. To me it was indeed a great pleasure to be associated with Brother Angell, the pastor. I have met but few men that carry a burden as does Brother Angell. Professor Floyd Nease, president of the school, and his fine faculty and student body, gave the evangelist the very widest range of liberty and stood nobly by us as we dared to enter the ranks of the enemy. My, how the Lord did come upon us. I am sure I never enjoyed greater unction in my ministry than in this meeting. I do not believe

there was a barren service. There is no way to describe these scenes. This school has one of the finest student bodies I have seen at any school. I consider Professor Nease one of the very best school men I have met, he is indeed a man for the hour. He has poise and dignity and is a very spiritual man. How these good men with these holy teachers did pray and pull. There were only a few left unsaved. Of course, everything would be out of place without Brother Gould. He is the old war-horse. He slips around and gets the money to carry on this great work, and then prays, shouts, and pulls like a hero. God bless Brother Gould. My next meeting was with Rev. Ira E. Miller at Lynn, Mass. Brother Miller is one fine pastor, everything was in the very best of condition when we arrived. The revival began with the first service and increased all the way through. Brother and Sister Miller and their son Paul are a whole team. They sing and play and shout until the walls fall. I am sure I will never get over this meeting. The revival was running at such a high tide they felt it best not to close, so Brother Miller and Rev. Ernest Dearn continued. Brother Dearn was healed of three years' sickness during this meeting. I am at this writing with Rev. A. L. James at Hugo, Oklahoma. A great revival is on here now, and has only been running three days. Many are seeking the Lord. More later. Meet me at Columbus."

PASTOR D. A. WEMA, Boonville, Indiana—"We came to Boonville at the close of the assembly the first of September. Arriving in this beautiful city we at once set to work to make this the best year of our lives, and so far it surely has proven so. We have a fair church building free from debt and parsonage which is well taken care of financially. We found a tried and true people who are loyal Nazarenes and are back of the pastor and district and general interests as well. We thank God for the victories won and for the fact that we are moving up the road for God. Sunday school is moving up the road as well as the other departments. The first Sunday here there were fifty-one in Sunday school, while last Sunday there were ninety-four. On arriving here we started a revival in which we did our own preaching, being assisted in the singing by song evangelist Nellie Dodd. We had great crowds and a few victories around the altar. Thinking the time was right, we had Brother

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and Sister E. W. Miller for a second revival which we just closed and God wonderfully saved and sanctified souls. Crowds came until we had to turn them away. Brother Miller brought some great messages and God used them to stir the people. Twenty-three bowed at the altar and best of all, we received a fine class of twelve members into the church. That makes our membership fifty-six and we want at least twelve more by the assembly. We closed the meeting Sunday night with the altar full of seekers. Last night at regular prayer-meeting the church was almost full. Pray for Boonville."

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"We have just closed one of the greatest revivals in the history of our work here in this city. Rev. John Fleming of Ashland, Kentucky, was the evangelist. George Ward of East Liverpool, Ohio, was the musician. Great crowds came for twelve nights, and there were times when more than a hundred were turned away. Counting the seekers as they came, there were 135 at the altar. Finances came easily. A good class was taken into the church. A love offering was given the pastor. This revival greatly helped our church in every way."—Alfred Lorenzo Ford, Pastor.

PASTOR A. C. WILLBANKS, Arvin, Calif.—"We came to this town three years ago last August. We found one Nazarene in the community. For more than one year we preached on the streets and worshiped with the Congregational people. In the meantime we told God that we wanted a Church of the Nazarene in Arvin. Thank the Lord, He heard and answered prayer. We now have a small church with seventeen members, some as fine people as the sun ever shone on. Our services are blessed of the Lord. We are greatly encouraged. People are looking our way in spite of the false reports that the unknown tongues people have put out. We are moving steadily onward. We are expecting a great work at this place. Let all the HERALD OF HOLINESS family pray for us that the Lord will give us a great revival."

BERKELEY, CALIFORNIA—"The Berkeley Church of the Nazarene was very fortunate in securing Evangelist Theo. Elsner and wife for a recent campaign. The meeting received initial impetus with a rally of the N. Y. P. S. of the San Francisco Bay churches. There was a full house and good response. Throughout the two weeks of meetings the congregations were excellent and interest was intense. There were seekers at every service and often an altar full. Many bowed for the first time at a Nazarene altar. Not all were finders but many came through with glorious victory. The last night of the revival was the best and will long be remembered by all present. Several members were taken into the church and others are to unite in the near future. Brother and Sister Elsner won the love and respect of the church and community. They accepted an urgent call to return next year. May the Lord bless them in all their labors. The finances came in easily for the expense of the meeting. A liberal love offering was given the pastor at the closing service. At this time Rev. C. D. Norris announced his acceptance of a unanimous call to be pastor for the fourth year. The church has made steady progress under his ministry and we are looking forward expecting this to be the best year in the history of this church."—Paul T. Culbertson, Reporter.

SOUTH PORTLAND, MAINE—"It has been nearly a year now since Rev. J. Glenn Gould came to us as pastor. Though our church is nearly thirty years old we have had only three pastors previous to the coming of Brother Gould. This has been a very profitable year marked by the signal blessing of God. We feel deeply

grateful to God for sending such a pastor to us as Brother Gould has proved himself to be. He is a Spirit-filled young man, a faithful pastor, and an exceptionally able preacher, speaking forth the truth of God without the slightest degree of compromise and yet with a tender, persuasive spirit which is winning the hearts of his hearers. This has been a year of constant revival. In October Evangelist George F. Owen and wife were with us for a meeting and as a result a band of fine young people were beautifully saved and are still holding true and growing in grace. We have just completed a two weeks' special revival effort, the pastor preaching, with Frank C. Smith as song leader and Harry Locke, the great pianist. A number of souls have received definite help in this meeting and intense conviction is upon others. We are believing God for the salvation of these souls. Under the leadership of Brother Gould we have improved our church property to the amount of about \$3,500, having built a splendid Sunday school annex which increases our housing facilities for the Sunday school to the amount of six rooms, so arranged that the lower floor may be opened right into the auditorium. These rooms are all beautifully finished, lighted and heated. God has also made it possible for us to purchase some beautiful quartered oak pews to reseat the auditorium. This week will see this work completed and on Easter Sunday in the afternoon we expect to have a glorious rededication service. In the absence of our District Superintendent, Rev. Howard V. Miller, who found it impossible to be with us, we shall have Rev. John Gould, the father of our pastor, as special speaker for that service. We are to entertain the New England Assembly April 18 to 23, and are eagerly looking forward to that event. How glorious is the work of His kingdom."—Ada F. McDonald.

EVANGELIST HOWARD W. SWEETEN—"We have just closed our second campaign on the Pacific coast at Whittier with Rev. Frank L. Stevens and his good people. God gave us one of the best meetings this church has enjoyed for some time, according to the pastor and people. The attendance, the interest, and the spiritual tide continued on the upgrade throughout the campaign, and we closed with the altar full and the front seats full of seekers, about thirty-two at the last service. A good number of outsiders were reached in this meeting which was an encouraging feature to the church. Brother Stevens is an old-time evangelist of years of experience and he and his good wife know how to do things, and then go out and do them. The church at Whittier seems to be decidedly on the upgrade under the ministry of these good people. Mrs. Sweeten and the writer were well cared for and at the closing service a love offering was taken for the pastor. All monies came easily and no begging. Praise the Lord. The singing was well taken care of by Jones and Scroggins, and Mrs. Lorena Koenig. We have been invited for a return date in 1929. While here it was our pleasure to speak to the student body at Pasadena, also to be the guest of my

old friend Frank H. Hoose of eastern acquaintance, and to speak for Rev. Macrory at First church, of which Brother Hoose is now a member. God is putting His seal upon our ministry for which we are indeed grateful and ask the blessing of the readers everywhere. Through the invitation of Brother Stevens we were pleased to preach at Hollywood for the Southern California Holiness Association, and privileged to meet a number of the veterans of the cross, including Dr. G. A. McLaughlin, B. S. Taylor, G. W. Wilson, Tillie Albright, Mrs. Mary Ellis, and others. God gave us a great day there with a number of seekers. Praise Him. We are now beginning at Brea, California, with Rev. W. B. Corlett, pastor."

EVANGELIST AARON HULSE—"I have just closed two revival meetings. The first was held for Brother Myers in the Wichita, Kansas, Pilgrim Holiness mission. This was my second meeting for Brother Myers. The meeting lasted four weeks, and there was good attendance in all the services. Among those who came to the altar to be saved was a lady who belonged to the Catholic church. God wonderfully saved her, and she became a seeker for the Holy Ghost. Our next meeting was with Brother Clapp at Pittsburg, Kansas, Salvation Army mission. There were twelve souls at the first Sunday morning service. The influenza greatly hindered our meeting at this place, but God blessed us anyway, and quite a number were saved or sanctified. Our next meeting is with Rev. Busby in the Pilgrim Holiness church at Fall River, Kansas. Please pray for me."

EVANGELIST I. M. ELLIS—"Our last meeting was with our church at Fort Wayne, Indiana, with Rev. Morris Himler, pastor. This was to be a siege meeting of six Sundays. The interest was so great on the sixth Sunday, there being 130 seekers during the day, most of them praying through, that the pastor and people prevailed on us to continue the meeting another week. Our next meeting with Rev. J. D. Scott of First church, San Antonio, Texas, being postponed because of the scourge of smallpox, flu, measles, and other contagious diseases, made it possible for us to continue another week. We had a great week. Brother and Sister Haldor Lillenas were called to assist us the last two weeks. Their singing was greatly enjoyed by all, and Sister Lillenas preached a number of times with great liberty and success. Their fellowship and co-operation were delightful. Rev. Morris Himler is a great pastor. He was going day and night, looking after the needs of the sick and suffering. He had nine funerals during the revival, but he was never so busy that he didn't find time to look after every need of the revival. The revival was hindered some because of so much sickness and death, yet God gave a great meeting. Sixty-three united with the church with a number more to come in soon. The Fort Wayne church is a great church with one of the foremost pastors of our entire connection, and with one of the greatest Sunday school superintendents I have ever met, J. W.

Felmlee. We took a number of subscriptions for the HERALD OF HOLINESS. I sold fifty copies of Brother Cornell's little book, "Words of Cheer." It is a very wonderful little book, and will be a blessing to the people. We evangelists ought to handle it for Brother Cornell and help him a bit while he is unable to preach. Brother Cornell has given himself for the building of the Church of the Nazarene. God bless him. Pray for us."

PASTOR E. W. LARRADEE, Rock Island, Ill.—"We are still on the map, and making satisfactory progress on all lines. God is in our midst. We have pastored this work for about four years and have seen the membership grow from thirteen to nearly one hundred; the Sunday school from thirteen members to about three hundred and fifty in all. We have seen the crowds increase until the church is full and crying out for larger quarters. Best of all, there has been a steady

stream of salvation and hundreds have been swept in on the tide. We have bought a splendid property and so far have met the payments. Our last revival was with the Redmons of Indianapolis, Indiana, and in many ways it was the best meeting we have seen in this city. We had the crowds from start to finish, and not one barren invitation. About fifty subscriptions to the HERALD OF HOLINESS were taken in the midst of religious hilarity. Fifty dollars was given to the pastor as a love offering, and the evangelists were well paid. Money came without a hard pull. There

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FOREWORD

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R. T. Williams.

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- I Sanctification.
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were two healing services marvelously blessed of God, and one of the greatest cases of divine healing I have ever witnessed. I count it a privilege to labor with this fine class of praying people."

PASTOR ANNIE BENSON, Tularosa, New Mexico—"We have just closed a

good revival. It was great in many ways. First, because we engaged Rev. H. A. Gregory and wife of McKinney, Texas, as evangelists. They are a loyal team, and faithful workers, preaching the old-time gospel with the Nazarene ring. Second, it convinced and convicted men of sin, and stirred the devil might-

ily. On account of this being a small church with few workers, it was a hard pull, but we prayed through to victory. Others sought faithfully but did not obtain, but we believe there is seed sown in honest hearts that will yet bring forth fruit, and bread cast upon the waters that will be gathered up many days hence. We ask the prayers of the Christian workers for the success of the work here."



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I have just read the MSS. "RADIO AND THE SPIRIT FILLED LIFE" by Rev. Paul Goodwin and gone over the matter with him looking forward to its publication. I am sure it will make an interesting booklet and will carry a message to the people in harmony with the

great mission of our church.—H. Orton Wiley, President Pasadena College.

This is to certify that I have read the manuscript of the book named RADIO, written by the Rev. Paul J. Goodwin.

This book not being given as a scientific subject has however the accuracies of scientific discovery and invention.

May the force of its facts carry the beautiful spiritual truths announced.—R. S. Williams, Pasadena College.

"I have just read, RADIO AND THE SPIRIT FILLED LIFE, by Rev. Paul Goodwin, and find a message of divine truth, beautifully illustrated by the Radio. Old truths are brought to us in a new way that will be of profit and interest to the reader. This booklet rings true to the glorious doctrine of Holiness of heart and life.

I am glad to recommend it to the public and trust it will have a large circulation and be a great blessing to thousands.—J. W. Short, Pastor Breese Ave. Church of the Nazarene.

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ALEXANDRIA, LOUISIANA—"I am glad to report we are still on the firing line and God is still blessing. Our church is in the best spiritual condition that it has ever been in. God sent Brother Charles Robinson to us as our pastor this year and, with the assistance of his good wife, I don't think that the church could have been supplied with a more capable pastor. Almost every Sunday we have seekers and many are praying through. We have had the pleasure of taking some real strong members into the church since the assembly, and by the way, they are real Nazarenes—they know how to trust God and of course they pay their tithe as all Nazarenes should do. This has enabled us to pay our pastor thirty dollars a week and furnish him a parsonage to live in and we hope by the end of the year we will be able to pay him at least fifty dollars a week. Our Sunday school is growing under the leadership of Brother D. D. Franz as superintendent, and our N. Y. P. S., under the leadership of Miss Katherine Franz, is one of the best on the Louisiana District. One of our lay members has organized a Sunday school at Hot Wells, Louisiana, with a membership of sixty and they have called our pastor to preach twice a month on Sunday afternoon. We have some good holiness folks out there, and the work is growing."—Reporter.

ST. LOUIS, MO., First Church—"The Lord has been very gracious in the last year in helping us change to a new location where the church is easily accessible to all parts of the city. Prayers are being answered and a large, commodious building costing at least \$40,000 is under construction. A large basement unit 47x75 feet is completed, and the increasing crowds are becoming too large for the basement auditorium. Please pray that the Lord will help us to finish the building in the near future. The church has increased in membership in the last year and has more than doubled, having now more than two hundred active working members. The Sunday school has increased from 150 last year to a record attendance of 351 on last Sunday. There is no way to keep a church from growing when you can get the children and young people to attend Sunday school. The last church statistics show that eighty per cent or more of all church members have come through the Sunday school and young people's organizations. Our N. Y. P. S. is an important working factor in our church, having over one hundred active working members, aiding the pastor and church, training the young people in Christian service, and preaching the gospel in many parts of this metropolis. We feel sure that the church has closed one of the best revivals in the history of the church. Professor J. War-

ren Lowman was the singer and evangelist. The first service came and a solemn quiet burden seized the people, and they began to pray and plead with God in real intercessory prayer. God surely answered prayer and during the two weeks 174 business men, women, children, and people in all walks of life fell at an old-time mourners' bench and pleaded the saving merits of the blood of Christ to pardon and sanctify. Each service seemed to grow in spiritual fervor and deeper interest. Sunday nights were great services, more than fifty at the altar in each service. Many people were turned away from the building for lack of standing room. The church will add at least fifty members from this meeting and the effects are to be felt for time to come."—Reporter.

CORNING, CALIFORNIA—"We are more than glad to report an old-fashioned revival of old-fashioned religion, with Rev. O. B. Ong as evangelist. Holiness fighters got the blessing, tobacco users threw the weed away, jewelry was discarded, and God met us in a wonderful way. Brother Ong is a faithful laborer, not only in the pulpit but around the altar as well. He is full of the Holy Ghost and greatly used in reaching the hearts of men and women. During the three weeks' revival there were about fifty genuine cases of either justification or sanctification with other hearts touched and the saints en-

couraged and strengthened for future conflicts with Satan and his hordes. We are blessed with a zealous, Spirit-filled pastor and wife, Chester R. Smith and Ethel McCall Smith. From before Christmas until March 11, there were prayermeetings or preaching services practically every night, with some cases of salvation before the evangelist came. The last Sunday of the revival seventeen persons signified their desire to unite with the church, fourteen of whom were heads of families, and at this writing fourteen have united with the church, bringing our roll up to forty-three with more to follow. An offering of two hundred dollars was raised for Brother Ong."—Reporter.

TELEGRAMS

SPECIAL

A telegram announcing the death of Rev. C. A. Kinder, at one time managing editor of the Herald of Holiness, has been received. Brother Kinder had been ill for some weeks, and died in Los Angeles, California, April 2. Fuller details will be given in a subsequent issue.—Editor.

NEW CASTLE, IND.

Closed splendid revival last night, Professor A. S. and Holland London, evan-

gelists. About two hundred different seekers. Great crowds. Three hundred young people present on young people's night. Nice class of new members. Good offering for workers. Pastor's motto: Meet us at Columbus. Our expenses are paid.—Ira R. Akers.

Attention, Chicago Central District—April 15 HERALD OF HOLINESS day. Let us get at least 2,000 subscriptions on that day.—E. O. Chalfant.

WANTS

WANTED—To communicate with some of the Texas delegates or visitors who are planning to drive through to the General Assembly at Columbus, Ohio. Write, Miss Etta Goodlett, Whitney, Texas.

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

NOTICE—After May 1th, 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. Spell, 900 Ave. D, Beaumont, Texas.

The Achievement of a Quadrennium



Rev. T. W. Willingham, President
Olivet College

Five Years Ago Olivet College was staggering under the terrible weight of nearly a QUARTER OF A MILLION DOLLARS of indebtedness. Her constituency was alienated and her representatives were unwelcome in the churches. Utter ruin stared her in the face. Under such conditions, the raising of the indebtedness was, perhaps, the most gigantic task the church had at that time.

God Had Need of Olivet. For fifteen years Olivet had been sending out scores of young people, trained for the ministry at home or in the foreign fields. These were sane, radical, full-salvation workers. God needed such people and determined to save Olivet.

This Herculean Task fell upon Rev. T. W. Willingham, who was in no sense responsible for the debt. God blessed him, gave him faith for victory, and gave him unusual favor with the people. Faith, prayer, sacrifice and most strenuous labor has reduced this amount to \$40,000. THIS REMAINING DEBT MUST BE PAID.

What a Difference! At the last General Assembly Olivet College had near a QUARTER OF A MILLION DOLLARS of debt. Surely it would please the Lord for us to report at the Assembly at Columbus that Olivet is out of debt! The progress of the work demands it. Dear reader, what part of the crushing burden have you borne? Others have sacrificed until they have almost bled over it. Have you paid any? Have you done all you can? Will you not PLEASE PRAY with us and then send in a real substantial check to help lift the load and make victory sure?

A. K. BRACKEN, Vice President and
Dean of Olivet College, Olivet, Illinois.

Prof. Galloway's Bible Studies Are Ready!

THE WHOLE BIBLE For the Whole Year

*A Systematic Study of the Whole Bible
in Fifty Lessons*

By Prof. J. B. Galloway, B. D.

INTRODUCTION AND PLAN OF THE COURSE OF STUDY (Taken from the author's Foreword)

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.

The plan of the series will be worked out upon the following outline:

Dividing each lesson into three parts as follows:

Part I. Assigned readings of the Scripture for each week beginning with Genesis 1 and consecutively reading the entire Bible in fifty lessons, briefly pointing out best passages to note or memorize, and thoughts of practical, spiritual and homiletical value from the assignments, with possible notes or digests.

Part II. The Study of the Bible in General—as a Whole.

1. A few lessons on the Study of the Bible. 2. A series of lessons on General Bible Introduction. "What the Bible Is;" names, titles, character, structure, unity, divisions. 3. A series of lessons on "How We Got the Bible;" inspiration, genuineness, authenticity, canon, language, manuscripts, versions, history of the Bible. 4. A series of lessons on "What We Find in the Bible," (1) Bible prophecy, (2) Bible dispensations, (3) A survey of Bible history, (4) Forms of Bible literature, (5) A little study of miracles, (6) A little study of parables, (7) Worship—Hebrew ritual, Mosaic institutions. 5. Other Lessons on Bible Study and Spirituality, Bible Types, The Bible and the Critic's Folly, The Bible Proven True by the Research of the Archeologist, Interesting and Curious Facts about the Bible, and A Closing Exhortation.

The Author.

Prof. Galloway's book is so arranged that it can be used to good advantage for individual study or it makes an ideal text book for Bible Study groups or classes.

This new volume comprises 280 pages and is bound in cloth board covers. It should sell for at least \$1.50, but we are offering it at the low price of

\$1.25, postpaid

(We pay the postage)

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

SAPULPA, OKLA.

Revival with Edwards Evangelistic Quartet closed last night. One of best in history of church. Eighty professions. We want them back.—F. R. McConnell, Pastor.

\$40,000 campaign for Olivet College opens on Michigan District. District Superintendent Cox gave us a warm welcome and behind campaign one hundred per cent. Michigan District pastors and people always loyal to Olivet College. Getting some money. We can do job.—E. O. Chalfant.

LEXINGTON, KENTUCKY

Organized church Sunday, April 1, Irvine, Kentucky. Twenty-one charter members, nineteen adults. Building secured for six months. Seats bought. Jesse Sasby and Glenn E. Miller were the special workers. Sasby takes pastorate. Fine outlook here. Large crowds. Other campaigns going.—L. T. Wells.

ANNOUNCEMENTS

NOTICE—We are now located at Tahlequah, Okla., and desire the prayers of God's people that we may be able to organize a good church here soon. We have some open dates for the summer and will go to any church or town where a revival is wanted.—Rev. Mrs. Nancy Galbreath.

SPECIAL REQUEST—We earnestly solicit the prayers of all God's saints for tent meeting to be held at Morral, Ohio, from May 8 to 29. Engaged evangelists, Rev. Jack Donovan and wife.—Rev. W. C. Bowman, R. D. No. 3, Box 22, Marion, Ohio.

NOTICE—I am open for the evangelistic field; will go anywhere the Lord may lead. Reference, District Superintendent F. E. Weise, Arlington, Texas.—Mrs. Anna Adams, 911½ W. Jefferson St., Dallas, Texas.

BORN to Rev. and Mrs. S. A. Jones, Shelbyville, Tenn., a girl, Mildred Ruth, on March 27th.

NOTICE—The 10th Annual Assembly of the North Pacific District will be held in First church, Portland, Oregon, May 9 to 13, General Superintendent Williams presiding. May I ask all of our pastors to fill out the "certificate of election" in the statistical blank, tear it off and mail to me at the earliest moment possible for making the Assembly Roll. Carefully fill out all other duplicate blanks and either mail to me at 1912 Twenty-fifth St., Everett, Wash., in time to reach me before Sunday, May 6, or hand them to me early in the Assembly.—D. Rand Pierce, District Secretary.

NOTICE—Pastors of Central Northwest District: Rev. J. B. McBride has an open date, May 16 to 27, for some place on this district. He will be at Willow Lakes, S. D., June 1 to 10, and this explains why he can give this date, May 16 to 27, in this territory. This is a splendid opportunity to get an number one evangelist. I know him personally and can strongly recommend him.—E. E. Wordsworth, District Superintendent.

PLEASE PRAY for a sister in Ohio who is afflicted with cancer; for a father in Georgia that he may be saved; for a brother in Texas in need of prayer.

NOTICE—All those expecting to attend the Ministerial and N. Y. P. S. Conventions at Ft. Smith, Ark., April 24 to 29

inclusive, please notify Rev. J. K. Davidson, Box 3, Route 11, Ft. Smith, Ark. Dr. Chapman will speak twice each day, during the conventions. Don't fail to hear him at this time. We will furnish free entertainment for all who come. If coming on the train through Van Buren, get off at Van Buren and take street car to Ft. Smith, and ask the motorman to put you off at Stop 12, and come one block east to the church, or if coming to Ft. Smith on the train, take the Van Buren car, and ask the motorman to put you off at Stop 12, then one block east to the church. The church is on the corner of North St. and Blair Ave., the fifth street out beyond the car barn on the Van Buren car line.—J. K. Davidson, Pastor.

NOTICE—The Board of Examination of the New England District will meet in the Church of the Nazarene, South

Portland, Maine, Tuesday, April 17, 1928, at 10:30 a. m. and 2:00 p. m. All licensed ministers, deaconesses and other persons having business with the board please be present at the time and place indicated. The board hopes that its work can be done on Tuesday and that any further meetings during the period of the Assembly will be unnecessary. Please help us by co-operating.—J. Glenn Gould, Chairman; Annie S. Allen, Secretary.

SLATE OF REV. ELTIE MUSE, MISSIONARY, INDIANAPOLIS DISTRICT

Sunday Morning, April 15....Princeton
Sunday Night, April 15....Evansville
Monday, April 16....Barkers Chapel
Tuesday, April 17....Boonville
Wednesday, April 18....Milltown

Thursday, April 19.....New Albany
Friday, April 20.....Jeffersonville
Saturday, April 21.....Crothersville
Sunday Morning, April 22.....Seymour
Sunday Night, April 22.....Mitchell
Monday, April 23.....Bedford
Tuesday, April 24.....Stinesville
Wednesday, April 25.....Bloomington
Thursday, April 26.....Spencer
Friday, April 27.....Patrickburg
Saturday, April 28.....Rest—Worthington
Sunday Morning, April 29.....Worthington
Sunday Night, April 29.....Mt. Zion
Monday, April 30.....Plainfield
Tuesday, May 1.....Dana
Wednesday, May 2.....St. Bernice
Thursday, May 3.....Terre Haute
Friday, May 4.....Brazil
Saturday, May 5.....Jordan
Sunday Morning, May 6.....Greencastle
Sunday Night, May 6.....Ladoga
Monday, May 7.....Walters Chapel

Are You Planning To Attend? SEVENTH GENERAL ASSEMBLY Church of the Nazarene

Commencing June 13, 1928 at Columbus, Ohio

The men whose faces are pictured below—pastors of our four Nazarene churches in Columbus, Ohio, are busy with preparations for entertaining delegates and visitors to the General Assembly.



Rev. Orval J. Nease



Rev. W. E. Zimmerman



Rev. Elbert Shelton



Rev. L. E. Elford

"Meet me at Columbus"

Make Your Plans Now, to Attend this Great Gathering!

For particulars concerning board, rooms, camp grounds, etc., write Nazarene Assembly, Chamber of Commerce, Columbus, Ohio. For other information regarding the General Assembly write Rev. E. J. Fleming, General Secretary, 2923 Troost Ave., Kansas City, Mo.

Tuesday, May 8.....Fortville
 Wednesday, May 9.....West Brook, Indianapolis
 Thursday, May 10.....North Side, Indianapolis
 Friday, May 11.....Stringtown
 Saturday, May 12.....Rest—Indianapolis
 Sunday Morning, May 13.....West Side, Indianapolis
 Sunday Night, May 13.....South Side, Indianapolis
 Monday, May 14.....Mohawk
 Tuesday, May 15.....Warrington
 Wednesday, May 16.....Greenboro
 Thursday, May 17.....Cambridge City
 Friday, May 18.....Hagerstown
 Saturday, May 19.....Rest—New Castle
 Sunday Morning, May 20.....New Castle
 Sunday Night, May 20.....Richmond
 Monday, May 21.....Raymond
 Tuesday, May 22.....Flackville
 Wednesday, May 23.....Shelbyville
 Thursday, May 24.....Connersville
 Friday, May 25.....Morristown
 Saturday, May 26.....Mooreville
 C. J. QUINN, District Superintendent.

GENERAL N. Y. P. S. CONVENTION

Second General Convention of the
 Nazarene Young People's Society,
 June 11 to 13, Columbus, Ohio. Every
 District Should be Represented.

DIRECTORIES GENERAL SUPERINTENDENTS

H. F. REYNOLDS
 Office, 2923 Troost Ave., Kansas City, Mo.
 SPRING ASSEMBLIES
 No. and So. Carolinas (Greensboro, N. C.) May 9 to 13

J. W. GOODWIN
 Office, 2923 Troost Ave., Kansas City, Mo.
 SPRING ASSEMBLIES
 New Mexico (Artesia).....April 11 to 15
 Southern California (Long Beach).....May 8 to 13
 Northern California (Berkeley).....May 16 to 20

R. T. WILLIAMS
 Office, 2923 Troost Ave., Kansas City, Mo.
 New York (Saratoga Springs).....April 11 to 15
 New England (So. Portland, Maine) April 18 to 22
 Pittsburgh.....April 25 to 29
 Idaho-Oregon (Nampa).....May 2 to 8
 North Pacific (Portland).....May 9 to 13
 Northwest (Yakima, Wash.).....May 10 to 20

EVANGELISTS' SLATES

ERNEST C. ALLEN
 Grinnell, Kans.June 3 to 24

ALLINE ANDERSON
 Plaqu, OhioJuly 1 to 22

MACK AND ETHEL ANDERSON
 Arnold, Nebr.April 6 to 22

T. M. ANDERSON
 Portsmouth, Va.April 1 to 15
 Grand Rapids, Mich.May 13 to 27

JARRETT AND DELL AYCOCK
 Portland, Ore. (Selwood church) April 12 to 22
 Boise, IdahoApril 25 to May 8
 Colorado Springs, Colo.May 9 to 20
 Shawnee, Okla.May 24 to June 3
 Columbus, OhioJune 12 to 24

C. H. BABCOCK
 Seattle, Wash.April 12 to 22
 Cincinnati, OhioMay 25 to June 3
 Coshocton, OhioJune 9 to 19
 Mt. Lake Park, Md.June 29 to July 7
 Douglas, Mass.July 12 to 22
 Pleasant Hill, La.July 20 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 BOUBE
 Ossian, Ind.April 1 to 15
 Kokomo, Ind.April 22 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
 Bellair, Mich.July 5 to 15
 Columbus, OhioJuly 19 to 29
 Toronto, OhioAug. 2 to 12
 Kearney, Nebr.Aug. 16 to 26
 Huntington, W. Va.Sept. 2 to 16
 Sale City, Ia.Sept. 20 to 30
 Cincinnati, OhioOct. 7 to 21

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

M. M. BUSSEY
 Miami, Fla. (First church, 535 N. W. 8th) ..April 2 to 15
 Norfolk, Va. (205 Patrick)April 17 to 29
 Richmond, Va. (107 E. Franklin) May 1 to 6
 Atlanta, Ga. (765 Bonnie Brae Ave.)May 29 to June 10
 Columbus, Ohio (General Assembly) June 13
 Redlands, Calif. (607 Alta St.) July 1 to 8

JACK AND RUBY CARTER
 Temple, Okla.April 13 to 22
 Ryan, Okla.April 23 to May 4
 Lamesa, TexasJuly 13 to 29
 Bowie, TexasAug. 3 to 19
 Waurika, Okla.Aug. 20 to Sept. 2

ROSCOE C. CARRELL
 Visalia, Calif.April 12 to May 6

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

C. C. AND FLORA CHATFIELD
 Lowell, Mich.April 1 to 15
 Cadillac, Mich.April 16 to 29

CLEONOR EVANGELISTIC PARTY
 Lubbock, TexasApril 6 to 15
 Blaton, TexasMay 6 to 20
 Tulin, TexasApril 20 to May 6
 Brownfield, TexasMay 21 to June 3
 Burkburnett, TexasJune 23 to July 8
 Abilene, TexasJune 8 to 24
 Howe, TexasJuly 27 to Aug. 5
 Buffalo Gap, TexasAug. 3 to 12
 Cisco, TexasAug. 15 to 20

C. T. CORBETT
 Hewitt, Minn.April 16 to 29
 Columbus, OhioJune 12 to 17
 Viborg, S. Dak.June 20 to July 8

ERNEST CORVELL
 Monticello, Minn.April 6 to 23
 Poplar, MontanaJune 13 to July 1
 Flasher, N. Dak.July 1 to 15

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

WILLARD D. DAVIN
 Hemingford, Nebr.April 13 to 29
 Chadron, Nebr.May 3 to 20

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

E. C. DEES
 Caro, Mich.June 28 to July 3
 Claymore, Ky.July 12 to 22
 Kirksby, 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
 Fulton, S. Dak.May 13 to June 3

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

JOINNIE AND JACKIE DOUGLAS
 Childress, TexasApril 10 to May 6
 Arlington, TexasMay 15 to 20

CHARLES DYE
 Columbus, Ohio (Mt. Vernon Ave. M. E. Church)April 8 to 22

EVANGELISTIC LADIES QUARTET
 Cleveland, Okla.April 8 to 22
 North Little Rock, Ark.; April 27 to May 13
 Hutchinson, Kans. (camp) May 24 to June 3
 Columbus, Ohio (General Assembly)June 13 to 23
 Iberia, Mo.June 29 to July 15
 Boulder, Colo.July 19 to Aug. 12
 Trinidad, Colo.Aug. 17 to Sept. 9

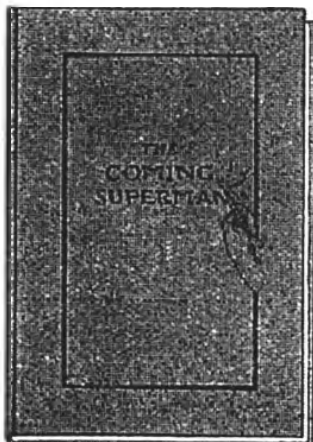
J. R. EDWARDS AND WIFE
 Fayette, OhioApril 8 to 29
 Columbus, Ind. (Brown County Camp)July 4 to 15
 Newell, W. Va. (Tent meeting)July 22 to Aug. 5
 Madison, Ind. (Bryantsburg Camp)August 17 to 26
 East Liverpool, Ohio (Gardendale Mission) ..Oct. 7 to 21
 Newell, West Va. (Glendale Mission)Oct. 23 to Nov. 4

I. M. ELLIS
 Oklahoma City, Okla. (2908 S. Bartel)March 29 to April 15
 Pueblo, Colo. (1021 E. 3rd)April 20 to May 8

THRO ELNER AND WIFE
 Santa Ana, Calif.April 17 to 29
 Oakland, Calif. (First Church) May 3 to 13
 Auburn, Pa. (Camp)June 23 to July 1
 Neponset, L. I., N. Y.July 7 to 23
 East Wareham, Mass. (Camp) Aug. 10 to 19
 Delanco, N. J. (Camp)Aug. 25 to Sept. 3
 Orosco, Mich.Sept. 30 to Oct. 11
 Alliance, OhioOct. 16 to 23

BONA FLKMINI
 Ft. Scott, Kans.April 16 to 29
 Coffeyville, Kans.May 6 to 20
 Champaign, Ill.May 21 to June 3
 Pontiac, Ill.June 4 to 17

The Coming Superman



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 or The Book of Revelation."

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 men many of whom are greatly
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 2923 Troost Ave., Kansas City, Mo.

Reading, Pa. June 20 to 20
 Bonnie, Ill. August 17 to 20

JOHN FLEMING
 Wayne, Ohio April 11 to 22
 Charlotte, N. C. April 28 to May 13
 Hutchinson, Kansas May 23 to June 3
 Rock Island, Ill. June 5 to 17
 Hartington, Ohio July 1 to 15
 Reading, Pa. (camp) July 20 to 30
 Indianapolis, Ind. Aug. 1 to 15
 Beebe, Ark. Aug. 17 to 20
 Andover, Ohio Sept. 2 to 18

C. H. PUCKETT
 Muncie, Ind. April 1 to 15
 Indianapolis, Ind. (South Side church) April 29 to May 13
 Olivet, Ill. (camp) May 17 to 27
 Harper, Kans. (Camp) June 1 to 10
 Dodge City, Kans. July 5 to 15
 Halltown, Mo. (camp) July 10 to 20
 Kansas City District Camp Aug. 3 to 12
 Oakland City, Ind. (camp) Aug. 24 to Sept. 2
 Cape May, N. J. (camp) Sept. 7 to 10

PAUL AND DORA OEL
 Urbichville, Ohio April 1 to 15
 Indianapolis, Ind. (South Side) April 20 to May 13
 Anamosa, Iowa (Gen. Del.) May 14 to 31
 Goshen, Ind. (Gen. Del.) June 1 to 22
 Bloomington, Ind. July 1 to 24
 Frankfort, Ind. July 23 to Aug. 14
 California, Ky. (Carthage camp) Aug. 17 to 20
 Bloomsburg, Pa. Sept. 10 to 30
 Toledo, Ohio Oct. 4 to 21

ARTHUR WILLIAM GOULD
 Somerset, Pa. April 1 to 15
 Canton, Ohio May 13 to 27
 Kansas City, Mo. May 30 to June 10
 Columbus, Ohio June 13 to 24

RALPH C. GRAY
 Alexandria, La. April 1 to 15
 Greenville, Texas April 27 to May 13
 Arlington, Texas May 15 to 20
 Goldthwaite, Texas Aug. 18 to Sept. 2
 Merkel, Texas Sept. 3 to 10

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

U. E. HARRISON
 Wilmington, Calif. March 29 to April 15

B. H. HAYNIE
 Tishomingo, Okla. April 8 to 22
 Tarrant, Okla. April 20 to May 13
 Texarkana, Texas May 20 to June 3
 Reading, Mass. (Camp) June 29 to July 8
 Milwaukee, Wis. July 15 to 29

WILLIAM HENSLOR AND WIFE
 Philadelphia, Pa. April 9 to 22
 Fitchburg, Mass. April 24 to May 6
 Providence, R. I. May 10 to 20
 Shelbyville, Ind. May 24 to June 10

LEE HILL
 Searcy, Ark. April 10 to 22
 West Helena, Ark. May 4 to 20
 Little Rock, Ark. (P. Heights) May 21 to June 3

J. E. HUGHES
 Clontarf, Ky. July 1 to 15

AARON HULME
 Fall River, Kans. (Pilgrim Holiness church) April 1 to 15

JAMES AND JESSIE HUNDLEY
 Saratoga Springs (N. Y. District Assembly) April 11 to 15

J. ROSE HURST
 Holdenville, Okla. May 13 to 27
 Britton, Okla. June 21 to July 8
 Reed, Okla. July 13 to 20
 Mangum, Okla. July 30 to Aug. 19

ALLIE AND EMMA TRICK
 Ford, Kans. April 15 to 29
 Elletts, Okla. May 0 to 20
 Beaumont, Texas May 24 to June 3
 Columbus, Ohio (General Assembly) June 13 to 25
 Jasper, Ala. June 28 to July 8
 Milport, Ala. July 12 to 23

ANDREW JOHNSON
 Cincinnati, Ohio April 10 to 15
 Ashville, Ky. April 16 to 29
 Ashland, Ky. June 10 to July 1

LEW JONES
 Escondido, Calif. April 8 to 22

J. A. KRING
 Clearwater, Kans. May 6 to 20

V. W. LITTELL
 Woodward, Okla. April 12 to 29
 Golden, Colo. May 3 to 20

W. W. LOVELESS
 Cecil, Pa. (Gen. Del.) April 1 to 15

THEODORE AND MINNIE E. LUDWIG
 St. Louis, Mo. (Maplewood) April 12 to 29
 Corsica, R. Dak. May 13 to 27
 Monticello, 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

ERNEST B. MARSH
 Wadsworth, Ohio April 15 to 29

J. D. MCBRIDE
 Muncie, Ind. April 15 to 29
 Patricksburg, Ind. April 30 to May 13

W. W. MCCOBB
 Waycross, Ga. April 29 to May 13

L. O. AND BERTHA MILBY
 Cedar Rapids, Iowa March 28 to April 15
 Taylorville, Ill. April 23 to May 6
 Newport, Ky. May 9 to 27
 Irvine, Ky. May 30 to June 17
 Augusta, Ky. July 1 to 10
 Lacona, Iowa (Mason church) Aug. 1 to 19

JAMES MILLER
 Worthington, Ind. April 15 to 29
 Columbus, Ohio (General Assembly) June 19 to 21

W. H. MINOR
 Okmulgee, Okla. April 8 to 22
 Muskogee, Okla. April 23 to 29
 Norman, Okla. April 30 to May 13
 Chickasha, Okla. May 14 to 27
 Wichita Falls, Texas June 3 to 17
 Britton, Okla. June 24 to July 8
 Woodward, Okla. (Interdenominational holiness camp) Aug. 3 to 12

ARTHUR MORGAN
 York, Nehr. (117 W. 8th St.) April 8 to 22
 Balm, Kans. April 29 to May 13
 Farmam, Nehr. May 14 to 27
 Hutchinson, Kans. (Camp) May 28 to June 3

WILLIAM O. NEASE
 Caro, Mich. April 1 to 15
 Columbus, Ohio April 22 to May 6

WILL R. AND LILLIE B. NERRY
 Franklin, Ohio April 1 to 15

AUG N. NILSON
 Valley City, N. Dak. April 5 to 22
 Rosholt, R. Dak. May 27 to June 10
 Litchfield, Minn. June 14 to July 1
 Rosholt, R. Dak. July 5 to 22

DWIGHT M. PEEFLEY
 Portsmouth, Ohio April 15 to 29
 Zanesville, Ohio April 29 to May 13
 Columbus, Ohio (General Assembly) June 13 to 20
 Toledo, Ohio June 21 to July 8
 Indianapolis, Ind. (West Side church camp) July 22 to August 12
 Portage, Ohio (camp) Aug. 10 to 20
 Payne, Ohio Sept. 23 to Oct. 7

J. E. AND ADA REDMON
 Mosler, Ind. April 13 to 29
 Reed City, Mich. May 4 to 20
 Indianapolis, Ind. (1291 N. Holmes) May 25 to June 10

LAWRENCE REED
 Wellspring, Ohio April 3 to 22

LEWIS J. AND ETHEL RICE
 Henderson, Ky. April 3 to 17
 Walbridge, Ohio April 19 to May 6
 Olivet, Ill. May 17 to 27
 Columbus, Ohio June 13 to 20

J. A. RODGERS
 Bradford, Pa. March 28 to April 18
 Gratton, W. Va. April 30 to May 13
 Richmond, Ind. June 3 to 17
 Corydon, Pa. June 24 to July 8
 Warren, Ohio July 15 to 29
 Cleveland, Ohio Sept. 9 to 23
 Lowell, Mass. Sept. 30 to Oct. 14
 Beverly, Mass. Oct. 21 to Nov. 4
 Chittenden, Mass. Nov. 11 to 25

O. HOWARD ROWE
 Cleveland, Ohio (First church) April 10 to 22
 Akron, Ohio (Assembly) April 24 to 29

MAE RUSSELL
 Searcy, Ark. April 10 to 22
 Little Rock, Ark. (Pulaski Heights) May 13 to 27
 Davenport, Okla. Aug. 10 to 31

C. W. RUTH
 Indianapolis, Ind. (Heath Memorial M. E.) April 8 to 22
 Richmond, Ky. April 26 to May 6

J. O. SCHIAAP
 N. St. Paul, Minn. March 25 to May 1

N. B. SJIADE
 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
 Blacksburg, R. C. June 4 to 12
 Richmond, Va. June 13 to 24

Downings, Va. June 25 to July 10
 Park Lane, Va. (Camp) July 29 to Aug. 10

O. H. SHIAFFER
 Portland, Ind. April 1 to 22
 Farmland, Ind. June 24 to July 15
 Yorktown, Ind. July 17 to Aug. 6
 Ouslon, Ind. Aug. 8 to 26

R. A. SHANK AND WIFE
 Pigeon, Mich. April 0 to 15
 Columbus, Ohio (First church) April 10 to 28
 Charlotte, N. Car. April 28 to May 13

W. G. SHELTON
 Tipton, Okla. Aug. 10 to 20

E. E. SHELHAMER
 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 10 to 20
 Owosso, Mich. (Camp) Aug. 3 to 12
 Springfield, Ohio (Camp) Aug. 17 to 23
 Greer, S. C. (Camp) Aug. 24 to Sept. 2

BURL SPARKS
 Auburn, Ind. April 8 to 22
 Shelbyville, Ind. May 24 to June 3
 Manville, Ill. (Camp) June 24 to July 8
 Beebe, Ark. (Camp) Aug. 14 to 24

D. M. SPELL
 Denison, Texas April 20 to May 6

E. H. STILLTON
 Brazil, Ind. June 3 to 17
 Andover, Ohio (Cherry Valley church) June 24 to July 8

H. W. SWEETEN
 Upland, Calif. April 2 to 20

ELWOOD TAYLOR
 Mt. Vernon, Ky. April 2 to 22
 Roll, Ind. (camp) May 20 to June 3
 Whiting, Ind. (Tent meeting) June 3 to 24
 Charleston, W. Va. July 1 to 29
 Williamson, W. Va. August 1 to 19
 Calamine, Ark. (camp) Aug. 30 to Sept. 9
 Danville, Ky. Sept. 10 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 20 to May 13
 Fairfax, Ala. May 14 to 27

JOHN THOMAS
 Canada April and May
 Washburn, N. D. June 7 to 17
 Mitchell, S. D. June 29 to July 8
 St. Marys, Ohio July 12 to 22
 Eaton Rapids, Mich. July 27 to Aug. 2
 Conneautville, Pa. Aug. 3 to 12
 Kearney, Nehr. Aug. 17 to 26
 Clarkshburgh, Ont. 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
 Saginaw, Mich. May 20 to June 10
 Allentown, Pa. (Deulah Park camp) June 22 to July 1
 Indianapolis (First church) July 6 to 22
 Portsmouth, N. I. (camp) July 27 to Aug. 5
 Indianapolis, Ind. (Westbrook church) August 19 to Sept. 2

E. E. AND ORA J. TURNER
 Vassar, Mich. April 15 to 29
 Troy, Ohio May 10 to 27

N. B. VANDALL
 Ottawa, Ont. April 13 to 22

VAUGHAN RADIO QUARTET
 Chicago, Ill. April 4 to 22
 Detroit, Mich. April 24 to May 6
 Olivet, Ill. May 17 to 27
 Racine, Wis. July 8 to 15
 Columbus, Ohio July 19 to 29

JUDSON P. WEAR
 Hutchinson, Kans. (Peniel) April 11 to 29
 McPherson, Kans. May 3 to 20

H. W. WELSH
 Olivet, Ill. (camp) May 21 to 28
 Tecumseh, Mich. May 27 to June 10
 Columbus, Ohio (Gen. Assembly) June 13 to 23

EARLE F. WILDE AND WIFE
 Stockton, Calif. May 3 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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Any fair-minded person who will carefully look through the list of songs contained in Revival Melodies will agree that it is as good an assortment of evangelistic songs as can be found in any small book. Of course, no book can be made large enough to include all the good songs but we do claim that this book contains usable, singable songs and that the assortment has been selected with fine discrimination and with the particular needs of holiness people in mind.

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All for Jesus
All Hail the Power of Jesus'
All the Way Along
Almost Persuaded
Alone With God
Amazing Grace
Are You Coming Home Tonight?
Are You Ready for the
At the Battle's Front
At the Fountain
Bring Your Vessels, Not a Few
Canaan Melodies
Changed in the Twinkling of an
Come to the Feast
Come Ye Sinners, Poor and
Constantly Abiding
Contentment
Count Me
Covered by the Blood
Don't Lose the Vision
Don't Turn Him Away
Entire Consecration
Faith of Our Fathers
Forward, Ever Forward
Give Us a New Touch of Fire
God Is Our Refuge
God Leads Us Along
God's Kingdom Is at Hand
Guide Me O Thou Great
Hallelujah! Amen
Hallelujah! Praise Jehovah
He Answers Every Prayer
He's Coming Again
He's Coming Some Day
Home of the Soul
How Firm a Foundation
I Am His
I Believe the Bible
I Do Believe
I Have Found It

I Love to Walk With Jesus
I Walk With the King
I'll Go Where You Want Me to
I'm Going Home
I'm Pleading for You
I've Pitched My Tent in
In the Great Triumphant
In the New Jerusalem
Is Not This the Land of
It Is Truly Wonderful
Jesus Is Calling
Jesus Is Mine
Jesus Lover of My Soul
Jesus Understands
Jesus Will Help You
Just As I Am
Lord, I'm Coming Home
Loving Kindness
Majestic Sweetness
Marching On
Meditation
My Grace Is Sufficient for
My Sheep Know My Voice
My Wonderful Friend
Nearer, Still Nearer
Nothing But the Blood of Jesus
O Worship the Lord
Oh, the Presence of the Savior
Oh, Why Not Tonight?
On the Victory Side
Only Trust Him
Onward, Christian Soldiers
Out of Egypt Into Canaan
Pass Me Not
Pentecostal Fire Is Falling
Pray, Pray
Pray Till the Victory Comes
Ready
Remember Me
Revival Flames
Sanctifying Power
Saved, Saved

Say, Are You Ready?
Since Jesus Came Into My
Since Jesus Came to Stay
Softly and Tenderly
Standing on Promise Ground
Steal Away With Jesus
Take Me As I Am
Tell It Wherever You Go
The Blood Will Never Lose Its
The Cleansing Wave
The Crimson Stream
The Eastern Gate
The End Is Not Yet
The Fight Is On
The Glory Song
The Hallelujah Chorus of the
The Healing Waters
The Lord Into His Garden Comes
The Money of the King
The Old Book and the Old
The Old Time Religion
The One I Love
The Pearly White City
The Sheltering Rock
The Unclouded Day
There Is a Fountain
There'll Be No Shadows
'Tis Good to Live in Canaan
Unsearchable Riches
Victory Ahead
We'll Girdle the Globe
We'll Understand It Better
When I Survey
Where He Leads Me
Where the Gates Swing
"Whoever" That Means Me
Why Do You Wait?
Why Not Now?
Wilt Thou Be made Whole?
With Banners Waving
Wonderful Redeemer
Won't You Come to Jesus

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