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HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 324

"EPHRAIM, HE HATH MIXED HIMSELF AMONG THE PEOPLE"

A PROCESS of "broadening" has ever been the prelude to apostasy. When the "sons of God" intermarried with the "daughters of men" and the righteous descendants of Seth became mingled with the wicked progeny of Cain the Antediluvian world rapidly ripened for judgment; when the citizens of the Jewish Theocracy became cosmopolitan in spirit and practice the old, decrepit Hebrew nation approached the precipice of oblivion and toppled over; and every Christian movement has "mixed" itself among the people as a preface to the last chapter of its effectiveness in the world.

But the key thought of the separateness of God's ancient people is contained in that word "isolation." This was typified by their geographical situation between the desert and the sea. While the key thought of Christian separateness is in the word "insulation." This is definitely set forth in the promise: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me—unto the uttermost part of the earth." Their separation was physical, political and social; ours is moral and spiritual. We are to be in the world and yet not be of the world.

Take the very question of testimony: how easy it is to compromise Christian testimony by "mixing" it with mere natural goodness among men! Soon it will be said, "No matter what made the man good, if he is good, that's enough." But the Bible accounts all human righteousness, where Christ is left out, as filth and wickedness. There is the testimony to holiness: how meaningless this becomes when it is "mixed" with every color and feather of "higher life" movement! Take the testimony to the healing power of God: how shallow is this when it is "mixed" with the camouflage of present day "healing" fads in so-called "healing missions" and in "Divine Science" temples! Take the testimony to belief in the soon coming of the Lord: this loses its spiritual value when it permits itself to become "mixed" with spectacular "date setters" and "second chance" millennarians.

But there are also the questions of conduct and service. "Mixed" conduct breaks down the force of the evangelical law among men and "mixed" service shares Christ's glory with the lodge, the club and with other human organizations. Only a separate people who, morally and spiritually, "dwell alone" can be a powerful people in the pulling down of the devil's strongholds.

HERALD OF HOLINESS

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MAJOR QUESTIONS THE GENERAL ASSEMBLY MUST DECIDE

IT is now just a little more than four months until the Seventh General Assembly of the Church of the Nazarene will convene—the date is June 13, 1928. We ventured last week that the outstanding feature of the Assembly will be its evangelistic spirit and fervor. But we cannot ignore the fact that it is expected of the General Assembly that it will give great attention to questions of legislation and policy. Any mistake made by the General Assembly will affect the future of the church most decidedly, while acts of wisdom will add to the success of the movement to the end of time.

Generally speaking, there seems to be satisfaction with regard to our law, polity and policies. This will, therefore, not be a revolutionary Assembly. It will be constructive, rather than destructive, and its attention will focus upon the building of the superstructure, rather than upon the laying of foundations. Nevertheless, there are some questions which must be considered and answered. Our thought here is not to venture answers, but rather to present the questions as they appear in the memorials from District Assemblies and in the discussions of our people, as we have heard them.

I. "The Constitution" which was proposed at the last General Assembly, and which was to include the "Articles of Faith," "Agreed Statement of Belief," "General Rules," and "Articles of Organization and Government," as they appear in our Manual, has failed to obtain the approval of the required number of District Assemblies, and so will be before the Seventh General Assembly for further consideration. A committee of seven, appointed by the last General Assembly, is following out the instructions given and is rearranging and correcting this instrument, and the coming General Assembly will be asked to re-submit it to the District Assemblies. In adopting a constitution, it is understood that the church is thus placing its most fundamental doctrines and usages in a permanent position where they cannot be easily changed in the future. Once the "Constitution" is adopted it cannot be changed by mere vote of the General Assembly as is the case now.

II. The question of adequate superintendency will

be up in the coming General Assembly—especially the question of proper superintendency for our foreign work. The last General Assembly ordered three Missionary Superintendents, and in keeping with this action, the Board of General Superintendents, in concurrence with the General Board of the church, appointed three splendid men for this task. But on account of the financial pressure which developed after two years, the Missionary Superintendents were recalled and have not been returned to their task. The coming General Assembly must adopt a definite missionary policy and determine the method of superintendency. Shall we continue the three Missionary Superintendents, as ordered by the Sixth General Assembly? Or shall we have some other plan for superintending the missionary work by men appointed to the task? Or shall we simply elect four or five or more General Superintendents and require them to designate one of their number as Missionary Superintendent, or to take charge of the foreign work in rotation, as they do the work in the home field? The question of dividing the church into zones and designating each General Superintendent to one of these zones will be up again, but it will not, in our opinion, be pressing, and hence may not be determined at the coming Assembly.

III. The attempt at "federalization," initiated by the Sixth General Assembly has been on trial now for four years and must be approved in whole or in part or entirely rejected at the coming Assembly. Prior to the last General Assembly we had about ten General Boards functioning quite independently of one another. The last General Assembly federated five of these boards, leaving the General Board of Education and some others to function as before, and creating the General Sunday School Committee, the General Nazarene Young People's Committee, and the General Council of the Woman's Foreign Missionary Society. The federation of boards has since been known as "The General Board." Now the coming General Assembly must pass on this method of organization and carrying on our General work. If it approves the federation idea entirely as safest and best, it will doubtless vote to make the boards and committees, which still function separately, departments of the General Board. If it is yet uncertain as to the wisdom of the federation plan, it will probably give the General Board another quadrennium of trial without adding to or taking from the scope of its functions. If it is already convinced that the federation idea is useful only to a limited extent, then it may divorce some of the present departments and place them back in something of the independency they possessed before the last General Assembly.

IV. The question of proper administration of our general affairs will be squarely up before the General Assembly. There is no proper legislation and no actual understanding now as to just what the relation between the Board of General Superintendents and the

General Board is. Who commissions our missionaries? Who initiates plans for aggressive programs at home and in the foreign fields? Who is the actual administrative head of the General Interests of our church, the Board of General Superintendents or the General Board? What will the Assembly do, will it make the General Board the administrative head of the General Interests of the church and allow it to employ an executive secretary to raise funds, propagate programs and stir the church to a proper vision of its service, making the Board of General Superintendents the spiritual leaders, permitting it to give such approval to the program of the General Board as it may see fit, without being forced to take any responsibilities regarding it? Or will it constitute the General Board a financial organization and make the Board of General Superintendents the administrative head of the General Interests of the church, compelling it to initiate plans, commission missionaries and stir the church with a proper vision of service, the General Board controlling the budget and acting in an advisory capacity? Someone must decrease and the other increase, who and which shall it be?

V. The memorials show a tendency to take away the duty of interpreting the Manual of the church from the General Court of Appeals and make it the duty of the General Superintendents, subject to the approval of the General Assembly. This would confine the General Court of Appeals to matters appealed to it when decisions of courts below are called in question. What will the General Assembly do about this?

VI. The memorials indicate considerable activity regarding the "Indeterminate pastorate." Our present law provides that all pastoral arrangements expire with the close of the Assembly year. Therefore no call of a pastor for a period of more than a year is, under the present arrangement, legal. Is this as we want it? Do we want it made legal for our churches to call a pastor for more than one year on a definite contract, or for an indeterminate period? Our present plan is believed to encourage restlessness and to be the occasion for more changes than are best for us. Any other plan might cause trouble where a change could be had only by asking for it. Which is the better plan? Which has the fewest dangers?

It is not expected that any delegate shall come up to the General Assembly to "put over" any proposition whatsoever. And, after all, it is doubtful if a fiery, urgent speech ever secured constructive legislation in a church council. "Ax grinders," "office seekers," and factional leaders will not, we hope, be popular at Columbus, in June. But every serious minded Nazarene, whether he is a delegate to the General Assembly or not will do well to pray and think on these major questions and to act from mature consideration, rather than from some passing emotion which may hold sway at the moment when the vote is taken on these important questions.

IN THE LISTS WITH THE CULTS

DR. H. ORTON WILEY says that the cults have reversed the Bible order. The Bible says, "Grace and truth came through Jesus Christ;" but the cults put truth first and then hope to get grace at the end of truth. This very fact has made us leary of any teacher or teaching which begins with the glorifying of abstract truth, for we then expect some cultish interpretation.

Practically every time we make reference to the errors of cults, especially to those of Christian Science, in these pages, we receive protests. And frequently it is urged that since Christian Scientists do not attack other religious bodies, we should leave them alone. Sometimes these protests come from persons who are not really Christian Scientists, but we know they are influenced by the propaganda of Christian Science leaders and literature. The fact is that this request for immunity is of no force. It is as though the wolf should plead that he does not "attack the flocks," even though he does pick off helpless lambs and occasional individual sheep. For while Christian Scientists are careful not to attack "other religious bodies" as such, they are busy day and night in the attempt to make proselytes among orthodox Christian people, and when one becomes a Christian Scientist he is completely lost to the program of genuine Pentecostal evangelism.

One of the very most misleading practices of the cults is that of using the orthodox vocabulary with heterodox definition. For instance: Christian Scientists may say they believe in the "Inspired word of the Bible as our sufficient guide to eternal life." But they do not mean the same thing that orthodox Christians mean when they say, "We believe that the Bible is the inspired word of God and that it is sufficient for all matters of faith and practice, so that whatever is not in accordance therewith is not to be required." They may "Acknowledge and adore one supreme, infinite God," but they are not thinking of the personal God of the Christian. They may acknowledge "His Son, one Christ; the Holy Ghost, or divine Comforter; and man in God's image and likeness;" but in every case they hold in their own minds definitions which are not at all in agreement with the orthodoxy which we know as "The faith of the fathers."

And the truth of the matter is that evolutionary philosophy must divide honors (?) with Christian Science and kindred cults in accounting for the curse of Modernism in the churches of today. And the equivocation of Modernists is one of their principal forces. If they would come right out and say what they think in the vocabulary which the people could fully understand, they would be immediately classed with Ingersoll, Paine and Voltaire and would be driven from Christian pulpits and college chairs. But they use the language of faith to express their doubts and thus the people are deceived.

But ministers of the true religion of Jesus Christ are bound to dispel error and drive away heresy as

well as to discriminate and emphasize positive truth. So cults like Mormonism, Theosophy, Spiritism, Millennial Dawnism, and Christian Science cannot be spared. If these retaliate, we cannot complain. But if they are supine and fawning we cannot grant them quarters on that account. Jesus Christ cannot share His Lordship with another, and His true religion is exclusive and does not permit of compromise.

There is truth—some truth—in all the cults and all the isms. But truth mixed with error in certain proportions becomes sorcery. And in all these there is just truth enough to make them palatable and yet there is error enough to kill. Their truth is but the sugar coating, their error is the arsenic and strychnine which make up the principal content of the tablet. But this is a day when soundness of doctrine must constitute the bounds of our charity insofar as accepting fellowship or practicing didactic reciprocity are concerned. And despite the shallow sayings of some who would make sport of doctrines and symbols, this is a good time to say, "To the law and to the testimony," and "If they speak not according to these it is because there is no light in them."

TREVECCA'S INDEBTEDNESS CAMPAIGN

We have made frequent mention of the campaign to raise money to clear our Trevecca College at Nashville, Tennessee, of its indebtedness. We have been exceedingly interested in this undertaking and have prayed and labored for its success. Trevecca College is strategically located, as related to the Nazarene movement in the South and Southeast, and it has shown its ability to make contribution to the evangelism of the whole world—this is indicated by its missionary spirit and by the number of former students now on the mission field, or returned to the home land after a term of successful service.

And there have been many indications of interest among our readers, during the last few months, for which we have been thankful. We believe, therefore, that the following, gleaned from a recent report made by Rev. H. H. Wise, treasurer of Trevecca College, to the General Board of Education of our church, will be of interest.

The report shows that friends of Trevecca generally have given \$25,215.17, since this campaign began, and that Brother John T. Benson, a member of the Board of Trustees, according to his proposition, gave \$25,000. This, we think, is a wonderful showing and an indication of faith in and devotion to the work which presages victory for the school in the future.

The campaign has stretched out over a much longer period than was expected when it was initiated, and the interest on the indebtedness has had to be taken care of. Also, there were 39,000 letters sent out in connection with the campaign, and there were travel and other expenses which had to be met. These items aggregate \$2,857.60. There is, therefore, one more debt of \$15,000 to be met before Trevecca College will

be entirely free from debt. But the school has \$1,418.63 in cash and \$6,000 in notes and pledges to apply on this. But the monthly interest on \$15,000 is considerable, and one never knows just how soon notes and pledges will be paid, so it looks like a very special effort is needed to enable Trevecca to come up to the General Assembly with a clean slate.

If this final note could be paid off by June, the interest would probably not consume so much but that the present cash on hand would cover \$1,000 of the principal, so that if Trevecca could raise \$14,000 between now and June 1, it would come to the General Assembly owing no man any money. Shall we not, as friends of Trevecca College, "carry on" just a little farther and finish this well begun task? Will not any and all who have subscribed to the school make special effort to pay the pledge at once? Will not a sufficient number of those who have pledged do this to cover \$4,000 of the amount yet needed? Then shall not a few hundred of those who have already given during this campaign "double up" and give again until another \$5,000 is realized? And, then, finally, shall not a few hundred "new friends" rise up from all sections of the country and back up the sacrificing promoters and supporters of Trevecca, acting as "reserves" in the present emergency, and pay off the last \$5,000 and thus have the honor of setting this school free?

Trevecca College is \$50,000 nearer out of debt than it would have been if this campaign had not been undertaken; for the cost of the campaign has doubtless been saved in interest reductions realized by the paying off of notes as the money has come into the treasury. But one more short, hard pull is needed to bring it to the goal and to insure its future to God and the Nazarene movement. Let's make that one last hill. Say something and do something without any more delay. Write your letters and send your checks and money to Rev. H. H. Wise, Treasurer of Trevecca College, Nashville, Tenn.

EDITORIAL FRAGMENTS

From The Detroit News we learn that "An architect says that the largest room in the world is the room for improvement."

There are some hypocrites in the church, but lukewarmness is a more general curse than hypocrisy. We mean well, but we "mean well weakly."

The preacher who preaches error as though it were truth does only slightly more harm than the preacher who preaches truth as though it were error. The first is a fanatic, the latter is a formalist and yet they are close neighbors. * If you wonder at this, just remember that when you laugh you are almost ready to cry, and that extremes are frequently nearer each other than the "golden mean" is to either of them.

AN IMPORTANT QUESTION

By Rev. W. B. Walker

What shall I do then with Jesus, which is called Christ? (Matt. 27:22).

A BLOOD-THIRSTY mob, with staves and swords, led by a fallen church and a back-slidden preacher found Jesus at the midnight hour in the lonely solitude of Gethsemane's garden. Violent hands were laid upon Him, and He was led away, bound and fettered to the hall of the Sanhedrin, to appear before the Jewish authorities. The humble prisoner was brutally mistreated. They spit upon Him, indicating that He was vile, and only fit to be spit upon. He was slapped with open hands, and struck with clenched fists.

The Jews at this time had no authority to put one to death. In order to carry out their dastardly crime they must get the Roman governor to ratify their action and sign the death warrant. To do this, they must charge Him with treason against the Roman government. The crimes were as follows: sedition, perverting the people, or stirring up trouble, opposition to Caesar, and claiming to be Christ, We shall consider:

I. SOME THINGS THAT DEPEND ON WHAT WE DO WITH JESUS CHRIST

(1) Our acceptance before God depends upon what we do with Jesus Christ.

If we accept Christ, God will accept us, but if we deny and reject Him, God will reject us. In John 3:18, 19, we have this language, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Our acceptance before God does not depend upon the good works that we perform. To be accepted on the basis of our good works, they must be perfect, for the law says, "Cursed is every one that continueth not in all things which are written in the law of God." Again, our acceptance before God does not depend upon the character that we have built up. In order for our character to be acceptable before God it must be holy. And no man has a perfect character without God, for all have sinned and fallen short of the glory of God.

Our acceptance depends upon our acceptance of Him who lived a perfect and holy life Himself. The vilest person that ever trod earth's road can come to Jesus and accept Him as the great sin-bearer, and have all his sins forgiven, and live a life free from condemnation.

(2) Our finding peace of conscience depends entirely on what we do with Jesus. Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

There is no genuine peace through good works. This peace of soul will not come through prayer and penance. Martin Luther led a wild life while in the university, but afterward sought peace through good works, and by long nights of prayer and penance, but failed. He went to Rome, and started to climb up the steps at St. Peter's on his knees, hoping to find peace, but failed. At last the words of God came ringing in his ears, "The just shall live by faith," and Luther immediately put his faith in the finished work of

Christ, and found peace instantly. Your conscience may be biting and stinging you, and you may try to find peace by punishing yourself, giving up your idols, and by doing without the necessary things of life, but there is only one way to find the peace that passeth understanding, and that is through Jesus Christ, the sin-bearer. We may have gone far in sin and disobedience, but all will be well, if we come to Christ singing,

"What can wash away

my sin?

*Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus."*

(3) To find deep and abiding joy depends on what we do with Jesus. The apostle Peter says, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). This joy is greater than any earthly joy because it is imported. Its origin is not of this world. This joy is greater than any earthly wealth or treasure, because no man can dispossess you of it. But a person cannot get this joy through the accumulation of wealth; for many have tried it and failed. This joy does not come by

THE HEART OF YOU

By MRS. MARION A. CHILDS

*Though the voices of men your praises may sing,
And each new born day bring pleasures anew;
Though the world at your feet its treasures may bring,
True riches are found—In the heart of you.*

*Though title and wealth in the world you have won,
And Dame Fortune smiles on all that you do;
Yet, after all is said and done,
True wealth is found—In the heart of you.*

*You may never be cheered by the sound of applause,
You may never be known for the deeds that you do;
The world may not know of your greatness because
True greatness is found—In the heart of you.*

ALHAMBRA, CALIFORNIA

having worldly honors; many have tried it, but none have succeeded. Joy cannot be obtained by indulging in the world's pleasures; millions have tried it and say it cannot be. But the person who is sin-sick, and tired of the world's fascinations and pleasures can come to Jesus and find deep and abiding joy. Oh, friend, if you are in such a plight, come to Him!

The story is told by a Christian worker who visited two homes of a very different state in life. As the worker approached the elegant marble stairway and saw the costly paintings on the walls and the magnificent statues that lined the hall, she said to herself, "I wonder if all this wealth and splendor make my friend happy?" This inquiry was adequately answered when the woman of the house met the worker and burst into tears. Wealth, honor, and earthly pleasures do not make people happy. This same worker visited the home of a poor blind woman. The day was dark and rainy, and the rain was dripping through the weather-worn roof. This angel of mercy said to the blind woman, "Maggie, are you not miserable?" To which the blind woman responded, "What? I miserable, the child of the King, and hurrying on to the mansion that He has gone to prepare. No, I am happy."

(4) Our obtaining eternal life depends on what we do with Jesus Christ. In 1 John 5:11, 12, we have this language, "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." What is your definition of eternal life? Some people define it thus: "If I live right, struggle through life, and die right, then I will receive eternal life." But my friend, the moment that you believe on the Lord Jesus Christ for salvation, that very moment you have eternal life. Every person that receives Jesus as a sin-pardoning Savior, has eternal life. Christ is life, and he that receiveth Him, receiveth life—eternal life.

II. WHAT WE MUST DO WITH JESUS CHRIST

Pontius Pilate, the Roman governor, tried to get rid of Christ. He said to the Jews, "Judge Him according to your law." It seems that Pilate did not want to murder Christ. He tried to evade it in four different ways. First, he tried to evade it by sending Him to Herod, thus trying to put the responsibility on someone else. Men and women are still trying to do the same today. They will go to church and listen to the message of God, but try to put the responsibility on someone else. They try to believe that the message was not for them. Secondly, he tried to evade the death of Christ by having Him scourged. He doubtless thought that such brutal treatment would satisfy the Jews, and dispose of the matter. In the third place, he tried to evade it by giving the Jews their choice between Barabbas and Christ. In the fourth place he washed his hands in a basin of water, thinking this would wash his guilty soul.

(1) You must either accept Him or reject Him. He is before the bar of your soul, and what will you

do with Him? There is only one of two things that you can do: accept Him or reject Him. You are doing something with your Lord now. To accept Him will bring peace and happiness to your life, but to reject Him will bring death and eternal misery in the end.

(2) We must either let Him into our hearts or shut Him out. In the book of Revelation, chapter 3 and verse 20, we have a description of Christ standing before the door of the human heart knocking. He stands outside the door of every unsaved soul and knocks for admittance. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." He gently knocks and waits for us to open. Often He knocks in the stillness of the night, and His voice is easily heard above the roar of the tempest. But still He knocks. He knocks and our duty is to open. Holman Hunt in his famous painting, "The Light of the World," has endeavored to picture this scene. He represents the Christ as standing outside a fast closed door. The door must be opened from within. The door-knob is not without, but within. Oh, sinful soul, you hold your eternal destiny in your own hands!

(3) We must be for Christ or against Him. Jesus says of Himself, "He that is not with me is against me" (Matt. 12:30). Every person that is not with Him is against Him. You will take your stand with John, the beloved, and Peter the warm-hearted, and Paul the heroic, and the band of noble confessors and martyrs and servants of the Son of God, or you will take your stand with Pilate, with Herod, with Annas, with Caiaphas, and with Judas Iscariot.

III. WHO IS THIS JESUS WITH WHOM WE HAVE TO DO?

(1) He is the One whom God hath appointed and anointed to be our King. The writer of the book of Acts says, "This same Jesus, whom ye have crucified, God hath made both Lord and king" (Acts 2:36). He is King of kings and Lord of lords. God hath given Him a name which is above every name; to which name every knee shall bow and every tongue confess that He is Lord to the glory of the Father. If Christ is rejected, God's appointed and anointed King has been rejected. If you shut Him out of your heart, you shut out God's anointed One. He that will close his heart against this anointed King, is guilty of high treason. For the crime of treason men are sent to the electric chair, the gallows, and to the penitentiary for life. Eternity bound soul without God, you are guilty of treason against the heaven-anointed King!

(2) He is the Son of God. He is greater than Socrates, Plato, Aristotle, Newton, Columbus, and Washington. He is greater than all the renowned of the ages. He is more than a man. He is the God-man. He is our best friend. He is a friend that sticketh closer than a brother. The title, "Son of God," is

used twenty-five times in the four Gospels. Someone may say, "Oh, I don't believe Him to be the Son of God." To deny a fact does not alter a fact. To deny the rising of the sun, would not alter the fact that it rises daily. Some people are trying to believe as little as possible.

There are five indisputably divine testimonies to the deity of Jesus Christ. First, there is the testimony to the divine life He lived, for He lived as never man lived. Napoleon Bonaparte said, "I know men, but Jesus Christ was no [mere] man." In the second place, there is the testimony of the divine works He wrought. And in the third place, there is the testimony of the divine words He spoke. In the fourth place, there is the divine attestation of the resurrection from the dead. In the fifth place, is the divine influence upon all subsequent history. Christ was one of three things. He was either divine, as He claimed to be, the greatest impostor the world has ever known, or the most hopeless lunatic the world has ever seen. Do you think that an impostor, or a lunatic could have so influenced the history of the world? Our eternal tomorrow depends on what we do with Jesus Christ. Oh, thou unbelieving and sinful soul, cease your doubtings, and trustingly believe in Him! For in that day of eternal reckoning, it will not be what you will do with Him, but what will He do with you?

(3) He is the One who was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid. An awful crisis had come in the life of Pilate. There he sat in all his dignity and power. And there stood Jesus Christ before him in all the beauty of His perfect manhood, in all the dignity and glory of His deity, and in all the wondrousness of His matchless love. The governor sat in deep thought, deciding what to do. There were two kinds of voices speaking in Pilate's heart—higher and lower voices—heavenly and infernal. Listen to the higher voices in Pilate's heart. The voice of reason said, "Pilate, release Christ; He is innocent." The voice of conscience said, "Pilate, release Him." The voice of the Spirit of God was whispering in the governor's heart, saying, "Release Him, for He is innocent." The voice of common decency said, "Pilate, release Him." Everything that was noble and true and just in Pilate's heart said, "Release Him, for He is God's anointed." But alas, there were other voices in Pilate's heart, and he is listening to them. There was the voice of cowardice, or fear of what the Jews would say, whispering, "Pilate, crucify Him." There was the voice of greed for gold saying, "Pilate, have Him put to death." There was the voice of low political policy, whispering, "Crucify Him, for He is not fit to live." And Pilate sits in deep meditation. At last he decides, and he decides wrong; and his name has come down to everlasting infamy.

Oh, sinful humanity, as truly as Jesus Christ stood before Pilate nearly two thousand years ago, He stands before you in this day, with all the dignity of His

manhood, in the power of His deity, and in the wondrousness of His matchless love, crowned with thorns, and with pierced hands, and there you are trying to decide what to do with Him. In your heart there are higher and lower voices. There is the voice of the Spirit of God which says, "Accept Him; confess Him; take your stand for Him." There is the voice of conscience which says, "Accept Him now." Everything that is in you that is noble and true and just is saying, "Accept Him now, for tomorrow may never come." But alas, there are other voices—infernal voices. There is in your heart the voice of cowardice, the fear of the people, that is saying, "Reject Him." There is the voice of greed for gold that might slip through your fingers if you should become a Christian, and it is saying, "Not tonight." There is the voice of lust, that says, "Reject Him." There is the voice of low political trickery, which says, "Christianity will rob you of your political influence."

Fellow travelers to the bar of God, be careful to whom you listen! If you will listen to the voice of the Spirit, safely will He lead you into salvation. But in listening to the wrong voices the outcome may be like that of those Jewish leaders that chose against Christ. Old Annas died in disgrace. His palatial home was plundered and ruined, and his son was beaten and dragged through the streets, dying a horrible death. Caiaphas lost his high position inside a year, and never regained it. Herod was banished to exile, and died of a loathsome disease in dishonor and public disgrace. Pilate was banished to exile, and took his own life by jumping from a castle window. Judas took his own life. Ten bloody wars have plundered and ruined Jerusalem since that day. And the Jewish nation has been scattered to the four winds of heaven. Beware, Christ rejecter, for thou shalt not go unpunished!

TEXARKANA, TEXAS

A BUNCH OF CLOVER BLOSSOMS

By REV. C. E. CORNELL

"A sound from heaven" is the sweetest music earth ever listened to.

This earth looks very small to a dying saint.

"Be of good cheer" the storm is over.

Failure is sometimes the first stepping stone to success.

"The joy of the Lord" is health-giving medicine.

Christianity can get along without me, but I cannot get along without it.

Discouragement uttered by word or deed betrays a lack of fighting qualities.

To say *no* to the tempter furnishes spiritual muscle for the next onslaught.

Humility never dresses up like a store window wax figure.

Heart's-ease is a Golden Balm for trouble.

"A merry heart doeth good like medicine."

The devil can take a nap when there is dissension in the church.

A nickel for the Lord and three dollars for a foot-ball ticket is indicative of spiritual sickness.

A few words well spoken, are like a picture with a silver frame.

The modern newspaper will put no fat on your spiritual ribs.

THE OLD AND THE NEW

NUMBER ONE

By Dr. Wm. G. Heslop

SOMEONE has said of the Old and New Testaments, "The New is in the Old concealed; the Old is in the New revealed." Observe in the following instances how the truths of the Old Testament are confirmed by the New Testament:

1. The creation of man (Gen. 1:27, 28).

"He which made them at the beginning made them male and female" (Matt. 19:4).

2. The murder of Abel (Gen. 4:8).

"The blood of righteous Abel" (Matt. 23:35).

3. Noah, the ark and the flood (Gen. 5:28).

"As were the days of Noah so shall be the coming of the Son of man. Noah entered into the ark, the flood came and took them all away" (Luke 17: 26, 27).

The New Testament sets its seal and stamp on the truth of Noah, the truth of the ark and fact of the flood. If you deny the Old Testament you must give up the New. The New Testament sets its seal on the creation of man, *not* the evolution of man. The New Testament sets its seal on the murder of Abel, *not* that it is a fairy tale or a myth but that it is an actual fact. You give up the ark and the flood of the Old Testament and you must give up Christ of the New Testament, because He said the flood took them away.

4. The destruction of Sodom and Gomorrah (Gen. 19:15-29).

"The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all" (Luke 17:29).

There Jesus sets his seal upon literal fire and literal brimstone coming from heaven and burning up the cities of the plain. Give up the fact of the Old Testament and you must give up the Christ of the New.

5. Moses and the burning bush (Exodus 3:1-6).

"Have ye not read in the *book of Moses* [that's denied by higher critics] how in the bush God spake unto him?" (Mark 12:26).

When the higher critics get rid of Moses they get rid of Christ too. When they put out the fire in the burning bush and say it is just a story or a dream they also put out Christ. He believed in a literal burning bush. He believed in an actual historic Moses.

6. The brazen serpent (Numbers 21:8, 9).

"As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up" (John

Christ believed in a literal Israel. He believed in a literal wilderness. He believed in a literal serpent. He believed the story of the children of Israel being smitten by disease and Moses lifting up a brassy serpent in the wilderness and those that looked were healed.

7. David and the shewbread (1 Sam. 21:1-6).

"Have ye not read what David did, how he entered into the house of God and did eat the shewbread?" (Matt. 12:3, 4).

When you get rid of David you get rid of Christ.

8. The magnificence of Solomon (1 Kings 3:12, 13. Cp. Matt. 6:29).

"Solomon in all his glory was not arrayed like one of these."

9. The visit of the Queen of Sheba (1 Kings 10:1-10).

"The queen of the south came to hear the wisdom of Solomon" (Matt. 12:42).

If the queen of Sheba is a myth, a fable, Christ believed a fable. You do away with Solomon and the Queen of Sheba and you do away with Christ, the Way, the Truth and the Life.

10. Elijah and the widow of Zarephath (1 Kings 17:1-9).

"There were many widows in the days of Elijah; unto none of them was Elijah sent but only to Zarephath" (Luke 4:25, 26).

11. The healing of Naaman (2 Kings 5:14).

"There were many lepers and none of them was cleansed but Naaman, the Syrian" (Luke 4:28).

If Naaman wasn't a historic character then Christ was mistaken. If Naaman wasn't healed, that's a miracle, and if Naaman wasn't healed of his leprosy Christ was mistaken and ignorant. If Naaman never lived and miracles never took place then Christ believed a lie or fable which proved his ignorance.

12. The murderer of Zechariah (2 Chron. 24:20, 21).

"Zechariah who perished between the altar and the sanctuary" (Luke 11:51).

13. Jonah and the great fish and his visit to Nineveh (Jonah 2 and 3).

The first is denied by every higher critic that ever lived and many of them believe that Jonah never got to Nineveh at all. It is surprising to read some of their guesses about Jonah, the great fish and Nineveh.

"Jonah was three days and three nights in the whale's belly" (Matt. 12:40).

"The men of Nineveh repented at the preaching of Jonah" (Matt. 16:4).

Now if Jonah wasn't an actual historic person Jesus was seriously mistaken. If Jonah wasn't swallowed by a great fish then Jesus betrayed His ignorance when He used him as an illustration of His own resurrection. If Jonah never went to Nineveh and preached to them and the Ninevites didn't actually repent, then Christ was miserably astray with His facts of olden times. You give up Jonah and the whale or great fish and you must give up the whole New Testament.

14. The prophecies of Daniel (Dan. 9:27; 12:11).

"The abomination of desolation spoken of by Daniel the prophet" (Matt. 24:15; Mark 13:14).

Compare Luke 21:22 and Daniel 9:26, 27.

If the higher critics are right, if Daniel did not live in the time of Nebuchadnezzar, if Daniel did not live

during the reign of Cyrus and Darius, if Daniel didn't get his prophecies hundreds of years before they were fulfilled Jesus believed lies and taught them.

15. The prophecy of Zechariah (Zech. 13:7).

"Jesus saith unto them, It is written, I will smite the shepherd and the sheep shall be scattered" (Matt. 26:31).

16. The writings and Psalms of David.

"Did ye never read, The stone which the builders rejected the same is become the head of the corner" (Matt. 21:42).

"David himself said by the Holy Ghost" (Mark 12:36).

"David himself saith in the book of Psalms" (Luke 20:42).

If David did not write the Psalms then Christ was miserably mistaken about their authority. If David did not write them by divine inspiration Christ was again miserably astray in His facts. If David was not inspired by the Holy Ghost to write the book of Psalms then Christ told what was not the truth when He said, "David said by the Holy Ghost."

17. The writings of Moses.

"Moses wrote of me" (John 5:46, 47).

"Did not Moses give you the law?" (John 7:19).

"Offer the gift that Moses commanded" (John 8:4).

Our Lord constantly confirmed the writings of Moses.

18. Our Lord confirmed the writings of Isaiah (Isa. 53:12; Luke 22:37).

"There was delivered unto him the book of the prophet Isaiah."

"He closed the book and began to say, This day is this scripture fulfilled" (Luke 4:17-21).

"Well did Esaias prophesy of you" (Matt. 15:7; Matt. 26:24; John 5:39). "The scriptures testify of me."

Let's remember, if man was evolved and not created, Christ was mistaken. If Abel was not actually murdered, Christ entertained a wrong belief. If the ark and the flood never came on this earth and if Sodom was never destroyed, then Christ was miserably wrong about his Old Testament facts. If miracles are unknown, then Christ believed in them. If Jonah was never swallowed by the great fish, Christ proved Himself to believe a lie and encouraged others to do the same. If the Old Testament from Genesis to Malachi is not inspired by the Holy Spirit then Christ was mistaken in teaching that it was. And finally, if we give up the Old Testament we must give up the New.

"THAT SOMETHING"

The Need of Every Sunday School Teacher
By Prof. A. S. London

A FEW months ago while in a northern city, I came across a little book entitled, "That Something." I believe the book is dedicated to the Rotary Clubs of our country, but there is a lesson in it for the Sunday school teachers of our day. The book speaks of a tired, worn-out man, who was hungry and seeking bread from a stranger who chanced to pass his way. The beggar asked for something to eat and the stranger said to him, "Well, suppose you were fed and were given plenty to eat—what then?" The man replied, "I'd try, sir, to get a job somewhere." "You would try?" asked the stranger. "Yes, try," replied the poor beggar, "but I feel that there is little chance. Nobody wants me. In fact that is not what I want now. I'm hungry. I want food."

The stranger told the beggar that he would not feed him. "But you could feed me," said the man asking for food. "Food is not what you need," said the stranger. The beggar no doubt with hunger gnawing at the very vitals of his being, said, "What, then?" The stranger replied, "That something. Man, go and find 'that something' and when you have found it come to me and thank me." The beggar thought a moment under such strange words and said, "Thank you for what?" "For finding 'that something.'" The story goes on to say that the beggar went away and found "that something" and made a man of himself.

I believe many of our boys and girls are lost to our Sunday schools and churches because our teachers have not found "that something." We have not yet found

that which will enable us to value the Sunday school in its proper light, and see the boy and girl in their possibilities for the making of noble men and women.

The president of a noted theological seminary recently said that had he known in the beginning of his ministry what he knows now about the worth of a Sunday school in the church, he could have multiplied his usefulness five-fold. We are taking the work of the Sunday school too lightly. This is shown in our lack of interest in preparing ourselves for this great task. It is shown in our carelessness in securing good books that will be a great blessing to us in awakening, inspiring, and causing us to be better teachers. "That something," to come into the lives of our teachers will take the dread, the sluggishness, the lethargy, the luke-warm condition out of us, relative to our work. It will bring a love, a feeling of the bigness of the task at hand, and lead us to find ways and methods of saving the youth of our day.

"That something," to come into the lives of our teachers will bring vision, and then harness that vision to the concrete task of building our school, or our individual class. Our vision will surpass our present attainments. It will cause us to look ahead and see the young men and young women as they are to be in the tomorrows. No petty excuse will be given as to our absence on a rainy Sunday. It will drive us to our knees, to our books, to conventions, to a training class, to lecture courses, and to our secret places of meditation and heart culture for the salvation of those

entrusted to our care. No Sunday school teacher will ever go beyond his vision of young people, and the worth of the Sunday school in bringing them to Christ. The impelling power in the life of every teacher should be a love for the highest and best interests of the members of his class.

Macaulay, the great English essayist, speaks of "divine discontent." This is the soil in which real teachers are made to grow. The teacher that is satisfied with present attainments is dead. His class is dead. He is simply holding down a class. His pupils are listless. They are not eager to go to Sunday school. They are generally tardy in coming to their class on Sunday morning. Many are absent from the class quite often. Some who go regularly are doing so because they feel it is their duty to be there. One has said that the Sunday school teacher is the pastor's assistant. If this be true, God have mercy on the pastor. He has a dead carcass on his hands, and a millstone about his neck.

"That something" coming into the lives of our teachers will be the cause of leading our young people into right habits of a study of the Sunday school lesson. It is true that not many of our young people study the Bible, or their Sunday school lesson. The skill of a teacher is indicated by the study he secures from the pupils in his class. Not many young people know how to study their lesson. A teacher is not only to give instruction, but to teach the pupil how to study for himself. The teacher is to awaken interest until the student studies for himself, and becomes eager to know. "No teacher will be troubled with disorder in the class if he has learned the art of teaching and has aroused the student to study."

"That something" in the lives of our teachers will enable them to feed the hungry, restless lives of the youth of our day. I heard a noted preacher say awhile ago, that much of the careless, restless, unsatisfied, wicked actions of the young people of our country, was nothing more than a heart-hunger for God. What a statement! What a responsibility upon the shoulders of the teachers of young people! The sure-enough teacher will direct this energy by study and reading and leading the boy or girl to the place where they will find God. The teacher must know the kind of food to give to his pupils. They are not to be fed alike. The teacher does not need to hand out some pre-digested baby food to a crowd of husky, robust, hearty, crowd of teen age, or grown up youngsters. They need something that will challenge them. They are seeking something to do for themselves. Work is what they want. The trouble with the average young people's class is, that they are given nothing to do. The program is a little two by four arrangement that does not bring out the stronger elements in the life. Young men like war because it brings out their very best. They want studies that will make them sweat. This may seem a little different, but it is true just the same.

Two or three old people, or a dozen little tots may be contented with the same opening exercises every Sunday morning, and hear the announcement, "Teachers go to your classes," but, that does not satisfy that boy or girl that has a craving in his heart to do something. Special music that will cause them to practice during the week, a talk of five or ten minutes by a young person, a class to give the opening exercises, will help to bring about an interest that will be of great value in getting youth interested in the study of the Sunday school lesson.

"That something" will make our teachers within themselves the greatest and strongest drawing power in the Sunday school. I simply mean that real teaching will draw when everything else seems to fail. Young people are eager to learn. They will go where their minds can be fed. Good buildings, good music, good library, and many other things are essential to the building of a good school, but nothing can take the place of good teaching. This is the hub around which a school is built. "Feed the pigs at your own gate, and they will stay at home." Often time is wasted in the preliminaries of the average class. The same old way every Sunday in presenting the lesson, the lack of attention to new pupils, illy-ventilated rooms, dusty seats, and a dozen other little things, may lead to a poor Sunday school, but, nothing will kill a class quicker than poor teaching. Teachers teach themselves. They give out what they are. "The teacher's life is the life of his teaching."

"That something" will help us as teachers to find the way to the heart of our pupils. It was said of Governor Howard of Connecticut, that rarely ever was there a member of his Sunday school class who did not become a Christian and join the church. This is the objective in Sunday school work. He taught his pupils the lesson of patience by being patient himself. He taught them to be studious by being studious himself. He told them of a personal Christ by knowing Christ himself. When asked for the secret of his success as a Sunday school teacher, he said that he always had a plan for his work. He made preparation for teaching. He made his class an object of prayer, and poured himself out until they received the best he could give. He made no reservations because he was just a Sunday school teacher. He knew the worth of his work.

"That something" will cause us to see why we are not getting on with our class. It will send us out to find the reason why. It will help us to find a point of contact with the boy or girl that we are failing to get a grip on. It will make us to seek out the unfortunate, the neglected, the careless, the unconcerned. We will go out with "that something" that will cause us to desire others to join our class, enlarge our borders, and try and make ourselves felt in the community in which we live.

May God give us "that something"—the need of every Sunday school teacher!

WORKING OUT YOUR OWN SALVATION

By Rev. Fletcher Galloway

Work out your own salvation with fear and trembling (Philippians 2:12).^d

SOME would have us believe that it is possible for a man to obtain salvation by works. They would read this text, "Work yourself into the favor of God with fear and trembling." But in Romans we read, "By deeds of the law shall no flesh be justified." All have sinned and come short of the glory of God, therefore to be justified by his own efforts, a man would have to perfectly keep the law for present justification, then go beyond that and atone for his past misdeeds. Can any man do more than do right? Certainly not! One upon whom the law had no claim had to come in order that atonement might be made for our sins. That One was Jesus. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Salvation is a free gift. We have done nothing and can do nothing to merit it. Therefore the text is addressed to Christians and is of tremendous importance.

I never have read anywhere in the Bible, "Blessed are the bench-warmers for theirs is the kingdom of heaven." Some people act as though that were all it meant to be a Christian. True Christianity means more than that, however. It means:

First, *Putting feet to your prayers*. A farmer prayed at family worship, "Lord, remember the poor and the afflicted. Pity the fatherless and the widows. Supply their needs, we pray." He went out to the barn a little later and found one of his boys shoveling corn into a wagon with the team hitched up. He said, "What are you doing, John?" "I'm just helping God answer your prayer. Widow Brown is out of corn, so I'm taking her a load." Christianity is more than sentiment. It is very practical and works out in every-day life. James says that a dollar's worth of flour is worth more to a hungry orphan than a whole day of prayer, providing you have the flour. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True Christianity means:

Secondly, *Proving devotion by service*. "Not every one that saith Lord, Lord, shall enter the kingdom of heaven," said Jesus, "but he that doeth the will of my Father which is in heaven." Suppose here is a big, strong, ten-year-old boy sitting in the house. He is telling his mother how much he loves her and appreciates what she means to him. And it is fine for a boy to appreciate his mother. But after a while the coal pail is empty and he just lets it stay empty. Finally his mother, in the midst of the many cares claiming her attention, has to take time to get some coal. Later the kindling has to be brought in and other chores have to be done, but this boy just sits there telling

his mother how he loves her, while she has to do the work. Listen, Christian! it is a fine thing to tell God how you love Him, but be sure you "bring in the kindling." You say, "But there's nothing I can do." Wait just a minute. Let's see. How many families in your block go to church? One woman found six families in her block who never went to church at all. She set to work and inside of a year all six of them were going to her church. Was that worth while? You say, "But my neighbors are too worldly and hard to do anything with." Are you sure of that? How many times have you asked them? Then not only can you invite your neighbors to church but you can do personal work. "Oh," you say, "I could never do that." Well, perhaps you cannot very well, but are you seriously and conscientiously trying to become an effective worker? Erskine, the author, at fifty years of age, and not knowing one note from the other, set himself to learn to play the piano. Last summer, after three years of practice three hours a day, he played with the New York Symphony Orchestra. If a man will do that just for his own satisfaction, what ought we to do in qualifying ourselves when it means the salvation of souls? Jesus said to His disciples, "The fields are white unto the harvest. Pray ye therefore the Lord of the harvest that he will send labourers into his harvest." When they had prayed and their hearts were burning with a passion for the lost, then He said, "Go ye." That is the way God works. First He burdens our hearts for others, then when we feel a great concern for them He sends us after them. But true Christianity means again:

The constant outflow of a godly influence. "Ye are the salt of the earth," Jesus said. That lump of salt in the container does not selfishly hide away in its own little corner, but allows itself to be put in the bowl of soup. Immediately its saltiness works out and exerts an influence on that bowl of soup until the whole is seasoned. Again, be a bit of radium and "Shine." Jesus said, "No man when he hath lighted a candle putteth it under a bushel but on a candlestick." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

But why did Paul say "Work out your salvation with fear and trembling?" Is God unreasonable? Is He a hard task master? Is He hard to please? Certainly not. He is a merciful heavenly Father. "He knoweth our frame. He remembereth that we are dust," so He does not expect a perfect service. Why then are we to exert such grave concern? Let us fear lest we die of *inactivity*, lest we sit around until we dry up. A man may bind his arm to his body and carry it in a bandage for a year, and at the end of the year when the arm is released the strength will be gone.

Why? Lost from disuse. When I was a boy we lived where there were many Spanish speaking people. I learned to speak Spanish as soon as I learned to speak English, but I can remember only a few words now. Why? Lost from disuse. Therefore "Work out your own salvation with fear and trembling," for the only way you can keep it in, is to keep it working out. May your spiritual epitaph never read thus: "Died of inactivity."

PUEBLO, COLO.

THE BIBLE AND THE BUSINESS MAN

(Address of Leroy D. Peavey, president of the Babson Statistical Organization on the occasion of placing 5,000 Gideon Bibles in Boston, May, 1927. Mr. Peavey was chairman of the committee that placed these Bibles.)

I AM here to say tonight that not only is the Bible a "good thing" for the business man, but it is the *groundwork of all mercantile success*. The 37th Psalm describes the situation perfectly. What a wonderful declaration of all the fundamental laws which govern the business career! What warnings, what comforting assurance, what unqualified promises that a man who obeys the Bible precepts will succeed—forty wonderful verses, sufficient to guide the business man in all the affairs of life to a complete and overwhelming final victory.

This is the testimony of scores of successful men in every walk of life. Only this week I was struck by what the venerable Chauncy M. Depew said. He, a captain of industry, perhaps second to none in his time, once a president of the great New York Central railroad, a director in many of the best corporations, and in his day the most brilliant after dinner speaker in the country, says, "I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and the God that it portrays."

Of course I do not say that no man ever "got money" by going contrary to the Bible. I might go out tonight and with a blackjack knock a man down and go through his clothes. I would thus acquire some funds, and so might a rogue in the business world by sinister methods—at least for a time. Such cases, however, would be only exceptions to the rule, and rather undesirable exceptions.

Yes, God in His wonderful prevision knew men would go into the busy marts and buy and sell. The Bible is for the man in the every day affairs of life and not for the cloistered monk. It is the most practical, useful book in the world. What a complete glossary of business there is in the Mosaic writings! The depths of practical wisdom in the book of Proverbs will never be surpassed. David and his wonderful Psalms are business help beyond compare!

Listen to this: "In all thy ways acknowledge him and he shall direct thy paths." "Seek ye first the kingdom of God, and his righteousness; and all these [necessary, material] things shall be added unto you."

"Them that honor me I will honor." And so on in scores of other comforting and helpful passages! No—the business man has no trouble in accepting the Bible. He leaves doubts for the silly theorist to handle. Let the professors think this one over: "Why is it that a black cow eats green grass and gives white milk which makes yellow butter?" Answer: "For the same reason that blackberries are red when they are green!"

Does the business man lack incentive? Let him study his Bible. It soars to the loftiest heights of inspiration. No lazy man can follow it. No Christian was ever lazy. The Bible always brings out one's best powers. "Whatsoever thy hand findeth to do, do it with thy might!" In discouragement, what a solace! "Cast thy burden on the Lord and he shall sustain thee." Are sales poor? go to the Bible and the Lord. Yes, the grand old Book has saved many a man from bankruptcy and suicide.

The Bible will keep the business man from losing his equilibrium. It is the easiest thing in the world to lose your balance. Abnormal success has ruined thousands, but the Bible man keeps a level head. He sees in the old Book the final end of all the earth. He is ever mindful of the fate of the "rich fool" and does not desire in any way to be like him. Business is not an *end* but a *means* to an end, and the Bible student will not kill himself for a few dollars. He regards himself a custodian of God's gifts. He "gets all he can, he saves all he can, and he gives all he can."

The Bible is the one supernatural guide through life. In its sacred pages we secure those wonderful glimpses of the most remarkably visioned men the world has ever known—Abraham, Joseph, Daniel, Isaiah and their train. The business man must have vision. He is no good without it. The Scriptures teach him to pray over everything and shape his course accordingly. He knows that the "steps of a good man are ordered of the Lord," and moves on irresistibly toward his goal.

A Bible business man always has plenty of trade, for he treats his customers right. Somebody has said that if we love our customers we shall have a lot of them. If we don't love them and do not seek to do them a real service, we shall not be bothered with them. It will not be long before they have all gone somewhere else! It is the old law of action and reaction again. It is the old law of service. You can't get around it. Service is what builds up trade, and the Bible Christian can't help treating his customers right, and consequently having a lot of them. There are thousands of houses all over the land that we don't want to trade with, but we flock to the houses where the customer is appreciated and loved.

The Bible makes a man a success because it shows him how to treat his employees and his associates. What is the universal testimony of merchants and manufacturers? It is that labor is the one most important factor in business. If the force is not efficient

the concern fails. If the employes are constantly alive to their jobs, and in harmony with the guiding hand, the business succeeds. In this one element is the margin of success or failure, and the Christian employer has successful co-operation to the highest degree!

Yes, the Bible is an absolute necessity in all the great problems of life. Nowhere can it be neglected without disorder, disaster and ruin! What is the greatest national problem today? Russia—because it is outlawing the Bible! And this vast section of the earth, with its teeming millions of people—without the Bible and without God, will wreck the world unless the picture is changed! Other nations have risen to heights of fame without the Bible, only to crash to the ground. Where is the civilization of Babylon—

In the midst of the splendor of Queen Victoria's reign, an Indian prince visited England and was shown in detail its power and magnificence. As he was about to return, he stood in the presence of the Queen and took the opportunity to ask her the secret of England's greatness. The Queen, in her inimitable manner, turned to a table, selected a beautifully bound copy of the Bible, and presented it to him, saying: "This, Sir, is the secret of England's greatness!"

Yes, the Bible is:

The illuminator of darkness

The foe of superstition

The text-book of ethics

The friend of science

The ornament and mainspring of literature

The fashioner of law

The charter of all true liberty

The forerunner of civilization

The secret of national progress

Even the agnostic, Huxley, said: "The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties so much more than privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state in the long run, depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic book in the world."

Search where you will you can find no equal. I love the following eulogy which someone has given it: "Speaking the language of heaven in scores and scores of the tongues of the earth, and giving the Word of God by forty millions of voices to five times as many million ears; and in tongues spoken by six hundred millions of men; and having swept its path of storm through all time, it still walks triumphant, despite earth's dying malice and hell's eternal wrath; and like the apocalyptic angel, though it wraps its mantle of cloud around it, calmly looks out upon the world with a face as it were the sun encircled with the rainbow."

And our own John Greenleaf Whittier caps the climax when he tells us:

*"We search the world for truth;
We cull the pure, the good, the beautiful
From graven stone and written scroll
And all the flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book that mother read."*

A GOD-SENT REVIVAL NEEDED

By REV. JOHN NORBERRY

THERE is nothing that the Church of God needs more today than a God-sent revival. Such a revival will enable the Church to solve all her social, financial and spiritual problems, will awaken and save the membership and bring many lost souls into the kingdom of God.

The appalling apathy and terrible indifference seen everywhere in all the churches, and the want of old-fashioned family religion in the homes of professing Christians, indicate sufficiently that the revival is needed.

The kind of revival which is needed is the kind God gave in the days of the Apostles. A mere hand-shaking, card-signing, church-joining revival will not meet the need. There must be Holy Ghost conviction which will move the people to cry as of old, "What must we do to be saved?" There must be genuine repentance from sin and believing in Christ to the saving of the soul. There must be heart hunger for holiness and definite seeking and happy finding of the glorious grace of perfect love. There must be such a genuine turning to God that the fires will burn upon our altars the year through and our young men and young women will heed the call to the ministry and to foreign missionary work, answering, "Here am I, send me." We need a revival that will bring joy in the camp below, as well as among the angels in heaven above. One that will stir God's children up to practice the golden rule, restore the "first love" to those who have lost it, give professing Christians the forgiving spirit and send them out into the highways to bring men to God.

We could, perhaps, suggest fifty things that would help promote such a revival as we are describing, but we shall confine ourselves to one—prayer, prevailing prayer. "Prayer changes things." "Prayer moves the arm that moves the world." "The effectual fervent prayer of the righteous man availeth much."

Oh, for a John the Baptist to call us to "Prepare the way of the Lord!" Oh, for a prophet to arouse us, crying, "Awake, awake, O Zion, put on thy beautiful garments, O Jerusalem!" Oh, for a burden on the Church that will make us long, like Jeremiah of old, to pray and weep "For the slain of the daughter of my people." "Wilt thou not revive us again: that thy people may rejoice?"

CAMDEN, N. J.

THE NEED OF HOME MISSIONS

By J. G. Morrison, D. D.

HOME Missions and Foreign Missions, must go hand in hand. That is the way they went in New Testament times. It was "Jerusalem" first, then "Samaria," and then the "uttermost parts of the earth." Home and Foreign Missions are the two hands of the church. A person cannot wash one hand alone. It takes each to wash the other. Foreign Missions cannot last long, if we allow Home Missions to die. Home Missions will totally collapse if we limit ourselves to the home land, going only to the outskirts of "Jerusalem," or maybe a short distance over into "Samaria," but omitting the "uttermost parts of the earth."

It is the home field, after it is developed, that sustains the foreign work. It is the enthusiasm, and joy, and consecration, and self-sacrifice of the foreign work that stimulates and advances the home work. "*Useless each, without the other,*" as the poet Longfellow said about men and women. In God's sight, and in heaven's vocabulary, there is no division into "home" and "foreign," in this holy business. We are compelled to divide up the field, and name it thus, because we are so finite, and near-sighted we cannot seem to see them both at once. For the sake of convenience, the names must be retained, but in our thinking and praying, let us imitate the Great God, and remember that there is just one field "*the world,*" and one task for all His children, "*discipling all nations.*"

In order to make an appeal, we must first present a need. Where there is no need, there is no basis for an appeal. What are the needs of the home field? It just so happens that the home field is, so to speak, the needs of the English speaking peoples. Roughly speaking, there are about 170 millions of them. They have a remarkable heritage. Out of a wonderful past, they have come into an amazing present, and, if our Lord tarries long, are headed toward an astounding future. We are not obsessed by any mere pride of race, but facts are facts. Something like eighty per cent of all the leading inventions and discoveries have originated with the English-speaking peoples. Representative self-government has reached its highest points of achievement and success in countries where this language is spoken. Constitutional government has made its most out-standing victories among them. The most satisfactory colonial system was originated and carried on by them. They have carried the arts, sciences, trade and commerce to almost every part of the globe. The first successful efforts at universal human freedom were begun among this people. The great, far-reaching religious awakenings of modern times have been among the heirs of Anglo-Saxon speech. They have contributed the greater portion of all the Christian missionaries to heathen lands. Today, if you would blot out Christian missions where English

is the missionaries' native tongue, you would remove the great majority of these moral garden spots from the world. Protestantism has had its greatest growth, and widest development among the descendants of those who speak the language of King Alfred, Chaucer, Milton, Tennyson, Longfellow and Whittier. This favored race occupies the belt of power on the world's surface, namely, the temperate zone, where they know how to battle with the frosts of winter, and yet not be exposed to it so long as to be congealed in their minds and souls. They also know what it is to wrestle with the heat of summer, and still escape from it for a sufficient portion of the year so that they are not permanently languid, or deficient in the enthusiasm that is required as the characteristic of achievement.

All of the home mission work of the Church of the Nazarene is carried on among these people, or among races that have adopted its language and civilization. The greatest adventure that the Church of Jesus Christ can know, speaking in world terms, is to make its conquests among a people that will, when conquered, furnish it with the highest grade of intelligence, the finest strain of inherited greatness, the best samples of civilization; and from a race which has already furnished the modern world, with more reformers, more evangelists, more great ministers of the gospel, more religious awakenings, more evangelistic efforts, more moral issues like the abolition of slavery and the prohibition of the liquor traffic, more missionary movements, more individuals devoted to spreading the gospel of Jesus Christ in foreign lands, more missionary donations, more holiness movements and holiness denominations, and more modern martyrs for the holy faith of Christendom than all other races and languages in the world combined. *Is it not worth the church's while to make a more supreme effort to win additional thousands of such a powerful people, to the cross of Calvary and the flaming fires of Pentecost?*

Despite the interest that the Anglo-American peoples of the earth have taken in Christianity, nevertheless fully half of the entire number never know what it is to darken a church door, or to own effective allegiance to any church membership role. Millions of our children are reared in as gross unbelief as many of those who have never known the privileges that this race enjoys. As far as any vital spiritual relation to God is concerned, or even any relation to the visible church, fully half of the population of the English-speaking countries of the world, are no better than pagans. With all their gifts, ingenuity, ability, business shrewdness, wonderful inheritance, progress, civilization, invention, discovery, culture, refinement, polish, education, and countless other advantages, fully half are total strangers to the Lord of hosts, and for-

eigners to the covenants of promise found only in Jesus Christ our Savior.

The case is worse even than that. For some millions of them have accepted as the truth a very cunning and insidious falsehood, called *evolution*, that flatly denies the biblical account of creation, the New Testament teaching of sin, and its possible forgiveness and cleansing through faith in Jesus Christ, God's Son. Instead they have enthroned mind—human mind—and alleged that all of the universe has come into being, not through the creation of a personal deity, but through the evolving of an infinitesimal speck of mind matter, through endless eons of millenniums. That man is what he is today physical, mental and spiritual, because of having reached his position from such evolutionary processes. That he will continue thus to evolve, and will at last be a sort of divine super-being. This hypothesis, for it is nothing other than a sheer speculation, does away with a personal deity, and with a universe ruled by a Master mind, such as the Bible teaches. It takes the Saviorhood from Jesus Christ, the taint and virus out of sin, and reduces it to a mere conventionality, that probably, so they say, we will later outgrow. It takes all authenticity from the Bible, blots out the existence of hell, and punishment, removes any accountability to a great Judge, takes humanity away from the possibility of being a child of God, and makes him only a superior beast, blood kin to all other beasts, only slightly in advance of them on the evolutionary ladder. Deprives them of the possibility of eternal life, makes this earthly career all that there is for us to hope for, and declares that death is a dreamless sleep, alike to man and beast, neither of which possess, or can possess immortality.

This pernicious falsehood has invaded the schools of the countries where the English language is spoken, and untold thousands, numbering, (so some declare), into the millions, have accepted it not only as true from a scientific standpoint, but they have adopted it as a religion, and hold to it as tenaciously and propagated it as zealously as many ardent religionists do their sacred faith.

It can easily be seen, that if a race as gifted and versatile as the Anglo-Americans are, one as full of achievement and progress as this race has demonstrated itself to be, shall generally adopt as pernicious a doctrine as evolution, what the results will be! For the courage of its convictions, and tenacity in its beliefs, there has never been a greater people on earth. If, now, it shall fully accept the findings of modern science, and give itself over to the positions maintained by evolution, one can hardly imagine a more sinister outcome. Crime, as we now know it, will speedily cease to be criminal, for who can hold *beasts*, and even *super-beasts*, accountable for their actions? If the human race is blood kin to the grey wolf, the tawny lion, the man-eating tiger, or the jackal, and if he is already relieved of any accountability to God, how can

one hold him to an accountability to his own kind? Murder will be indulged everywhere, and assassins generally released on the plea of insanity. The relation of the sexes will lose its sanctity, its seriousness, or its sacred value, and become as much worse than that of the beasts of the field, as mankind is more intelligent than they. For if humanity is but a higher evolution of the animal, just a step above the beasts themselves, how can we hold it, in its sex life, to the supposed divine standards of the Bible, when those standards, if evolution is correct, have also been evolved, and are but the expression of the varying phases of men's minds? The next step will be the revolution in connection with property, for "might makes right," if the law of tooth and claw prevails.

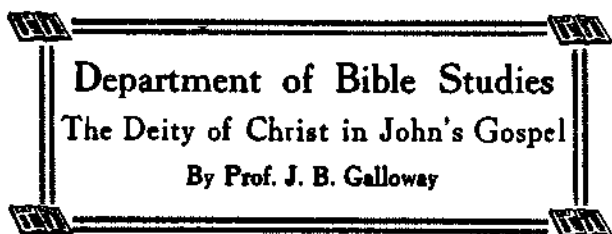
Indeed, these very things seem to be already on the horizon of the skies, especially in America. Human life is the tribute we pay to any stray youth who can secure a pistol, and wants one's money, car or children. Gunmen prey on society, and juries release them, or governors pardon them, with a smirk. The percentage of divorces is slowly rising, and the mills of Reno or Paris grind out their doleful grists, while hosts of men and women live together with no more morality than the barn yard affords; and now Judge Lindsey proposes his "companionate marriage" in order to put what he hopes will be, a plaster of respectability over the putrid mess. Consequently our readers can see that the legitimate fruitage of the evolutionary wave is being garnered. All this has happened when only a small percentage of the people have embraced its pernicious views. What will be the result when half or two-thirds have fallen under its baleful spell? Already the modesty of millions of women is gone as they ape the male of the specie, and run riot with their new found freedom. Already the men are slowly descending from the plane of chivalry, as the women lead the way. What will this race be, in a few decades or a generation (if our Lord does not come), unless something unusual is attempted?

What can stop this unbelief, this orgy of crime, this dethronement of morals, this affront to Almighty God? Can legislation? No, for it has been tried. The great difficulty with legislatures is that they are composed oftentimes of men whose hearts are as full of carnality as those against whom they legislate. Can law enforcement? No, for courts and juries and prison keepers, and pardoning boards are as deep in the mud as many of the criminals are in the mire. Can changed standards of morality? No, for practically every change that has been suggested is a change for the worse instead of the better. Judge Lindsey's "companionate" cure for the sex evil is like a man, shipwrecked at sea, drinking salt water to quench a raging thirst. Every draught leaves him more insane with the same burning desire.

What can effect a cure? Nothing but an old fashioned Holy Ghost revival! Only the fear of God, and a sense of our accountability to Him, with a yawn-

ing hell for the defiant wicked, can curb the natural iniquity of the human heart. Only the truth, preached with the burning power of the Spirit-filled, fire-baptized preacher can arrest the malady that has captured the fever-smitten brains, and the sin-sodden hearts of the Anglo-American race. A great awakening is the only hope of the future for the nations who speak the English language. Another Scotch Covenanters' awakening led by a modern John Knox; another Quaker earthquake captained by a modern saintly George Fox; another Wesleyan stirring of the dry bones, with a modern John Wesley holding the bugle of full salvation to his lips; another stirring, rousing wave of salvation with a modern Charles G. Finney as the standard bearer; another Welsh revival where thousands and thousands of men and women pray through to God with no one in particular in the lead, except the ever blessed Third Person of the Trinity Himself, *is what we need!* We believe that the Church of the Nazarene has the power, the privilege, and the opportunity to precipitate this revival. Will we do it?

(To be continued)



Lesson Three

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, Gen. 48-50. Second day, Ex. 1-3.

Third day, Ex. 4-6. Fourth day, Ex. 7, 8.

Fifth day, Ex. 9-11. Sixth day, Ex. 12, 13.

Seventh day, Ex. 14-16.

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

"Until Shiloh come." Gen. 49:10. There are several difficulties in interpreting this passage. We need not enter into these here. The words are in Jacob's dying blessing concerning Judah from which our Lord came. From the earliest times it has been received as Messianic. The word *Shiloh* means "peace-making" and this corresponds to Isaiah's vision of our Lord as the Prince of Peace. He is the Lion of the Tribe of Judah, yet He rules as a Prince of Peace. The Lion has sufficient strength that we may have peace continually. The angels announced peace to the world when He was born, and just before He left He said, "Peace I leave with you." A very important question stands out before every Christian. What shall be my program until He comes again? What shall I do unto *Shiloh* come? If you would know what to do read the Word of the Lord daily. For:

"Within that awful Volume lies

The mystery of mysteries!

*Happiest they of the human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."*

—SCOTT.

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

Study Three. John 2:1-12

1. *Build Your Own Commentary.*

How is marriage used symbolically in the Scriptures? Study Eph. 5:25-32; 2 Cor. 11:2, 3; Rev. 19:7-9; Jer. 3.

How is wine used symbolically in the Scriptures? Psalm 104:15; Isa. 55:1; Matt. 9:17; Acts 2:13; Eph. 5:18; Rev. 19:15.

Study Mary's faith in this lesson. Note she sought help from Jesus (v. 3). She is tested by an apparent denial (v. 4). She gets her request. Study the faith of those who filled the water-pots. They are told to do an apparently unreasonable thing. They obey unhesitatingly. They are rewarded openly in a bountiful measure.

Notice the complete obedience and the result in verse 7. "Fill." "They filled them up to the brim." 2 Kings 4:1-7, The widow's filled vessels. Notice God's promises of filling. He filled His house with His glory (Ex. 40:34, 35; 2 Chron. 5:14; 7:1, 2). With what will He fill His people? (Psalm 107:9; Luke 1:53; Acts 2:2, 4; 4:8, 31; 13:9; Rom. 15:13, 14; Eph. 1:23, 3:9; 5:18; Phil. 1:11). Notice a whole family who were filled with the Holy Ghost (Luke 1:15, 41, 67). In contrast who else may fill a heart? (Acts 5:3).

Notice from verses 7 and 8 fill comes before draw out and bear.

Study verse 10. When do sinners receive their best wine? (Luke 16:25). When do Christians get their best spiritual wine? (John 4:14; Rev. 7:16).

Study verse 11. What was the first miracle of Jesus? How many miracles does Jesus perform in John's Gospel? Why are these selected? Compare His first miracle with the first miracle wrought by Moses.

2. *Jesus the Solution of all Life's Emergencies, or the Manifestation of the Divine Power at the Marriage of Cana.*

"The conscious water saw its God and blushed."—CRASHAW.

Nicodemus' argument for the deity of Christ from His miracle working power is correct and logical. "We know that thou art a teacher come from God, for no man can do those miracles that thou doest except God be with him" (3:2). *The place of miracles as an evidence for the divine cannot be overlooked.* The foes of the deity of our Lord have wit and wisdom enough to know that they may as well give up the fight, unless they are able to break down the evi-

dence of His miracles. Admit the miracles and they have met their Waterloo. Jesus appeals to His works as an evidence that He is divine. "Else believe me for the very work's sake" (14:11). The maker of the famous clock in the Strasburg Cathedral was unpaid and abused. One day he touched it and it stopped. All the ingenuity of the mechanics of the nation were not able to restore its disordered mechanism. When his grievances were settled he touched an inner spring and set it in motion again, and thus proved himself the maker and master. Thus Jesus touches a lifeless limb or a sightless eye and they begin to function again for He is the Creator and Administrator of the universe. The fact that He could attend a wedding feast where wine was short and at His word only the pots of water be turned into an abundance for the feast proves Him beyond doubt the Son of God. When the Jews contradicted His claim to be from God He shows that the greatest condemnation that had come to them came because that He had done among them the works which no other man had done. He challenged them to deny that His miracles were not worked by the finger of God.

Why did Jesus choose a marriage feast for His first miracle? By doing so He dignified marriage and showed that He was able to take hold of the emergencies of life and make them a glorious success. His presence did not detract from the merriment of the occasion but relieved an embarrassing condition. John the Baptist announced Him as the Bridegroom and why not He work His first miracle at a wedding? Why cannot we trust Him? May His presence enter all the details of our lives, He will enter all our joys and sorrows and anticipate all our need if we will let Him. Mary had never seen Jesus work a miracle but she believed that He could supply the need some way. When they needed wine she told Jesus. And even after He seemingly discouraged her she said to the servants, "Whatsoever He saith to you, do it." Follow Mary's commandment. She knew Jesus. Jesus does not break the laws of nature in working His miracles. As early as Augustine, he said, that Jesus did rapidly what nature did slowly. Jesus' method was "fill," "pour out," "bear." He worked in a higher realm.

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

The Eternal Existence of God

"We believe in One eternally existent." Manual. God differs from us in that He always was and always will be, while we always will be even though there was a time when we were not. Eternity is such a big word that God only once mentions the word in the Bible (Isa. 57:15). God is too big to be measured by time. He is eternal because He is God, and we are to exist forever because we are His handiwork. As we have a never-dying soul we should spend much time before God learning how to prepare for the life to come. For we miss it all if we are not able to live

happily with the eternal God in bliss forever. Eternal is a part of God's nature. He existed in His majesty before anything material was, and He himself brought the heaven and earth into existence. There is a majesty in the opening words of the Bible, "In the beginning God" that never has been fully fathomed. Eternity is an attribute of God, a part of God. It does exist apart from Him, for it is His own nature. Our Lord himself is a guarantee of our eternal life. "Because I live, ye shall live also." Augustine says, "Join thyself to the eternal God, and thou wilt be eternal."

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

There's always green grass under the snow! One of the amazing scenes of the Alps, when the weary traveler climbs to the lofty snow-crowned peaks is to find beautiful flowers at the very edge of the snow banks—grass under the snow. The snow will fly—it may be the snow of difficult burdens—long journeys that the soul must go alone, deserted by peace—blistering desert marches when even the clouds seem to hide their faces. Hearts may ache—hopes may wane—ambitions may be blighted—friends may forsake—the rainbow vision of youth may fade with the coming stressful years of maturity—for a season the heart may be downcast. God may permit trials severe and harsh to overwhelm. It is all but the flying snow of temptation. The poet sang rightly,

*"The work of the sun is slow,
But as sure as heaven, we know;
So we'll soon not forget,
When the skies are wet,
There's green grass under the snow."*

Yes, there is always grass under the snow. Every wind that blows carries its blessings to the soul. The stronger the burden, the greater the resistance of the soul, and the more grace God supplies. The darker the night of discouragement, the more peaceful will be the glory of the shining sun of bliss. This is the message the invalid must learn. The more severe the pain, the more the glory that comes through endurance. Let patience have its perfect way. If the winds blow, await then my soul for the times of calm repose on the breast of the Master. If the showers of April seem never to end, remember then that there will be buds and flowers and green grass under the snow.

*"We find that it's ever so
In this life's uneven flow;
We've only to wait,
In the face of fate,
For the green grass under the snow."*

The blossoming desert! Such a paradox only the flaming imagination of a poet could weave. Such contradictions but speak of simile and allegory. If the deserts of life ever blossom they must blossom as fleetingly as the wings of sleep. If ever fragrance wings itself from the desert, like the deluding mist of a mirage it must float away. We know the desert—the bleeding hearts of humanity—the smiles that died into frowns—the roses that turned to be only thorns—the banquets of life that closed with scenes of death and revelry as did that one of Belshazzar—but few know the blossoming of the desert. Humanity has cried that its desert might blossom; that in the open grave it might find the flickering flames of hope of life beyond; that friends would never prove false; and enemies would never surround; all it could hear was the vain echo of its heartless response. But in reading that marvelous passage where it speaks of the desert blossoming as the rose, we find that it blossoms because of the presence of the Christ, "the Rose of Sharon," "the lily of the valley." That's what puts

the blossoms in the desert—the blessed presence of the Christ. Gold dies with its cankerous jingle; pleasures transform themselves into passionate longings never to be satisfied; ambitions, though lofty, when attained leave the life vacant and unsatisfied. Only Christ makes life blossom as the rose. That desert of the prison for Bunyan was made gorgeous with laughing daffodils, smiling roses, because Christ was there. Four walls hemming in a dungeon but the soul of Madam Guyon basked in the sunlight of the blossoming desert. For David the bounds of hate and hell could not drive him so far into the desert but the "morning star of hope" gleamed like gold from the evening rays. Though enemies surround, still the angel of the Lord encampeth round about him. Though he could hear but the sound of the din of battle, sword clanking against shield and sword, and the muffled rush of the tread of the army, still he caught the notes of the music of the spheres and sang, "The heavens declare the glory of God." All earth to him in whatever state he was was a riot of holy music. The brooks that babbled on their way to the muddy Jordan sang in the hallelujah chorus of the ages. His desert was blossoming, that was all! My friend, thy desert likewise shall blossom, if Christ be with thee! With His hand on thine, thou needest not fear what'er may betide, God will take care of thee! Thou son of the Almighty, walk then into the battle, for through His might thou art already a conqueror! Even in the last great desert, death, He can enwrap thee with the bewitching fragrance of the City Beautiful; and when others may weep for fear at death, thou wilt shout for joy and glory.

It was a musty book, but it was the child of some poet author. One poem flashed up as a self-revealing mirror into which we all gaze and find almost our reflection. *Yes he worried about it!*

*"The sun's heat will give out in ten million years more—
And he worried about it.*

*And the whole boundless universe then will be dead—
And he worried about it.*

*And some day the earth will fall into the sun—
And he worried about it—*

*'Just picture,' he said, 'what a fearful collapse.'
It will come in a few million years perhaps—
And he worried about it.*

*And the earth will become too small for the race—
And he worried about it.*

*When we'll pay thirty dollars an inch for pure space—
And he worried about it.*

*There won't be room for one's tongue to stick out—
And he worried about it.*

*And the Gulf stream will curve, and New England grow
torrider—*

*And he worried about it—
Than was the climate of southernmost Florida—
And he worried about it.*

*And crocodiles will block up our mowing-machines,
And we will lose our fine crops of potatoes and beans—
And he worried about it."*

As was this poor fool's, sitting yonder by life's roadside, so our bridges are usually crossed before we get to them. And all our worries are mostly borrowed ones, and our temptations are often but imaginary, and our ills are of our own fabrication, and our burdens and vexations have no basis in reality. What then shall we do—sit by the roadside, yawn and dream—and worry about it? Ah, no, let each day take care of its own vexations, and each hour will send its needed supply of divine grace, and each battle will carry means of winning its own victory. Each night will somehow be made glorious with its

moonbeams of pleasure. God never leaves His own to despair. He never forsakes, nor forgets thee. Look life squarely in the face and He will afford grace divine.

She was a wan widowed mother of five small tots. Her hands showed rough labor, and were red with the water of the constant washings. Her larder was empty, her credit was cut off. And many of the washings which once she did were now done by another. Her night was dark, and her days should have been those of despair. But in the midst of such circumstances she was heard singing, "Every cloud will wear a rainbow, if the heart keeps right." Weary mother why sing when the children's feet are bare? Why rejoice when in the face of such a storm? In response her thin voice caught up the same strain and she sang about the rainbow circled cloud, for the heart had kept right. When one told her that her future was as black as the night of hell, when but thunder clouds swung low, when tears as bitter as the sea were dried, her same melody was heard. She had learned the lesson of trust and confidence in the Lord of her salvation. As the bird that nestled on the little bough swinging over the rushing cataract, twittered away in its peaceful retreat, so can the soul of man find rest and repose, sweet and wondrous, 'neath the wings of the Almighty One. As the sailor sleeps amid the ploughing billows, and the wild sea, and the rushing tempest—for the anchor of his boat has struck the rock—so may the life that is anchored to the Rock of Ages leave the furies of the storm to the great Captain. True it is, there has never yet been a cloud, that did not wear a rainbow of hope, or reflect a silver lining when the heart kept right. It's the heart that transforms the night of the cloud into the grandeur of the rainbow. It's the soul that is washed and made white that always makes the same cloud turn the silvery lining to view.

Elijah under a juniper tree! Elijah with a spell of the blues in the dumps! What, the same prophet that battled single handed against the hundreds of false prophets? That closed and opened the heavens? That dared challenge the hand of the mighty king and queen? That fed the widow and her son? Yes, it is the same Elijah that stood against a nation, dejected, worn and hopeless. May we pause long enough to remark that many an Elijah, a mighty one of God, has been under a juniper tree. But note the transformation. A good meal, a cleaning up, and above all the still small voice of God speaking! That's the note. The still small voice makes all the difference between the conquering warrior and the defeated battler. Too often we are prone to look to circumstances. We count the cost. We measure our resources. We try our strength. We test our foundation. But we forget the voice of God. That voice of God freed France when Joan of Arc heard it. That voice sent Livingstone into the heart of Africa when Parliaments declared him insane to attempt such a feat. The same voice carried Daniel through the trial and inspired him to courage and faithfulness. Watch Paul as yonder he faces the lion in the arena at Ephesus, or as he swims from the wrecked ship in mid-sea, or as he stands before a Nero, or lays his head on the chopman's block. What transformed the man? The voice that spake, the light that shone. Hast thou heard the voice of God? Do you know His secret retreats? If discouraged, seek His face. If weary, await His strong burden bearing arm. If under any juniper tree, call for His voice.

God's interruptions! A young man, Hardy, in New York had planned to be a preacher. He trained himself to that end, but the fatal word from the doctor came that he would not dare to undertake such a task. Years passed, discouraged he entered upon a business career. Again years rolled by; this time one of Hardy's mighty ocean liners was sailing from Japan carrying a little stowaway. When landed this lad was brought to the merchant prince. He told him of the Lord Christ; made it possible for the Japanese boy to be trained, and finally sent

him back to his native land. We now forget the lad who would be a preacher, but God interrupted his plan and made of him a merchant prince, but we always remember the little stowaway as Neesema, that prince of native missionaries, a preacher, educator, man of affairs, the first great light in that moral darkness. It was just one of God's interruptions. May then we court such interruptions of the divine hand in the affairs of our life.

*"If you want to be happy, begin where you are.
Don't wait for some rapture that's future and far.
Begin to be joyous, begin to be glad,
And soon you'll forget that you ever were sad."*

*If you want to be happy, begin where you are,
Your windows to sunlight and sweetness unbar;
If dark seems the day, light a candle of cheer,
Till its steady flame brightens each heart that comes near."*

*If you want to be happy, begin where you are.
Tune up daily discords, 'till out of their jar
New harmony rises, rejoicing and sweet,
And onward, in music, go ever your feet."*

*If you want to be happy, begin where you are.
God sets in each sky heaven's joy-bringing star.
Live bravely beneath it, through cloud and toward light,
And under its radiance your path will be bright."*
PITTSBURGH, PA.

LATE WORLD NEWS, TERSELY TOLD

By REV. C. E. CORNELL

After the death of an aged beggar in Berlin, Germany, the police searched his rooms and discovered money to the value of more than 150,000 marks in gold, silver and small pieces.

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters—Psalm 114:7, 8.

One end of a new bridge near Paris is pivoted and the other slides back and forth to enable it to change its shape under heavy loads and temperature changes.

We would not meager gifts down-call
When Thou dost yearn to yield us all;
But for this life, this little hour,
Ask all Thy love and care and power.

—JEAN INGELW.

It required seven magistrates to handle the 1900 cases that were heard during one single day recently in the New York City traffic court. Most of the defendants were arraigned for violation of the parking regulations.

More than a million motorists voluntarily submitted their machines for examination during the "Save a Life Campaign" in New York state recently when it was found that 39 per cent of the cars were defective in some respect.

Tests of eyesight and ability to distinguish colors are a part of the examination for drivers' licenses in New Jersey.

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. His seed shall be mighty upon this earth: the generation of the upright shall be blessed.—Psalm 112:1, 2.

After extensive experiments a Bavarian naturalist decided that it is doubtful if birds can distinguish one color from another.

For sky writing a device has been invented to be carried in an airplane, as typewriter keys are pressed parachute flares carrying the corresponding letters being released.

Ask for Himself, and He will give thee Himself. Truly, a secret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of His love.—E. B. PUSEY.

A five-year-old Minnesota girl was recently dismissed from the U. S. leprosarium at Carville, La., as cured of leprosy. The child had been at the colony for two and a half years with her mother, who is still there. Under the chaulmoogra oil treatment her condition improved until she was pronounced cured.

Many have made large fortunes in Ceylon rubber during the last 15 years. The rise of the industry has been phenomenal. Ceylon was one of the first countries to vision the great future of rubber, and although not a few of the early planters lost heavily in the crisis of 1909-11, those who weathered the hard times have been amply repaid and numerous investors have piled up riches. More than 60 per cent of Ceylon's rubber is shipped to the United States.

Suffer Him to manage it as He will. Do not concern yourself about it, nor even think of it. Trust Him absolutely and always. Accept each moment's dispensation as it comes to you from His dear hands, as being the needed sunshine or dew for that moment's growth. Say a continual "yes" to your Father's will.—H. W. SMITH.

It is estimated that over 20,000,000 oysters were swept away from the famous Bay of Biscay oyster beds of Marennes and its neighborhood by the great storm recently. Off the coast between La Rochelle and the Gironde, where the chief industry is oyster breeding, most of the beds have been practically destroyed.

A form of construction which will offer great resistance to earthquakes and will add to the safety of the dwellers, is the aim of the builders in Costa Rica. Residences are now being constructed of high-grade wooden frames and in many instances brick walls are reinforced with concrete pillars at close intervals. This makes a solid frame of reinforced concrete. In a quake the frame, it is believed, will remain standing and serve as a protection to the inmates of the building.

According to a survey just completed by the American Medical Association there are now 6,955 hospitals (50 more than at this time last year) in operation in this country with a capacity of 859,445 beds. The increase over last year, the association says, is sufficient to take care of an increase in population of 5,000,000.

The Philippine Islands are abounding with unusual prosperity. Last year the rice crop was one of the largest in the history of the islands, with total value of \$100,000,000 gold. Of the trade of the islands, 67 per cent was with the United States.

Every minute, day and night, there is an average of 50,000 telephone calls. The average number of daily conversations is now 70,000,000 as against 52,000,000 six years ago. Of the 17,000,000 'phones in the United States 3,000,000 are in New York state.

"The social dance has become a menace to society," the Corsicana, Texas, Presbytery declared in asking the general assembly of that church to take some action to curb this form of entertainment.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had arrived in Oregon and were ready to start on the Oregon drive for the camp ground located at Portland. We opened on Sunday morning, January 1, in Ashland,

Oregon. Here Brother and Sister Thatcher from China are their fine pastors. We had a fine service with them. Our good Brother M. M. Bussey was there to go on with a revival. We had several hands raised for prayer. The people stood by the camp in a noble way. In the afternoon and at night we were at Medford with Brother C. M. King and wife. Here we had two great services and they went over the top for the camp ground. We had nineteen saved or sanctified, and left them on a boom.

Monday Brother Schocke, our fine pastor from Vancouver, who is traveling with us put the camp ground over the top, made a run to Grant's Pass to get ready for Tuesday night, and Brother King, Brother Messer and I went over the great mountains and through the great Oregon forest to the little city of Klamath Falls and gave them Monday night. Here we had one great service and went over the top for the camp. We had nine saved or sanctified, and we had one fine time. Here Brother Kimsey and his good wife are the fine pastors. It was at Klamath Falls that our good Brother Kring and his good wife labored so long and so faithfully. He left a church there and did manual labor to hold the meeting, and then helped to build the church. I wish he could have been there with us and have seen the house packed to the limit. There were nine at the altar and everyone of them prayed through in the good old fashioned way. Truly one man soweth and another reapeth. It was the good work of dear Brother Kring that made it so easy for us.

We took supper with a fine family near the church. Miss Ruthie, the daughter of the home, is a fine Nazarene girl and she led one young lady to the altar and helped her to get right with God. At night we went out about three miles and stayed all night with one of my old friends from Idaho. This fine brother and his good family used to live at Parma, Idaho, and when I held the meeting there a few years ago for my old Texas friend, Brother Clyde T. Dille, this brother was sanctified. He is Brother Herman E. Knopf. We had one fine time together.

Tuesday morning we came back over the great mountain range where snow is piled up and the snow plows run over the highway and scrape off the snow in order to let the cars go through. On Tuesday night we were back in the valley, and we had a fine night at Grant's Pass. The hall was full and they stood

by the camp ground in a most noble way. Here Brother and Sister Arnold are the pastors. We had a good time and took six fine people into the church. We were up early Wednesday morning and left at an early hour. We made a fine run some fifty miles up the highway and stopped for breakfast. In the afternoon we pulled into Marshfield, and here we had a fine afternoon service, and a great service at night. The large church was packed to the limit at night. We had many fine people from a distance. At Marshfield our good Brother Tate and his fine wife are the faithful pastors. We have no finer people on earth than Brother and Sister Tate. I first met him in Boston, Massachusetts, many years ago. Then he went to Canada and did service for God for a number of years away up in that cold region. Last year he was pastor up in North Dakota, but came out to this fine climate last July and took the church at Marshfield. His fine wife was a Miss Metcalfe and went to Pasadena College, and is well acquainted with my children. Our stay at Marshfield was a most delightful one. We met so many fine people that we had not met before. The fine young pastor from the Methodist church at Myrtle Point was over for both services and a number of his good people. Dr. Clark and his wife and aged father and mother from Myrtle Point were there. Dr. Clark is now a subscriber to the HERALD OF HOLINESS.

There is no way to describe the great sawmills at Klamath Falls and at Marshfield, and in fact, all over this great state. Think of this: A large billboard on the highway reads, "Every second somebody buys 160 feet of lumber from Oregon." Well that would make 576,000 feet every hour, day and night, year in and year out. Well, that is great, but you can believe the statement when you see the Oregon forest and the mills running.

On Thursday we made a run to Cottage Grove, Oregon. Here our good Brother Holmes is our pastor, but we have a small church. The good pastor of the First Methodist church, an old Asbury boy I used to know in the East, offered Brother Holmes the use of the Methodist church, and we had it packed to overflowing. We had a beautiful service. Our stay was one of delight. Friday morning we left Cottage Grove for Alsea. This is a small town some twenty miles off from the railroad, but in a lovely little valley and on a fine highway. A beautiful river runs down this valley, and although it is away back some forty miles from the ocean and twenty miles from the railroad, this country was settled up almost one hundred years ago. We spent the night in the home of Brother Rycraft and his good wife. They are most excellent people. Brother Rycraft's father lived in the home seventy-one years, and his son, the pres-

ent owner, was born in that house forty-three years ago, so you see these good people have not spent all that they made in moving.

At Alsea Brother and Sister Ellis are our fine pastors, and we had two good services with them, and went over the top for the camp ground. Brother and Sister Ellis spent five years in China as missionaries. They went out under the Peniel Mission, but they are now Nazarenes. Miss Adams from McMinnville went out yesterday and was with us in the two services. She will carry on the revival. We had a fine start and seven hands were raised for prayer. I am praying that God will give them a great revival in that lovely valley. Ten thousand blessings on the good people of Alsea, and down that beautiful valley, clear out to the ocean.

In perfect love,
UNCLE BUDDIE.

Sunday School Lesson

February 12, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Pictures the Kingdom of God.

LESSON TEXT: Mark 4:26-34.

GOLDEN TEXT: *Thy kingdom come, thy will be done in earth as it is in heaven* (Matt. 6:10).

THESE is a sense in which this whole universe belongs to God, for as Creator and sustainer it is His prerogative to make its laws and control it according as He will. But to the race that God created, He gave the dominion of the world and they sold their authority to the devil in that terrible transaction in Eden. Thus it comes about, that in the world as it now stands there are many kingdoms whose laws and spirit are widely divergent. Most of these kingdoms hold to the principles of righteousness as far as foundational laws are concerned, while others, unsystematized, and crude in their ignorance, are ruled by petty kings or chieftains whose laws are a strange mingling of superstition, extravagance amid childish ideas of moral principles. Yet in this latter we catch a gleam of light, for it is evident that the "light that lighteth every man that cometh into the world" is shining, though dimly, even in the most benighted spots of earth.

But this general idea of the kingdom of God we do not believe is what is meant in this connection. The kingdom of God as we here use the term applies to the realm where God's will is recognized as supreme. The kingdom of God then is not an exterior organization to be observed, for "behold the kingdom of God is within you" (Luke 17:20, 21).

It would seem that quite a proper definition for the term, considering the various ways in which the Master used it in the parable, would be to say that it is the reign of God in the hearts of men, for it has to do with man's spiritual nature.

Since the kingdom of God is not a location, it cannot have geographical boundaries. So we read from the pen of Luke, "and to his kingdom there shall be no frontier" (R. V.). From these words we gather that it is universal so far as this world is concerned. It is for all the world and for every creature. Also this kingdom is without chronological data, for it is both present and future. Whenever and wherever individuals bow to the will of God and recognize Him supreme in their lives, such hearts became a kingdom where God rules. But its full revelation, its full realization will be in the future, in that place where the King of the kingdom has His throne. We would divide the kingdom of God into two provinces, one earthly and the other heavenly. The subjects on earth are fighting the good fight of faith, but in heaven they have reached the goal for which they fought, and wear the overcomers' crown of righteousness.

According to our lesson we may feel very confident as to the enlargement of the kingdom, for it depends upon God. Jesus in the parable of the seed and its growth, pictures the slow but sure growth of the kingdom of God in the hearts of men, the soil where the seed is sown, and what we see to be God's method of working in nature, is also His method of working in the spiritual realm. Jesus and the apostles were the first sowers. But those who are faithful in telling the gospel story, are just as truly sowers as were the apostles. These scatter the seed and go about their customary duties leaving the results of the sowing with God.

The word preached will not return unto Him void, it will yield a harvest. But the increase must, and will come from God. We have here a co-operative society where each does his share to bring to full fruitage the seed sown, which is the word of God.

One of the outstanding lessons here taught is that of encouragement. If we have faithfully done our part we need not fret or worry about having results. That is not our business. It should be a source of rest to us to know that all other needed effort to produce a harvest is His, and we may sleep and rise confident that the wonderful potency inclosed in the seed that we dropped in the soil, will sprout and send its roots deep down, and the upward and outward manifestations will be seen in due time. "First the blade, then the ear, then the full corn in the ear." Let us be of good cheer and scatter the seed in the most solitary places and in the most stubborn hearts, for it springs and grows up we know not how.

We sow the seed in order that it may grow fruit, but of what good is the fruit produced? The answer is simple. It is to feed the famishing multitude. Then we do not sow merely for a good life but for a life of usefulness. In other words we are saved to serve. God has made a tremendous investment in thy

soul, my friend. What gain has He received, what fruit has come from thy sowing?

The Master next compared the growth of the kingdom of God to that of a grain of mustard seed. There is much in the tiny mustard seed that makes it a most fitting analogy to the kingdom of God. Not only are the beginnings of both small and destined to reach enormous proportions, but both are persistent in their development when once they have taken root.

Doubtless the mustard herb was chosen not for the greatness of the tree, for there are many trees greater, but for the largeness in proportion to the size of the seed from which it springs. Then too, it possesses many virtues which in all ages have been esteemed. There are medicinal properties which give it an aptness as an illustration of truth. It is used as an antidote against poisons, venomous bites, and as a remedy for various diseases.

Its heat, its fiery vigor, and the fact that it can only do its best work when bruised, may have moved the Master to select this seed to set forth the destiny of the word of the kingdom. He is at the same time the mustard seed and the man who sowed it, for the church was originally enclosed in Him, and unfolded itself from Him, having as much oneness of life with Him as the tree with the seed. He was bruised that He might become the author of life unto many. "Except a corn of wheat fall into the ground and die it abideth alone."

We would mention another characteristic of mustard which differentiates it from other herbs. Mustard will not mix with other vegetation. In this it certainly is analogous to God's kingdom on earth. Men in all ages have tried to tack philosophies, and even pagan ideas, on to Christian truth and thus bring about a kind of reconciliation, but in this they have always failed. There is but one true Light for the world, it is this or none, it will not mix. At this point Christianity is intolerant and exclusive. Other systems of belief hold some truth but much alloy. Christianity is truth without alloy.

Christianity is itself a tree of life, whose leaves are a remedy and whose fruit is food. All who need the healing of their soul hurt, find in it a balm. All who hunger and thirst for righteousness may be satisfied as they partake. In affliction and trial we may rest in its shelter, and all may find protection there of whatever race or people for the grain of mustard seed has become a luxuriant tree whose branches reach unto the ends of the earth.

SOUTHWESTERN INDIANA GROUP MEETING

The Southwestern Indiana Group Meeting was held with the Princeton Church of the Nazarene, January 9 and 10. Rev. S. D. Cox, Superintendent of the Michigan District, who was in revival services with the Princeton church, preached at the night services. The Tuesday services began at ten o'clock. Devotions were led by R. F. Johnson. The following preachers were introduced by President Rev. L. O. Green: Revs. S. D. Cox, R.

P. Fitch, E. C. Tarvin, Debond, Evans, and Rev. Mrs. Evans.

The group then moved on into the people's praise meeting in which there were testimonies interspersed with choruses of song. One outstanding testimony was given by a Brother Williams who had been saved sixty years ago. Miss Nellie Dodd sang, "My Father Watches Over Me." The morning sermon was preached by Rev. E. C. Tarvin. His message was under the blessing of God, the saints were blessed by his ministry and shouted aloud.

At noon there was a bounteous dinner spread in the basement of the Methodist church not far distant. Dinner over, the group resumed its activities. Rev. R. P. Fitch, evangelist of Cincinnati, Ohio, preached, then Rev. C. M. Cornwell read a paper entitled "Modern Evangelism." Discussion of the paper was led by Rev. James Garrison. Rev. C. C. Davis, evangelist of Evansville, Indiana, preached at three o'clock. Evansville, Indiana was chosen and March 13 as the time and place of the next group meeting.—Robert F. Johnson, Reporter.

WORLD'S SUNDAY SCHOOL CONVENTION

By REV. C. B. WIDMEYER

The Tenth World's Sunday School Convention will convene in Los Angeles, Calif., July 11 to 18, 1928. The last convention was held in Glasgow, Scotland, in 1924, and fifty-four nations were assembled. It is expected that a larger number of nations will attend this convention. Already Japan has two hundred paid registrations and a ship has been chartered.

The United States and Canada have been allotted five thousand delegates. It is expected that more than seven thousand delegates will be in attendance. Southern California has been allotted one thousand delegates and the Southern California District of the Church of the Nazarene is allowed forty delegates. No person will be admitted to the convention other than those who have registered and paid the fee of \$5.00. The fee entitles the delegate to the following privileges: Convention badge which admits one to every session of the convention; a copy of the program and hymn book and a copy of the published report of the convention, a book of approximately four hundred pages.

The theme of the convention will be **THE KINGDOM COME**. Every department of the Sunday school work will be represented. The morning sessions will be conferences where many of the problems of Sunday school work will be discussed. A great number of exhibits will be shown, including the Daily Vacation Bible School and the Week Day School.

Nazarenes living in Southern California should communicate with the writer for application blanks. Those living elsewhere should write the state headquarters of the International Council of Religious Education, or the International Council of Religious Education, 5 S. Wabash Ave., Chicago, Ill. The address of the World's Sunday School Association is 216 Metropolitan Tower, New York City, N. Y.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



NORTHWEST IOWA ZONE CONVENTION

The second quarterly N. Y. P. S. convention of the Northwest Iowa Zone convened at Sioux City, Iowa, Dec. 29 to Jan. 1st, inclusive. Owing to the inclemency of the weather and to sickness which attends atmospheric changes, the attendance was not as large as we had anticipated. Nevertheless, the program served a constructive purpose and we were made to feel the purposefulness, the forcefulness, and the magnitude of the young people's work as never before.

We appreciated the presence of our District President, Rev. Russell of Pierson who presided during the convention, and Rev. Kindred of Missouri Valley, who came bringing with him a number of splendid young people. Rev. Gilbert Anderson of Hubbard, Nebraska, was also present each evening, having charge of the song services. As usual, Climbing Hill was well represented at the services.

Among our gracious visitors, was Rev. Mack Anderson of Hutchinson, Kansas, who was returning from an evangelistic campaign in Illinois. His presence and inspirational talks were much appreciated.

At the opening service on Thursday evening, Mr. Karl Coil, local president, introduced Rev. M. J. Jones, pastor of the Sioux City church, who quite recently came to us from Canada. Rev. Jones briefly addressed the audience after which he introduced the evangelist, V. W. Littrell, of Lincoln, Nebraska, who conducted evangelistic services every evening, besides giving special messages to young people each morning. Rev. Littrell has a sympathetic interest in young people and his faithful preaching did us all good.

On Friday morning the following topics were discussed: "Relationship of the N. Y. P. S. to the Pastor," "Relationship of the Pastor to the N. Y. P. S." Pastors and young people were alike benefitted by the exchange of viewpoints.

At the afternoon session, Miss Elsie Strong of Climbing Hill, read a paper on "How shall Members of the N. Y. P. S. Observe the Sabbath?" Miss Strong's message combined with the influence of her Christian character and exemplary life, made a persuasive appeal, and it was voted that her excellent paper be reviewed in the convention report. Following is a brief resume:

"God instituted the Sabbath Day, and calls us to remember it (Exodus 20:8). Because the commandment has not been particularly mentioned in the New Testament as a moral precept, some have presumptuously inferred that there is no Sabbath under the Christian dispensation but God gave the fourth commandment, and to Him we must answer for its violation. The Sabbath was made for man and not man for the Sabbath, and the fourth commandment was made for man's highest good. It was given for man's

improvement in time and his salvation in eternity. His mind needs it for refreshing; his body, for rest; his soul, for worship; hence for the whole man it must be held sacred.

"The Sabbath is the day that preserves God's word, promulgates His gospel and that weekly announces His sovereignty. All work that can be done on preceding days or deferred to succeeding days should not be done on the Sabbath. Works of absolute necessity and mercy are alone accepted. Going on trips for pleasure or business, paying worldly visits, preparing lessons for recitation, washing hair or silk hose, and reading newspapers on the Lord's Day are breaches of the law. We need the spirit of true worship, careful Bible study, sincere prayer, loving service to God and man and conversation seasoned with salt. He who talks of farms, merchandise, politics and business or who gossips on the Lord's Day has no real scriptural Sabbath."

Miss Strong brought to our attention the fact that conscience is not the infallible voice of God in the soul but that Christian young people must serve to make a conscience for others in the matter of keeping the Sabbath holy. She admonished us to do nothing on the Sabbath that we would fear to be engaged in when Jesus comes.

The writer gave a talk on "Reading Matter for the N. Y. P. S." The purpose of this message was to enable young people to select for themselves reading matter, which will build a well rounded Christian life, able to serve its day and age and to show itself "approved unto God."

Saturday morning came, stormy and cold, but those who were present enjoyed a new feature on the program, the catechetical drill conducted by Rev. M. J. Jones. It proved to be very instructive for most of us were weak on technical points. Any N. Y. P. S. convention will do well to include on the program a study of the catechism.

At eleven o'clock Rev. Littrell brought a message on the kind of timber needed for church building. We went away feeling that God never made anyone so big that the church need depend on him for its maintenance but every successful church is made so by co-operation.

On Sunday afternoon, we had a timely message on the Second Coming of Christ by Brother Littrell. We believe that divine event is not far off and we want to be ready. Rev. Mack Anderson addressed the young people at 6:30 p. m.

The next rally will be held at Climbing Hill, April 14, 15. Rev. Russell announced that at this rally, papers shall be read at the evening sessions to enable those who cannot be present during the day, to participate in the discussions.—Convention Reporter.

CHICAGO CENTRAL DISTRICT Eastern Illinois

One of the most outstanding sections of the Chicago Central District when it comes to phenomenal growth has been Eastern Illinois and one of the most phenomenal churches in this section is Champaign, Ill. This church was organized about four years ago and has a membership of possibly one hundred and fifty. They have Sunday night crowds that range from three to five hundred and a pastor that is a fire brand and a tremendous hard worker. This good man, Brother Garvin, is now with his people building a sixty thousand dollar church and they certainly are getting there.

Nearby this section we have a comparatively new church that sprang out of the Champaign church in the last three years—at Rantoul, where quite recently we dedicated a new church and parsonage bought from the Free Methodists. Brother Drake is the good pastor there.

West of Champaign we have a new church at Mohamet where Brother and Sister Burton are the good pastors and they report progress.

A little farther west is Mansfield. Sister Howe reports that they are making the best progress in this church of any time in recent years. They have had a good revival and a number of people are being received into the church. There are no finer people to be found than in the Mansfield church. This is the home of the Cunninghams and the Howes who have given and done so much for our denomination.

A little farther west of Mansfield is Farmer City where Nora Garvin is conducting mission meetings with a good prospect of permanent organization.

East of Champaign we have the student appointments. Brother John Wülingham is at Fithian where they have had a resurrection. At Ogden, another small place, Brother and Sister Davis of Olivet are the pastors. Then we have Sidney which is being faithfully served by Brother A. J. Frank and reports progress. At Fairmount is another student appointment. Brother Powell is the pastor here. Also we have a student appointment at Metcalf and Brother Frederick serves there. Another small place is Chrisman where we have a faithful band of people.

At Olivet College church Brother J. E. Williams is doing a fine work and the church is making progress in every way. Olivet quite recently gave about three thousand dollars for the old debt and upwards of fifteen hundred to the general budget and when it comes to bearing burdens there is not a better crowd on our district than Olivet. We have a fine people and God is with us.

Rev. H. H. Stahl is our new pastor at Georgetown. They have quite recently

CHURCH NEWS

bought a new modern parsonage and Brother Stahl is being well received with his family.

At Westville we have one of the most difficult places. Brother Elliot, a local man, is holding forth and reports progress.

Rev. Edith Long is faithfully serving at Lyons and she has a good Sunday school, also at Hegler and Belgiumtown. There is no more faithful and true worker than Sister Long.

At Danville, Ill., Brother W. S. Purinton enters well on his second year. Quite recently they closed a good meeting with that great specialist on the second blessing, C. W. Ruth, and C. C. Rinebarger as song evangelist. They had a fine meeting, many souls, many members, and raised the money in part to re-wire the church and decorate it. We are to have the Preachers' Meeting in Danville church the last of March.

At Hoopeston, Ill., we are making phenomenal progress, with good crowds, good Sunday school, and good care of the preacher.

SOUTHERN ILLINOIS

We have lately had some valuable additions in the way of new pastors in southern Illinois. At Carterville, Ill., Rev. A. L. Roach and wife of Missouri report remarkable progress on every line. We had a fine group convention down there in December. Brother Roach royally entertained the people and there was a fine representation from the various churches.

Another of our good churches, Murphysboro, is being served by Rev. C. A. Condon, formerly of Georgetown. This is one of the best churches of this section and Brother Condon is being well received.

Another new pastor in southern Illinois is B. Orval MacDonald at Gorham, and he reports victory.

We are having considerable trouble at Cairo, but are hoping to get out of our swaddling clothes down there.

Rev. Clarence Hester is the new pastor at Tilden and reports victory on all lines.

Rev. Elmer Nelson is the new pastor at Mt. Vernon, Ill., and they have been enjoying a gracious revival quite recently.

The Rev. and Mrs. S. D. Urschel are our good pastors at Benton. They likewise report victory.

C. A. Arms and the Royalton church are making a phenomenal growth and enlarging their quarters in every way.

In the section of East St. Louis we have a good crowd of people at Roxanna. They are building a new church and enlarging their borders.

Another difficult place being served by a faithful man and his family is Effingham and they report progress. Two other new churches are Flora and Olney which are being served faithfully by A. J. Mitchell.

E. O. CHALFANT, District Superintendent.

No one knows how much the HERALD OF HOLINESS meant to me last summer during my long illness. For ten weeks I was sick, living a quarter of a mile from the road with my two precious children, and I watched for the HERALD OF HOLINESS most eagerly. But two months ago God wonderfully healed me in answer to prayer and I am well yet. —Mrs. Kaler, Indiana.

RICHMOND, VIRGINIA, NAZARENE MISSION—"This mission was opened in April and closed temporarily in November. It seemed best to close for the winter as we had a very cold room and no way to heat it, except with an oil stove. Although this is a hard field, said by some to be the worst in this city, God has blessed the efforts, put forth. Dr. Shade of Florida preached some for us. His efforts were crowned with success. Sister Herbert Norton held a service one Sunday night and thirteen knelt for prayer. Sister Allen and others were a great help and inspiration to the work. Our seating capacity was about fifty, which usually filled with children. The older ones remained around the door and on Sunday nights they usually filled the sidewalks and often the street. There were about thirty people who knelt for prayer during the summer, some really praying through to victory. Some had never seen a Bible, and many came from Catholic homes. The Lord enabled us to place the Gospels of Mark and John in most of the homes, and we know these were read by some. Bibles were placed in several homes where someone had been converted. These were donated to the work by the American Bible Society. We had an average in Sunday school and Bible study of about twenty, some who never missed a service. We trust there have been truths planted in their minds which they can never get away from. Pray for wife and I that we may ever keep true and ever ready to fit in where God sees fit to use us.—E. C. Landes, local preacher of the First church.

MARTINSBURG, WEST VA.—"We subscribed for the HERALD OF HOLINESS about a year ago and we enjoy reading it very much. We especially enjoyed reading Uncle Buddie's 'Good Samaritan Chat' about Joplin, Webb City, Carthage and dear old Carl Junction, Mo. At the latter place it was that the Lord sanctified my soul. From there we went to Nebraska, where the Lord blessed our labors, and finally we came back to our 'home land,' to preach the full gospel to the people of the Shenandoah and Cumberland valleys, beginning at Salem, Va., and going through to Harrisburg, Pa. We stopped at Martinsburg, West Va., to build a holiness church, and took the oversight of it in connection with our evangelistic work for thirteen years. This church afterwards became a church of the Church of the Nazarene. Later the church failed, but we are still Nazarenes in faith and we want the work revived. If any 'Good Samaritan,' passing this way, will stop to prophesy he will find a place with us at 709 N. High St."—M. L. Yeakley.

EVANGELIST R. P. MARSHALL—"I have been in Florida for two months. The first meeting was with Rev. W. L. Shell at High Springs. The church there is new and had only eleven members at the last assembly. We were severely handicapped by the unusually cold weather and did not see very large crowds, but

the Lord gave us a remarkable revival. The families of the members were blessed. One good woman saw three of her children, her husband and her brother saved or sanctified in the meeting. The meeting began a week before our arrival and is still going on. The pastor reports greater victory. We never met a finer membership than at High Springs and Brother Shell is always fine to work with. At the request of the District Superintendent we joined Rev. Will H. Nerry and wife in a campaign at Tampa, where our work has been severely tested and almost defeated. We have labored here for nearly two weeks and have seen more than twenty-one saved or sanctified. It is a privilege to be associated with Brother and Sister Nerry. We continue here for a week or more and intend to spend the winter and spring in Florida. We have a number of open dates during the early summer which we would like to fill in the west. Home address, Lewisburg, Kentucky."

EVANGELIST AUG. N. NILSON—"I am in the closing days of a siege meeting held for the church at New Rockford, North Dakota. We are now in the fourth week, and will close next Sunday. God has been in our midst, and many souls have sought and found deliverance through the merit of the shed blood. My next meeting will be at Rosholt, South Dakota, from January 26 to February 12."

SOMERTON, ARIZONA—"We left our home in Hamlin, Texas, and drove to this place to attend the District Assembly of the Arizona District. Finding the assembly in session, with Dr. H. F. Reynolds in the chair, we entered into its business and devotional sessions with joy. We have attended few assemblies in which the presence of God was more manifest. This district is a live, aggressive one. This is due, no doubt, to the fact that the District Superintendent, Rev. C. E. Toney, is of that type himself. Under his supervision the Church of the Nazarene has enlarged her borders, lengthened her cords, and strengthened her stakes in Arizona, and still the battle cry is 'Onward.' We are in charge of the Somerton church and are happy in our work, although under quarantine at present because our baby has diphtheria. God is good and He has graciously touched her little body and she is recovering. The Lord also moved the health officer to give Brother Kilgore a special permit so he would not have to miss services. This is a wonderful country in many ways. First, the population is quite cosmopolitan, and we do not find the great distinctions in class that are found on the Pacific coast. This makes it delightful to work among the people. Then, the climate is so mild that one is never hindered in the work on that account. Just now, in January, we have flowers blooming in the open yard at the parsonage and there are in this valley thousands of acres of lettuce growing in all stages, from tiny plants to large crisp heads. People have their sweet potatoes in the ground and dig them as they need them. But the thing that delights us most is the spirit of our own Nazarenes in the

Somerton church. Such earnest praying, systematic paying, and sacrificing efforts as they put forth are sure to win out. Our hearts are with them, our service is theirs and together we expect to claim great things of God this year. Please pray for us."—R. W. Kilgore and wife.

PASTOR E. L. LOOMAN, Hollis, Okla.—"We closed our meeting January 8. The Lord blessed us, and gave us about twenty souls, either saved or sanctified, for which we thank the Lord. We received three fine young men into the church. The pastor did the preaching the first week of the meeting, then District Superintendent J. Walter Hall followed, and there never was such soul saving preaching as he gave the people, which was blessed of the Lord. The last Sunday night of the meeting we raised one thousand dollars on our new church, for which we thank the Lord. This brings our pledges up to \$4,300 for our new church and it is all worth one hundred cents on the dollar. Our new church is estimated at \$7,000, and we are asking God to give us all the money before we start. We will begin about March 15. Pray for us. Also we received seventeen subscriptions for the HERALD OF HOLINESS. Our meeting should have gone on another week but we had to give up Brother Hall, and we did not feel that we could follow him and do the work, as some of our people were taking the 'flu' and became very sick. Pray for our success in our new building program. We want to have faith for the money before it is built."

PASTOR J. L. COX, Sikeston, Mo.—"We just closed a great revival with Rev. Fred Thomas, the boy preacher. There were 170 seekers at the altar in ten days, the most of whom found God, either for pardon or purity. Twenty-four good members united with the church last Sunday, with more to follow. We have taken in forty-two members since the assembly. Our Sunday school has been climbing with 181 in Sunday school last Sunday. We have one of the finest bunches of young people to be found anywhere, and nearly all of them are saved and sanctified. We have a nice new brick and tile church with seating room for 450, with a full basement for Sunday school rooms. We have at present ninety-two church members, and this church is only two years old. A more self-sacrificing and spiritual church will be hard to find. Pray for us that God will continue to use us for the salvation of lost souls."

PASTOR EARL J. STEVENS, Adrian, Michigan—"Sunday, January 15, was the closing day of our revival campaign with Rev. H. W. Welsh of Olivet, Ill., and truly Sunday was the biggest day we have ever experienced. Beginning with the morning service God was very present and the glory fell. The afternoon service was one long to be remembered by those who were present. There was an old fashioned bread-breaking and how our hearts flowed together and what a beautiful scene! One of the greatest meetings in the history of the church

NOTICE

Notice is hereby given that the General Board of the Church of the Nazarene will meet in annual session at 10 a. m., Thursday, February 9, 1928, at Headquarters, 2923 Troost Avenue, Kansas City, Missouri, for the election of officers and the transaction of any business that may be presented.

Further notice is given that the Department of Foreign Missions will meet at 10 a. m., on Monday, February 6, 1928, in order to care for such business as may be presented.

The departments of Publication, Home Missions, Church Extension and Ministerial Relief will meet Wednesday, February 8th, at 10 a. m.

All persons having business with the General Board or any of these departments will please be present. Matters to be presented to the several departments or the General Board should be mailed to the Secretary at the earliest possible date to insure attention.

E. J. FLEMING, Secretary.

was the closing service when after Brother Welsh had preached with the mighty Holy Ghost power upon him, the altar was lined, and souls were seeking God half way back through the church in the aisle. The meeting was one which was far reaching. For eighteen and twenty miles they came to hear the old time gospel preached. Brother Wilson from Ridgeway and his good people came. Brother Newcomb from Wauson, Ohio, and several of his folks came and our good brethren from Morenci, Blissfield, Deerfield, Ogden, and Tecumseh were very faithful in helping to push the fight. We feel like God is leading on to victory. Pray for Adrian church."

PASTOR F. W. DOMINA, Haverhill, Mass.—"I am delighted to report victory from this part of the battle line. The Lord of Hosts is with us, and the mighty God of Jacob is our defence. We are encouraging ourselves in the Lord these days, and the prospect for the future is glorious. I am headed for the meeting in the air, and the glorious reign with the 'King of kings.' We are in a hard battle, but with some results, and the assurance of ultimate victory. After nearly seven years of ministry to the Haverhill church, which has been delightful as a whole, and successful to some extent; having added nearly one hundred to the church—and that is not too bad, for this city—I am to close up my work here this spring, D. V. and take up another sector in the battle line. I am desirous of taking up evangelistic work, or a pastorate in the West, for a change. Trusting to His divine leadership, I will follow where He leads."

PASTOR CYRIL A. CRONK, Ames, Iowa—"On May 1, 1927 we were called to the pastorate of the Ames Church of the Nazarene and moved here a month later. We found some very loyal Nazarenes, although few in number. The church had had no resident pastor since they were organized in 1925; however they were holding services in a private home and were doing fine. The church was

praying and believing for better things and the Lord was faithful and helped us to secure the library auditorium in which to hold the Sunday services. A Sunday school was organized the last of June with about forty members. This location was not the most desirable as we could not have use of the auditorium for a morning service, neither were we free to use it during the week. We soon began looking for and praying about a location on which to build a tabernacle. The Lord again came to our help and we were able to lease a lot, free of charge, two blocks from the business district and on one of the main streets of the city. We now have erected a tabernacle 34x48. It was completed and a meeting was started on November 30th, with Mr. S. A. Keel of Des Moines, as evangelist and Mrs. Marie Chrysler of Council Bluffs, as song leader. The meeting continued until December 18th with no visible results. On December 21st Rev. H. L. Kinzie, former District Superintendent, was passing through town and gave us a very encouraging sermon from the text, 'What mean ye by these stones?' On January 4th and 5th our District Superintendent and wife, Rev. and Mrs. D. W. Dobson, were with us and we had two more good services. The blessing of the Lord is resting upon the work here although we have Modernism of the rankest type opposing us. There are new faces in many of our services and we are expecting an old fashioned revival to break out in our midst."

BILLINGS, MONTANA—"Sunday morning, Jan. 15th, was a great service in the Billings church. It was the occasion of dedicating one hundred Gideon Bibles which our church placed in the rooms of the New Grand Hotel of this city. The day was cold and more than a foot of fresh snow covered the ground but the church was filled with lovers of the Book of books. The Bibles were arranged on the platform so as to form a large cross and posters adorned the walls with short inscriptions exalting the Word. An enlargement of Mrs. W. D. Shelor, to whose memory the Bibles were inscribed, stood over the stack of beautiful Bibles. The following program was splendidly rendered: Hymn by congregation, 'I Believe the Bible'; Scripture reading, Psalm 119:94-112; prayer by Rev. R. R. Crowe; hymn by congregation, 'Wonderful Words of Life'; song by choir, 'The Bible Stands'; address by Dr. A. J. Movius, M. D., 'What the Bible Means in the Life of the Individual'; young people's quartet, 'Back to Mother's Bible'; address by Rev. R. R. Crowe, 'The Bible in the Home'; recitation by Dorothy Shelor (12 years old), 'My Mother's Bible'; address by pastor, 'Some Facts and Figures about the Bible'; offering for the Bibles (wonderful response); closing hymn by congregation, 'The Old Book and the Old Faith'; benediction. Presentation service in the lobby of the new Grand Hotel, 4:00 p. m.: Song, 'How Firm a Foundation'; prayer by Dr. W. K. Weaver of the Presbyterian church; presentation address by Rev. T. S. Stockdal, pastor of St. John's Lutheran church and president of the Billings Ministerial Alliance; doxology and benedic-

tion by Rev. W. C. Lasater of the Evangelical church."—W. D. Shelor, Pastor.

PASTOR A. M. BOWES, Seattle, Wash., Central church—"We have just closed our first revival in the center of Seattle. Rev. Earle F. Wilde and wife were the evangelists, and Miss Nellie Putney, of Portland, the pianist. Our location, in the best known and most central auditorium in the city, the beautiful Eagles building, gave us a wonderful advantage in securing a large attendance. We advertised widely, with large illuminated bill boards, newspaper displays, and cards. So we practically had the attention of the entire city. Also we had four radio services, and one great service with the Seattle Pacific College, of the Free Methodist church. Several nights there were about seven hundred people present, and we estimate a total attendance for the two weeks of about seven thousand. Brother and Sister Wilde simply captured the people of Seattle with their wonderful singing, and strong evangelistic sermons. It seemed to me Brother Wilde never sang better than he did here, and he sang two to five times a service, and preached with all his might. The Seattle Pacific College male quartet sang many times in the services. They are considered Seattle's best church quartet, and always sing with great effect. The revival closed with a high tide and twelve seekers forward. This meeting accomplished what we desired in one respect, we got our work well before the people, and have their interest for our next campaign the last of February with Bud Robinson, U. E. Harding and L. C. Messer, when we expect to launch plans for a new tabernacle."

RICHMOND HILL, N. Y.—"In our last report in November we mentioned how good the Lord was to send us dear Brother and Sister Roy L. Hollenback. We also added that due to our confidence in his leadership, the church board had voted upon starting the superstructure of our church at once. Since then much has been accomplished. Praise be to God! The superstructure was started within a short time after action to have it done was taken. On the afternoon of December 4th the cornerstone of the church was laid. We had a splendid service on this occasion. Most of the pastors of the nearby Nazarene churches were present and took some part in the service. Hon. Frank F. Adel, judge of the county court of Queens, gave a fine address. Rev. J. A. Ward, the District Superintendent of our New York District, laid the cornerstone. Since that time the workmen have been busy with the building and by now it is beginning to look very attractive. We surely have a fine church building. In our next report we will include a picture of same. A number of generous donations have already been made. All the stained-glass windows have been donated. Of course, there are many other things that are needed. However, our faith is in God, and we believe that hearts of both members and friends will be touched to give. Not only have we a beautiful building under construction, but we are having wonderful meetings. God truly is with us. The preach-

ing is powerful and unadulterated, and souls are being touched. We have a fine choir consisting chiefly of young people, which is under the leadership of Mrs. Carolina Weber, who not only leads, but also renders many beautiful vocal selections. Starting February 12, the church's birthday, we are to have revival meetings which will last for about two weeks. These meetings will be preceded by a week of prayer. On February 13 (the official holiday for Lincoln's birthday) we will have an all-day meeting starting at 10:30 a. m., the dedication of the church building taking place that evening. We expect this day will be a day long to be remembered—not only as the dedication of our new church building, but for the shekinah of glory that we trust will fill the atmosphere of the whole building so as to bless the hearts of all who can be with us on that occasion. Are you going to be one of them? If you are nearby or can possibly come, don't lose this opportunity for there's a hearty welcome awaiting you. Luncheon will be served."—E. H. B.

PASTOR E. R. BORTON, Council Bluffs, Iowa—"Sunday, November 20th, the church observed as 'Harvest-Home' Sunday, and a record attendance of 260 was in the Sunday school. In the morning service District Superintendent D. W. Dobson preached and in the evening service we had a missionary rally with District President of W. M. S., Mrs. D. W. Dobson and Miss Alice McClellan speaking. President T. W. Willingham came to us in the interest of Olivet on Sunday, December 4th, and his messages to the church and N. Y. P. S. were appreciated and enjoyed. On December 11th, we were blessed by the presence of General Superintendent Goodwin, who lifted us up to heaven with his Spirit anointed message in the morning service. Christmas was observed with two fine programs furnished us by the children of the Sunday school and by the church choir. January first, after many weeks of prayer and expectation we launched a battle for God and souls with the human leader, Evangelist Bona Fleming in charge. Truly we can say, God came on the scene and gave us a good taste of an old-time revival. We had no trouble in getting the people out to the services, the church being filled every night, even to Saturday and Mondays. Some very marked cases of supernatural power were witnessed and some good definite cases of conversion and sanctifying power were in evidence in

this meeting. We kept no accurate account of seekers. God knows the number and eternity can only reveal the work done, but we know scores found God, the altar being filled night after night and several times the front seats were turned into an altar. We are satisfied with Brother Fleming's ministry. He comes anointed of God with heaven's message for the people and God works. We did not see any high pressure methods used, but can safely say the Holy Spirit directed in every service. The closing day it was our joy to string some fish, fifteen coming into church fellowship, and we are now laboring with some others whom we believe God will lead to unite with us in this great and glorious cause. We realize that the battle is not won, but that grace and wisdom from God will need be exercised to care for the work of God. Will you remember us at the throne?"

BROADWATER, NEBRASKA—"We closed our revival meeting Sunday night, January 15. The Lord gave us a very gracious meeting and we had good crowds all the time. Mr. Reuben Bridgewater, song leader and soloist, interested the people very much with the congregational singing and his solos were used to bring conviction on the unsaved and bless and inspire the saints. Rev. Arthur Morgan, the evangelist, brought the gospel message in the power that is characteristic of a soul winner. He is radical and sweet spirited, just such an evangelist as is needed these days to help our young people into an experience with the Lord that will cause them to stand and be real Nazarenes. We do not believe much in counting numbers but there were fifteen who claimed to be saved and thirteen claimed the blessing of entire sanctification. Some of these were the same ones who were justified or reclaimed. There were some who came to the altar who did not get through. We feel there will be greater results in the future because of the strong preaching given. Eight united with the church. A pounding was given to the pastor and the church did well in raising the amount for the workers, considering the fact that they raised a church debt and an insurance bill previous to the revival meeting. Our hope is built on nothing less than Jesus' blood and righteousness. We are thankful for the privilege of working in this western field."—Anna Nutter, Pastor.

EVANGELIST W. L. SHELL—"We closed our meeting here at High Springs, Fla., last night after six weeks of continuous laboring and praying with the saints for victory. The Lord gave us a great meeting, some said it was the biggest meeting they were ever in. It was not big from the point of large crowds as the crowds did not come, but it was big in that the Lord was there and somebody was there almost every night wanting God. I preached a full week before presenting the altar. I fear many times the altar is rushed too soon. While our church is small, yet they are true blue and ready for work—they live that way. We had all told probably fifty professions of

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reclamation, pardon and sanctification. The work seems to be genuine. We insisted on each seeker praying through and the altar work was earnest, and no one was ever rushed into professing. We have received ten members from the meeting with probably five more later. In our twenty-two years of evangelistic and pastoral work I have never seen prejudice so rank as it is here. Our church has been opposed from its incipency without any abatement, notwithstanding we have some of the best people in the town composing its membership. Unfair and unchristian methods have been used to keep us from even getting a start, and we have been ridiculed by the churches of the town until some folks who would otherwise come, don't come. A great feature of the meeting was the music by our young friend and co-laborer of former years, Rev. R. P. Marshall. Brethren, here is real help if you need help. He is a very fine pianist, good preacher, good singer, and accordionist, and a fine worker with young people. He is also an artist of no mean ability, and he has turned his art work over to God. His illustrated sermons make a fine impression. Brother Marshall came in with us while here and is now a full fledged Nazarene. He came to us from the Methodist church, and as he has several years of evangelistic and pastoral experience, we want to keep him busy. I am pastoring our church here this year as it seemed that God led this way. I want to keep in touch with field evangelism and would like to hold a few meetings out during the year, so any pastor or church or campmeeting wanting me, I will be glad to hold your meeting. Pray for us here. We are winning for God and holiness. I was never more determined to preach holiness than I am now. It's the only thing that will keep our folks in line and the only thing that makes the work of God prosper."

PASTORS CERENA W. AND EULA W. JAY, North Side church, Indianapolis, Indiana—"We are now serving our third year as pastors of this church. Our first revival of this assembly year closed January 1. The evangelist was Rev. Fred Clevenger of Kokomo, Indiana. He came to us with an old fashioned 'concern' for our meeting, and as a result God gave us a gracious revival. He truly preached under the anointing of the Holy Ghost. A number received definite experiences. We are glad to recommend Brother Clevenger as an excellent evangelist, very self-sacrificing and untiring in his labors for the salvation of souls and building up of the church. The revival spirit is still on. There is much land ahead to be possessed. Pray for us."

EVANGELIST LON R. WOODRUM—"As reporter for the Cleghorn Evangelistic Party, headed by W. F. Cleghorn, I wish to say that we recently closed a victorious three Sunday campaign at Wichita Falls, Texas. There were sixty-three professions, either for pardon or holiness of heart and twenty-five people united with the Church of the Nazarene. There were several subscriptions taken for the HERALD OF HOLINESS. Brother

and Sister Ingle, pastors of the church at Wichita Falls are not beaten anywhere for Christian character, loyalty to the cause and leaders who stand for the old time truth. There was a mistake in our last report concerning the meeting at Plainview. There were seventy-seven professions instead of twenty-seven."

EVANGELIST PETER G. JURICH—"Recently I entered the evangelistic field and have had a very gracious result in all places. My first opening was at Camas, Washington, with Brother C. D. Jones, one of the sweetest Spirit-filled men that could be found in all of this world. God gave us a gracious revival, thirty prayed through and were either saved or sanctified. Our next meeting was at Redlands, California, with the Free Methodist church and the Lord poured out His Spirit in a gracious measure and saved and sanctified a goodly number, among them were an ex-prize fighter and his wife who were beautifully saved. Our next meeting was in Corona, California, with Brother Bowen, our old school chum. It was a pleasure to labor with this good man. God gave us a revival here, indeed the best we had yet. We give God all the glory. He made it possible. Now we are engaged here in Pomona, California, in the Free Methodist church for two weeks. The calls are coming in for other places, and if the Lord keeps the open door before us we'll preach holiness and power until we die. The best of all reports, the love of God is burning in our soul. Jesus is dearer than all. Praise His precious name."

BROKEN BOW, OKLAHOMA—"Our work is doing fine. The blessing of the Lord is upon us. Our Sunday school is doing well under the efficient leadership of our superintendent, W. E. Alford. We are going to build two new Sunday school

rooms and a pastor's study. Our N. Y. P. S. is doing fine. The prayermeetings are times of refreshing. One person was saved last night in the prayermeeting. We just got back from Peniel, Texas. Our young people got up a tin can offering for the orphanage, which amounted to 105 cans and we took them down to the home. We found everything in fine shape. The children are all well and happy. Dr. and Sister Benton are doing a great work and are worthy of the prayers and support of our people. Come on, let's stand by them. Pray for us."—H. W. Hanselman and wife, Pastors.

EVANGELIST DWIGHT M. PEFFLEY—"Just closed a revival at The Plains, Ohio, which they say was the greatest meeting they have had for forty years. This is in the coal mining section. The people are in bad condition financially, but God came on the scene and lined the altars nearly every night. They tried to cancel this meeting on account of finances but God said 'Go,' so we told them we were coming if we had to walk out of town, but when God gives a revival, one doesn't need to walk out. Hallelujah. The evangelist was well paid, also a good love offering was taken for the pastor, Rev. A. J. Laird. A number were added to the church. Pray for us in our coming battles."

TELEGRAMS

MERCED, CALIFORNIA

Evangelist E. Arthur Lewis of Chicago, and his Co-operative Evangelistic Party pitched big brown tent here. His co-operative plan works. He and his wife preached second blessing, uncompromisingly in Nazarene and big Methodist church. People sanctified wholly both churches. Number of Nazarenes reclaimed and sanctified. Some united with church, more coming. Nazarene prospects brighter. God bless Lewis party.—Rev. C. U. Fowler, Nazarene Pastor.

PASADENA, CALIF.

Mr. Kiehn's youngest brother was killed this morning in bank robbery at Bessie, Oklahoma. Please pray for Mr. Kiehn who is now in China.—Mrs. Peter Kiehn.

CONNERSVILLE, INDIANA

Meeting with F. P. Cassidy wonderful. Now while we pen this message twenty seekers are praying and shouting. Cassidy straight, clean and spiritual. Never used a better man. He has a few open dates. Meeting continues another week with Sisters Locke. Pray for us.—Stephen C. Johnson.

BEAUMONT, TEXAS

Closed great revival Sunday night, January 22, with Evangelist A. G. Jeffries of Greenville, Texas, preaching twice each day for eighteen days, with usual anointing and strength. Church greatly blessed. More than one hundred seekers with eighteen uniting with the church.—W. D. McGraw.

Sadhu Sundar Singh

The name of Sadhu Sundar Singh, is a household word in India while the remarkable story of his life and labors has spread throughout the Christian world. The account of his conversion with the persecution and hardship entailed; also his subsequent ministry with its almost unheard of results in thousands of souls brought to Christ, reads like a second Acts of the Apostles. Truly it is a remarkable record without a parallel in the annals of modern Christianity.

A brief account of the life of this Hindu Christian has been written by Mrs. Arthur Parker of the London Missionary Society, India. We have sent to India for a shipment of the books and are offering them at

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TOLEDO, OHIO

Just closed one of the best revivals the Toledo church has ever had. Evangelist J. R. Edwards and wife of Elmore, Ohio, were the workers engaged. They know how to boost a pastor, carry a burden, and make friends for the church. The church was strengthened by a large class of adult members coming in. A good offering given evangelist, also one to pastor. Can heartily recommend them to any church or camp.—J. C. Walker, Pastor.

WALLA WALLA, WASHINGTON

Just closed revival with Jarrette and Dell Aycock. Weather bad, but crowds good. Fifty-eight seekers, almost all prayed through. Six joined church. Fifty-six subscriptions to HERALD. 742 inside building on time at Sunday school last Sunday. 801 there for class count. Good crowds heard Mrs. Aycock at Sunday afternoon object services. Love offering to pay pastor's expense to General Assembly.—M. G. Jobe, Pastor.

BATESVILLE, ARKANSAS

Revival meeting closed last night. Rev. Lee Hill, evangelist, Miss Mae Russell, singer. Eighty professions, twelve joined church. Fifteen hundred dollars pledged for new church. City mayor was present, gave liberally and stated that the town was back of us in building project.—J. W. Henry, Pastor.

MEDFORD, OREGON

Best revival in history of Medford church. Seekers every service. M. M. Bussey, evangelist, is being mightily used of God. Unanimously recalled for next year.—C. M. King, Pastor.

COLEMAN, TEXAS

Meeting closed Sunday night, January 22, with well filled altar. Rev. Ralph C. Gray, evangelist. Sixty-three seekers, counting them as they came. All departments of church strengthened. God is wonderfully blessing.—DeWitt C. Palmore, Pastor Coleman Church of the Nazarene.

DEATHS

SULLIVAN—Eula Argine Chambers was born June 4, 1881 in Decatur County, Ga. She was married to David F. Sullivan of Donalsonville, Georgia, March 25, 1900. To this union were born nine children, three of whom have preceded her in death. She was converted, later sanctified, and joined the Donalsonville Church of the Nazarene twenty-two years ago, and has remained a consistent member of the church until her death. She passed away December 16, 1927, after an illness of only a few days. The funeral was held December 17 with the pastor officiating. There is no question in our minds but that she had an abundant entrance into the joy of her Lord. She is survived by her husband, three sons: Willie, Ralph, and Leo; three daughters: Mrs. Neves Bryant, Misses Evelyn and Ethel Sullivan, all of Donalsonville and vicinity.—D. W. Simpson, Pastor.

KRING—W. M. Krings was born May 22, 1847, in Plain Township, Franklin County, Ohio, and departed this life January 1, 1928, at 2:30 p. m., at the home of his daughter, Mrs. George Sears, in Lyndon, Kansas. He was 80 years, 7 months and 9 days old at the time of his departure. In 1869 at the

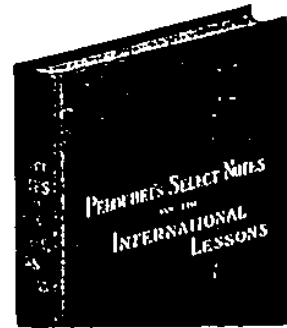
age of 22 he went to Illinois; there he met and married Miss Rebecca Tobias, Feb. 2, 1869 at Washington, Ill., and to this union were born four sons and two daughters. Two sons and one daughter preceded him to the great beyond. In 1879 he came to Kansas, with his family, where he made his home until his death. He is survived by his wife, two sons, James Arthur Krings, evangelist of the Church of the Nazarene of Oakland, Calif.; Percy Krings of San Francisco, Calif.; one daughter, Mrs. Catherine Maud Sears of Lyndon, Kansas; two brothers, Andrew and Hosa Krings of Ohio; four grand children, Mrs. R. R. Harvey and Mrs. George Adams of Lyndon, Kansas, Mrs. Wesley Casey and Edward Krings of California; also five great grandchildren and many friends, as he was loved by all who knew him. He was converted at the age of 35 and joined the United Brethren church at Klingman, Kansas. But in later life when he had moved to Leavenworth, Kansas, he united with the Free Methodist church of which he was a loyal member at the time of his death. Funeral services were held in the home of his daughter, Mrs. George Sears in Lyndon, Kansas, conducted by Rev. F. E. Bonham, pastor of the Free Methodist church in Michigan Valley, Kans., assisted by Rev. H. H. Jones, pastor of the United Brethren church. Interment was made in the Lyndon cemetery.—His Son.

KREY—Frederick Krey was born in Lee county, Iowa, Sept. 19, 1854, and died at his home in Reno county, Kansas, Dec. 28, 1927, being 73 years, 3 months, and 9 days old. From Lee county, Iowa, he moved with his parents, Mr. and Mrs. Conrad Krey, to Clark county, Missouri, in the year 1859, where he lived with his parents until grown to manhood. On June 21, 1874 he was united in marriage to Martha Grose-close in Clark county, Mo. To this union were born eleven children, six sons and five daughters, all living except two daughters, and one son who preceded their father in death. In 1876 he moved with his family to Reno county, Kansas, and homesteaded the farm near Sylvia, where he spent the remainder of his life. He had the very rare pleasure in 1926 of celebrating with his family and friends the fiftieth anniversary of the settling upon his homestead, having lived fifty years continuously on the same farm. On June 21, 1924, he enjoyed the special blessing from God by being permitted to celebrate with his wife the fiftieth anniversary of their wedding, that great and justly coveted time in any wedded life, their golden wedding. Being born to German Methodist parents, he was reared to manhood in the German Methodist church and Sunday school, and later became a member of that church. In the year 1914, he joined the Church of the Nazarene in the class at Pleasant Hill, and remained a faithful member until his death. He leaves to mourn their loss his loving and devoted wife to whom he kindly attributed the major portion of his success in life, and eight children, all occupying homes of their own. Not only will he be remembered as a kind and loving husband and father, but also by twenty-seven grandchildren, and eight great grandchildren, five brothers, and two sisters. Four sisters preceded him in death. In addition to the above mentioned, his relatives are numbered by scores, and his friends by his acquaintances. The funeral services were held Friday afternoon, Dec. 30, at the Pleasant Hill Church of the Nazarene near Sylvia, Kansas, conducted by his pastor, Rev. H. O. Davis.

LANKFORD—Burl Stephen Lankford, son of Lee and Homa Lankford, was born at Bethany, Okla., April 30, 1918, and died at his home in Britton, Okla., December 7, 1927, age 8 years, 7 months and 7 days. He is survived by his father and mother and five brothers and two sisters, Roy, Lynn, Robert, Hazel, Tom, Ruth, and Dwain. Also two grandmothers and one grandfather, Mrs. L. M. Watersan of Tulsa, Okla., and Mr. and Mrs. B. B. Lankford of Britton.

Burl had a host of friends, many of whom he made during his illness. All through his suffering he was patient and kind to everyone. He will be long missed and remembered by all.

JOHNSON—Mrs. Julia Johnson was born in Warren, Ill., Sept. 2, 1871 and died at her home in Ft. Dodge, Iowa, Sunday afternoon, Nov. 13, 1927, at the age of 56 years, 2 months, and 11 days. When but a small child she came with her parents to Ft. Dodge, where she has

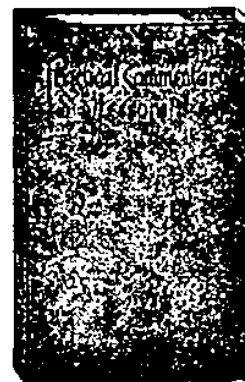


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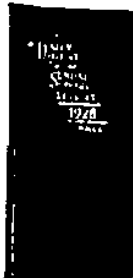
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since resided, living for 48 years in the home in which she died. On June 3, 1914 she was united in marriage to J. M. Johnson who survives her. She was for many years a teacher in the public schools of Ft. Dodge, where she was known as the "true type of a teacher." Sister Johnson was blessed with a godly mother, an intensely spiritual woman of the early Methodist type, whose influence was early felt on the life of her daughter, who was converted at the age of seventeen years. During her early Christian experience, she endured much persecution. Her father, being an avowed infidel and Spiritualist, endeavored to cause her to accept his teaching, but she, with characteristic courage, remained true to God and came off "more than conqueror." Soon after her conversion she received the experience of sanctification. Sister Johnson was for many years an active worker in the M. E. church, later transferring membership to the Church of the Nazarene. She was a talented violinist, a reader of rare ability, and a composer of many beautiful poems. Her talents were early consecrated to the Master's use. When affliction's hand was laid upon her and she was no longer able to take her place in public service, she found a ministry that has been a source of inspiration and encouragement to many a stormed tossed soul, that of letter writing and distribution of gospel literature. Many a consecrated dollar was spent for books and pamphlets which were prayerfully given out. Truly it could be said of her that "she kept the faith." She believed in the Bible and lived as the Bible directed. During the last few years she has been a great sufferer, but throughout this period she

has manifested patience, which has marked her as a Christian, whose confidence is in Him, "who doeth all things well." She felt that her life work was not yet done, but He who seeth not with mortal vision saw best to call her to Himself. In the quietness of the Sabbath afternoon, she suddenly slipped away to the "house not made with hands, eternal in the heavens." Her funeral was conducted by Rev. F. E. Somerville, former pastor, assisted by Rev. I. F. Metcalf, and was a tender, beautiful service, befitting the life of one who had lived well and died well. The message was brought from Job 14:14 and John 14:19. A trio sang, "There's No Disappointment in Heaven" and "Sometime we'll Understand." Burial was made in Oakland cemetery. —Rev. F. E. Somerville.

RYAN—Mrs. Glendora Ryan died Sunday, May 15, 1927, at her home 711½ Orange grove, Glendale, California. She was born February 22, 1904 in the state of Maine. She was beautifully saved during our pastorate of the Church of the Nazarene in Lowell, Massachusetts. Her godly mother, Mrs. Anna Thornton, for many years had prayed for her and as we visited, talking salvation, "old time conviction" fell on her heart. Many were the battles she fought as a young Christian for her past life had been given over to the world. She had great liberty in testifying and praying and we believe that God greatly used her. She was twenty-three years old at the time of her death and much of her young life was spent in suffering, but in it all she was always thinking of others. She leaves behind a young husband, for whom we ask all to pray, a mother,

father, brother, and three sisters to mourn their loss, besides many friends. Funeral services were held in both Glendale, California, and Lowell, Massachusetts. Burial was in the family lot at South Tewsbury cemetery.—Mrs. Arletta Martin.

EATON—Again the grim reaper has come into our midst and has taken away from us (Rimby, Alta., Canada) Mary Hannah, beloved wife of John Eaton. Besides a sorrowing husband, she leaves to mourn their loss an aged father and mother and three daughters, Mrs. Glen Golings, Mrs. Henry Mayner and Lillian who resides at home. Brother and Sister Eaton came from England in 1915 to Rimby, Alta. Sister Eaton was saved and sanctified wholly and united with the Church of the Nazarene seven years ago in which church she remained a member until her death. Such a corpse is not often seen. She seemed to be asleep and had a peaceful expression and smile that one must be led to say she must have seen something of the glory to which she was going. The funeral services were conducted in the church by her pastor in the presence of a large congregation of sorrowing friends, and yet it was not all sorrow for there was a note of triumph running all through that told of victory, sweeping victory, for our precious sister. We shall miss her activities in the church and community but we will be submissive and say, "The will of the Lord be done." We pray God to sustain the husband and family in this time of loss.—O. G. Brooks, Pastor.

SHELOR—Mrs. M. M. Shelor, wife of Rev. W. D. Shelor, our beloved pastor at Billings, Montana, and daughter of Rev. and Mrs. H. N. Haas of our church at Lincoln, Nebraska, died December 10, 1927, at Billings, Montana, from a stroke of apoplexy. Mabel Mae Haas, the deceased, was born in Lehigh county, Pa., July 28, 1893. She was converted at the early age of six years and sanctified wholly the day following her conversion under the ministry of Rev. Seth C. Rees. She was born and reared in the home of a Nazarene minister and thus her beautiful Christian character and life was molded for Christ through the hallowed influence of the home. She was a devoted member of the Church of the Nazarene from the time of her conversion to Christ, and she lived a consistent and very unselfish Christian life through the years. She was a humble and devout soul and forgot herself in her love for others. On September 29, 1914, she was united in marriage to Rev. W. D. Shelor and to this union six children were born, four girls and two boys. One boy died at the early age of fourteen months. December 10 Sister Shelor was apparently in good health and was busy with domestic duties, but early in the afternoon she suffered from a stroke of apoplexy and at 11:40 that night she passed on to her reward, never having regained consciousness. The funeral services were held in Billings, Montana, with District Superintendent Wordsworth officiating. Rev. Wordsworth took for his texts Psalm 116:15 and Phil. 1:21. "Precious in the sight of the Lord is the death of his saints." "For me to live is Christ, and to die is gain." The ladies' quartet sang, "The Last Mile of the Way," "Some Day He'll Make it Plain to Me" and "A Charge to Keep I Have." Two local ministers of other denominations assisted in the service. At the time of her death Sister Shelor was the secretary of the local W. M. S., and a devoted worker in the church. The last prayermeeting she attended, which was the one on the Wednesday preceding her death, she gave a glorious testimony to the grace of full salvation and of her devotion and love for Jesus. She lived for others and especially loved to help the poor and needy. She was an affectionate and true helpmeet to her good husband, a very devoted mother to her five children, and a blessed servant of God. She is survived by her

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husband, Rev. W. D. Shelor, five children, the parents (Rev. and Mrs. H. N. Haas of Lincoln, Nebraska), one sister, Mrs. Laurel Crawford of Pasadena, Calif., and four brothers: Horace, Luther, Willard and Laurel of Lincoln, Nebraska. The children are Dorothy, William D., Gladys, Maridel, and Edna. Interment was at Mountainview cemetery, Billings, Montana, to await the glorious resurrection morning. Sister Shelor has gained her crown. E. E. Wordsworth, *Officiating Minister*.

MANK—It is with sorrow that we announce the death of Mrs. Ruth Reynolds Mank, granddaughter of General Superintendent Reynolds, which occurred at Rockland, Maine, December 14, 1927. Mrs. Mank was only twenty-one years of age and leaves an infant daughter; husband, Wesley Mank; father, Aaron Reynolds; four brothers, Harland, George, Warren and Allen Reynolds; and one sister Frances to mourn their loss. Mrs. Mank was formerly a student of Eastern Nazarene College, Wollaston, Mass. The funeral service was conducted by Rev. J. W. Poole, pastor of the Church of the Nazarene, Union, Maine, who was assisted in the service by the grandfather, General Superintendent Reynolds. By special request Mr. and Mrs. Poole sang, "Does Jesus Care." The funeral was largely attended and there were many floral offerings from sympathizing friends. Interment was in Comery cemetery, Waldoboro, Maine.—J. W. Poole.

HURT—On the morning of December 12, 1927, the chariot of heaven swung low in the home of our dearly beloved friend and brother, A. W. Hurt of Bowie, Texas, and transferred him to his eternal home above the skies. Brother Hurt was born in Burk county, North Carolina, in 1851. He moved with his parents to Tennessee in 1864, and was converted in 1871. He united with the Methodist Church, South and was soon after appointed assistant class leader and served in that capacity twenty-two years. He was married to Miss D. J. Bolton June 4, 1871. To this union were born twelve children, seven boys and five girls, eight of whom survive him. His wife preceded him to heaven several years ago. They moved to Texas in 1890 and located in Wise county, near Sunset, and lived in and near Sunset and Bowie for thirty-three years. He was sanctified in December, 1897 at Sunset, Texas, in a revival meeting conducted by Rev. R. L. Averill and the Hudson band. In the year 1898 the writer, with a few others, organized a holiness band at Sunset, Texas. Brother Hurt united with the band and when the Church of the Nazarene was planted in Texas, Brother Hurt united with the church at Bowie and remained a member until he was transferred to the Church Triumphant on the morning of December 12, 1927, at the age of 76 years, 11 months and 10 days. His funeral was conducted by Rev. Pierce, pastor of the Baptist church. Services were held in the Church of the Nazarene at Bowie. The text was Revelation 14:13, "Blessed are they that die in the Lord." Brother Hurt was a man of God, firm in his convictions, always on the side of right of all questions, moral and political, a man of the highest type spiritually. His life and character were above reproach. He was unselfish and generous-hearted toward all men, kind and benevolent in his dealings with all. His word was his bond. He possessed all the Christian graces that go to make up the character of real Christian manhood. His motto was to do all the good possible, and no harm. No more godly, more pure man ever walked the streets of Bowie than A. W. Hurt. He loved his family, loved his neighbors, and was loved by everybody. He loved God and the Church of the Nazarene and the cause of holiness. His presence will be greatly missed in the home, the community, and the church. Farewell for a little while. We are expecting to meet you in the morning just inside the eastern gate.—J. T. Stanfield.

LINZA—Rev. Calvin Floyd Linza died at his home in Irondale, Mo., Nov. 11, 1927, at the age of 81 years, 10 months and 25 days. Interment was at Hopewell. The funeral service was conducted in the Church of the Nazarene, Irondale, by the pastor, assisted by Revs. E. C. Dees, John Duncan and F. A. Welsh. Father Linza was a resident of Irondale for sixty-one years. He was married to Miss Nancy Emeline Forshee December 16, 1868. He is survived by his wife and the following children: Rev. J. E. Linza, pastor of the Maplewood Church of the Nazarene, St. Louis, Mo.; George Linza, Mrs. Charles Anderson, Mrs. Bert Baker, Charles Linza, and Mrs. J. W. McKinney. One child died in infancy. There are twenty-four grandchildren and eight great-grandchildren. Father Linza was converted and joined the M. E. Church, South in 1868, served a short time in the itineracy, and a long period as local preacher in that church. He was sanctified wholly in 1893, joined The Holiness Church of Christ (which was soon to become a component part of the Church of the Nazarene), in 1907, and served in our ranks faithfully until promoted to the Church triumphant. During his long ministry, although residing in a small community, he performed the marriage ceremony for 118 couples and baptized 89 persons. He performed all his duties faithfully and has entered into a rich reward.—S. C. Hendley, Pastor.

VANCE—Cecil, son of D. N. and Elizabeth Vance, was born in Morgan township, Gallia county, Ohio, September 17, 1910, and departed this life November 11, 1927, at Radcliff, Ohio, age 17 years, 1 month and 24 days. Cecil was an obedient boy from a child, appreciative of his parents, kind hearted, tender, thoughtful, cheerful and of a forgiving spirit. Truly, to know him was to love him. He held his parents in high esteem, believed in them and the God they served, and when but a child and sick would suggest that they pray. Cecil was studious and was making good progress in his school work. From the human viewpoint the future held for him bright prospects and great possibilities, but "God's ways are not our ways." Neither "seeth He as man seeth." His parents were interested in his school work, and were looking forward with him to the graduation exercises in which he expected to have a part, but they were more concerned that he receive the "one thing needful," the salvation of his soul; and to that end they advised, warned and counseled. They desired that after graduating from high school he should enter God's Bible School at Cincinnati, and there prepare himself to be useful in the Master's vineyard. But God in His wisdom had planned otherwise. He who "knoweth the end from the beginning" knew what was best for Cecil, and called him to repentance by way of affliction. Cecil saw himself a sinner,

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helpless and undone, and cried unto God with "a broken and a contrite heart," to have mercy upon him. God heard his cry, granted his petition and gave him the kiss of pardon, witnessing to his heart that "the Son of man hath power on earth to forgive sins." His friends hoped against hope that it would please God to touch his body and raise him up, but not so, for as we anxiously watched and waited it was only to see him grow weaker. As the end drew near he talked of going home, and exhorted us to watch. He told his father the day before he left that he had just one more day. Also he told his nurse several hours before he took his departure that he would be leaving by two o'clock. After the chilly hand of death had been laid upon him he whispered to his father that he was dying, and also that he was ready to go. His nurse read comforting passages of Scripture, and while reading that part of the twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me," he made special effort to sanction the truth and let us know that Christ was with him even in the valley. He whispered to his father, "The chariot, the chariot has

come, help me in." Then as earth receded he would whisper, "Listen, listen!" He leaves to mourn their loss his father and mother, five brothers: Harold, Kenneth, Louis, George and Merideth, and a sister, Ruth. Another sister, Margaret, preceded him in death. He also leaves a host of other relatives, friends and schoolmates who will miss his happy smile and hearty greeting.—Pastor Elbert Shelton, Radcliff, Ohio.

BACKUS—Phillip Morgan Backus was born in Fall City, Wisconsin, January 7, 1919, and as a mere child departed this life December 2, 1927, at Olivet, Illinois, being 8 years, 10 months, and 25 days old. He leaves a devoted mother and father, four sisters, Mrs. Lorraine Danielson, Mrs. Helen Hoover of Chicago, and Beneva and Frances of Olivet, and one brother, Clarence. Besides these he leaves a host of friends. Little Phillip was the first boy that came to bless and bring sunshine into this earthly home, and as he grew up from babyhood one seldom saw him without a smile. He had a pleasant word for others, both young and old, and will be greatly missed in our community. It was his lot to linger several

weeks before his death, and in his last hours to suffer much. It was my privilege to spend with him the last night he lived. As we sang, "Jesus Loves Me," little Phillip, weak though he was, raised his arms toward heaven, with face shining like an angel, and tried to sing with us. This he could not do, but with heaven so near he managed to say, "Yes! yes! yes!" We stepped closer to the bed and said, "Phillip, you do love Jesus, don't you?" He answered, "Yes," this being his final testimony for Jesus which we were able to understand. What a wonderful privilege to safely make the landing on the other side. The funeral service was conducted by Pastor J. E. Williams in the Olivet College chapel, and interment was in the Georgetown cemetery.—Ruth Judd.

KLINE—Mrs. Osie Fern Kline (nee Reinhardt) was born at Packerton, Indiana, July 15, 1886, and departed this life Sunday, November 27, 1927, at eleven a. m., in the General Hospital, Elkhart, Indiana, at the age of 41 years, 4 months and 12 days. She was united in marriage to George W. Kline at Warsaw, Indiana, August 31, 1907. To this union were born five daughters: Mildred Juanita, Norma Enid, Vera Alice, Itha Naomi, and Esther Irene, all at home. Besides these she leaves to mourn her departure the husband and her aged father, John A. Reinhardt, whose home was with the Klines, and many other relatives and friends. Sister Kline was converted at the age of nine years. She united with the Church of the Nazarene August 14, 1921, in the ministry of Rev. Russell C. Gray. She was a good mother and a faithful wife, and at the time of her death a devout Christian. She was one of Israel's sweet singers. Her voice will be heard here no more, but no doubt will be one of that great heavenly choir when all redeemed singers get home.—I. P. Moore, Pastor.

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ANNOUNCEMENTS

NOTICE—After being shut out of the work for almost a year on account of sickness in my family, I am now ready for the evangelistic field again, ready for calls anywhere. Anyone wanting meetings please write me at Dallas, Texas, Station A, and mail will be forwarded to me.—L. E. Swaney.

SPECIAL REQUEST FOR PRAYER—We are doing pioneer missionary work in Oshkosh, Wisconsin, and ask the prayers of God's people for a revival in this city of 40,000 people. We have opened up our home for noon day prayer meetings, but have no place of worship. Will the people of God also pray that God may open up a place for us.—Rev. and Mrs. G. W. Gordon, 368 Jackson Drive, Oshkosh, Wis.

NOTICE—I am engaged to hold two meetings near Titusville, Pa. The date of one is June 14 to 24, and that of the other is July 29 to August 12. It would be agreeable to me to give the time between those meetings to some campmeeting, organization, or church in that vicinity, and thus save time and expense in travel. I will consider invitations from other parts of the country for that vacant time.—Evangelist J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio.

NOTICE—I am an elder of the Tennessee District. I have been preaching for twelve years. I have a small family and desire a pastorate in some southern state. For my character and ability I refer you to my District Superintendent, Rev. C. B. Jernigan, 947 McClurkan Ave., Nashville, Tenn. If you need a pastor write me at 4807 Illinois Ave., Nashville, Tenn.—W. H. Crawford.

NOTICE—Rev. E. W. Wells, who has recently completed a beautiful new church and parsonage in Muskogee,

Okla., is resigning his work as pastor of Muskogee church, and is entering the evangelistic work. Brother Wells is a strong preacher, and anyone in need of an evangelist will do well to write him at Muskogee, Okla., General Delivery.—S. H. Owens, Superintendent Eastern Oklahoma District.

IMPORTANT NOTICE—Kentucky District
—The place of the Preachers' Meeting is changed from Richmond, Ky., to Newport, Ky. All preachers and Christian workers take notice. It will be held in the new church building just finished. Dr. Goodwin will be the special worker and all who know him know his splendid ability as a preacher and lecturer. Every pastor and evangelist and Christian worker on the Kentucky District be sure and be present. Also all who live near Newport on other districts are cordially invited to take part in this convention. The date is March 6 to 9, opening service on the evening of the fifth. All who plan to attend notify Rev. W. E. Albee, 260 Berry Ave., Bellevue, Ky., so entertainment will be arranged.—L. T. Wells, Superintendent Kentucky District.

NOTICE—Liberty church near Prescott, Arkansas, is the second local church of its kind organized in the state of Arkansas. We plan to celebrate the twenty-second anniversary the third Sunday in March. We have invited Brother Jernigan, the preacher that organized it, and all the former pastors to be present and take part in the services. Should you see these lines you are invited as we may not be able to get your address. Pray that God will give us an outpouring of the Holy Spirit.—E. O. Tapley, Present Pastor.

NOTICE—I have just received word

that Evangelist L. H. Ritter, on the account of the sickness of his son, is to spend some time in Southern California. I have known Brother Ritter for years and for some twenty years he has been a loyal member of the Church of the Nazarene and a member of the Eastern Oklahoma District. He is a good preacher and successful evangelist. Anyone needing a revival while he is on the coast will do well to secure his services. Address him, Rev. L. H. Ritter, 1332 Giard St., Los Angeles, Calif.—Jarrette E. Aycock, Evangelist.

RECOMMENDATION—I have just learned that Rev. J. V. Cook, 408 Scranton Ave., Marion, Ohio, has some open dates and felt that I owed it to the HERALD OF HOLINESS family to tell them of the same, as Brother Cook is one of our good evangelists and should be kept busy. Write or wire him at once.—Chas. A. Gibson, District Superintendent Ohio District.

RECOMMENDATION—Rev. James Mafin, 1135 East Second St., Lima, Ohio, is entering the evangelistic field. He is a clear, forceful preacher of the rugged type and God honors his ministry. He is a fine spirited and self-sacrificing man. It is to be hoped that our folks will keep this good man busy.—Chas. A. Gibson, District Superintendent, Ohio District.

PASTORAL ARRANGEMENTS Arizona District

DISTRICT SUPERINTENDENT—Rev. C. E. Toney, Somerton, Arizona.
DISTRICT SECRETARY—Frances Barrow, Prescott, Arizona.
DISTRICT TREASURER—J. W. Forney, Peoria, Arizona.

PASTORS—Chandler, E. G. Roberts; Chino Valley, Leslie Wright; Glendale, A. Essley; Peoria, P. R. Jarrell; Prescott, M. C. Hammonds; Phoenix, E. G. and Jamie Roberts; Somerton, B. M. Killgore; Tucson, L. M. Payne; Yuma, Mrs. B. M. Killgore.

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Office, 2923 Troost Ave., Kansas City, Mo.
Residence, 2901 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Mexico (At Mexico D. F.).....Jan. 25-29
Dr. Santline will preside
British IslesApril 3 to 9
North and South Carolinas (Greensboro, N. C.) ..
.....May 9 to 13

J. W. GOODWIN

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

SPRING ASSEMBLIES

Alberta (Calgary)March 26 to April 1
North Pacific (Portland, Ore., 1st church).....
.....April 25 to 29
NorthwestMay 2 to 6
Idaho-OregonMay 9 to 13
Southern California (Long Beach) May 15 to 20

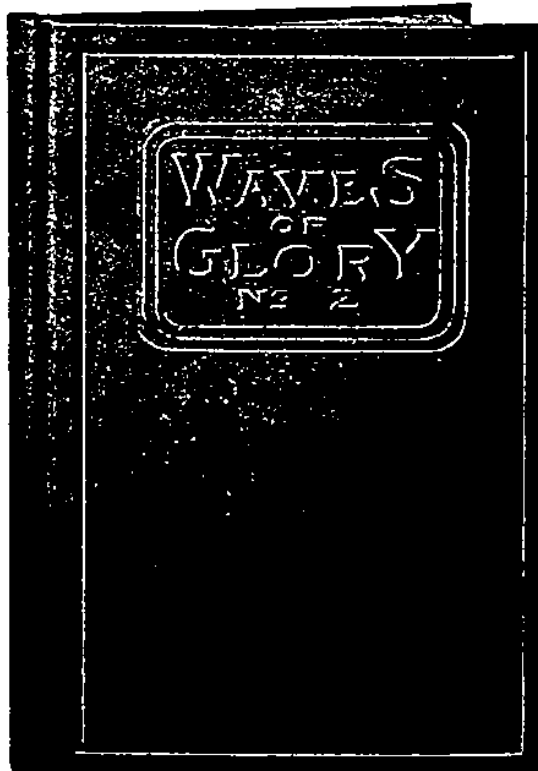
R. T. WILLIAMS

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

GENERAL ASSEMBLY

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

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