

HERALD of HOLINESS

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THE RADIANT LIFE

PASSING from the recital of personal experience and the exercise of his right to praise, David says in Psalm 34:5, "They looked unto him, and were lightened." The word "they" seems to indicate universal application, as though he had said, "Whosoever looked unto him," etc. Rotherham translates it, "They looked unto him and were radiant." Several ancient versions make the form imperative, "Look unto him and be radiant." And there can be no doubt that these words are a promise to the effect that if we really look to God in appropriating faith His grace will answer to our prayer and we shall become radiant with His glory.

The very thought of radiance involves a central nucleus which is to send forth its rays, and this nucleus, in the case of the true believer in God, is the indwelling Holy Spirit. The climax of the religion of Jesus Christ is the uniting of the divine with the human in analogous repetition of that which took place when in the sublimest sense, "The Word was made flesh and dwelt among us." The divine fire must have a human wick in order that its radiance may be revealed.

And one of the factors of radiance is to destroy disease in that which is near at hand. Radium itself serves as a cure for cancer and of all lesser cankerous and cantankerous growths. And the outstanding office work of the Holy Spirit is to make God's people holy by eradicating carnality and consuming the dross of sin.

But radiance implies the emitting of light into surrounding darkness, or of heat into the surrounding cold, or of anything positive and good into or upon that which is negative and evil. Radiance implies usefulness and the will and ability to "give." The source of radiance acknowledges itself debtor to all and servant of all.

And finally, radiance challenges distance and reproduces itself in every place where it is welcomed. Radio is the highest example of radiance. And the mission of the believer is not only to Jerusalem, Judea and Samaria, but to the uttermost parts of the earth. If our lives are really radiant their light and their blessing will reach out even to those that are afar off.

HERALD OF HOLINESS

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A REVIVAL THE BEST REFORMATION

THE nation and the Church have little to fear from outbroken wickedness or from organized and open error. Of course there are those who expected that the companionate marriage would curse the land at a tremendous rate. But the fact is, this nonsensical fad seems to have died as soon as it was born. Christian institutions are too deeply rooted in the consciences and lives of the people for a passing whim like this to gain much headway. In ten years it will scarcely be mentioned, and decent people will still stake their faith on the Bible and the sanctity of holy matrimony and will continue to marry as their fathers and mothers did and will continue to rear children and to establish Christian homes.

The American Association for the Advancement of Atheism complains, in its second annual report, that there are many difficulties. Radio stations have not opened their doors. Women, especially the wives, have opposed. And the association's treasury is depleted. This organization too will pass as all its predecessors have done. Others have prophesied the passing of the Bible, and the Bible continues to be the best seller among books, practically everywhere. Others have foretold the utter breakdown of Christianity, but Christianity remains, and it will continue to be that way.

Just now a number of writers, one of them a descendant of Bishop Asbury, are telling us that Protestantism is about to fall to pieces and that soon it will entirely collapse. But Protestantism is still here and is stronger than ever it was before. Readjustments come, but Protestantism is established in the deepest thinking and feeling of a hundred million of the most intelligent and most highly developed people in the world.

We get all excited over some passing fashion of the women, and decide that the nation is hopeless on account of this evil. And just about the time we decide that there is no remedy, the women get tired and change their fashions of their own election. We hear that prohibition is a failure and that home brew is the curse of a land afflicted with a dry law. Then all of a sudden it is discovered that drunkenness is becoming unpopular and that the machinery and ingredients

for the making of home brew are slow sale, and that the people are gradually becoming soberer.

But indifference and formalism and spiritual deadness are the curses that are truly deadly, and a genuine revival is the best reformation. The protests of a Spirit-baptized Church are much more effective than the weak objections of club women and politicians. The Church has preserved the morality of the world, in so far as it has been preserved, in the past, and it is the most effective agency for the further preservation of the institutions that are worthwhile in the lives of men. The idea that people can intelligently love home and righteousness and their native land and yet leave out God and old-time religion is contrary to the whole testimony of human history. When there is anything worth preserving, a genuine revival is the best preservative. When there is something to reform, a Holy Ghost revival is the best reform.

Dr. F. B. Meyer, according to the Watchman-Examiner, says there was an even greater declension from the days of the Puritans in England than we have either in England or America today. And in that hour God sent the Wesleys and Whitefield. And may we not pray for and look for a great sweeping revival in this time of stress and deep need?

We do not take much stock in setting goals for a certain number of souls by a certain date, nor in evangelizing agencies which depend chiefly upon high-powered salesmanship principles or mere human organization. Such factors as spiritual spontaneity, intercessory prayer, faithful preaching of the Word, the definite testimony of saved people and, most important of all, the supernatural, unexplainable movings of the Holy Spirit are the main spring and fruitage of the revival that is worth while.

The Church can make a thousand times better contribution to the reformation that is needed in home, business, society and nation by promoting a revival of the old-time, pentecostal type than it can by mixing too much into politics and following the methods of others.

And about the poorest contribution anyone can make is to accept for himself and to seek to convince others of the doctrine that, "The days of revivals are past," and there is no use for us to try hard or expect much; only we must just sit about and wait for ripening judgment from God to come upon a Christ-hating world. Indeed, the days of revivals are not passed. We are yet in the same dispensation of God that Peter and Paul and Fox and Knox and Wesley and William Booth and C. G. Finney and D. L. Moody and Inskip and McDonald and P. F. Bresee lived in. And, so far as human conditions are concerned, they are *different* of course, but it is difficult for anyone to know that they are *worse*. But even if they are worse, it compliments us that God brought us on the stage at a time when superior material is needed. Let us not permit the devil to make us miss our crown. A world-wide revival is of necessity composed of many

local revivals. And a local revival is made up of so many revived individuals. Let us, then, pray more earnestly than ever before, "Send a world-wide revival and begin it in me."

WHAT KIND OF A CONSCIENCE DO YOU HAVE?

The conscience, like all other faculties of man, suffered depravity because of sin, and is not now a safe and dependable guide. It requires the quickening work of the Spirit of God and the substantial instruction of the inspired Word of God to restore and assist it in directing man aright. And yet we are wholly dependent upon the conscience, so far as the human side of the matter is concerned, to make us conscious of our position as moral agents and of our ability to distinguish right from wrong.

And as regards the testimony of conscience, we have a way of naming the conscience itself. Thus men are said to have a *bad* conscience, a *weak* conscience, a *seared* conscience, or a *good* conscience.

A bad conscience is a conscience that condemns. But in such case it is not the conscience that is bad; rather it is the will, the responsible, choosing power of the man, that is bad. The conscience is like a watchman upon the wall. It is his duty to look carefully and report what he sees. The conscience which is faithful is in reality doing its duty, and if the thought is to impute moral quality to it, the condemning conscience is a good conscience. But the real thought is that the conscience tells what sort of man it belongs to, and when the man is not as good as his own knowledge and light would require him to be, his conscience condemns him, no matter what others may say of him.

A weak conscience is a conscience that is too easy to offend. And yet it is the judgment, and not the conscience that is at fault in such cases. The judgment fails to discern between essentials and nonessentials and makes too many things essential and hence influences the conscience to become sickly, sentimental and too readily offended. The weak conscience usually develops into a *morbid* conscience as its chronic state, and a morbid conscience means defeat for the soul and strain, sometimes even to the breaking point, for the intellect and the physical life. The weak conscience usually stops at condemning itself, but the morbid conscience includes all others in its circle and believes or fears that no one is really right with God or will get home to heaven in the end.

The *seared* conscience has known and rejected light. It too has confused the incidentals and the fundamentals, but contrary to the method of the weak conscience, it counts all things incidental and refuses to be agitated and moved by any.

A good conscience is one that is "void of offence toward God and men," not because of having negatived the light and call of God, but because of having walked in all the light received, and having obeyed

every call heard. This good conscience has no sense of offense because it has not been called upon to excuse any offense. The individual who has not shunned to declare the whole counsel of God to himself and to others has no error to defend and no sin to excuse. He is not afraid of light, for he knows it will discover no bad motive in him, he welcomes grace for he knows that its enabling power will strengthen him to walk in the right paths.

Conscience has no power to save, it has power only to warn. It is the barometer which indicates the true state and relation. As a physician it diagnoses but does not prescribe. It is not to be corrected by direct means. Whenever conscience is not right, the judgment, the will or the conduct must be corrected and then the conscience will be right.

It is said that a doctor, whose patient was critically ill, left a thermometer in the sickroom with strict orders that it was to be forced to stay at a temperature ranging between 65 and 75. When he returned the next day he found the thermometer in the hall, and he met with this explanation: "Doctor, we could not keep that thermometer from going too high in the room there, so we brought it out here in the hall." Now this is the way some would mend the conscience. But no, the thermometer should be left in the room and the surrounding temperature regulated. And the conscience must not be meddled with; the judgment, the will and the conduct must be corrected until they will not register *bad*, *weak*, or *seared* on the conscience, but that they may register *good*, *void of offense* and *approved* thereon.

THE PERFECTION OF MATTHEW 5:48

In His Sermon on the Mount, as recorded in Matt. 5:48, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Just on the face of it, this seems to command us to be absolutely perfect, as we know God is thus perfect. Commenting on this text The Youth's Companion says:

No saying of Jesus has occasioned more surprise and discussion than the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." People who have professed to understand it and have declared that they have fulfilled it have not in general made the acceptance of the command any more easy for those who have had to live with them. Most of the world's true and recognizable saints have been far from asserting any claim to perfection. On the other hand, those who dismiss the command with the remark that Jesus cannot have meant what He said have not in general shown in their conduct any very serious effort to aim at perfection.

We are forbidden by our surest intuitions from supposing God to be anything less than perfect in every attribute of power, wisdom and goodness. We know that in none of these ways can we attain to perfection anything like His. But the command certainly was not given to discourage us. That was not the method of Jesus. The duties He enjoined were not arbitrary or impossible. If Jesus told us to be perfect, there must be some form of perfection possible to us. If He told us to be perfect as our Father in heaven is perfect, that also must be possible, in form, even if not in degree.

A perfect blossom is not to be condemned because it is not

a perfect apple. Immaturity is possible, even where there is perfection. The little child who learns that two and two are four gives as perfect an answer in the realm of mathematics as will ever be possible to the scholar in solid geometry or calculus.

The perfection which God requires of us is a perfection adapted to our present ability. If God is perfect, it is because He does His own best. We are not required to do God's best, but to do our own best; and in the doing of it we attain to perfection, as far as it goes. Tomorrow we shall hope to improve upon the perfection of today. But our approach to perfection, however modest and meager, is of God's own kind. Nor can we be content with any smaller measure of accomplishment than that which the command of Jesus enjoins upon us.

This comment, we think, is good, and brings out some splendid truths; but it does not give the positive interpretation which we think still further simplifies the text. Go back into the preceding verses. Start with the thirty-eighth verse and read all the way to the end of the chapter. See how resentment and malice and anger are condemned, and how mercy and kindness and love are commended, and how these latter are illustrated by the Father's attitude and practice. It will then be clear, I think, that Jesus is referring to the only kind of perfection that is commanded for us and possible to us, and that is perfection in love—Christian perfection. This perfection is not angelic, Adamic or absolute, but relative. John Wesley says, "It is according to the special economy introduced by the atonement, in which the heart, being sanctified, fulfills the law by love."

EDITORIAL COMMENTS

Some time ago we heard a Zionist speak. He said that Palestine is really a country without a people and the Jews are a people without a country. Then he raised the question, "Why not give the country without a people to the people without a country?" And he went on to say that the development of Palestine is a slow, expensive and dangerous undertaking, and that no people would do it like a people with patriotic interest in it and that no people have such an interest in it except the Jews. And, contrary to the general supposition that Jews are altogether tradespeople, it is found that a very large per cent of Palestinian Jews are engaged in agriculture. It is said that 50,000 Jews have emigrated from various parts of the world to Palestine since 1920. But of the 755,000 people now living in Palestine, only about 83,000 are Jews. The speaker made an effort to link up the Zionist movement with the Old Testament prophecies, but his interpretation was purely materialistic and patriotic, and did not seem to me to reflect credit on the Scriptures. However, God gave Palestine to the Jews, and I would like to see them have it. The Zionist movement is not a revival in any vital sense, but let the children of Abraham have the land that God deeded to their father.

Under the heading, "Advertising that Brought Results," the Western Christian Advocate gives the fol-

lowing: "I advertised that the poor were made welcome in this church," said the vicar to his congregation: "and as the offering amounts to ninety-nine cents, I see they have come."

A pastor in our church says he has observed in his section a tendency among members to take their letters out of churches which are pretty heavily pressed with the local, District and General Budgets and go to others of our churches where the burdens are not so heavy. He thinks a member should be required to pay up his part of the budget for the year before he is permitted to transfer. Well, at any rate, it is pretty difficult for us to place a very high estimate upon the sincerity and genuine devotion of the man or woman who would leave a hard pressed church in the lurch and go somewhere that he is not so much needed. Let us hope that the number who could get their consent to do this thing is exceedingly small.

Thoughtful and observing preachers and laymen are convinced that the printed page is a wonderful assistant in the spreading of the gospel and in the establishing of Christians. Preachers do well to give attention to the securing of subscriptions for the paper and to call attention to good books from the pulpit, especially on the week nights in a revival meeting. Some pastors say that they do not have any trouble with members who take and read the paper and who are interested in reading good books. Such people do not backslide and they can be counted on to co-operate in the program of the church.

A note in E. W. Howe's Monthly on "Our Need of Missionaries," says, "Our neglect of the simple rules of conduct is far more serious than the neglect of religion. We don't need to go forward to the mourner's bench as much as we need to reform our habits of too much idleness, eating and drinking too much, and being mean too frequently." Not knowing the author, we are not just sure what he means about our not needing to go to the mourner's bench and about neglect of rules of conduct being more serious than neglect of religion, but if he means what we think he means and what we would mean if we should say these things, then we agree with him. Even among holiness people there comes in a certain subtle Antinomianism which inclines to overlook anything in the way of habits and conduct if there is sufficient show of emotional interest in religion. But there is a subtle counterfeit for holy joy in religious fun, and a human noise which substitutes for divine power, so that we may be deceived. But holiness of heart results in holiness of conduct.

Nothing is more dangerous than the neglect of testimony. "We can but speak the things we have seen and heard."

THE DEARTH IN ZION

By A. M. Hills, LL. D.

Text: And the Lord added to them day by day those that were being saved (Acts 2:47, R. V.).

THAT was written about the infant Christian church, begirt by malignant foes and the most degraded heathenism. If any body of men in all the world might have been discouraged with a show of reason, it was the early disciples. The murderous hatred of the Jews was boundless. Every heathen religion was naturally and instinctively hostile. They must all perish if Christianity won. The inspired New Testament was all unwritten. There was not a Christian church edifice nor a Christian school. No social or political institution befriended them. They were scorned and despised as the offscourings of the earth and their one earthly prospect was ostracism, persecution and a cruel martyr's death.

These humble, uneducated people had but two things in their favor—the truth and God. But with these they faced Jewish rage and heathen darkness and conquered. "The Lord added to them day by day those that were being saved." The Jews went down in defeat, and in three centuries Christianity had captured the throne of the all-conquering Roman empire. The humble disciples, God and the gospel had won!

I. Note the contrast between *then* and *now*. The wealth of the world is in the hands of the so-called Christian nations. They possess the practical sovereignty of the earth. They possess hundreds of thousands of cathedrals, temples and churches. The great universities and institutions of learning and hundreds of thousands of free public schools, and private academies, and professional schools of every kind and degree are in the control of Christianity or are the fruit of its influence.

Printing presses are busy night and day printing books and pamphlets, tracts and pages, numerous as the leaves of the forests. The Gospels are reproduced endlessly, and men may preach their truths or profess to believe them, and proclaim their loyalty to Christ with none to molest or make afraid. A friendly government throws its protecting shield over each and all, and guarantees to every soul religious liberty—the absolute right to worship God as he may please.

With such protection and privileges and opportunities, what success there ought to be in spreading the gospel of salvation, and winning converts to the Christian faith—the only religion that the world ever had that fully meets the needs of humanity!

But what, in fact, do we see? Two days ago, March 10, 1928, the Literary Digest informs us that 3,269 Presbyterian churches, 3,474 Baptist churches and 4,651 Methodist churches did not have a single convert in 1927. Thirty-two per cent of all the Presbyterian, Northern Baptist, and Methodist Episcopal

churches, barren for a year! If the same ratio holds for all the Protestant churches of America, then there would be 60,000 out of a total of 200,000 churches that failed to bring a single convert into the Christian faith last year!

We do not believe that such a ratio prevails universally. But let us adhere to the revealed facts, and appalling statistics of three of our best educated and best equipped of all our denominations for Christian service, and think what it means. More than 11,000 preachers preaching 1,100,000 sermons without a convert! Five hundred and fifty thousand sessions of Sabbath schools, and perhaps an average of ten teachers to a school—110,000. Sabbath school teachers working a year without leading one child to Christ! This makes no account of all the Christian parents and Christian homes and family altars in 11,394 churches without a convert, or, if they had any, there was not spiritual life enough to get a single convert to profess Christ. Such facts are enough to bring all the churches to their knees in the dust of repentance and humiliation before God.

II. *Is there any need of such barrenness?* Without fear of successful contradiction I say, "No!" A thousand times, "No!" For more than sixty years I have been leading souls to Christ and from personal experience I say again, "No!" Has the gospel lost its power? No. It is now just what it was in St. Paul's day, and always will be. "The power of God unto salvation"! God declares "His word shall not return unto him void" and "is sharper than any two-edged sword" to convict and convert souls.

Has the human heart changed, or human nature? Again, "No!" It is fallen and depraved, as it ever has been, since our first parents fell from their primal innocence and purity, and became estranged from God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This bias to evil has cursed the race from the beginning and will to the end. As the master preacher, F. W. Robertson said, "The germs of the worst crimes are in us all," until we are freed from them by saving and sanctifying grace.

Has God changed? No! No! No! The God that provided "The Lamb to be slain from the foundation of the world," the God of Sinai and Calvary and Pentecost, still lives—"The same yesterday, today and forever"—who "tasted death for every man" "and is not willing that any should perish" but that "all should come to him and live." Man, the gospel, and God are all permanent factors in this problem.

III. *Why, then, this shameful dearth in Zion?* I declare with sorrow and shame-facedness, the fault lies chiefly at the door of the ministry and the officials in Zion.

The college and theological professors who, to a large degree, have the training of the ministry, have altogether too many of them been running after higher criticism, unproved infidel evolution, and modernism, which have practically rejected and surrendered every essential truth of Christianity. Many of these professors have simply sold themselves out, mind and soul, to be popular. Their classrooms resound with sneers at the Bible account of creation, and the fall, and miracles, and the supernatural, and an inspired Word of God. They dare to deny with atheistic, idiotic bravado, the personality of God, the deity of His Son Jesus Christ, and the personality and deity of the Holy Spirit. Then it becomes quite natural and logical to scoff at the supernatural birth of Christ, His miracles, His atoning death, His resurrection and His ascension. There is nothing left of the whole Bible plan of salvation.

A multitude of young men have been taught this silly, unhistoric, unscientific drivel in high schools, colleges and theological seminaries for years, perhaps a third part of the ministers, for this has been going on for above thirty years. The sad result is now before us. No doubt many entered the ministry uncalled, as a genteel profession that would give them a living and respectability. They never had any soul-saving gospel to preach, that dying sinners needed and longed to hear. Others, if they ever had salvation, have long ago backslidden and lost it. Others have listened to ungodly professors scoffing at "the orgies of revivals" until they are too cowardly to try to have one. Other preachers, multitudes of them, have joined ungodly lodges for popularity and self-advancement, and have grieved away, and been abandoned by, the Holy Spirit, until they are dead and barren as Nineveh, and, like the corpse of Lazarus, are a stench in the moral nostrils of their fellow-men. They cannot be instrumental in saving others, for they themselves are on the way to hell. Others have never had a deep sense of the wickedness and peril of sin, have never fled to Christ for refuge, and do not know what regeneration means. They of course are helpless.

Others have spent their time sneering at holiness and opposing sanctification until they have quenched the Spirit, and are left as fruitless as the figtree that Jesus cursed. Still others have never felt a divine passion for souls, and preach anything that happens to come into their heads, without aim or purpose, quite content to draw their salary and their breath, and drink tea with the ladies, supremely unconcerned whether an immortal soul is saved or not.

And so, for these and similar reasons, we have uncounted thousands of incompetent, barren ministers, as unfit to fill a pulpit as so many savage Hottentots or an equal number of baboons, from which they vainly imagine they have sprung. We once heard Moody say in a burst of eloquence, "If I were a preacher and had a church to help me, I would try to get at least one little girl converted each year to take off the curse

of utter barrenness!" Amen! Amen!! Think of it! Let it blister into your mind and heart until you cannot sleep! *11,394 preachers in three of our leading denominations, preaching a whole year, 1,100,000 sermons without one soul being induced to flee from the wrath to come!*

I have never read anything so appalling.

IV. This is not all. What shall we say of the 110,000 Sunday school teachers in these 11,000 barren churches, meeting children and young people in 572,000 sessions of Sabbath schools, and not a convert! Further: What about all the 11,000 Christian Endeavor societies meeting in the aggregate 572,000 times. What heroic endeavors this vast army of Christian Endeavorers must have put forth, not to win, all of them, one soul!

A Sabbath school teacher that does not know Christ as a personal Savior and does not know how to point a child or young person to Christ, and has not a passionate desire to lead others to Jesus is not worth standing room in the church school. They should resign at once, or go to the altar and get fitted for their work.

And if the Endeavor Societies do not have the one glowing purpose to turn people from the dominion of Satan and sin to the service of Christ and the practice of righteousness, then they should change their name. They might call themselves "The Picnic Club" or "The Hiking Party" but "The Christian Endeavor Society" is too exalted a name. At any rate 11,000 Sabbath schools and 11,000 Endeavor Societies and not a convert in a year is enough to blister the fair face of Christianity with shame! They must have been as unspiritual as the preachers, "Like priest like people."

V. Notice how such needless barrenness dishonors Christ and His cause. See what writers in the public press said about it. One New York paper, "The churches are suffering from fatty degeneration of the heart (wealth, luxury and ease); pernicious anemia (lack of blood in theology, and in the fight with sin); cerebro-spinal meningitis (destruction of backbone and brain center); cancer (unbelief in the supernatural), and neuritis (super-sensitiveness to ridicule and criticism)." Another editor says, "The chief matter with our churches is our failure to give Christ the command of our lives." Another declares the cause of barren ministers and churches to be "*spiritual inertia and laziness.*"

The New York Tribune: 1. "The breakdown of the authority of the Bible." 2. "Failure of the younger generation to accept Christianity." 3. "Modern educational methods that emphasize science as against the spiritual revelation in the Bible." Another paper says, "It is an appalling list of deadly diseases to be fastened on the churches!"

Were I starting in the ministry again as I did fifty-six years ago, I would rather be struck by lightning

than to be struck by this paralysis of infidelity and this impotency of Christless, unspiritual modernism.

The Church of God should go to its knees and cry long and mightily for a world-wide revival of faith in God and His life-giving gospel. We need a deluge of Holy Spirit cleansing and power poured upon us. Every barren minister should awake to the fact that he is backslidden and sinking down to damnation. He should cast himself before God, determined to be restored to divine favor, or die in prayer pleading Christ's promise, "Ye shall receive power, when the

Holy Spirit is come upon you" (Acts 1:8, R. V.).

Every fruitless Sabbath school teacher and Christian Endeavorer should fall at the mercy seat and plead for saving grace and the power to win souls for the glory of Christ and the extension of His kingdom. So shall the Church of God arise and shine, her light having come, and the glory of God having risen upon her. Back to the Bible! Back to faith in God! Back to Pentecost! It is the only hope of Christian civilization!

PASADENA, CALIF.

THE SECRET OF UNANSWERED PRAYER

By J. F. Knapp, D. D.

APPARENTLY one of the greatest stumbling blocks in the way of faith in God is the undeniable fact that very few prayers are ever answered. We sometimes hear it sung,

"Every prayer shall find its answer,"

and it is a charming sentiment like that other bit of romantic nonsense,

"Beautiful isle of somewhere,"

but neither idea finds any basis in the Word of God or in genuine Christian experience. The real reason there are so few prayers answered is because there are so few pray-ers who have any real ground to offer a prayer that has any assurance of being answered.

Now there are certain prayers that if offered sincerely and upon well defined conditions are always answered. There is the prayer of the sinner, "Let the wicked forsake his way," and the prayer of the unsanctified believer for the Holy Spirit that the Father is always ready to bestow upon His children who "ask him." But here is our incontrovertible premise: "Few People Who Pray Have any Right Whatever to Believe that Their Prayers are ever heard, much less that they will be Answered." This seems like a brutal statement. Some will say, "Why discourage those who are willing to pray at all? Is it not better to pray in the hope that one's prayer will be heard than to live that 'blind life within the brain' that Tennyson ascribes to the prayerless individual?"

The fact is, that this sort of praying which is never answered has given rise to very serious consequences. Our younger generation of college men and women today are quite ready, if religiously inclined at all, to admit the usefulness of prayer as an exercise for the development of the spiritual nature. That is what they mean when they speak of the "subjective value" of prayer. I am the subject. My prayers tend to blot out the ugly and oppressive environment against which I rebel, to regulate the pushes and pulls of wrong heredity, to banish impure and contaminating imaginations, and so I am benefited by my own prayers. Yet if prayer does this and nothing more it only does what any high class illusion can do. An oration by Ingersoll, a movie like "The King of Kings," a novel like "Ben Hur," in fact, anything that casts a veil of

beauty over the sordid dirt and sin of ordinary life can do just as much as prayer can do if prayer is only subjective.

And here lies the danger of the subjective use of prayer. Such prayer is not only never answered, it does not expect an answer and if an answer came it would not be recognized as such. Hence this sort of prayer is a weapon of Modernism. "Certainly I believe in prayer," says the Modernist, "it is communion with the Infinite; it lightens labor, illumines and inspires the intellect, sublimates the soul, puts the emotional nature into a rapturous glow and brings me into harmony with Divinity." But a little later he will ask, "And are we not all Divine? Is there not a touch of Deity in every bosom?" So to sum it up his high sounding "communion with the Infinite" is only myself talking to myself.

In his very valuable book, "The Power of Prayer," R. A. Torrey points out that First John 3:22 plainly delimits the field of contestants for answered prayer, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Dr. Torrey seems to miss the main point however when he says (page 101), "Are you one of the *we's*? That is, are you studying the Word of God every day of your life, earnestly and carefully, to find out what is God's will for you, and are you doing it every time you find it?" In other words, the great teacher and evangelist turns from the simple statement in John's Epistle to insert something very, very good and very much in accordance with his worthy predilections but positively *not* in the passage, i. e., Bible study. One cannot help but remember the words of Jesus to the rabbinical scholars of His day, "Ye search the scriptures for in them ye *think* ye have eternal life." Indeed would it not be a spiritual nightmare to believe that my prayers will only be answered when I have found and put into practice all the commandments recorded in this great Book! What a "grievous" test, especially since he who offends in one point is guilty of breaking the whole law. "But his commandments are not grievous!"

Now turn to the words of Jesus (Matt. 22:38, 37, 39, 40), "This is the first and great commandment,"

namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." No, Dr. Torrey, I might be sick and unable to "study the Word of God every day," or I might be blind or illiterate and only gather what I could hear others read, or I might be in a savage land among tribes for whom no translation has yet been made, or I might be one of those early disciples who had no copy of either the Old or New Testaments, since the latter had not yet been collated and the former was beyond my reach in cost, or I might in this day be driven at such speed in a crucial time of labor or sickness of loved ones that I could for a long period only glance now and then at the sacred page—but still there is provision for me. Even if I cannot "study" I can pray and know that my prayers are heard. Jesus has summed up the whole first condition of answered prayer laid down by John in His epistle. Thus the apostle has taken the marriage relation to typify Christ's own relation to the redeemed Church. In marriage the only bond that is lasting and final is the bond of love. Love fulfills all the other requirements of the married state. We will eagerly serve, and earnestly strive to please, the one we love. Love fulfills the manifold requirements of God's commandments and places the believer in direct line for answered prayer.

But here is something that no one can do of himself. Spiritually I agree with the ultra-moderns that "love is free:" to force it is to kill it. Ask some people, "Do you love God?" and the answer comes back as though you had offered a kind of an insult, "Of course I love God." But no woman that ever lived would be satisfied with such an answer from her lover. And neither does this meet the commandment of the Father. Only the gift of perfect love can fulfill that commandment. You may use any terms that you please, "holiness," "full salvation," "the rest of faith," "freedom from inbred sin," the "baptism with the Holy Ghost," "sanctification," like the commandments, they are all summed up in the words "to love God with a perfect heart." We are commanded to love God with all there is of us and that commandment is the first of the two embracing all the commandments of God. In other words the first secret of unanswered prayer is lack of perfect love.

And in passing also note that this is the secret of any calamity that can come to us, "All things work together for good to them that love God." People often say, "I can't see where any good came out of that." In nine cases out of ten they are right—no good did come out of it. But the people who say these things are simply not the ones to whom this passage refers. It is of divine love, *agapao*, of which the inspired writer is speaking. This verse of Paul's couples right on with the commandment of Jesus and the explanation of John. The reason things do not

work together for good to us as well as the reason our prayers are not answered is for lack of perfect love.

The second part of Christ's epitome of the law of God hinges upon the first. If we fail to love our Father of course our brother will prove strange to us. But beyond that, as every evolutionist knows, Jesus was preaching a truth contrary to the accepted principle of self-preservation, the struggle for existence and the survival of the fittest. If "self-preservation is the first law of nature," then here is a supernatural law. No one by nature can love his neighbor as himself any more than anyone by nature can be "perfect" or "holy" or "pure" or free from the carnal mind. But let a man be so filled with divine love that he loves God with his whole being and does it with a supernatural naturalness, without stress or fret or pull or conscious effort, and lo, he loves his neighbor too, though that neighbor be his worst enemy.

We have seen that "his commandments" in their ultimate analysis are only twofold. But note that there is an additional reason why our prayers are not answered. We do not always "do those things that are pleasing in his sight." But this is really an interpretation of the first statement and not an additional condition. When we do the things that please Him we simply witness to our Father that His love is in us for it is no more possible to do those things in our own will and with our own sinful nature than it would be under the same conditions to love our neighbors as ourselves. We learn from His nature implanted within us by the direction of the Holy Ghost to pay loving and earnest attention to His will and wishes and to seek above all things to carry them out. This lifts the believer up into the realm with Jesus who testified, "I do always the things that please him." How can we know that we please Him, that the things we do please Him? Simply by the fact that everything we do flows out of the love for Him and for our neighbor that is in our hearts which is His own nature within us. Anything, however crude in appearance, imperfect in character, faulty in execution, mistaken in fact, that flows out of pure love to God is certain to please Him. "But," someone says, "even a loving husband would not be pleased with sour biscuits, nor a devoted wife with extreme poverty." I am not so sure of that, though the best of human love will break down where divine love shows not the least tension. Paul Rader has a beautiful incident in his little book of sermons, "God's Blessed Man":

"A wealthy friend in the East had lived with his wife seventeen years, and he thought she was in love with her mansion, her automobiles, her servants, her jewels, the kind of a life she could live with his money. Things went wrong. He lost his money and he lost his health in trying to bridge over the crisis. He went to a sanitarium for four weeks. He came back and said, 'My dear, I have thought it all out. You are accustomed to these things of wealth, and I cannot bear to look you in the face. I cannot give you these things now, and I do not feel that I have a right even to hold you as my wife. I am up against it and I am quite willing for you to

do as you wish.' 'Do you know what she did?' he asked me, when he told me this. 'She laughed in my face, 'Why, my darling,' she said, as she snapped her fingers, 'Do you think I care *that* for diamonds? If you will only get well I will be glad to live with you in a dugout!'

Yes, the secret of answered prayer is the experience and character and practice of perfect love. Genuinely sanctified people are not complaining about their unanswered prayers; they are wondering how it is that God can so marvelously answer them as He does. If ever you hear a person mourning, "My prayers are not answered," be sure he does not have the blessing of full salvation. The man in whom God reigns supremely is not worrying because his prayers are not answered, he is looking around for more time to pray and more legitimate objects of prayer and for a greater vision and upreach and outlook in his prayers. With every prayer dictated by the overflowing divine love within the heart, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

CINCINNATI, OHIO

THE MASTER'S VOICE

(John 11:28)

By WILL O. SCOTT

BY a reference editorially in the HERALD OF HOLINESS to Miss Mary Reed we are reminded of an incident in my early ministry which brought me in closer touch with the outstanding circumstances in the life of that heroine, more thrilling, if possible, than pages taken from "Ben Hur."

During my ministry in southern Ohio one of the churches served was located on a ridge overlooking the winding course of the blue Muskingum. In one of the farmhouses located in this fertile valley was the Reed family, of whom Mary, like one of old, had not only chosen that better part that could not be taken from her, but had consecrated her young life in voluntary service to missionary work in India. It was not long before my first pastorate in the aforesaid locality that this beautiful and highly accomplished young lady, beloved of all who knew her, kissed her mother and many loved ones a fond farewell and sailed for the orient.

Time flew swiftly by and letters crossed the ocean many times in the following years, announcing the good news that Mary was enjoying excellent health, learning the Hindu language readily and was seeing many visible results of her labors in turning multitudes from darkness to light. It was during a second pastorate on the above mentioned field, some years later, that I heard from the lips of Mary Reed's neighbors and friends a story that beggars description, that set my heart to beating faster and my eyes to fill with tears.

I trust it may lose nothing of its warmth and fervor by being set in cold type. Moreover, it came to pass that after a few years of faithful service in the foreign

country Mary returned to her home on furlough which she spent among her kinfolks and in responding to invitations to speak in the churches of her denomination. During this time, however, the girl had detected some physical ailment that gave her no little concern, causing her a suspicion that some lurking disease was fastening itself upon her system. Asking the Lord alone for advice as to what was the best course to pursue, she went to Cincinnati and sought counsel of expert specialists who, after careful examination, informed her that there were strong symptoms of leprosy in its incipient form.

Greatly alarmed at this discovery, but concealing it all from her most intimate friends and immediate family connections, she went about a speedy preparation to return to India, with the fatal secret she dare not divulge to those nearest and dearest to her by relative ties, locked up in her breast.

When the moment of parting had arrived it was thought by some very strange that Mary, in bidding farewell to her loved ones at home, especially her mother, hurried away to the waiting carriage amid blinding tears without imprinting the expected kiss upon their lips. Who can well imagine what conflicting emotions must have taken possession of this devoted missionary of the cross as she broke all home ties never perhaps to be reunited again on earth; carrying with her over land and sea, by day and night, the frightful apprehension of impending overthrow of all her cherished plans, until at last, upon looking in her mirror, she should behold another Miriam, "Leprous, white as snow?"

But He who tempers the wind to the shorn lamb, who calms the storm, hears the young ravens when they cry and who said, "Lo, I am with you alway even to the end of the world," came to her in her frail human bark, walking upon the waves, saying, "Be of good cheer. It is I, be not afraid."

Suffice it to say that Mary Reed's worst fears were soon realized for, upon her return to the land of her adoption, the medical examination sustained the verdict given in Cincinnati, and she was enrolled as an inmate of the Leper Colony. In a message announcing her safe arrival, the heart-breaking news reached her friends. In asking pardon of her mother for the abrupt manner in which she took her departure from home, she declared that now she would realize her fondest ambition to labor in behalf of the poor unfortunates among whom she was to spend her life. What shall I more say; for all of this pathetic story—its sequel showing how God moves in a mysterious way His wonders to perform; the infection of leprosy; the remarkable cure before it had assumed a very malignant form in direct answer to prayer—has been printed and spoken in all lands, wherever man is found, "Which of the petty kings of earth can boast a guard like ours, encircled from our second birth with all the heavenly powers?"

BUTLER, OHIO

THINGS CONCERNING ZION

By General Superintendent Reynolds



SINCE reporting to the HERALD OF HOLINESS family the writer has visited our work and assisted in church and other services in Edinburgh, the capital city of Scotland. At this place District Superintendent Clark and the District Home Missionary Board have been and are endeavoring to reopen a

Church of the Nazarene, and at present the outlook is good for success.

Sunday, March 25, we put in a full day with our church and Sunday school, N. Y. P. S., and W. M. S. at Perth, with the pastor, Rev. J. M. Cubie (formerly of the New England District). Pastor Cubie and people have a great opportunity in this city—the ancient capital of the British Isles—to develop the good work already established. After a very pleasant afternoon and enjoyable tea with District Superintendent and Mrs. Clark and son, Rev. Clark and the writer went to Blantyre, where we have about thirty members. We had an interesting meeting, with some fifty persons present. But it was a time of sadness, as Pastor Topley was absent in London, administering his last act of love to his wife, who had suddenly departed to be with her Lord. Here we have over a hundred in our Sunday school and a N. Y. P. S.

Having only four miles to go we were soon back at "The Grange" at Motherwell, where Rev. George Sharpe and family have so royally entertained the writer during the greater part of his stay in Scotland, it being my headquarters. I took part in several prayermeetings, W. M. S. meetings, N. Y. P. S. services, the Sunday school missionary program by Miss Isabel Sharpe, also the Sunday school soiree (a gathering or custom observed by all of our Sunday schools in Scotland, at which they serve a light lunch of sandwiches, pastry and tea, followed with a social hour and program conducted usually by a deputation from some other Sunday school of ours or of another denomination). I also preached for Pastor Sharpe Sunday morning before the Assembly and in the afternoon addressed the Sunday school. Our work in Motherwell is taking on an aggressive atmosphere and we trust of permanency. The British Isles Bible School being located at Motherwell, with Rev. George Sharpe at its head, makes it possible for the District Superintendent to furnish student supply for several of the churches which are in a radius of from three to thirty-three miles, and accessible by bus, tram and car lines.

The meeting at Bellshill, with Pastor Win. Wilkie (one of the many railway towermen), District Superintendent Clark and about a score of people, we believe

about fourteen members and a Sunday school of over sixty, gave marked attention as I spoke from the seven charts taken from Headquarters in the U. S. A., representing the departmental work of the Church of the Nazarene and her more than 73,000 members, 140,000 Sunday school enrollment, 25,000 N. Y. P. S. and 15,000 W. M. S. working at home or abroad.

At Kilmacolm Brother Anderson, one of the Bible school students, a supply pastor in the absence of Rev. George Frame (on account of illness) took charge of the service, with over twenty present. The major portion came from our church at Port Glasgow, some four miles distant, notwithstanding the unusually heavy wind, rain and snow. Our people here worship in a school hall. Most of the residents of the citified village being well-to-do property owners of other denominations, a church building at present seems out of our reach, with only a membership of fourteen. The severity of the night was met in part by a good lunch given by one of our elect ladies before we returned to Glasgow, where we were met by Miss Sharpe and her mother, as they had done several other times and brought us to Motherwell in an Essex Super-Six, much quicker and more comfortably than was possible by bus, tram or railway train.

Our heavy slate of the first Sunday in April was made possible and much easier because District Superintendent Clark and Rev. Sharpe arranged for my transportation to and from Port Glasgow in a closed car. We found Pastor MacLagan in the six o'clock street meeting. Many of the people followed him into our fine new church building, which was well filled. We had much liberty in trying to show why we are not ashamed of the gospel of Christ, using the charts to illustrate that the "Lord hath done great things for us, whereof we are glad." Rev. MacLagan and people have a splendid opportunity for evangelistic and aggressive church work, for they are in a densely populated section on the Clyde river. This was evident from the fact that Miss Sharpe, on the first part of the thirty-three miles return trip had to drive slowly because of the hundreds of people walking on the highway, and most of them young people, which affords him and his fifty members more than a hundred Sunday school folks and a score of N. Y. P. S. members, a great and ripe field in which to gather many sheaves for the Master.

The following Monday night District Superintendent Clark and the writer were made welcome by about thirty of the eighty or more of the members of the Paisley (the city of thread industry) church. Doubtless had it not been for another severe rainstorm, many

more of its members and representatives would have been present from its 120 Sunday school enrollment and 25 N. Y. P. S. members. We had a good time speaking in their well located church building, again using the charts, and our message seemed to be well received.

April 3, District Superintendent Clark met us again at Glasgow, where we entrained for Troon, about thirty-five miles distant. This is the last church organized by our District Superintendent, with about thirty members, which composed the larger part of the audience. They were very attentive while I tried to illustrate the great work the Lord had enabled the Church of the Nazarene to accomplish in the past twenty years.

This closed our itinerary, made possible by District Superintendent Clark and the many others mentioned. If some fruit may be gathered as a result, the credit will be due Jesus and those who so heartily and unstintingly co-operated with the writer. We trust the results of the itinerary will prove a blessing to our whole denomination and its several departments.

DID YOU HEAR?

That the General Treasury is only about \$5,000 behind having a clean slate to date? Many splendid responses were made last month, and a fine gain was made. We are grateful for this.

That if the pastors and churches will make a little extra effort during the closing days of April we will break even?

That when "May day" arrives, we have only a month to completely catch up, and to forge ahead enough so that the books can close June 1, for the General Assembly, and yet have enough extra money in to run the church through that big meeting until about July 1? Please, all, lift and pray and "gather up the fragments," that the General Treasurer may come to Columbus with a full financial basket. We express our grateful thanks and appreciation for all who have paid their budgets in full and up to date.

Did you hear that May 20 to 27 was to be a great week of prayer for the General Assembly? That all of our people are entreated to pray (and to fast as much as possible) for the following reasons: Because—

1. The General Assembly is the only legislative body in our church. Its decisions are binding upon all. In a great legislative gathering like that mistakes can be easily made. We need the presence of the Holy Ghost in unusual measure *to insure us against costly blunders*. Fervent prayer for His presence and guidance will be answered. On these special days set apart by our General Superintendents, *let all our people pray!*

2. Without the inspiring presence of the great Head of the Church, His people gathered at Columbus may lack *vision*, and lag behind. Some kind of advance steps should be taken in practically every department of the church. Fresh vision is needed for the Foreign Missionary Department. We face a critical hour. We

must either advance noticeably in the foreign missionary work, or suffer unusually disastrous results. Our missionaries on the field are reduced to 57. In 1925 we had 91. We must greatly advance, or abandon some fields entirely. The Home Mission Department also must attempt something tremendously worth while, or confess failure. The Church Extension Department must arise and fulfill its mission, or be compelled to drag on another four years of 50 per cent efficiency. Our worn-out ministerial veterans must be cared for with a pension plan, or we be exposed to contempt by friend and foe. *We must have vision at Columbus!* Prayer, importunate prayer, alone, will bring it. Pray, Nazarenes, pray!

3. We must have at the General Assembly, *divine restraint*. Without much of God upon us, we are liable to become impulsive. Liable to take "snap judgment," or to see double, and "bite off more than we can chew." Once or twice in the past something like this has happened in General Assemblies. We need restraint in debate. We need restraint in sensing other people's opposition to our pet plans. *We ought to conduct every session as though Jesus Christ, the "Bishop and Overseer" of our church, was standing just behind the presiding officer's chair, noting every speech made, regarding every motion and taking cognizance of our every attitude toward one another.* We need restraint! Deity richly outpoured among us, alone can furnish it. Prayer, intercessory prayer, can bring Him upon our great Assembly.

Let us pray and fast, in keeping with the timely call of the General Superintendents. So much of future success and souls won for God depends upon the presence of God upon our coming meeting in June.

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

KINGLINESS

By PROF. C. A. MCCONNELL

It was the Son of David who was also the Son of God that brought to the world a new conception of kingliness in the words, "I came not to be ministered unto, but to minister," and "Whosoever will be chief among you, let him be your servant." Such indeed was the spirit of the advice that the old men gave to Rehoboam. Service demanded may feed pride, but it never increases greatness. The glory of a prince is his largess, and not his revenues. Kingliness is not being borne aloft by slaves, but in raising the abject up into manhood. A conqueror mightier than the one who has drenched the world in blood, is he who has taught men how to live. Greatness comes not by the way of selfishness but by service. The truth in the paradoxes of Jesus the world is slow to recognize and appropriate, but they are heavenly wisdom: To lose one's life to save it; to give in order to receive; to serve as a slave to become lord; to suffer in order to reign; to overcome one's enemy with love; to turn the other cheek to the smiter; to go the second mile, these are the markings of a prince.

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Fourteen

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, 1 Sam. 17, 18. Second day, 1 Sam. 19-21.
Third day, 1 Sam. 22-24. Fourth day, 1 Sam. 25, 26.
Fifth day, 1 Sam. 27-29. Sixth day, 1 Sam. 30, 31.
Seventh day, 2 Sam. 1-3.

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

"David encouraged himself in the Lord" (1 Sam. 30:6). Amid life's perplexities there come times when there is nothing to encourage the heart of the saint of God. He is deprived of every supporting prop for his faith to rest upon. His emotions are drooping low as clouds before a storm. What should he do in such a state? What can he do? Look to the same Lord as he has before. The sun has come out with its glorious light from under every cloud that ever covered the earth. And the Sun of righteousness will shine upon every true saint of His, no matter how the darkness may seem to continue. The Amalekites had invaded the land while David and his men were away and carried off as captive the wives and children of David and his friends, and had burned their homes and city. David was greatly distressed and the men were threatening him for something that he was not responsible for because of their grief. He was at the end of his own strength, and helpless. There was nothing else for him to be encouraged in, yet he encourages himself at a time as this in the Lord. His only source of encouragement was sufficient. God frequently strips us of every other source of support that we may lean upon Him alone. Then we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). In the verse just before we have the promise, "I will never leave thee, nor forsake thee." This verse is just as good if we read it backwards, "Thee forsake, nor thee never leave will I."

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

Study Fourteen. John 9.

1. *Build Your Own Commentary.*

According to verse four what was Jesus in the world for? According to the preceding verse what gave Him an occasion to manifest the works of God? Was the condition of the man conditioned upon the permissive or the volitional act of God?

According to verse five what second reason was there for Jesus being in the world? How was this light re-

ceived? (1:5, 9). Why did the people take this attitude to Jesus? (3:19). What will become of the light when it is rejected? (12:35, 36).

In verse seven connect "Go wash" with "came seeing." Faithful obedience brings blessed results.

How many times do the Pharisees question the works of Jesus in this chapter with the word "how"? (See 10, 15, 16, 19, 26).

What unanswerable argument does the man which was blind give in verse 25? Connect "we know" in verse 24 with "I know" in verse 25. Notice the growing faith in Jesus expressed by the testimony of the blind man. "A man" (v. 11), "A prophet" (v. 17), "The Son of God" (v. 35, 38).

What arguments for the deity of Christ occur in verses 31-33?

What did the blind man have to suffer for his devotion to Christ? Connect "they reviled him" (v. 28) with "they cast him out" (v. 34).

Notice in verse 35 what Jesus did when the man was cast out. "Cast him out," "Found him."

2. *The Week's Study. The Son of God the Divine Light-Giver.*

Jesus Opens the Eyes of the Physically Blind. The healing of the man who was born blind and had never seen is one of the most convincing evidences of the divinity of our Lord to be found in His miraculous works. The story exhibits a thorough sifting of the miracle by the hostile Pharisees and neighbors. *First*, this was one who was born blind, a case that was incurable without divine aid. *Second*, the reality of the blindness was well known, yet was thoroughly examined by the authorities. *Third*, there was no way around the conclusion that the miracle was real. It was attested by the man himself, by the man's parents, by his friends, by Jesus and His disciples, and even His enemies who did not wish to admit it could not deny the fact. It was tested and recorded by the author of the book of John, an eyewitness of the scene. Such a great cure upon so well known a case could not but startle his neighbors. They began to inquire, "Is this the very man that was blind? How were his eyes opened? Who opened his eyes?" The instrumentality and the end in view were sufficient to prove the act divine. It could not be a mere coincidence or chance. It was deliberately planned and miraculously executed. The means Jesus used in accomplishing this great deed were plainly inadequate to perform such a wonder. The spittle and clay were used as an ointment to relieve the suffering of such cases but could never heal a man who had never seen. After this act of implicit obedience this man came seeing. The only logical conclusion that an honest man could reach was that given by the man himself, when he said to Jesus, "Lord, I believe on the Son of God." This miracle was wrought by the finger of God. One of the prophecies about the coming Messiah was that when He came He would open the eyes

of the blind. In our Lord this was fulfilled both physically and spiritually.

Jesus Opens the Eyes of the Spiritually Blind. This man who had not seen the physical sun was in still greater spiritual darkness. The act of washing his eyes was a symbol of the means used in healing his spiritual eyesight. After his eyes were opened he returned to see Jesus and believe upon Him. Then he could say in both a physical and spiritual sense, "I was blind, but now I see." Jesus is the greatest eye-opener the world has ever known.

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

God is Holy in Nature.

This is a central and fundamental truth of the Bible conception of God. The holiness of God occupies the first place in the revelation of the nature of our God. He is absolutely and infinitely holy. The burning seraphim in Isaiah's vision are represented as before Jehovah with covered faces viewing His intense holiness and crying, "Holy, holy, holy is the Lord of hosts." The thought of the infinite and awe-inspiring holiness of God pervades the Bible from beginning to end. The whole Mosaic ritual is built upon this fundamental truth. All the separations and cleansings demanded of God's people of old were that they might be able to approach a holy God. Holiness is the theme of the Bible. The commandment to be holy reaches into the new dispensation. Peter says, "Be ye holy, for I am holy," is the cry of God for us. What the world needs today is that the doctrine of uncompromising holiness be preached and practiced from and in every quarter of the earth.

Because God is holy:

1. We should approach Him with "reverent and godly fear."
2. We should have right views about sin and holiness.
3. We should come to such a holy God through the merits of the atonement.
4. We should be partakers of His holiness, and live lives in conformity to His holiness.

SILVERY LININGS

Messages of Hope and Cheer
By BASIL W. MILLER

God lives and all is well! The storms sweep over the soul in all their blowing fury; the winds rage throughout the day. The devil assails on every score; the fires of trial seem hotter than the fiery furnace of the Hebrew boys; the desert flames with heat more intense than Hades itself. But God lives and all is well! Amid the blowing smoke of the world's ills, the soul that learns the simple lesson of trust in God's protecting care can remain as spotless as a lily's leaf. Amid the cares and toils of workday life, when the soul is filled with the presence of the Master, it can dwell as holy as one from angel clime. The hissing vipers that gnaw at the vitals of the inner being may eat away, but when one is consumed with love toward God, then all is well. When one learns to live in holy communion whatever may come chills not the holy ardor of the soul. The ills of time all fade away before the smiling face of Jesus as the stars fade before the rising sun. God lives—

then what matter if the battle is hard pressed—or the trials are severe in their blighting force—or the burdens one must bear are tenfold heavier than customary—or the heights of holiness are difficult to attain—or if the fire which refines the gold of the character seems to burn too deeply. Then one can remain calm in holy repose, yes, radiant in gladsome glory, for all is well. If the clouds of oppression swing low, God lives, and the morn breaks bright with the promise of a cloudless day. The heart may be pressed down, God lives, and the future is as brilliant with hope as the colors of the rainbow. Though the life be spent in sorrow, still faith makes all as glorious as the beams of Paradise. Even if the light of confidence in worldly friends goes out, God lives, and heavenly trust paints all life rose-bright as a star dipped in sunset. When God lives, all must be well with the soul that puts its trust in Him.

The unshut gates! Our foreparents were shut from the gates of the first Eden and the lot of mortals has been one of suffering and pain. In the realms of eternal bliss through their sin they lost this happy state, and the gates were shut, the flaming sword closed the way to re-enter to that land of balm. But we read in heaven that the gates are never shut; through the ages they swing wide for our going in and out. The gates closed on Eden, and all that was blessed was lost—the gates of heaven swing wide and all that Eden lost to the soul will herein be regained. Paradise was lost in Genesis—in Revelation Paradise is regained. In Genesis sin entered—in Revelation sin is conquered. In Genesis man fell—in Revelation he is eternally redeemed. In Genesis sorrow had a beginning—in Revelation sorrow and sighing shall pass away. In Genesis death entered—in Revelation there shall be no more death. In Genesis the streams run out to a cursed world—in Revelation the stream of life flows over a crystalline bed through a land blessed with the tree of life. The glory of the unshut gate! Happy shall be the state of those who by faith are able to enter into it. The gates to life eternal are open—to the eternal calm where never a storm ruffles the sea of eternity—to the blessed glory of dwelling in the light of the Savior's countenance—to the land without a sun and without a temple. The unshut gates of life everlasting—of glory undying—of peace unending—of the full orb'd consummation of love divine—are swinging wide for our entrance.

*"Begin the day with smiling eyes;
Pursue the day with smiling lips;
Through clouds perceive smiling skies
Up where the smiling sunbeam trips.*

*"Let smiling thoughts within your mind
Drive gloom and cold despair apart,
And promptings of a genial kind
Keep ever growing in your heart.*

*"Meet trouble with a cheery mien,
Be jovial in the face of care—
He routs all mischief from the scene
Who greets it with a jocund air."*
—JOHN KENDRICKS BANGS.

The golden key of fortune. Russell Conwell's famous address, "An Acre of Diamonds," tells of a Persian who sold his broad estates in that fabled land and went to search for a diamond of great value. After spending all his possessions, he returned footsore and weary, only to discover that the diamonds for which he had looked so long and so fruitlessly had been unearthed on his own estate. This is the story of life. We wander far for happiness, while happiness, lasting and permanent, is to be found in the common duties of the workaday life. We seek the gold at the end of the rainbow, while the only gold to be found is that which lies somewhere near in the small activities which are done with a zest and a vim. We look for success in all other realms but in the one wherein

lies our pathway and our work. There are golden treasures, but they are found in doing well that which thy hands find to do. The great men of faith and of God have been those men who would dare to live for that to which their pathway might lead them. For Bunyan it was a dungeon wherein he discovered his treasures. For Cervantes it was the Madrid jail wherein he discovered the treasures of his great work of fiction. For Dante it was in exile and away from home that his treasures of his flaming poetic genius lay hidden. For Madam Guyon it was the dungeon with its dampness and darkness wherein she unearthed those treasures of faith and confidence in the God of spirits. The treasures—the acre of diamonds—of Fanny Crosby were found in her blindness, and when once discovered she sang the grandest songs of the ages. John Kendrick Bangs has expressed the thought in a poem, which Conwell recited in his oration:

*"I dreamed last night a spirit came to me
And placed within my hand the golden key
Of Fortune. 'Life's best treasures wait
For thee,' quoth he, 'beyond the Sunrise Gate.'*

*"I wandered through the night with visions rare
Of finding stores of gold and silver there;
Of lustrous drifts of scintillating gems
Fit to adorn some monarch's diadems.*

*"Then when the dawn lit up the eastern sky
And I awoke to find the dream gone by,
The Sunrise Gate before mine eyes swung ope,
And there my treasures lay—Love, Health and Hope."*

Streaking the day with a rosy dawn! The world around us is covered with the nightshades of gloom. Hearts are breaking for someone to speak a kind word. Lives are weary with the long trudging of the journey of life, waiting for a light from another's eye. Plodding man goes along without even a ray of sunshine from another companion on the byways of time. The world is calling for sunshine, and thy task, brother, is to streak its night with a rosy dawn—to cheer some heart with a gladsome word—to bless some lad with a tender smile—to raise the clouds of discouragement with the shake of a manly hand. Put some sunshine into every day, and to you life will seem less burdensome, and boresome. Streak the setting shades of evening with the purple of a happy smile and when you lie down to your couch for rest an easy conscience will bless you with holy benedictions, and the smile of God will watch over you. Carry the rainbow smile of an optimistic outlook with you, and the gray, dull clouds that lurk over the horizon of another's day will be dispelled. Your task is that of sunshine making. Yes, if Jesus polishes you, you will shine. When His golden sunlight breaks in on the soul, it is easy to put a bit of sunshine into each day, and easier still to streak the day with a rosy dawn.

*"Put a bit of sunshine in the day;
Others need its cheer and so do you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do.*

*"Give the day a streak of rosy dawn;
Give it, too, a touch of highest noon;
Make the ones about you wonder why
Sunset crimson should appear so soon.*

*"Sunshine-making is a blessed task;
Cheery hearts, like lovely, wide, blue sky,
Banish weary gloom and give fresh hope,
Check the rising tear or thoughtless sigh.*

*"Put the golden sunshine in each day;
Others need the cheer that comes through you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do."*

The cancelled scroll! It is told of Luther that one day while sitting in his study, the devil appeared and began to write on a large scroll hanging on the wall, the story of the vilest sins that man is capable of committing. From dark murder to gloomy despair he wrote on until the scroll was filled with the tale of degradation and iniquity. Then he turned to the saint and said, "Those are your sins." "Yes," Luther replied, "they are my sins. But you have failed to write it all. There is one other thing that you should write." The devil with a gleesome grin on his dusky countenance turned and asked, "Ah, what shall I write again, that I forgot this time?" Luther said, "Across it all write these words, 'The blood of Jesus Christ cleanseth us from all sin.'" His satanic majesty wheeled and beat a hasty retreat. This is the plea of the saint. My friend, thou canst never be downcast over the sins of the past if you are able to request the devil to write that across the scroll on which your sins are transcribed. The blood cleanseth—that is enough for the darkest sinner, the most iniquitous son of Adam's race, the vilest harlot, the most impure being that ever trod the sin-cursed world—yes, the blood of Jesus will cleanse from every sin.

*"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."*

When He is come! The call of the hour is for the coming of the Spirit in baptizing, cleansing fire and glory. When He is come—He will cleanse His temple, purify the inner man of the dross of iniquity—inflame the being with holy desires to reach the lost with the glad story of redemption. When He is come—He will break the chains of passion that bind, He will sweep the chords of the soul with holy strains of melody, He will break forth in the hearts the hidden springs of wells of water of rejoicing, He will unctionize the soul with heavenly shekinah. The need of every heart is for the fire of His Spirit to baptize it.

*"It's the song ye sing and the smile ye wear
That's making the sun shine everywhere."*

*"For the tide comes in an' the tide goes out,
An' the dark will all turn bright;
There's a rest from the load an' an end to the road,
An' a place where things come right."*

*"Fade, fade each earthly joy, Jesus is mine!
Break every tender tie, Jesus is mine!
Dark is the wilderness, earth has no resting place
Jesus alone can bless, Jesus is mine!*

*"Tempt not my soul away, Jesus is mine!
Here would I ever stay, Jesus is mine!
Perishing things of clay, born but for one brief day,
Pass from my soul away, Jesus is mine!*

*"Farewell, ye dreams of night, Jesus is mine!
Lost in this dawning light, Jesus is mine!
All that my soul has tried, left but a dismal void,
Jesus has satisfied, Jesus is mine!*

*"Farewell, mortality, Jesus is mine!
Welcome eternity, Jesus is mine!
Welcome, O loved and blest, welcome, sweet scenes of rest,
Welcome, my Savior's breast, Jesus is mine!"*

The battle is not to the strong, nor to the mighty, but unto him that will dare to believe! God, with the weakest, is able to confound, to triumph over, every assailing host. When God is leading on, the conflict never goes wrong and defeat is unknown.

PITTSBURGH, PA.

CHARLES ARTHUR KINDER

CHARLES ARTHUR KINDER was born in Cleveland, Ind., Oct. 9, 1876. He passed to his reward in the early evening of April 2, 1928, at Los Angeles, Calif., at the age of 51 years, 6 months and 23 days.

Brother Kinder's life was very interesting and eventful. He was married Nov. 24, 1897, at Carthage, Ind., to May Pearl Duncan. To this union was born one daughter, Helen Irene, now Mrs. Randall D. Collins of Kansas City, Mo. Besides the daughter and his faithful companion, there survive him his aged father, Joseph B. Kinder, one brother, Fred Kinder, one sister, Mrs. R. G. Reynolds, and four grandchildren. His sainted mother and one brother preceded him several years.

Soon after his marriage he removed to Indianapolis, where he took up the craft of printing and was for a number of years connected with the Indianapolis Star.

On Feb. 22, 1905, he was converted in Greenfield, Ind., and three days later also beautifully sanctified.

As was his custom, while confined to his home recently, he sent his spiritual birthday offering to the Sunday school. While Brother Kinder possessed personal traits peculiarly his own, he always proved his sterling character by the quality of his spirit. We have never known him to compromise a principle or conviction for the sake of public opinion.

In the early summer of 1912, he removed with his family to Kansas City, Mo., where he became connected with the publishing interests of the Church of the Nazarene. It was here that for a period of more than ten years our brother toiled and sacrificed unselfishly in behalf of a public interest so dear and sacred to his heart.

It was during these years also that the family kept open house continuously for the blessing of young and old alike. How many lives were refreshed and how many hearts were cheered by this open home and hearthstone during these years of toil and sacrifice eternity only can reveal.

About four years ago Brother Kinder severed his connections at Kansas City and came with his wife to Los Angeles. Here, as usual, he soon became actively engaged, not only in the work of the church, but also in the betterment of the community.

During the year 1925, he faithfully served the First Church of the Nazarene in the capacity of Sunday school superintendent and for the past two years has constantly served as teacher of an adult Bible class.

It was he who brought into the Frank Wiggins Trades School of the city schools of Los Angeles, the art of printing. In this capacity, by working overtime and carefully applied methods, he virtually accomplished in two years what would ordinarily require three years to achieve.

For more than fourteen years Brother Kinder has been an ordained elder in the Church of the Nazarene and in this capacity also he found great pleasure in serving his church and generation at every opportunity.

His simple logic and practical messages were especially adapted to the moral and spiritual needs of the young people whom he peculiarly loved. As we reflect upon his life and career we are made to appreciate more fully his rare character.

He was not only faithful to his home and family but was also deeply devoted to his country. He served about eight months in the Spanish-American War during which exposure he sustained physical injuries from which he never fully recovered.

Again during the late World War, as secretary of the Y. M. C. A. for more than ten months, he gave his very best in ministering to the physical, moral and spiritual needs of our dear boys who were struggling at the front. After the armistice he returned via England and Scotland, declaring in his own practical manner the gospel story to many hungry hearts.

Brother Kinder was very optimistic in disposition, only God and those nearest to him can ever know how desperately he struggled during the past few months to keep up his work in the church and also in the city school system. He enjoyed his work so much that when his failing strength compelled him to give up a few weeks ago it grieved him greatly. Only eleven days of his last illness was spent in the hospital.

His phenomenal fortitude and frequent outbursts in audible praises to God for His goodness and salvation were a veritable benediction to all who came into his presence during this trying time.

Brother Kinder was conscious to the very last and slipped quietly into the presence of his Lord. It is true today we stand reverently bowing in unison to the tender providence of an omniscient God but we mourn not as those who are without hope.

We lift our eyes beyond the veil in full assurance of faith, realizing that this man, our brother, our friend, our loved one, has faithfully sown beside all waters; he has borne precious seed down through yester-years and shall doubtless come again, in the resurrection of the eternal tomorrow, bringing his sheaves with him.

N. S. HORST, Los Angeles, Calif.



REV. CHAS. A. KINDER

The funeral of Rev. C. A. Kinder was held in Los Angeles First church, Thursday, April 5, at 3:30 p. m., with the pastor, Dr. C. E. Hardy in charge. J. T. Little, C. W. Ruth, C. J. Kinne, N. S. Horst and U. E. Harding had part in the service.

The congregation sang, "The Comforter Has Come," which was the song they sang at the time Brother Kinder was sanctified. District Superintendent J. T. Little offered a very fervent and appropriate prayer. Rev. C. W. Ruth, who had known Brother Kinder for many years, spoke of their early associations in the work of the Lord, and of his character as a man and a Christian. Rev. C. J. Kinne spoke especially of the great service which Brother Kinder rendered to the church in the early days of the Publishing House by his untiring devotion to the work and by thousands of dollars in unremunerated labor. He also spoke of him as a true friend, and as a devoted son, husband and father. Rev. N. S. Horst read the obituary and spoke of his years of association and fellowship with Brother Kinder. Rev. U. E. Harding, who had also known him in former years, offered the closing prayer.

Professor J. E. Moore sang in his own inimitable way, "When I've Gone the Last Mile of the Way." Mrs. J. C.

Ennor sang very sweetly that song of promise, "God Will Take Care of You."

Quite a number of the ministers of the district were present, as also were representatives of the school where Brother Kinder had taught.

There were many beautiful floral tributes.

The body was brought to Indiana for burial, arriving in Kansas City on Sunday morning, April 8. A funeral service had been arranged to be held at First church on that afternoon, at 3 o'clock. A large number of relatives, friends and former associates gathered to pay their tributes of respect to one whom they held in very high esteem. The service was in charge of the pastor, Rev. Geo. M. Hammond, assisted by Rev. E. J. Fleming, General Secretary, who spoke especially of the great service rendered by Brother Kinder in the General Assemblies. Sister Lue Miller, C. W. Jones and District Superintendent Herrell spoke words of tribute. Interment was made in Glencove Cemetery, Knightstown, Ind., on April 10.

INTERESTING WORLD-WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

A telegraphic dispatch to the daily press, of Oct. 25, states that A. E. Fitkin has set aside \$1,000,000 to build and endow a hospital and home for crippled children near Eatontown, N. J., to be known as the Raleigh Fitkin Memorial Institution in memory of his son. Mr. Fitkin is the husband of Mrs. S. N. Fitkin who is the president of the Woman's General Missionary Council of the Church of the Nazarene.

The French propose building a railway across the Sahara desert, and hope to start soon. \$800,000 has been appropriated to carry out surveys and other details preliminary to the construction of the line.

According to a late estimate Moscow has at least 70,000 homeless people, and very shortly there will be a great many more because many of the old houses are becoming dangerous to live in and there is no money for repairs. There are at the present time in Moscow more than 400 such blocks of houses. The living space for one person decreases from year to year. Still worse are the hygienic conditions in Moscow houses. Of the 29,000 dwelling houses only 11,000 have water connections. The large population and the unhygienic conditions are the cause of many epidemics.

Seeking for fresh sources of local revenue, the councillors of Zerbau, a village in Silesia, have decided to impose a tax on the bobbed heads of the village belles. The women do not like the mandate, and suggest as an alternative that a tax be imposed on the bald-headed members of the village council.

California is enormously rich, it is a billion dollar state. The actual valuation of all property in this state is estimated at \$15,000,000,000, by Ray L. Riley, state controller.

"For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Psalm 86:5).

To learn more about the habits and travels of whales, Norwegian fishermen are tagging them with metal labels, says Popular Mechanics Magazine. A specially designed crossbow is used to shoot a small dart, bearing the tag into them and when a tagged whale is captured, a report is made to the Norwegian fishery headquarters, giving the data appearing on the tag and where and under what conditions the whale was caught. This system of tagging fish is not new. As early as 1653, Izaak Walton made mention of a study of the homing instincts of salmon by tying ribbons to the tails of the young fish.

"Judge Florence Allen, of the Ohio State Supreme Court—the first woman in the United States to hold such a position is hailed as the outstanding professional woman of the United States. This distinction is bestowed by the National Federation of Business and Professional Women's Clubs. There is no phenomenon of this age more pronounced than the evolution of women in business and professional activities in the United States. Women are doing so well in these economic activities that their records cause no marvel. The question of sex no longer rises as a bar in business or the professions. Women have earned their way into the thick of the great epochal activities of the day—even into foremost places in the arts and sciences."

Of the several varieties, the larger trumpet narcissus, commonly called daffodil, is the most showy, says Nature Magazine. The double ones are also very beautiful and are perhaps the best for forcing. Their golden and silver blossoms will fill a room with sunshine at a time when the sun often hides his face behind the clouds.

A new seismometer station, the gift of F. W. Bilger of Oakland, is to be built at the University of California, with equipment that will register earthquakes in any part of the world and determine their exact location.

A device to replace the sextant in navigation, which will not require mathematical computation to determine location, has been invented by H. B. Kaster, an astronomer at the University of California.

According to figures furnished by the motion picture industry of the United States for the year (1926), the box-office receipts amounted to more than \$600,000,000. According to figures compiled by church statisticians, the entire contributions to the Protestant churches of America, for all purposes, including home and foreign missions, was a little over \$500,000,000. In other words, the motion picture business received \$100,000,000 more cash from the American public than all the Protestant churches put together. The country seems to be pleasure mad.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Psalm 103:2-5).

Sears, Roebuck & Co., a \$200,000,000 concern, the largest mail order house in the world, employs 50,000 persons and handles 200,000 orders a day, doing half a million dollars worth of business daily and publishing 50,000,000 copies annually of one of the most popular books in rural America—the Sears, Roebuck Catalog.

He has an especial tenderness of love toward thee for that thou art in the dark and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees thee through the gloom through which thou canst see Him.—G. MACDONALD.

If India is Bolshevized and thrown into utter confusion, as China has been, the world outlook will be black indeed, declares the Maharajah of Burdwan, one of the greatest Indian nobles and respected in Europe for his intelligence and foresight. In an interview granted recently he said that India is the pivotal point in the Moscow campaign against western civilization, and that the Soviet is making extraordinary efforts to stir up the Northwest frontier tribes. The Maharajah added that in the old czarist days the risk to India from Russia was much less grave than it is today.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR LITTLE BOYS AND GIRLS:

We have had so many talks lately with the older folks, that this week's page is to be for you very little people. I am going to tell you a true story about a little girl who didn't want to go to a children's Christmas party. I would not tell this to grown people anyhow, because it is about myself. But you children will not criticize me for talking about myself. Very likely you will feel as my little granddaughter does when she climbs upon my lap and says, "Grandmother, please do tell me about the time you were a little girl and didn't go to the children's Christmas party."

But before beginning the little story, I must tell you some other things so you will understand why I didn't want to go. I did not live in a big, fine house when I was a child. It was large enough for our needs and comfortable, but the really important thing was that it was a *home*. Now there is quite a difference between a *house* and a *home*. Any rich man may buy a house, but the richest man in the world cannot buy a home. You see a home has to be *made*, built up of love and unselfish service, and all sorts of little, plain, everyday deeds and words. That is why some poor people have homes and some rich people do not. Though the rich people may have them if they set to work carefully and patiently and build them as their plainer neighbors do. Well, I grew up in a home which my parents made for me. There are many things I could tell you about it, but we have time for only one, the family sitting room. On a winter's night this room was the cheeriest, pleasantest place you could imagine. It was always very tidy, for no matter what work had been done in it during the day, at dusk things were folded away, threads and scraps of sewing were brushed up, the fire was made up fresh, and the hearth washed. My mother thought no room could look nice unless the hearth was clean and bright. Then a big reading lamp was lighted on the center table, and easy chairs were pulled forward. Everything was ready for the family to gather in there after supper, for the two or three hours we spent together before bedtime. Did we always spend our evenings there? Yes, nearly all the time. We went to church on Sunday nights, and to prayermeeting on Wednesday nights. And in between those two events, folks stayed in their homes as a rule. There wasn't anywhere to go anyhow. Nobody went back to the city at night, unless it was to a concert or lecture once or twice during the winter. The city at night didn't draw people as it does now, for then there were no brightly lighted streets and stores. We didn't know anything about electric lights, you see, so the stores were shut up tight and fast, and sometimes the windows were closed with shutters when night fell. The streets were almost as dark as the stores, with only a little pin

point of a gas lamp here and there. Of course there wasn't anything in cold, dark streets to attract people so we stayed by our own bright, cheerful firesides.

After the evening meal my father put on his slippers and dressing jacket. I suspect that none of you ever saw such a garment but they were very nice and quite pretty. They were made of some soft, woolen goods lined and lightly padded to make them warm. And when a tired business man took off his coat, slipped into this comfortable garment and leaned back in his easy chair, books and papers close at hand, why should he leave home?

His wife and children were there; sometimes a friendly neighbor dropped in so that he had companionship, warmth, light and rest from the cares of the day, and what more could he want?

Well, the winter that I was eight years old my brother and I were invited to this particular Christmas party. The little girl who was going to give it lived in a big house over in the city. It was to be a lovely party. All the rooms were to be decorated with holly wreaths and Christmas greens, and red candles, while in the library there would be a big Christmas tree, sparkling with tinsel and shining ornaments. Best of all, there was to be a special gift on it for each young guest. There would be a delicious supper, too, with lots of nuts, candies, fruits, frosted Christmas cakes and ice cream. Of course we were much excited over it, and greatly interested in what my mother did to get us ready to go. My brother had a new suit and I had a new dress, a warm little dress of crimson color which looked perfectly beautiful to me. Then my young lady aunt who was visiting in New York had sent us a Christmas box a week ahead of time, and there was a white woolly coat in it for me, and a little, white felt hat trimmed with soft knots of ivory velvet. So you see I was nicely fixed for the party. At last the afternoon came, and we were bathed and brushed, and combed and dressed. The early dusk of a winter's evening was already beginning to fall for we were to catch the five o'clock car. My father was to meet the car over in the city, take us to the house, then go back to his office and busy himself with some work until half past nine, when he would call for us and bring us home. So my mother buttoned us into our coats, we put on our hats, pulled on our gloves, and kissed her good-by. Then for the first time the loneliness of the home struck me.

"Where is Aunt Ruthie? Isn't she here to cook your supper and stay with you?" I asked my mother.

"No, the poor soul wasn't feeling well today, so I sent her home directly after lunch to get a good rest. She won't be back until morning. I will fix a little tray for myself," she answered.

"But you will be all alone," I said.

"That doesn't matter. I have a good book to read. Run along now so there will be plenty of time for your car," said my mother. But the party had lost all interest for me. My brother didn't notice my silence as we walked the block and a half to the car line for he was chatting gaily all the way. When we reached the corner where we were to wait I spoke my thoughts. "It isn't right to leave Mother by herself. I am going back and stay with her," I said.

"Why the idea of such a thing, Mother wouldn't want you to come back. This is the only night you will get a chance at this party, whereas you can stay at home tomorrow night and every night for the next six months if you have a mind to," said my brother.

This was true but it didn't change my decision. "I am going back," I said, turning toward home. He was provoked of course. But he took my hand saying, "It is too late for you to go back alone. Let's hurry and maybe I can run back fast enough to catch the car. It isn't in sight yet." The front of the house was dark and silent, and the doors were locked. My brother gave the bell knob a quick jerk, and almost at once there was a light in the hall, and my mother had opened the door.

(To be continued)

GROUP MEETING, KANSAS DISTRICT

The Northwest Kansas Group met at Plainville, April 12 to 15. Saturday morning and afternoon were given to the N. Y. P. S., which was wonderfully blessed of God from the very start. There was a good representation from most of the societies on this group, and a most beautiful spirit of harmony and unity prevailed. The program consisted of a number of papers written by various young people in the group. One paper on the "Importance of Prayer," was especially good. And there were other papers on "Social Activities," "Educational Values," "How the N. Y. P. S. Should Help the Church, and the Church Help the N. Y. P. S.," "Bible Study and Its Importance." Rev. Smith of Plainville presided and brought several inspirational thoughts all through the day. After the afternoon session, a business meeting was called and the N. Y. P. S. group was organized. Miss Dorothy Lake of Covert, was chosen president; George Mountford of Hoxie, vice president; Miss Hilda Wild of Palco, secretary and treasurer. We were favored with several special songs from the different societies, and every minute was filled with interest and enthusiasm. We are expecting God to do greater things for us at our next group, which will meet at Grinnell, the last of June. There was a goodly number of our young people saved and sanctified during this convention.

MISS HILDA WILD, Group Reporter.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Antlers, Oklahoma. Well, Professor L. C. Messer and I left the nice home of Mother Isbel on Wednesday morning, April 4, for Idabel, Oklahoma, where Brother Pace is

our fine pastor. Knowing that his church would not seat the crowd, Brother Mike Cassidy, an old-time holiness friend of mine and pastor of the Southern Methodist church, offered us his nice, large church and was a brother to us in every way. He used to be a railroad man and was at one time at the head of the Katy Gospel Crew, and did wonderful work for the Lord, but I think for the past twenty-one years he has been a member of the conference. We had a fine time in his church and in the little city. Our home was with the Estes family, and they gave us great entertainment.

Early Thursday morning we were up and headed for Hot Springs where we were to preach at night for Brother Reynolds, but we were caught in the rain-storm, and in a few hours the creeks and rivers were overflowing their banks, and we had to back trace. After traveling for nearly three hundred miles we stayed all night sixty miles from where we started from that morning. We passed through Hot Springs on Friday at twelve noon. From there to Memphis we had good roads and we made the two hundred miles in time to preach at night for Brother Saxon. He had the meeting well advertised and a packed house. We had a beautiful service and got a fine list of subscriptions for the HERALD OF HOLINESS. We spent the night with Brother Saxon.

That brought us to Saturday morning, April 7, and we made the last run to join Chalfant at Murphysboro, Illinois, on Sunday morning. We had one fine trip. We crossed the big bridge and landed back on the Arkansas side. We had a lovely trip up the highway through one of the richest countries in the nation. That great Mississippi river bottom can not be made richer. We passed through the great Wilson farm on the way, said to be the largest known cotton farm in the world. On Friday morning we passed through Highland, Arkansas, where they claim is the largest peach orchard in the world. Saturday morning we passed through the largest cotton farm in the world, and both of them in Arkansas. What do you think of that? Don't let anybody else say anything about Arkansas.

Well, we drove on up that great highway, across the Missouri line and pulled into Caruthersville, Missouri, where we took dinner with our old Oklahoma friend, Brother McAnally, who is now pastor of the Pilgrim Holiness church. After a good dinner and a good prayer we left for Illinois and we pulled up to the

ferry boat at Cairo about five p. m., where we crossed the big river and were on the Illinois side. We pulled into Murphysboro at about eight o'clock, and drove up to the church. E. O. Chalfant was preaching like the house was on fire, so we turned back and drove into the city, got supper, and got back to the church as he was closing up. We spent the night with a fine young couple, and had a fine night's rest.

Sunday morning, April 8, we opened the campaign on the Chicago Central District for the next eight weeks. We had a fine service on Sunday morning. After taking dinner with the pastor, good Brother Condon, we had to say good-by and we made a run to Cartersville. Here good Brother Roach is the pastor, and my old Alabama friend, Brother Frost, was in a fine revival. We had a packed house and a great service. We left them on shouting ground and made a run to Benton for the night service. Here Brother and Sister Urschel are the splendid pastors, and we had a packed house and a great crowd. Our home was with Brother and Sister Lawson, I judge as fine people as walk the earth. Brother Lawson has been secretary of the old Bonnie Camp for many years. We had a fine time with them.

But Monday morning we were up pretty early and were off for Olivet, and we drove to the city by two p. m. We put up at the home of the greatest District Superintendent in the world. Monday night we were in Danville, and the large church was packed. We must have had at least eight hundred. Here we have one of the finest old boys that you will meet in a lifetime's travel, Brother Purinton. He is the right man in the right place. In one week's time he had the whole country stirred, and my, my, but they were there in droves. We had one

great time. We drove back to Olivet that night and spent the night with Brother Chalfant, his good wife, and the two fine boys. We had a delightful time in their lovely home.

Tuesday morning at 9:45 we were at the chapel service and Messer and old Bud put burs in the wool while the saints and the fine student body and faculty shouted us on. We have a great band of fine people at Olivet. I have never seen our school in a better condition than it is in now. Willingham and Bracken will put Olivet on the map to stay. They are fine men and with the great school zone behind them, they can not fail. We had a most delightful service, and we took dinner at the Chalfant hotel. At three o'clock we made a run to Bloomington. Here we have a great pastor, Rev. E. E. Robinson. He is a fine pastor, but he was not at home. His wife is very sick and in Louisville, Kentucky, and he had to be there with her. But the meeting was well advertised and my, my, but we had folks to peddle. Our home was with Brother and Sister Gard, fine holiness people in the Methodist church. He is also a good preacher and does lots of work on the side as he is a business man and works to make a living, and preaching to help the other fellow. We had a most delightful time while in Bloomington.

Wednesday we left Bloomington and drove several miles out on the beautiful highway and took dinner with Brother John Gundy, one of the finest farmers in Illinois. There is no way to describe that dinner. Of course, we had chicken and dumplings, and then everything that goes with that; and the old-fashioned corn bread and fresh buttermilk, and then too many other things to name. We had some fine singing and a good prayer-meeting. Then we had to throw dust in the air and make a run to Peoria, and this is all up in that great corn country. Our trip was one of delight.

In love,

UNCLE BUDDIE.

PAY GOD'S TITHES

By N. B. HERRELL

*Forget the struggles and the tears,
Forget the grief of bygone years;
Forget the clouds in lurid skies,
But don't forget to pay God's tithes.*

*Forget the gossip you have heard,
Forget the hasty, unkind word;
Forget the devil's tempting lies,
But don't forget to pay God's tithes.*

*Forget the wrongs you have been done,
Forget the thorns, yes, every one;
Forget the heartaches and the sighs,
But don't forget to pay God's tithes.*

*Forget the treasures you have lost,
Forget the bridges you have crossed;
Forget the unbelieving spies,
But don't forget to pay God's tithes.*

BUD ROBINSON AND L. C. MESSER'S SLATE

Indiana and Ohio Districts with Rev. E. O. Chalfant in the Interest of the Herald of Holiness and the Olivet College

Vincennes, Ind.	.....Wednesday, May 2
Princeton, Ind.	.....Thursday, May 3
Evansville, Ind.	.....Friday, May 4
Richmond, Ind.	.....Saturday, May 5
Troy, Ohio—First Church	.....
.....	Sunday morning, May 6
Hamilton, Ohio	.....
.....	Sunday afternoon, May 6
Franklin, Ohio	Sunday evening, May 6
Dayton, Ohio—Second Church	.....
.....	Monday evening, May 7
Columbus, Ohio	.....Tuesday, May 8
Coschocton, Ohio	.....Wednesday, May 9
Mt. Vernon, Ohio	.....Thursday, May 10
Marion, Ohio	.....Friday, May 11
Spencer, Ind.	.....Saturday, May 12
Mitchell, Ind.	Sunday morning, May 13
Bedford, Ind.	Sunday afternoon, May 13
Seymour, Ind.	Sunday evening, May 13
Indianapolis, Ind.—South Side	.....
.....	Monday, May 14
Indianapolis, Ind.—West Side	.....
.....	Tuesday, May 15
Muncie, Ind.	.....Wednesday, May 16
Modoc, Ind.	.....Thursday, May 17
Olivet, Ill., Campmeeting	.....May 18-28

MISSIONARY NEWS AND COMMENTS

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

FOUR GREAT QUESTIONS

"Just before I left India," so says Bishop Warne in "India's Mass Movement," "fifteen hundred Chaudries, and other leaders belonging to the Chamar caste, in which the mass movement is now on in force, came together and remained together for three days and discussed the following questions:

1. Shall we remain as we are?
2. Shall we become Mohammedans and receive social recognition?
3. Shall we accept the offer of the Hindus, i. e., to higher caste privileges if we refuse to become Christians?
4. Shall we become Christians and suffer persecution? (Italics ours).

"At the close of the three days' discussion they sent word to our missionary that they had unanimously voted to become Christians and that they represented fifteen thousand who were all ready. Some time before that, three thousand eight hundred men spent a whole night in a similar discussion—and they represented a much larger number—and they also asked for baptism."

Bishop Warne speaks of the work in the M. E. Mission, one of the oldest and largest in India. But these questions are being faced by every awakened and enlightened Indian, not only in the M. E. Mission and other missions, but in ours as well, and whether he meets with others to discuss these questions or not, he is revolving such questions in his mind.

Brother F. Arthur Anderson, who has just recently returned to India, told in *The Other Sheep* several years ago about three men who came to Buldana from a place called Anwa, about thirty miles distant. These men made this trip in 1922. They said they represented 150 or more men, women and children who wanted to become Christians; they begged the missionaries to send them a preacher to teach them in order that they might know how to become Christians and what it means to be baptized. That has been almost six years ago, and yet, because of lack of funds, no preacher has, as yet, been sent. (It takes only ten dollars a month to support an Indian preacher and his wife). Then they had considered these four questions and were ready to answer the fourth one in the affirmative. But now, after these years, whether they have become discouraged and have answered, or are about to answer questions one, two or three in the affirmative, who knows?

There are many others in our district who are considering these very questions. What shall we do? Shall we encourage them to remain as they are in Hinduism or turn to the Moslem religion by not sending preachers to help them decide aright? Or, what is still worse, shall we, as in the case of these Anwa people, leave them to their fate after they have decided to become Christians and are anxiously waiting for someone to come

to teach them the way? May God help us to face these last questions, which are our questions, just as the precious Indian people have faced and are facing their four great questions. And—may God help us to answer them as Jesus would have us do.

P. L. BEALS.

CHICAGO CENTRAL MAKES BANNERS

District Superintendent Chalfant, of the Chicago Central District, plans a series of stirring foreign missionary conventions. He has had a number of great banners painted which thrillingly preach through the "eye-gate." The missionary tide is rising.

OPEN MITE BOXES

Several of the Indianapolis churches made Easter a day for opening missionary mite boxes. First church, Howard Paschal, pastor, brought in \$129 in this way.

Miss Eltie Muse, returned missionary from India, made a stirring appeal at the fine W. M. S. convention at the Indianapolis District Preachers' Convention. She is to spend a month touring this district, scattering missionary enthusiasm. District Superintendent C. J. Quinn is directing the campaign. He is enthusiastic for all the good interests of the church, chief among which he counts the foreign mission cause.

LATE NEWS FROM CHINA

"We have called from the various outstations a number of the very poorest Christians whom we feed millet porridge twice a day and have classes with them through the day. God is blessing in this work and I believe much good is accomplished. We are unable to help half of them who are in great need at this time; still we are glad that we can help some."

"There has not been fighting for the last few weeks, still we notice a great deal of activity in the army and they are preparing for war. Just how soon another clash shall come we do not know. At some of our stations our preachers are having good success in working among the soldiers. At Chaocheng they have daily meetings for service men."

"The Bible school for men and women is going on as usual, although the attendance is smaller this year than it was last year. The hospital is open and taking care of all the sick people who come to us. The training school for nurses is carried on as before. The reports from the outstations are encouraging. It has been found advisable however, to close some of the village schools."—Peter Kiehn.

GIVE TWICE AMOUNT ASKED

Lansing, Mich., First church, recently planned a day for raising the general budget. \$600 was needed, and the loyal people had such a mind to give that they

paid and pledged \$1,200. Brother R. V. Starr is pastor.

MISSIONARY CONVENTION AT DECATUR

Decatur, Ill., First church, has recently put on an enthusiastic missionary convention of several days. M. F. Grose is pastor.

CHAPELS NEEDED IN AFRICA

This is vividly illustrated by a recent incident at an outdoor service where they were forced to substitute the shade of a tree for a chapel. Let me quote from a letter just received from Mrs. Shirley, one of our faithful missionaries there:

"A week ago last Sunday we were down at the kraal where the woman of the 'White Feather' lives. We were having a meeting under the same tree where they were sitting when you were there. Mr. Shirley was preaching. There came a strong gust of wind and right down in our midst fell a big snake (Momba). It broke up the meeting at once. However, Mr. Snake hurried right back again up into the tree and was soon hidden among the branches. The momba is the most dangerous and subtle snake we have here and a person who is bitten by one very seldom lives over thirty minutes. We all went snake hunting for nearly an hour before we succeeded in killing it. They are so anxious for a meeting house."

These chapels cost only \$150. Who will invest some of the Lord's money and at the same time help to preserve the lives of our missionaries?—S. N. F.

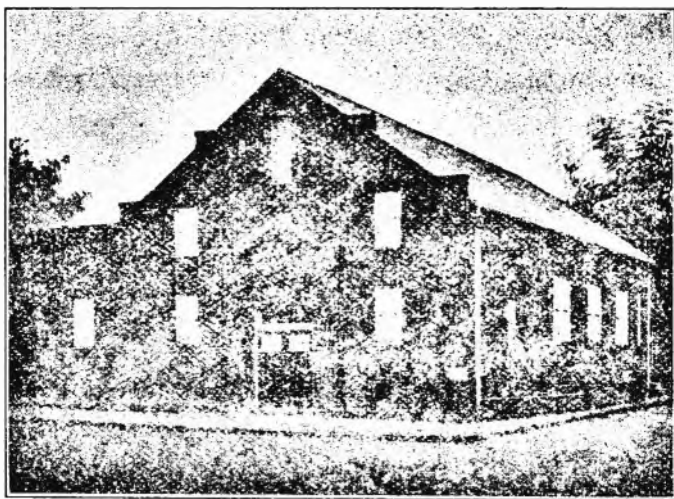
SUPPOSE

"Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or souls? How feeble then my love of God!

"Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?"

God will not look you over for medals, degrees and diplomas, but for scars.

CHURCH AT NEWPORT, KENTUCKY



The Newport Church of the Nazarene was organized about eighteen years ago, being one of the oldest churches on the district. It has gone through many struggles and a few times it looked as if the work could not survive, but God has had some faithful saints there who have held on in prayer; even in the darkest hours they have believed God and He has answered their prayers. We do not know all the good and godly men who have served this church through these years but God knows and will reward each one for his faithful ministry, therefore as we do not know all we will not attempt to name any of them. Rev. W. E. Albea took the pastorate almost two years ago when the church was passing through a most severe test. God has seemed to bless each move that has been made since Brother Albea has been at the helm. The church building was a small frame building, very inadequate for the crowds that were coming to the services, and God began to lay it on the hearts of the pastor and people to erect a new church building. A little more than a

year ago the writer assisted in taking the first offering to clear the old debt and start a fund for the erection of the new building. God blessed the offerings and right after the District Assembly last fall they began to wreck the old building and on March 4, this year, General Superintendent Goodwin dedicated the nice new building which they all now enjoy so much. The church will seat about three hundred in the main auditorium and when the Sunday school rooms are thrown open and the balcony is in use they can seat six hundred. The building is well equipped for Sunday school and young people's work as well as for the regular services. The church cost \$15,000 and the lot is worth \$5,000. There has been raised in cash over \$7,000. They now have the indebtedness all well covered with good pledges and are putting on a great spiritual program which God is blessing in a most wonderful way. The church loves the pastor and there is unity and love and we predict a great future for both pastor and people.—L. T. Wells, District Superintendent.

Sunday School Lesson

May 13, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Enters Jerusalem.

LESSON TEXT: Mark 11:1-10, 15-18.

GOLDEN TEXT: *Behold, thy king cometh unto thee: he is just, and having salvation* (Zech. 9:9).

WE are drawing near to the time when Christ's earthly career will end and He now permits His kingship to be proclaimed openly. For over two years He had managed the people, insisting upon the kingdom and yet not allowing them to make Him king. Attempts had been made to crown Him at once, for the disciples understood, though vaguely, that He was destined to occupy a throne. But up to

the time of this lesson He had avoided all spectacular efforts, and by so doing had doubtless prevented the breaking out of a revolution that would have been terrible in its results.

In our present lesson His former policy is reversed, and He not only permits, but He intentionally plans what we are accustomed to call "Christ's Triumphant Entry into Jerusalem." Previous to this, such a demonstration would have been unsafe. But His death being only a few days distant, He could do this with comparative safety both to His disciples and to the nation. He entered Jerusalem as a king. A vast multitude of people preceded and followed Him with shouts of acclamation, carpeting His way with their clothing and branches of palms which they gathered as they marched. It was with the bearing and authority of a king that He took possession of the temple, His Father's house, ridding it of the nefarious business which was being carried on within its enclosure under the cloak of re-

ligion; driving the greedy grafters outside of the sacred walls; and then He proclaimed this "a house of prayer" and not "a den of thieves."

Five hundred years before Christ rode with triumph into Jerusalem, Zechariah the prophet had foretold this event in quite minute details (Zech. 9:9). But John tells us that at this time of fulfillment the disciples themselves did not think of this prediction or consider that which was taking place as the execution of the divine purpose; "But when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12:16).

Thus it is that events best explain the utterances of prophecy. If like the disciples we will keep company with Jesus, and stand by the interests of His kingdom, working, watching and praying, we too shall see our believing expectations fulfilled, for His kingdom shall increase until the world shall be bright with Messiah's glory. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth." All things are pointing toward a great and grand issue in the not far distant future. Christ's kingdom is marching forward. India and China are open to the preaching of the gospel. Islands that were long the scene of bloody persecution are now sitting at Jesus' feet, clothed and in their right minds.

There is scarcely a country that has not unbarred its gates before the triumphant march of the church of Christ. Amid all the occupations of earth, and all the distractions of time, the multitude of marchers has steadily increased. Sin-blighted peoples have listened to the glad acclamation of redeemed ones, "Hosanna; blessed is he that cometh in the name of the Lord." "Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The prophecy was that of a peaceful king and not that of a warrior. The ass is the animal for service, the horse for war. He came not to be a conquering warrior, a political ruler, but a servant, "the Prince of Peace." We get a lesson from the owner of this little animal upon which Jesus rode, the willingness with which he allowed the animal to be led away when he found out that Jesus needed it. How important it is for us to hold back nothing from the Master! How beautiful is the yielded life! Calmness and restfulness are a result of *everything* being in the hands of Jesus. For we know that what He takes charge of is securely kept. We also observe that when the time is ripe for the execution of the divine purposes, the means and agencies necessary to carry forward the event are at hand. There is always the colt waiting to be used as a conveyor of a sacred and holy mission.

The words and action of the Master upon this occasion, when cleansing the temple, are sufficient to dispel all doubt as to His attitude toward profiteering. Many of our modern methods of business would meet with the same indignation from Jesus, for they are actuated by the same spirit that was manifested

by these in the temple. Beside this, we gather some valuable lessons on reverence for God's house in the closing portion of our lesson.

This is the second time that Jesus had driven out the profane:is of God's "house of prayer." It would seem that the craving for money, and the spirit of commercialism was the besetting sin of the Jews of that age, as well as at the present time. However, this is true, not only of the Jew, but also of the Gentile as well. We are constrained to believe that wherever you find this spirit dominates, you will discover a decay of religious feeling among the people, and a great lack of reverence for holy things and places. Scarcely any time will be given for the study of the Word and for prayer, and they will be slow to confess the presence of God, that He is about them in all places. Also, the love of the world eats more and more into the hearts of men, and drives out that simple trust in God, and faith in a heavenly reward and coming glory is swallowed up in the rush for earthly reward and prestige among men.

We are clear here, that, where the presence of God ought to be recognized and felt, the common affairs of life ought not to find entrance. In many a pew there sit people whose faces look grave, but who have brought their market with them to church. Instead of worship and adoration, they frame contracts, put over proposed deals, and thus occupy the time with selling, buying and changing money. The housewife plans a dinner or some social function, makes pretty things for the home and the children, and thus consumes the time set apart for worship. Could Jesus not justly use the whip of small cords in our churches today as He did that day in Jerusalem? Great is our loss since we have given up for the sordid things of this world, meditation and worship, those things that make for eternal bliss. Let us stop and consider these things, for we are trifling with divine appointment. If we go on at the rate we are going, a greater degree of carelessness than we now have in our churches will be the heritage of our children, and they will be little, and vain, and filled with worldly thoughts which will be the masters of their lives. Let us remember that whatever is foreign to the business of the place is also inappropriate to the place itself. Make not my Father's house a market place, but in the words of the Master, "take these things hence."

EASTERN OKLAHOMA N. Y. P. S.

The N. Y. P. S. Zone met Friday and Saturday, April 13 and 14 with Rev. F. R. McConnell and his church at Sapulpa, with Mrs. Charles E. Smith, zone leader, as chairman. The main feature of the Friday evening service was a play given by the Collinsville young people which was thoroughly enjoyed by all. Saturday was a big day full of many enjoyable and profitable events. We were especially honored in having the Edwards Evangelistic Party with us the full day, favoring us with many vocal numbers that were inspirational and a great blessing. Sister Edwards preached at the eleven o'clock hour. The message was profitable

and timely. At noon we were served dinner at the Y. M. C. A. and it served its purpose to our entire satisfaction. The good Lord was with us throughout and everyone was delighted with the royal entertainment received and inspired to go back home and undertake greater things in the name of the Lord. The churches in this zone are much appreciative of the faithful and efficient manner in which our zone leader arranged and conducted these meetings.

A. B. BRACKEN, Reporter.

NEW YORK DISTRICT ASSEMBLY

The Twenty-first Annual Assembly of the New York District was held in Saratoga Springs, New York, April 11-15. The pastor, Rev. L. O. Tillotson, and his people had everything in readiness for the entertainment and welfare of the members and visitors to the Assembly. The preliminary service on Tuesday night was a time of refreshing, as we were welcomed by the pastor and a representative from the mayor of Saratoga Springs. District Superintendent J. A. Ward responded and was followed by a short address by Dr. R. T. Williams. The assembly was especially blessed throughout its sessions by the exhortations, sermons and addresses of General Superintendent Williams. He knew what we needed and helped all to get a larger vision of the task that is before us. The Troy Methodist conference met in Saratoga Springs at the same time as the assembly and it was our privilege to send Rev. Wm. E. Riley and Rev. L. S. Tracy as fraternal delegates to the conference. Dr. E. P. Stevens was elected to bring fraternal greetings to our assembly from the Methodist conference and throughout the sessions a number of visitors from the conference were present and were introduced to the assembly. A beautiful spirit of courtesy and respect was felt between members of the conference and of the assembly. The District Treasurer's report showed that more money had been paid this year for home missions than any year in the existence of the district. There are about twelve millions of people within the bounds of the New York District and it was the consensus of opinion of the members of the assembly that there must be more done to reach this vast multitude. The District Superintendent's report showed that there were three new churches organized during the year and two new church buildings built. Rev. J. A. Ward was re-elected as District Superintendent for the coming year. Rev. J. A. Ward, Rev. L. S. Tracy and Rev. S. N. Fitkin were elected as ministerial delegates to the General Assembly, and Mrs. Ida Murphy, W. A. White and Mrs. Grace Reed as lay delegates. A foreign missionary rally was held Friday night and \$600 pledged for the work in the Barbadoes. A home missionary rally was held Sunday afternoon following the ordination service and over \$1,200 was pledged for the work of home missions during the coming year. Rev. John Gould, business manager of Eastern Nazarene College and Prof. Roy Cantrell were given a short time Saturday morning to represent the school and a number of endowments were taken by the various

churches. The assembly rejoiced to hear of the progress of our school. Rev. Paul Moore, pastor at Beacon, N. Y., and Rev. Samuel Scaman, pastor at Flushing, N. Y., were ordained to the ministry Sunday afternoon. The night preaching was done by Dr. R. T. Williams, Rev. Roy Hollenback, Prof. Roy Cantrell, and Rev. Cassius L. Meyers, pastor of the Methodist church in Syracuse. The reports, sermons and exhortations were inspiring throughout and, with the kind hospitality of the Saratoga Springs church, all went to their respective charges to push the battle for God and holiness harder and stronger than ever before. It seems like everybody is planning to attend the General Assembly in Columbus.

REV. LEWIS T. CORLETT, Reporter

ALABAMA DISTRICT

We are on the offensive in Alabama and God is helping us to take new territory. Since our last report we have conducted a five-weeks' campaign in Pensacola with the Kelley Evangelistic Party as our co-laborers. This was a faith campaign. We first repaired our tabernacle at a cost of about \$150, and we opened up the fifth Sunday in January with a good crowd which held up for five weeks. God's special blessings seemed to be upon every service and many prayed through to either regeneration, or entire sanctification. The Kelley Party consists of father as preacher, and three sons as musicians. They are very efficient and proved to be true yoke fellows. Our fellowship and labors with them could not have been sweeter. They are Christian Alliance, but I found out that they will ally themselves with any person who will preach a full gospel for the whole world. At the close of this campaign we organized a church with seventeen members. After a month's work in another part of the district we are now back with the same party in another part of the city. God is with us and we are expecting victory.

There have been two revivals conducted with our Birmingham church recently. One by Rev. H. A. Forster, the other by the Redmons of Indiana. I understand they were both successful and resulted in souls praying through and additions to the church. Pastor White will succeed in Birmingham if he carries out his present program.

Pastor Studdard and his faithful flock at Parrish have recently completed a nice new parsonage. They are now planning for a great revival with Brother Lane of Tuscaloosa. Let us pray that they may have it.

Our recent revival with the Townley church leading up to the convention was much hindered by rain and an epidemic of "flu," but a number prayed through and the church was greatly helped. Pastor Reid has done a monumental work there since the assembly. The convention, with Dr. J. B. Chapman as special worker, was a decided success. This was Brother Chapman's first visit to Alabama, but no man ever won a warmer place in our hearts than he. He is not only an editor and lecturer of first magnitude, but a great preacher, and his messages were especially adapted to our need. The other

papers and talks of the convention were of a high water line. In it all God gave us some gracious outpourings of the Spirit and a number prayed through in the evangelistic services.

Our effort to find one hundred persons to give ten dollars each toward a special tent fund for Alabama is proving successful. We are in sight of the goal, but will have to have several others to make it. Keep praying, and obey God when He speaks.

There are several campaigns going in full blast on the district, and we have more than twenty others planned. We are planning, working and praying to make this our tenth year as District Superintendent our banner year. God is helping us. We must reach thousands of souls, and make at least one thousand new Nazarenes this year. Read the First Chapter of Joshua and Jer. 33:3, and tell the devil it can be done.

H. H. HOOKER, District Superintendent.

CAMPAIGN FOR OLIVET AND CALLING PASTORS IN NORTHERN INDIANA DISTRICT

These are busy days for our preachers and people of the Northern Indiana District. At the Christian Workers' Convention recently our pastors invited us to visit the churches in the interest of Olivet College this spring. Since the field is so large, President Willingham could arrange to give our district only a few days, but he is sending some of the very best men in the connection to give us a boost in the campaign. Prof. A. K. Bracken, our good vice president, is helping us to make twelve points, and our people will not soon forget his great messages and holy life among them. Brother W. G. Schurman of Chicago will be with us at six places soon, and Uncle Buddie and Brother Chalfant will make two points on the district. President Willingham has already visited a number of our churches, and will work a few more before campmeeting. With the help of these good and great men we ought to be able to go over the hill in good shape for Olivet. The campaign may work a little hardship on some at this time, but I am sure none will be called to sacrifice more than the good people who have been so closely connected with the problems of the school have done right along through the years. By sharing their burdens a bit we can soon make history of the "Olivet outlawed debt" proposition, and "What a day of rejoicing that will be." Let's do it up in good old Hoosier fashion and be through with it. What do you say? The good people of the district never have failed to do a little more than they were asked to do. I am sure they will not fail this time.

Never, since our first connection with the movement have we seen pastors and people better satisfied with each other than they are over the district at this time. With almost one-half of the district covered, calling pastors for next year, we have had no one voted out, and have had less than twenty-five negative votes up to date. Very few changes will be made this year.

We do not plan as extensive home missionary campaign this year as we had last

year in brand-new fields, but will be happy and greatly encouraged if we can see Olivet pulled out of debt, and sufficient funds in to open six or eight tent campaigns by June 1. We expect those who cannot do much to do a little, and no one to fail to do something.

J. W. MONTCOMERY,
District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT

We are glad to report that God is blessing on the district. In our last report we left you at the close of our meeting at St. Louis, Sask. We stopped in and visited Rev. Metcalf, our pastor in Regina that evening. The church gave him a unanimous recall extending over three years. God is greatly blessing Brother Metcalf in Regina. They are having large attendance and souls praying through every week. Many strangers coming, and they now have a substantial membership of as fine a body of Christian people as you will meet anywhere. Dr. Goodwin visited us on his way from the Alberta District Assembly and gave us two nights with our Regina church. He preached to a crowded house each evening and brought two great messages. The church voted to purchase a lot just off the corner of Eleventh street on Albert, a splendid central location where we will likely build this year.

We had a real revival with Brother Will Peterson, our pastor in Shackleton. We ran here for two weeks. They said this was the best meeting in their history. We had seekers almost every night

the last week, and the last Sunday we had one great salvation time. We left numbers under deep conviction and we look for the work of salvation to continue on under Brother Peterson's ministry. The church here gave him a unanimous recall. We hurried to Mantario, Sask., and gave our church here a week's meeting. Several prayed through the few days we were here. This church has just lately been transferred from the Alberta District. It is fifteen miles this side of the line. Our good Alberta brethren organized it and it has been in their district since it was formed a few years ago. At their last yearly meeting they voted almost unanimously to come to our district. Brother Herring, the former pastor, goes to Drumheller so we understand Brother H. H. Tromburg of MacWorth, Sask., President of our District N. Y. P. S., is going to Mantario. Tromburg is a live wire, a fine preacher, and a good singer. We are planning to launch out from Mantario and get a couple of new churches started here this summer.

At this writing I am with our churches of the Woodmountain circuit. These good people last year, with prospects of the greatest harvest of their lives almost in sight, saw it about all destroyed by frost. We have some fine people down here. God has gotten several preachers from out of this district and several are in school preparing and several more are going. We will be here over this coming week at the Beard schoolhouse. Commencing May 3, Rev. F. McDowall and Metcalf, with myself, will tour the district to raise funds to help in putting on the tent campaigns for the coming summer. We are going in to possess the land. Help us by prayer.

GEORGE BEIRNES,
District Superintendent.

INDIANAPOLIS DISTRICT PREACHERS' SUNDAY SCHOOL, W. M. S., N. Y. P. S. CONVENTION

The Second Annual Preachers' Meeting and Convention of the Sunday School; W. M. S. and N. Y. P. S. of the Indianapolis District, was held at First church, Indianapolis, April 2 to 6, District Superintendent C. J. Quinn presiding. An address of welcome was given in behalf of the Indianapolis churches by Rev. Howard Paschal, pastor of First church; the response was given by District Superintendent Quinn. Professor London, being present for the opening service, took charge of the singing, also brought special messages in song to the delight of all.

Dr. J. G. Morrison was the special speaker of the convention and brought very inspiring messages on the following subjects: "The Fullness Side of Entire Sanctification," "The Christian Ministry," "The Cleansing Part of Entire Sanctification," "Measuring Up to the Sayings of Jesus," "The Eclipse of the Sun Man."

A very interesting program was prepared which brought out many helpful thoughts and discussions. Tuesday morning papers were read and discussed on "The Pastor in the Pulpit," "Out of the Pulpit," and "The Source of the Minister's Power." Tuesday afternoon was devoted to Sunday school interests, which proved to be very inspirational.

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Wednesday was Missionary day, and we were favored in having with us Rev. Eltie Muse, missionary from India, who brought a very inspiring message in the morning, and at night spoke to a packed house, who were very appreciative of her message. A love offering was taken for her, amounting to about \$175.

Tuesday was a great day. The first paper given and discussed was on "Honoring the Holy Ghost in Our Services." District Superintendent E. O. Chalfant of the Chicago Central District then spoke on the subject, "Success and Failure of Nazarene Pastors." This was the best speech Dr. Chalfant ever made. All were glad to welcome "Daddy" and Sister Wines back among us, and to listen to "Daddy" exhort the "Young Preachers," as usual. The early part of Thursday afternoon was devoted to discussions relative to raising the budgets. Then came the special Olivet service. Dr. Bracken, vice president, spoke on "The Nazarene Stamp." A very helpful message it was.

Large crowds were in attendance throughout. Shouts were heard repeatedly. Victory seems to be the watchword on the lips of all on the Indianapolis District. With great faith in God, void of any spirit of compromise or letting down the standards, unity and harmony among us, high esteem for our very able District Superintendent, we are marching on with a conquering tread, determined to keep the glory on and fight Satan until Jesus comes.

C. E. PENDRY, REPORTER.

NEWS IN BRIEF

Evangelist W. F. Farmer has recently been engaged in an evangelistic meeting on the Home Mission District in the Carolinas, with Pastor Mills at Bennettsville, S. C. Writing under date of April 12, he says, "God is putting a burden on us for a revival and it is coming. A number have already prayed through. Pray for us."

The reporter for the church at Houston, Texas, writes that souls are getting to God nearly every Sunday. Recently a man and wife, who have been Roman Catholics all their lives, were converted and are very much burdened for relatives and friends. Each Sunday and on some week nights workers hold services in the various hospitals of the city and many people in all walks of life are thus being reached with the gospel. Tracts, copies of the *HERALD OF HOLINESS* and also much Spanish literature is distributed. Pastor J. E. Moore is being used of God and the church is moving forward in the things of God.

Evangelist F. C. Brown of Sciotoville, Ohio, has recently closed a meeting in the mission there, with several saved and sanctified. He has some open time in May which he could give to some church or camp, and can furnish a special singer if desired.

Pastor G. F. Allee reports a good year at Des Moines, Wash., with the salvation of souls, and a good increase in church

membership and Sunday school enrollment. He invites all Nazarenes who are planning to spend their vacations on the coast to come to Des Moines, "one of nature's beauty spots overlooking Puget Sound."

Evangelist J. L. Glascock has recently held a meeting at the City Mission, Troy, Ohio, which resulted in the salvation of a number of souls and the edification of the Christian people. Mrs. M. S. Wagner is the efficient superintendent and has the good will and financial support of the best people of the city. Brother Glascock's dates for summer meetings have not all been taken. His address is 1350 Grace Ave., Cincinnati, Ohio.

Pastor Miss Verna Floyd of Caddo, Okla., reports the blessing of the Lord upon the church. Since taking the pastorate last October souls have been blessed in the regular services. Their spring revival was held by Rev. A. E. Green and Rev. Oather Prentice, when there were seventy-one persons who prayed through, mostly people of other churches. The singing was conducted by the pastor with Miss Katie Latimore at the piano, who also brought some beautiful messages in song. Miss Floyd says, "It seems to me I have the best church on the Eastern Oklahoma District."

Evangelist Lee Hill, Hindsville, Ark., writes, "Since our last report we have held nine revival meetings and all have been blessed of the Lord. Many have prayed through to victory and some have joined the Church of the Nazarene. God is helping us to keep busy in revival work. Pray for me that I may not only stay in the place where God can use me but where He can use me best."

Brother George I. Rider of Trotters, N. D., asks prayer that they may have a real revival there. He says he has the finest class of young people to be found in N. D., and says, "If any ask, 'Can any good thing come out of Nazareth' (the bad lands), let them come and see."

Rev. A. H. Perry of Coshocton, Ohio, reports a good meeting with District Superintendent Gibson as evangelist, March 20-April 1. There were a goodly number of seekers, \$4,000 was raised toward

a fund for the enlargement of the church building and a large list of subscriptions for the *HERALD OF HOLINESS* was secured.

Evangelist Georgius of 43 W. Wyoming St., St. Paul, Minn., reports a splendid revival at Java, S. D. Among the number saved was a deaf mute whose salvation was a remarkable demonstration of the power of God.

The Central Church of the Nazarene, Flint, Mich., Rev. F. T. Fuge, pastor, gives a radio program over WMPC, Lapeer, Mich., on the third Wednesday night of each month from 8 to 10 p. m. They would be glad to hear from any who listen in on the programs.

Evangelist C. J. Garrett of Ottawa, Kansas, recently had a splendid three days' meeting with our church at Coffeyville, Kansas, in which there were twenty-five or thirty seekers. Following that he had a good meeting with our church at Caney, Kansas, and at last account was with our people at El Dorado, Kansas. Brother Garrett is one of our good and busy evangelists. Our people are fortunate to secure his services at any time.

Rev. George E. Archibald, who has been doing mission work in South Africa, and who is a member of the Ohio District of our church, is quite sick and asks for prayer that God may heal him.

Sunday, April 15, at his home, 1037 West 67th St., Los Angeles, California, Rev. A. W. Orwig, whose writings have been so much appreciated by readers of holiness papers during the last forty or more years, celebrated his ninetieth birthday anniversary. Surely, "A hoary head is a crown of glory when it is found in the way of righteousness."

Rev. F. R. Morgan, pastor of our church at West Tulsa, Okla., says Evangelist J. E. Gaar recently spent a week with him and did fine work, which was very much appreciated. Also Evangelist Bona Fleming recently held a successful campaign with him. All branches of the work are doing well. Sunday school attendance recently came up to 116 with an offering of \$26. Under the urge of the W. M. S., the pastor recently preached on missions and took an offering for the

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starving people of Japan, and received \$150 for the purpose. Brother Morgan plans to have a missionary meeting the first of June and take an offering, paying his budget for missions besides. Morgan says, "I believe that if we pastors get the needs of the work on our hearts we can get them upon the hearts of our people."

Evangelist J. B. McBride is one of our most faithful and successful evangelists. We have just learned that because of the cancellation of an engagement which was made several months ago, he has a good campmeeting date open. The date is June 13-25. We believe there will be many who will want this date, so we suggest that interested persons write or wire Brother McBride at the earliest possible day. Address him at 315 Columbia Ave., Muncie, Indiana, or here at the Publishing House.

CHURCH NEWS

BETHANY, OKLA.—"Readers of the *HERALD OF HOLINESS* have rejoiced with us of Bethany-Peniel College over our material prosperity and advancement, and occasional, though not adequate reports have been given of other good things which have come our way—conventions, lectures and addresses. However, none of these things, though good and necessary, hold the first place in the mind and heart of President White and Pastor Parrott—the first is the maintenance of a deep, true, vital spirituality among our students and citizens. To that end our Sunday services are effectively evangelistic; our week-day chapel hours are not infrequently times of marked spiritual blessing. Our annual school revival, with the Aycocks as leaders, was a great time of salvation; the services given later by Dr. R. T. Williams deepened the tide. Now, as the busy commencement days were approaching, President White, under

a great burden that our young people should close the year with God's very best, arranged for a week's revival to be conducted by the students, without outside help. Four young men were assigned to do the preaching. God honored the messages. Many sought and found a better experience of grace. The presence and power of the Holy Spirit were manifest. The old heroes of the movement are passing to their reward, it is true. But our God is raising up a multitude of young men with clear minds, well indoctrinated, and with all the unction and fire and glory and swing that have characterized our movement from its beginning. We are going out and up, possessing the land."—Reporter.

PASTOR HAROLD BOTTEMILLER, EUREKA, CALIF.—"On my arrival here last June we found the people worshipping in an old house which was very inadequate and poorly located. Without agitation or pressure a general conviction came over the church to venture out on bare faith to purchase some lots and erect a new building. After much prayer and patient endeavor a beautiful quarter block was purchased in the geographical center of the town. A beautiful 60x60 building was erected on these lots valued at \$15,000. The building has an auditorium seating near 300 people and fifteen classrooms also opening into it, making the total seating capacity near 550. No public drive was made for money during the building campaign, the people just gave as the Lord directed, and the expenses were taken care of. Praise the Lord! At the completion of the building Brother and Sister Earl F. Wilde came to us for a two weeks' revival campaign. The meeting took fire and the blessing of the Lord was so upon us that it continued four weeks. People came as far as one hundred miles to the meeting. Over 250 people bowed at the altar, counting them as they came, for regeneration and sanctification. Many came to us and said, 'This is what we have been looking for for many years.' One man at the close of the meeting stated that if we would go to his home town and organize a church he would stand the expense. Brother and Sister Wilde are great evangelists. They captivated the hearts of the people by their wonderful singing and Brother Wilde's clear, direct and forceful preaching. There were 29 who united with the church during this meeting. This meeting may result in the organization of three new churches. On April 1 District Superintendent Smith and wife were with us for two days. On Sunday Brother Smith informally dedicated the church, which was a very beautiful service. At this time Brother Wilde took an offering for the building. Nearly \$1,600 was given in cash and pledges to be paid within the next few months. On Monday evening Brother Smith held the annual meeting of the church, at which time the pastor was re-elected with a splendid increase in salary. The reports showed that the church has almost doubled this past year, both numerically and financially. Pray for Eureka."

PASTOR G. H. HARMON, HENRYETTA, OKLA.—"Sunday, March 25, was the

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Chairman

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Campmeeting Board, Western Oklahoma District, Bethany, Okla.



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closing day of our great revival with General Superintendent Williams. The meeting from beginning to close was a success. Beginning on Tuesday morning, the first week of the meeting, Dr. Williams preached for six days on the subject of prayer. This was in the form of a Bible study, which was of great value to all the church and visitors who heard it. The message at the evening hour was mostly evangelistic, and many hungry seekers came to the altar and were happy finders. The attendance was large from the beginning to the close. Dr. Williams is a great man, a master preacher, a man among men. He is tender, gentle in nature, meets all classes of people and endears himself to them. We shall always appreciate his short visit to our church and home. It was a great privilege to the pastor and wife and church to have Mrs. Williams, wife of our General Superintendent, their two sons, Reginald and R. T., spend the week-end with us at the close of our revival. Rev. S. H. Owens, our District Superintendent, stopped over with us for a few services. Several of our pastors and members from nearby towns, with Professor Garner and several students from Bethany-Peniel College were all welcome visitors to our revival. Every department of the church is doing well, our Sunday school has had an average attendance of 375 for twenty-eight weeks. We have a very loyal and beautiful spirited people. They have given us a call for the sixth year without a dissenting vote. Meet me at Columbus."

EVANGELIST C. J. FROST—"Just closed a campaign with the church at Carterville, Ill., Rev. A. L. Roach pastor. There were several things that hindered; bad weather, lots of sickness, and other things. The mines shut down, throwing most of our people out of work, causing them to have added worries. But in spite of it all God gave us a good meeting. We did not see the results we had hoped for but we believe the church was greatly helped. A nice class was received on the last Sunday with others to follow soon. Brother Roach is a splendid young preacher with profound convictions. He is a full-fledged Nazarene and is doing a good work at Carterville. The people all love him, and his wife, who is a splendid worker. They are a real team. Uncle Buddie, Professor Messer and Rev. Chalfant were with us the closing day. It was a great day for the Carterville church. There was a large audience to hear Uncle Buddie in the afternoon. If the mines would run regularly, Carterville would have one of the strongest churches on the district. We are hoping that work will be better in the future. At this time we are engaged in a revival with Rev. R. H. M. Watson at Laurel, Miss. It has been cool and the crowds small, yet there have been a number of seekers and a few finders. We will continue here to April 29. The weather is warming up now and we will soon be back in our tent, which we have located in a prominent place. We believe that God is going to give us a revival before we close."

PASTOR I. W. YOUNG, SACRAMENTO, CALIF.—"We have no evil report to bring

from the capital city of the great state of California. Our people are enthusiastic and filled with hopeful expectancy and cheerful waiting for the great things which the immediate future seems to hold for us. Our church is becoming more thoroughly organized in all its departments, which is manifesting itself, particularly in increased giving and the character and extent of Christian service. We have never served a more loyal people. Their loyalty has recently been demonstrated in our campaign for a new church. Rev. U. E. Harding came to us on March 9. We set for our goal \$20,000 and on Sunday night the 16th, we had \$20,816 pledged. We are expecting some good donations yet from the great people of this city. Rev. U. E. Harding surely did prove his ability in conducting such campaigns. Everyone knows that it is difficult to combine a building and revival campaign, but there was a revival spirit all the way through. We would talk money, sometimes to a late hour, then Brother Harding would bring us a good message and the altar would be filled. Truly God was with us. We hope to have our new church completed by fall. When you are passing this way stop and see us."

LOS ANGELES, CALIF., FIFTH STREET MISSION—"The translation of Jack Sanders found the Fifth Street Mission in the midst of a glorious Holy Ghost revival. Tears and shouts mingled together in the services of the Sabbath. Testimonies of scores who claimed him as their best friend were like garlands of choicest flowers. On Tuesday services began in the afternoon at two-thirty and continued uninterruptedly through the entire night until ten a. m. Wednesday when the casket was removed to the First church in Pasadena. Sister Sanders, in her little deaconess bonnet, and with triumph written all over her face, arrived at the mission at two-thirty p. m. The folks had brought flowers until Jack Sanders literally lay in a bed of flowers. The platform was loaded with flowers, and the chair he always used was a mass of flowers. Songs of victory rang out from the doors. The entire day and night service was more like a great time of rejoicing than a funeral. Souls bowed at the casket to pray and some found the Savior. An address was made by the mission's 'big brother,' A. S. Spaulding, then Sister Sanders followed in her own victorious way, followed by Revs. Mills, Pierce, Marshall and Hayes. Those converted

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at the mission followed with personal tributes. The evening hour found the mission crowded to the doors. All of the services were in charge of Evangelist Mary H. Ellis, who was called to the mission by Brother Sanders in February, and because of the real Holy Ghost revival still continuing with growing members in attendance and many saved nightly, the meetings are still in progress, this being the seventh week. Rev. R. J. Dixon gave a wonderful message in the evening and one young man was saved at the casket. The services lasted all through the night. At ten o'clock Wednesday morning, while scores of people stood with heads bared, the casket was carried from the mission, the life monument of Jack Sanders, and Fifth Street has lost its God's man. But thank God, He has left God's woman, and at the service Tuesday afternoon Sister Phoebe Sanders was unanimously elected as head of the mission for life, and Brother McKenzie was elected as her associate. A salary of one hundred dollars a month was pledged

and since that time more has been pledged and Brother Spaulding pledged twenty-five dollars a month for the maintenance of her car. Jack Sanders is not dead, 'death hath no more dominion over him.' The mission is in the midst of a glorious revival, and a double portion of the Spirit rests on Sister Sanders. Our windows are open toward Jerusalem. There is much land ahead to be possessed, and bless God we're going on."—Rev. Mary M. Ellis.

PASTOR W. H. BARLOW, HOBIINY, OKLA.—"We closed a great revival Sunday night with Allie and Emma Irick as evangelists. They are preachers of the old-fashioned type, and their messages were logical, scriptural and deeply spiritual. The music was in charge of G. M. Holmes, one of our local men, who did the job well. The Edwards Evangelistic Ladies' Quartet was with us one night and sang to the delight of all present. There were about sixty either saved or sanctified and the church was greatly helped. A nice class was taken into the church the last Sunday morning, while several others raised their hands, signifying their intention of coming in later. The evangelists were well cared for and on the last night of the meeting a love offering of \$110 was subscribed to defray the pastor's expenses to the General Assembly. Brethren, meet me at Columbus. We are serving on our sixth year as pastor of this noble church,

and we never loved them better, nor enjoyed their fellowship more than we do today. 'They are a loyal and self-sacrificing people who stand by their church and pastor. A sweet spirit of harmony prevails, and the blessings of the Lord are upon us. Remember us when you pray.'

SONG EVANGELIST C. V. SPELL—"After an absence of some few years from active evangelism as song leader, God has made it possible for me to return to this beloved avenue of service for Him. We were at Cameron, Texas, one week, with Rev. N. E. Tyler, our pastor at Rogers, Texas, where we had some very gracious services, but because of limited time, did not see the fruitage which should have resulted in the event we had continued longer. Brother Tyler is of the old type and his messages rang true to the doctrines which have characterized our work all these years. We are at this writing with Rev. J. W. Bost at Waco, who is being assisted by Brother S. M. King, our pastor at Peniel. The tide is rising, and God is blessing. Brother King is a good man, full of the Holy Ghost and faith, and the Lord is helping him to lead this church out into a better place. Our Brother Bost, as always, is on the job with his wise leadership, aggressive faith and persistent labors. Everything is carefully attended to that would add to the success of a revival effort. We go next to Lawrence, Kansas, with our pastor for possibly two weeks, and from there to Floydada, Texas. If you have a hard place, and do not know whether you can afford to have outside help, and yet you feel you need such, communicate with me. I will come if you feel you need me. God will take care of other matters, if we will do His will."

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By Rev. L. A. Reed

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This little volume, "THE SECOND MAN," by Rev. Louis A. Reed, M. A., is a very striking eulogy of Jesus Christ, our Lord. The language is beautiful, the style easy, and the story runs with the ease and interest of a romance. The facts are presented in a scholarly and impressive manner, and the thought grips you with such strength as to force you to finish the book in one sitting. The facts follow one another in logical form, and carry one to a grand climax. The author first presents Jesus as the pre-existent One; second as the divine Creator; third, the Man; fourth, the Man, despised, rejected, and humiliated. He then

gives the reader a most fascinating study in contrasts and then presents the second Man as our glorious burden bearer, and finally holds Him up as our ultimate hope, and then urges us to walk as He did.

The real value of this little book lies in two outstanding facts. First, it creates in the heart of the reader a greater appreciation, a greater admiration, a more loyal devotion, a prouder love, a more consuming passion for Him. Second, it creates a deep and gripping desire to be more like Him. "The Second Man."

We especially recommend this book to the young people of our church and of all churches.

The book has 95 pages; artistically bound in board covers—a very attractive gift volume.

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PASTOR AGNES WHITE DUFFEE, AMITY, ARKANSAS—"In November I began the pastorate of our church here. The preceding pastor, Rev. W. C. Thornton, had done a most excellent work but had been sick for several months, therefore the departments were not functioning at their highest capacity. The constituency of the church are among the best that are to be found in our church. They have given the highest type of support to the pastor and the work at large, thereby eliminating some debts of years' standing, also joining in to help raise the Emancipation Debt, and keeping the District and General Budget as well as the pastor's salary paid in full. In March we secured Mrs. Eupha Beasley as coworker with the pastor in a pre-Easter revival. This resulted in twenty-nine seekers and happy finders in reclamation, regeneration or sanctification and twelve of this number united with the church, nine of them being heads of families. We have a people who have a mind to work, which always brings results. Our dear Brother Thornton still lives in Amity and is still not able to preach or do any work. Will his many friends whom he has served as pastor in other days remember him in earnest prayer? I give two Sundays to our church here and the remainder of my time to evangelistic work. Mrs. Beasley and I just closed a meeting at Delight.

Arkansas, for our pastors and my friends of many years, Rev. and Mrs. W. F. Gibbons. This was a most sad occasion as our dear Brother Gibbons slipped away to glory the second night of the meeting, but his urgent request was that we continue the revival. His passing away was the most triumphant that I ever witnessed. Thank the Lord, those who live well, die well. The meeting was hindered by bad weather. Three knelt at the altar, one professed sanctification, one forgiveness. The church was encouraged. They have only four members but they are zealous and courageous. Will not all of Sister Gibbons' friends pray for her as she continues the work that Brother Gibbons laid down?"

PASTOR WSC. M. IRWIN, PULLMAN, WASH.—"Following the District Assembly of 1926 we came here in June to open up a new work with four members who held their membership in the Colfax church, our former pastorate. We rented a house to live in and called services to be held in our home. The first Sunday we had twenty-one in Sunday school. At once we organized and began work and the attendance increased. We also preached twice each Sunday and held a cottage prayer service each week. July 25 we called the District Superintendent, Jos. N. Speakes to organize us into a church, which he did with fifteen charter members. Others came in later and we kept growing in grace and numbers. The last of September we held a series of meetings with Evangelist L. E. Hall and Rev. Hollis Grubb and wife as singers. This was a very good meeting and we received some twenty more members. At the closing of the year the church voted to call us for another year. We accepted, still working part time at other labor to keep the family in school. October, 1927, we called Evangelist T. E. Beebe for a meeting. We found him to be a true minister of the gospel and a beloved brother in Christ. Besides the church being revived and encouraged a few new souls sought and found God. This spring we felt it would please the Lord to put on another series of meetings and were delighted to secure the services of our old-time friend, Rev. J. B. McBride, who gave us a very good meeting. Our gain in members this year has not been large and some have moved away to other fields of usefulness. We have forty members, a good Sunday school, a fine N. Y. P. S. and a Woman's Missionary Society. Rev. A. M. Blackmon is the coming pastor and will be free to give full time to the work. The next move will be to secure property and we prophesy for this nice little college town one of the best works on our map. We leave many true and tried friends behind as we leave to take up the work of our Master at Ashland, Oregon."

EVANGELIST P. P. BELEW—"Since last reporting, we have conducted meetings with our churches in Ottumwa, Iowa; Rochester, Mich., and Howard, Ind. God gave us a good meeting in Ottumwa with many at the altar. Rev. T. F. MacLearn, the pastor of this church, has sacrificed much to build up the work, and is getting his reward in the salvation of people and

the growth of the church. The meeting at Rochester was said to be one of the very best that the church there has had. There were a fine number of seekers and the church was permanently benefited. Rev. A. L. Leach is pastor of the Rochester church. He has done a splendid work as pastor in the short time that he has been there, and is much loved by his people. Howard is a small place and the battle was very, very hard. In fact, it would take Brother John Hatfield to properly report it. However, we had a little victory. Rev. R. M. Banning, the faithful pastor, worked hard to make the meeting a success."

I UDDOCK, TEXAS—"The Cleghorn Evangelistic Party were with us for ten days. They were used and blessed of God in preaching and singing the old-time gospel. They are a great party of earnest, Spirit-filled young people. Three of them are members of my church here. They were members of our church in Kansas City. We consider them the best gospel team in the southland. Brother W. F. Cleghorn, who is the head of the party, is a safe, sane leader. They know the problems of a pastor and church. Their passion for souls cannot be excelled and they are great soul winners. God gave us many seekers and happy finders. There were ninety-four seekers during the meeting. Many said it was one of the best revivals that this church has had in years.

Since coming here we have received about fifty into the church and over two hundred seekers. We hope to be in the basement of our new church by the first of July. God is wonderfully blessing our hearts and lives. The revival Spirit continues and we mean to do our best for souls and the church. We desire the prayers of the Nazarene family that we shall be able to establish a strong center of holy fire on the south plains of Texas. Amen."—S. H. Erwin and Wife.

PASTOR L. A. REED, LONG BEACH, CALIFORNIA—"We praise God that He still comes with frequent visitations of power, upon our people. We have been fortunate this spring in having two brief con-

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ventions, one with our great editor, Dr. J. B. Chapman, and the other with Paul Goodwin. Our people were surely built up in the holy faith by these princely men. We can honestly say that our church is united and blessed. We are all working hard to prepare for the coming District Assembly when we expect at least a thousand Nazarenes to crowd our church. The glory will be upon us. Many are praying and we know God will not fail us. We wish to state that we love our church; that the experience of entire sanctification still holds good; and if we have to 'ride the rails' we will meet you at Columbus. We hope that in 1932 the **HERALD OF HOLINESS** will be sounding

forth 'Meet me at Long Beach, California.'"

PASTOR J. W. YOUNGMAN, ELKHART, KANSAS—"We recently closed a great meeting with our District Superintendent, Rev. Balmeier, and wife as evangelists. While they could be with us only for a short meeting, God wonderfully blessed and used them and as a result a goodly number were saved and many believers were sanctified. Fourteen united with the church the last Sunday. Our Sunday school is forging ahead under the leadership of our good superintendent, O. B. Armstrong. We are working for an average attendance of two hundred. We have a splendid band of young people

who report good attendance and good interest at their prayermeetings and Sunday evening services. The pastor has received a unanimous call to return for his fourth year. After meditation and much prayer, we believe it to be the will of the Lord to accept it. Last, but not least, the church has recently presented the pastor with a 1928 Chevrolet coach, which was very much appreciated. Surely some of God's best saints live here."

McKINNEY, TEXAS—"We have just closed a glorious pre-Easter revival. Brother Sharpe, our pastor, did the preaching and God was with us. Several found Christ. Five or six united with the church. Miss Leona Bellew, our returned missionary, preached for us one night. Brother Wiece was with us Sunday. He brought us a wonderful message and many were under conviction. Our Sunday school is growing. Our N. Y. P. S. is growing in leaps and bounds. We have some beautiful talents here. There are some unsaved among us but we are looking forward to the day when we will all be doing God's will. Miss Ruth Lanier was with us Wednesday night at the prayermeeting. She sang several beautiful songs. Shouts of victory were heard all over the church. God certainly was there in mighty power. A lady was sanctified and others were under conviction. We are looking forward and trusting God to give us greater days here. I pray for us."—Miss Ellie E. Monneyham, Reporter.

PASTOR E. D. MESSER, OLIVE HILL, KY.—"The Lord is continuing to bless us in the work at this place. While there have been many things to enter in to impede the progress of the work, nevertheless there has been a marked increase in the growth of the work. Our Sunday school enrollment has climbed to 219, and last Sunday the attendance was 132. We have recently added about forty babies to our cradle roll department. There are prospects for advancement along all lines. We have recently received into our membership a fine class of folks, who are helping us push the fight; men and women experienced in the work of holiness and are fighting with us shoulder to shoulder."

TELEGRAMS

JOPLIN, MISSOURI
Professor A. S. London and family closed greatest revival last night since organization of church. Holland London doing evangelistic preaching at night. Must say that there are none greater for revivals than the Londons. Upward one hundred professions, goodly number coming in the church. Pastor unanimously recalled for the fourth year.—F. C. Savage, Pastor.

LAUREL, MISSISSIPPI
With prospects of good revival here, storm struck the city, tearing our tent all to pieces, beyond repair. This being the only tent the district had, we are halted for a while at least. Please pray for us. R. H. M. Watson, District Superintendent; C. J. Frost, Evangelist.

A New Book by Dr. Williams SANCTIFICATION The Experience and the Ethics



FOREWORD

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

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

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

Being a Christian and living like Christ is the greatest achievement possible. This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

CONTENTS

- I. Sanctification
- II. Objections to Sanctification Considered.
- III. Grounds of Objections to Sanctification Examined Further.
- IV. The Experience of Holiness and the Ethics of Holiness Differentiated.
- V. The Foundation of Right Ethics.
- VI. The Importance of Right Ethics.
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COMMENDATION

I have read Dr. R. T. Williams' book entitled "SANCTIFICATION, THE EXPERIENCE AND ETHICS" with great interest. This is a volume of great merit. The statements are clear, forcefully put and sustained with facts, logic and scripture. He is clear in his position on the experience of sanctification, and greatly sustains and clarifies the experience by his treatment of its ethics. He thus fills a great need in holiness literature which has long been felt by many. This book will have a wide sale, and should be in every home. It is and will be a classic among us.

—John W. Goodwin, General Superintendent.

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FLORENCE, COLORADO

Evangelists G. F. and Byrdie Owen have just returned from their trip to the Holy Land and are now engaged in a meeting here. Rev. Owen's ability as a preacher together with his personal acquaintance with the land where Jesus lived and preached is blessing our souls in every service.—Pastor Z. H. Baxter.

COMPTON, CALIFORNIA

Great day with Compton church. District Superintendent Little dedicated the church. Nearly thirteen hundred dollars in cash and pledges raised. 121 in Sunday school. Fifty-six members, with more coming in by the assembly. Rev. J. G. Adams, the national probation speaker, with his good wife joined our church here. Amen. God vindicates His own.—W. E. Ellis.

Cablegram

The following cablegram was received on April 25.

Tientsin, China

Military holding L. C. Osborn interior. Consul has referred to Peking awaiting result. Do not anticipate any danger. Writing you today regard this matter.

ANNOUNCEMENTS

Notice—National and Interdenominational Holiness and Evangelistic Convention, May 1 to 6, Kansas City, Mo., Westport M. E. Church, South, 40th and Washington, afternoon and night, First Church of the Nazarene, 24th and Troost Ave., Sunday, with great mass meeting in afternoon.—Joseph H. Smith, President National Holiness Association.

Notice—Delegates North Pacific District Assembly attention: First church, Portland, Oregon, is located at corner Twelfth and Main, West Side, which is near the Baptist White Temple. It is only a short walk from the business section, but those coming by train or interurban should take street cars and transfer at Morrison street to "Sunnyside" or "Mt. Tabor" cars, going up Eleventh. Get off Salmon and Main streets and walk one block to the right. All delegates from a distance should plan to be at the place of assembly by Tuesday evening as the business session will open at nine a. m., Wednesday.—D. Rand Pierce, District Secretary.

Notice—The Thirteenth Annual Campmeeting will be held in conjunction with the commencement exercises of Trevecca College this year, from May 27 to June 10. Rev. Raymond Browning of Hendersonville, North Carolina, will be special evangelist, and Professor A. S. London of Kansas City, Missouri, will have charge of the music and young people's work. Other workers will be Dr. A. O. Henricks, Rev. Z. T. Johnson, Professor C. W. Shute and Rev. C. B. Jernigan, with Rev. H. H. Wise, pastor, in charge.—T. C. Young.

Pray for Brother M. B. Crain of Monterey, Tenn., who is in very poor health; for the eleven-year-old daughter of a sister in Oklahoma who is suffering from a colic.

Notice—I take pleasure in recommending Rev. W. M. Mack, 3600 20th St., San Francisco, Calif., as a most worthy and esteemed brother and a very successful evangelist. Brother Mack has held very successful meetings on Northern California District and is at present

pastor of San Francisco Church of the Nazarene. He is a delegate to General Assembly, and desires to remain in the East after assembly and hold meetings. He is open for calls to go anywhere.—Frank B. Smith, District Superintendent.

Notice—Rev. I. V. Parker, who is now a Methodist preacher, is very anxious to come into the Church of the Nazarene

and take work with us. I am personally acquainted with Brother Parker and know him to be an excellent man. He is an able preacher, and is in full sympathy and harmony with our church and its standards. He has been among our people quite a bit the last few years and has some fine recommendations from our men. Brother Parker is spiritual, congenial and brotherly and will, I believe, fit into our church well. He

Olivet College

Commencement and Camp Meeting

May 17 - 27



The Aim of Olivet College is:

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- To magnify the intellectual and yet exalt the spiritual.
- To train men and women for Christian service.
- To provide general educational advantages for all.

Next semester opens Sept. 11, 1928. For particulars, concerning the school, write President T. W. Willingham, Olivet, Illinois.

SPECIAL CAMPMEETING WORKERS—Rev. Bud Robinson, Rev. C. B. Fugett, Prof. L. C. Messer, the Vaughan Radio Quartet. Baccalaureate sermon by Rev. O. J. Nease.

ENTERTAINMENT—Lodging for all who may come free. Meals to all visiting Ministers and wives free; all others will be charged a reasonable amount for their meals.

OBJECT OF THE CAMPMEETING—Preaching a vital gospel, the conversion of sinners and sanctification of believers, edification of God's people, healing the sick, promoting Home and Foreign Missions and advancing the importance of a Christian education.

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For particulars write Rev. T. W. Willingham, Olivet, Illinois

will be glad to work with our people as pastor anywhere he may be called. Address him, Rev. I. V. Parker, Mosca, Colorado.—C. W. Davis, District Superintendent.

DEATHS

SEXTON—Mrs. Marguerite Sexton was born April 6, 1853, and departed this life March 15, 1928, age 74 years, 11 months and 9 days. She was converted in early life and united with the Methodist church South. She was the first one in her community to receive the experience of entire sanctification, which has been about thirty years ago. She went into the Church of the Nazarene when it was first organized in this section and lived a faithful life to the end. Four years ago while in her home she told me, "When I die I want you to preach my funeral from the text 'She hath done what she could.'" I believe with all my heart that she lived up to the text. I count it a privilege to be present and to carry out this request. She stood by the famous old Standing Rock Campmeeting from the first one until her death and while on her bed only a few days before she passed out

she said to me, "Let's talk about the campmeeting." While we greatly sympathize with dear Brother Sexton in this time of sadness, also with the brothers, sisters and friends, yet we rejoice in the fact that she has been victorious in her life, triumphant in death and has been permitted to see Him face to face for whom she has worked so long, and enter that eternal home where neither sickness, sorrow, pain nor death can ever come and the great holiness meeting shall never break up.—F. C. Bain.

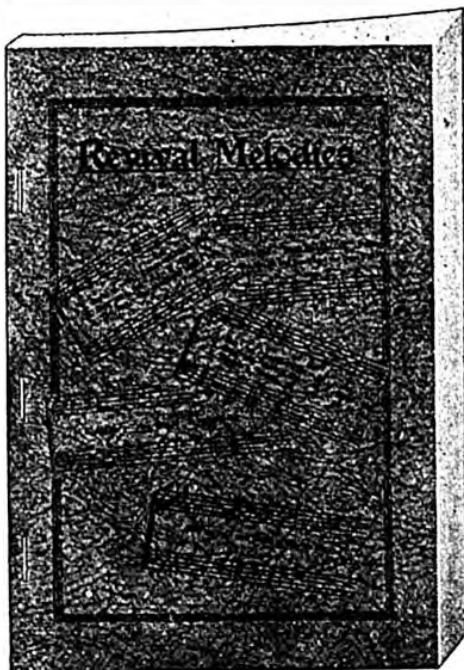
HAWKINS—On Wednesday evening, March 7, 1928, Mrs. Martha Elizabeth Hawkins of Jasper, Alabama, departed this life in peace. Sister Hawkins was born in Center, Cherokee County, Alabama, March 9, 1839. In 1867 she was united in marriage to W. B. Hawkins at Center, Alabama. To this union were born six children, two, a daughter and son, and her husband having preceded Mother to that land of pure delight. In 1873 they, with three children, moved to Pontotoc county, Mississippi. While there two more children, Alice and Manda, were born to bless the home. In 1919 she, with one daughter, Alice, moved to Jasper, Alabama, where her youngest daughter, Mrs. H. H. Hooker, resided. Here she lived until Jesus called her home. She was converted at an early age, joined the Presbyterian

church, and enjoyed talking of that one hour when Jesus spoke peace to her heart. She failed later to keep her promise to God and grew cold, but in 1899 was restored and in 1902 was gloriously sanctified, which state of grace she enjoyed until the last—stating a few minutes before falling asleep that she liked to have her friends pray with her and that she was ready to go. She was very feeble for many years before she passed away and was unable to attend church most of that time, but she never complained, and always had a kindly smile and words of encouragement for those who came into her home, which endeared her to all who knew her. She leaves two sons, Amos Hawkins of Pontotoc, Miss., and Monroe Hawkins of Glen Rose, Texas; two daughters, Miss Alice Hawkins and Mrs. H. H. Hooker of Jasper, Alabama; a large number of relatives and a great host of friends to mourn their loss. Funeral services were conducted by Rev. H. A. Forrester, pastor of the Church of the Nazarene, assisted by Rev. C. C. Butler, J. A. Manasco and J. W. Henthcock. The body was laid to rest in Oak Hill Cemetery at Jasper, Alabama.—Mrs. W. D. Jewell.

EARDLY—Brother Eardly crossed the border May 23, 1927, leaving his devoted wife behind to engage for a short time in the ministry of suffering, which came

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to a glorious climax crowned with victory, February 4, 1928. Sister Eardly, whose maiden name was Elizabeth Blingham, was born in England, December 12, 1857. She was united in marriage to James Eardly, and the two came to America to make their home some thirty years ago. They were highly respected, quiet and industrious citizens, gaining for themselves the esteem of all who knew them. No children blessed this union, but they gave of their efforts and love to those needing homes. They adopted three children. Phillip Eardly of Colorado was brought up in this home, as was Mrs. R. H. Gleason, now of Omaha, Nebraska. Another child, Thomas Wilson, found refuge in their home, departing this life at the age of nine. A fourth one to receive blessings at their hands was Ernest Harding who was making his home with them at the time of their death. Sister Eardly was a charter member of the Church of the Nazarene at East Palestine, Ohio, one of the oldest churches on the Pittsburgh District, organized about twenty years ago. She was an ordained deaconess in our church. However, the last few years of her life were spent in the ministry of suffering, being confined to her bed from a paralytic stroke. Her going was one of triumph. While she was patient in her suffering, yet she frequently expressed a desire to go home.—E. C. Johnson, Pastor.

GRIFFITH—Mrs. Gladys Livingston Griffith was born March 18, 1896, in Marion County, Texas. The angel called her home March 23, 1928. She was married to J. C. Griffith November 19, 1921. To this union were born four children, John Allen, Katherine, Robert and Norman. All are living. She leaves her husband, J. C. Griffith; her father, A. Livingston; two brothers, Olyn and Allen Livingston; five sisters, Mrs. Susie Bourne, Mrs. Lois Whitley, Misses Allie and Maude Livingston, Mrs. Annie Davis; and a host of relatives and friends to mourn her departure, but our loss is her gain. Funeral services were conducted by Rev. Alford of the Methodist church. She was laid to rest in the family burying ground at the Core Cemetery amid a profusion of beautiful flowers, to await the first resurrection day, when she shall rise in His likeness. We are watching, waiting, and praying for the coming of Jesus, when the dead in Christ shall rise. There I expect to meet her on the hilltops of glory, where no more crape is hung on the door; no more messages of death are sent; no more good-bys are said.—Her Sister.

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Idaho-Oregon (Nampa) May 2 to 4
South Pacific (Portland) May 9 to 12
Northwest (Yakima, Wash.) May 16 to 20

GENERAL ASSEMBLY

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

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

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

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

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INSPIRATION! EDUCATION!! EVANGELIZATION!!!

These three things—Inspiration, Education, Evangelization will characterize the Seventh General Assembly of the Church of the Nazarene which convenes at Columbus, Ohio on June 13th.

This page could easily be filled with a brief mention of the high points of inspiration at the coming Assembly. The mere meeting of preachers, missionaries, and laymen from all parts of the globe will be worth while. The General Superintendents' address reviewing the achievements of the past quadrennium and setting a goal for the future—it will be worth a trip to Columbus to hear it. Reports from the General Board, with its various departments, the General Treasurer's financial report—all these promise to be of epochal importance. Then the congregational singing under the leadership of our several song evangelists and the special singing, of which there will be a great variety, by our soloists. Inspiration? Why you'll get enough to keep your soul on the wing for months.

The Educational features of the Assembly will be of major importance. The business sessions, free to the public, with reports, discussions, etc., will be invaluable from an educational standpoint, to every preacher and layman in the church. Then the exhibits. The different Boards and Departments of the church already are busy with preparations for the most comprehensive, interesting, and educational exhibits ever shown to members and friends of our denomination. Displays will be made by the Publishing House, Foreign Missions, Church Extension, Mutual Benefit, Ministerial Relief, Rescue Homes, schools, and other institutions of the church. You will learn more about the workings of the church by visiting the General Assembly than you can by years of reading reports and listening to speeches at conventions and District Assemblies.

Last but not least will be the evangelistic phase of the coming great gathering. The thought in the minds of our leaders is to bend every effort to have a decided atmosphere of evangelism predominating throughout the entire two weeks. Business will be put to one side and the order of the day will be strong, old fashioned, Holy Ghost preaching followed by calls for seekers of pardon and purity. In this, every one can have part.

We urge that as many as possible of our ministers and laymen who are not delegates, attend the General Assembly. It will be worth whatever effort or sacrifice may be necessary.

Make Your Plans Now to Attend

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

Meet me at Columbus