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WHAT THE BIBLE TEACHES ABOUT THE BODY

THE Bible teaches that God made man's body out of the dust of the earth, but that it was made after a most remarkable standard, and that as compared with all the machines of the earth, it is fearfully and wonderfully made.

The Bible teaches that although the body is the victim of the sins of the soul and may be directly sinned against by the soul which inhabits it, it nevertheless, is not of itself sinful and is not capable of sin. "Every sin that a man doeth is without the body."

The Bible teaches that it is a sin to neglect the body, and that it should be cared for, protected and trained for longevity, strength, health, proper beauty and usefulness in the service of God and men.

The Bible teaches that the appetites and passions of the body are natural and given of God for good purposes, but that they must be curbed and regulated and governed by reason and made subject always to the higher purposes of God and nobler ideals of life. Thus gluttony is base idolatry, drunkenness bars one from heaven and illicit use of the power of procreation invites the judgments of God.

The Bible teaches that God cares for the body and that He grants it life and breath and food and raiment from the store of His providential mercies. And it teaches that through the atonement of Jesus Christ special dispensations of health and healing are available for the body upon condition of the prayer of faith. These dispensations are specific, rather than general, and temporary, rather than enduring.

The Bible teaches that at the coming of Jesus Christ in the glory of His second advent, the bodies of the holy who have died in the faith will be resurrected from the dead, the bodies of the holy living will be translated into glorified form and together the resurrected and translated shall ascend to heaven to be forever with the Lord. And the Bible teaches further that even the bodies of the wicked shall be raised and that the wicked must endure shame and everlasting contempt in the bodies in which they lived and sinned while in this world.

HERALD OF HOLINESS

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THE DIVINE AGENCY IN ENTIRE SANCTIFICATION

NO definition of entire sanctification can approximate correctness or completeness which does not say emphatically or imply clearly that the work itself is accomplished by the efficient agency of the Holy Spirit in full pentecostal energy and fullness.

Entire sanctification is a second work of grace wrought in the hearts of believers according to the teachings of the Scriptures, through the efficacy of the blood of Jesus Christ, on condition of faith, by the baptism with the Holy Ghost and fire.

There is, of course, a conception of the negative phase of this blessed experience. But this does not mean that the negative can exist apart from the positive or that it can be accomplished by any agency other than the positive agency of the Spirit himself. So that in every case, "Whoever is sanctified wholly is baptized with the Holy Ghost and whoever is baptized with the Holy Ghost is sanctified wholly."

The tendency to run to negatives is quite persistent even when one starts with the true biblical conception. And it is one of the bad effects of error that it drives its opponents into opposite error. Thus it happens that because some persistently preach as though Christians can be baptized with the Holy Ghost for power without involving purity in such a baptism, those who detect and seek to refute this error go on to talk of eradication and cleansing from all sin as though this too might be obtained by some other means than by that baptism which brings power.

Perhaps we shall do well to stop and ask what is implied in power as it is promised of God in connection with the baptism with the Holy Ghost. And we think there will be no scriptural answer found except that it is "power to witness." But with this to begin with, one has no difficulty in going on to find that the first method of witnessing is to witness by means of a holy life. After this comes the ability to witness through suffering. After this the ability to witness by means of clear, humble testimony, etc. And in every case it is understood that God will give to the Spirit-baptized a peculiar unction and joy and victory that will make their living and suffering and

speaking reach the hearts of men as mere human deeds and bearings and words cannot do.

But because this identification of the divine agency and energy in the sanctification of believers is so important, we think the words of Rev. Glenn E. Miller of Richmond, Ky., are especially fitting. Writing under the heading "The Cross," Rev. Miller says:

The cross is used in Scripture as a symbol of sanctification. The life of holiness is represented as the crucified life. This is because crucifixion is utterly incapable of self-infliction. Other forms of death may be administered by one's self: this never. It is utterly impossible for a person to drive the nails into his own hands and feet. He may submit to have this done by another, as Jesus did, but that is the most he can do toward self-crucifixion.

The scriptural idea of the crucifixion of our old nature precludes the possibility of getting sanctified without the agency of another. I may desire it, but my part is to submit, which evidences the desire, and the Holy Spirit will drive the nails. It is His work and no other can do it; death, growth, work, resolutions, cannot do it. If it were physical, then physical death might do it; but it is spiritual and a divine spiritual agency must do it.

When God himself has driven the nails into my hands they will work no more against Him. When He nails these feet the "prone to wander Lord I feel it" will be gone. His spear will put to death affections, appetites and desires contrary to His will. I can then cease from my own works and say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

THE PROMOTION OF REV. L. L. PICKETT

Few men have been better and more favorably known in the holiness movement during the last forty years than Rev. L. L. Pickett who went to his heavenly reward on May 9. During the last few years he has spent a considerable portion of his time preaching for our churches, although he has always been a member of the M. E. Church, South.

Brother Pickett died suddenly and died "in the harness" as he very much wished he might do. He was a great Bible student, a sound second blessing holiness man, an aggressive prohibitionist, a splendid singer and song composer, a voluminous and strong writer, and a Christian man of first rank. Although above seventy at the time of his death, he was still active and aggressive and ready for the fight. He is the father of a wonderful family. Deets Pickett is a prohibition expert with headquarters at Washington, D. C.; Waskom is a noted missionary and editor of The Indian Witness in India; another son is a lawyer and yet another is in the pastorate.

MEET ME AT COLUMBUS

Although these words are being written in Kansas City, still by the time they reach the readers of the great quadrennial General Assembly of the Church of the Nazarene will be in full swing at Columbus, Ohio, and many will be fulfilling their promise to "Meet me at Columbus."

There is no exact day set for the Assembly to close, although it is expected that the business will be finished by June 26. But at any rate, some who read

these words will still have time to come on to Columbus for a few days at least, and our judgment is that it will be well worth while for them to do so. There is a great deal of business to be looked after, but there will be a great deal of time for the evangelistic and inspirational services. The noonday evangelistic meeting in a hall conveniently located will be a feature that all our people and friends will appreciate. Some of the outstanding leaders of the holiness movement will speak in these meetings, as well as in the great evening convocations.

Dr. H. C. Morrison, Bud Robinson, George B. Kulp and a number of other "old war horses" are to be at Columbus, and in the very nature of things, seeing these men are all around seventy years of age or older, this will be the last chance to hear some of them under the very most favorable auspices. But they are all in their prime now and with the atmosphere created by the presence of hundreds of holiness people, they will preach their best.

Let us remind you again that there will be no issue of the *HERALD OF HOLINESS* for June 27, but that the finest issue the paper has ever attempted will appear under date of July 4. There will be 68 pages and these will be filled with the best things we can glean at the General Assembly. Among other splendid productions, will be the Quadrennial Address of General Superintendents which will be equal to the finest lecture on our church and its doings that one will ever be privileged to hear. Be sure to order a quantity of the General Assembly Number for distribution among your friends.

Knox H. Smith, secretary Citizen's Bible in Schools Committee, 10 Taft St., Wellington, New Zealand, says, "As certain opponents assert that Bible reading in schools will mean a union of church and state, permit me to point out that the constitutions of Germany, Canada, Australia and New Zealand forbid the establishment of state churches, as that would mean a union of church and state; but in all the above countries Bible reading is allowed in their public schools as the Bible is a nonsectarian book." We had probably all believed and known that the Bible is a nonsectarian book and were surprised to find that Roman Catholics could influence the supreme court of one of our states far enough to permit it to make a ruling to the effect that the Authorized Version of the Holy Bible is a sectarian book.

Writing in the *Pictorial Review* under the heading "Even Ministers Have to Live," John Clover Monsma says: "Of the one hundred thousand ministers in the United States fully fifty per cent live in conditions of gilded poverty, and literally thousands of them find themselves in various stages of illness as the result of constant worry, underfeeding, insufficient clothing, and

lack of medical care. Ministers' families are usually larger than the average, and the plight of countless mothers and children is nothing short of tragic." Mr. Monsma names three causes for this situation: He thinks one cause is that the Church has lowered the standards of the ministry, permitting a large number of inferior men to come into the ranks. Then he thinks that a lack of deep spiritual life among church members has caused them to fail to put first things first. But he thinks the main cause is just plain ignorance. People are too fair-minded to permit these conditions to continue if information were placed in their hands. And further, he says that the Church has more to lose in this matter than anyone else, for it is impossible, no matter how noble the calling, to secure high-grade, self-respecting men when the salaries are below the level of plain decency. We may, I think, venture to say that there is no greater mistake the Church of the Nazarene could make than to try to economize by under-paying its preachers. It is the first principle of good business that the workers in the business must be paid as well as possible and paid promptly. This may not always be for the workers' sake. More often it is for the business' sake. The Church is in the greatest business in the world and that business will succeed better when directed and promoted by workers that are as well supported as possible. There is no danger of making the average of preachers' salaries too high—they have too far to go for that danger to be at all imminent. And in almost all our churches a raise in the preacher's salary would be a wise investment; for a better paid preacher would be a better preacher.

There is a persistent tendency to distinguish between entire sanctification and the baptism with the Holy Ghost. Some would have it that you are made clean by the blood of Jesus Christ and that after that you should have the baptism with the Holy Ghost for fullness and power. Others would have it that you are to get the baptism with the Holy Ghost for fullness and power, but that when you receive it you are still a fanatic if you believe and say that you are saved from all inbred sin. But this is just another example of the dazed condition into which people drift when they lift their anchor and drift away from the safe mooring of the Bible and the sound interpretations of John Wesley. Entire sanctification is a work of grace wrought in the hearts of believers subsequent to regeneration, upon the condition of appropriating faith, through the virtue of the blood of Jesus Christ, by the efficient agency of the Holy Ghost poured out in pentecostal fullness. This is a somewhat lengthy definition, but it contains no superfluous elements. The sanctification taught in the New Testament is "pentecostal sanctification," and entire sanctification and the baptism with the Holy Ghost are synonymous terms and coetaneous experiences. Everyone who is sanctified wholly has had this state wrought within him by

the baptism with the Holy Ghost and everyone who has truly received the baptism with the Holy Ghost is sanctified wholly.

We have no wish whatsoever to influence the thinking of any one on the tariff question or any other question of a purely political and economical meaning. Hence we never discuss party politics in the HERALD OF HOLINESS. But despite the assertion of many that prohibition is not an issue in American politics any more, we are fully convinced that it really is and that this is the time for all Christians and all right thinking citizens, whether Christians or not, to be doubly careful whom they support for office in the city, county, state and nation. It is not likely that any party will write a wet plank into its platform, but it may attempt to nullify prohibition by foisting liquor men upon the public. Let there be no question of party politics that will influence any of us to vote for a man who is even sympathetic with liquor, and let no ordinary consideration prevent our voting against such a man and prevailing upon others to vote against him. Let these principles direct and defend us in the selection of men to fill the municipal, county and state offices. And let it be known to all that no national party which shows favor to a wet candidate can count upon the least support from any of us. The national conventions of the great political parties are close at hand. I do not believe that they can afford to nominate such men as Bruce, Butler, Ritchie, Reed or Smith, all of whom are inveterate enemies of prohibition and some of them wretchedly unfair and vindictive in their methods. But if they should venture to name a man for standard bearer who is known as a friend to rum, then let the good citizens of America arise and cover such a party with overwhelming defeat.

State's Attorney Crowe of Cook County, Ill., defends Chicago as a law-abiding community by claiming that out of every one hundred criminals tried there is an average of sixty-five convictions. The St. Paul Daily News remarks that this looks fair enough, "if you do not put on your specs." But "One trouble there is that so few criminals are indicted, caught and tried." And we might say that this is the greatest trouble all over the land. There is little use now to argue about the advantages and disadvantages of capital punishment. Even those who believe that *adequate* punishment is a deterrent to crime would doubtless agree that the greatest menace to law enforcement now is not the form of punishment legally provided, but the fact that so many criminals of the blackest hue escape with no punishment at all from the courts of the country. If every murderer went to prison for life this would be a greater deterrent to crime than the hanging of one in a thousand and utter failure to apprehend and convict seven hundred and twenty out of the thousand, as the figures stand today.

These are not especially good days for evolutionists who are searching for "the missing link." In 1922, Harold J. Cook, a Nebraska geologist, found a tooth in a river bed in the western part of that state. This tooth was subjected to all the tests and was accepted as belonging to an ape man of prehistoric times. This tooth was made the text for many a lecture and magazine article and sermon and was thrown up to William Jennings Bryan, because it was found in his home state. But now the American Museum of Natural History in New York, through Professor Wm. K. Gregory, retracts, following the discovery of a number of similar teeth in the same locality in association with the remains of a wild pig of a species now extinct. Of course it would take a number of links to attach a pig and a man, but the upsetting part of it is that these wise men were so very sure that it was a tooth of a man and all the while it was only a pig's tooth. Also, after Professor Heberlein of the Netherlands Government Medical Survey had announced that he had found in Java a complete skull of an apelike man and skeptics had hailed with delight this proof of the evolutionary origin of man, the learned professor came back to say that careful and critical examination has proved that this "skull" is only "an elephant's knee." Just think, these wise evolutionists can take a pig's tooth and an elephant's knee and with the aid of wax make out the form of an apelike creature that links man onto the animals below him. But the trouble is that these fellows know so many things that are not true that we are made to wonder if anything they *know* is true. Yes, these are bad days for the evolutionists.

A layman writes the editor as follows: "What do you think of the habit of some preachers of reading or quoting the Bible incorrectly and then looking about to see whether any in the audience notices the error? This usually turns to mirth and levity. How many jokes and cute sayings do you think are necessary from the pulpit in order to get the message to the people? I am nearly sixty years of age and have been a member of the Church of the Nazarene for twenty years. What do you think of the things I have mentioned?" I think the method of handling the Scriptures which you mention is entirely out of place and that it tends to irreverence and shallowness. The Word of God should be read and quoted as nearly correctly as a man's education will permit. Then if he has comments to make and explanations to give, let him give them as his own and not as a parody on the Bible. And cheap jokes and cute sayings are not the earmarks of an earnest preacher of the gospel.

Merely preaching that holiness is the ideal is not preaching holiness. Preaching holiness means to preach it so that those who hear and heed the preaching will obtain it.

HOLINESS IN THE BIBLE AND CREEDS

By Rev. P. Wiseman

THERE is before us on the desk "The Students' Bible." On Exodus 39:30, there is this note: "Sin and holiness, sinful men and the holy Jehovah, were the dominant ideas in the Mosaic law. To impress the nation of Israel which was to become a separated and holy people, and through them, as a medium of the divine revelation, to impress all people for all time with the great and central truth of the true religion, viz., that a holy God can be pleased by none but holy people, was the supreme purpose of the system of Mosaic ordinances. The student must, therefore, seek for this spiritual purpose through all the ordinances of the law. Defilement and uncleanness, exclusion of the unclean from the congregation, atonements and atoning sacrifices, washings and purifications, whole burnt offerings, unblemished priests and unblemished offerings, typical of unblemished and uncorrupted motives in worship and service, were ordained as object lessons to teach that there is a difference between unholiness and holiness, and between the unholy and the holy, and thus to exalt holiness as the supreme lesson of life. As in the books of the Mosaic law, so throughout the Holy Scriptures, the attainment of holiness is the dominant theme."

Holiness is the command of God, both in the Old and in the New Testament (Lev. 11:44; 1 Peter 1:16; also Deut. 6:5; Matt. 22:37; 5:48). It is the call of God (1 Thess. 4:7). It is the will of God (1 Thess. 4:3). It is the promise of God (Deut. 30:6; Ezek. 36:29). It is also the subject of prayer (Psalm 51:7; 1 Thess. 5:23), and it is revealed in example (Gen. 5:24; 1 Kings 15:14; 2 Kings 20:3; Phil. 3:15). It is seen in the twofold purpose in Hebrew history, God led them out of Egypt that He might lead them into Canaan. It is seen in the purpose of the Holy Scripture, which was given "that the man of God may be perfect"; the purpose of Christ's coming, "that he might destroy the works of the devil"; in the twofold invitation of Christ, "Come unto me . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The first rest is obtained by coming; the second by going with Him. The second is a "second rest" and deeper than the first.

Holiness is outstanding in the Gospels; for how can we explain "the extra mile," "love your enemies," "pray for those that spitefully use you," "be ye therefore perfect even as your Father in heaven is perfect," without it?

Holiness is an experience clearly revealed in the epistles to the Church. It is a state resulting from a work wrought subsequent to regeneration or the new birth. We begin with Romans: The natural and awakened condition of a sinner is pictured. He is

justified by faith alone (ch. 5:1). In chapter 6, he is being crucified with Christ, dead with Christ, and risen with Christ. The purpose of his crucifixion with Christ is that the body of sin might be destroyed (v. 6): crucified that the old man might die; the first done that the second might be done. "They that are Christ's have crucified the flesh with the affections and lusts." Death of the body of sin is the result. The life of holiness follows. Read chapter 12, and make the first pause on the first verse.

A similar method may be followed through the other epistles. In Corinthians, Paul deals with carnality, strifes, divisions, which, if words mean anything, are more than infirmity or lack of teaching, as some would have us believe. In the thirteenth chapter, he describes a condition of grace only possible after the inbeing of sin has been destroyed. In his second epistle, chapter 7, he urges the necessity of cleansing, not only from the filthiness of the flesh but of the Spirit, "perfecting holiness in the fear of God." What is filthiness of the Spirit but the unholy tendencies in the moral nature which were not reached by pardon, and remain to be cleansed away? And if cleansed away, there must be both a time and a work when it is done. According to the Epistle to the Ephesians, Christ gave Himself for the Church, that He might sanctify and cleanse it and present it to Himself a glorious church without spot or wrinkle (5:25-27). In Philippians, Paul speaks of some as being perfect (3:15). In Colossians, the risen with Christ are commanded to mortify—put to death—their members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (3:5). These unholy members in the regenerated man must die, consequently there must be the last moment of existence and the next moment of deliverance. The poet was right:

*"I rise to walk in heaven's own light,
Above the world and sin;
With heart made pure, and garments white,
And Christ enthroned within."*

The Thessalonians are brethren, not of darkness, but of light (ch. 5:1; 4:5), comforting and edifying each other (5:11), yet Paul prays, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24). Note: "Sanctify you wholly" and preserve you blameless in that condition unto His coming. He will do it. Read Hebrews, the warning against the "evil heart of unbelief" (ch. 4), the command to "go on unto perfection" (ch. 6), the uttermost or "complete" work (ch. 7:25), the necessity of holiness (ch. 12:14).

Read John's doctrine of "perfect love" (1 John 4:17, 18); hence a state of love and fear, tormenting fear; and a state of love and no such fear, "perfect love casteth out fear." Also his doctrine of forgiveness for sins and cleansing for unrighteousness (1:9). And there are other passages which teach clearly the need of a deeper work of grace in the soul. There are passages, however, not used much by many doctrinal holiness teachers simply because there is no need of falling back on some passages, more or less indirect, to prove the doctrine of the second work of grace, yet some of them are quite clear; for example, 2 Tim. 2:21, "If a man purge himself." Purge is *aorist*, and indicates immediate, completed action. James 1:21, "superfluity of naughtiness" (A. V.); "overflowing of wickedness" (R. V.). The phrase signifies residue, remains of sin, that which is left over. "The wickedness remaining over in the Christian from his state prior to conversion."

Holiness is a necessity from an experimental stand-

point. This is revealed in the creeds. The Protestant Episcopal church speaks of the "infection of nature," which doth remain in the regenerated. The Confession of Faith of the Presbyterian church speaks of remaining corruption in those who have been translated into a state of grace (ch. 9, Sec. 4). The Augsburg Confession of the Lutheran church makes a similar confession as to the remaining depravity. The Salvation Army says, "There remains in the heart of the believer inclinations to evil." According to Dr. Pendleton, a Baptist theologian, in his Christian doctrine, after speaking of the wonderful deliverance wrought by regeneration, says that such an experience does not free any soul from the "pollution of sin." With Methodism there remains in the believer, "a heart bent to backsliding." The natural cry of the regenerated is for complete deliverance from all sin.

Next issue, "Holiness: What it is not and What it is."

OTTAWA, ONTARIO

TEMPTATION AND HOLINESS

By Evangelist E. E. Shelhamer

No. 3

WE desire now to notice how a holy person can be tempted? If there is nothing within that can be appealed to, how can he be tempted? Again, how far can one go without losing his experience?

1. God permits temptations, either to remind one afresh what grace has accomplished in his case or to reveal some defect. He tempteth no man, though his fiery trial detects and exposes the dross.

It is quite easy to see how one could be tempted while carnal principles remained within, because as long as a carnal tendency remains, it can be appealed to. But now we come to one who has not only been saved from sinful desires, but from the very germ that would hatch out a desire. There is nothing but love filling such a heart.

If this be true, how can such an individual be tempted? We answer, just the same as Adam and Eve, (who were holy) could be tempted. Just the same as Jesus, who was not only human, but divine, could be tempted.

"Power to commit sin is essential to temptation. Man is a moral being, he is therefore capable of moral action. A moral action is the voluntary act of an intelligent agent; and the volition or action must be right or wrong according to some moral standard in the universe. If power to do the contrary does not exist in the agent at the time the violation is put forth, there is no moral merit in the act; therefore power to sin is requisite to all moral merit. Power to sin is not a vice nor even an imperfection; but a virtue of a very high quality. If God gave me the power to do wrong that I might have the power to

do right (which He surely did), then I am to recognize that power as a divine gift and act accordingly."

We must discriminate between a possibility to sin and a tendency or bent toward sinning. Jesus could have sinned, but that is no proof that sinful propensities existed in Him. The same can be said of all who are pure in heart.

The possibility of sin must be presupposed in any individual before we can conceive of his being tempted. But because he is subject to temptation, that does not necessarily imply the existence of any sinful tendency. God is the only being who is absolutely perfect. It is impossible for Him to sin. "He cannot be tempted." It is contrary to His nature. If it had been impossible for Jesus to sin, then He would not have been human. The possibility in Jesus to sin, never became an actual fact. Thank God! Through grace, the same may be said of redeemed man.

But if there remains no tendency to sin why are even the pure in heart directed to "Watch and pray lest ye enter into temptation"? Even Paul felt the need of saying, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

We are on probation. All human needs and desires, though in themselves lawful and innocent, become sources of danger unless steadily guarded.

2. How far can a person go without losing his experience?

Holiness is not such an ethereal thing as to slip away under every test and unpleasant circumstance. One may do or leave undone things that call forth a reproof of the Holy Spirit. Perhaps on some lawful

point, he rashly said or did something; afterward he looks back and feels that he did not do the best thing. His conscience is very tender and he feels badly about it. The Spirit (and sometimes the devil), magnifies it and makes it look still more serious. The erring one is very sorry and solemnly promises God that it shall never be repeated. God takes him at his word and passes the thing by as a fault. As time goes by perhaps the same thing is repeated. Again the Spirit reproves him but after a time of fasting, weeping and praying, confidence regains her former strength and God excuses the thing as before.

Clean souls suffer more remorse from wounding their conscience once, than backslidden souls do in yielding time and again. We are not prepared to say how often a sanctified soul can call forth a reproof of the Spirit on the same point and not lose his experience. We would not like to say more than twice. It largely depends upon the amount of light the person has. One person might lose his experience much more easily than another. However, no conscientious soul is anxious to experiment. He wants to keep as far away from the precipice as possible.

Some people are continuously harassed and tormented for fear they might lose their experience.

Their time is largely occupied in praying over their old weaknesses, or examining some of the devil's scarecrows. This is dishonoring to God, and often opens an inlet to unbelief—the first carnal principle to enter a holy heart. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." Has God not said, "If in anything ye be otherwise minded" He will "reveal even this unto you"? Let God's responsibility alone!

It is His business to let light shine, and your business to walk in it. It is His business to make duty very plain, and your business to quickly obey. It is His business to convict you on any line that is for your good, and it is your business to keep yourself open and glad to receive such conviction. It is His business to upset your plans, and reprove you when you are about to do, or already have done, something that would injure your experience, and it is your business to move so softly and conscientiously that He can easily carry out His own blessed designs. Such souls never need lose their experience.

This is rest of faith. This is letting God fight His own battles. This is being "hid with Christ in God." Few have ever dug deep enough to find this place;

MELLOWED

By HALDOR LILLENAS

In the orchard by the wayside on a dreamy summer day,
There was fruit that seemed most perfect as within my hand it lay;
But its taste was strong and bitter and its touch was hard and cold,
And it left me disappointed for no sweetness it could hold.

But the fruit left unmolested on that self-same verdant tree
Tossed about by storm and tempest and the breezes in their glee;
Caught the ruddy glow of sunsets and the perfume of the flowers
Soon was mellow, sweet and tender, blushing in its woodland bowers.

He was young and full of vigor and his soul with ardor burned,
From the path of truth and justice he had never, never turned.
But he seemed to lack the sweetness and the pity and the grace,
The compassion and the mercy shining from the Master's face.

But the days that brought their burdens, their bereavements and their tears,
And the storms that beat about him through the swiftly passing years;
Seemed to touch his soul with patience and endue his heart with love
Till his life seemed a reflection of God's sunlight from above.

He was mellowed by the tears that for another he had shed,
He was mellowed by the hopes that at his feet lay withered, dead;
He was mellowed by the sense of his own weakness and his need
And the heartbreak of the world to which his soul gave earnest heed.

He is mellow, ripe and tender though his hair may not be gray,
And his face reflects the glory of the Son of God today.
He is strong and firm and rugged as he was in days of yore
But his life is richer, sweeter than it ever was before.

INDIANAPOLIS, INDIANA

and a less number have lived holy long enough to retain such an inheritance; but, thank God, it is a glorious possibility. Grace is enabling the writer to prove it. Hallelujah!

LOS ANGELES, CALIF.

THE ART OF SOUL-WINNING

By REV. MACKEY J. BROWN

SOUL-WINNING is the greatest work in the world, therefore the necessary preparation for it is of vital importance. Without certain qualifications for this great art, we shall surely fail; but if we emulate Jesus, the Master Soul-winner, joyous success will be ours.

Regeneration is a personal qualification necessary for successful soul-winning. We ourselves must have a genuine salvation before we can lead others to Christ. David said, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit, then will I teach transgressors thy way; and sinners shall be converted unto thee." Inward spiritual life resulting in outward righteousness is a great stimulus in leading the unsaved to Christ. A true story is told of a horse-thief who had stolen a span of mules and was enroute with them to parts unknown when he stopped at a great camp-meeting. The Spirit of God deeply convicted him for sin and he was wonderfully saved. While rejoicing in his great salvation, the thought came to him that he had in his possession two fine mules which justly belonged to another man. Mounting one of the mules, he rode back to the owner and said, "I am returning your mules which I have stolen. I was saved at a campmeeting and have received an impartation of spiritual life and I want to be righteous outwardly. Will you forgive me?" The owner of the mules forgave the man and began to inquire the way of salvation. He, like the thief, was soon saved and thus we have another concrete illustration of the value of a know-so salvation in soul-winning.

Tact is invaluable in soul-winning. The right thing can be done in the wrong way and thus the purpose be thwarted. The pastor in selecting personal workers should enroll those who are the most tactful. Consecration and earnestness will not take the place of tactfulness. A tactless minister was once trying to win an unconverted Mormon elder to Christ. In a heated argument the minister very abruptly asked the Mormon if he were ready to die. The Mormon, not understanding the real motive of the minister, grabbed his revolver and said, "No." No violence followed and the Mormon went on his way unconverted, and the minister was left a wiser man.

Note a case where a wise, tactful soul-winner won a dying, unsaved girl to Christ. The girl had lived an immoral life and in her darkness and sin, weakness of body and anguish of soul, she was reaching out after Christ. The minister entered the room and walking to the bedside of the girl said, "Isn't it great that

God loves us and will forgive us freely if we will repent and trust Him? Only put yourself into His hands and He will care for you in this world and in the world to come. Will you now trust Him?" The girl replied, "I do trust Him now." The worker then offered a quiet and brief prayer. The girl was gloriously saved and until her death a few days later, she talked freely about her readiness to meet Christ. Without tactfulness on the part of the personal worker, the girl might have become frightened and given up in despair. We should be as wise as serpents and as harmless as doves if we expect to master the art of soul-winning.

Faith is another prerequisite to successful personal evangelism. The worker must believe that the world needs salvation. He must recognize that men without Christ are lost and doomed for hell and that he is an ambassador of Christ to lead men to salvation.

He must believe in himself, and in his ability through Christ to successfully do personal work. He must not come to the conclusion that he is not gifted as a personal worker. A Christian worker usually does what he thinks he can do, and no more.

Thinking of God's interest in the salvation of men is a great incentive in soul-winning. Christ's mission to the earth was to seek and save the lost. We must believe that Christ, our great Captain, is supremely interested in every unsaved man, and that His great heart of love goes out continuously to men. We are not working alone when we are seeking to bring men to Christ. The Lord is our "colaborer." We are "workers together with him."

Knowledge is a qualification for personal evangelism. We must know men. A knowledge of the Bible is indispensable. We do not have to be theologians to lead men to Christ but we do need to know how, through the Scriptures, to point men to the Lamb of God, who taketh away the sin of the world. The Bible is the sword of the Spirit. It is the worker's weapon and his authority. An unsaved man may be able to answer your own argument, but he cannot successfully refute God's Word.

The greatest soul-winners in the world have been workers who prayed. Prayer brings a twofold blessing to the Christian. It stimulates his own Christian life and creates within him a great desire for the salvation of the unsaved. The man who prays daily by name for his unsaved comrades will soon find himself putting forth a strong effort to lead them into the kingdom. A young man who had decided for Christ was asked by his pastor to go and speak to his classmate about becoming a Christian. He at once told his pastor that he did not feel competent to do it. Then the wise pastor asked him if he would pray daily for the unsaved classmate. The Christian boy readily consented. After praying regularly for a few days, he became so interested in his unsaved friend that he went and talked to him personally and won him to Christ. Prayer gave him a desire which he could not have otherwise had.

There is one other qualification which is indispensable if we are to have the greatest success in soul-winning. The Christian worker must have, and depend on, the Holy Spirit as his sanctifier, guide and power. The Spirit of the Lord must convict men for sin. He must regenerate the heart. He alone can give the soul-winner the power to bring men to Christ. How encouraging in personal evangelism to depend on the Holy Spirit to bless your efforts! He is Christ's representative in the world. He is the Christian's co-laborer, always making his honest efforts successful. A business man felt impressed by the Spirit to speak to his partner about becoming a Christian, but somewhat feared a resentment. Finally picking up courage he did the bidding of the Spirit and to his great surprise learned that his unconverted partner had a receptive heart and was easily led to Christ. The Holy Spirit had gone with the worker and had also prepared the heart of the unsaved man for a reception of Christ. Lord, make us fishers of men.

NORTH CHATTANOOGA, TENN.

"IF I WERE RICH, I'D—"

By Rev. R. Pierce

MANY times have we heard this expression used by good people, whose loving hearts have been larger than their purses. And so when a friend made use of it in our presence, as he saw that a good work was in danger of being crippled for want of a more generous support, we fell into a thoughtful mood, and began thinking of the many things we could do if we had unlimited means to accomplish our desires and carry out our plans. Our thoughts ran in practical lines, born of our contact with those in need, and are given with the hope that they may be suggestions that someone will be able to put into execution.

"If I were rich," I'd make a special study of those aggressive Christian agencies which, under God, produced the best results in the salvation of men and women, and see to it that they did not want for the means to carry on their work.

"If I were rich," I would keep my eyes open for aggressive Christian young men and women, whose hearts were fired with a desire for the salvation of the lost, and who had been baptized with the Holy Ghost, but who had not the means to prepare them for the work, and send them for three years to a Nazarene Bible college, where they would not only receive a thorough biblical training, but also have opportunity of engaging in practical Christian work, and be constantly under the holy influence of godly teachers.

"If I were rich," I would be a liberal patron of the Home and Foreign Missions of the Church of the Nazarene, and see to it that I had my Spirit-filled representatives at work on the foreign field; and also that many of the faithful pastors in our small charges did not suffer for support while pushing the work of holiness on their field.

"If I were rich," I would liberally support such institutions as looked after rescuing poor children from the contaminating influences of vice, and which brought them under the teachings of the gospel, where they would be trained up as useful Christian men and women.

"If I were rich," I would have my agents looking up worthy cases of distress, where the father, through sickness or accident, had been prevented from supplying the needs of the household, and so help to bear the burden.

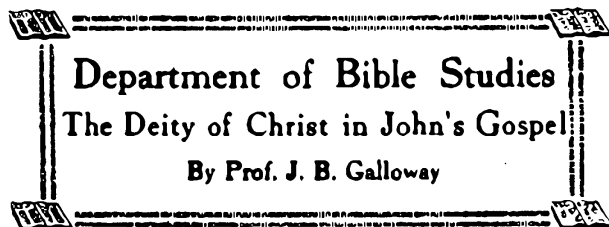
"If I were rich," I should take supreme delight in making little pleasant surprises to the toiling men or women with large families, whose meager wages will only permit them to provide themselves with the bare necessities of life—by sending a barrel of flour, or a week's groceries, or a ton of coal. What brightness and sunshine could be shed in many a desolate poor home, if a box of clothing, judiciously selected as to size and fitness, were left at the door by the express wagon without a word as to where it came from. What a pleasure it would give us to peep through that window and see that box unpacked. To watch little Susie's face light up with joy as a whole outfit, just her size, came forth; and to see little Willie clap his hands as his suit and hat and shoes are lifted out one by one. And the joy of the toiling mother—the longings of whose heart have been satisfied as the children are clothed—is still heightened, until the tears stand in her eyes, as at the bottom of the box there is a piece of dress goods for herself, something for John, and a pair or two of blankets for the winter.

"If I were rich," I would have shelters for poor, homeless men and women, where by the power of the gospel and loving hearts they could have an opportunity of again exerting their manhood or womanhood. If one out of one hundred was saved, it would be a grand result.

"If I were rich," I would have a "Rest for Christian Workers," in some secluded country place in Southern California, with all the comforts of a home, where those who toil in the great cities could "come apart and rest awhile;" where they would have the help of each other's fellowship and advice, and renew their physical strength for fresh victories for the Master, as well as receiving great spiritual uplifts from the teaching and fellowship of godly men; and see to it that their expenses were all paid, and that they were made to feel that they were guests of the Lord and not of man.

"If I were rich," I would see to it that, as the steward of the Lord, the wealth which should be left after I had passed to my reward, should be left in trust for similar work to be carried on, and not left to ungodly relatives to squander in the devil's service.

"If I were rich," oh, what could I not do! But we close here, leaving it for our readers to continue the catalog of possible things which could be accomplished if the surplus wealth of many Christians were consecrated to Him who has bestowed it upon them.



Lesson Twenty

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, 1 Chron. 28, 29. Second day, 1-4.

Third day, 2 Chron. 5-7. Fourth day, 8-11.

Fifth day, 2 Chron. 12-15. Sixth day, 16-18.

Seventh day, 2 Chron. 19-22.

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

"He appointed singers unto the Lord, and that should praise the beauty of holiness" (2 Chron. 20:21).

Jehoshaphat was king of Judah when a hostile enemy invaded his land. He feared the Lord and prayed, yea, he fasted and sought the Lord. All Judah gathered together to ask help of the Lord. A nation on their knees. Would God come to their deliverance? Moab is doomed, God's distant thunders are threatening against them. Soon a prophet of the Lord cries out, "Hearken ye, all Judah, . . . and thou king Jehoshaphat, Thus saith the Lord, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed." "And they arose early in the morning, . . . and Jehoshaphat stood and said, Hear me, . . . Believe in the Lord your God, so shall ye be established." "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." Moab was utterly defeated. "And on the fourth day they [Judah] assembled themselves in the valley of Berachah, for there they blessed the Lord." The place of seeming defeat became the Valley of Blessing (v. 26).

Is the enemy oppressing? Does it seem that the cause of the Lord is being defeated? Take courage. Look away from the spurious, fear not, let the Lord fight. *And praise ye the beauty of holiness.*

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

Study Twenty, John 15, 16.

1. *Build Your Own Commentary.*

Notice the degrees of fruit-bearing. "Fruit" (v. 2). "More fruit" (v. 2). "Much fruit" (v. 5). Notice the conditions of fruit-bearing. Cleansing (vs. 2, 3). Abiding (v. 4), Obedience (vs. 10, 12).

Study the growing intimacy of our relation to Christ. Servants (13:13); Friends (15:15); Brethren (20:17).

Notice what we get by being one with Christ. If we have Him we have His. "My peace" (14:27); "My words" (15:7); "My love" (15:9); "My joy" (15:11). What condition for answered prayer occurs in verse 7?

From verse 26 show that the Holy Spirit, the Comforter is from both Jesus and the Father. What does He do for Jesus? Show how we are to be engaged in the same activity.

Notice what the Holy Spirit will do when He comes: "Reprove the world" (16:8); "Guide you" (16:13); "Glorify me" (16:14). "He shall take of mine, and shall show it unto you" (16:15).

Notice the attitude of the world to us, "Put you out" (16:2); "Kill you" (16:2); "Ye shall weep" (16:20); "Ye shall be scattered" (16:32); "Shall have tribulation" (16:33), but your sorrow shall be turned into joy (16:20).

Connect "He will give it you" (v. 23) with "Ye shall receive" (v. 24).

2. *The Week's Study. Jesus Sends the Comforter in His place.*

"I say the acknowledgment of God in Christ

Accepted by thy reason, solves for thee

All questions in the earth and out of it.

And has so far advanced thee to be wise.

Wouldst thou improve this to re-prove the proved?"

The fact that Jesus sends the Comforter to take His place with us when He left the earth is a proof of His love for us and the fact that He could command the Spirit of God proves His ability. His oneness with the Holy Spirit shows that He is God. We are to abide in Christ as a branch on the true vine by the indwelling Spirit that He sends to us. This beautiful allegory of the vine and the branches shows that Christ and the Church are one. It shows that the true branches have divine life. It shows that the true branches are fruit-bearing. This lesson shows the results of abiding in Christ. The results are from God. And the possession of the results indicates the presence of the Spirit of God. When we look out on the Church today and see the lack of the fruit of the Spirit it is no wonder that the world is filled with unbelief about the reality of our religion and the divinity of our Lord. The results of abiding in Christ as given in this lesson are as follows:

1. Fruit-bearing. It was the fig tree that had no fruit upon it that fell under the curse of our Lord. It is the worthless branch that is cast into the fire. But the branch that is connected to the living vine bringeth forth fruit. The husbandman purgeth it that it may be more fruitful. Yea, He that abideth in Him, the same bringeth forth much fruit. It was the psalmist who sang a thousand years before the day of our Lord who said, "The righteous shall flourish like the palm tree: he shall grow like a cedar in

Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:12, 13).

2. Answered Prayer. Abiding in Christ places us in a little sanctuary where the incense of prayer goes up to the throne and is acceptable to God. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

3. Love realized. This abiding place in Christ brings us into a realization of His love. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love" (15:9, 10).

4. Obedience. This is indicated in verse 10. Abiding in Christ means keeping His commandments.

5. Fullness of joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (15:11).

6. Knowledge of His will. "For all things that I have heard of my Father I have made known unto you" (15:15).

7. Permanent results. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (15:16).

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

The Virgin Birth of Christ, Its Importance.

Jesus came into this world and left it in a miraculous manner. It was God that came into human flesh at the birth of Christ, and it was God that hung and died upon the cross. Yea, the God-man, our Lord. The question of the virgin birth of Christ occupies a very vital place in the Christian faith. It is challenged today as never before. It is not simply a question of individual conscience, but an essential doctrine in Christianity. It is one of the fundamental tenets of our faith. It is the oldest creed in Christendom. It is expressly declared in two of the Gospels and implied in all the others. The only authentic records of the birth of Christ declare it. To deny it is a challenge of the authority of the New Testament. The controversy is only a fragment of a much larger question, the supernatural element in Christ's life. To deny the virgin birth of Christ drags our Lord down to the mere human. It robs Him of His deity. It is either the virgin birth or no Christ at all. The very zeal with which it is attacked by the enemies of true Christianity is a proof of its vital place, for men do not fight strenuously for an unimportant issue.

Dr. Mark A. Matthews says, "If the Church were doing its evangelistic duty and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scripture to him, and leading him to Christ, America could be evangelized in thirty days. The trouble is that the individual Christian is absolutely ignorant of his evangelistic duty, or he is so lazy he will not perform it."

DO YOU KNOW?

That God the Father, God the Son, and God the Holy Ghost plan to attend the coming General Assembly at Columbus? That, though unseen, they will be present, looking on and listening to every address, every speech, every motion, every plan, every report and every proposition, from the preliminary reception to the benediction on the last evening of the last day?

Do you know that the chief business of each delegate, each committee and each chairman, is primarily and supremely to please this adorable Trinity? This done, all other matters are bound to be subordinate. While it is impossible to state minutely just what would please the great Head of the Church, and what would not, there are a few things that can be definitely declared beforehand, as sure to be pleasing to Him.

Much time spent in prayer, will surely please the onlooking God. He has a choice will in every predicament that shall confront the church. If the assembly can but ascertain what that will is, then we feel sure that every delegate will be delighted to put that will into legislative action. Much prayer and patient waiting on God will be quite calculated to discover that will to the members of the quadrennial assembly. We may all rest assured that He whose "eyes run to and fro throughout the whole earth, to show himself strong in behalf of him whose heart is perfect toward him," will look on with delight, if the scene He beholds is a great assembly on its knees frequently with humility and longing eagerness, in search of His choice of several possible actions. Some great church bodies have adopted the custom of solemnly setting aside the time just preceding noon and adjournment, *for a half hour of devoted prayer each day.* At eleven-thirty o'clock, the order of the day is PRAYER! All business, all debates, all reports stop at that moment upon the stroke of the chairman's gavel. Prayer on the part of the whole body is then the order of the day until the stroke of twelve. Then announcements are made and adjournment taken. If others can do this, how much better ought we, who advocate and experience the imminent superintendency of the Holy Ghost? Indeed, inasmuch as we all profess to be indwelt by Him, then hallowed intercession for thirty minutes at the hour of midday, ought happily to characterize a holy people. None of us can be absolutely sure that any given action is just the one that God would choose, under the circumstances. To be sure, it may seem so to us, but who would dare arise in a deliberative body, and make certain speech that just one particular action was God's first and best choice of all possible actions? *But is He not there to be inquired of by us, as to what He would desire?* And has He not said that if we are certain that He hears us, we can also be certain that He will grant us the petition that we ask? And may we not know to a certainty that it will mightily please Him for us frequently to inquire for His will, and earnestly petition for divine guidance? If then, the General Assembly would peculiarly please

the onlooking Trinity, it would be well to stop fruitless debate, check interminable and long-drawn-out explanations and admonitions, to cease the efforts at the display of human wisdom and go unitedly and in a body to the Source of all wisdom, who will be waiting to be inquired of, *and seek to ascertain His wish and desire in the matter. To do this frequently will be frequently to please Him.*

Another item that will be certain to bring from overseeing Deity smiles and nods of approval, will be a tender display of perfect love from each delegate toward every other delegate and visiting brother or sister attending the great gathering. Christian courtesy cannot be overdone in a deliberative body composed of the exemplars of heart purity, Christian perfection, perfect love and entire sanctification. Just a few sharp inflections, or a sly parliamentary "dig," or a choice bit of slightly concealed ridicule, or a neat turn of an opponent's words, making out of them a meaning he did not intend to convey, or an assumption that an opponent who could possibly hold views adverse to that of the speaker, must, of course, be in a condition where he had fallen from grace, will appear to unsanctified listeners as certain evidences that our professions of holiness are vain. "Courtesy," said a French philosopher, *"is the oil that lubricates the wheels of society."* Shall we allow an unbelieving French savant to set greater store by the oil of courtesy, than shall we who teach and believe that cargoes of the oil of His grace are constantly deluging the hearts of each one of us? Shall we not make the great General Assembly a time and a place upon which shall be poured the marked approval of the holy Trinity? We are assured by the holy Word, that they will be present in Columbus.

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

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The night of betrayal! At this Easter tide our minds race back through the past ages to those scenes connected with the closing days of the life of our Lord. The days had been filled with deeds of mercy, seasons of refreshing with the disciples, hours of agony in the garden praying that the cup might pass. The supper had passed—the wine symbolizing the Lord's blood had been drunk, the bread, his body, had been eaten—the Master had taken the towel, girded himself and washed in humility the disciples' feet—Judas went out and sold his Lord—the familiar scene in the garden—the rushing of the mob—the fatal kiss—the Master is taken from judgment hall to synagogue, back to judgment hall again—Pilate washes his hands of the affair—the Jews seek for the release of Barabbas instead of Christ—the crown of thorns pierces the noblest brow of the sons of men—the cross proves too heavy for the Master as He falls under its burden—the crucifixion passes—the price of redemption is paid for a lost world—God and man are brought together again—the gap between them is bridged—the light of hope for the soul is made to flame forth—the Christian era has its beginning. Back of it was that night of betrayal, that day of crucifixion and above all that glorious Easter dawn when the bonds of the tomb were broken, when death was conquered, when the flames of hell lost their grip on the soul of man, and every chain that bound the heart of

humanity to evil was snapped asunder. Glorious remembrances are these. Had not the cross stood—had not the tomb been rent asunder, the stone rolled away—mankind would have been doomed to an eternity of despair. Abraham through the centuries gazed to that cross and that open tomb—then may we look back to it through the haze of many fleeting ages, take hope and live anew. That time was the inspiration of the grandest songs of David, of the noblest eloquence of Isaiah, of the most rapidly falling tears of rejoicing of Jeremiah. With the cross in view, with the tomb in prospect, we can face the direst foe of the soul, stand in the most fiercely fought battle, take courage when even hope is dead.

Gethsemane leads to the Easter morn! There had to be the night in the garden for the Master to make possible that glorious day of the conquered tomb. Had the Lord failed to pass the tests in that cruel night, the grandeur of passing out with the keys of death, hell and the grave would never have been His. This is the message for the soul—there will never be the glory of victory without the night of conquest and battle—there will be no songs that are distilled from the harmony of the spheres, unless there be a night of trouble—there will be for thee, as for John, no divine apocalypses, heavenly revelations, of the Holy City, the unfolding ages, unless there first be the Patmos Isle, an isle of degradation, desertion, want and blighting, blistering winds—the voice will only speak from the burning bush in the desert as it did for Moses. Unless thy heart is broken first, thou wilt be unable to weep with those that weep. Unless you have passed through the night alone, the touch of thy hand on that of a friend will be cold and clammy when he goes through the night. Without having gone down into the valley of the shadow of death yourself, there will be no note from your voice that will bless him that is in this dark, dreary valley. The ministry of suffering is to teach us how to suffer with those who are downcast—to bear the burdens of those who are weary—to sing a cheering song to those for whom life has no sweet music. The winds alone in their sweeping fury teach the birdie, the eagle, how to outfly them. The tempest of passion, the fires of lust, can be calmed by the hand of the Master, only if thou wilt allow Him.

"Let's dream like the child in its playing;
Let's make us a sky and a sea,
Let's change the things round us by saying,
They're things as we wish them to be.
And if there is sadness or sorrow,
Let's dream till we charm it away,
Let's learn from the children and borrow
A saying from childhood: 'Let's play.'

"Let's play that the world's full of beauty;
Let's play there are roses in bloom;
Let's play there is pleasure in duty,
And light where we thought there was gloom.
Let's play that this heart with its sorrow
Is bidden be joyous and glad;
Let's play that we'll find on the morrow
The joys that we never have had.

"Let's play we have done with repining,
Let's play that our longings are still;
Let's play that the sunlight is shining
To gild the green slope on the hill.
Let's play there are birds blithely flinging
Their songs of delight to the air;
Let's play that the world's full of singing,
Let's play there is love everywhere."

—JAMES W. FOLLEY.

The desert march leads to the promised land! It has always been so. Israel in their wanderings for the forty years in

reaching that glorious land promised to Abraham is not the exception. For the artist who desires to excel, there is the desert march of long years of practice, daubing dull colors, painting faint outlines, sketching uninteresting landscapes, before he is able to reach the promised land of perfection. For the writer, who is to excel in the use of flaming words, there are the long years of writing, polishing, refining, changing, and altering, before the masterpiece is completed. To this law the soul of man is no exception—there must be trials to develop the skill—burdens to increase the strength—desert march, mountainous trails, long, weary times when the hand of the Lord is but slightly felt leading safely—dark nights to call for the star of promise—seasons of desertion, the grinding of adversity, the destructions of fate, to call for added grace—the fiery furnace of trials to produce that godly patience—before God can call us a saint. The promised land of sainthood is achieved only after the desert marches, the severe trials, the darkest nights, the heaviest burdens. Count it all pleasure and glory, my friend, if God bids thee suffer for Him. The sufferings of the present are not comparable to the glories that shall be ours. The rigors of the blasts of the winter's winds for the soul are not comparable to the glorious refreshing of the heat of the summer of life. The light afflictions but work a more exceeding and eternal weight of glory for us. The afflictions are light, endure but for a short while—but the glory is exceeding, a weight that is exceeding, and the duration is eternal! It is the same old story of the desert march and the promised land. March on through trial and trouble—thy promised land is soon to be attained. There will never be an eternal rest for the soul from fighting the devil, even after sanctification is experienced, but there will be an eternal, remaining rest in the soul, a peace that is magnificent, a love that is thrilling in its onrushing flow through the inner recesses of the being. The poet well expressed this sentiment thus:

"Not every day can wear the charm
Of sunbeam's smile and cheery air,
Nor every life know naught of harm,
Of sorrow's cross of care.

"But every day that comes with rain
Means brighter, sunny days to be;
And every life with hours of pain
Joy's happier hours will see.

"This truth the years would have us learn;
By sorrow, joy is sweeter made;
Where fairest roses glow and burn,
The rain's soft lips were laid!"

Flowers amid the rigors of the Alpine snows! Travelers have been thrilled with delight at seeing high in the Alps some of the loveliest flowers creeping out from beneath beds of snow. They had braved the rigors of the heights, the blast of the winter's winds, the heavy snows and there bloomed in their glory and beauty. The Alpine rigors had brought out their luster and splendor. Their fragrance had been distilled by their surroundings. It is said that the lily blooms best and loveliest in the lowlands with the heavy rains, the changing climatic conditions, where the winds whip and the storms blow. The principle is the same—the Alpine height with its icy blast—the lowlands with their whipping winds and raging storms. For the soul this is true—it flourishes best amid the active life of trial, temptation, burden and battle. There are required the rigors of long winters and burning summers to get one to trust in the Almighty, to rest the life to His loving and gentle care. No soul ever flourished in divine grace, and heavenly strength that was sheltered in a glass house—it took the burning sun of trial, and the blast from the furnace of hell's hate to develop it, to mold and fashion it. A holier light shines through the flash of the eye when that shine has been made lustrous by conflict with evil and battle with wrong. The grip of the hand is a little stronger, the smile more en-

tering, the words more fitly spoken, when the life has been tempered to the winds of the storms of financial and social need. The star which shines in the night along through the rent in the black clouds beams with a grander dazzlement—its rays are more radiant by contrast with the clouds of night. The soul which shines in the putridness of iniquity beams more wondrously in contrast with its sordid surroundings. As darker grows the night, the stars of hope gild it with a brighter ray. Goldsmith wrote,

"Hope, like a gleaming taper's light
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray."

This is the story of our soul life. When God would make a man of faith he led Abraham through the severest trials—when He would train a leader He took Moses out to the desert where lessons of trust must be learned—when He would develop a Daniel, He allowed him to be placed in the lion's den—when He would call a prophet, He went not to lives of ease and homes of plenty, He sought for him as a shepherd and found Amos—when God wanted a singer, He went to the places of struggle, and conflict with nature, and found there a David, who through the ages has sung the grandest strains for the consolation of the human heart. Count it worthy and wondrous when the night grows dark—God is training thee for grander victories. Rejoice when the storm sweeps thy way—God is strengthening thee for the victories of the eternal land. If the battle goes hard, God is seeking to develop thee into a consummate leader and warrior. If the burden is heavy, it is God's method of training thee for a greater load of responsibility. Rejoice when the winds of the Alpine snows blow over thee, God is then bringing out thy beauty and fragrance.

PITTSBURGH, PA.

A VISION FOR MISSIONS

By MRS. E. MANGUM

Go ye into all the world and preach the gospel to every creature (Mark 16:15).

Is this a task for women alone? God pity the church that gets the notion that missions is especially a woman's job. It is our opinion that there would be very few unmarried women on the mission field if men had kept faith with God. He has called and men have turned a deaf ear, women are more responsive and have gone out alone where they, possibly, should have gone with godly husbands. God will find a way, and he has used faithful women, God bless them, but what might not have been accomplished if men had obeyed God?

We think it probable that women are in some measure at fault for this lamentable lethargy of men concerning missions. When men lost the vision, or failed to make the supreme sacrifice what did women do? Did mothers consecrate sons to God as missionaries and pray and believe God until they saw the thing come to pass? Did wives and mothers pray and talk missions in the home until fathers and sons caught the vision or did they just go to work to do the job themselves. Many a woman has washed or scrubbed for money to give to missions when husbands or sons should have given it and might have given it if women in the home and church had been praying and believing God to put the burden where it belonged.

God give us men, we pray, and to our waiting hearts comes the assurance that our prayer is heard. Visions have been coming to us of colonies of missionaries sailing from our shores to every land and country; we believe it is coming to pass, that our eyes shall behold it, glory to God!

Rouse ye young men and women whom God has called to foreign fields! Rouse ye, I say, in the name of Jesus Christ! Awake from your lethargy, organize, ask God to give you leaders and go out in colonies to the fields of heathendom. Many will go who are not called to preach, but to put their means into land, make homes, cultivate the soil and form a base for missionary endeavor. Go! Live the simple life of

faith and sacrifice and hold up the hands of the missionaries! God will lead the way.

To others we would say, go yonder to the foreign sections of our cities and make a home in the midst of its people, work with your hands, learn their language and customs and help them to Jesus. God will raise up, through your ministry, those who will be apostles to their own race, and thus multiply you a hundredfold.

We are allowing our young people to die for want of something to do. They are in one another's way and many of them feel no responsibility. God help us to push them out. As the eagle stirs up its nest and teaches its young to soar, so may we urge our young people to launch out, while we get beneath them with prayers and help to keep them from falling, until they learn to grapple with difficulties and be overcomers.

Ours is a time of unrest such as the world has probably never known. It has been said that never before in history have the nations been in so plastic a state. World commerce, war and modern inventions have helped to bring nations together and give them a common viewpoint. Old forms of government are passing, religions are losing their hold and old customs are giving way to new. It is estimated that three-fourths of the human race are being affected by this mighty stirring of the nations.

This awakening of the masses, this running to and fro of the peoples of the earth, reminds us of the traffic of a great city when the day's work is over; men and women are leaving their places of business and hurrying homeward.

We are in the twilight of this age and if we are to reach this great, seething mass of humanity before the night of calamity comes upon the earth we must give the best we have. Let us hold out to a restless, unsatisfied world an unchanging and unchangeable God, Jesus Christ, the same yesterday, today, and forever.

NAMPA, IDAHO

WORLD WIDE NEWS OF INTEREST TERSELY TOLD

By REV. C. E. CORNELL

An attachment for an alarm clock to shut off the gas in a range at a set time is a French invention.

The per capita use of pins in the United States is now about 200 a year and the number is increasing.

The Philippine bureau of agriculture is taking active steps to encourage rubber planting in the islands.

"God sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name" (Psalm 111:9).

A total of \$71,076 in tolls was paid during the first week after the opening of the new Holland vehicular tunnel in New York.

The telephone systems of Nice, Orleans, Dieppe and Vichy have been made wholly automatic and changes are under way in several larger French cities.

A process has been developed at Philadelphia with which some metals can be sprayed upon metallic articles, forming a protective coating that can be filed, machined or drilled.

It is estimated that Italy is deriving more than 2,000,000 horsepower from its watercourses and hydroelectric plants to produce an additional 700,000 horsepower are under way.

"Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore" (Psalm 113:1, 2).

The present national congress—the seventieth—is made up of 531 representatives, more than 500 of whom claim Christian affiliation. Of the 96 senators, only three make no claim of affiliation with the church. Eighty-eight senators declare themselves to be of the various Protestant groups and five of the Roman Catholic. Here in the nation's legislative hall are over 500 men who claim allegiance to Jesus Christ, who is acknowledged by the majority of Americans as the only hope of our future both as individuals and as a nation.

The screams of a girl five years old who had come in contact with an electric cable at Cardiff, Wales, drew Henry Bale, a youth, to the spot. He released her, but in doing so touched the cable with both hands, and died immediately afterward.

When completed, some time next year, seven sections of a pontoon dock with a lifting capacity of 50,000 tons will be towed from the builders' yards in Scotland to Singapore.

A news item from Washington under date of Dec. 10, says, The house of representatives paid Col. Charles A. Lindbergh the two greatest honors in its power to give. It recessed in his honor, a rarely conferred homage. Then it voted to bestow on the New York-to-Paris flyer the famous congressional medal of honor. Leader Tilson and the members filed by to greet the young New York-to-Paris flyer. A prolonged cheer went up. Blushing and smiling, Col. Lindbergh was presented to the house by Speaker Longworth as "America's most attractive citizen." As he came forward and stood by Mr. Longworth, the house broke into prolonged applause, echoed by crowds in the galleries.

Tuberculosis is on the wane in Sweden, according to recently compiled statistics which show that in 1926 the number of fatal cases amounted to 8,022, the lowest figure in ten years. In 1925, 8,612 persons died from the white plague and in 1922 the figure was 9,037. From 1917 to 1926 there were in all 94,051 casualties. The average number of deaths between 1917 and 1920 was 10,501 per year, whereas the annual average figure for the years 1921-1925 sank to 8,805. The greatest number of deaths occurred in the country and not in the cities.

The expedition that plans to film the pygmies of Papua, New Guinea, has just struck inland from Port Moresby, the capital of Papua. It is headed by Alexander Macdonald, who, two years ago, found their village. Macdonald and his party also expect to bring photographs, at least of the inscriptions on the pygmies' "history stones"—huge slabs of engraved rock which, the priests say, tell how the pygmies are the descendants of the bird men, who peopled the earth when it was young. Macdonald's men are the only Europeans who have seen these little people.

Norman Shaw, the lighthouse keeper of Clyde, Scotland, who was dismissed for refusing to take part in wireless tests on a Sunday, has been refused unemployment aid from the government. Shaw is backed by many advocates of Sunday rest in Scotland, and his application for the dole may be taken into the courts.

As the result of experiments experts have estimated that radio waves cannot rise more than 100 miles above the earth's surface.

The Chinese municipality of Canton has contracted with American interests for the installation of an automatic telephone system.

The figures published by the Finance ministry show that there were 91,566 private automobiles registered in Italy in 1926, or about one automobile for every 460 inhabitants, an increase of 15,724 motor cars over 1925.

THE CHURCH A DEMOCRACY

By J. G. Morrison, D. D.

THIS is a democratic age. Whether we wholly approve of it or not, democracy, as a governing principle, is in this age to stay. The world of government, in the last fifty years, has swung emphatically toward it. Monarchy (the rule of one), oligarchy (the rule of a favored class), and autocracy (the rule of a favored few), have, largely speaking, given way to democracy (the rule of the people).

Possibly some who have given the matter of government some thought will say that the ideal government is that of a *benevolent despotism*, and inasmuch as that is the kind of government God employs, we will agree with them. However, the possibility of such a thing among men, with their fallen natures, low ideals, self-centered dispositions, and strong tendencies toward carnality, is entirely beyond the point, and cannot even be seriously considered. We are thus shut up to democracy as the best principle of government that has been evolved up to date by mankind.

The church of God is, or ought to be, a democracy. Indeed, when we realize that it is toward a more perfect degree of democracy that the nations of the world are at present looking, with expectancy and longing, then the necessity of the Church's setting them a bright example of democratic government, is obligatory. For, if the Church, which supposedly is composed only of men and women who have surrendered their own wills to that of God, and, in the case of the Church of the Nazarene, have also had all carnality eradicated from their natures, cannot reach a reasonable ideal of democratic government, then the hope of the nations, whose people are yet in sin, and among whom carnality is rife, of ever succeeding in establishing anything of the kind is dark, indeed.

The best short definition of democracy was given by Abraham Lincoln: *"A government of the people, by the people and for the people."* Translated into terms that relate themselves to the Church of the Nazarene, it might be made to read thus: *"A church, the government of which was made by the members of it, either directly, or through chosen representatives. A church government maintained and continued by the free choice of its members. A church government that exists solely for the best good of the members of that church."* Such a church is a religious democracy. Such a church is the Church of the Nazarene.

A religious democracy has many advantages. It chooses its own doctrines. The membership of the Church of the Nazarene can always keep its doctrines a fixture, if it will. If there is any invasion of their purity, any lowering of the standards, any disposition to overlook loose living, it will be because of the fact that a majority of the people called Nazarenes have elected that it shall be so. No church's standards and doctrines are of much moment, after its people have drifted away from them.

A democratic church can also choose its channels of activity. If it desires a building program, the members can elect such a program. If it desires to emphasize home missions, it can be done, and a great, far-reaching campaign can be inaugurated for the establishing of new churches in the homeland. If it desires an enlarged attack on the foreign mission problem, it can so instruct its delegates and they can vote it through. Whatever lines of activity shall appeal to the rank and file of the democratic church, it can carry into effect through its constituted assemblies. It is master of its own activities. If the church is not being conducted as a majority of its membership desires, let it speak, through its delegates, and it can be at once adjusted.

Again, a democratic church chooses its own ministers. The original privilege to preach at all in the Church of the Nazarene rests with the people. They, through their church board, say whether young men and women shall have a local license. No District Assembly dares to extend a license to a candidate,

until the people back home shall first authorize it to do so. However promising the candidate, however faithfully he may have labored, however devoted he may have been, the District Assembly cannot renew his license until the people where he has made his home, shall first give it authority. Nor can a minister officiate as a pastor of a church in our democratic ecclesiasticism until he has been nominated thereto by the church board, and then elected by the people; and to serve them a subsequent year he must be re-elected. If this custom is ever changed, it will mean that the people's representatives have thought best to change it.

Finally, as we have intimated above, a democratic church is master of its ultimate destiny. If the membership of a religious democracy stays true, it can bring, if it will, its recalcitrant ministers to time. If a licensed minister embraces error, he can be left at once without a license, and he does not have to have any explanation made to him, either. If a District Superintendent goes astray theologically, or administratively, it can elect another to supersede him. If he has strayed badly enough, he can be brought to trial, and, if found guilty he can be expelled. An elder can be dealt with for wrongdoing and expelled. If a General Superintendent lapses in doctrine, or becomes incompetent, he need be tolerated at most but a year or two, when his place can be filled, and he can be allowed to rusticate and learn wisdom. If he be a real menace, he can be dealt with by trial, and the church need not wait until his term expires. *As long as a religious democracy keeps its rank and file true to God and holiness, it need never go on the rocks, if it will but take steps to correct itself!*

But, like everything human, there are dangers that beset a religious democracy. Its ministers, being subject to the election and re-election of the people who constitute its membership, may contract a fear of being moved, and thus lose courage to cry out, preach their honest convictions, and deal crushing blows at local evils. This may not always mean that that preacher is entirely a coward. His wife may be ill, and finds it hard to drag from pillar to post. In her illness she begs him not to say some things that he has in mind to say. Or his children may just be finishing school, and they beg him to allow them to remain a little longer in the school of that particular community. They have been torn loose from several schools during their father's ministerial career, and now they pitifully beg him not to speak so bravely, not to precipitate a fight, to cater if need be to the dominating element a little, until they can finish school. And he yields to wife's solicitation, and to children's cry, and lets down, refrains maybe from pressing the matter of heart holiness as otherwise he would have done, refuses possibly to denounce local corruption in the church, as he had planned, and becomes a time server, with emphasis on the "soft pedal." What robbed him of his courage, and finally, very probably, of his experience? Democracy!

Then church democracies, just the same as political democracies, can develop the local boss. A church boss is as dangerous, and fully as damnable, as a political boss. A church boss dominates his church membership, dictates to his pastor, bullies the District Superintendent, browbeats the advisory board, to which he often belongs, and sometimes lords it over a District Assembly. Church bosses are not wholly indigenous to democratic churches, but they can frequently be found there, and often flourish best, where they can be most easily removed, if a church will but make the effort.

Another, and perhaps the greatest peril to a religious democracy, is the possibility of the church membership growing disinterested, and complacent. In order to unite and co-operate with a democracy an over-strong individualism must be surrendered. If with this surrender of one's individualism to the general good one still retains his deep interest in all that pertains to the body as a whole, such a surrender is the highest

and best act a person can perform. But the human tendency is that "what is everybody's business soon becomes nobody's business," and a disposition to sit back, and let the cause take care of itself, is generated, and such a disposition is fatal to any democracy. This becomes evident in the local church, where so often just a few take interest enough to attend the church board meetings. Annual elections have been held, attended by one-quarter of the church membership. Sometimes a new pastor is called by the votes of one-tenth of those who ought to have been interested. Frequently the church is going so quietly and so comfortably that it does not, in the opinion of many, need praying for any more, and prayermeeting is left to the few. In the same way the bulk of the membership is occasionally so well pleased with the way the pastor and the evangelist conduct the altar service in the revival meeting, that they calmly walk off home, and let them attend to it. Some even start before the altar call is made, and several others during its progress. What robbed them of their interest which finally ruined their devotion? Democracy! The only way to run a democracy is to have all the people who belong to it, interested in it. Democracy ceases to be democratic when only a fraction of the people direct its activities.

Disinterestedness also creeps into our District Assemblies. Following the example of Congress we have fallen into the habit of legislating almost wholly through committees. When a committee fixes a thing, the District Assembly, as a rule, swallows it whole without even looking at it. Indeed, so smoothly does committee government work, that many pastors and delegates, knowing that there will be no discussions worthy of note, no differences of opinion that would stir up an interest, no wholesome friction of mind working on mind, have fallen into the habit of absenting themselves from the Assembly sessions, collecting in groups on the lawn or in the lobbies, and visiting, while the General Superintendent and a faithful handful continue to push the business through, and adopt the results of the work done in committees. Indeed, there is a distinct feeling in some places that one who does speak, if he does it very often, is a croaker and an obstructor of business. And realizing that little if anything is going to be said, that nothing of vital interest is to be launched, that any differences of opinion would only be interpreted by some, anyhow, as an interference with business, the delegates and ministers either sit silent, and wearisomely vote matters through, or they wander out, and let the machine run itself. If this continues, District Assemblies will soon lose their vital interest, and become a bore. The only way for a democracy to be made interesting is for the people composing it to take a hand in it, and shape its actions by public discussion and exchange of thought. We are burdened with so many reports that discussion is mostly dropped. With the loss of public discussion, the very heart throb of democracy is lost. We are not cultivating debaters. We are not exchanging thought with one another. Some are present with a protest, and the prevailing indifference keeps them from uttering it. They return to their homes or churches with the protest still in their hearts. A successful democracy needs plenty of ventilation. Discussion is the mind's ventilator. We are losing discussion out of our District Assemblies. Many hardly dare speak there. They wait for the customary speaker to speak for them.

Indeed, this question relates itself very intimately to the General Assembly. There questions must be discussed. But only a few are accustomed to discuss them. Not having been trained in the District Assembly, the many are timid when it comes to the great forum of the General Assembly. A few speak too frequently. The many speak not at all. Instead of forging out wise legislation by interchange of thought, by the friction of mind against mind, too much is voted on, only after a few have spoken several times on it, and the many have decided silently in their hearts, without uttering their convictions. A democracy is only safe where there is ample discussion, a free forum for the forging of the united thought of the body into legislation that is to govern the whole. Unless we

can encourage a free field for fair discussion in the great law-making body of the church, ere we realize it, the General Assembly too will become a place for legislation entirely by committee.

There are a few things that no democracy, even a religious democracy, can exist without. The very nature of democracy, that which enables it to be a democracy, demands them. Among them are the following:

1. Unity and co-operation. A democracy is governed by the will of the majority. That is its very nature. Unless the minority will yield, co-operate and obey the majority, then a body ceases to be a democracy. The United States is a political instance of the minority abiding by, and rendering obedience to, the will of the majority. Mexico is a political instance of the minority refusing to agree to, and co-operate with the will of the majority. In the first we have orderly government, and progress. In the latter we have perennial revolution. In a democratic church there must be unity and co-operation, or we will drift toward autocracy or bolshevism. "Where there is neither Greek nor Jew, male nor female, bond nor free," is the New Testament idea of co-operation. Where no one will look to the church as owing him ought, but rather on his own part, as owing it all. Where legislation is never for a section, a class, a clique, but is designed to be of benefit to the church as a whole. Where the East will not legislate for itself, the West for itself, or the South for itself, but each shall vie with the other in lifting, pushing, praying and legislating for the whole. The minute any portion begins selfishly to plan to wrest legislation to its particular favor, that minute perfect love ceases, and the democracy of the whole is threatened. When the majority has spoken on any subject, then the minority must submit, and faithfully co-operate. Otherwise the church ceases to be democratic.

2. The second thing without which a democracy cannot exist, is the development of the main thing for which the democracy stands. In the case of the republic of the United States, it is political liberty. When that ceases then, manifestly we cannot longer exist as a self-governing people. In the case of the Church of the Nazarene it is the development and propagation of the experience and doctrine of holiness. That is what called us into existence. For that the church was formed. When that ceases, we have no longer any reason for existing. When we cease to live, preach and spread holiness, then the purpose for which we exist will have ceased to be, and we shall deserve to become extinct. Consequently whatever advances holiness as a second work of grace, is vital to us as a religious democracy. Whatever threatens that, is a direct attack on our corporate existence. Whatever promises to spread holiness, directly advances the real reasons for our church life. Whatever promises to retard its spread, attacks the very heart beat of the church from a governmental as well as a spiritual point of view.

3. The third thing that a religious democracy must have is obedience to authority. The people are the rulers. Whether they have planned to rule wisely or unwisely, it is the part of everyone who is a part of that organization, who has cast in his lot with that people, to obey. To be sure, he may agitate to change the legislation, and that is allowable any time in a democracy; or he may leave the ranks of that church. He is not compelled to remain, or compelled to refrain from agitation, *but he is compelled to obey*, if we are to continue to function as a democracy. When the Manual is adopted, then, *any disobedience to it is fatal*. It is not whether you agreed to the adoption of certain legislation or not. The majority has adopted it, therefore it means obey, or our democracy is threatened. The church vows, and church laws should be held as vital, and obeyed as implicitly, by the members of that church, as the laws of the land.

4. The fourth and last requirement that we will name, is that of propagation. In order for a democracy to function properly, it must attempt the subjugation of everything that is not like itself. This is the very thing that made the political

experiment of government by the people, so obnoxious to monarchical Europe, when republics first appeared. Each republic became at once a storm center of propaganda seeking to make all Europe republican. It has taken that propaganda a trifle over a hundred years, but at last almost all Europe is democratic. While kings still remain in some places, they are not monarchs in the sense that kings were in the days when democracy first drew its sword to fight for the political rights of man. 'Tis true, in places it has gone to excess, and revealed the tendency in humanity to swing the pendulum too far. Socialism and bolshevism are only democracy gone mad. "Come-out-ism" and "no-organization-ism" are the same thing in ecclesiastical life. God grant that both may swing back to sanity. But the genius of democracy, whether political, or religious, is to propagate itself. When it ceases to do that, then it automatically degenerates into a something in which the people are not vitally interested.

Evangelism, that is, the effort at propagation, consequently, only thrives where the people hold sway, and are enthusiastic. Evangelism is a strong note of self-propagation, and proper and suitable propaganda is one of the necessities of democracy. If evangelism declines, it will be the death knell of the Church of the Nazarene. If it ceases to be a really vital effort at propagation, but becomes merely an annual or semi-annual arousement and intensification, this will also spell *finis* to our church. We must spread all over the land, or we must gradually atrophy. We must be home missionaries, and plant the church in every nook and corner of the great cities, and the crossroads of every country place, in the backwoods, and in the mountains, or we are striking a direct blow at our ability to survive. By this same token, we must carry this mighty gospel of holiness across the seas. Any church that is not missionary, is not a church in which the people are interested, and if the people are not interested, then it is not democratic, but has become crystallized, hidebound, moribund!

Forward, then, with men, money, prayers, personal efforts, and all else, to spread the cause of Jesus Christ our Lord. We are compelled to do it, or die spiritually, and we are compelled to do it, or die governmentally—that is, dry up, cease to appeal to the people, become aristocratic, autocratic and stiffened in the set cast of formalism.

Forward in the homeland. Forward in the cities. Forward in the country places, plains, backwoods and mountains. Forward in the villages, schoolhouses, private homes and everywhere that we can find people. Forward across the sea, into ancient lands of darkness and death. When one falls, let ten more take his place. When one is invalided home let a dozen catch up the banner that fell from his palsied hands. We must reach the people! We must generate a crusade for holiness. We must preach it everywhere, live it always, and die with a testimony to its saving and cleansing power on our lips.

THE SUFFICIENCY OF HIS GRACE

By REV. H. V. MILLER

There is nothing that will prove the merits of a thing like actual wear and experience; this is true of everything from automobiles to salvation. To one who has experienced salvation there is the deepening exhilaration of an already sure conviction that Christian experience is the one thing that will actually stand the realities of life.

But recently I have again been impressed with its value in suffering and extremity of trial. Last year, as our summer recess opened at Eastern Nazarene College, and the students scattered to their several homes and activities, one precious young woman did not know the suffering the future held for her. About a month from the close of college she was suddenly stricken with that dreaded and mysterious malady, infantile paralysis. Right in the bloom, vigor, and anticipation of youth she was laid low. For a time the paralysis was as complete as it could be and one still live. God knew the test was coming and had prepared her for it. Thank God for such

institutions of learning as Eastern Nazarene College where scholarship is not divorced from Christian character. It was there she fought out the battle with doubt and with the encouragement and guidance of devoted teachers she came forth in triumphant faith.

During the weary months of suffering which ensued, her faith has never wavered. It was the privilege of the writer and wife to visit Miss Anna Seigmunn at her home in Richmond Hill, N. Y., last October. God had already undertaken and she was six months ahead of the ordinary recovery in this dreaded disease and to those who knew the cause it was a marvel of divine grace. It was a benediction to enter the room. Though impotent upon her bed her face shone with His presence and her voice cheerfully proclaimed His sufficiency. There was no trace of bitterness, complaint, or restlessness in the divine will, but rather a sweet consciousness of His sweet presence and His undergirding arm. How faith-inspiring how tremendously convincing was this incident of the power of His grace!

Convinced that such a testimony should not be hid, I requested our sister to write me a word of testimony that I might send it to the thousands through the pages of the *HERALD OF HOLINESS*. Diffident and reluctant to speak of herself it was months before I heard from her. I am taking the liberty of making excerpts from a recent communication from her, knowing that these words and this experience will bless the hearts of those who read.

"Well, Brother Miller, I'm still praising Jesus and am confident of the practicality of the Christian's philosophy, as you would call it, that 'All things work together for good to them that love God.' These seven months, during which I have been confined to my bed, have been the most glorious and heavenly days of my short life. Hallelujah! I have been conscious of a blessed oneness with Jesus which tongue or pen cannot explain. Jesus has prepared a breakfast for me this early morning of my life and has invited me as He did His disciples, to 'come and dine.' He has been nourishing me by the living Word and by the sweetness of His fellowship. I'm not worthy of the good things which He so graciously bestows upon me! His presence in the heart brings and ever maintains love, joy, and peace.

"These last days I've been thanking God for throwing His searchlight of understanding upon the truth of divine healing as presented in the Scriptures. How wonderful a teacher is the Holy Spirit! Last Wednesday as I was reading the Word and asking the Holy Spirit to interpret it to my understanding, I came to those two beautiful passages in Isaiah, 35:5, 6; 53:4, 5. The Holy Spirit caused these words to sink into my heart, 'Surely he hath borne our griefs and carried our sorrows: . . . and with his stripes we are healed.' Jesus drew near and in His supremely loving way said, 'You can trust me for the healing of your paralyzed body, can't you trust me for the healing of your eyes?' His voice was so tender and His care so jealous that I looked up into His understandingly loving face and took off my glasses saying, 'Yes, Lord, I'll trust Thee.' One week has passed and resting on Jesus' promise, I have found my glasses unnecessary. Praise Him to whom all praise is due! I've had no blurring nor indistinctness of vision, nor headaches, nor ill effects whatever. How little we trust Him and He so tenderly and zealously invites us to, 'Ask and it shall be given thee.' I have never comprehended the patient forbearance with which He holds us close to Himself, holds us in spite of our slowness to learn. Oh, the love wherewith He loves us! I'm looking to the Master Physician for the healing touch of His hand, which touch, working through the Spirit-imparted channel of faith, will 'make me whole.' Jesus is able and willing to heal! Oh; that I may draw closer to Him and in His name and in His strength 'arise and walk.' I want Jesus to be pleased and also glorified, for I love Him and desire to be pleasing in His sight."

Thank God for such a religion that will meet the cruelest facts of life with a divine complacency!

BROOKTONDALE, N. Y.

MISSIONARY NEWS AND COMMENTS

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

LATIN AMERICA

Directly southeast of the United States, at our very door, lies a vast territory, said to be "the largest region on earth, untouched by evangelical Christianity." This section is Latin America and it extends just beyond our frontier.

In this extensive region, rich with marvelous, undeveloped resources, with an area three times that of the United States, exists much of the world's future wealth.

Due to the rapid flow of immigration into this territory, it offers great opportunities for missionary work. As the country develops, early efforts to sow the seeds of salvation, will save the land from becoming a powerful, pagan country, and will wield a mighty influence upon the spiritual life of the people.

The population is divided into two distinct classes—the intelligent, cultured, ruling class, living in palaces, and the mixed population, largely Indian, illiterate and living in hovels.

The women of Latin America are largely the unprotected prey of indecent men. Eighty per cent of the children are illegitimate. The social conditions surrounding the average girl, in the interior, are deplorable. Sin, ignorance and disease are rampant among the oppressed, lower classes.

The South American Indian was once fairly civilized and prosperous, but, dating from the conquest by Spain and Portugal, has become broken-spirited, ignorant and superstitious, and reduced to a pitiful condition of servitude. He is worthy, however, of funds expended, in efforts to Christianize him, because of his stability when converted, his child-like faith, and appreciation of the sacrifices made by the missionary to help him. The neglected, mixed population, especially the South American Indian, challenges our best missionary efforts.

In Latin America the Catholic church formerly ruled supreme in church and state, but it catered only to the ruling class, neglecting the masses of the lower class and the vast interior. This church teaches the worship of Mary, worship of images, prohibits Bible reading by the people, and the priests are generally immoral. The power of the Catholic church is waning in many of the communities. The majority of the influential, thinking men realize that it is not an asset to the country, and have become disgusted with the church and religion. Infidelity is increasing.

In the immense southern part of South America we have but one Nazarene work, located at Buenos Aires.

In Mexico our field of labor extends over 75,000 square miles, with a population exceeding three million. Also, other localities are calling for workers. Our preachers, but twenty-two in number, are unable to properly evangelize this great

expanse of territory. What shall our answer be to them, as they call to us for help?

In our own country, there are 300,000 Mexicans, in Southern California, and 130,000 in the vicinity of Los Angeles, who are in dire need of Christian preaching and example.

Our work in Guatemala is quite encouraging. The mission property is valued at \$24,605, with 10,202 souls evangelized. The twenty-three native workers have proved themselves invaluable, knowing how the gospel message appealed to them, understanding their own people, and preaching to their listeners in their own tongue with a natural accent. Our missionaries are praying for a hospital and a Spirit-filled doctor for Guatemala. These faithful workers need our earnest, believing prayers and financial help, as they often climb the mountains on horseback, wind their way through the thickets and brambles, cross the dangerous rivers in canoes, preach the words of life to the people while fighting mosquitoes with both hands, then, weary and worn, spend the night in hammocks swinging from the rafters.

The Nazarene work in Peru has been severely retarded since the retrenchment, especially the outstations. It is heart-rending when we hear that the successful and well-attended school for children at Monsefu was closed and has never been reopened, due to shortage of funds. But the Bible school is still operating and some fine native preachers are in training.

To Northern Peru was assigned the task of evangelizing 600,000 souls, with eight missionaries in charge, but in 1925 several of the missionaries were recalled. Our missionary in charge sends word that unless help comes soon the door of opportunity will close against us, that, during the year, the number of missionaries has dwindled from ten to three, the native workers from fifteen to seven, and that many of the Roman clergy expelled from Mexico are working strenuously against our missions. He says that we must double our efforts soon, or the turning of the tide will bring defeat, persecution and possibly martyrdom.

What shall we do for these neglected people of Latin America who depend upon us for their souls' salvation? If we fail to do all within our power for them, can we, when we kneel before the great white throne, truly say that we love our neighbor as we love ourselves?

OUR PRINCIPAL BUSINESS

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service.

"Therefore ask yourselves daily *what*

the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

"Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to Christ for redeeming you with His precious blood."

*"Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear;
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair."*

THE WOMEN OF HEATHENDOM

"None but those who have seen the degradation and misery of the women of the East have any idea how sorrowful, desolate and hopeless the outlook is for millions of these women, both for the life that now is and for that which is to come. I have often said that if for one moment our western women could but hear the agonizing cry that ascends to heaven from the crushed and Christless women of the world no day would ever pass without earnest intercession on their behalf."

WHAT IF WE FAIL?

*"He is counting on you!
On a love that will share,
In His burden of prayer:
For the souls He has bought
With His life blood and sought
Through His sorrow and pain
To win 'home' yet again
He is counting on you;
If you fail Him—
What then?"*

THE STORY OF TWO BROTHERS

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. "But when I looked in the Encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'"

And now Korea is calling for holiness missionaries. Would we could enter that land of need and night.

It is planned to have six missionaries sail for fields of labor soon after the General Assembly adjourns.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Columbus, Ohio. As I wrote you, we were there on Tuesday night, May 8. On Wednesday we went to Coshocton. Here we have a most excellent pastor, Brother Perry.

He was enlarging his church and had one side of it out to make it larger, but he had secured the United Brethren church, and we had it full until no more could get into it. We had a great service. Brother Perry is one of the fine pastors that have just come to us from a sister denomination, and he has a young son that is a fine pastor, and they are both doing well. We had a home with some as fine Nazarenes as walk the earth.

Thursday morning we were up and ready for the next jump, which was Mt. Vernon, where Brother Miller is the fine pastor. As he did not have his own church ready for the service he had secured the First Methodist church, and we had a great crowd and a fine service. My old friend of many years, Dr. Lewis, who looks after the great old campground at Mt. Vernon, known as Camp Sychar, one of the greatest old camps in the state, was there.

Friday morning we made a run to Marion, Ohio. Here my old friend of Texas and Arkansas fame, Rev. G. E. Waddell, is the fine pastor. We had one great service and were entertained at the lovely home of Mother and Father Wise. Nobody can take better care of a tired preacher than the Wise family. They are as fine folks as walk the dirt, and our service was one great service. As the reader may know, all of these services were held in the interest of the Olivet College, and Brother Charles Gibson and Dr. E. O. Chalfant were with us on all of these fine trips. We did well for the school.

Saturday morning we were up and left Marion at five-thirty. We had made arrangements to come to Columbus and take breakfast with Dr. Nease and his good wife. Mother Nease was also there and helped to entertain the evangelistic party. They had us a great breakfast ready when we arrived, and we ate a fine breakfast and had prayers and left that great old Nazarene parsonage at seven-thirty. We had made a forty-two mile run, and we still had a trip of 250 miles ahead of us. We were booked to take dinner at the Lillenas home at Indianapolis, and we were there on time for a great dinner. After dinner Professor Kenneth Wells and wife came over for a short visit, and we had one great time. After a fine time, we had to make the last fifty mile run, and we pulled into Spencer in time for supper. Our pastor there had secured the large high school auditorium, and we had lots of folks out,

and we did our best for the school. At Indianapolis Brother C. J. Quinn joined us, and was with us up to and including Tuesday night. We did our best for our college, and after a good night's rest we were up early Sunday morning and made a run to Mitchell, Indiana. Here we had a fine crowd and a great service. We have a fine pastor at Mitchell.

After a great service we went to the parsonage for dinner, and after a fine dinner was served we made a run to Bedford which was only ten miles away. At Bedford we have a large church, and it was packed to the door. We had a most beautiful service. After preaching up to five o'clock we made a run to Seymour, and drove up to the home of Brother and Sister Snow. They had one great chicken supper and we were ready to eat something. The church was packed to the limit and we did our best here to deliver the goods. After the fine service we stayed in the home of Brother and Sister Snow, and we had one fine time with the Seymour saints.

On Monday morning we drove to Indianapolis, and here for Monday night Brother Quinn got us a fine room in a beautiful hotel. At night we were on the South Side as they call it here. We had a most lovely service and met so many old-time friends, among them all of the Oakes family. Miss Esther is the fine pianist at the South Side church. We had a fine service and did well for the college. I was glad to meet my old friend of other days, Rev. Bashore. He is a fine pastor and we enjoyed his kindness very much. After a fine night's rest we all met on Tuesday at noon at the parsonage of my old friend, Howard Paschal, and we had one fine dinner together. Sister Eunice Oakes Wells came over and helped Sister Paschal get the dinner for the evangelists, and it was a fine dinner. At night we were at the West Side church. Here Brother Jessie Townes is the fine pastor, and we had one of the most beautiful services of the whole trip. This is the church that was built by Dr. E. O. Chalfant, and he has friends there to peddle. My, my, that service cannot be described. When they prayed, they all prayed at the same time. We had a house packed to the limit and a fine offering for the college. We have no finer pastor than Jessie Townes. We had a fine night's rest in the big parsonage, which is the best one in the Church of the Nazarene in the state.

Wednesday morning found us headed for J. W. Montgomery's district, and we pulled into Muncie at noon and drove to the parsonage. Brother Majors is their fine pastor, and we have no better. We had a beautiful service, but no offering for the school as they had just had one offering for the school a few days before we got there. After a fine service and a good night's rest we made a run on Thursday morning to Upland to the

Taylor University. Here Dr. John Paul is the fine president, and he has one fine student body. We had one hour at their chapel service from nine-thirty to ten-thirty, and we enjoyed it to the limit. At ten-thirty we made a run to Marion where my old friend and neighbor is holding a meeting for the pastor. My old friend is Rev. J. B. McBride. They were making a fine start and I preached to them from eleven-thirty to twelve-thirty. Then we went to the home of Brother and Sister Thomas and had a fine dinner for the pastor and all the evangelists. Brother Willie French is the fine young pastor, and he is doing well at Marion.

After dinner we made a run to Modoc and here we had one fine service. My, my, but the crowd was there, and we had one great time and a fine night's rest. On Friday morning after a good breakfast and a fine prayermeeting we left for the Olivet camp and Brother Montgomery went on to his next appointment to run over Sunday, and then join us at Olivet on Monday, May 21. We had a two hundred mile run from Modoc to Olivet through the finest country in the nation, and we pulled into Olivet at about three o'clock as tired as I ever was, I think. We found a great crowd and everything was in great shape for a great campmeeting, and a great closing for the Olivet College.

Ten thousand blessings on the Good Samaritans all over the world.

*In perfect love, and all for Jesus,
UNCLE BUDDIE.*

Sunday School Lesson

For June 24, 1928

By M. EMILY ELLYSON

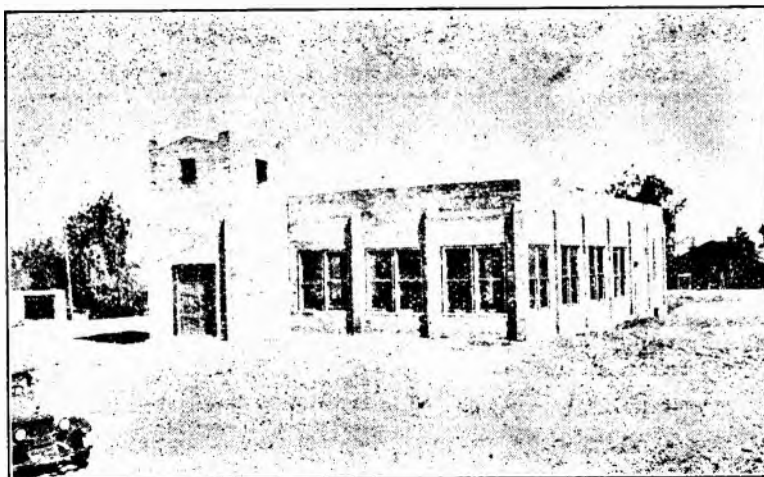
LESSON SUBJECT: Review, Jesus the Savior.

LESSON TEXT: The Book of Mark.

GOLDEN TEXT: *Choose you this day whom ye will serve* (Josh. 24:15).

WE have now closed a six months' study in the book of Mark with the particular object of discovering "through a view of a series of vivid pictures of Jesus' deeds of power and of his teachings as contained in the Gospel of Mark the basis of Mark's conviction that Jesus was the Christ, the Son of God." Whatever the reader of the book of Mark may personally think of Jesus he is bound to admit that Mark himself believed Jesus to be the promised Messiah, the Christ, the Son of God, and so presented Him in this Gospel. To question the Messiahship, to question Jesus' right to the name Christ, to question His divine Sonship, to question His deity, necessitates the belief that Mark was mistaken in his thinking and believing. Not only so, but Matthew, Luke and John also, that all

CHURCH OF THE NAZARENE, YUMA, ARIZONA



In February, 1927, Rev. C. E. Toney and wife and Professor and Mrs. Douglas came to Yuma, Arizona, and conducted a revival meeting under a large tent. A good revival was held, some eighty people coming forward for prayer, and quite a goodly number praying through to victory. However, no organization was perfected at this time, and it was decided to defer the organization until another campaign could be held, so in October of the same year Rev. and Mrs. Toney, along with the singers Jones and Scroggins of California, held another meeting, organizing with twenty-nine

members. Rev. O. L. Wright took charge of the work and the work of constructing a church began immediately. In January, 1928, the opening service of the new church was held by the assistance of the local pastors of the city. The church is constructed of cement throughout, being 40x60 feet, with two rooms in the basement. The property valuation is \$3,500, with an indebtedness of some \$4,000. The new church has had a very marked growth and now has a membership of forty-four as good Nazarenes as you will find any place you may choose to go.—Pastor.

of the authentic biographers of Jesus, were mistaken; and that Peter in his great historic confession was mistaken; and that Thomas who first doubted and then strongly confessed was mistaken; and that Saul who was first a persecutor and became Paul the great preacher was also mistaken; and that the prophets missed the truth in their predictions; and that millions through these centuries since have been deceived through this witness. To admit such extensive mistake and deception is greater tax on credulity than to believe the deity of Jesus.

If Jesus be the Son of God the account of Him as given by Mark, and the other gospel writers, is just what we might expect. To be the God-man, He must be divinely conceived and humanly born, the Son of God must be conceived of God and the Son of man must be born of woman, this necessitates a virgin and virgin birth. To be God He must be ideal in character, a teacher of truth, a worker of miracles in the interest of human betterment and the establishment of the kingdom of God. Mark presents Jesus in just this role.

Who can read the book of Mark and fail to see there the ideal character? Jesus is possessed of all the beautiful graces and never once is He betrayed into sin. His life is properly poised, He is kind but uncompromising, sympathetic but firm, merciful but just; no person has ever lived so perfectly poised, so correctly balanced. Mary presents Jesus

as living the perfect life, which life is impossible to a merely human person.

The Jesus of Mark, and of all the New Testament, is the great teacher of truth; grace and truth came by Him, He is the truth. He taught the true philosophy of life, the truth relative to sin and salvation, the truth relative to immortality and eternity; and He taught with authority where men were uncertain and speculative. The contrast between Him and all other teachers is very great both as to what He taught and the certainty with which He taught. He was not only a revealer of truth but a prophet, He had foreknowledge. He was more than a human, He was a divine teacher.

Mark's chief emphasis seems to be upon Jesus' power. His mighty works in service to men. Mark's Gospel abounds in miracles and quick action. He presents Jesus as One able to heal all diseases, cast out devils, control the forces of nature and forgive sin. He was not a magician, he was a real miracle worker; and He never performed miracles for show, they were always for helpful service. What He did and the way He did it clearly prove Jesus to have been the Son of God with power, none but God could do what He did as He did it.

The basis of Mark's conviction that Jesus was the Christ, the Son of God, as given by him in his gospel are clear, and convincing, and sufficient. If he has not misrepresented the life of Jesus He was the Son of God. If we receive the Bible we must then receive Jesus as

divine. No one can deny the deity of Jesus without denying parts of the Bible or explaining away its truth. Without a Bible our world would be in a very sad plight.

Jesus is the Christ, the Son of God; He is the Savior from sin, the only hope of salvation and heaven. All of this is clearly proven. What then are we going to do? The Golden Text for the quarter calls on us to "Choose you this day whom ye will serve." Choices are all the time being made. We are each one choosing our master and determining our destiny. Jesus is presented us as the divine Master and Savior for our choice. The choice of Him means salvation, the rejection of Him means damnation. And there is no escaping of this choice. Since someone is our Master, since we have this power of choice, is not Jesus worthy of being that Master? The truth is, He is the only one who is worthy. Then today should be the day of choice. Is not today a splendid time to press the claims of Jesus upon all the unsaved in our Sunday schools. One of the objects of the Sunday school is to so teach the Bible as to bring the unsaved to accept Jesus as their Savior. We must not neglect this part of our task.

But this is not all. We are living at a time when the truth of the Bible and of the deity of Jesus is being called in question and these lessons in Mark have been very opportune. If any have been tempted toward the teachings of Modernism it is to be hoped they have become settled in the faith that was Mark's, the faith of the Bible and of the Christian Church. Unitarianism is a religious belief and may have a religious organization, but it is not the Christian religion nor a Christian Church. Christianity not only calls for Christ, but it calls for the Godhood of Christ, and the Saviorhood of Christ; Christianity sees no possibility of salvation through character, but salvation through the blood of Christ in forgiveness and cleansing. Unitarianism and Modernism are the modern Pharisaism of the religious world, they must admit the fact of the man, but they deny the fact of the God-man, and this is to deny the Jesus of Mark's Gospel and of the Bible; the Christ they talk about, a mere human Christ, never lived. The Christ of the Bible is the divine human, the God-man, Jesus Christ the Son of God.

TENNESSEE DISTRICT

I am becoming more and more interested in the home missionary work in the mountains of Tennessee since I see the results of one man's efforts and his congregation and coworkers, Rev. A. P. Welch, of Monterey, Tenn. For twenty-six years he and his congregation have not ceased in their efforts to succeed in the great work for God and holiness in the mountains of Tennessee. There has been no drawing influence such as some localities have in the way of church school, district convention, campmeetings, etc., but this work has had a steady progress for these twenty-six years due to such effort and practical methods of home missionary work. Many thousand

people have been helped and encouraged through this local church. Even some of our best pastors have come from this church and are making good on the Tennessee District and other districts as well.

This church first worshiped in a small frame building. On the same spot a new stone church building has recently been erected, adequate to meet the needs, not only of the present, but for many years in the future. This church property is valued around \$45,000, there remaining only 20 per cent of this amount unpaid. The building is modern from every standpoint: A beautiful auditorium, Sunday school rooms and a very excellent place for conventions, district assemblies, etc. The entire cost of this building has been met by the pastor, the local church and the personal friends of the pastor throughout the country. No funds have been received or solicited from our church at large.

This is the center of a very great missionary field. Bud Robinson, who at one time conducted a revival for Brother Welch, stated that he was doing missionary work just as much as a missionary in the foreign field.

The first Sunday in July they are to celebrate the twenty-sixth anniversary of this church. This will be made to join in with the home missionary convention beginning Friday before the first Sunday in July.

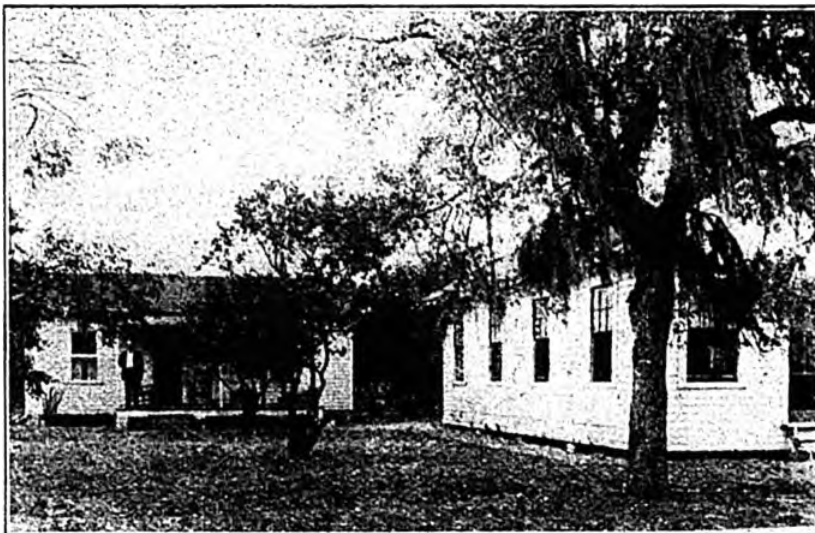
Brother Welch has failed in his health and has asked to be relieved of all duties and church activity, except to be free to offer his services at such time as he may be physically able to be active.

He was born and raised within three miles of the town of Monterey, the site of this wonderful new church. At this anniversary he is to invite many friends from all sections of middle Tennessee. A great Cumberland Mountain Home Missionary Convention will be held in connection with this anniversary, with an all day meeting, with prominent speakers and the very best music available. Sergeant Alvin York, World War hero, will be one of the speakers; District Superintendent Jernigan, who has given his life to pioneer work, and Rev. Charles B. Kolb, who for some years has done mountain mission work; Rev. A. P. Welch, and Pastor Pyle, of Pal Mall, will be the speakers of the day. The famous Vaughan Radio Quartet will sing, while the Jernigan Radio String Trio, with Miss Amanda Gunn, piano, Miss Johnny Jernigan, violin, and Miss Margaret Jernigan, cello, will furnish instrumental music.

Following this convention there will immediately be launched a mighty home missionary mountain campaign with several tents, and evangelistic parties of efficiency in charge. This mountain country has long been neglected. Almost every schoolhouse and church in this section is opened to us through the ministry of Rev. A. P. Welch, who was reared in this section. Thanks to the Chicago Central District for a good tent to be used in this section. It is now on the ground.

If you cannot attend this convention,

AVON PARK, FLORIDA



We are located in what is known as the Scenic Highlands, about midway between Orlando and Miami, in a growing little city of some five thousand population and in addition to this have a good many winter residents from many northern states. In May, 1925, Brother Norcross organized the First Church of the Nazarene with five members. We held our Sunday and Wednesday evening services in homes during the summer of 1925 and were fortunate in having Brother John Tompkins, who happened to be stopping in a nearby town, to preach for us until Brother and Sister Schroder came along and supplied until November when Brother Norcross sent Sister Bardwell, who stayed until the following May. During this time we had acquired three nice lots within three blocks of the main business part of town and had built a church in February. We called our present pastor, W. E. Melton, in July, 1926, who came and helped us build the parsonage. Our membership being less than a dozen at the time, we were compelled to borrow some money to finish it. We have grown in membership steadily since Brother Melton came and the work is prospering.

We have some twenty-three members now, a growing Sunday school with seventy-odd enrolled with an average attendance of sixty. We were favored with the District Assembly last October, which was a great blessing to all of us. Brother Babcock was with us in February for which we are thankful and give God praise for his ministry. We are expecting him back this winter. Then Brother Bussey came in March, stopped over three days enroute to Miami. We shall not forget Brother and Sister Bussey, how we were blessed with his presence and help in our first meeting in May, 1926. Altogether God is wonderfully blessing the work here and we are looking forward for greater things. We have a lot of the holiness folks from the north stop as they pass this way, which blesses and encourages us. Thank God for Brother and Sister Davis of Rochester, New York, who were spending the winter at Bradenton, and finding our church here, came over and stayed a month. How we were blessed with their presence and especially as they played the guitar and sang the sweet songs of Zion. We hope to have others call and give us a boost.—Mrs. Sallie Meredith, Reporter.

pray for a great home mission campaign this summer.

C. B. JERNIGAN, District Superintendent.

PIONEERING IN FLORIDA

Now everybody say Amen! What for? Why we have just organized another church in Florida. We are truly throwing off the old lethargy, and getting a move on. The seventh church the last year. Three the last assembly year, and four thus far this year with four months of the year yet ahead of us. We are expecting several more good churches before assembly time in October.

Our last church was in Ocala. We set up our tent about three weeks ago, with our blind boy, Brother Booker, and Brother and Sister Graham, as workers. Quite a formidable crew with which to

meet the foe. They proclaimed the gospel with no uncertain sound, and people readily recognizing the difference between a live thing and a dead one came out to hear, and like the Bereans searched the Scriptures to see if these things were so. And as a result we organized a good church of good substantial people. A man gave us an acre of ground upon which to erect a church building, and we have had offers of money and material from others. This will, no doubt be one of our strong churches in the near future.

Our workers are resting up a few days, then pitch the tent in Kissimmee where a good Nazarene sister has been praying for some time for a Church of the Nazarene.

We preached last Sunday for our church at Sparr, the one organized just before

coming to Ocala. They are in their new building, and had a house full of people for me to preach to. This church is composed of people who believe in doing things, and they are doing them. The Lord is surely on our side.

When you pray don't forget Florida District. It is a hard fight, but a gloriously successful one. We never felt better nor more determined to push on and take this country for God.

Our preachers' meeting held at the Tampa church was the best ever. The W. M. S. opened on Tuesday with a Missionary Convention, their first one, and the tide began at once to rise, and we closed the Preachers' Meeting Thursday on a rising tide with seekers at every service. God is still on the throne. Keep your ear to the ground.

HOWARD ECKEL,
District Superintendent.

WESTERN OKLAHOMA DISTRICT ZONE RALLY

The last quarterly N. Y. P. S. rally for this conventional year of Zone No. 11 was held at Greenfield, Oklahoma, May 26, with Rev. Herman Burton, our zone president, in the chair. Brother L. L. Anthony, pastor at Greenfield, with his faithful people, made the rally of special interest. Three societies were represented, El Reno, Olivet and Greenfield. The morning service opened at 10:25 a. m., with a song service led by Brother Burton. An address of welcome was given by Brother Anthony, after which a round table discussion was held on the two topics, "Making Our Society More Spiritual" and "The Relation of the N. Y. P. S. to the Church," which were heartily enjoyed by everyone. We then were favored with a solo by Miss Audrey Gates of El Reno, after which our pastor of the El Reno church, Brother Edgar Pierce, delivered a wonderful sermon on, "Therefore said he unto him, The harvest truly is great, but the laborers are few." The service was closed with prayer.

Soon after dinner we were ready for service again. Brother Uerkvitz of Greenfield led the singing. Our vice president, Miss Floy Gates, of El Reno, had charge of the devotional service. As this was the last rally of this conventional year, we had the election of officers for the ensuing year. The officers who were elected were, Brother Burton, president; Miss Floy Gates, vice president; Miss Bertha Eichholz, secretary and treasurer. The different churches rendered their programs which consisted of special songs and readings. A play entitled, "The Relation of the N. Y. P. S. to the Church," was rendered by the El Reno society, which proved a great spiritual blessing. Brother Burton then delivered an inspiring lecture on "The Opportunity of the N. Y. P. S." Despite the fact that our gathering was small in number, we all received a great spiritual blessing and are looking forward to a wonderful rally next quarter, which will be held at El Reno, Oklahoma.

BERTHA EICHHOLZ, Zone Secretary.

SOUTH DAKOTA CONVENTION

The March convention of the South Dakota Sub-District N. Y. P. S. was held March 2, 3 and 4 at Freeman, South

EVANGELIST W. H. HARDIN



Rev. W. H. Hardin who is well known on the Kansas City District, having done considerable pastoral, evangelistic and home mission work within its borders, and who has, for the last two years been pastor of the Church of the Nazarene at Centerville, Iowa, has located at Kansas City, Mo., and will engage in evangelistic work. He is available for immediate engagements. He may be addressed at the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.—Editor.

Dakota. The convention opened Friday evening, March 2, with evangelistic services by Rev. R. A. Cunningham of Plano.

Saturday, as usual, was given over to the reading and discussion of papers from various societies represented. The topics discussed were those of vital interest and importance to young people who are fighting the good fight of faith. Some very interesting experiences of our young people in high school and college life were brought to light in discussing topics similar to the following, "How far can our young people go in participating in the social functions in high school, and in their basket and foot ball games, and keep spiritual?" May the experience of those bless and help the younger ones who have yet to face these trials!

Saturday evening was given over to an evangelistic service conducted by Rev. C. A. Miller of Mitchell. Sunday morning in Sunday school the lesson, "Jesus and the Twelve," was thoroughly expounded and discussed. Rev. Lee C. Bates of Rosholt brought the message of the hour. Sunday afternoon was occupied by a love feast and Rev. George Culver, of Corsica, brought the message. Sunday evening the closing message of the convention was brought by Brother Cecil Smith of Viborg.

So uplifted and inspired were we by the atmosphere of intense spirituality that prevailed throughout the convention

that we feel we could say with Peter on the Mount of Transfiguration, "Lord, it is good for us to be here."

Our good pastor, A. McNaughton, and wife of Freeman, are new in our South Dakota work, and we wish to thank them and their flock for entertaining us so royally. The next convention will be held at Rosholt, South Dakota, June 1, 2 and 3, 1928. At this convention we will hold our annual election of officers.

IRENE CROOKER, Secretary.

BRITISH ISLES DISTRICT ASSEMBLY

The Twelfth British Isles District Assembly was in session in the Church of the Nazarene, Parkhead, Glasgow, from April 5 to 9, and we had with us as chairman our senior General Superintendent. When Dr. Reynolds was with us a couple of years ago we were conscious of the fact that he was getting up in years, and we were not feeling very confident that he would again feel fit to cross the Atlantic and pay us another visit. But here he was with us again, having evidently been renewing his youth since last we saw him, and fit enough to put many of us younger ones to shame by his vigor and powers of endurance. He was telling us that they needed more Scots people over in the States, and we feel that we surely need more of the Dr. Reynolds type of Americans over here.

The Doctor conducted the business with patience and wisdom, and he preached in the evangelistic services with liberty and unction. We are not likely to forget him, and we feel that his ministry among us has been a great inspiration to us. Truly he is a *unique young man*.

Then we had with us a *pair of unique missionaries*, Brother and Sister Schmelzenbach, our pioneer missionaries from Swaziland. We had often read about them, and prayed for them, and so it was a special delight to all when we learned that they were to be with us at our District Assembly. They gave freshness and inspiration to our gathering, for they have a great story to tell, and they gave us a fresh vision of the difficulties that had to be faced and overcome in preparation for the great work that is now being done in Swaziland. Our hearts rejoiced that we had such faithful and self-sacrificing missionaries representing us in the foreign field.

Somehow we feel that altogether we had a *unique assembly*. There was a great pressure of business, but it was gone through in a unique way. When the strain of business was tending to become "a weariness to the flesh" someone would start a chorus and members would troop into line and march round and round the hall singing such choruses as, "Hallelujah! Hallelujah! my soul is now free,

For the precious blood of Jesus cleanseth even me."

Such outbursts of spiritual joy were an index of the atmosphere which prevailed throughout the assembly. Everyone seemed predominantly concerned about keeping blessed, and the desire of all was to find out the mind of the Lord and do it. Consequently, a unique spirit of

love and forbearance and good will prevailed in all the discussions.

There was much blessing in the evangelistic services, the congregations were large, and many received definite blessing. Dr. Reynolds did most of the preaching, but several of the pastors also gave powerful messages.

Reports and statistics showed that we are making some progress on the district, although not all the progress we should like. One new church has been organized during the year—the church at Troon in Ayrshire. We were glad to have with us one delegate from that church.

We did not forget the coming General Assembly at Columbus. Rev. George Sharpe, who is District Superintendent, Rev. and Mrs. Robert Purvis, and Mr. and Mrs. William Robertson hope to represent our district at that great gathering.

We have our difficulties and our handicaps over here, but in spite of all that is against us we are pressing on, looking unto Jesus.

ASSEMBLY REPORTER.

NEWS IN BRIEF

Evangelist Hattie Goodrich, who is a member of the Washington-Philadelphia District and former pastor in Maryland, has been a member of the E. Arthur Lewis Evangelistic Party for the last ten months, and reports good results in the meetings held in Montana, California and other western states.

The Free Methodist of May 18 contains notice of the death of Bishop D. S. Warner, who was sick at the time of the last general conference of the Free Methodist church and was at that time placed on the inactive list. In his death the Free Methodist church loses a wise leader and the whole cause of scriptural holiness a strong defender.

Evangelist R. F. Whitehurst of Wilmore, Ky., who is a commissioned evangelist in our church has some open dates which he can give churches or campmeeting committees.

Evangelist D. M. Coulson, whose home address is Loudon, Tenn., is in South Dakota for the summer, holding meetings in a splendid tent which was provided by Mr. and Mrs. Thomas Nesmith of Binghamton, New York. Brother Coulson is working under the direction of District Superintendent E. E. Wordsworth of the Central Northwest District, and he needs a singer, preferably a man and wife or a man who can play instruments as well as lead singing. This singer will be needed for the entire summer. *Anyone interested please write Mr. C. C. Shalwell, Irene, S. D.

Song Evangelists Jack and Ruby Carter have recently assisted in meetings in Waurika and Ryan, Oklahoma and in Dodsonville and Dalhart, Texas, and their labors have been blessed with good results at all these places. They have the first two weeks of July open and will

be glad to give this date to any place desiring their services. Address them at Peniel, Texas.

Evangelist L. G. Milby and wife recently held a very successful meeting with Pastor W. E. Albea and his church at Newport, Ky. Albea says, "The Milbys do constructive work and are a blessing to every department of the church. They will be a blessing to any church." The Newport Sunday school is well situated in the new church building and on a recent Sunday there were 281 present and the offering was \$32.32, and there are 226 on the cradle roll. The editor was a visitor in the Albea home recently and had a first-hand look at the new church building. If you have any friends in the neighborhood of Newport, Ky., write to Brother Albea and he will call upon them and seek to help them to better spiritual things. He is a great pastor.

Rev. I. D. Farmer is serving his second year as pastor at Cleveland, Okla., and his church has called him for a term extending to October 1, 1930. During April he had the Edwards Evangelistic Party for a revival. There were 92 professions and a good class was received into the church and another class is to be received right away. The work of Edwards Party was greatly appreciated by pastor, church and people of the community. Farmer says, "The meeting is still the talk of the town." All de-

partments of the Cleveland church are in a prosperous condition. The Sunday school attendance has gone above the 100 mark. A number of important improvements have been made on the church property and the spirit and temper of the work is encouraging.

Evangelist E. W. Wells and Song Evangelist Ruth Lanier recently held a good revival for Pastor B. F. Nowland and his church at Tyler, Texas. Evangelist B. H. Haynie and Miss Lanier are engaged for a revival with Pastor Nowland and his church during the month of August. The Tyler church recently recalled its pastor for a period of five years.

Rev. H. A. Forester, pastor of our church at Jasper, Ala., reports good progress in all departments there. The recent revival in which Rev. J. A. Manasco, pastor of our church at Florence, Ala., was the evangelist was greatly blessed of the Lord, and the return engagement in which Forester was the evangelist at Florence was also a real victory. The annual campmeeting at Jasper will be held June 24 to July 8. Evangelists Allie and Emma Irick are the leaders. District Superintendent Hooker and wife, Revs. C. C. Butler, P. M. Covington, W. R. Platt and wife and H. A. Forester, all of Jasper, besides many others from the Alabama District will be at the General Assembly in Columbus, Ohio, June 13.

Evangelist Ural T. Hollenback recently held a good seven days' meeting with Pastor Frank K. Smith and his church at Farmington, Iowa. There were eight professions and a good revival among the members of the church. Hollenback is available for revival work now.

Reporter T. W. Homer of Broken Bow, Oklahoma, says they are having splendid times in the N. Y. P. S. services in our church there. There are three young preachers who are members of the society. The spirit of revival is on and souls are finding God.

Rev. and Mrs. Robert Pierce of 712½ West 54th St., Los Angeles, California, celebrated the sixtieth anniversary of their marriage on May 30. Bro. Pierce is one of the founders of the Church of the Nazarene. He was Secretary of the General Assemblies of 1907 and 1908 when the union of the three main branches of the church was accomplished. He was office editor of the Nazarene Messenger for five years, secretary of the Southern California District for many years, and teacher of Homiletics in the Deets Pacific Bible College for some time.

Rev. W. F. Farmer, Nazarene evangelist of West Asheville, N. C., and Mrs. Dr. Atkins, teacher in the public schools of Ashland, Ohio, were married at God's Bible School, Cincinnati, Ohio, on May 28, 1928. Dr. Chas. H. Babcock officiated and Will L. Roberts and the editor of the HERALD OF HOLINESS were witnesses. Rev. and Mrs. Farmer plan to spend a month in Ohio, attending the General Assembly at Columbus, after which they will make their headquarters

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The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

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at Asheville, N. C., and will continue in the evangelistic work.

Evangelist Ray Davis of Bethany, Okla., has been working with Brother Elmer Russell, pastor of Quindaro Boulevard church, Kansas City, Kansas, in a three weeks' meeting which closed on June 3rd. Though hindered by sickness of the pastor the meeting was quite successful with about thirty professions and several will unite with the church.

CHURCH NEWS

PASTOR HENRY B. JENSEN, DECATUR, ILL., WEST SIDE CHURCH—"May 24th, a great public reception was held in the honor of Dr. Chas. E. West, returned missionary from Africa and China in his home church. A large crowd greeted the doctor with the Chautauqua salute as he mounted the platform, which was beautifully decorated with flowers. A well planned program, of music, well-coming addresses, etc., was rendered. Dr. West responded with an appropriate message. Brother West is a charter member of this church, a brother greatly beloved. The many expressions of love and high esteem were so sincere and generous that to use the words of the doctor, 'I was swept off my feet.' A missionary offering of about \$50 was received. A good revival with the Lowmans was held April 14 to 29. There were over two hundred seekers, big crowds, twenty-five united with the church the last night of the revival. Great healing services. April 29 the Sunday school attendance of 371 broke all of our Sunday school records. The finances of the revival were excellent. May 31, Rev. Edna Wells Hoke, our pastor at Peoria, Ill., brought a very helpful message. The service ended with seekers and a great altar service. Sister Hoke organized the West Side church in July, 1918. God's blessing has been on

the work ever since. The future was never more encouraging than at present. Rev. Miss Alta Fisher, one of the young women of this church, pastor of the Lomax, Ill., Church of the Nazarene, was called to our city recently to attend the funeral of her father who died May 23. Weekly Saturday evening gospel meetings are held in a park situated in the heart of the retail business district. Souls are seeking God in our regular services. We are going in for a summer of aggressive evangelism, and soul winning. God help us in these perilous, yet wonderful days, that we will be so hot that we will not fail God or the people. Amen."

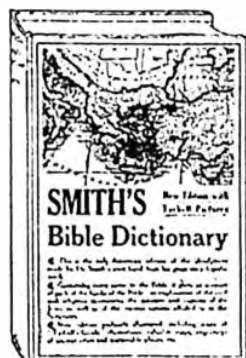
PASTOR E. R. BORTON, COUNCIL BLUFFS, IOWA—"God has given the church a gracious year, some new life has been injected, and some definite progress made, yet our task is not over, much land remains to be taken for God. Our people have toiled hard and stood nobly by the interests of God's kingdom, and more victories loom up if we keep in the holy will of our God. Splendid attendance has been witnessed all through the winter and spring months, with capacity audiences in the public services. The Sunday school through the last five months, which included the worst months of winter has maintained an average of 190 and the church prayermeeting has run an average of one hundred and six for the same period of time. We have been asked how we did it? We don't do it, our God does it, and we try to honor the Holy Spirit present, endeavoring always to forge ahead into the deeper and better things of God. Our young people have been giving faithful assistance, having this year conducted a well attended weekly cottage prayermeeting, and are now planning a summer evangelistic campaign. The church is launching its first Vacation Bible School, with Miss Alice McClellan as the efficient director. Not only has the Lord helped us in preaching, but has helped us to string some fish, forty people having united

with us the last six months, bringing our present membership up to one hundred and seventy-four. The church has called us back for the third year, and it is our purpose to pray more, push God's work more efficiently, keep humble and do that which He wishes us to do in His name. Will you aid us by your prayers? We love God and the Church."

EVANGELISTS THEODORE AND MINNIE LUDWIG—"God has graciously poured out His Spirit upon us in the following meetings since the holidays: At Goff, Kans., where Brother Howard is the faithful pastor the Lord broke in on us toward the close in a blessed way and a good number got real victory and came through with a shout and shine. It looked like the meeting should have continued. Yuma, Colo., was the next battle ground with our good Brother E. O. Walden, who is doing good work with God's blessing upon pastor and people. God gave us a good meeting here considering the number of people in the community. Some people were dug out and got through to real victory and were fine prospects for good Nazarenes. At Trinidad, Colo., we had the privilege of laboring with Pastor Grimm and his flock, who are doing their best to establish a soul saving station in that important city and center that will stand until Jesus comes. A 'flu' epidemic hindered this meeting much, as about half of the church folks were down during the meeting. However, God was present and gave victory and a good number found the Lord in saving and sanctifying power. On the way to the Colorado meetings we had the delightful privilege of stopping over a day and night with our good friends at Kenesaw, Nebr., which was our first pastorate in the Church of the Nazarene. We gave them a night service and rejoiced in greeting them all with their faithful pastors, Brother and Sister Beaver. Our next engagement was in good old Nebraska, where we spent the first nine years of our labors among the Nazarenes and God wonderfully blessed and led on to glorious victory in many battles. Praise Him! Our church at Newman Grove had called us a number of times in the last few years, but it was not possible to reach them until in March. Miss Mable Vange is their good pastor and God is surely leading them on to better days under her faithful ministry. Nine years ago when God gave us a wonderful meeting there with 200 seekers and 50 uniting with the church, she was in the Lutheran church and attended our services part of the time. God gripped her heart and soon after the meeting she prayed through and was sanctified in her own home and later God led her to unite with the Church of the Nazarene and about three years ago she was called as their pastor and has done a noble work there by God's help. We found a good spirit and hopeful victory from the beginning. God came on the scene and many souls were either saved or sanctified and on the last night of the meeting about 35 souls prayed through at the altar. The meeting closing near midnight with real shouts of victory. Ten fine people came into the church and others looking out

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way. Three Lutheran families were reached and one whole family united with the church. The pastor arranged for us to have a service over the radio at Norfolk, Nebr., which service proved a blessing and got many people in touch with the revival who attended. There were requests for us to give another service over the radio. The radio is a means of preaching the full gospel to thousands. We trust and pray that ere long we shall be able to broadcast the gospel of holiness from many stations as a Church of the Nazarene. Why not have a good station at Kansas City? 'Let us arise and build.' We are ready to help. Our last meeting for the spring was at Maplewood, Mo., with our beloved pastors, Brother and Sister Linza. The problem here has always been to get the people to attend; connected with this was much sickness among the members and friends, which greatly hindered the attendance. However, we saw some victory and there were some earnest seekers who prayed through at the altar, and we hear that they have been having seekers since the revival closed. At the close of this meeting we had a few days of rest at home. On May 13 we began our summer's campaign here at Corsica, S. D. This is our third battle here within the last two years. And they tell us this has been the best meeting of the three. And we are inclined to think so too, considering the number of outsiders reached with the full gospel message. God graciously broke in over some difficulties and gave us a good tide of victory and salvation through the meeting and a great closing time the last Sunday. The church was crowded, with a hundred people standing and that many or more turned away the last service. There were urgent requests for us to return for another meeting. God has been specially blessing Brother and Sister Julius Miller as pastors in leading the flock on to greater victories through this revival, and the church expressed their confidence in their good work by giving them a unanimous recall for next year on Monday night following the close of the meeting. We go next to Montevideo, Minn. camp, and then 'Meet us at Columbus.' In all of the above meetings we did our best in taking subscriptions for the HERALD OF HOLINESS and each pastor sent in the subscriptions. Mrs. Ludwig gave some splendid 'Object Sermons' to the various Sunday schools with good results. We often have from ten to thirty seekers at these services among the children and young people and often older people kneel with the children. In several churches the attendance in Sunday school was practically doubled. At almost all of these places there was a good love offering in cash and pledges brought in for the pastors. We are doing our best to keep humbly walking with God and covet the prayers of all our friends and churches that we may be able to continue in the battle and be at our best for God and souls until Jesus comes."

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"The power and glory of God are being manifested in the Haverhill Church of the Nazarene lately in a most wonderful manner. We have had seek-

ers every Sunday night since the District Assembly. The climax came last Sunday night with eight seekers. Mighty conviction was on the service as I have not seen it for a long time. A most wonderful work of grace has been wrought in our midst recently, in the lives of some who had lost out and had been hardened by resisting God and truth. They have been gloriously restored, and are laying hold of the things of God. Wonderful unity is being restored, and the spirit of prevailing prayer is coming on in the old-fashioned way. Our prayermeetings are seasons of power and glory, with a shout in the camp. Cottage meetings are being held each week that are proving to be a source of help to our people. God marvelously comes down in the old-time way. The Lord is holding me here for a purpose."

WANN, OKLA.—"The church here is marching on to victory. Though few in number we are still on the firing line, battling for lost souls. Our pastor, Rev. Dick Moore, took a vacation and motored to Denver, Colo., and visited three weeks. Rev. Frank Cullison, a young product of this church, filled the pulpit during his absence. Our pastor returned last Sunday and is now co-operating with Rev. F. W. Galyon, a straight, second-blessing, holiness Methodist preacher, in a

revival meeting at the Methodist church in Wann. Brother Moore and Brother Galyon yoke together fine and the outlook is good for a great revival. Pray for us."—Mary P. Harris, Reporter.

EVANGELIST W. J. BELL—"These are good days with us, here in the Master's service. During our assembly in April, we were elected N. Y. P. S. president of the New Mexico District, also were given an evangelist's commission. Our first work was a N. Y. P. S. revival with our society in El Paso. Here we have a live band of consecrated young people, and a fine young man at the head as president. We were in El Paso only one week, but the Lord was good to us and gave ten to pray through to victory. The young people stood by us loyally, with both their prayers and their means. We have a fine type of people in our church in El Paso, a good Sunday school, with a real live wire for superintendent and one of the best pastors on the district. Rev. L. M. May and wife are the good pastors. Our next meeting was with our church in Roswell. This was a hard-fought battle, quite a bit of hindrances in one thing and another. Had only a few that claimed to plow through to victory. Here we received eleven subscriptions for the HERALD OF HOLINESS.



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Rev. W. W. Orr is our good pastor there and is loved and appreciated by all, and has the respect of the people of the city. We have some fine folks in Roswell, and they stood by us in every way while in their midst. While here we had the Pecos Valley N. Y. P. S. Group Meeting, May 20. This was a day well spent in services of vital interest to our young people's work. There were a number of good papers read, special singing, and many good things too numerous to mention. In this meeting we were favored with the presence of our District Superintendent, Rev. E. E. Hale, for a few services at the beginning of the meeting. Several from Artesia, with their good pastor, Rev. W. A. Huffman, were in the meeting to render service. Especially did we appreciate the services of Brother C. J. Wilde, from Artesia, in helping with the song services. Then there were quite a number of our good people from Hagerman, who rendered service in the meeting. Will all the HERALD readers pray for Roswell? We need a good, strong church in this beautiful city. Someway we have not been able to get our feet down as we should. Just now we are out of a place to worship. Rented building has been sold, and they are to worship for awhile with the Salvation Army people. These, too, were a great help in our meeting here. We hope to buy a lot and build a place to worship soon. We will be glad to hold N. Y. P. S. rallies or conventions or meetings with anyone that is in need of our services. Write us at 905 West 11th St., Roswell,

N. Mexico. Just a free-will offering and entertainment is all we ask for our services, and will go any place the Lord opens up for us."

WICHITA, KANSAS, WEST SIDE—"On May 13 our congregation gathered in the old tabernacle for the final song and prayer, and then led by the pastor, E. M. Smith, and superintendent, A. P. England, and Ruth Nash, pianist, marched by classes into the new basement provided as the future place of worship. The Holy Ghost was with us as we entered and the glory of God was upon us. Amid tears of joy and shouts of victory we began our work in the new quarters. It is a cement structure with variegated brick veneer, having a high false roof, so that it has the appearance of a completed church. It is a well lighted building with frosted windows. It has folding doors, making ten Sunday school class rooms, a mother's room, furnace and coal room, toilets and drinking fountain. We consecrated the place of worship with a two weeks' revival led by Stella B. Crooks of Chicago, Illinois, as evangelist. It was one of the most deep seated revivals ever seen in Wichita. Old difficulties were settled, restitution was made, and grudges were ironed out. Over seventy-five different individuals were at the altar getting in line with God to be saved, reclaimed, sanctified, or renewed. Some were healed in their bodies. Sister Crooks did some searching preaching and the Holy Ghost clinched the truth home. There were

many shouts of victory in the camp. Brother S. E. Lansdown, one of our local members, led the singing with real success and victory. An offering of over three hundred dollars was raised for these workers. The outlook for the future of this church is good."—E. M. Smith.

TELEGRAMS

PLATTE, SOUTH DAKOTA

We are in the midst of a great revival. Rev. D. M. Coulson, evangelist. He is giving us deep spiritual messages and God is honoring them. Join us in prayer for this great campaign.—Rev. G. D. McDonald, Pastor.

BLOOMSBURG, PA.

Children's day offering Bloomsburg church, \$311. Check coming by mail.—James W. Price.

CHAMPAIGN, ILLINOIS

Revival opening of new church closed last evening. Rev. Bona Fleming did great preaching, Vaughan Radio Quartet singing. Wonderful crowds. Good, large, new auditorium and balcony filled to capacity last night. Goodly number of seekers with a small class in membership. Finances for the meeting came easy. Workers well paid.—H. B. Garvin, Pastor.

BEAUMONT, TEXAS

Trick revival closed last night with packed house and fine altar service, beside the many definite professions. The church greatly helped. Seven additions. Great Sunday school rally and Children's Day program, with 273 present.—W. D. McGraw.

PRINCE ALBERT, SASK.

Please pray for two home missionary campaigns beginning this week on the Manitoba-Saskatchewan District. Rev. Bailey at Prince Albert and Rev. Traub at Eaton. —A. C. Metcalfe.

PASADENA, CALIF.

E. Arthur Lewis of Chicago Co-operative Evangelism Party, including talented musicians, open campaign Belvedere Gardens, Whittier Boulevard, Los Angeles, Calif. Our co-operative plan demonstrated, results beneficial to Nazarene and other holiness and evangelical bodies. We urge holiness people near enough to co-operate. Just closing campaign in Riverside Church of the Nazarene.—Hattie E. Goodrich, Secretary.

ATLANTA, GA.

Opened our new church, May 27th, with a week's revival. Seekers and finders in almost every service. Nice class substantial people came into the church with more to follow. Pastor and wife evangelists. Homer Jenkins singer. Outlook for great church encouraging.—Oscar Hudson.

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ANNOUNCEMENTS

NOTICE—I will be in a meeting in Great Bend, Kansas, June 7-24 (General Delivery). After that I have some open dates. Anyone desiring my services as song evangelist address me as above or at my home address, 339 Columbia St., Augusta, Kansas.—Ivan Hamilton.

Rev. and Mrs. Clifford E. Keys of Fallbrook, California, who are graduates of Asbury College and members of the Church of the Nazarene at Escondido, Calif., are engaged in evangelistic work. They expect to start east about January and are in position to give some meetings in the West, Middle-West or East as they go. They are recommended by Drs. C. H. Babcock and Ridout, Evangelist Theo. Elsner and others. Address them as above.—Editor.

NOTICE—Brother William Miller has been pastor of the Church of the Nazarene at Ashtabula, Ohio, but has resigned to enter the evangelistic work. We have known him for ten years and can recommend him as being safe and sane on all lines. He will do you good work.—John and Bona Fleming.

NOTICE—Pastors of the Washington-Philadelphia District will see that the bill for assembly minutes is a little higher this year than formerly. This small addition is to make it possible for us to care for a deficit on former minutes. The money is due our Publishing House. Please send the money at once.—District Secretary.

A CORRECTION—In my report of the Annual Meeting of the W. M. S. of the Southern California District I said the credit for having brought the Banner Offering for Bresee Memorial Hospital this year belonged to the University Avenue church, San Diego. This was in error and should have said "First church, San Diego, W. M. S."—Mrs. C. E. Hardy, Corresponding Secretary.

WEDDING BELLS—Miss Helen Harris and Mr. Homer Cullison, both members of the Church of the Nazarene at Wann, Oklahoma, were united in matrimony at the Nazarene parsonage in Collinsville, Okla., on the evening of May 12, Rev. C. E. Smith officiating.—Mary P. Harris, Reporter.

PLEASE PRAY: For the healing of Ike Charlton's eyes—this request was sent by the Zion Church of the Nazarene, St. Louis, Mo.; for victory for the struggling church at Cullcooka, Tenn.; for the complete restoration of a young woman's mind; for a man that he may be delivered from the power of strong drink; and for a boy who was once a student in a Nazarene school that he may be saved in answer to his mother's prayers (she has now gone to heaven).

AT THE PARSONAGE—To Rev. and Mrs. J. L. Brown, Kewanee, Ill., was born on May 27 a seven-pound girl, Esther Elizabeth.

DEATHS

HOSMER—Mrs. Juanita Martha Hosmer, whose maiden name was Juanita Martha Shook, wife of G. P. Hosmer of Sayre, Oklahoma, was born in Jacksboro, Texas, August 19, 1878. She took her flight to glory at 3:35 a. m., April 23, 1928, at the age of 49 years, 8 months, and 4 days. She was united in marriage to G. P. Hosmer in 1905. To this union were born three daughters, one of whom preceded her to glory. She leaves to mourn their loss her husband, two daughters, Ima Grant, fifteen, Lillian Audrey, ten; other relatives and a host of friends. Sister Hosmer was converted at the age of twenty-two years and joined the Baptist church. Eighteen years previous to her death she received

the beautiful experience of entire sanctification, after which she joined the Church of the Nazarene, of which she lived a consistent member. It was through her and Brother Hosmer's effort that the little church at Sayre was kept alive. For several years services were held in their photograph studio where numbers of souls sought and found the Lord.—Mrs. Mattie Miller.

O'NEAL—Rev. John Beverly O'Neal was born December 10, 1860, and died April 10, 1928. In September, 1886, he was married to Miss Nettie Whitley of Bradford, Arkansas, and in September, 1894, they came to Morrilton, Arkansas, and went into the dry goods business. There were four children born to this union: two boys, DeWitt and Burke, and two girls, Winnie and Ethel.

Seven weeks before the death angel came and took Rev. John O'Neal, death claimed Mrs. Ethel O'Neal Esalas, one of the most beautiful Christian characters I think I have ever met. Mrs. Esalas was the wife of Rev. John R. Esalas of Damascus, Maryland. It was a happy visit to go to the room of Mrs. Esalas while in her sickness. Her room was full of sunshine and glory and she always wore a smile for everyone that visited her bedside. Mrs. Esalas was reared in a beautiful Christian home and

was married to a Christian gentleman, a minister in the Methodist church.

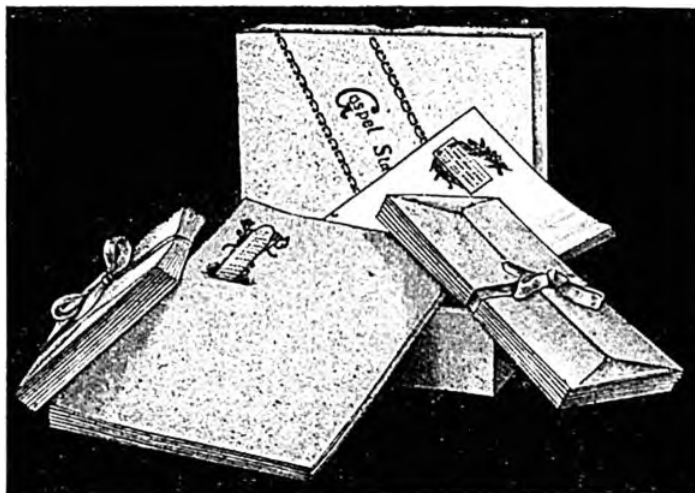
Rev. John O'Neal was one of the outstanding men of his day and a very successful business man. At his death he owned one of the finest dry goods and clothing stores in the city of Morrilton, Arkansas. He was loved by everyone that ever came in touch with him; he stood by rich and poor alike, met everybody with a smile and was always having something to say about the work of the Lord and his Master. The writer has been in his place of business when he would be buying a bill of shoes or dry goods from some salesman and would stop the sale and begin to talk to the drummer about religion and what the blood could do and what it had done for him.

Mr. O'Neal was an elder in the Church

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of the Nazarene and his delight was to get out in the neglected places and preach to people who were not able to pay a large salary for a pastor. He preached at some schoolhouse almost every Sunday for a quarter of a century. He has seen hundreds of souls pray through in his altar out in the neglected districts.

There never was a time when he was so busy with his business but what he could stop and attend all of the church services to pray, pay and shout. I have never lived in a city where the death of one man caused the whole city to put on mourning like the death of John O'Neal. The funeral was held in the Church of the Nazarene with every pastor of the city taking part in the service. The funeral was preached by his pastor, J. A. Russell. Interment was made in the Elmwood Cemetery.—Pastor.

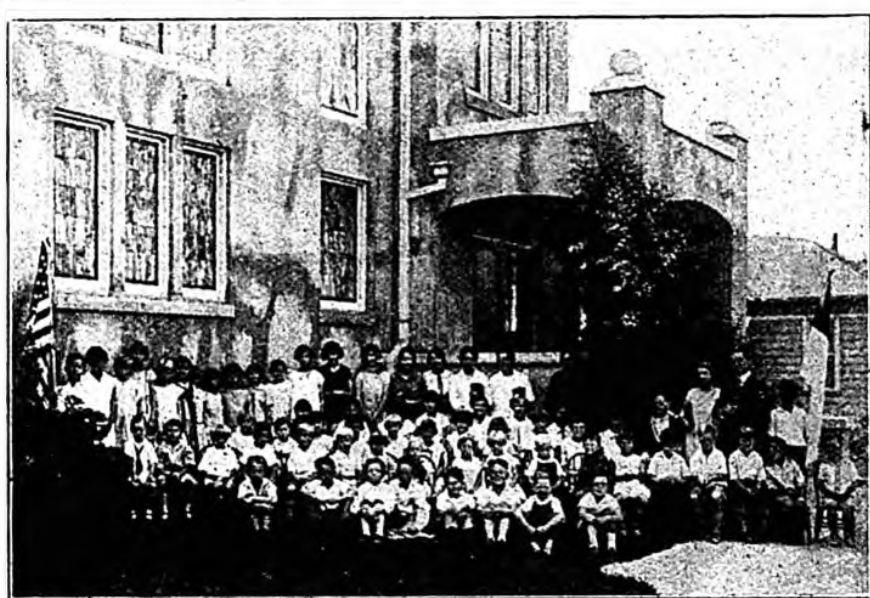
DUNCAN—Mrs. Mary Duncan of Elizabeth City, North Carolina, went to live with Jesus whom she knew and loved, April 3, after an illness of three weeks. She had been a sufferer for many years, yet cheerful and happy. She was converted when quite young; many years later she heard and accepted holiness,

walked in the light and always had a clear testimony, whether at home or in church; there never seemed to be a doubt in her mind as to her relationship with Jesus and what He had done for her. To her He was always real and a present help. We never saw her with the blues or complaining of her helpless condition. Grandmother was in her eighty-first year, and yet she never got old, she was always ready to converse with friends along any line. Most of all she loved the subject of religion and listened with interest to the reading of Scriptures, and conversing on Bible subjects. Being youthful in spirit, afflicted and blind, she was a wonder to many and was loved and admired by all who knew her. We did not know what a treasure we had in an earthen vessel until the vessel was left empty and broken. Now our hearts are broken, and oh, how we miss our darling mother, for truly she was a mother to us. She leaves in tears and sorrow an aged husband, John G. Duncan, one daughter, Mrs. N. L. Aydlott of Elizabeth City, N. C.; two sons, J. N. Duncan of Jesup, Ga., W. L. Duncan, of Lyons, Ga., who is a minister in the Church of the Nazarene, also several grandchildren. Grandmother was laid to rest to await the call of Jesus in the

beautiful little town cemetery at Jesup, Ga.—Ruth Duncan, her granddaughter.

ROSNETT—It pleased our all-wise heavenly Father to call to Himself one of His little ones, Frieda Ivagene, daughter of Frank and Gertrude Rosnett. Frieda Ivagene was born at Fairmount, Illinois, July 21, 1921, and departed this life about noon May 11, 1928, being 6 years, 9 months and 17 days old. She was ill but a few days with a severe throat trouble. From early childhood Frieda had shown a love for Jesus. She was a Junior of the Fairmount Nazarene Junior Band, and took great interest in the children's services. God had given her a sweet voice, and she loved to sing about Jesus. Even a day before she died she sang most of the day. Her thoughts were about heaven and the resurrection, and she asked her parents questions about eternal things. Left to mourn their loss are the parents, three sisters and one brother, and many relatives. We sympathize deeply with the bereaved parents and loved ones, but the comforting promise, "Of such is the kingdom of heaven," sustains them in this hour of sorrow. She was laid to rest May 12, 1928 in Fairmount Cemetery. The funeral services were conducted by Brother Guy Reese.—Mrs. S. Spoolstra.

GIBBONS—Rev. W. F. Gibbons was born October 11, 1856, at Porter's Bluff, Navarro County, Texas, and departed this life March 31, 1928, being 72 years and 5 months old. He was converted in August, 1874, and sanctified in December, 1891. He was married October 13, 1889 to Miss Ida McCollum, of Mason County, Texas. Brother Gibbons was licensed to preach March 10, 1884, and was a member of the West Texas Conference for about eighteen years, serving as pastor. He was sent as a missionary to Roswell, New Mexico, when there were only seven hundred inhabitants and seven open saloons. He built the first church house in Roswell. It was there he lost his health by being alkali, while holding a meeting on Black river in August. He served with a sick body all the years following. God



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THE CHILDREN OF HEATHEN DOM

"I hear the children crying in the night,
The little children:—'God of stars and sun,
We do not like the darkness; send down light
From where there is so much to where there's none;
Fire-flies and flowers we love, and all things bright,
But in our hearts it's dark: dear God, send light;

"A little Child, we've heard, Thou once didst send—
Light to the heart of all the world to be,
And so we think, dear God, Thou didst intend
Some light for little children such as we.
For what a child can bring a child can take;
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare—
Dear God, forgive if what we ask is wrong,
We're only heathen children—is it fair
That others should have the light so long?
We would not wish that they should have our night,
But when will our turn come to have light?"

gave him many revivals and many precious souls while in the Methodist church. In 1904 he united with the Church of the Nazarene, where he remained, rendering a most beautiful service to the church and to our heavenly Father until his death. His service to God was whole-hearted, devoted and persistent. I have known personally our dear Brother Gibbons for more than twenty years and not one time did he waver from duty or service. Over and over he said the last few days of his life, "I am ready to go. Jesus saves and sanctifies and for these forty-four years I've lived clean. I don't owe any man anything." He reproved, rebuked and exhorted with all longsuffering. His ministry was not only in the pulpit but to everyone he met and in a special way to children. The most outstanding things in his life, to me, were his faith and devotion to God. He spent much time in prayer and the study of the Word; he arose early and always spent an hour or more in private devotions in the morning. His love to God was evidenced by his works. Brother and Sister Gibbons gave their home, their only earthly possession, to one of our schools. They lived economically that they might have more money to help carry on the work of the Lord, and the last few days he lived he so often rehearsed the goodness of the Lord to him, said he had never wanted for anything needful, either of material or spiritual things. He said the day before he died that in all the three months of fighting the flu, that though he felt so bad in body, God had marvelously poured out His blessings upon him out of His unwasted fulness, and that it had proved to be the sweetest experience of his life. The doctor told him to be quiet and conserve his strength in his last hours, but he would shout the more, it seemed, and would say, "I can't be quiet, for the Lord is filling my soul with glory, and I must tell it out." One scripture was given right after another at different times. The home life of Brother and Sister Gibbons was beautiful.

Brother Gibbons was cheerful and optimistic, a dear husband and the same spirit that characterized their early married life was maintained to the close. So many times the day before he died he would say of Sister Gibbons, "She is a wonderful woman, a wonderful companion, and lives such a beautiful life." He leaves his wife, Mrs. Ida Gibbons, a sister, Mrs. Lillie Rives, and her three children and their families; Mrs. E. E. Smith and her family of Yarmaby, Okla. Mrs. Smith spent ten beautiful years in the home of Brother and Sister Gibbons; and friends numbered by his acquaintances to mourn his decease. He loved them all, how he loved them, mentioning so many different ones by name and some kindness they had shown him. The last words of testimony were, "The glory holds and as the birds of the air know their course, I know which way I'm going." He wrought well, fought a good fight and finished his course. He preached the Sunday before he died the next week, and rang the bell for service on Sunday night. He had his morning prayer propped up in bed, suffered intensely through the day, but passed over at 9:10 p. m. as one who goes to sleep, and with him I'm sure it was as the poet said.

"There is no death,
The sun goes down to shine on some
brighter shore.
He was laid to rest in the lot of a dear
friend, Mr. Jap Blukely, at Delight, Ar-
kansas. The writer held the funeral,
and Mrs. Beasley sang.—Agnes White
Diffee.

McMURRY—Mrs. Mary Ellen McMurry was born at Mossy Rock, Washington, August 11, 1864, and departed this life Sunday morning at eight o'clock, May 20, 1928, at Pomona, California, Valley Hospital at the age of sixty-four years. Her sickness was for a long duration. She came to Pomona in 1905 from Washington, and has remained here ever since. She gave her heart to God when a child. Some years later the Lord gave her the

blessing of holiness and her life has been a great blessing to all who have known her. She united with the Church of the Nazarene fifteen years ago and has been a faithful member to the end. She leaves to mourn their loss her husband, one son, George E. McMurry, one daughter, Sadlo McMurry, all of Pomona; also one grandson, one sister and four brothers living in Washington, besides a host of friends. The funeral services were held Tuesday morning at

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ten o'clock, May 22, 1928, in Todd and Reeves undertaking parlors, conducted by her pastor, C. W. Griffin, assisted by Rev. David McCloud of the Free Methodist church, and Rev. Newell of Chino, and Rev. Robb of Los Angeles. Rev. and Mrs. Abbott of Ontario, California, sang two beautiful selections. Rev. McCloud made some very appropriate remarks concerning the life and sterling Christian character of Sister McMurry. The message was from Acts 11:21. The love and sympathy of a host of friends are extended to Brother McMurry and the other members of the family. She was laid to rest in beautiful Pomona cemetery to await the coming of her Lord.

BENSON—Vessie Voline Benson, daughter of Mr. and Mrs. O. L. Benson of Tularosa, N. Mexico, was born on May 20, 1911, departed this life on May 17, 1928, age 13 years, 11 months, 27 days. Incidents connected with her death are as follows: A number of grade students, together with their teacher, were on an outing the closing of the term of school, four girls of this number were having sport wading in the reservoir which was used by the farmers in storing irrigation water. Unconscious of the danger they went too far into the deep water. Two of the number were rescued, while Vessie Voline, and her chum Elizabeth Rich of Tularosa were the victims of the tragedy. Vessie Voline was a beautiful Christian character, and a member of the Church of the Nazarene in this city, of which her mother, Mrs. Anna Benson, was pastor. Vessie Voline had her lesson selected, and preparations made to lead the prayermeeting in her church on the day of her death. A double funeral service was held, in the Methodist church, conducted by the Methodist pastor. The good people of Tularosa showed

their love for the Bensons in the spirit of loyalty, tokens of love, words of comfort in the trying hour. Vessie Voline leaves to mourn her loss, a father and mother, and one sister in Tularosa, one brother Vergil Benson of Roswell, N. Mexico, and one sister, Mrs. Stanley Brown of Pasadena, Calif., together with a host of friends. She is gone but not forgotten; may we all so live that we can meet her in the morning just inside the eastern-gates.—Mrs. J. A. Peddycoat, Reporter.

CAMPMEETING CALENDAR

June 24 to July 8, Manville Holiness Camp, Manville, Ill. Workers: Mr. and Mrs. J. Warren Lowman, A. A. Moore, Mrs. Ruth Moore, Rev. H. B. Jensen. New dormitory erected this year. Lodging free. Bring bedding. Pastors and evangelists in the work entertained free. For further information write Wilder Hoobler, Secretary, Manville, Ill.

June 28 to July 5, Eighth Annual campmeeting, Syracuse Holiness Campmeeting Association. Workers: John Norberry, Dr. D. F. Brooks, J. N. Hampe, Miss Florence Fairbanks and others. Address Rev. C. H. Cox, President, Bellevue Road, Route 3, Syracuse, N. Y.

June 29 to July 7, North Reading, Mass., Eighth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent, in charge. Rev. T. M. Anderson and Rev. B. H. Haynie, evangelists. Prof. B. D. Sutton and wife in charge of the music. For rooms write Miss Rose Wright, 1076 Middlesex St., Lowell, Mass. Other

information, Rev. E. T. French, 466 Main St., South Manchester, Conn.

June 29 to July 8, Jamestown Holiness camp, Beulah Camp, Jamestown, North Dakota. Workers: John Owen, George Bennard, W. R. Hallman and wife, Stella B. Crooks. For information write Rev. N. L. Rockwell, Jamestown, N. Dak.—F. W. Gress, Secretary.

June 29 to July 8, Fletcher Grove Holiness Campmeeting, Delanco, N. J. Workers: Charles Dunnaway, Deaconesses Hazard and Richardson, Thomas Eden and sister. For information address G. W. Perkins, Delanco, N. J.

July 3 to 15, Fourth Annual Camp of the Whetstone Valley Interdenominational Holiness Association, Wilmet, S. D. Workers: Rev. Frank E. Arthur and Rev. and Mrs. H. T. Nyhus.—James Cameron, Secretary.

July 5 to 15, Old Orchard, Maine. Workers: J. W. Goodwin, Arthur Ingler, pastors of Maine. For information write C. F. Hurst, Livermore Falls, Maine, or Rev. C. P. Lanpher, 30 Huntress St., Portland, Maine.

July 12 to 22, Alberta District Campmeeting, Red Deer, Alta. Workers: Jarrobb and Dell Aycock and daughter. For information write Rev. James Spittal, pastor Red Deer.—Charles E. Thomson.

July 13 to 23, Aura Holiness Campmeeting, Aura, N. J. Workers: Charles Dunnaway, and Deaconesses Hazard and Richardson. For information address G. W. Perkins, Delanco, N. J.

July 19 to 29, Ohio District Campmeeting, North of Columbus on Moore's Road, between Cleveland Avenue and the "C.

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This camp is greatly favored in securing these two wonderful young men for the leaders of song and special singing. They are graduates of our Eastern Nazarene College at Wollaston, Mass. This splendid school has surely given to the church a great blessing in these two spiritual and talented workers.

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C. C." highway. Workers: C. A. Gibson, Raymond Browning, T. M. Anderson, F. M. Messenger, Rev. and Mrs. B. D. Sutton, The Vaughan Radio Quartet. For information address Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 19 to 29, Annual Campmeeting, Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: J. F. Knapp, Howard Sweeten, D. F. Brooks, Miss Florence A. Fairbanks, Woodford Taylor. For information write H. J. Cornoll, Corresponding Secretary, 46-14 Burling St., Flushing, L. I.—John A. Duryen, President.

Starting July 20, Hudsonville campmeeting, Hudsonville, Texas. Workers: Z. T. Thacker, Richard Felsburg, Oscar Felsling. For further information address H. M. Curtis, Telephone, Texas.

July 26 to August 5, Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 5, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. W. Loveless, London, Ohio; Rev. W. H. McLaughlin, Canton, Ohio; Ernest B. Marsh, Virgil Siberal. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

July 27 to August 5, Annual Campmeeting, St. Croix Falls, Wisconsin. Workers: W. R. Cain, John T. Hatfield, E. O. Chalfant, Miss Daisy Dean. For information write P. A. Dean, Ashland, Wisconsin.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Sherman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dibben, Della B. Stretch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 3 to 19, Oregon, Wisconsin, Hallelujah Camp. Workers: Rev. Theo. Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George B. Kulp, E. E. Shelhamer, Julia A. Shelhamer, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lawla, and others. For information write Rev. J. B. Clawson, Woneewoc, Wisconsin.

Aug. 9 to 18, Ozark, Ark., Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Ridout, Wm. Grum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 515 S. Vine St., Wichita, Kans.

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Aug. 16 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L.

Slater. For information write Rev. E. A. Kenton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 25 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Workers: Theo. Elsner and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

August 23 to September 2, Twelfth Annual Campmeeting, Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

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SUMMER AND FALL ASSEMBLIES, 1928

| | |
|-------------------|--------------------|
| Alabama | Oct. 10 to 14 |
| Arizona | Dec. 12 to 16 |
| Arkansas | Oct. 3 to 7 |
| Central Northwest | Aug. 15 to 19 |
| Chicago Central | Aug. 29 to Sept. 2 |
| Colorado-Wyoming | July 11 to 15 |
| Dallas | Oct. 17 to 21 |
| Eastern Oklahoma | Sept. 19 to 23 |
| Florida | Oct. 21 to 25 |
| Georgia | Oct. 17 to 21 |
| Hamilin | Oct. 3 to 7 |
| Indianapolis | Sept. 5 to 9 |
| Iowa | Aug. 22 to 26 |
| Kansas | Aug. 29 to Sept. 2 |
| Kansas City | Sept. 5 to 7 |
| Kentucky | Sept. 5 to 7 |
| Louisiana | Oct. 10 to 14 |
| Manitoba-Sask. | July 25 to 29 |
| Michigan | Aug. 22 to 26 |
| Mississippi | Sept. 23 to 30 |
| Missouri | Sept. 12 to 16 |
| Nebraska | July 10 to 22 |
| Northern Indiana | Aug. 29 to Sept. 2 |
| Ohio | Aug. 22 to 26 |
| San Antonio | Oct. 24 to 28 |
| Southwest | Dec. 5 to 9 |
| Tennessee | Sept. 12 to 16 |
| Western Oklahoma | Sept. 26 to 30 |

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