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KANSAS CITY, MO., AUGUST 8, 1928

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WHOLE NO. 852

WHEREFORE REMEMBER

LiFE is a series of contrasts. Judgments are often reached by comparison with varying standards. The old enhances the value of the new, the past gives meaning to the present. What would life be without the God given power of memory?

There are the tender memories of home. How beautiful are these words from a writer whose elegant English is like a clear channel through which memories may rush without obstruction! "The most beautiful star in the sky is the world we live on, and the dearest spot in the world is the place we call home. It matters not where it is, nor what it is; whether it is a tent under a palm tree, a mansion in the midst of culture and art, an old house in a smoky town, or a log cabin on a mountain side—it matters not, for around no other spot do so many memories cluster."

There are the memories of a torn and bleeding heart which time changes into blessings. Dr. Parker wrote, "Amidst all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave, a gray old church, a gurgling stream, a farspreading thorn tree on a green hillock, and a grave on the sunny southerly side. Thither I hasten night and day, and in patting the soft grass, I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart in its sweet delirium of love have its own way. . . . Yet that green grave, not three feet long, is to me a great estate, making me rich with a wealth untold."

It is this power of memory to recall the past and to place it in strange contrast with the present, which the apostle exhorts us to use to heighten our conception of present salvation and fill our hearts with praises to our Redeemer.

Wherefore remember, that at that time ye were without Christ, strangers from the covenants of promise, having no hope, and without God in the world.

But now in Christ Jesus we are made nigh by the blood of Christ, for He is our peace, who hath made both one, having broken down the middle wall of partition between us, that He might reconcile both unto God in one body by the cross.

HERALD OF HOLINESS

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THE BAPTISM WITH THE HOLY SPIRIT

HILE waiting in a railway station some time ago, we selected from a tract box in the depot a tract which appeared to be well written, and which dealt with a theological subject in which we were particularly interested.

The author of the tract defined justification clearly, using one of the definitions commonly found in any. standard work on theology. He then proceeded to define sanctification, which he did by attributing to this work of grace the cleansing of the heart from all moral defilement or original sin. He then proceeded to a discussion of the "baptism with the Holy Ghost," which he defined to be "not a work of grace but a gift of power to the sanctified."

As we read this statement we could but exclaim, "What inconsistency!" Not a work of grace but a gift of power to the sanctified! How, we thought, could this writer have missed the direct statement of the apostle Peter, the great spokesman on the day of Pentecost, and later a bearer of the good news to the household of Cornelius, who, in comparing the work accomplished in the two instances summed up his conclusion in these words: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9)? This is a direct comparison of the work wrought on Pentecost, with a work wrought nearly eight years later. Peter after this period was certainly able to judge of the outstanding and permanent characteristics of the work then wrought, which he summed up in the words, "purifying their hearts by faith." There is no possible escape from the direct teaching of the scripture here given, that it was on the day of Pentecost by the gift of the Holy Ghost, Christ's baptism, that the hearts of the disciples were cleansed from all sin.

There are some outstanding characteristics of this work of grace, and some doctrinal teachings which we must ever keep steadily before us.

1. The promise of the Father—the gift of the Holy Spirit—is never made to those who are sanctified wholly, but to those who have been made children through the regenerating power of the Holy Spirit, having been justified freely through the grace of our Lord Jesus Christ. Peter on the day of Pentecost instructed the inquirers as follows: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Here it is definitely stated that the "gift of the Holy Ghost" is promised to those who have their sins remitted through the grace of our Lord Jesus Christ. Those who are honestly desirous of founding their teachings on the Word of God, rather than on speculative theories, will find abundant evidence in the Scriptures, that the children of God who are forgiven of all their sins, justified freely and regenerated by the Spirit, are the heirs of this supreme promise of the New Testament dispensation—the "gift of the Holy Spirit."

2. The word "baptism" signifies either "cleansing" or "death"-in either event, a "separation." The significance of the word as "purifying" or "cleansing" is brought out in the contrast found in our Lord's last recorded conversations in the first chapter of the Acts. Referring to the sin question, He uses the term "baptism" and contrasts His own baptism with that of John; but in His next conversation, when the disciples inquire concerning the future prospects of the kingdom, He uses the term in reference to enabling grace needed by the disciples, and speaks of the "power of the Holy Ghost coming upon" them. The word "baptism," therefore, is used only in connection with the "John baptized with water" unto resin question. pentance and remission of sins, signifying a purification from the guilt and defilement of actual sins and transgressions. Jesus, however, promised a "baptism with the Holy Ghost" in direct comparison with this; the purpose of His baptism being that of cleansing from original sin or inherited depravity, "the sin of the world," or that common to the race of men by inheritance. John's baptism with water symbolized only the outer things, the forgiveness of sins which spring from a depraved heart; but the baptism of Jesus is symbolized by fire, and signifies the penetrating power which can go beyond the external things or manifestations of depravity, to the very "spirit" of sin, cleansing the soul from all sin, burning out the very source from which actual transgressions flow.

3. With a correct conception of the "baptism with the Holy Spirit" as the supreme truth of the present dispensation, "the promise of the Father" and the "gift" of the ascended Christ, we need to guard ourselves in the use of terms.

We should not use the expression the "baptism of the Holy Ghost." This may often be used as a mere inaccuracy of speech through custom, but it springs out of a false conception, and is very fruitful in spreading misconceptions concerning our teachings. This is not the "baptism of the Holy Spirit" in the sense that the Holy Spirit baptizes us, it is Christ's baptism, and the element which he uses is the "Spirit." Christ baptizes us "with the Holy Spirit." Then again, we should not use the term "baptism" in the sense of being "rebaptized with the Holy Spirit" or frequent "baptisms." There are "undergirdings," "refreshings," new "infillings" in the sense of enlarged capacity for spiritual comprehension, new "anointings" in the sense of special enduement for special service, but never is the word "baptism" used in this connection. When once we are baptized with the Holy Spirit we are cleansed from sin, and this experience is never repeated, unless of course, one loses the blessing and again becomes a seeker for purity.

We should be careful also in using the term "baptism" with reference to the graces of the Spirit, or the acts of the Spirit himself. We are not to seek a "baptism of love" or a "baptism of power" or a "baptism of tears." The term may be expressive, but it is likely to lead to confusion. We are baptized with the "Spirit."

Let us then be clear in the experience of entire sanctification, and let us ever seek to express this experince in scriptural and correct terminology.

FIRE AS A SYMBOL OF THE BAPTISM WITH THE SPIRIT

He shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).

HE great writers of the holiness movement have ever regarded these two clauses, "with the Holy Ghost" and "with fire" as referring to one and the same thing. It is the one blessing definitely promised and figuratively explained, much in the same manner as Jesus himself explained the new birth by the symbolic use of the word "water" when talking with Nicodemus, the ruler of the Jews.

Perhaps no writer presents this subject with greater clearness doctrinally or with more spiritual sweetness and unction than David B. Updegraff, the great Friends preacher and teacher of the holiness movement. He says:

"The searching and consuming character of that work of the Holy Spirit now under consideration is most fittingly symbolized by fire. It goes where nothing else can go. Nothing that is combustible can escape, whether we see it or not. It is no respecter of hidden treasures of hay, wood or stuble. So the Holy Spirit burns up 'the chaff,' the lust, the pride, the carnality, the self-life, the inbred sin, that remains in the believer after his justification. All of this 'chaff' will He burn 'with unquenchable fire.' Nothing that is 'for the fire' can escape the ordeal of this searching flame. And it is not merely to be scorched—it is to be 'burned up,' praise the Lord!"

"Yes," says one, "in so far as the soul is surrendered and sin is revealed, just so far is sin burned out." Not quite correct, we should say. When a house is on fire, we need not go from room to room pointing out what is combustible. The fire itself will infallibly make the discovery in the light of its own flame. So the Holy Spirit will search out and destroy all that is impure. And the Lord Jesus does not undertake to disinfect and purify this house of "man-soul" one room at a time, but will send the "baptism with the Holy Ghost and with fire," only when the entire establishment is surrendered and all the keys handed over. Then, He does purify the heart. And this is the unequivocal testimony of the apostle Peter. Not only with reference to themselves on the day of Pentecost, but also as to the house of Cornelius. He declares that God gave them "the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

Then again, the unquenchable character of this fire, beautifully sets forth the continuous and perpetual work of the "abiding Comforter." "Like the fire from God that fell upon the altar, it is never to go out. And the entire sanctification wrought by the Holy Ghost is to be graciously maintained, or made permanent by His own personal and constant indwelling."

"It is also clear that our symbol marks the communication of zeal, energy and earnestness to the soul, as no other element could do. Fire, too, is the very synonym of power, and as often seen, resistless power, as it consumes and devours all before it. And when 'cloven tongues like as of fire' sat upon the heads of the disciples, they told then as they tell today, of the purity, permanence and power of the characters fashioned by an almighty and indwelling Christ."

The Citizens' League Bulletin (Kansas City), says: "Men and women engaged in social and moral reforms frequently get discouraged. They see the temporary triumph of selfishness and evil and think that the cause of righteousness is doomed to ultimate defeat. The late Prof. Carruth's way of looking at a bad situation is helpful:

> "'Truth forever on the scaffold? Wrong forever on the throne? But that scaffold sways the future, And behind the aim unknown Standeth God among the shadows Keeping watch above His own.'"

Our own faith is that God overrules where He is not permitted to rule; and that "He maketh the wrath of man to praise him, the balance of wrath he will restrain." And also we believe that "One man and God are a majority," and that a man who votes right cannot lose. But further than this, and beyond this, we believe that righteousness will finally triumph. The battle may be long and the enemy may be strong, but when the cannon have ceased to roar and the smoke has cleared away, victory shall perch upon the banner of Prince Emmanuel, whose soldiers we are.

"Pay, Pray, Prosper" was the title of a very practical book on "Stewardship" which was current twenty-five years ago.

THE FASCINATION OF IDOLATRY

By Rev. L. S. Tracy, M. A.

DOLATROUS systems have been in existence almost from the beginning of history, and still are. prominent factors in the world's religions. It is believed by many scholars that the tower of Babel had a definitely idolatrous significance but we do know that by the time of Abraham idolatry had become almost universal. Abraham's father "served other gods" (Joshua 24:2). Jacob, while living with Laban, was accustomed to the sight of the other gods to which Rachel was so attached that she stole some of them when she went with him. There is no reason to doubt that the instruction which Moses received in the learning of Egypt was gathered about the polytheistic system of the country and we know that the first idol the Israelites made in the wilderness was a calf, probably patterned after some with which they were familiar in the land they had just left.

The fact that the first two of the Ten Commandments were directed at the manufacture and worship of idols suggests that God saw that this was the great danger of the Israelites, which later brought on their national destruction for they were constantly forsaking the God of their fathers and worshiping those of the nations about them, and they were not wholly cured of this evil until after the captivity.

The whole world, except the Jews, were idolators at the time of Christ and one might safely state that this is true of all nations today with the exception of Christians, Mohammedans and Jews. There is no doubt but that idolatry, actual or potential, has been one of the greatest and most tenacious sins of the world throughout all ages.

To a great many people it has been a surprise that an intelligent, thoughtful and philosophically inclined race like the Hindus should be so bound to idols that they themselves declare 4hey possess three hundred and thirty-three millions of gods—more gods than there are people. Christians generally class idolaters among the thoughtless, unintelligent, crude and semibarbarous peoples, but this is not their proper classification, for such a system may be the diabolical thread running from the crudest religion of the animist right up through the more classical ones and may find its highest refinement in the purest intellectualism. For proof of this we need only to read the seventeenth chapter of the Acts.

"It was at Athens that the human form, sedulously trained, attained its most exquisite beauty; there that freedom put forth its most splendid power; there that human eloquence displayed its utmost subtlety and grace; there that art reached to its most consummate perfection; there that poetry uttered alike its sweetest and its sublimest strains; there that philosophy attained to the most perfect music of human expression, its loftiest and deepest thought." When Paul preached on Mars' hill Socrates, Plato, Aristotle, Zeno and all the outstanding philosophers of the country had made their impress on the thought of the day and we have reference to some of their followers *encountering* the apostle. Athens was the intellectual center of the world at that time and yet we find the city "full of idols" (marginal reading).

"A person could hardly take his position at any point in ancient Athens where the eye did not range over temples and statues of gods almost without number." "Petronius said it was easier to find a god in Athens than a man; while according to Pausanias Athens had more images than all of Greece put together. Some of the streets were so crowded with those who sold idols that it was almost impossible to make one's way through them. As if the Attic mind knew no bounds in the multiplication of idols, abstractions were deified and publicly honored. Altars were erected to fame, to modesty, to energy, to persuasion and to pity."

So we find the highest intellectual culture of the non-Christian world and the rankest polytheism reaching their climax in the same place at the same time. Queer bed-fellows, you say? Not at all, they go well together. Idolatry is intensely fascinating to the carnal intellect and when the heart once rejects such light of God as it may have received, there is a logical and well beaten path from that position of rejection, through the refined polytheism of the Greeks, and on down to the crude paganism of the Hottentots.

The Babel of Nimrod, Moloch of the Ammonites, Bacchus and Apollo and the goddesses of beauty and virtue of the Greeks, Kali and Hanuman of the Hindus, ancestor worship of the Chinese, emperor worship of Japan, charms and fetishes of Africa, the totems of the American Indian, worship of the true God by the use of images as is current in Roman Catholicism and the potential worship of pleasure, progress and the dollar in our own Christian land, all receive their inspiration from the same sourcethe one who was exiled from heaven because of his attempt to usurp the place of God Almighty. Idolatry, then, is the placing of anything or anyone in the position that God should occupy. This is what God meant when he said, "Covetousness, which is idolatry" (Colossians 3:5).

Idolatry is fascinating to the carnal intellect because:

It caters to the material side of man's nature by giving him a god which can be seen and touched. It is so easy and tangible.

It provides gods which man can readily understand as he can attribute his own weaknesses to them and get false comfort from the thought that the gods are no better than he is. It caters to the pride of man in the thought that he is superior to all else.

It allows the play of the imagination in the creation of forms and helps to develop a certain kind of religious art.

It lends itself to many beautiful precepts and religious ceremonies without requiring a change of heart and life.

It places the emphasis on the speculative and the intellectual rather than on the ethical side of life. It is easier and more "cultured" to philosophize about God and religion and morality than it is to repent and be saved.

It proposes a means of self-salvation without the

BITE AND DEVOUR—CONSUMED By Rev. P. WISEMAN

If ye bite and devour one another, take heed that ye be not consumed one of another (Gal. 5:15).

T F YE bite and devour one another, the outcome is, ye shall be consumed one of another. If ye do not bite and devour one another, the inference is, ye shall not be consumed one of another. These are strong words, indeed, and very expressive.

The word translated "bite" in this passage is from the Greek dakno; and signifies to irritate; the Old Testament equivalent is from the Hebrew nashak, and signifies simply to bite as in Gen. 49:17; Num. 21:9; Prov. 23:32; Eccl. 10:8, 11; Amos 5:19; 9:3; Mic. 3:5; to bite violently as in Num. 21:6; Jer. 8:17.

The word translated "devour" in the Hebrew has something like nine shades of meaning; in the Greek, it is used with at least three different shades of meaning. The Greek word is *esthio*, to eat up, "which shall devour the adversaries" (Heb. 10:27); *katapino* to drink down, swallow up, "walketh about, seeking whom he may devour" (1 Peter 5:8); *kataphago*, to eat down, "ye devour widow's houses" (Matt. 23:14; 12:40; Luke 20:47). "The fowls of the air devoured it" (Luke 8:5), "which hath devoured thy living with harlots" (Luke 15:30), "if a man devour you" (2 Cor. 11:20), "fire proceedeth . . . and devoureth" (Rev. 11:5), "to devour her child" (Rev. 12:4), "fire came down from God out of heaven and devoured" (Rev. 20:9), "the fowls came and devoured them up" (Matt. 13:4; Mark 4:4), and the text (Gal. 5:15).

The word translated "consume" in the Hebrew is *akal* and is used with a great many shades of meaning, such as to eat, to feed, to wear away, to crop off, to possess, to be completed, finished, to lay waste, and such like; in the Greek, it is *analisko*, to consume, to finish, "consume them, even as Elias did" (Luke 9:54), "whom the Lord will consume with the spirit of his mouth" (2 Thess. 2:8), and the text, "Take heed that ye be not consumed one of another."

Note the order-bite, devour, consumed. The climax or the end is to be ruined, finished, destroyed. humiliation of acknowledging one's utter dependence upon an outside power.

What is the antidote for this virus which has permeated the lives of all peoples almost from the beginning of creation? Is it more wealth, more culture, a better civilization? No, they have had a degree of all these from the beginning. The remedy is grace, divine grace; the old-fashioned gospel which regenerates freely and sanctifies wholly, placing God on the throne of the heart and making all else do obeisance to Him. It was not without a sound reason that John was inspired to write almost a hundred years after Christ, "Little children, keep yourselves from idols."

WISEMAN If the difficulty arises between two Christian people, their influence and spirituality are soon destroyed; if in a society or local church, the society or local church will quickly be consumed, destroyed, and the church building closed; if in a denomination it is ruined, destroyed. That is the ultimate end of bite and devour.

A house divided against itself cannot stand.

The commencement of this tragedy of devastation and destruction is very significant; bite, irritate, a little nibbling, so to speak, but it irritates; emphasize the point that is unpleasant to the other person or persons in preaching, testimony, exhortation, conversation, as the case may be; just stress especially the point that irritates. It may be interpretation of doctrine, may be interpretation of scripture, may be usage or custom, may be church polity, may be the mode of baptism, may be the millennial question, may be leadership locally or in a larger sphere, "I am of Paul," may be something else. It irritates; it bites!

Then the rebound from the other side is an irritation, a bite. You bite (irritate) me; I bite (irritate) you. Then the "closing up" and devouring; and then —oh, a matter of time—the whole affair is finished —"consumed one of another." Paul to the Corinthians put it in a little different way but the same tragic end is quickly reached—thought—carnal thinking; words, contentions, acts, divisions.

As to the cause, it may have been merely a hearsay but it was thought over, expressed to others, who, in turn, thought it over and passed it on. Thus it traveled, drawing its line of division, and doing its deadly work. The cause of many of the terrible divisions among Christian people may be traced to hearsay or a misunderstanding. Here the irritation commenced which led to awful issues. And the alarming aspect of the whole situation is that if our Lord's injunction, recorded in Matthew 18:15-17, briefly covered in three words, "Go," "tell," "take," had been followed the whole tragic situation would have been averted. It may have been an untruth from beginning to end. Oh, if Christian people, yea, holiness people, would follow the Word of God, would mind God on this line, what breaches might have been healed, what hard feelings avoided, what divisions prevented, what glorious revivals of Bible holiness instead of devastation, what healing of the nations!

Take our Lord's directions again; nothing could be clearer: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." God promises that His blessing shall rest upon His own order if carried out: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

Take the epistles and note the repeated sacred cautions against "anger, wrath, malice, blasphemy, filthy communication" (Col. 3:8). "Debates, envyings, wraths, strifes, backbitings, whisperings, swellings, "Speak not evil one of tumults" (2 Cor. 12:20). another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: but who art thou that judgest another?" Three effects upon one's self are sure, "He that doeth wrong shall receive again for the wrong that hath done; and there is no respect of persons." Water finds its level.

O dear reader, let us "walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and in you all." Here is a Christian Endeavor which we may all join.

Many of the cruel divisions, which resulted in the rise of new denominations, have been the result of a like manner of proceedure as is indicated by the text of this article, and which could have been avoided had the Word of God been followed. It can be said, of course—and justly so—that some denominations have come into being in the providence of God, and are not the result of any bitter division because of unscriptural procedure. Thank God. It is our deep conviction, nevertheless, that if we, especially the holiness folks, would move into the thirteenth chapter of First Corinthians and observe our Lord's injunction, stop irritating our brother who may not see on every point as we do, and work for unity and spirituality, on tomorrow a glorious coming together would ensue, and the country would soon face a mighty holiness force going forth, conquering and to conquer.

As we pen these words, from a Canadian standpoint chiefly, living as we do in the country (though it is, we are sure, applicable elsewhere), we cannot escape the fact that we know of at least nine different holiness denominations in Canada; and if they were all, that is, those in this country, put together, there would be but a small holiness denomination with a membership not exceeding, we fear, nine thousand members. Is this God's best for us? Nay! God we are sure, has something better for us!

OTTAWA, CANADA

THE DEVIL AND HELL By Rev. Robert L. Selle, D. D.

HAVE no apology to make to anyone for preaching on this subject. I believe the whole Bible. The subject announced is a part of the truth given the prophets of old and has come down to us through the centuries and will go on to the end of time. As certainly as there is a God, there is a devil; and as certainly as there is a heaven, there is a hell.

If there were no devil and no hell, as many vainly claim, there could be no Redeemer, for there would be nothing to be redeemed from. Jesus Christ, the Son of God, the Redeemer of the world, the Savior of men, stands or falls completely and everlastingly before the subject under consideration. Every thinker knows that this is true, whether he admits it or not. Moreover, disbelief in the personality of the devil and the reality of hell, soon results in questionings about the deity of Christ and the realities of heaven.

When the devil and hell, as awful realities, are eliminated from Bible doctrines, it follows quickly that Jesus Christ as the Son of God is eliminated also. This is the inevitable result. There can be no other course. Had there been no devil to overcome and no hell to be saved from, the tragedies of Gethsemane and Calvary would never have been enacted. Jesus Christ as He was and is, is the only hope that anyone can have of overcoming the devil and keeping out of hell.

The devil is called by many different names in the Bible, each name signifying some particular and distinguishing characteristic. He is called a murderer because he is responsible for the death of every member of the human family. He is called a liar because he is the author of every lie that was ever told. He is called a deceiver because he is at the bottom of every deception that has ever been in existence. He is called an enemy because of his efforts to destroy every soul and body.

He is responsible for every ache and pain, tear and moan, broken heart and death of the human family. He is an enemy. He is everything that the Bible says he is. He is after every man and woman, boy and girl, in all the world. There is but a single chance to escape from the meshes of his power and that is through Jesus Christ.

Hell, also, is called by a number of different names in the Bible. It is called a bottomless pit. That means everlasting retrogression from God. And it is called a place of outer darkness, which means that its location is outside the universe of God where no ray of light has ever penetrated and where there is no hope of ever seeing the least gleam of light. It is known as a place of torment because its inhabitants are tormented day and night. Each name by which it is called in the Bible has a different significance from all other names by which it is called. And the reason is that its awfulness is so great that it takes all the names with their different meanings to describe its horrors.

Hell has not existed always but it will exist forever, There was a time when there was no hell but there will never be a time again when that place will not be in existence. Before there was a devil, there was no hell. Hell was prepared as a place of punishment for the devil and his angels. It was not prepared for man. Gethsemane and Calvary are God's protests against souls' going to perdition. People go there without being sent, only as they send themselves.

Sometimes young people resent and resist parental wishes and efforts which are put forth in love for their own personal welfare and comfort and happiness in this life, and go to places and do things forbidden by those who love them most. A penalty, sometimes the jail, sometimes the penitentiary and sometimes the gallows, follows. The parents do not inflict these penalties. They did all they could in love to prevent them by keeping their children in the right, but in spite of all their efforts the children themselves, defiantly breaking parental laws and hearts, brought these penalties upon themselves.

Likewise, God is not sending souls to hell but they are going in spite of all that He can do to keep them out. If parents could keep their children from suffering, there would be no more suffering in the world; and if God could keep souls out of hell, that place would never know any inhabitants other than the devil and his angels for whom it was prepared.

Jesus Christ has power on earth to forgive sin. His power can make a saint out of a sinner. He can save us from sin, the devil and hell. In taking Him we are saved and in rejecting Him we are lost.

Without believing in the personality of the devil, there is no foundation for believing in the personality of the Holy Spirit or in Jesus Christ as a Redeemer. Without believing that there is a hell, there is no foundation for believing there is a heaven. Without mincing matters at all, facing the crisis of fixing the destiny of our own souls, in a Bible-described heaven or hell, we accept or reject the whole truth of the Bible.

MATTHEW

By WM. G. HESLOP, D. S. LITT., D. D.

Matthew is the book of the King.

1. The genealogy of the King: Abraham, Isaac, Jacob, Judah, David, Solomon to Mary.

2. The Birth of the King: Born of the Holy Ghost. Emmanuel, "God with us."

3. The Herald of the King: John the Baptist.

4. The Testing of the King: Satan's supreme effort. The King is victorious.

5. The proclamations of the King: The blessed ones. The ten times repeated, "I say unto you."

6. The credentials of the King: Ten miracles over six foes of man.

7. The ambassadors of the King: The twelve apostles with the power of the King behind them.

8. The Parables of the King: The sower, the tares, mustard seed, leaven, pearl, treasure, and dragnet. All these have to do with the kingdom.

9. The transfiguration of the King: Here is a picture of the kingdom with its glorified King.

10. The King's entry into Jerusalem: "Behold thy King cometh."

11. The Rejection of the King: Christ performs many miracles but there is little repentance. Judgment is pronounced upon Chorazin and also upon Bethsaida and Capernaum. Turning from the rejectors He welcomes all that labor and are heavy laden and promises rest.

12. The death of the King.

13. The resurrection of the King.

14. The King's last commission: All power is given unto Him. His ambassadors are ordered everywhere and the presence of the King is promised.

In the statement of scripture, "Them also which sleep in Jesus will God bring with him," are given two mysteries: the coming of Jesus spoken of as the coming of God; and that the dead in Christ, those whom we have put away in the grave, shall appear with Jesus alive. Evidently, our departed loved ones who died in the faith are not in the grave-they are with Jesus, and will return with Him in glory. It would seem also, and that is the teaching of Paul, that the sleeping refers to the mortal body, and that body. though dissolved again into the elements, will be gathered together by the Creator, and, without mortality, be united again with the glorified spirit into the likeness of the resurrected Christ. "Handle me and see," demanded Jesus of His puzzled disciples, "for a spirit hath not flesh and bones as ye see me have." It was the very same Jesus they had seen laid away in the tomb, and they knew Him. We, too, shall meet face to face the very same loved ones whose eyes we saw close in death, and we shall know them.—PROF. C. A. McConnell.

JOHN THE BAPTIST—A MODEL MINISTER WITH A MODEL MESSAGE

By Rev. W. A. Carter

Behold the Lamb of God, which taketh away the sin of the world (John 1:29).

HE high rank of John the Baptist as a New Testament character is absolutely unquestionable. Jesus declared that he was "a bright and shining light." Also He stated that among those that were born of woman there was none greater. With this brief but pointed introduction we will notice:

I. JOHN AS A MODEL MINISTER

He was a son of Zacharias, a priest, and Elizabeth, the cousin of Mary, the mother of Jesus. He was only six months older than Jesus. His parents were informed by the angel Gabriel of his forthcoming birth. He was trained in the most pious and devout manner for the remarkable and holy office he was destined to fill. In the fullness of time he came forth from the desert to take up his ministry, garbed like the ancient prophets in skins and exhibiting all their austerity of life and manner. Thus he went about preparing the way for the Messiah.

1. He had a personal knowledge of Christ. "And I saw, and bare record that this is the Son of God," is his testimony. No man is worthy to bear the gospel of the Son of God unless he has come in personal contact with Jesus, the Savior of the world, and has a personal knowledge of the saving grace of God. There is too much preaching today that a man may be saved and yet never know exactly when or where he met the Lord. We need more ministers who can point out the time and place where they met Christ, as could John and the apostle Paul.

2. He was a God-called minister. "He that sent me...said unto me," is the manner in which he refers to his call (John 1:33). It was not pecuniary purposes nor mercenary motives that led John into the ministry, for he could have found these conditions much more favorable to him in other fields. A true minister should never feel any call to the ministry save the call of God. He should never prepare for and enter it as he would other professions, but should be sure his call is from "above."

3. John was an unassuming minister. He maintained his prophetic dignity but confessed he was only "a voice" when the priests and Levites came to him from Jerusalem. Thus should every preacher keep himself in the background in order that his message may be heard. John recognized that his business was to introduce men to the Messiah and point them to Him, "the Lamb of God, which taketh away the sin of the world."

4. John was radical and fearless but not fanatical. There is quite a broad field between radical preaching and fanatical preaching. He thundered forth divine truth to high and low alike. He was unswerving in

his messages. He took the king, Herod, to task for marrying his brother Philip's wife, Herodias, thus attesting his utter fearlessness in crying out against sin in any ranks of society. He calls the strictest sect of professors of religion, the Pharisees, a "generation of vipers," and refuses them baptism until they shall show evidence of repentance; showing that he shunned not to cry out against sin, even in the church. Oh, for more sane, but radical, ministers!

5. He leads his followers to Jesus and loses himself in Christ. "He must increase, I must decrease," said he to his disciples, and then pointed them to Christ. A greater work can no minister ever do than to bring men out of sin to repentance, and then lead the saved to a closer association and fellowship with Jesus. My personal prayer is that when I shall have left a church the people may be able to say, "He has brought us into a more sacred nearness with Christ." John was pictured as the "bridegroom's friend." In this picture we fancy we are looking in on a wedding, when suddenly there appears from a side door a bridegroom, and his friend, upon whose arm he is gently leaning. The groom is led to the sacred altar where awaits him the bride already prepared. The friend then, in pantomime, introduces the groom to the bride and then himself disappears, leaving all eyes on the groom. Thus John pictures himself and his office.

But we do not care to dwell too long in discussing the man so will turn immediately to notice the character of message that a man such as the Baptist would deliver.

II. NOTICE WHAT IS INCORPORATED IN THE MES-SAGE

His message was brief and emphatic, but sparkling with orthodoxy. He preaches:

1. The Divinity of Jesus Christ. He is "of God" said he, in the text. The spirit of "anti-Christ" is pervading the country today, and higher criticism has its followers in the popular pulpits of our land. Our need is that God would give us more ministers who will fearlessly declare the divinity of Christ with all of its attendant doctrines. John also included in his message:

2. The Blood Atonement. Others may call it a "bloody religion" and a "slaughter house salvation" but John openly declared that Jesus was the "Lamb of God." All other sacrifices and atonements were only types of Him. He recognized the efficacy of the blood of Jesus. What a model message! "The blood, the blood, is all my plea." "Without the shedding of blood there is no remission of sins." Then he declared that this shedding of blood was for the whole world. Thus he preached:

3. The Universality of Salvation. Others may preach the election of some and doom of others but John chooses to offer salvation to all. "That taketh away the sin of the world," said he, speaking of the Lamb of God. What a pity that some ministers have been sidetracked on the doctrine of election and have been forced to try to harmonize other unscriptural doctrines with it. You will notice that John includes:

4. Repentance and restitution in his message. While the popular way might have been to have accepted all who would come forward and profess faith in Christ, and then to administer baptism to them and tabulate them for a great report of the meeting, yet John will dare to be more thorough in his ministry. He refuses to baptize even those who profess, until they have brought forth "fruits meet for repentance."

5. Total depravity is included in his message. He believes that regardless of our ancestry or birth or training that every man must repent of his sins. He flaunts this in the face of the most critical professors of religion, according to the law, when he says, "Think not to say within yourselves, We have Abraham to our father," etc. Yet we have ministers today who are teaching that under the proper environment children may be brought up never to know sin and thus never need to repent. And as a result, lots of men are hiding behind their self-righteousness only in the end to be lost forever.

There was included also in this model message a warning against:

6. A burning hell of fire. The tendency is now to soft-soap such a doctrine and pass the Bible phraseology off simply as figurative language. Very seldom do you hear a message on hell from the modern pulpit. But John preached without fear or favor, that God would "burn up the chaff with unquenchable fire."

Last but not least included in John's message was the beautiful doctrine of the:

7. Baptism of the Holy Ghost or holiness. It was not popular in his day, neither is it today. Nevertheless he declared to his disciples, who had repented and been baptized with water, that Jesus would baptize them with the Holy Ghost and fire. What a pity that the great mass of the ministers are overlooking or willfully neglecting this part of the gospel message in their pulpits today. The great need of the Church of God today is the gospel of full salvation from any and all sin. So far as I am able to understand, the Church of the Nazarene is perfectly orthodox in itsmessage, as compared with that of the great model message by John the Baptist.

It cost John a great deal to live such a life and preach such a gospel. He sacrificed food, clothing, home and ecclesiastical standing; suffered imprisonment, and finally death, but he did not compromise. And from his disciples came Andrew, who led his brother Peter to Christ and later they were both chosen among the twelve of Christ's apostles. Let us stand for and preach holiness, regardless of the cost, and declare with John that Jesus is "The Lamb of God, which taketh away the sin of the world."

DURANT, OKLAHOMA

THE PRESENT TRUTH By C. W. Ruth. Evangelist E ARE not sure that we know all Peter had in mind when he spoke of being "established in the present truth" (2 Peter 1:12), but doubtless he referred to the dispensational truth as differentiated and distinguished from the former dispensation. Truth is truth in all ages, but all ages do not require, nor place, the emphasis upon the same lines of truth. In all ages some lines of truth have had more emphasis in the economy of God than have others. Down through the centuries the unfolding of truth has come gradually, both to the individual

and to the church. Accordingly, there was a time when the preaching of Moses, and the truth pertaining to the ceremonial law and the Levitical priesthood, was the dispensational truth, or the "present truth," pertaining to that age. But the writer to the Hebrews plainly says, "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God" (Heb. 7:18, 19). Hence, when the controversy arose in the church at Antioch regarding the question of circumcision, "and the apostles and elders came together for to consider of this matter," (Acts 15:5-22) it was decided they should stress only a few of the essentials of the former dispensation, saying "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (verse 21) or, in other words, "let us preach and stress that which the other folks are not preaching."

It would seem to us that the aforesaid advice would be most fitting and applicable to many preachers and evangelists in the present day holiness movement. One thing is certain, if they who profess to have the experience of holiness do not preach and emphasize the doctrine of holiness, no one else will.

While there are hundreds and thousands of preachers who would lay claim to preaching the gospel, in a general way, there are not many who are definitely and specifically preaching and emphasizing the doctrine of entire sanctification, or Bible holiness. We note that the men who are eminently successful in the business world and in the various professions are specialists; then why should there not be some specialists on the line of second blessing holiness preaching? Why should not many more feel the burden and the passion for the work of holiness in a very definite and specific way? Since Moses has those in every city who preach the gospel—or some phases of the gospel—"every sabbath" in a general way, why should not some count it a privilege to preach and emphasize this line of truth which others are not preaching—even as did Mr. Wesley, Inskip, Fowler, and the pioneers of the present day holiness movement?

Since the objective of everything in redemption is our complete deliverance from sin and restoration to holiness, according to Ephesians 1:3, 4, we believe this to be "the present truth" that should have special emphasis; and particularly so, because it is the truth essential to salvation and final acceptance with God; for has He not said, "Holiness, without which no man shall see the Lord"? (Heb. 12:14).

We believe this to be "the present truth" needing special emphasis, because so many are generalizing, if not entirely ignoring, or denying the same. And they who will sanctify themselves for the sanctification of others, as Jesus did (John 17:19), and thus consecrate and set themselves apart for the specific purpose of bringing others into the experience of sanctification, will find a large door of opportunity, and very special blessing from God. This being "the present truth," or the truth that distinguishes and differentiates this dispensation from the former dispensations, it is entirely proper that special emphasis should be given to the same. Then who is willing to be known as a specialist on holiness preaching and teaching? The need is great. May we not become "established in the present truth," and preach the truth which others are neglecting and by so doing spread scriptural holiness all over the world?

NEW ENGLAND

By John W. Goodwin, General Superintendent

S OON after the General Assembly, with our sonin-law, Mr. Scharer, wife and I left for the Old Orchard camp. With Mr. Scharer as a good chauffeur in his Chevrolet sedan, we made the trip with comfort and much delight. It was a special pleasure to us, as this was the first visit this young man had enjoyed through this eastern country.

The scenery through northern New York was filled with beauty. The rolling hills and fields of green, at times covered with thick woods, then emerging into rich farm lands with growing vegetables and fields of grain, all lent a strange enchantment as we were speeding along the way. Early Wednesday morning we passed into dear old Massachusetts, which was the familiar state where I had labored in other years.

We were soon in Springfield and passed the old church where I preached the gospel some twenty-four years ago. What a beautiful city, with its great elm and maple trees to grace the streets and homes. Riding down Catherine street we passed the old house where on bended knees God spoke to my soul and clearly led me to the Church of the Nazarene. What criticism! Oh, the blessed trials of those days! How they came rushing like wild streams across our memories. The endeared friendships linger like the sweetest aroma. The barren wastes of a strange ostracism and criticism have all blossomed into fruitful fields of ripened experiences and now give the most delightful harvest of grace. But how we do need a great Church of the Nazarene in this wonderful city of western Massachusetts. How I have longed to help plant our work here. Then I began to pray for home funds, church extension, in order that we may have a strong movement in Springfield, Mass.

After spending a few moments in Brockton, Mass., we made a short visit to Plymouth to see the old his-

toric places which were of great interest to Norman, our son-in-law. Early the next morning we were on our way to Old Orchard, Maine. Passing through the center of Boston we saw "Old South Church," where the fires of the revolution were kindled and fanned to a flame, and where later the Y. M. C. A. was organized. We then passed on to Bunker Hill, where the awful battle was fought which awakened the early pioneers to heroism. Here we stood with Norman for a few moments and gave thanks for the heroes of the past. Then on through Salem, Mass., where we saw the old "witch house" then the "House of the Seven Gables," and other historic places of interest.

We were soon in Haverhill, Mass., where in two pastorates we labored about six years. I caught a glimpse of the old church on Walnut street, where the fire used to fall, and where I baptized many converts to the faith. Haverhill, Mass., was the home of our beloved C. J. Fowler, who greatly helped me in other years. Here I learned to preach holiness from the Bible, and here my life was directed among God's holy people. But the historic places were of great interest to Norman, so we hurried on to the birthplace of Whittier and the places of interest connected with his life and death.

On our arrival at Old Orchard we were shocked to learn of the sudden death of dear Brother John Gibson. He led the music and sang the gospel for me over thirty years ago. What a wonderful character Brother Gibson was, and how we did miss him from the service. He was always so happy, victorious, and scattering sunshine everywhere. May the dear widow have special grace given these saddened days. The memory of Brother John Gibson will be a blessing to many. How they pass one by one. But thank God, our people die well, with victory. Old Orchard, Maine, is one of the oldest camp grounds in these parts, beautifully situated, large and commodious in every respect. Here Rev. Inskip fought some of his greatest battles and won great victories. Here Dr. Fowler held many great camps. However, for us the meeting was not large, and the fruitage would hardly pay for all the cost, as it seemed to me. Yet the last Sunday we had better crowds and some interest. It was a joy to meet with Brother and Sister Wentworth, with whom we made our home through the camp. Brother Wentworth was pastor in my home town and also District Elder twenty-three years ago. He now has charge of the camp ground and, although about eighty, is very active.

It was a great joy to labor with these dear Maine pastors. Brother Lanpher, pastor at Portland, had charge of the camp and proved a hard worker and a most efficient man of the hour. His wife is full of ability and ready to serve. Brother Lanpher is a very strong preacher and has done most excellent work in Portland. Brother Glenn Gould was an excellent helper and did good preaching during the camp. Thank God for these coming young men of strength. The church will hear more about this young man of ability.

When I commenced to write I wanted to say something about our home missionary opportunity in the State of Maine. I am much interested in the great State of Maine, not only because it is my own native state, but more especially because it offers a great, wide and open door for the Church of the Nazarene. Brother Deware, one of our earnest preachers, went to Augusta, Maine, last year and now has a live and growing church and congregation. He has the burden of pioneer work in this great field. The opportunity is wonderful, the needs are great. A few thousand dollars now will mean a strong new district in a short time. We need two new tents, and several strong preachers. Our college at Wollaston is producing a few young preachers of strength, but not enough to fill the need. We must have men of passion, with mighty soul burden to win men for Christ; men whose very being is all aflame with holy enthusiasm; men with a clear vision, and mighty faith in God and the Church; men with patience and willing to toil. For such men. Maine offers a great field now calling for the Church of the Nazarene.

We must not allow this great opportunity to slip by without a heroic effort to make good. Now is our time. Now is the acceptable time, today is the day of salvation for this people. Brother Miller, the aggressive District Superintendent, is seeking for men who can and will come to his help. His great need just now is more money for tents and to sustain the workers in the field. The real burden must fall upon our pastors and people to gather the funds.

Having labored in New England in other years we know something of the problems which must be solved in planting new work along our lines. When that useful tract, "The Church of the Nazarene, What is it?" has been brought up to date with the facts of our last General Assembly, it should be placed in every home in all this great home field, then followed with copies of the HERALD OF HOLINESS. We should have a dozen tents going through the summer months, well manned, and aggressive pastors to be placed in the fields thus occupied. The District Superintendent, Rev. Miller, is a great preacher and a great leader, filled with the aggressive vision. He is planning a great campaign in new fields and I believe he will succeed in making one of the largest districts in the church.

Already he has several new home missionary campaigns in progress, which bid fair to plant our church in new cities. But New England must have help from Church Extension in building needed places of worship. Some effort must be put forth very soon to provide more funds in the Church Extension Department.

The call of God is urgent. The times are demanding quick action. We must not linger longer. On to the rescue, brave men of battle! Souls are perishing in the turbulent waters of worldly pleasure and sin. Many may be saved if we act quickly. Let us unite in earnest prayer for a mighty revival, and then with holy enthusiasm do and dare to undertake great things for God.

THE FUTURE OF THE CHURCH OF THE NAZARENE

The future of the Church of the Nazarene is very propitious if the church can have her doctrines and claims properly and wisely presented to the masses. The field is open and the time is now when there is a heart cry and a heart hunger for oldfashioned, John the Baptist, John Wesley religion, or a full salvation from all sin. There is absolutely nothing to prevent the Church of the Nazarene from having a universal revival of that character, with the earmarks of the Holy Ghost upon it. Dearth and spiritual death are prevalent everywhere. Surely God has raised us up for such a time as this. Such a revival can never be had except on Bible lines. When Zion travails, then will sons and daughters be born unto God. It will take heart sighs and heart groans in the Holy Spirit, and strong crying out to God with tears, backed up by a safe, wise, presentation of God's truth, by a holy ministry, set on fire with holy passion, and an unquenchable desire to see souls saved and believers sanctified, and a supreme desire to see God's kingdom advanced on the earth. No human plans, performances, or spectacularism will bring it; it will cost preachers nights of prayer, agony and almost the sweating of blood to bring it on, but it is worth more than the investment. Brethren, since the General Assembly has gone into history, and the plans are well laid for another four years, and all the workers are back on the field, let us go in for a universal revival of pentecostal power and bring millions of souls to Jesus and more than double our number of Nazarenes by the next General Assembly. By the grace of God and the guidance of the Holy Spirit we can do it, for the field is before us, and the time is ripe, and the future of our church was never so bright. God bless our General Superintendents, District Superintendents, pastors, evangelists and missionaries and the laity of our church, and the good Editor of our HERALD OF HOLINESS and give us a sweeping, universal revival of Holy Ghost salvation. I am ready to contribute my little part to accomplish such an end. Yours for God, and the church.

J. B. McBRIDE, 112 Arlington Drive, Pasadena, Calif.



Lesson Twenty-seven

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. The Day by Day Scripture Reading for the week First day, Psalms 120-133. Second day, 134-141.

Third day, Psalms 142-150. Fourth day, Proverbs 1-6. Fifth day, Proverbs 7-12. Sixth day, Proverbs 13-18. Seventh day, Proverbs 19-24.

2. A Choice Morsel from the Week's Bread-Basket. "Guide thine heart in the way" (Prov. 23:19).

The heart in the Scriptures usually refers to the spiritual heart. As the physical heart is the center of the physical man and from it are the issues of life, so is the spiritual heart to the moral and spiritual man. No man is stronger than his heart. As the heart so the man. A man with a weak heart is a weak man. From the heart flows the blood to nourish and give strength to the whole body. Jesus says, out of the heart are the issues of life. We have a much greater control of the spiritual heart than we do of the physical. The physical heart is involuntary but the moral heart is under the volition of man. We can guide the heart in a right way, as the wise man exhorts May we do so. There is a cunningness of the wicked heart that requires an exercise of spiritual discernment. The prophet says, "The heart is deceitful above all things, and desperately wicked, who can know it?" Only by an illumination of the Holy Ghost are we able to see the true state of our heart. May God open our eyes that we may see ourselves as He sees us. Then every recess and corner of our being will be before review. If you would guide your heart aright surrender it to God.

Illustration: A mighty and seemingly strong oak fell in a storm while those that seemed to be weaker withstood the gale. But upon examination it was found that it was decayed at the heart.

PART TWO. STUDYING THE BOOK OF ACTS TO SEE THE FOOTSTEPS OF THE HOLY GHOST

The Week's Study, Acts 2

1. Build Your Own Commentary.

Study the description of the feast of Pentecost as given in the law (See Lev. 23:15-22; Deut. 16:9-12).

Where does the term, "filled with the Holy Ghost," first occur? What other times does it occur in the Book of Acts? What examples of other things mentioned in the Scriptures with which the human heart may be filled can you name?

What physical results followed the coming of the Holy Ghost? What spiritual results followed? Make a study of the frequency of the spiritual results and the infrequency of the physical that follow the coming of the Holy Ghost to the individual in the cases mentioned later.

Notice how the promise of power to witness to the uttermost parts of the earth given in 1:8 is being ful-(illed in the disciples speaking to the peoples mentioned in this chapter after the coming of the Holy Ghost.

Compare the spiritual filling with the Holy Ghost with the carnal filling with wine (See Eph. 5:18).

2. The Study. The Birthday of a New Dispensation.

With the coming of the Holy Ghost a new day dawned upon the world. The sunrise of a new dispensation appears above the horizon. The Christian Church was born. An age that the prophet Joel had foreseen and the day that Jesus had promised time and time again to His followers. Not only was the coming of the Holy Ghost an epoch in the world's history but the coming of the Spirit to each person is a new day in his spiritual history.

May we study this initial coming of the Holy Ghost prayerfully.

What happened upon the day of Pentecost?-

1. A new general appears on the battlefield. Jesus has surrendered His commission to the Spirit. A new superintendent has taken charge of the spiritual forces on earth. The divine program for the Christian Church since the coming of the Holy Ghost as the great General Superintendent is for a Spirit-filled company of superintendents and officers to guide the believers in spiritual affairs and to lead the Church to spiritual conquests. A specific qualification for the officers of the early Church was, men full of the Holy Ghost (Acts 6:5). One example after another is given of the church leaders being filled with the Holy Ghost. We read of Peter filled with the Holy Ghost, Stephen filled with the Holy Ghost, Barnabas filled with the Holy Ghost, and many others. How dare anyone go forth as a leader in spiritual things in the dispensation of the Holy Ghost without the Spirit.

2. The preparation for and the beginning of Spiritfilled witnessing. "They were all filled with the Holy Ghost, and began to speak." The speaking was with demonstration of the Spirit, for the Spirit gave them utterance. And the speaking was understood by all present. The curse of Babel was temporarily removed, and the confusion of tongues became the united understanding of the Spirit-filled witnesses by all who heard. Peter explained the wonderful witnessing after Pentecost as the fulfillment of the prophecy of Joel of "the Spirit poured out" (vs. 17, 18), as "the promise of the Holy Ghost" (v. 33), and as "the gift of the Holy Ghost." The Spirit-filled went everywhere witnessing. Their message was, "This Jesus hath God raised up, whereof we all are witnesses" (v. 32). And it is still the business of the Spirit-filled to carry the gospel to all the world as a witness.

3. The signs that appeared at Pentecost.

The temporary physical signs were very spectacular. These temporary manifestations needed to be apparent to attract attention to the new age beginning. The rushing mighty wind from heaven filled the house. Dr. G. Campbell Morgan contends that "when this was noised abroad" refers to this wind which was heard throughout the whole city. The cloven tongues like as of fire were another sign that appeared at Pentecost, and so was the speaking with other tongues. None of these signs, except the speaking with new tongues, appears again with new outpourings of the Spirit, and this one appears only a very few times. Doubtless you will find the reason for its appearing again in the fact that it was one of the gifts of the Spirit. It was the last and least of the gifts and occasionally appears again. None of these signs should ever be sought as a sign of the coming of the Holy Ghost to our hearts for it is an evil and adulterous generation that is ever seeking after a sign said Jesus. It is wrong to seek a physical sign of any kind for the baptism of the Holy Ghost.

The permanent spiritual manifestations of the coming of the Holy Ghost are more worthy of consideration. After Paul had discussed the gifts of the Spirit he said, "Now abideth faith, hope and charity" or love. The spiritual results and manifestations are those to be sought and found with the baptism of the Holy Ghost. Friend, if you do not have the spirit of Christ which comes with the Spirit that Jesus sent in His stead you should seek it at once, no matter what other gifts or signs you have.

PART THREE. A MOMENT'S MEDITATION ON CHRIS-TIAN DOCTRINE FOR THE HOME CIRCLE

The Personality of the Holy Spirit (continued)

In our last meditation we noticed the titles and pronouns used in the Scriptures for the Holy Ghost, showing Him a person. In this study we will notice the personal characteristics attributed to Him in the Scriptures. A person has intellect, sensibility and will; so has the Holy Ghost. Romans 8:27 states definitely the mind of the Spirit. Many evidences that He has thought, purpose and determination appear. In 1 Cor. 12 the gifts of the Spirit are distributed according to the will of the Spirit. The fact that He can be grieved and insulted shows that He has feeling.

AN UNFORTUNATE OMISSION

By Rev. C. E. CORNELL

The Episcopal Address, having the sanction of the Methodist bishops, was read before the recent general conference at Kansas City, Mo.

The address was written by Bishop Wilson and in part read by him. He became indisposed while reading and gave the address over to another to read. Bishop Wilson has since died. The address was a notable one, equal to, if not surpassing any former address. It covered the worldwide field of Methodism in its varied and multiplied activities. In former years, especially early Methodism, the Episcopal Addresses made some reference to the doctrine and experience of perfect love, to which Methodism owes its beginning and perpetuity.

As late as 1896 the Episcopal Addresses were profuse and explicit with reference to the doctrine and experience of entire sanctification. But the more recent addresses contain nothing very emphatic or direct, calling attention to this important Bible doctrine which gave Methodism such evangelistic fervor and power in the world.

Gradually all terminology with reference to holiness as a second work of grace has been eliminated. There is no inference or reference to holiness in this last address.

Methodist theology, hymnology, doctrine and experience were originally emphasized in the Episcopal Addresses. Now practically all terminology is omitted.

Wesley said, referring to Christian perfection or perfect love, "This is the grand *depositum* which God has lodged with the people called Methodists, and to propagate this *chiefly*, it seems God has raised us up."

Stevens in his "History of Methodism" declares that there was a time when 95 per cent of the Methodists enjoyed perfect love as an experience, and 5 per cent were seeking it. Methodism is not propagating the doctrine of perfect love while 95 per cent are not seeking it. How are the mighty fallen!

There is nothing better than old-fashioned Methodist doctrine and experience.

The Church of the Nazarene has been raised up of God to spread scriptural holiness over the world. The task is gigantic but delightful. We are sorry that Methodism has forsaken its original purpose and task.

THE CHRISTIAN HOME

By C. A. McConnell

One of the most alarming tendencies of the day is toward the destruction of old-fashioned home lifethe disappearance of the Christian home. Our God designed marriage and the home and family. He himself likens the true relationship between husband and wife to the union of Christ with the Church. The Christian home is a type of heaven, of the Church, and of the kingdom of God. There, in the father, the child gathers his first idea of the God of providence and power; there he sees in the mother the closest approach to divine love in sacrifice and service; there he is to learn the lessons of obedience, of self-negation, and of fellowship. There he comes to know that love is the fulfilling of the law, and that because of love, law must be maintained. God has planned the home and family life for the practice of the Christian virtues and graces, and it will be true of our church, as it is true of individuals, that our Christianity will be no more Christlike than are our homes. The destruction of the home is marked by leaving out God —absence of family worship; by the abdication of the husband as its God-appointed head, refusing to rule his household in righteousness; the spurning of motherhood, and absorption in public activities of the wife; ungoverned and irreligious children; disrespected father and husband, unloving mother; godless, worldly, homeless youth. The cure for the ills of the age lies not with the children, but with the parents. We must take God back into the home, rebuild the family altar, restore law and obedience in love, present home life as the ideal life of the Christian.

SOME GLIMPSES OF THE ASSEMBLY FOLKS

O HE was not accustomed to the ways of travel nor did she have much of this world's goods. She did have, O however, a great desire to attend the General Assembly. It had been the chief topic of thought and conversation for weeks and months. Her church had bought her ticket to Columbus. In addition she had \$5.00. When she came to the desk at the assembly hall and found that rooms in private homes were renting on an average of \$1.00 a day and the best she could do would be a room at \$3.00 a week, then adding her carfare and board, her heart sank. She supposed that the assembly would provide all her entertainment and pay all her expenses. Her home church did not know that \$5.00 was all the cash she had. She broke down in tears. What should she do? Had she undertaken too much? Ought she to return next day? What would her church think? Very frankly she told me her heart-braking story. I listened with a lump in my throat. I heard the note of despair in every sob as she accepted the only apparent solution of returning home before the assembly had even begun. I asked her to sit down and wait a bit. Arrangements were made whereby she could stay and she left the desk with a gratitude too deep for words sparkling through her tears.

The sermons, missionary addresses, songs and business sessions were great and I thoroughly enjoyed every bit that I was privileged to hear. Others will tell you of these and your hearts will be thrilled. They will challenge us to greater love and service. There are the high lights to be sure. But no person can grasp all of so great a gathering. I feel that I have seen a side that reveals the great heart of the Church of the Nazarene just as truly as that which was revealed on the platform. Little details of life are sometimes a surer index of character than public demonstrations. I personally met all the delegates and workers and most of the visitors. There are a few things that the church ought to know. To have such choice souls that show such a fine spirit and not to know a little about some of them is a loss to the church. With the thought only that the church at large might be enriched by knowing some of these things I pass them on.

A blind young man arrived one morning. Taking care of a blind person when you are not accustomed to it, and a stranger at that and with a house full of other guests is no easy task. Yet with joy a home was opened to him and they considered it a real ministry of love. I have known this young man for years. He is as fine a singer as ever graduated from the Ohio School for the Blind. He told me that he had sung in Nazarene meetings over 250 nights in the last year. He was a benediction in the home. Their ministry of love to him was matched only by his ministry of song to them. It is difficult to know which benefited the more. Each claimed to me to have the better of the bargain.

Two girls wanted to attend the assembly, but their finances

would not permit them to do so. In some way or another this information came to the ears of a woman whose name I shall not mention. This woman is a widow. The income from her position is her only means of support. She could not get off to attend herself so she sent carfare to these girls and paid their entire expense at the Y. W. C. A., while at the assembly. The church does not know who this woman is. Her pastor does not know, not even her proteges know her name. I suggested to her that they at least ought to have the privilege of knowing who she was. They would want to express their gratitude and perhaps show their appreciation in some way. But argument was of no avail. I suppose I would not have known her name if it had been possible to arrange it otherwise. She rejoiced that she could make it possible for others to share that which was denied her. There are still those who do not let the right hand know what the left is doing. But the Father who seeth these things in secret rewards openly. He will not forget.

In one home two ministers and their wives were being entertained. When they came to their rooms Saturday evening they found their laundry all nicely done and lying on their beds without spot or wrinkle. They of course thanked the housewife, but one of the children let the real secret out, when he said, that they were taught to do some kindness for somebody else every day and he guessed that mother was keeping her own rule.

I was particularly impressed with the fine spirit of our missionaries. How often they whispered in my ear, as they came to be assigned, "Just tuck me in any corner; anything is good enough for me." Those who learn to serve most asked for the least service. One missionary from India lost his typewriter in moving from the temporary headquarters at 312 East Broad to Memorial Hall. We did not find it for three days. I came to know him better in this unusual way than if I had listened to a half-dozen lectures. I would rather know the man himself than to hear all that might be said about him. I can appreciate his work now.

How often during these two weeks did I see these men and women of God in their private prayer. Some of them reading their Bible and praying in a foreign tongue. It doesn't occur to us very often, at least not to me, that the Lord can understand anything except English, but the glow on their faces quickly dispels any doubts along this line.

These personal glimpses would not be complete without some mistakes. Mistakes are bound to occur. That is why they put rubber on the end of lead pencils. One party had made the journey from a far western state to Columbus. Naturally he arrived tired and weary. He was assigned to a home three miles from the assembly hall. After wandering in the rain about an hour over a strange city he returned and said that he found the address but they knew nothing about any assembly. The cards were checked over and it was found that the person who solicited the room marked down the correct street and number but had South instead of North. The error was corrected. A phone call to make sure and he went on his way rejoicing. If he had any sandpaper side he did not show it.

It was as fine a crowd of people as I ever came in contact with. There were a few exceptions. Some wanted hotel service at boarding house rates. A few found the distance from the hall too great. But these were rare exceptions. For every complaint a score would come and thank me for assigning them to the very best home in town. I could tell you many many stories showing the intensely human side of this great assembly.

A preacher grumbled and growled about his assignment but he came back next morning and begged forgiveness for his petulance. Said he could not pray until he got that off his heart. He was weary indeed but said that was no excuse. I can only mention the widow whose sole income is from the rent of her rooms, yet she turned her entire house over to missionaries during the assembly. Ten missionaries lodged with her. By some misunderstanding the hotel rented the rooms an aged delegate and his sister from Seattle occupied. They waited in the lobby without a word of complaint. There was a delay of several hours. They were located, the grips and lost overcoat found and there was not a day that I failed to hear their cheery, "Good morning, thank you." And so I might continue.

In such instances as these I caught the spirit of the General Assembly. This spirit of sacrificial love for each other and for God, is the foundation of our labor of love. These personal glimpses have revealed to me perhaps more than in any other way the great sympathetic, loving, throbbing heart of the Church of the Nazarene. I am thankful for the privilege of having been so near the heart of it.

MRS. J. F. LEIST, First Church, Columbus, Ohio.

TEN COMMANDMENTS OF THE OLD PAS-TOR TO HIS CONGREGATION IN BEHALF OF THE NEW PASTOR

By C. F. HURST

1. Receive him whole-heartedly by giving him a warm reception.

2. Don't be always referring to what the old pastor has done, and don't be afraid of the introduction of some new methods because they are new. God does not put all preachers through the same strait-jacket.

3. Don't look for a preacher without any faults.

4. Don't estimate a man's value by some little thing he may fail in; but estimate it by the general tone and tenor of his work on the whole.

5. Don't judge a man from first appearances. He may do better later.

6. Don't fail to offer him friendly criticism when you know you are right and you know he is wrong. And offer it to him, not in your praying at him, or through another, but candidly and frankly alone by yourselves.

7. Give him a good pounding once in awhile in the nature of a love offering or donation; it will not hurt the morale of his ministry nor cause him to backslide by thinking he is overpaid.

8. At the first opportunity give him a raise in salary and make him think he is worth more than when he first came, and thereby stimulate confidence both in himself and in the value of his work.

9. Let him be the hub, but don't forget that the hub is no good without the spokes and the band of love that binds them together.

10. Pray for him.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The different way! A deep truth is expressed in the visit of the wise men to the Christ-child. It is said that when they had seen Jesus and had poured out at His feet their treasures of gold and frankincense and myrrh, that they "returned a different way." A glimpse of Jesus caused them to return to their native land by another route-they could not go back the same-they had been transformed by contact with the noble child. It is the same story of Jesus-whenever anyone has come to the Master he never returns to his former abode in the same way-he always goes away in a different manner. Mary came to Him a harlot, and returned a saint. Peter came an impetuous, fiery man, and returned as leader of the apostolic group. Augustine, the early church father, came a libertine, and returned a man of purity and holy power. Luther came a monk and returned as the liberator of Christendom. Wesley came a schoolboy and returned as the father of the greatest religious revival of the ages. Moody came to the Master a stammering, stuttering youth, and returned a preacher

destined in his early twenties to be the greatest evangel of light of his century. When one comes to the Christ of Calvary he is transformed. His very imprint is left on the soul. His countenance smiles holy zeal into the inner being. His words thrill the heart with their tenderness in such a manner that the entire heart is remade. It is told of infidels who have started to read the Gospels through that before they had completed their task they were faithful followers of the Master. Sneeringly they started to read, but they lingered to worship at the Lord's feet. A lifetime spent in constant touch with the Lord will make a saint out of any man. Come, O soul, from thy land of sorrow and sin, and thou shalt return another way. The muck of transgression will no longer satisfy the soul that has been with Jesus. The scarlet tinsel of life fails to enrich the heart of anyone who has seen Christ. The pomp of the world will not hold the heart of a man who has once visited the Master. A higher craving leads them to higher heights of purity and power than the world is able to offer. They come to Jesus with pride, but they return in humility. They come sinners, but they return holy men. They come with the blast of worldly pomp and the glitter of self-importance, but they return an simple hearted souls whose eyes have beheld the "bright and morning star." They come dyed with sin, chained with iniquity, bound by passions, but they return washed in the crimson stream, liberated from the bonds of iniquity and passion. They come to Him filled with hate, but they return enriched with love divine. They come impure, but they return as white as lilies in spotless purity. Come then, soul, from your haunts and dives, the Master calls to the fount of purity and peace. Come with a storm-torn breast. and He will send thee away with the sweetest harmonies of peace reigning within.

> "Laugh and the world laughs with you; Weep, and you weep alone; For the sad old earth must borrow its mirth, But has trouble enough of its own. Sing, and the hills will answer; Sigh, and it is lost on the air. The echoes bound to a joyful sound, But shrink from voicing care.

"Rejoice, and men will seek you;

Grieve, and they turn and go. They want full measure of all your pleasure,

But they do not need your woe. Be glad, and your friends are many;

Be sad, and you lose them all. There are none to decline your nectared wine,

But alone you must drink life's gall.

"Feast, and your halls are crowded; Fast and the world goes by.

Succeed and give, and it helps you live,

But no man can help you die.

There is room in the halls of pleasure

For a long and lordly train,

But one by one we must all file on

Through the narrow aisle of pain."

ELLA WHEELER WILCOX.

The bright and morning star! Christ is promised to be "the bright and morning star." The star-studded heavens bespeak the night. The gloom of the somber shades settle over the world, the darkness creeps on with its mantle of pall. It is night. Never a night but somewhere there twinkles a star to cheer the heart and to promise the return of the day. Nights of life there shall be. The lot of mortal man is suffering—the burning fever, the gnawing pain, the wrack of heartaches—broken promises of youth time, faltering friends, and inconstant lovers—the valley of the shadow of death, the dew of death on the brow, the open grave. Nights all they are. But Christ is the bright and morning star. The star guides through the night. Watch the weary mariner as he studies the heavens at night time-watching for a star by which he can guide his bark, steer his ship to safety, to the port This star of the night-the glory of Christ-shall guide thee through the night. There can never be a night so dark, but He will give thee light to guide thee through. The morning star heralds the day. When the morning star arises it is not long until the dawn breaks and the day arises with its full-orbed glory. Christ is the morning star-with Him near. the day will soon appear, and the night will be swallowed up in the glory of the rising sun of promise. This morning star promises the coming of grace divine to bear thee through-He promises that the road will be less rough, the hill less steep-He assures that the enemy will not overwhelm, that the darts will be quenched, that the fiery trials will soon pass -that all shall be enveloped in the grandeur of the day of the glory of the Lord. Yes, He is the morning star. Without Him the night would be void of promise of the breaking dawn of the day-the battle would be without the hope of victory-the enemy would be certain of reigning. His presence will soon streak the darkest clouds of night with the rosy tints of the dawn. This is His grandest mission-that of guiding through the long night of trial and storm.

> "Tell me not, in mournful numbers, Life is but an empty dream!— For the soul is dead that slumbers, And things are not what they seem.

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.

"Not enjoyment, and not sorrow, Is our destined end or way; But to act, that each tomorrow Finds us farther than today.

"Art is long, and time is fleeting, And our hearts, though stout and brave, Still, like muffled drums, are beating Funeral marches to the grave.

"In the world's broad field of battle, In the bivouac ofelife, Be not like dumb, driven cattle! Be a hero in the strife!

"Trust no fortune, howe'er pleasant! Let the dead past bury its dead! Act, act in the living present! Heart within, and God o'erhead.

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time.

"Footprints, that perhaps another, Sailing o'er lifc's solemn main, A forlorn and shipwrecked brother, Seeing, shall take heart again.

"Let us then be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait." —LONCFELLOW.

Wisdom surpassing rubies! The minds of the sanctified may not be highly trained, but their souls know the voice of the Spirit. Their brains may not be filled with the facts of life; but they have a soul filled with holy meditations. They may not know the age of the rocks, but better still they know the "Rock of Ages." They may not know the outlines of botany, but they are acquainted with "the rose of Sharon", "the lily of the valley." When the night is drowned in stars, they possibly cannot trace them through their racy wanderings of the heavens, their wild ragings across the sky, but they have caught a glimpse of the "morning star" of their hope. They may not be able to delineate the course of the sun, but they see "the sun of righteousness" arising with healing in His wings. They know God in the fullness of His glory, the completion of His excellence, the heights of His graces, and the depths of His resources to save and to sanctify. They hear His voice, and are attuned to the strains of heavenly music, those siren ones calling to that better land, and are touched by the nameless and inexpressible fascination of the midnight music played by racing planets on the harpstrings of the universe. They are masters of heavenly wisdom, comprehend the deep things of grace, experience the transforming power of heavenly fire, and fathom the depths of the unsearchable treasures of God. They are able to scan the moral heavens as delineated by the Book of the ages, and understand the revealed mysteries of the kingdom. They have discovered the Light of the centuries, the Way of Life, the Truth and even Life itself. They have an insight into wisdom not taught in the schools, but gained in the school of prayer with Jesus. This is wisdom which far surpasses rubies in beauties and glory and value! It is heavenly wisdom.

> "If I should be hanged on the highest hill, Mother o' mine! Mother o' mine! I know whose love would follow me still,

- I know whose love would follow me still, Mother o' mine! Mother o' mine!
- "If I should be drowned in the deepest sea, Mother o' mine! Mother o' mine!
- I know whose tears would come down to me, Mother o' mine! Mother o' mine!

"If I should be damned of body and soul, Mother o' mine! Mother o' mine!

I know whose prayers would make me whole,

Mother o' mine! Mother o' mine!"

PITTSBURCH, PA.

CHOICE WORLD NEWS, NOTES AND COM-MENTS BRIEFLY TOLD

By REV. C. E. CORNELL

The New York City traffic court has collected approximately \$2,390,800 since its establishment in 1916.

The French highways system now includes 25,000 miles of national roads, 11,400 miles of departmental roads and 400,000 miles of local-interest roads.

A new motor road between Budapest and Athens is being contemplated in Hungary.

Spain has prohibited the use of congealed or frozen meats in the manufacture of sausages.

A passenger steamer plying between Germany and South America has installed radio telephones in each cabin to enable passengers to converse with friends ashore.

Hot water fed through hose at a pressure of 350 pounds to the square inch, is used to clean car trucks quickly by a San Francisco street railway. Oh, be at least able to say in that day—Lord, I am now here. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved, I deny it not. But a traitor I have never been.—CHARLES KINGSLEV.

At the end of last year 100,000 more gross tons of motor propelled vessels were being built throughout the world than of all other classes of shipping combined.

The largest producer of petroleum in Europe, Rumania is steadily increasing its output of oil.

Several gold and silver coins dating back to the time of Roman glory in Africa have been discovered by excavators near a little river at the very gates of Meknes, Morocco. The money was contained in three earthen urns. One of these urns, still in a good state of preservation, bears a Latin inscription.

Henry Ford's air flivver, 25 feet wing spread, weighing 850 pounds and consuming 2.6 gallons an hour, flew from Detroit to North Carolina the other day. Ice-coating on the wings was all that spoiled a nonstop flight to Florida. Even then the flivver made a good landing.... The Ford plane promises to repeat the story of the low-priced auto. It makes 100 miles on 35 cents worth of gas. The Ford airplane will cost less than a medium-grade automobile. Cities without airports should get action, or they may have to hustle to catch up.

More than 5,000 volumes of the library of Dr. Charles Francis Hubbard, philologist, have been procured by the University of Southern California, it was announced by Charlotte Brown, head librarian. The collection is rich in classic English works.

"For in the day of trouble he will keep me secretly in his pavilion:

In the covert of his tabernacle will he hide me;

He will lift me up upon a rock" (Psalm 27:5).

That a girl cannot live on \$120 a year was the claim of the Ministry of Labor of Great Britain recently. A Danish girl wished to enter a London home as mother's helper and agreed to do so at the \$10-a-month wage. The ministry then stepped in and refused to let the girl enter the country because the wage was not sufficient. When the distracted mother raised her offer to \$180 a year, the girl was permitted to enter.

An Illinois machinist who has been blind more than fifty years has patented a number of useful devices, including a combination lock with more than 25,000 possible combinations, and several animal traps.

"Prompt payment of bills is a wonderful lubricant of business. If all pay their obligations on time, the path is cleared all along the line, and the wheels of industry and of trade move smoothly. When bills are paid, money is put into healthful circulation and all get benefit from it, directly or indirectly."

It is said that there are about 6,000,000 hunters in the United States. These are killing off the wild game birds and animals very rapidly. All our wild game, ranging in size from the tiny sandpiper and red squirrel to the wild turkey and moose, is rapidly diminishing in numbers. They have an unequal chance with the vast army of hunters equipped with the latest in guns, ammunition and well trained dogs. Only a few more years and the United States will be swept clean of wild life, unless something is speedily done to protect our game birds and wild animals.

The proportions of male babies to female babies rose noticeably in England during the world war. Now the proportion is dropping back toward a normal level, according to an analysis of birth and death records in Great Britain for the years 1925 and 1926. In 1926, says Dr. E. F. Free, there were 1,041 boys born for every 1,000 girls. During the later years of the war this excess of boy babies became greater, reaching as much as 60 in a thousand. In peace time the excess of boys is usually less than 40.

The vehicular tunnel under the Hudson river between New York and New Jersey has been completed after seven years of effort. The tubes were open for business on Nov. 12, and have a daily capacity of 46,000 vehicles.

Telephone experts have estimated that 1,000,000 calls can be made with a consumption of the amount of electricity that can be generated from a little more than a ton of coal.

A Minnesota scientist has found that the ripening of certain fruits can be hastened and their appearance improved by subjection to ethylene gas in the proportion of one part to 1,000 parts of air.

At a cost of more than \$14,000,000, the government of Uruguay is planning to build a highway from Montevideo to Colonia, whence a ferry will be operated to Buenos Aires.

To assure quiet, it is planned to pave the streets around hospitals and churches in Melbourne with rubber blocks.

One of the best things that can happen to a young man is to be compelled to make his own way in the world. This is what develops character and brings out the best that is in a youngster. Luxury palsies effort and stilles ambition. Having an easy time in life has ruined many a young man.

Plans are under consideration for a vehicular subway under the Detroit river between Detroit and Windsor, Canada.

More than 2000 acres of land for suburban development will be added to Panama City by filling in a portion of Panama bay,

The village of East Hampton, Long Island, has voted a bond issue of \$60,000 with which to buy the old home of John Howard Payne, composer of "Home Sweet Home." The building will be used as a museum.

Many in Berlin are nursing bruised heads and scowling at those who dare to wheeze about "Did you ever feel a chorolate drop?" A candy manufacturer employed an aviator to fly over the city and drop from his machine chocolate drops bearing his advertisement. Just when he felt that his idea was making an impression the police received so many reports of heads bruised by the confection that they stopped the scheme.

What is believed to be the first underground police force ever established has been enlisted to supervise traffic through the new vehicular tunnel under the Hudson river in New York: City, says Popular Mechanics magazine. They will have signal boxes every 400 feet to flash electric signs such as "Stop All Traffic," "Stop Your Motor," "Accident, Halt," and "Fire" Electrical emergency wagons, equipped with powerful jacks, will be stationed at all entrances and exits, ready to respond to calls to haul out disabled vehicles. In case of a fire, the ventilating drafts can be regulated from the signal boxes so that an increased suction can be induced, to draw off the smoke and flames through the outlets.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (1sa. 50:4).



MISSIONARY ACHIEVEMENTS By J. G. MORRISON

General Missionary Secretary

Some twenty-five, or thereabouts, years ago, the Church of the Nazarene had no work in foreign lands. Its efforts at spreading the burning experience of heart holiness among heathen men and women, was just beginning. The pioneers of our movement were then prying open the doors of opportunity and privilege in various fields. The work in Japan was yet unknown. The cause of holiness, so far as our church was concerned, was not in existence there. India knew us not, and the veldts of Africa, and its hills, some of which are now crowned with buildings for worship, and a hospital for humanitarian service, were blown across by vagrant winds, and traversed by naked natives.

But holiness of heart is hard to conceal. When once a man or woman receives this burning baptism with the Holy Ghost, that person becomes a missionary, whether he will or no, and must speak out. It is like the fire that the prophet Jeremiah found shut up in his bones. It must break out somewhere. If it does not find an outlet, it will die out. The men and women in America who had been sanctified wholly, and had now begun to organize holiness into churches and districts, felt the burning need of spreading this holy flame to for-eign shores, among those who had no opportunity themselves to hear it.

Western India was the first field entered This was accomplished under un-usually difficult circumstances. Mexico and Central America came next. Soon followed our efforts in China, whither Dr. H. F. Reynolds, who then captained the missionary endeavors of the church, led a small band, and borrowed a convert from the National Holiness Association's Mission with which to begin. Then to the wilds of Africa went Rev. H. F. and Mrs. Schmelzenbach, and labored for years before they were able to make even a beginning on the flinty hearts of the natives in black. Japan was entered. Latin America was assailed. And, finally, in very recent days, the West Indies were opened for misisonary activity.

In these twenty-five years many missionaries have fallen at their self-sacrificing tasks. Our missionary dead lie under every clime. Some fell from contagious diseases, and made their graves where they fell. Some were invalided home to die, victims of their foreign service. Very few have failed to give the most heroic service, of which a devoted missionary is capable.

But what have they accomplished? Slowly, but surely the gospel message of salvation burned its way to the hearts of the darkened natives. Some were at last converted. Others were made sympathetic toward the holy cause. Later the converts were led into holiness of heart. It was found, when once the flinty souls of heathendom were awakened, that they became convicted, felt the penalty and horror of sin, the burden and gnawing nature of inbred depravity, got converted and happy, sanctified and filled with the Holy Ghost, just as people all over the world do under similar circumstances.

Churches were organized of these converts, Sunday schools were started. Day schools were opened for the training of prospective native preachers; churches, school edifices, and missionaries' homes were built. Now we can report that there are over five thousand members of the Church of the Nasarene, in foreign lands. Most of these members profess entire sanctification. There are several There are hundred native preachers. thousands of Sunday school scholars. Besides the members who have been brought into the fellowship of the church, there are at least ten thousand more who are kept on a sort of probationary relation to the church, being taught, catechized, led on into the holy faith, stripped more and more of their heathen ways and customs, made to see, as far as their present state allows, the need of heart purity, and constantly made ready for the coveted ordinance of baptism, that admits them to the full membership of the church

Letters come from every field, stating that, in each case, it is but a beginning. Five thousand church members, and ten thousand more converts and probationers in a little over twenty years? This is no mean record. This makes every earnest, sonctified, Nazarene heart leap with a sense of holy elation over the victories of the missionary cause of our beloved church. Thank God, for what the trifle over two decades have brought us of blessed victory for old-fashioned heart holiness planted among the raw heathen.

And, as our correspondence indicates, this is but a beginning. Every mission field feels that it has just got its feet down, but has hardly begun to walk yet. Wait until each can move a little. Wait until a few of the hundreds of urgent, pathetic, importunate calls that are reaching the leaders of each station can be at least partially answered. Oh, for obility to answer these calls! Has the God of holiness prospered these fields only to see the gracious work dried up, and hindered, and handicapped just when the harvesting time seems to have arrived, by lack of ability on the part of the church at home to furnish the necessary sinews for this longed for gathering time? Practically every missionary carries with him a burdened heart, when he sees what could be done, if only a little additional means could be poured into his field just at this critical jncture.

What will our dear people in the homeland do? Can we not pray a bit more? Can we not pay a bit more? Can we not shoulder the annual budget of our local churches with a bit more determination to raise the amount apportioned us? Do we all pointedly realize that eighty per cent of the General Budget goes directly to the foreign missionary fields? When our General Budget fails, then eighty per cent of the failure is denied the foreign mission field.

Such amazing success as the mission fields have given us deserves that we follow it up with amazing efforts.

4 NOTICE Missionary Program on "The Holy Land"

A splendid misisonary program on "The Holy Land" has been prepared by Rev. A. H. Kauffman, District Superintendent of our work in Palestine and Syria. Young People's Societies and Sunday schools, as well as the W. M. S., should avail themselves of this opportunity to get up-to-date information of our work in the Near East. Order direct from The Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.

OVER HERE—OVER THERE We have sent some men and women

Over there.

Sent them with our prayers and tears, With the promise that the years Would not find you in arrears,

Over here.

Now we have some men and women Over here, Who are languidly depending On the other fellow's sending

What those folks should now be spending Over there.

Are you numbered with these slackers Over here?

Will you let it be your fault That our splendid work should halt

While your money lines a vault Over here?

Every missionary toiling

Over there,

Is a substitute for you-

Don't withhold his honest due,

Get a little broader view,

Over here.

-MRS. CLARA ALDEN PETTENGILL. -

Genius is not essential to good preaching, but a live man is .- A. PHELPS.

Religion and education are not a match for evil without the grace of God.-HAVDON

Without inspiration the best powers of the mind are dormant. There is a tinder in us which needs to be quickened with sparks.-HERDER.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

SOME RULES WORTH CONSID-ERING

I N OUR last talk together, I told you how, as a schoolgirl, I learned to value the rules found in my text books. Also that we do not get rid of rules when we leave the schoolroom, since all people who are making a success of any phase of life are doing so because they have chosen some wise rule in regard to it, and are applying it faithfully to their conduct. And because the subject is a very interesting one to me, I have, for a long time, been gathering together a choice collection of rules, two of which I have already given you. This week I shall give you two which were secured from a friend I was visiting.

A cousin of hers had received a very tart letter in the morning mail and was pretty indignant over it. "I shall answer that letter at once and say a few things to Bess which will open her eyes for one time, anyhow," she declared.

In half an hour she came back into the room where we were sitting and asked us to listen to what she had written. It was a sharp letter, all right, and would not fail to leave some marks. When she had finished reading it my friend said:

"You were pretty warm over Nan's letter and I don't know that I blame you. But now that you bave poured out your indignation in this reply and have it out of your system, so to speak, just stick the letter into the fire, and write a second one to Nan tomorrow or next week. I have long since learned the value of that 'second letter,'" she continued smilingly.

"In fact, letters play such a part in our happiness or unhappiness that I bave made two rules in regard to them, rules which I never break. One is that I never allow myself to mail the first answer to an unpleasant letter. Maybe the 'sccond letter,' is something like the 'second mile' in the Bible. Certainly it has kept me from sending some messages which would have caused me keen regret later on."

"I know just what you mean. You won't mind my adopting your rule about the 'second letter'? And please tell me about the other one," I said.

"It is this: I will not write things to a person which I would be unwilling to say to him or her face to face," she replied. "That lesson came to me out of a family experience. Our family connection was a large one, with lots of young people in it. We had an aunt, a dear soul who loved us all very devotedly, but in her own peculiar way. That way was to be very exacting with us, to be on the lookout for our faults and to be quite faithful in letting us know what she thought about them. Of course, we wouldn't have specially enjoyed her criticisms under any circumstances, but the particular way she went about it was very exasperating to us, a perfect trial

to our souls. She never spoke to us personally about these things. Instead she indited a lengthy, and very unpleasant epistle to the offending party, and wrote things which we knew she would never have said to us directly. Oh, those long, censorious letters of Aunt Jane's! How we dreaded getting one; they left us sort of quivery all over.

"One morning my married sister stood cyeing a large, fat letter which the postman had just delivered to her. 'It is from Aunt Jane. What on earth have I done wrong this time? Whatever it is, I don't want to read the thing,' she declared rebelliously.

"'Now, Lila, you know your aunt loves you, and is trying to help you in her way,' said my mother.

"'Then why doesn't she come to me and say what she has to say? I will tell you why: she is a coward. It takes courage to criticize a person to his or her face; any coward can write a letter full of hard knocks. Aunt Jane is a coward,' declared my sister.

"'O Lila,' said my mother.

"'Well, I will prove it to you. And at the same time. I am going to make a strike for liberty,' said Lila going to the telephone. And then we heard, and understood a one-sided conversation something like this:

"'Is that you, Aunt Jane?'

"'Yes, this is Lila."

" 'No, not feeling well at all. The baby has kept me awake so much the last few nights that I am tired out and my nerves are on edge?

"'No, I can't take a nap: there is sewing on hand which must be finished today.'

day." "'Yes. Well, I really called you about a letter from you which has just come. No, dear, I haven't read it. Of course, I know you are getting after me about some of my shortcomings, but since we live only a few blocks apart, feel it will be better for you to come over. say some night when Will is home, and tell us all about it?

"'Oh, you say, it didn't amount to much anyhow? Well, then, I'll just burn the letter. And listen, dear, since letters of this kind seem to tear me all to pieces, make me dreadfully nervous, you know, I have decided it is best for me not to read them. You will just have to come over after this and talk to me instead."

'Yes, Good-by.'

"Lila didn't have any more letters inflicted on her, nor did she have to endure any talks. It was just as she said. Aunt Jane had what little courage it took for the letter writing, but was entirely devoid of the amount it took for a personal talk. It was out of this incident that I got my second rule, which is, that If I haven't bravery enough to come out in the open and say a thing, I won't be cowardly enough to skulk behind a letter and write it."

Don't you think these are two fine rules for a person to be governed by?

We have time for just one more, which I got out of a conversation with a young woman.

"I suppose all of us know what it is to have some one make a confidant of us, after having first sworn us to absolute secrecy in the matter," she said.

"This sort of thing began in my childhood when some little friend would say 'O Anne, I have the most astonishing thing to tell you! But you must promise me you won't breathe it to another soul!"

"I promised, of course. Such experiences were repeated on through the years of my girlhood and though I continued making the required promises of secrecy, there was a growing distaste for the whole businese.

"There was something wrong about it, a loose screw somewhere. What was it? Thinking it over carefully, I discovered the following facts:

"First, there is the element of moral cowardice. People will say things about others under a pledge of secrecy which they would never say otherwise. Then there is the unprofitable feature. I have never had anything told me in this way that made me a better woman or enhanced my opinion of the fellow-creature in question.

"Next came the foolish side, for surely it is nothing short of folly to enter inter a binding agreement about a thing before we know the nature of it.

"Lastly, there is the secretive element I don't like furtive ways of doing things, it is so much finer to be out in the oper and above board.

"Well, the result of my thinking was a decision to stop, once and for all being a confidant under these particular circumstances.

"Pretty soon alterward a friend of mine drew me to one side, said she had something very important to tell mebut I must solemnly promise that would keep it to myself. 'Can't possibly do it Clarissa,' was my prompt reply 'To begin with, it might be something would feel it my duty to tell and even if that should not be the case, I wouk probably tell it anyway.' 'The idea,' sh almost gasped. But I only laughed. 'It' likely what you are doing yourself. guarantee that someone told you thi same thing under promise.' Her quick color showed I had struck home.

"'You see, my dear, that you were no able to forego the gratification of repeating it at least one time. Why do you thin! I would be any stronger?'

"'No, Clarissa, this is your secret, keep it, for if I listen, you will transfer th burden to me and I don't want it.'"

"Have you been able to keep to you rule?" I asked.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS: I left you last week at Bradford, Pa. Well, we closed there on Thursday night of July 19th in fine shape and on Friday the 20th we made a run to East Liverpool, Ohio and joined Brother O. L.

Benedum for a three days' convention, running over Sunday the 22d. We drove into East Liverpool about five o'clock and Sister Benedum had a fine suppor waiting for us and we did all we were expected to do to that supper, for we had driven all day over the Alleghenies, and they were so beautiful. So much of East-ern Pennsylvania is like New England. The mountains and rivers and hills and valleys are so beautiful. Such beautiful corn fields and such fine fields of clover and timothy, and such fine herds of cattle and large dairy farms. Plenty of the farmhouses look a good deal like the homes of the rich men of the big citics. Our trip was as beautiful as any that we have ever made in the United States.

But here we are, back in Liverpool and the house is packed and my, my, what a beautiful service on Friday night. On Saturday morning Brother Benedum and I were up and made a run to the campmeeting at Sebring and were there for the morning and alternoon services. The preachers for the day were Brother Reed in the morning and Brother Paul Rees in the afternoon and Dr. Henry C. Morrison for the night. The three called preachers beside Brother C. W. Ruth, who has charge of the camp, were Dr. Morrison, Dr. Joseph H. Smith and Brother Paul Rees, with the music in charge of Professor Kenneth Wells and wife, and of course that insures great preaching and also great singing. I met many old friends and I hope some new ones. Our good District Superintendent of Pittsburgh District, Rev. C. Warren Jones, was there and Dr. and Sister Carrie Sloan, and many other of the Nazarene preachers. Brother Paul Rees brought a great message in the alternoon and told me they were leaving the next week for a home visit in California. After the fine message we drove back to Liverpool and had a great crowd that night. Broth-er Samuel Howell from Terrace brought several carloads and Brother Arnott from Lincoln Place brought a fine crowd and we had a great service. On Sunday we had four great services, between five and six hundred in Sunday school and the house packed for the morning preaching service, and in the afternoon was one great crowd. We have a large church there, but it is not near large enough and by seven o'clock in the evening the great church was packed. My, my, but that Liverpool crowd are the greatest singers in the United States-they sang like a great campmeeting crowd after

they have been going for ten days. I don't think that another church can be found in the entire connection that is hardly equal to the East Liverpool church and they are now crowded for room. Their large new church has not been built very long, but we did not have room enough for a three days' convention, and what would it have been if we had gone in for a regular revival. One of the mistakes that we have made all over the United States has been to look at a membership of from one to two hundred and then build a church building, but by the time we would get it built the crowds would begin to come and the altars fill up and the membership begin to grow and then we were in need of a building as large again as the one we had built. Here is just one pointer to think of. At Evansville, Ind., our fine young people there, Brother and Sister Hertenstein, built a fine church there this spring, and we were there about the time of the opening and at the first service there were not less than one hundred turned away who could not get inside of the building. Now that is just one out of many hundreds of such cases. But coming back to Liverpool againwe did have a wonderful time. We stayed in the parsonage with Brother and Sister Benedum and his little family We had such a nice time, but the time came for us to separate and so on Monday morning of July 23rd we loaded up the big car and Prof. L. C. Messer and his good wife and the sweetest baby east of the Rocky Mountains, Miss Reubena, and old Bud hit the highway for the campomeeting at Columbus, Ohio. This campmeeting at Columbus, Ohio. This was a lovely trip of about 185 miles through the finest country in the great state of Ohio. We stopped at the city of Wooster and had lunch and drove in to the campground between four and five o'clock, and we began to meet the friends, and they were there from all over the country. It was up to old Bud to preach on Monday night and we had the big tabernacle filled to overflowing and many standing; and yet some preachers seem to think that holiness will kill a church, and that no one will come to hear holiness preached. Well, there is just one case-this spring in the same city a bishop preached, in one of his own churches where they have over two thousand members, to less than one hundred, and one week later old Bud preached to over cight hundred people and preached on holiness as a second work of grace.

Well, our Nazarene boys are doing the job on that Ohio District. In about a year now Brother Gibson has organized nineteen churches. In my last letter I told you that he had organized sixteen and now he had added three more to his list. The regular called workers were Rev. T M. Anderson, Rev. Raymond Browning, Rev F M. Messenger and Prof. Ben Sutton and little Margic had charge of

the music, and then the Vaughan Radio Quartet. On Monday night Brother Joseph H. Smith stopped over with us and preached for us on Tuesday morning, and of course he brought us a great message. It was up to old Bud to preach in the afternoon and then Brother Browning came on at night. We had a dozen at the altar on Monday night and the altar was filled on Tuesday night, and the crowds were there from all parts of the country. Brothers Nease, Gibson and Gilley had charge of the camp and though this is a new camp, being in their present location only three or four years, yet they have a campmeeting that is second to none in the state. The fellow that doesn't know that the Nazarene boys have come to stay and that they are doing the job is the fellow that doesn't look with his eyes and doesn't hear with his ears and doesn't leave his own little community. Here, just think of thisa few years ago we had nothing or nobody in Illinois, Wisconsin, Indiana, Ohio and Pennsylvania and today in that strip of land we have between twenty and thirty thousand Nazarenes and our boys are having revivals the year round and organizing and building churches from one end of the country to the other. Well, think of this-in the last five weeks in Ohio and Pennsylvania I have placed the HERALD OF HOLINESS in 590 homes. Can you beat that record? If you have another man that is cross-eyed and that stutters, that can beat that record, please trot him out, I want to see him run. The Columbus camp gave me 111 in one day.

> In love, Uncle Buddre.

Sunday School Lesson For August 19, 1928 By M. EMILY ELLYSON

LESSON SUBJECT: Paul Carries the Gospel into Europe.

LESSON TEXT: Acts 15:36-16:15.

GOLDEN TEXT: Come over into Macedonia, and help us (Acts 16:9).

T ODAY we are to start with Paul on his second missionary journey. Burning with missionary zeal, but probably not taking the time to learn fully the divine plan, taking it for granted that because he and Barnabas had traveled together before they should do so again, he proposes to Barnabas, "Let us go again and visit our brethren in every city where we have preached." Barnabas was also eager to go on another missionary tour, but out of sympathy for the young man Mark who was his relative, whom, though he had forsaken them during the first tour, he believed to be a promising worker, he determined



to take Mark along and give him another trial. This did not seem wise to Paul and they argued the case for a time, in kindness of course, but to no avail. Both felt clear in the convictions that they held, and it may be that both were right. Is it not possible that God wanted two missionary parties now instead of just one? Is not His plan an ever enlarging work? Probably their difficulty came from their trying to go together, and this was God's way of getting them to form the two parties. At least it seems to have worked out well. Barnabas took Mark and went into Cyprus and Mark developed into a splendid worker. Paul chose other workers and went through Asia Minor.

The history now drops Barnabas and follows Paul. With Silas as his companion he goes northward through Syria and Cilicia and then westward to Derbe and Lystra where he adds the young man Timothy to his party. He would now go to the southwest, but no, the Holy Ghost prevents this; he would then go to the north, but again this is not the plan of the Holy Spirit who is their leader. And so they come to Troas where they hear the call to Europe. In this we see both the divine and the human in missions. Paul and his company were well saved, but they were human. As human they must use their own judg-ment. But they were not able always to know the plan and so must have the aid of the Holy Spirit. The Spirit's leadership sometimes was that of restraint as well as constraint. You will note how willing this company were to submit to the Spirit's leadership, whether it be restraint or constraint. Has the lack of this willingness, an unholy stubbornness or an over confidence in our personal judgment sometimes been an occasion of difficulty among us? The gospel of Christ is to the indi-

vidual, but it is also to the world; it is to individuals everywhere. Being a world gospel it is the plan that the good news shall be spread to the entire world as rapidly as possible. This lesson shows us that we are not to wait until all are evangelized in one community before going to another community. The ar-gument, "There are plenty of heathen at home," has no weight against foreign missions.

Immediately after receiving the call, Paul and his company cross over into Europe. They come to Philippi and, as has often been the case with the "holiness evangelist," they were "in that city abiding certain days" without any recognition. On the Sabbath day they sought the place of prayer. This is what real Christians always do if they are able. Learning of a place "out of the city by a riverside where prayer was wont to be made" they went thither. Real religion does make a difference between the Sabbath and other days. One of the vile omens of our day is the ease with which we forsake the place of prayer.

At this place of prayer they found a number of women present. Where were the men? Echo answers, where. Among these women was one of considerable wealth, who was probably the owner of a good home. At least this is suggested by her occupation. We refer

to "Lydia, a seller of purple," that is a seller of cloth dyed purple, which was greatly admired by the ancients. It may be that this woman was a widow continuing her husband's successful business. But while she was a successful business woman she had time to attend to religion. Is not this refreshing? legitimate business so often does, but it need not, and never should be allowed to, interfere with one's Christian obligations.

Having sat down together for the time of devotion, the missonaries began to teach these women about Jesus, and apparently they listened with eagerness. Can you picture the scene in your mind? Is it not beautiful? The heart of Lydia was especially opened and she received the message and asked for baptism, the outward symbol of her faith, and her household followed her. She now opened her home to the missionaries and now they have a good home in which to stay while in the city.

We would have you note in connection with this lesson that in bringing the gospel into Europe, Paul was starting directly toward our ancestry. At this time our forefathers were roaming the woods of Britain and northwestern Europe, uncivilized and deep in heathendom. It was Christianity and the result of foreign mission work that has brought us our civilization and our churches. Who can tell what would have been the conditions now had Paul gone east instead of west? We may rejoice in our privileges, but God forbid that we should glory save in the cross of the Lord Jesus Christ. And may we not forget to thank foreign missions and to pass the good news on and around the world.

SOME RULES WORTH CONSID-ERING

(Continued from page 19)

"Absolutely. Of course I am glad to counsel with friends who seek comfort and help, and hold such confidences sacred, but as for the oath-bound business, I am done with that forever and unless you have come to the same decision you can't imagine what a sense of freedom it gives."

Dear boys and girls, have you put your lives under some wise rule? Easy to do? No. But fine? Yes. Perhaps some of you will write and tell us about your experiences.

MANITOBA SASKATCHEWAN DISTRICT

After the close of our great General Assembly in Columbus, Ohio, we hurried home to our district to get into the home missionary campaigns we had arranged and planned for before leaving. These we held in Prince Albert and Eatonia. We found in visiting these places that our workers were having a real battle, especially with the elements and the powers that be. In Eatonia, after they had pitched the tent, before they had a chance to hold the first service, a wind came and tore the tent to pieces. This was an old tent and had about served its day. The workers secured a vacant church and held the meeting in it. It _day. rained almost every night, which made it hard for our people from Mantario to

get over since the roads are dirt. The workers met with enough to discourage almost the bravest. I am wondering here just what the nature of the opposition was that made John Mark turn back and forsake the missionary party. Be sure that in home missinary work you are not going to have all clear sailing. I remember now a meeting I held in Portsmouth, Ohio, where the elements were against us. The tent in a storm ripped from pole to pole in the top and down to the bottom in six different places. The next day I sewed canvas from morning until service time at night. I had the tent down three times with storms, but say, friends, the devil didn't have it all his own way; God gave us some great victories in that meeting. In the General Assembly a fine, bright looking young man came to me and said, "Aren't you Mr. Beirnes?" I said, "Yes." "Well," he said, "you don't know me do you?" I looked at him and told him that I did not. "Do you remember one night in the tent meeting you held in Portsmouth, when two young men came to the altar and got saved? Well," he said, "I am one of those young men," and he informed me that the other was also saved and now they are both members of the Church of the Nazarene, and it is more than likely that one of them will preach the gospel. These boys came right out of the rough. I am thankful now that I stayed on the job, fought the devil and the elements, and wrestled with the old tent. I felt greatly repaid after conversing with this young man.

We were not able to organize a church in Eatonia, however we feel we have When effected an opening in Eatonia. the weather was good the people turned out and gave the workers a respectful hearing and quite a few hands up for prayer and numbers are asking that our workers return. Eatonia is about twenty miles from Mantario, and our pastor there is going to give them a service a week. Pray for the work here; they need our message.

Brother H. B. Bailey and his sister, assisted by Brother A. C. Metcalle, the first week, and myself the last week, held the tent meeting in Prince Albert. While this was a hard meeting, also, it was a successful meeting. The rain hindered much, but the tent stayed up, at no time did they have a large crowd, but some fine people got interested in our work. The last Friday night of the meeting, we organized with eight charter members. I feel confident others will cast their lot with us. We are renting the Canadian Legion Hall which is in a fine location, and we are getting a good man to pastor them. Later we will put on another revival and before long I believe we will have a growing church there. Prince Albert is our farthermost northern city on the district. The population is about 9.000, and I am informed that not more than from five to eight hundred people attend church on Sunday. This is a sad condition of affairs; people are tired of dead forms and empty religion. We are having our District Assembly in Regina next week. Dr. Chapman commenced a tent meeting with our church there last night. We are expecting this to be a fruitful campaign. We are planning on

SISTER SANTOS ELIZONDO IN TROUBLE

Of all the people who have wrought wonders in the Mexican mission field, the leading one would certainly scem to be Mrs. Santos Elizondo. She started a blessed work of holiness at Juarez, Mexico, and founded there a Church of the Nazarene. She greatly blessed the hearts of all who heard her at Columbus, Ohio, at the General Assembly. AND NOW SHE FACES A CRISIS IN HER WORK.

She has always been partially self-supporting, doing nursing on the side, while she preached and spread the gospel. Upon her return from Columbus, she found that local health regulations had fallen into hands that shut the door to her work of nursing. She had depended on this to pay for some repairs on her church building which she had the faith to undertake, and now the repair bills stare her in the face and remain unpaid. She is threatened with loss unless they are paid. She found also that the grocery bills for her orphans which her great motherly heart had undertaken to save from starvation, had also accumulated in her absence. \$339.95 for repairs, and \$175.90 for grocenes. She asks the Department of Missions for help The General Treasurer reports an empty treasury. But we cannot forsake this blessed, sacrificing woman and see her years of toil totally lost for the sake of a total of only S\$15.85. Who will send us something to help her out? There will not be money enough in the treasury for several months yet to accomplish this. She must have help im-mediately. Please mail to the General Treasurer a small donation for this worthy and distressing cause. He will forward your offering just as soon as it reaches him. Send in \$5.00, or \$2.00, or \$1.00, or fifty cents, or twenty-five cents. Sister Elizondo has devoted all she has to this work. Now she is in sore need, let all our people help her a little at this time. Let us prove to this worthy woman that we are all one great family. Be sure and remember that what you gift to this toiling, sacrificing and now critically needful Mexican missionary. Address all offerings to M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo. Mark your gift plainly "for Sister Elizondo.'

> J. G. MORRISON, General Secretary, Foreign Missionary Department.

several other home missionary campaigns this summer and fall, and hope to plant some more Churches of the Nazarene on this great, needy field. We are expecting another tent soon to replace the one that was torn up, and we hope to have it for another tent campaign before the season closes. Pray for us.

GEO. BEIRNES, District Superintendent.

SOUTHWESTERN INDIANA GROUP MEETING

The bi-monthly group meeting of the southwestern Indiana churches was held July 16 and 17, at Vincennes, Ind. This meeting was a real time of victory in several ways. First, a goodly number of people came, even though the weather was extremely hot. Second, the preaching was of the best. Third, the reports from the General Assembly, which blessed and stirred the people, and last but not lenst, was the fact that several sought and found God. The meeting was opened on Monday night with preaching service by Rev. E. M. Cornwell. His message on prayer greatly blessed the people. On Tuesday morning the meeting began with devotions in charge of the writer. After a good praise service, Rcv. H. J. Rahrar, of Spencer, Ind, brought the message of the morning. This was a line sermon and was used of God to bless the people. After a bountiful basket dinner the service began with devotions led by Rev. L.

O. Green. Rev. R. W. Hertenstein gave a talk on the outlook for the coming quadrennium, after which several gave brief talks on the great General Assembly. The evening preaching service began at 7:30 with Rev. R. W. Hertenstein bringing the message. God came down in mighty convicting power and several sought the Lord around the altar of prayer. Those who were permitted to attend this gathering were well repaid for their presence. These great group gatherings are a great benefit to our people. The next one will be at the writer's church, Boonville, Indiana, October 8 and 9. You are all invited. Come and spend the day with us.

D. A. WEIDA, Reporter.

IN THE MOUNTAINS OF TENNESSEE

These are the most encouraging days I have known in the years I have been interested in spreading scriptural holiness over these mountains. Gracious revivals are being held in the various sections covered by our work, which embraces some eight counties in the mountain section of East Tennessee. In our section, thirty-five miles from our headquarters, where we sent a tent and some workers last summer, the people are now building one of the largest churches in that county. It is so far completed that a gracious revival is in progress. I preached

there to an immense congregation the other night. Nearly one hundred persons gave us their hands for prayer that they might get saved. Some of them found God the next day in the good oldfashioned way, repenting, confessing and weeping, and then rejoicing when their sins were forgiven. There are several sins were forgiven. million neglected people, hungry for holiness preaching, in the mountain country embracing several states. We are planning for quite an enlarging of our field of labor in the coming months in connection with students and some of the fac-ulty of Trevecca College. We need at once several additional tents to properly carry forward the work during the remainder of the summer. We ask that our fellow-Nazarenes remember this work in special prayer.

CHARLES B. KOLB, Elgin, Tenn.

NEBRASKA DISTRICT

Having closed our evangelistic slate for the purpose of entering one of our large cities and there putting on a campaign to build for our church a strong congregation in one of our larger cities, we came to Omaha eleven months ago. At this time we found and leased a large church building which is located practically in the very heart of this rapidly growing western city. It is indeed astonishing to see the rapidity with which the church has grown in things spiritual as well as numerically and financially. Truly the Lord has been good to us. We have never served a more devout people, nor has the Spirit of the Lord rested more vividly upon our efforts than it has since we came to Omaha. Our election to the District Superintendency of the Nebraska District came just at the time when we were in the midst of executing our plans for the spreading of the gospel in this city, as well as to reap the harvest of the efforts put forth during the winter months. Our election was a sudden surprise to both pastor and people, the reaction of which might have been hurtful to the local congregation had it not been for the fact that our people were living sufficiently near the Lord that He could apply His grace to their hearts, and thus enable them to stand what otherwise would have been a disappointment. We shall never forget the impression from the beautiful spirit that they manifested when called upon to make the sacrifice. While we are changing leaders at a very critical moment, owing to the infancy of the church, yet the change is being made without the least disturbance. This may always be done where the pastor ties the people to the church. Thank God for a people whose purpose is to follow Him!

Nebraska is a state of golden opportunities. We are following after some of the most noble men that have ever lived. Rev. H. M. Chambers, our predecessor, has labored faithfully during his administration as District Superintendent. The people truly love him and his wife, and we count it an honor to follow such a Spirit-filled leader as Brother Chambers.

It is our purpose to tour the district immediately, and have employed as singers Mr. and Mrs. Kerby Fields, of Anderson, Indiana. Will those who are interested in the Northwest join us in special prayer that God will grant us a mighty outpouring of the Holy Spirit on the Nebraska District?

MARVIN S. COOPER, District Superintendent.

BRESEE COLLEGE NEWS, HUTCHINSON, KANSAS

The Commencement exercises together with the campmeeting marked the close of a very profitable and blessed year for Bresee College. The Lord met with us from time to time and His presence was with us in an unusual way during the closing days of the year.

It was our high privilege to have Dr. R. T: Williams with us and inspire us with his timely messages. His address to the graduating class was a masterful presentation of truth. Approximately three thousand people were present on this oc-casion. Thank God for such a leader. Our prayer is that he may be spared to the church for many years.

The campmeeting was a fitting climax to the work of the school year. The workers, Dr. R. T. Williams, Rev. I. C. Mathis, Rev. Bud Robinson, Brother L. C. Messer and the Edwards Ladies' Quartet rendered valuable and efficient service. Their ministry was owned and blessed of God. Many responded definitely to God's call and gave themselves to Him in pardon and purity. The success of the camp was in no small way due to the untiring labors of our beloved District Superintendent, Rev. A. F. Balsmeier, who gave unstintingly of his time and thought to the matter. God is using this good man and making him a great blessing to our district.

We are glad to announce to our friends that on June 26 of this year our Academy was placed on the accredited list of high schools in the state of Kansas, thus giving recognition to the work of the year 1927-1928. This is only one of the progressive steps we are taking and under the blessing of God we expect to render more efficient service to our educational zone and to the church at large. Our fall term of school opens Sept. 10 and present indications point to an increased enrollment.

S. T. LUDWIG, President.

ALABAMA N. Y. P. S. At our District N. Y. P. S. meeting at Nauvoo, in April, we voted for our District President, Rev. C. C. Butler, to represent us at the General N. Y. P. S. Convention in Columbus, Ohio. He returns to us with a victorious report. We learn that our young people of all the land are doing things great and small that count for the Master. It makes us Alabamans more determined than ever to help hold high the standard of the full gospel and work with all our might.

Last Sunday night, July 22, our pas-tor here at Jasper, Rev. H. A. Forester, gave the entire evening over to the visiting N. Y. P. S. of Nauvoo. They gave a splendid program—a pageant, "The Dream of Queen Esther." The church was filled and the audience seemed very appreciative. It was truly great. Those who took part showed excellent talent and the program brought a wonderful truth. The Nauvoo Society have given several Bible plays of this type at their

They also are a good team of workers. Our District President plans another district meeting of the N. Y. P. S soon for the perfecting of our organization, such as electing committees for the different phases of the work. He also plans to arrange for zone meetings at regular intervals of the year for the purpose of arousing new enthusiasm and interest.

Interest is growing, and let us pray that it may continue so, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light." LINUS JACKSON, District Secretary.

CHICAGO CENTRAL DISTRICT HOME MISSIONS AND SUM MER MEETINGS

We have been keeping up the fight on Chicago Central District for the last six years and we believe we can honestly say that the last year has been the most aggressive and the most spiritual of any year in the history of our district. We have had battles aplenty and difficulties in abundance and problems mountain high, but our people and preachers have

Five Hundred **Bible Ouestions** (With Answers) Bv Rev. C. B. Widmeyer, D. D. Suitable for the Home, the

Sunday School and the Young People's Society

During the year of 1923 the author of this booklet conducted Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any § set rule of order. In ar--the work for publication time has been taken to the questions, in order tl may be more useful.

25 cents Nazarene Publishing House 2923 Troost Avenue Kansas City, Mo.

stood nobly by us and we are coming up to a great District Assembly with our banners flying.

Around Chicago we keep up the battle. Rev. Jesse Brown of Joliet has closed a very fine meeting with Evangelist James Miller. Rev. Ralph Bauerle and his church at Elgin have purchased a tent and are going to have services all summer in and around Elgin. Rev. Albert Young and Paul Alfours have opened up a new church at Waukegan. They have a tent up there at this time. This is rather a difficult field but the boys are going to stick to it and are going to plant a church in that beautiful lake city. Brother Young also has moved the location of our church at North Side Chicago. He is doing good service there and is making progress. Rev. G. B. William-son at Austin and his good congregation have purchased a new 40x60 tent and will push the battle in that great city of Chicago. Rev. Harry Morrow, our good pastor at Woodlawn, Chicago, is closing a very successful year. In my opinion Woodlawn is in the best condition of her history.

Brother W. G. Schurman, our great and good pastor at Chicago First church, just keeps doing things-and the truth about the matter is that Brother Schurman is going deeper in God and is preaching better, and old First church is standing for the good, old-fashioned way as never before. What a great blessing this great church has been to our district and to our denomination. Argo, Illinois, a new church in the vicinity of Chicago, has built a new church building. We are making progress there. Brother J. D. Roach of Chicago Heights reports an increase along all lines. God is blessing this dear precious brother. He is going to put on a home missinary campaign at Kankakee, Illinois. Rev. L. H. Howe and his church have bought a new tent. They are going in to push the gospel around Harvey, Illinois. The Roseland new church around Chicago with Brother Harold Small as pastor is closing a good year and the pastor has been well received. At Rockford, Illinois, Rev. Craig Weathers and his people have purchased a new tent and are going to preach there under a tent all summer. They are making plans to buy a lot and build a tabernacle. At Freeport Brother Sundall is being well received in this very fine city of twenty thousand. They have a tent up there. This tent will next go to Stockton.

As my report is getting lengthy, I will make another report concerning our tents and summer meetings.

E. O. CHALFANT, District Superintendent.

CHURCH NEWS

PERINTENDENT S. D. Cox, : are closing the year with long all lines of church accivities, auvancement in Home Mission fields especially. The tents purchased in the winter have been going at full blast. Rev. R. P. Fitch of Cincinnati, Ohio; Rev. H. H. Welsh of Olivet, Ill.; Rev. Ural Hollenback of Frankfort, Ind. are some of the outside helpers we have had. Some pastors who have been on

the diⁿrict for some time have accepted work in other districts. Rev. G. H. Mc-Lachlan of Woodstock, Ont., goes to Manitoba-Saskatchewan District, and Rev. R. V. Starr of Lansing, has accepted the First church, Minneapolis, Minn. Rev. F. T. Fuge who has been at Flint Central the past year, goes to Africa. May the God of all grace go with them. Our campmeeting and assembly date is Aug. 6 to 19. Rev. Earl E. Curtis of New York and General Superintendent Goodwin of Pasadena, Calif., are the engaged workers. District talent will be used."

SONC EVANCELISTS E. D. AND WINNTE SIMPSON—"God is giving us a great meeting at Bivins, Texas, camp, with Rev. Milton Smith doing great preaching. God is greatly helping us with the singing. Many souls finding God. Thirty-seven seekers and thirty of them have found God precious to their hearts. We are expecting greater things to be accomplished before the close of the meeting."

PASTOR C. G. WEATHERS, ROCEFORD, ILLINOIS-"July 22 we closed a good meeting with G. F. and Byrdie Owen as evangelists. It was a hard battle in many ways yet God gave us a good meeting. Quite a number prayed through and were saved or sanctified. The last night of the meeting three members were taken into the church and on Thursday night, when Brother Chalfant was with us, eight more were received. During the meeting Brother Owen and I were working on a building program as the church is sadly handicapped here, having only an abandoned schoolhouse to worship in. Thursday night Brother Chalfant also appointed a building committee, so we are going at the job to put up a place for worship in Rockford. Brother Willard Davis was with us for two weeks of this meeting-in fact it was two separate meetings. We enjoyed his singing and accordion music. Mrs. Weathers, the pastor's wife, had been developing tuberculosis for some time but we did not know it until during the meeting she grew worse and upon being examined by two of the best doctors in the city, was found to have this disease, so according to doctors' orders she was sent to Colorado Springs.

The people were very good to her. They bought her a new outfit of clothes and gave about a hundred dollars. We cannot speak too highly of Brother and Sister Owen. They were loved and appreciated by all. All admit that this was the best meeting that has ever been in our whurch here. Large crowds attended regularly and our church was put before the city. We are sure we will continue to see results from this meeting. If you have friends in this great city let us know their address."

PASTOR ROY E. SWIM, POPLAR, MON-TANA-"Out on the prairie, treeless and uninhabited, a score of miles from town or railroad, we stretched a brown tent. This is the setting for the Elmdale Circuit 'feast of tabernaces' out in Montana. A man from the cities passing by asked why we held a meeting in such a location instead of in town. It is because even out here there are some people who love God, and others who ought to love Him. The people came in numbers that would surprise one not acquainted with the country, in spite of distance, rain and mud. God blessed the ministry of our precious brother, Rev. J. O. Schaap and his good wife. Blessed, saving, gospel truth went home to hearts through our brother's anointed preaching. A number were saved, others sanctified and some remarkably healed. The Lord blesses Brother Schaap unusually in the ministry of healing. One sister, afflicted with cancer, unable to walk, was marvelously touched by the healing power of the Lord. Walking back and forth in the tabernacle, before the wondering eves of a multitude who had never seen it before on this fashion, she testified of God's wonderful goodness to her. Surely our Savior, Jesus Christ is today the same. We would gladly recommend our Brother Schaap and his good wife as workers who love God and lost men, and who believe in feeding and not bleeding as the proper method in ministering the Word."

PASTOR C. E. FOX, HARRAH, OKLAHOMA —"This has been a good year for us. We have just closed a two weeks' meeting, with Rev. H. B. White as evangelist, Brother Harold Garrison as singer,

BURDEN FOR SOULS How to Get and How to Keep It.

By M. M. Summers

A modest booklet of twenty-four pages with a tremendously vital message. No excess verbiage but there is enough truth in this booklet to send the church of God to its knees in intercessory prayer and to put a mighty stir in the lives of those who are "at ease in Zion."

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Prepaid price, 15c NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Mo. AUGUST 8, 1928

Brother S. H. Bundy as pianist, all of Bethany, Oklahoma. The Lord gave us an old-time revival, with a mighty outpouring of the Holy Spirit. Sixty-five prayed through. Twelve have joined the church with others to follow. Brother White is a true man of God, with a real burden for the lost. Any church wanting a revival with old-time conviction and old-time praying through will do well to call him."

OAKDALE, CALIFORNIA-"The Oakdale church is sorry to lose our pastor of the last three years, for we love Brother and Sister Whitcomb very dearly. They surely walk with God and we as a church pray God's richest blessing upon them, and that the church at Fresno will grow under their ministry. But God has dealt kindly with us in giving Rev. and Mrs. W. C. Canary to pastor the church for the coming year. They already have the burden of the church on their hearts. They have started in the midst of the battle for souls and the church. We believe they are God's people for the place. Conviction is settling down; a revival spirit is breaking out and the Holy Spirit is falling in power. Our present church building is too small to accommodate all of the Sunday school classes. We are planning and expecting under God's leadership to see a commodious church built in the near future, a flourishing Sunday school, and men and women, boys and girls praying through to victory."—Cora Walker, Reporter.

PASTOR JOSEPH RICHARDSON, TORONTO, ONT .--- "We wish to report victory here in this great Canadian city of isms and religions, and where there are some folks with real salvation. The first two days of July we had extra meetings, and although the weather was very hot, the people came and have been coming ever since. We are enjoying a kind of hot weather revival. Halleluiah | Brother Matthews of Edmonton, on his way home from the General Assembly, stayed with us a few days and helped us push the battle and the Lord gave some souls. Sister Welsh, of Regina, Sask, hunted us up and gave us a brief account of the General Assembly, which was like a breeze from heaven. We find folks have difficulty in finding us, and so to help them to find us in the future, I will give my postoffice address: 383 Nairn Ave. Take Bay Street car, near depot, and change to Oakwood car and get off on Egleton Ave., at Nairn, and walk just down the hill. Follow these directions and we are easy to find. We would be pleased to know the whereabouts of holiness, or Nazarene people who may be in the city. Also we invite those who may be passing through the city to stop and see us. Our meetings are held Sunday morning and evening. Also we have a circle of prayer Thursday p. m., in the parsonage. Our place of worship is very humble but God is in the camp, and you will hear from us in the future we trust. Pray for us."

PASTOR MRS. CORA THOMAS, GREAT BEND, KANSAS—"We have had three revival meetings this year. One which was Allen of Hutchinson, was of great benefit to our work. Sister Myrle E. King was the preacher in our February meeting, and she did good work. She has made her home with us most of this year, assisting us in pastoral labors until the first of June when she was called to care for her mother. Her work has been a great blessing to our baby church. We are not growing rapidly but can begin to crawl and have other signs of spiritual life. We organized a W. F. M. S. with several women who are catching the vision of the needs of our foreign fields. Our Sunday school has doubled under the leadership of our superintendent, C. E. Murphy. He is a humble man who stands by a pastor faithfully. We expect a continued growth in this line of work. We are not without our problems, but being the only place in town that stands for Bible holiness, with a fair sized field to work in, we bespeak for Great Bend one of our best churches in the district in a few years. The public is beginning to see that we are here for business; prejudice is broken down and good crowds are attending our Sunday night services. The cottage prayermeetings on Tuesday nights are a means of blessing to us when often the spirit of prayer comes upon us and we rejoice in the Lord. This service is led by the laymen. Last Sun-day night our District Superintendent, Rev. A. F. Balsmeier, gave us a good message. Two souls claimed victory at the altar. Another revival meeting closed recently, conducted by C. J. Garrett of Ottawa. We bad worked with him before and knew him to be one of our true and tried evangelists. Ivan Hamilton of Augusta led the singing. Miss Dorothy Lake, a consecrated young woman of Covert, Kansas, played the organ and conducted young people's meetings. Mrs. Ralph Oliver of Newton was our soloist. She knows how to sing to bless the people. Her services were appreciated by all that heard her. Some persons were heard to say that they never heard better preaching and singing. Hundreds of men were in town awaiting the harvest and Rev. Garrett spoke to them a few afternoons at the city park."

EVANCELIST LYMAN BROUGH AND WIFE "Recently we were with Rev. W. R. Kunze of Buffalo, N. Y., in a short meeting; in which we had some real cases of salvation. The Nazarenes are making a desperate effort to get a work established in that great city. We believe Brother and Sister Kunze are in the right place; with a lot of 'stickability,' and God's grace behind them. They are faithful and true to the trust. The Lord bless and encourage their hearts, is our praver. At present writing we are in North Dakota for a two months' meeting under the auspices of the Church of the Nazarene of New Rockford. They are putting on a campaign at Brantford, N. D., at this present writing. Later we will be in Carrington, N. D. We are now on the fourth week at Brantford in a tent meeting. This is a very hard place to break through. They have had several such meetings, yet we never saw so much pungent conviction. Several have been at

held last October by Evangelist E. C. the altar, some professed to get through, for which we praise the Lord. One night our tent was blown down, but not much damage was done, as God's hand was upon it. Mrs. Brough and I are living in a small tent, one block and a half away; we had to get up and hold our tent as the storm was so severe. Finally we had to drop it to the ground and go to our car at 3:30 a.m., and sit in the car until the storm subsided. Rev. W. I. Gough is pastor of the New Rockford church and is pushing this campaign with his good people back of him, with a vision for lost souls. District Superintendent Wordsworth was with us over Sunday, July 21. He preached in the afternoon on the 'Second Blessing,' and gave us a We are busy and doing our best lift. for God and lost souls. Our address for July and August will be New Rockford, North Dakota."

> EVANCELIST C. J. FROST-"We held a very successful revival meeting with the church at Hattiesburg, Miss., Rev. Stanley and wife pastors. We went there for two weeks but after getting started, held five weeks instead. Quite a number prayed through to victory. We feel that the church was helped in a number of ways. The pastor informs us that he has had continued success since the close, souls praying through at almost every service. Rev. Stanley is a young man, and a new Nazarene, but he is one who believes in doing the job whether he gets much remuneration or not. He is, I believe, one of the most self-sacrificing men I have ever scen. The people love him and I believe he is going to make a record for himself and the church at Hattiesburg. We closed here just in time to get to the General Assembly, where we enjoyed every minute of the time. We have returned to our field loving the Nazarenes better and are determined to do our best We left the General Asfor the cause. sembly for Esther, Mo., where we held a two weeks' meeting with Rev. F. A. Welch and his dear people. God gave us a good time, and a good meeting. Several prayed through. Rev. Welch is a

mighty good pastor. His people love him, and he loves his little flock. I am glad for one thing especially; God is giving us better pastors in these latter years. And if there is anybody who needs encouragement it is a man who is faithful to our smaller and weaker churches. God bless our faithful pastors. After leaving Esther we ran down to Redford, Mo., for a week's meeting. Once upon a time we had a good work at this place but it has gone down for some reason. We found several Nazarenes here though, and a number of hungry hearts who are looking our way. We are hoping that we shall soon have another work here that will be a credit to all the Missouri District. We left Brother Welch to preach through another week and are now in another battle with the church at Piedmont, Mo. This is the third time we have been here within two years, and the very first service, which was last night, was fruitful. Rev. J. A. Duncan and wife are the pastors and we have never met finer people in the world. We consider them among the very best pastors in all our connection. We have only a few days here and will move down and begin with the church at Malden the third of August, where Rev. A. K. Jones is the pastor. Then we come back to Des Arc for the Annual Camp which has been put off until August 23. Pray for us that God may bless."

PASTOR U. E. HARDING, SANTA ANA, CALD.—"At the close of our Southern California District Assembly in May I took up the work as pastor of the church at this place. It is my privilege and profit here to follow in the footsteps of such good men as Rev. L. H. Humphrey, now superannuated and member of this church, Rev. E. M. Hutchens, and that splendid young man and now successful evangelist, Rev. I. C. Mathis. We found here a happy, congenial people who received us well with open hearts and hands. Most of them are enjoying a good state of grace and I believe we could say a large majority of them testi-

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Charles G. Finney's book by this title has been abbreviated by Rev. E. E. Shelhamer. In this abridged form it is a book of 117 pages that sells for one-half the price of the complete volume. These writings of the godly Finney occupy a place second to none in the field of Christian literature. They cannot fail to stimulate the reader to increased spirituality as well as provoking unto love and good works.

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fy definitely to the grace of full salvation, the doctrine for which our church stands. The church rented for us a parsonage on South Broadway, one of the most beautiful residential streets in the city, the former home of a physician, which is completely furnished throughout and on our coming packed the house to give us a hearty reception. The interest in the services is growing with each returning Sabbath. We have a capacity Sunday school for our building is not large enough to accommodate as many as we could secure. Our need is a new church and we are looking forward to that day. Our prayermeetings are a real means of grace. They look like a Sunday morning congregation and the beauty of it all is that more than fifty per cent of them are outside people who are friends to the church. The Sunday morning congregations are good. This is charac. teristic of the churches of southern California. I went in to build up and specialize on the Sunday evening congregations and we are preaching to capacity audiences on Sunday evening, a strange thing for this country and many are outside people. We are enjoying the pastorate again after some time in the field of evangelism-glad to be at home with the family. At the present writing we are in the campmeeting at Portland, Oregon with Dr. H. Orton Wiley as our colaborer. We are just at the opening of the campmeeting and there are about one hundred tents on the ground, a little white city and a spirit of harmony, prayer and devotion prevails. My church is willing for me to get away for a campmeeting now and then to keep my enthusiasm and pressure down, thinking I will be a better citizen and I guess they are right. I have one other campmeeting the first of September, the State Holiness Association, of Blackwell, Oklahoma, with Dr. John Paul of Taylor University as my colaborer. Permit a word of personal

testimony. I am enjoying the grace of perfect love. Never had more love and burden for others, and I believe was never more blessed in the meetings in my life. When you think of us pray for us"

PASTOR IVAN L. FLYNN, SHERMAN, TERAS-"Since we last reported the Lord has blessed us in many ways. The work here is progressing as usual. Our revival meeting will begin August 12, with Rev. Elmer D. Russell of Kansas City, Kans., as the evangelist. We are looking for-ward for a real revival. We will not remain with this church for next year. We have notified the church and arrangements have been made to call another pastor. We have had some very pleas-ant times with the Sherman church. There are some very fine people here. The church has let us off for two meetings this year already, and have given us permission to hold another soon. Our last meeting was with the Corsicana church, Brother and Sister Cellen are the progressive pastors The Lord gave us a good meeting. We will hold a meeting for the Mt. Pisgah church beginning July 26, to run over two Sundays. We are anticipating a good closing out here of our year's work."

GRACE CHURCH OF THE NAZARENE, SAN ANTONIO, TEXAS, has just closed one of the best meetings it has enjoyed for many years. Geron Roberts, our boy, was called by the church for this midsummer revival. The providence of God sent four of the Braswell Brothers, William, Autrey, Roy and Clovis Braswell of Portales, N. M., who assisted in the meeting—singing and preaching. The services were well attended. Our lately completed tabernacle was filled every evening. Large crowds surrounded the building—cagerly listening. Our newly made friends in this neighborhood presented the workers and pastor a pounding comparable to one from friends of long acquaintance. The faithful members did

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Postpaid price, \$2.00 NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Mo. their part as well. About seventy-five people knelt at the altar for prayer aimost all of them praying through definitely. Thirty-four were baptized and twenty-three united with the church. The enrollment of the Sunday school has been more than doubled. Fifty young people presented a most delightful program and rally service Sunday night. Our prospects are very favorable for one of the best N. Y. P. S. organizations in the Southwest. Grace church sponsors another meeting in the city beginning the latter part of this week. We have the vision and mean by His help and grace to propagate and spread holiness to the people of this palmed and historic southern metropolis.— John F. Roberts and Wife, Pastors.

PASTOR C. W. HENDERSON, BLUPPTON, INDIANA-"We have recently closed a gracious revival. Waves of glory swept in on us and a goodly number of souls wept their way to Calvary. Rev. F. P. Cassidy of Lexington, Ky., was the good cvangelist. He was sound and sensible in his preaching and carried a tremendous burden for the lost. He won the hearts of the people. This is the second meeting that Brother Cassidy has had with the Bluffton church, and the latter was the best of the two. At the close of the meeting thirteen were taken into the church and that many more warmed up to us considerably, who I am sure will come in sooner or later. The church has won many victories this year through the help of the dear Lord. He has blessed us financially, and despite the effect of the bankruptcy of one of the largest banks in town, which followed the bankruptcy of the H. C. Bay Plano Factory and the \$5,000 indebtedness hanging over our heads, and notes and interest staring us in the face, God has marvelously brought us through. We have had three good revivals this year, paid our workers well, kept the pastor's salary up to date, and do not owe a bill in town. We are hoping to blot out the \$5,000 indebtedness in the next two or three years. The Sunday school has been growing gradually making a good increase over last year. The record attendance has been broken twice this year, once over the year before and the other over the present year. The attendance has been real good during this hot weather. While most other churches in town have been making decreases the Nazarene church has been making increases. Above all things we praise God for the beautiful spirit of harmony that prevails in our church. Frequently the church is melted with the presence of God and we can see Him in our midst. We do not take any of the praise or the honor for what has been accomplished, but most humbly ascribe it all to Him who died for us and made these victories possible. Praise His name:"

CHATTANOOCA, TENN., FIRST CHURCH— At a largely attended service at First church here last Sunday morning, Rev. W. M. Tidwell was recalled as pastor for another year, with only two dissenting votes. Twenty-one years ago, the present pastor was sent to Chattanooga by Rev. J. O. McClurkan, head of the Pentecostal Mission and founder of Trevecca College at Nashville, to open up mission work in this great city. There were seven in attendance at the first service. The hardships connected with the establishment of the work were many, and the opposition to the preaching of full salvation was relentless. Despite these obstacles, however, the blessing of God rested upon Brother Tidwell and he soon gathered around him a faithful band of workers, some of whom were influential and wealthy people of the city. For a few years the work was conducted as a mis-sion, but due to its phenomenal growth, an independent church was organized, known for many years as the Gospel Tabernacle. A commodious wooden church was built, but on account of the growth of the congregation a beautiful brick edifice was crected a few years ago, now valued at \$40,000. When the Pentecostal Mission united with the Church of the Nazarene the Gospel Tabernacle became a part of the Church of the Nazarene and has since been known as the First Church of the Nazarene. For these twenty-one years, as pastor of one church, the blessing of God has rested upon Brother Tidwell and his faithful congregation, and the outlook, if Jesus tarries, was never so encouraging. For these years there have been but very few services in which souls were not definitely blessed at the altar.—Mackey J. Brown, Reporter.

EVANCELIST W. H. HARDIN-"Our rerent meeting with pastor J. J. Steele at St. Joseph, Mo., turned out well in spite of circumstances which made it hard. God gave us some brilliant victories at the altar. The St. Joseph church has had a real struggle but was greatly helped by this meeting. Brother Steele is put-ting forth a heroic effort and will doubt-less succeed."

TELEGRAMS

ATLANTA, GA. Closed a successful four weeks' Home Mission campaign at Cedartown, Ga. E. W. Wells, of Dallas, Texas, evangelist; Miss Ruth Lanier, singer. Great team. Organized good church, 109 in Sunday school first Sunday. Will use Brother Wells in home mission work on the district all summer. We must take Georgia for God and the Church of the Naza-rene.—Oscar Hudson, District Superintendent.

ELMWOOD PLACE, OHIO Mt. Washington Church of the Nazarene first annual meeting great success. Many souls saved, fine class for membership. Evangelist J. B. McBride wins the people. Mrs. S. K. Moxley great song leader. Beginning new church building, growing Sunday school. Singers and pastors of other churches rendered valuable assistance.-O. A. Singleton, Pastor.

MIDDLEPORT, OHIO

Just organized a new church at Racine, Ohio, with fifteen members. Great revival in tent meeting, over forty prayed through -- Perry Rood, Pastor Middleport Church.

ASHLAND. KY

CORRECTION-It was published in Uncle Buddie's weekly talk that I had broken down in health. This is a mistake-was ill at that time, missed one meeting. Am all O. K. now and going on with my meetings .- John Fleming.

ATLANTA, GA.

Atlanta church and contents totally destroyed by fire at an early hour this morning. Great progress has been made during the last year and the opportunity appears to be unusual, but little struggling band must have outside help if they re-build in time to conserve the work already done. Let the saints everywhere pray earnestly -Oscar Hudson, District Superintendent.

DEATHS

LAND-Rev. Hope Giles Land was born April 14, 1873, near Cornhill, Williamson County, Texas, on what was known as "The Old Land Place," and departed this life at 4:15 p. m., Monday, May 28, 1928, at Knox City, Texas; his age being 55 years, 1 month and 14 days. He was married to Miss Lucy Pearl Mc-Clanahan Nov. 2, 1894, to which union were born fourteen children; two of which preceded their father to glory in the spring of 1908-Albert Jeffries and Auburn Giles. Although his early life was spent in sin, be never went to the bottom, and was always of a kind and genial disposition. Rev. Land served his country as a criminal officer for two years. In the execution of his duties as an officer, he was without fear or favor. It was during his second term of office. in a holiness revival meeting conducted by Rev. A. G. Jeffries, in the little town of Cornhill, that he was gloriously con-verted in July, 1902. He was sanctified

three days later and called to preach. He preached his first sermon at Creedmore, Texas, in the summer of 1904, using as his text, Acts 19:2, "Have ye received the Holy Ghost since ye be-lieved?" Just as he was fearless in his execution of his duties as officer, he feared neither men nor demons in his battles against sin and contention for holy living. He was among the early pioneer holiness preachers in Texas, loving the blessed doctrine of sanctification as a second definite work of grace with all his heart. When Rev. Land went to a place to hold a meeting you could rest assured that the people of that community would receive light on holiness before he made his departure. For some reason God seemed to lead him out into new fields where people were not acquainted with full salvation. Were one to start out from the place of his death and trace back his course of life and work since his conversion at Cornhill, Texas, one would find the pathway dotted with strong holiness people, preachers and Nazarene churches that will stand as monuments to his labors on this earth.

WANTS

WANTED--Cook for camp at Olivet grounds, Kirk, Colorado Camp to furnish commodities. Masi-mum wage four dollars per day Camp to run ten days. Diete August 24 to Sept. 2. Write Rev. R. W. Cortner, Kirk, Colorado, Chairman of Board

BARBER AND PLUMBER WANTED-Can furnish particle and reumber to write part time and go to school. Need not apply unless experienced and can turnish good reference. Write Bethany-Peniel College, Bethany, Ukla

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and women possesses proved ability to stimulate scholarly activities and to guide the inquiring mind of youth in the paths of consecrated learning.

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Registration, Tuesday, September 11

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As one of his sons, and speaking for his twelve living children, I wish to say: He left us a heritage wonderful,

- Not algoed on paper that fades, But stamped on our hearts indelibly That will last our alloted decades: He taught us the story of Jesus.
- Twas at his knee that we first heard the name
- Of Christ, the King come from glory.
- Of Jesus the mighty to save. We learned from him lessons of morality
- He told us that virtue was right. Truthfulness and honesty were taught
- us. They were taught us with all of his might
- He taught not only by procept.
- But lived an example as well. The heritage is enough for all children-No reason for this one to sell. The widow and five of the children:

Lucile 19, Paul 17, Hal 15, R. T. 12, and Harlan 6 years of age, reside at Knox

HERALD OF HOLINESS City, Texas. The other living children are: Rev. H. N. Land, Brush, Colorado;

V. H. Land, New York City; T. P. Land, Bastrop, Texas; Rev. D. H. Land, Oklahoma City; C. B. Land, Temple, Texas; Rev. E. H. Land, Alva, Oklaho-ma; and Mrs. F. H. Massbart, Knox City, Texas The deceased was sick only six days We will have to trust this to the Lord, knowing that He doeth all things well.

HENSCHEN — Miss Emma Francis Henschen, only daughter of Mr. and Mrs George B Henschen of George-town, Illinois, was born near Haven, Ripley County, Indiana, October 11. 1899, and departed this life July 3, 1928, age 28 years, 8 months and 22 days She was converted in the Holiness Christian church near Cold Springs, Indiana, at the age of nine years, with which church she united soon after In 1912 she moved with her parents to Georgetown, Illinols, where she has lived ever since and where she put her mem-bership with the Church of the Naza-rene, of which she continued to be a regular member in good standing to the time of her death. Miss Henschen met her tragic death by drowning on the afternoon of July 3 She had been swim-ming in the Salt Fork river, two and one-half miles north of Catlin, at the time she was visiting her aunt and uncle, Mr. and Mrs. Paul Clipson who live near the river and whose four daugh-



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A. O. Henricks, A. M., B. D., D. D., President

ters were with Miss Emma at the time of her drowning She leaves to mourn her death a father, mother, three broth-ors, Clarence and Edgar of Georgetown, and Walter of Greenshoro, North Caro-lina, besides a host of other relatives and friends. The last few months of her stay on earth Emma seemed to be drawn closer to the Lord and had made statements indicating a deeper consecra-tion, and a desire and purpose to pre-pare herself for some line of definit Christian service. On Sunday night be-fore her death, after attending the night wervices of the Methodist church at Cat-lin, she taiked with her aunt about heaven and said. "I wonder what heaven will be like." Today, while we are mourn-ing our loss, Emma is enjoying the bilss of that wonderful city, and adoring the One whom she loved and who was "Tairest of ten thousand to her soul." The funeral services were held in the Church of the Nazarene at Georgetown by the pastor, Rev H H. Stahl, on July 19, 1928.—H. H. Stahl, Pastor.

ANNOUNCEMENTS

Notice — While pastor of Central church. Omaha, Neb., we were pleased to make every effort to locate the friends of those who have written us from time to time, and have given them a hearty welcome to our services. Since being elected Superintendent of the Nebraska District, and therefore resigning the pastorate of Central church, will advise those desiring Central church, will advise friends to get in touch with the church secretary. Mrs Ethel Medlin, 3044 Stone Ave., Omaha, Nebr My headquarters for the present will be 4943 Erskine St. Omaha, Nebr.—Marvin S. Cooper.

Notice—Rev. J E Bates has been an-rolited to sorve as Superintendent of the North Pacific District filling the va-cancy caused by the resignation of Rev. J G. Morrison, who has accepted ap-pointment as Secretary of the Depart-ment of Foreign Missions The North Pacific District in the spirit of their accustomed loyalty will co-operate fully with Brother Bates in the care and pro-motion of the work of this district — Board of General Superintendents.

Notice—Having been commissioned as an evangelist by the Sixteenth An-nual Assembly of the Nebraska District of the Church of the Nazarene, we are prepared, under God, to accept calls any-where upon a free will offering basis for revival meetings in which we shall believe God for souls and the seal of the precious Holy Ghost. We may be ad-dressed at 2323 Troost Ave., Kanass City, Mo.—Victor L. Abbey.

BORN to Rev. W. W. Emert and wife of Harmon, Okla., on July 16th a boy, Elvin Lee Roy.

WEDDING BELLS-Mr. Floyd Raymond Swim and Miss Irene Evelyn Dunham, daughter of Rev. and Mrs. R. E. Dun-ham, were united in the bonds of holy matrimony at the home of the bride's parents, Hutchinson, Kansas, on July 11th.

PRAV for the healing of a sister in Oregon who has serious ear trouble; for a brother in Tennessee who is in need of a touch from God upon his body and eoul.

NOTICE—Those desiring to correspond with me concerning fall and winter meetings, please note that my street ad-dress has been changed to 1007 John St. Frankfort, Ind.—Ural T. Hollen-back.

NOTICE-Kansas District: The Board of Examiners on the course of study for licensed ministers and deaconesses will

meet in First church. Kellogg and Lulu Ste., Wichita, Kansas, Aug 28 All those wishing to take examinations or who have grades to present on that date. The board will not have time for this work after the assembly begins.--Wm. Lambert, Secre-tary of the Board

Notice—1 am now ready to go any-where for a red hot revival and trust God for support.—A. M. Sprague, Litch-field, Nebr.

Notice—I would like to hold two meet-ings, beginning Aug. 15 to Sept. 15. Anyone dealtring my services for a meet-ing, may write me at R. D. No 3, Box 205, Okmulgoe, Okla. I shall be glad to serve you —W. H. Logan.

SPECIAL NOTICE—Religious Census of the Church of the Nazarene for 1926, taken by the U. S. Government Bureau of the Census. Printed by the Govern-ment Sixteen page pamphlet, contains valuable statistics, denominational his-tory, doctrine, and organization. Five cents per copy in any quantity Cash with order No accounts Send to Gen-eral Secretary, 2923 Troost Ave, Kan-sas City, Mo. sas City, Mo.

Noticis—W. M. S. Annual Meeting of the Kansas City District will be held August 20 and 21 preceding the District Assembly, which convenes August 22 in Joplin, Missouri. Monday and Tuesday will be given to business sessions, while Sunday afternoon will be a great mis-sionary rally at which time Mrs. H. F. Schmelzenbach, returned missionary from Africa, will be the speaker. Pas-tors and delegates are unged to come ewrly for this meeting

CAMPMEETING CALENDAR

Aug. 10 to 19, Ramsey, Ind. Twenty-fifth annual campmeeting of the Harri-son County Holiness Association. Work-ers: J B. McBride and S. I. Moore, evangelists in charge; C. C. Rinebarger and wife in charge of music; and Mirs. J. C. Gray, children's worker. Address Geo. F. Pinaire, Secretary, Ramsey, Ind

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

August 10 to 19, San Antonio District Campmeeting, Waco, Texas. Workers: Rev. A L. Parrott and Rev. S. S. White. -O. F. Hattleid, District Superintend-ADT

August 10 to 20, Wheeling Campmost-ing, near Hazelton, Indiana. Workers: Grover B. Wright, Mack Anderson and wife. For information write Mise Stella E. McRoberts, Hazelton, Indiana.

August 10 to 20, Main Springs Camp-meeting, four miles east of Prescott, Ark. Workers: Arthur C. Tunnell and wife. Thurmond W. White.—Mirs Lige Martin, Secretary, Prescott. Ark.

August 10 to 20. Holiness Campmeet-ing, Atlanta, Texas. Workers: Jarrette and Dell Aycock.—Mary E. Perdue, Secretary, Atlanta, Texas.

August 16 to 26. Thirty-ninth Annual Campmeeting of the Kansas State Holi-ness Association, Beulah Park, Wichita, Kansas, Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L Coz, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sut-ton. For information address Rev. W. R. Cain, 616 S. Vine St., Wichita, Kans.

Aug. 16 to 26. Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley, Mis-eionary day. Aug. 23rd with Rev. M. G Standley in charge. Entertainment very reasonable. No gate fee. Address

H. J. Ickes. President, Helens, Ohio, or Rev. E. L. Day, Secretary, 74 Oaltwood Ave., Newark, Ohio.

August 18 to 26, Fourth Annual camp-meeting of the Armstrong County In-terdenominational Holiness Association, three miles from Kittanning, Pa. Work-ers: T. M. Anderson, Raymond Bueh, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

August 16 to 26, Sixteenth Annual Hopkins Holiness Campmeeting, Hop-kins, Mich. Workers: C. W. Butler, W. L. Surbook, Mrs. Julia Shelhamer, Mr. and Mrs. A H Johnson, Miss Lillian Scott. For Information write Dr L. E Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, Pres., White Pigeon, Mich. Mich

August 17 to 26, Carthage, Kentucky, Holiness Campmeeting, California, Ky. Workers: G Howard Rowe, J E and Ada Redmon, Paul and Dora Gell. For information write J. R Moore, California, Ky.

Aug. 17 to 26 Roswell, N Mexico. New Mexico state campmeeting Rev. H. N. Dickerson evangelist, Rev. R. C. Gunstream leader in song Other preachers and workers will be present and render valuable service to the camp. For particulars, write Rev. E. Hale, Artesla, N. Mexico.—L. M. May, Secretary.

August 17 to 26. Thirty-sixth Annual Campmeeting. Beebe and Arkansas Holiness Association. Workers: John Fleming, Burl Sparks For information write Mrs. Callie Morrison, Beebe, Ark.

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

August 17 to 26, Drainesville Holiness Campmeeting, Drainesville, Va. Work-ers: W. A. Grogg, Raymond Wilder, Mrs. Marion Birrell.—Anna L. Hyatt, Secretary, 163 Adams St., N. W. Wash-ington, D. C.

Dr. Goodwin's New Book Is Ready The Secret Place of Prayer



As the title indicates, this is a book on prayer yet it is not a re-statement of much that stready has been said on this subject. Dy. has been said on this subject. Dr. Goodwin writes in the Foreword: "I have read many books on prayer and have thus been greatly helped However with all that has been said and written to encour-age prayer, which is all so vital and important, yet it has exemed to me that there has not been sufficient emphasis on right con-ditions of the heart, proper atti-tudes, and spiritual relationships in the exercise of prayer. It has been my thought to attengthen this point in the writing of this been my thought to strengthen this point in the writing of this book."

A beautiful, substantially bound book of 191 pages PRICED AT ONE DOLLAR

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Aug. 23 to Sept 2, Rocky Mountain Nazarene Camp. This is a new camp, just starting at the foot of the Rockies. less than one hour's drive from the Royal Gorge, at Florence, Colo. Work-ers: General Superintendent Chapman. District Superintendent Davis, District Evangelist Florence Davis. L E. Gos-sett will have charge of the singing. This is an old fashioned tent camp. For further information, address Z. H. Baxter. Florence Colo. Baxter, Florence. Colo.

Aug 23 to Sept. 2. Annual campmeet-ing of the Northwest Kansas Holiness Association at Aliphin's Grove, alx miles south and one-half mile west of Palco, Kansas Workers: Theo, and Minnie Ludwig, with local and other helpers. Bring bedding For further information, address Bessie Fondable, Secretary, Palco, Kansas

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

Aug 24 to Sept. 2, Cleveland, Ind. Twenty-seventh annual camp of Eastern Indiana Holiness Association. Workers: Rev John T. Hatfield, Rev. Mrs Mary Ellis, Miss Florence Wise For Infur-mation, write Hansel Williams, R. 3, Greenfield, Ind

August 24 to September 4, Thirty-third Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind Workers: George B. Kuip, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yeager, 618 S. Hall St., Princeton, Indiana

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater For Information write Rev E. A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentleth Annual Interdenominational Hillcreet Holiness Association Camp, four miles west of Kampaville, Illinois. Workers:

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 twolold, lat it is an endeavor to answer some uncharitable and also some honest criticisms against those who pro-feas the experience of full sal-vation 2nd it is written with a sincere desire to sid those who possess a pure heart and are try-ing to live a life consistent with their testimony What is to follow is not an apology for the doctrine of holi-ness nor for those who claim such experience. No apology is neces-sary 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 be-tween the experience of holiness

the heart of the writer that proper diatinction has not been made be-tween 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 Christis the greatest achieve-ment 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 oth-ers in their sincere effort to do likewise. R T. Williams

CONTENTS

Sanctification

Sanctification.
 Objectiona to Sanctification Considered
 Objectiona to Sanctification Examined Further.
 The Experience of Holineas and the Ethics of Holineas Differentiated.
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Charles H. Stalker, Allie Irick, Profes-sor R. A. Shank and wife. Mrs J. R. Ewers. For information write Charlus F. Benz, Secretary, Kampaville, III.

Aug. 24 to Sept. 2, Eastern Colorado Plains campmeeting J B. McBride evangelist Por information write R. W. Cortner, Kirk, Colo.

August 25 to September 8, Local Preachers' Holiness Campmeating, Fletcher Grove, Delanco, N J Work-ers: Theo. Elsner and wife, R O. Flez-on, and A. J Dolbow. For information address G. W. Perkins, Delanco, N. J.

Aug 30 to Sept 9, Pasadena, Calif Sixteenth annual Nazarene campmeet-ing of Southern California District, Pasadena College campus Workers; Rev. T. M. Anderson, Rev. W. R. Cain. Music director, Rev. Mantler; planist, Vernon Wilcox For information write Rev. W. C. Frazler, Secretary, care Pasadena College, Pasadena, Calif.

Sept. 1 to 3, North Reading, Mass. Eighth Annual Labor Day campmeet-ing of the New England District. Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent. In charge He will be assisted by the pas-tors of the district. First service, 7:30 Saturday, Sept. 1st. For rooms, write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Sept. 20 to 30, Sale City, Georgia. Workers: Rev Raymond Browning. Rev. Chas A. Gibson. Rev. O. J. Nease and the Vaughan Radio Quartet. Por information write Rev. W. R. Gilley, Sec-retary, 2104 Revere Ave., Dayton, Ohio This camp is under the auspices of the Ohio District Nazarene Campmeeting Board —W. R. Gilley, Secretary

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Office, 2828 Troost Ave., Kansas City, Mo. SUMMER AND FALL ASSEMBLIES

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A. T. WILLIANS Office, 1938 Troost Ave., Kansas City. Mo. Kansas City (Joplin, Mo.)Aug. 22 to 26 Chicago Central (Champaign, III) Aug. 29 to Bept. 2 Kentucky (Newport)Sept. 5 to 8 Tennessee (Nashville)Sept. 12 to 18 Dallus (Dallas, Tenss)Oct. 24 to 28 Hamilin (Plainview, Tezas)Oct. 31 to Nov. 4

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HERALD OF HOLINESS

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EVANGELISTS' SLATES	
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Bessemer, Ala. Aug. 7 to 26

- STELLA B. CROOKS Nampa, Idaho (Camp)Aug. 2 to 12 Pocatello, IdahoAug. 26 to Sept. 8 Twin Falls, IdahoSept. 16 to 30 Emmett, IdahoOct. 7 to 21
- JAMES M. DANIELS
- P. N. DEBOARD
- E C. DEZS Star Lime Works, Ry. Aug. 7 to 19 Holcomb, Mo. Aug. 21 to Sept. 2
- M. S. AND NINA DE VOLL
- B. AND NINA DE VOLL TetasJuly and August
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REWARDS EVANGELISTIC LADIES' QUARTET J R. M. ELLIS Hamiln, Texas (Mt. Zion Church) Aug. 1 to 12 Post, Texas (Lyna Chapel Church) Aug. 15 to 26 flooker, Okla.

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- BONA FLEMING

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 Malden, Mo.
 Aug. 3 to 19

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 Des Arc. Mo. (Assembly) Sept. 12 to 16
 C. B. FUCETT
 - J. E. OAAR
 - Alabama District (Address Jasper, Ala.)
 - PAUL AND DORA CEIL CUBBIE MORRIS OILL
 - Batesville, Art. (Camp)Aug. 9 to 19 Kingston, Okla.Aug. 24 to Sept. 9 J. L.
 - Kingston, Juan OLASCOCK Centerville, Ps. (Route 4) Alexandria, Ind. (Beulah Park Camp) Aug. 16 to 20 Aug. 16 to 20

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HUFF-WHITE EVANGELISTIC PARTY

- LAWRENCE REED Cohoes, N. Y. (Beren Oaks Camp)July 29 to Aug. 12 AND AUX REDMON 1 E

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- B. A. SHANK AND WIFE Frankfort, Ind. (Camp)Aug. 10 to 20 Kannusrulle, III. (Camp) Aug. 24 to Sept. 2 W. C. SUELTUN
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 . FREUTHOMAS Monongaliels, Pa (Boz 852) Bept. 6 to 16 Warren, Ohlo (care Rev. D. D. Palmer) Oct 18 to 28 JOHN CHOMAS

- LN TOOLE
- Indianapolia, Ind. (Weatbrook church) N E TYLER
- Muhi, Texas Nuhi, Texas Open date Mansfield, Ark,Aug. 30 to 26 Mansfield, Ark,Aug. 30 to Sept. 9

- Not. 11 to 25
- H B WRITE Waurika, Obla, ---- Aug. 17 to Sent. 2

Rocky Mountain Nazarene Camp

August 23 to September 2

Florence, Colo.

Dr. J. B. Chapman, Evangelist

Rev. L. E. Gossett, Song Leader. Rev. Fletcher Galloway, Leadership Training Institute



REV. C. W. DAVIS District Superintendent



DR J. B. CHAPMAN General Superintendent



REV FLORENCE DAVIS District Evangelist

This is to be an old-lashioned Campmeeting where folks come and camp and worship Gud day and night, and get blessed and saved from ain and sanctified wholly. Tents may be reserved at \$100 Free camping space. Bring your own bedding. Preachers working in meeting entertained free. For tents and further information address Z. H. Boater, Florence. Colo.

Florence is on U. S. No. 50, P. P. O. O. Highway, Right at the Foot of the Rockies, Less Than one Hour's Drive to Summit of the Famous Royal Gorge PLAN TO SPEND THESE TEN DAYS OF YOUR VACATION AT THIS CAMP

