

HERALD of HOLINESS



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Holiness—God's Requirement

THE experience of entire sanctification is not optional to the child of God. It is not a luxury which may or may not be obtained according to the desire of the individual Christian. The Apostle Paul emphatically stated, "This is the will [that is, requirement] of God, even your sanctification." This is a requirement which must be met by the children of God, for sinners cannot meet the conditions for entire sanctification—it is a second work of grace wrought by the Holy Spirit in the heart of a born-again Christian.

This requirement is based upon the nature of God—the only Bible reason given for God's call to holiness is, "Be ye holy, for I am holy." God desires His people to be conformed in heart to His own nature. A holy God desires a holy people. A further basis for this requirement is found in the provision of Christ in His death—"Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." If the experience of entire sanctification was of sufficient importance to be included in the atonement, God requires that we obtain it. We cannot reject the provision of the cross and at the same time please God. This requirement is also based upon a deep need in man. All regenerated Christians are conscious of the need of being cleansed from the presence of carnal dispositions and the pollution of the nature. "If a doctrine really meets a deep human need it must be true."

The deepest need of any life is to be brought into proper adjustment to God, to have the inner nature perfectly harmonized with the nature of God, and to be enabled to love God with all the heart. This the experience of entire sanctification will do—God requires His people to be sanctified.—D. S. C.

HERALD OF HOLINESS

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OUR HOUSE FROM HEAVEN

THE Apostle Paul spoke of the human body as "our earthly house of this tabernacle," a phrase which might with equal propriety have been rendered "our tenthouse." It was his purpose, doubtless, to emphasize the temporary nature of the present body in contrast with the soul's more permanent abode—a building of God, a house not made with hands, eternal in the heavens. But although the body is but a temporary tent or tabernacle house, and by the apostle considered "vile" in comparison with that which shall be, it is nevertheless a marvelous structure. God himself created man as the culminating act of creation and pronounced his handiwork as "very good." The psalmist after meditating upon its wondrous structure cried out, "I will give thanks unto thee; for I am fearfully and wonderfully made." Who has not read that gem of literature found in the last chapter of Ecclesiastes—the description of old age! "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Could any description of the crumbling of the tabernacle house, and of the preparation of the tenant to move to his "long home" be more apt than this which the pen of inspiration has given us?

MODERN writers have attempted to describe the human body by comparing it with a house or temple. Dr. Robertson spoke of its flesh built walls, "covered with skin richly tapestried." He described it as "colonnaded with bones, fitted with a framework, vaultlike, marble white, that bore up and overarched the chambers of the hidden life within, and with conduits that sent forth red streams which ebbed and flowed from the heart's cistern, and conduits of subtle nerves, strung from side to side, from wall to wall, from lowest basement to loftiest pinnacle, along which telegraphic messages were sent with more than lightning speed. It was, too, a house in motion, and pertaining to it, what dignity, what majesty! How exquisite in form and symmetry! so delicate and tender, like David's harp of many strings, like the Æolian lyre, vibrating to the wind's slightest breath!" Dr. Shannon points out that the romance of modern times is connected with the discoveries made in the human body. "There is Harvey with his circulation of the blood; Aselli showing the existence of the lymphatic system of vessels; Hales revealing the method of the direct measurement of blood pressure; Haller with his patient work on the muscles; Lavoisier discovering oxygen and showing its functions in respiration; Hall disclosing the nature of reflex actions. These are but a few of the modern explorers of the human temple."

GR^{EAT} as is the human body when indwelt by the Spirit of God, the apostle looks for an abode of greater magnitude and permanence. He knows that death with its chilling blasts must come, but he is equally confident that when it comes, he will slip through the waving folds of his tenthouse, into a dwelling of cathedral amplitude which shall abide forever—a building of God, eternal in the heavens. He had often groaned because of the narrow limitations of his earthly house. He felt the reaches of eternity within him. He longed to bear the image of the heavenly, which he knew to be his when the image of the earthly should be removed. He specifically states that he does not desire to be unclothed in the sense of doing away with the body, but to be clothed upon with his house from heaven. He was no ascetic seeking to mortify the body as the seat of sin. He had merely outgrown it and craved for greater freedom. The tenthouse was too narrow, too temporary. So firm was his faith, so positive his convictions, so clear his spiritual insight, that he had no doubt concerning his future abode. He thinks of it as a building which God had already completed for him, and that he should occupy it the moment the tenthouse was pulled down. What a hope was this—a hope to be realized through the indwelling Spirit of God which He had from the Father and the Son! He was ready. He had fought a good fight and had finished his course. Nothing remained between him and eternal glory but the flapping folds of the

tent; and before the headsman's axe had scarcely severed his head from the body, Paul, the warrior and saint, had already moved into his new home.

THE FACT OF THE RESURRECTION

REV. HUGH BENNER of Santa Monica, California, recently reviewed the historical proofs of the resurrection at the District Preachers' Meeting. It was an able presentation, in which the evidences of this "best attested miracle in history" were presented under the following threefold division: *First*, the evidences between the cross and the resurrection. (1) There was no doubt of His death on the part of His disciples and friends; (2) He was buried by His own family which would preclude any attempt at deception on the part of the disciples; (3) He was laid in a new tomb, apart from the regular burying ground; (4) the tomb was sealed and guarded by Roman soldiers. *Secondly*, evidences following the resurrection. (1) The blinding of the soldiers and their bribing by the Jews; (2) the Roman seal broken; (3) the clinching argument of all—the graveclothes still intact. *Thirdly*, later proofs of the resurrection. (1) The significance of the expressions concerning the resurrection, and the reliability of this concurrent testimony; (2) The fact investigated by St. Paul, as well as the appearances to others—about five hundred at one time; (3) change of the day of worship to the first day of the week; (4) the testimony of the early Church; (5) the existence of Christianity itself attests the fact of Christ's resurrection; (6) our own spiritual experience attests it.

The matter of the "graveclothes" as the clinching argument of Christ's resurrection was developed in a unique and interesting manner. The graveclothes were narrow strips of cloth or "bandages" which were wound about the dead body. One writer speaks of the body as being *bound*, which would indicate that these bandages were wrapped tightly about the body. The Gospel writers were specific in their emphasis that these bandages were not gathered up as someone might do who had unwrapped them and thrown them together in one place, but that they were left as they had been wrapped about Him—Jesus having slipped away and left them exactly as they were. The Greek word here means that He *deserted* them. It would have been impossible for the disciples to have placed these bandages in the semblance of having been wrapped about the body—this could not have been imitated. This is the significance of the account of the Apostle John that the linen clothes were left lying where the Lord had been, and the napkin folded apart, where his head had lain. The two angels in white which Mary saw were sitting, "the one at the head, and the other at the feet, where the body of Jesus had lain." The invitation was, "Come, see the place where the Lord lay—"an invitation which takes on added significance by the fact that the bandages were there exactly as they had been when the Lord slipped out of them miraculously and deserted them.

DEBTS OR TRESPASSES

IT is to be regretted that there is so much confusion in regard to one clause of the Lord's Prayer as it is used in the public services of the Church. Whether to follow the form, "forgive us our debts," or, "forgive us our trespasses," seems to be determined wholly by local preferences. The hesitancy which too often follows is detrimental to the harmony which should characterize this portion of the service. Since the churches generally follow the account given by Matthew, as to the other portions of this prayer, it would seem fitting that they preserve the form in its entirety and so use the words that Matthew gives us—"forgive us our debts as we forgive our debtors."

But there is something also to be said on the other side of the subject. In the process of time words change meanings, and the word debt does not now carry with it either the strength or the significance that it did in the times when the apostles lived and wrote. In that day men could be imprisoned for debt, and kept in confinement until the last farthing was paid. It expressed in the strongest possible language, the violation of an agreement between men, much in the same sense that sin expressed a transgression of the law of God. Mark, therefore, gives us more accurately the meaning of the word in present day terminology when he says, "forgive us our trespasses." Here the thought of a violation of a contract is uppermost in his mind. Luke, writing for the Gentiles, uses the word "sins" instead of either the word "debt" or trespass." The word "debt" to the Jew was eloquent with significance as a picturesque synonym for sin. Paul's accusations of himself as a sinner were couched in the language of debt—an overwhelming indebtedness which he could not pay. When, therefore, Luke uses the word "sin" he is in some sense interpreting its Jewish significance to the Gentiles, a fact which is further borne out by the closing words of the verse in which he ties these two concepts together, that is, "as we forgive them that are indebted to us."

The problem is to secure a word which will convey the strength of the old Jewish word "debt"—a term as strong as that of *sin* when applied to a violation of the law of God, but applicable solely to the relationships of men.

THE UNSEEN HAND

*Through the mist the dawn is breaking,
Through the rays of light I'm waking,
Through the endless hours I'm walking,
Guided by an Unseen Hand*

*Though the days be dark and dreary,
Or in sunshine glad and cheery,
'Twill be my guide when I am weary,
The Unseen Hand—the Hand of God.*

—DONALD F. ELAM.



Managing Editor's Page



THE SECOND BLESSING

JOHAN WESLEY spoke of entire sanctification as "the second blessing properly so-called." Therefore, the term, "The Second Blessing," has been generally used to designate the work of grace wrought in the heart of a child of God known as entire sanctification. Many have ignored its meaning and have endeavored to cast reflections on its use by saying, "Why talk about a second blessing? I've had thousands of blessings." One may have had thousands of blessings and yet not enjoy the "second blessing." It is the primary objective of the Church of the Nazarene to propagate "second blessing" holiness throughout the world.

Not long since we were questioned about the use of the term "second blessing holiness." The questioner said, "Is not all holiness 'second blessing holiness,' so why not merely use the word 'holiness'?" But all preaching on holiness is not "second blessing holiness." Only that emphasis upon the experience of entire sanctification which endeavors to bring believers to a second crisis in their Christian experience can be truly called "second blessing holiness." Those who have been schooled under the early leaders of our movement know something of the issues these preachers had to meet, and how the emphasis upon a second definite work of grace was the need of the hour. The issue was closely drawn between those who believed in and those who denied the need for a second work of grace. They were largely placed in a position of defense, where over and over again it was necessary to present the teachings of the Bible, the statements of church creed and the fact of human experience as the basis for their emphasis upon entire sanctification as a second crisis in Christian experience. It was hardly possible to hear one preach on holiness without having some definite statement on the "second blessing."

There is a demand for a re-emphasis upon "second blessing holiness." The danger of strictly holiness churches is to take too much for granted and to consider that since doctrinally we are definitely committed to entire sanctification as a second work of grace, our members and friends are quite familiar with this teaching and it is needless, yea, almost a reflection upon their intelligence, to emphasize the fundamental and elementary positions of this doctrine and experience. Recently we have had occasion to review a number of sermons on holiness gathered from different sections of the church. Every sermon rang true to the truth of holiness. Heart purity, entire sanctification, the need for the baptism with the Holy Spirit, the demand for the destruction of carnality, were stressed.

But there was scarcely more than a faint allusion to the fact that such an experience was obtainable as a second definite work of grace. Are we somewhat in danger of preaching splendid messages on holiness without bringing people to meet the issue of obtaining this glorious experience as a "second blessing"? We should take advantage of every opportunity to emphasize this second experience from our pulpits, in our Sunday school classes, and in our personal witnessing for Christ. Our people must be clearly taught on the matter of second blessing holiness.

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SPECIAL HOLINESS EMPHASIS

The Crusade for Souls program includes a period for Special Holiness Emphasis from May 12 to Pentecost Sunday, June 9. The HERALD OF HOLINESS staff is co-operating in this endeavor by presenting several series of articles on "Holiness." Dr. Olive M. Winchester's articles present historical information from the life and labors of John Wesley; Evangelist E. E. Wordsworth's messages emphasize the fundamental principles of the doctrine and experience of entire sanctification. A series on "Deluges of Pentecost" from the pen of Dr. Basil Miller, begins with this issue. We recommend these special articles to all our readers.

* * * *

District Superintendent P. P. Belew, who represents the Southeastern Zone as a member of the Crusade Committee, sends a report of the Crusade activities within his zone. The report is dated April 15 and indicates that on the seven districts composing the zone there are 304 churches, and that during the month of March, 25 of these churches had revivals. There were 1,294 seekers at the altar and 173 members were received into the church. Southeast Atlantic District reported a four per cent gain in membership during the month; Alabama and Georgia each had a two per cent increase; with Florida, Mississippi and Tennessee reporting one per cent increase. Kentucky-West Virginia District gave no detailed report. The Crusade for Souls is on!

* * * *

Would it not be wonderful if we could be inoculated against the pessimism and gloom of some so-called Christians? But there is a remedy although it is not a visible one. It is to be so fully yielded and obedient to God's Spirit that we may be possessed with an "infectious gaiety of spirit," and thus manifest the fruit of the spirit—love, joy, peace, etc.

DELUGES OF PENTECOST

Basil Miller*

I. SERMONS AND TEXTS USED IN THE GREAT REVIVALS

REVIVALS have been marked with serious minded preaching. Men have not been converted when the ministry gave their attention to rose-water sermons and luxuriant depictions of the starry firmament. Rather they have sought God when their consciences were pricked with the knowledge that the judgments of God were certain, eternity with winged swiftness was rushing toward them and hell was a dire reality.

Every great turning to God was builded upon messages from the pulpit on themes which held the horrors of God's wrath before unprepared sinners. Never have men turned to God until first the pulpit turned its attention to the weightier subjects of sin and righteousness. A light minded pulpit begets lighter moraled pews.

PREACHING IN THE GREAT AWAKENING

The great awakening led by Jonathan Edwards found the source of its power in the pulpit. The various pastors began to preach on the forgotten doctrines of justification by faith and the dire necessity of repentance. These messages were enforced by terrific judgments hanging over those who did not repent. God gave New England a great leader in the latter part of the eighteenth century in the form of Timothy Dwight, as president of Yale University. Morals everywhere were lax, and students as well as others gave small heed to the calls to righteousness. After that mighty concert of prayer, Dwight arose one day before the students of the college and the friends of the city and read that evangelistic text from Jeremiah, "The harvest is past, the summer is ended, and we are not saved" (8:20). The tragedy of that scene was flashed before the audience; hearts were melted; God came and before that revival was finished practically all the towns of New England felt its quickening power. That sermon broke the back of infidelity in the colleges of the land.

Yonder in Northampton Edwards started to lift up his voice against sin, preaching repentance, heralding a gospel sufficiently great to save even the worst; and when he was called to Enfield to preach one Sunday morning, he wrote out one of the most forceful messages against sin and the judgment that ever fell from mortal's lips. The next morning he announced the text, and with a solemn voice read it, "Their foot shall slide in due time; for the day of their calamity is at hand."

He proceeded to outline the idea of God's wrath; showed that even now many were marked for damnation—that now those present were being held over the flames of hell as one would hold a spider over a flame. In God's own time, he said, your foot shall slide over

the precipice of doom and damnation. It is doubtful whether the effect of any one sermon was ever as tremendous as this one. The crowd was not large in terms of the vast audience of Whitefield, but five hundred were converted. Men fainted under the power of God and fell as dead men. Sinners were seized with convulsions, and gripped the backs of the seats for fear that they *right then* would fall into hell. Of that sermon it has been said that New England might never forgive it; but she could never forget it.

Gilbert Tennent, who with his brother William founded the Log College which later became Princeton, wishing to alarm sinners, represented the terrors of God with burning severity. Whitefield heard him preach once and said, "I never before heard such a searching sermon. . . . He is a son of thunder and does not fear the face of men." His message was carried over Long Island and over into New Jersey and New York. As a flame of fire he did not spare the consciences of sinners—rather he desired to offend them, awaken them to the moral degradation that was theirs, and to beget conviction through leading them to visualize God's wrath, the flames of hell, the horrors of spending eternity in "the lake of fire where the worm dieth not and the fire is not quenched."

JUSTIFICATION AND HELL

The keynote of Whitefield's preaching, whether out-of-doors or in the drawing room of Lady Huntingdon, was justification by faith. Somehow, whatever his text or theme, or the occasion, he was able to work this idea along with the new birth into the fabric of every message. His reputation usually went before him. It is said that once while traveling into northern England it was announced he would preach at a certain place one afternoon. The crowds even went out to the road to meet his horse, and those who were sinners, knowing his reputation for preaching fear upon the hearts of the unsaved, sat and wept, convicted even by the thoughts of the seriousness of his message on justification.

Once a famous Boston Doctor of Divinity met Whitefield, and sensing the fact that the soberness of his messages on the new birth would be in such contrast to the theological and philosophical, as well as to the lighter-grained trends, messages which they usually preached, said, "I am sorry to see you here." To which the famous preacher responded, "So is the devil."

When this master-orator-pulpiteer appeared before a congregation the flaming light of eternity would hang before them like the blazing brightness of the sun. Awestruck, his listeners would rivet their attention upon his every word. No wonder that tears flowed, and hundreds fell under the sway of his mighty, Spirit-

*Pastor First Church, San Antonio, Texas

driven eloquence. Thomas Olivers heard him preach on "Is not this a brand plucked out of the fire?" The effect was so forceful that he fell to the ground as dead, and was converted. It was he who turning his talents toward gospel songs wrote three which possibly stand unexcelled in their realms, "The God of Abraham Praise," "Lo! He Comes with Clouds Descending," and "The Last Judgment."

THE FLAMES OF HELL

The preaching of the mighty revivals was of such a nature as to produce tremendous conviction upon the hearers. Peter Cartwright, a typical instance, heard McGready preach at the Cane Ridge Camp and was seized with a sense of spiritual degradation. For three months, after hearing a voice say, "Peter, look at me," he went about under deep conviction and terror of soul. Again he heard another voice which whispered, "Thy sins are all forgiven thee." When he began preaching his favorite theme was hell. He could go to a dance hall and break up the dancing and by praying and speaking a few moments upon this subject he could have a revival and organize a church. At one time while preaching on hell more than five hundred were converted.

Again he took the text, "The gates of hell shall not prevail." The glory and "power of God fell upon the congregation . . . the people fell in every direction . . . not less than three hundred fell like dead men . . . no need of calling sinners, for they were strewn all over the camp ground . . . Our meeting lasted all night," he writes.

Possibly the man who bore the outstanding mark of a preacher who could make hell real was Charles Finney. One writer says of him, "Hell to him was as definite a place as a railroad station and the arrival of a sinful soul as sure as that of a train." When he preached at Antwerp on Sodom the people fell from their seats in every direction and cried out for God to have mercy on their poor souls, then already on their way to hell. They fell so fast that if he had a sword in hand he could not have cut them down so rapidly as they slipped from their seats to the floor, so great was the power of the sermon upon their minds.

The sermon which John Livingstone used at Shotts, where five hundred were converted, was based upon Ezekiel's great text, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (36:25). It may be of interest to note in passing that these were the last words of Dr. Godbey, that mighty Methodist who said that in his early ministry by preaching upon Sinai he never failed to have a revival wherever he went. The scene where this particular sermon of Livingstone was laid was on Monday, where a great communion service had been announced. It is said that some twenty thousand were present for the communion, and many ministers were there to assist. Young Livingstone, then twenty-seven, went to meditate in the field before the meeting, and was filled with a sense of misgivings, and unworthiness to speak

before so many aged and worthy ministers, and out there when words of assurance came to his soul he was filled with a feeling of overcoming power.

The first sermon that Sam Jones ever preached was from the text, "I am not ashamed of the gospel of Christ," and many were converted by means of it. Throughout his ministry his favorite themes were on sin and justification, faith and salvation, heaven and hell.

The sermons of A. B. Earle, who is said to have spoken more often than any other man of his generation, were based upon the solid themes of justification, the evidences of being a Christian, salvation by faith, and more especially for Christians, the rest of faith. Though a Baptist, he preached Christian perfection under that title, "the rest of faith." Elder Jacob Knapp was constantly preaching on such themes as, "Why the Wicked Live," "The Calls of the Gospel," "The New Birth." His messages were filled with a sense of God's judgments.

When we analyze the sermons of Moody, Torrey, Gipsy Smith, Chapman, we find the solid themes of the gospel, such as heaven and hell, justification, the new birth, the love of God, proclaimed. Their sermons have been called "the straight gospel," the solid gospel. One said of Moody, "While mighty masters of music and poetry are studying all the laws of art and threading the myriad mazes of harmony, while bishops and deans, archdeacons and canons, are elaborately endeavoring to consolidate or adorn the edifice of Christianity, behold a common, uncultured, kindly, nasal man, with a single singer of affecting doggerel, steps on our shores and becomes the channel of infusing into our English society a new flood of spiritual life."

Moody was dealing with the souls of men, preparing them for eternity, and preached accordingly.

THE PREACHING OF OUR CRUSADE

There are no new-fangled methods, no clap-trap types of sermons, which will give a victorious outcome of our *Crusade for Souls*. The solid themes—faith in God, justification, the necessity of the new birth, the seriousness of hell, the glory of heaven, the surety of death, the certainty and tragedy of hell—must mark our preaching. This is the historic, Bible way of bringing a revival. Preach heaven with joy—herald the flaming torments of hell with tears—proclaim the unstinted love of God for every sinner—tell a lost world of Jesus' power to save—bid sinners come to "the fount of every blessing"—welcome harlots and thieves, adulterers and murderers, sinners high and low, to the transforming power, cleansing efficacy of Jesus' blood.

Lift the gospel banner high—sing the glorious story of Christ until the shouts of the saints ascend to heaven as a sweet smelling savor—weep and shout over the lost and with the redeemed—fill our messages with holy anointings, drippings from the throne of God—make radiant our faces with the reflections from the face of the Master!

Crusade—*Crusade*—CRUSADE and God will give us souls.

WESLEY DEFENDING THE DOCTRINE OF CHRISTIAN PERFECTION AGAINST EXTREMISTS

Olive M. Winchester

IT seems to be characteristic of the human mind in general that it cannot remain in a condition of poise, but must wander first to one extreme and then to another, especially is this true under high emotional tension. In the glow and fervor of the experience of entire sanctification which was spreading over the societies from 1760 to 1765 some went to extremes, the more so at the close of this period, their zeal assumed the mastery of their understanding. Had they kept their zeal tempered, retaining the spiritual fervor of their faith a mighty pentecost no doubt would have been the result, but some failed to do this and then charged others who would not follow them in their extremes of attitude, which in turn brought another reaction until the doctrine began to fall into disrepute and Wesley had to rally again his preachers to defend the faith.

AN ONWARD WAVE OF ENTHUSIASM

While the work of God was prospering in the hands of those who were pressing the need of entire sanctification and Wesley was emphasizing the experience, there sprang up two ardent individuals who led many astray with them. The work at London which was a very large society consisting of over two thousand members seemed to have been especially affected. Here the wave of enthusiasm (a word used by Wesley for our expression, fanaticism) ran high for a time and took its toll.

Leaving London for Canterbury, Wesley wrote a letter back to the society, and especially to the leaders in dissension, showing to them what he disliked in their doctrinal teaching, their spirit and also their behavior. In their doctrinal teaching they had proclaimed that man could be as perfect as an angel, that he could be infallible and that he could not fall.

Regarding their spirit he speaks at some length, stating, "But I dislike something which has the appearance of pride of overvaluing yourselves, and undervaluing others; particularly the preachers, thinking not only that they are blind, and that they are not sent of God, but even that they are dead; dead to God, and walking in the way to hell; that 'they are going one way, you another'; that 'they have no life in' them! Your speaking of yourselves, as though you were the only men who knew and taught the gospel; and as if, not only all the clergy, but all the Methodists besides, were in utter darkness.

"I dislike something that has the appearance of enthusiasm; overvaluing feelings and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means; and undervaluing reason, knowledge and wisdom in general.

"I dislike something that has the appearance of

Antinomianism; not magnifying the law and making it honorable; not enough valuing tenderness of conscience, and exact watchfulness in order thereto; using faith rather as contradistinguished from holiness, than as productive of it."

Speaking of their behavior, Wesley reproved their holding meetings so that the regular services of the society were neglected and also hindered the leaders in the work of calling. Moreover he objected to their use of improper expressions in prayer, and the use of "flat, bald hymns." These with many other things did he use to admonish the dissenters.

But although Wesley thus sought to bring them to their reason, yet it prevailed nought and a few months later when he was sitting with a number of his brethren a woman came in and threw down the tickets belonging to entire family (tickets which were their admission to the society meetings) and said, "They would hear two doctrines no longer." Wesley adds, "They had often said before, 'Mr. M. preached "Perfection," but Mr. W. pulled it down.' So I did, that perfection of Benjamin Harris, G. Bell, and all who abetted them. So the breach is made! The water is let out. Let those who can gather it up."

A little later on in his journal we read, "All this week I endeavored to confirm those who had been shaken as to the important doctrine of Christian perfection, either by its wild defenders or wise opposers, who much availed themselves of that wildness. It must needs be that such offences will come but 'woe unto him by whom the offence cometh.'" Then a little later on he makes note that through this agitation the society had been reduced from eight and twenty hundred "to about two and twenty."

Thus came the first major test in the onward march of the realization of the experience of holiness in these early days. For a time it would seem as if these workers would make a deep rent in the work, but while it left its marks, yet the revival moved on, and although other societies were disrupted as in London, yet still there were those who sought the vital experiences of justification and sanctification. Mr. Bell, one of the major reactionists, came to the place where he ceased to read the Bible and to believe in God. Mr. Maxfield became sufficiently reconciled to Mr. Wesley that he had him preach in his chapel.

A DECLINE IN PROMULGATING THE DOCTRINE

In the early seventies we read that a reaction against the doctrine had set in. In his *Journals* Wesley mentions from time to time different individuals who had the experience. His account of two children is interesting, one, "Margaret Spencer, age fourteen and Sally Blackburn, a year younger." Of them he writes, "What a contrast was there between them!

Sally Blackburn was all calmness; her look, her speech, her whole carriage, was as sedate as if she had lived threescore years. On the contrary, Peggy was all fire; her eye sparkled, her very features spoke; her whole face was all alive; and she looked as if she was just ready to take wing for heaven!"

Then he tells about the rise of a work in another place under the leadership of two men of mediocre ability, but afire with the love of God. "William Hunter and John Watson," he says, "men not of large gifts, but zealous for Christian perfection, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek after it; and for this end appointed meetings for prayer. The fire then spread wider and wider, till the whole society was in a flame."

But while there were these cases of activity, yet in general there would seem to have been a declension in preaching the doctrine, for we find Wesley writing to his brother, Charles, exhorting thus:

"I am at my wit's end with regard to two things—the church and Christian perfection. Unless both

you and I stand in the gap in good earnest, the Methodists will drop both. Talking will not avail. We must do or be borne away. Will you set shoulder to shoulder? If so, think deeply upon the matter, and tell me what can be done. (Come on, act the man! do your utmost.)"

Then again in another letter he says, "I find almost all our preachers, in every circuit, have done with Christian perfection. They say they believe it; but they never preach it; or not once in a quarter. What is to be done? Shall we let it drop, or make a point of it?"

Thus in the promulgation of the doctrine Wesley was tried from all standpoints, from the overenthusiasts on the one hand and the indifferent on the other. One he sought to restrain and the other he sought to incite to good works. Ever with steadfast purpose he pressed on with the one goal in view that the salvation in Christ Jesus might become a living reality in the hearts of believers and Christ himself might reign in His fullness in the glory of the inner being perfected in love.

SINCE THE HOLY GHOST ABIDES

Melza H. Brown*

*Peace, blessed peace is filling now my soul,
Since He pardoned all my sin;
Love, perfect love in billows o'er me roll,
Since He cleansed my heart within.*

THE experience to which the song writer here testifies is possible to every Christian. The promise of Christ to His disciples was, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The abiding presence of the Holy Spirit, the Comforter, is a blessed and joyful privilege of God's child. This first verse of the song gives the two definite experiences, and their effects upon the soul, by which this state is reached, where the soul enjoys the abiding presence of the Holy Spirit. First, the pardon of all our sins brings peace, blessed peace. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." This is a gracious experience and is the need of every living son of Adam's race. Sin has destroyed the soul's peaceful relationship to God and has brought condemnation, but when sin is confessed to Jesus Christ, He forgives and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The second experience is cleansing within, and brings love, perfect love. This is the need of every

Christian. Jesus said very clearly and definitely that this experience could not be received by the world but was for His disciples. Many people seem afraid of anything perfect in relation to religion. They want perfection in everything else but seem to insist on a very inferior and imperfect salvation. The entire Book of Hebrews is written on the experience of Christian perfection, in an endeavor to show us how in the present dispensation, we have a better priesthood, a better sacrifice, and a better covenant, which are able to bring us to perfection. The apostle not only exhorts us to go on unto perfection but also urges us to exhort one another lest any one of us should come short of entering into this glorious experience.

Then we read in the First Epistle of John, "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." We may have seen people who had too much of some things but we have never met up with anyone who had too much love. There may be danger in seeking certain manifestations but there cannot be any danger in seeking love. The desire of every true Christian is to be like Jesus. Jesus was the express image of the Father, and the Father is love.

*Rest, perfect rest now all my nature stills,
Since His promised grace is mine;
Joy, perfect joy my happy spirit thrills,
Since the day I said, "I'm Thine."*

This verse but explains some of the effects of this experience of perfect love. Rest within the soul from all inner conflict. Rest from the longing and hunger-

* Radio sermon as preached over KVOB by Rev. Melza H. Brown, Pastor First Church, Denver, Colo.

ing after righteousness, being filled with God. Some people call the experience, the rest of faith. Just as truly as Christ stilled the storm on the sea, He can still the storm within our nature, bringing rest, perfect rest. The joy which thrills the spirit of the individual is the result of this wonderful rest. When the soul realizes that the Holy Spirit has actually cleansed the heart, casting out every spirit and nature contrary to the spirit and nature of Christ, the state or condition of the heart is so blessed and happy that the individual is flooded with joy. This great joy usually so moves the emotions that people will in some way give outward demonstrations of the fact that the Spirit has come within. This has led to many false and spurious religious teachings, much confusion concerning the coming of the Spirit, and much fanaticism concerning outward demonstration. The outward demonstration is no necessary part of the inward cleansing of the heart. The joy caused by obtaining rest of faith or perfect love is not to be sought. We are not to seek for our own happiness but that we might please God. The cry of the soul, which is led by the Spirit in seeking, is to be made clean. And through the sacrifice of Jesus this cleansing of the heart has been made possible, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

*Fire, holy fire is burning in my heart,
And the glory rolls in tides;
Pow'r, holy pow'r is filling ev'ry part,
Since the Holy Ghost abides.*

John the Baptist came preaching repentance as the preparation for the kingdom of God, but he testified, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This is not a strange expression to people who are acquainted with God. Fire is the emblem of God's nature in its purifying power. God many times has revealed Himself by fire. Moses met God in the fire of the burning bush; Elijah brought Israel to confession by the sign of the fire which consumed the sacrifice, the altar, the dust and even licked up the water that was in the trench. Thus the statement that Christ would baptize with fire was not hard for the Hebrew nation to understand. The baptism of the Holy Spirit is a fiery baptism, which purges the entire nature of man, and makes the temple clean for the indwelling of the Spirit.

Accompanying this cleansing of the heart is also the enduing of power. Power, holy power is filling every part, since the Holy Ghost abides. The words of Jesus are, "Ye shall receive power, after that the Holy Ghost is come upon you." He also admonished His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." This these disciples did. "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost." The

Apostle Peter, when later explaining this experience of the being filled with the Holy Ghost, said their hearts were purified by faith, and they immediately demonstrated to all who were gathered at Jerusalem that they were endued with power from on high. The greatest need of the Christian world today is this purifying and enduing baptism of the Spirit.

*Light, perfect light shines on this holy way;
Twice He touched my blinded eyes;
Sight, perfect sight my vision has today,
Healed by blood that sanctifies.*

The baptism with the Holy Spirit further brings illumination to the heart and mind, making the things of God so much more real, and gives an insight into the things of the Spirit, which cannot otherwise be had. The Apostle Paul gives us this truth in the epistle to the Corinthians, as follows: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This sight which is given by the Spirit is not natural sight but spiritual. Not ability to see things of this earth which are temporal, but to look into the deep things of God, which are invisible to the natural man, but which are eternal.

When Jesus was on earth He healed the blind and they saw clearly. This was in the physical realm. Now He has sent forth the Spirit, who heals the blindness in the spiritual realm, that we might see clearly the things which are of God. You will often hear people say, "I do not see any harm." Others exclaim, "I cannot see any benefit, or I cannot see any use in such sacrifice or devotion." Why cannot they see what others do see? Spiritual blindness. The Apostle Paul received a commission from the Lord Jesus himself, "To open their eyes, turn the people from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ." Thank God, that through the operation of the Spirit upon our spiritual eyes, we may have sight, perfect sight, healed by blood that sanctifies.

*Peace, perfect peace! Love, perfect love!
Sweeping o'er my soul in heavenly tides!
Rest, perfect rest! Joy, perfect joy!
Is mine since the Holy Ghost abides.*

"Never think that God's delays are God's denials." True prayer always receives what it asks, or something better.—TRYON EDWARDS.

NOT SANCTIFIED BY GROWTH

E. E. Wordsworth*

ANOTHER, and very popular, theory of sanctification, is that this grace is obtained by growth. That is to say that from the moment one is converted he begins to grow in grace until he finally is sanctified throughout. However, up to the present this writer has never met the individual that could testify to having received his sanctification in this particular way. It would surely seem that the advocates of this theory would produce at least a few samples of their goods, or confirming testimony to its obtainability by this process.

Growth in grace must not be confused with what we wish for the sake of argument to call "growth into grace." We frankly admit Christian perfection, or entire sanctification, does not exclude growth. In fact the pure in heart can grow faster than any other. We believe in no state of grace which precludes progression. Through all eternity we shall grow and develop. The capacities of the soul are expansive and progressive. We may have a perfection in quality but the quantity may be ever increasing. We can grow *in* grace but not *into* grace.

THREE WORKS OF GRACE

It is worthy of note here that all three works of grace, namely regeneration, sanctification, glorification, are instantaneous. All evangelical bodies believe and teach that the new birth is an instantaneous work of grace. Also they teach that glorification will take place, "in the twinkling of an eye." Is it then not reasonable to expect that sanctification would be instantaneous? All Scripture imagery setting forth the work of sanctification implies rapidity, dispatch and suddenness. Death by mortification, crucifixion and destruction suggest instantaneity, or rapidity. The process of creation, the cleansing of the leper, the refinement of silver and gold, the working of leaven and an ablution all are accomplished in a few hours, and never extend through a long series of years. In neither of them is it continued for one whole week. This imagery beautifully and forcefully illustrates the swiftness of the work of cleansing and refinement.

But let us consider the growth theory a little more. It must be evident that growth has reference to addition, enlargement and development, while sanctification is a subtraction. It is the taking away of the old Adamic carnal nature, the purifying of the heart, the cleansing of the moral man from internal corruption. We say emphatically that negatively it is a subtraction and not an addition.

Furthermore growth does not change the nature of anything. This applies to good and bad things. An apple in its premature state can grow, but it cannot become an orange in a million years could it continue to grow. Neither can a weed in the garden change into country gentleman or golden bantam corn. In

like manner growth in the Christian graces cannot affect the polluting character of the carnal mind. This inherited sin remains to corrupt and destroy the spiritual life until extirpated and crucified by the baptism of the Spirit.

Growth implies *activity*. The soul needs discipline and Christian culture, and every true saint is ever reaching out for more of God and Christlikeness, but sanctification is *passive*. The soul is yielding and like clay is plastic in the hands of the divine Potter. "Yield yourselves unto God." This attitude of passivity is essential to sanctification and without it one cannot obtain this wondrous grace.

Growth also implies a *time* element. The logical question naturally arises then as to how long it takes to grow into sanctification if we are to be sanctified by this process. Will someone please answer? I hear no reply. And Brother Ruth very aptly says, "According to this theory there are degrees in sanctification. Some are sanctified, some are sanctifieder, some are sanctifiedest." And those who have reached the superlative degree, "sanctifiedest," have not yet been found in this world by the growth theorists.

Furthermore growth has respect to *size*, or *enlargement*. But purity is a *fixed* relation. And purity is a component part of sanctification (Acts 15:8-9). Purity or holiness has regard to quality and not to quantity. When one is wholly pure from inbred depravity he cannot become more pure. Purity is a state of being.

A SUPERNATURAL EXPERIENCE

We see then that growth in grace is a *natural* process but the sanctification of the believer is a *supernatural* process. Sanctification is always ascribed to Deity—it is the act of God—and not the work of man. "And the very God of peace sanctify you wholly" (1 Thess. 5:23).

Commissioner Brengle tells of a man he knew who claimed to have been seeking holiness for over sixty years. He was then past eighty. He had been soundly converted from his youth and walked with God. He was weary of his endeavor to try to reach sanctification by growth in grace and he wanted to get sanctified before he died. The good Commissioner explained "and expounded unto him the way of God more perfectly," prayed for him and led him into the glorious light of holiness then and there. He received in a moment what he could not get in over sixty years.

Dear seeker after holiness, let me urgently request you "to let go and let God." Cease your struggling and human endeavor. "The Lord whom you seek shall *suddenly* come to his temple." Be restful and passive like the upper room waiters. "And *suddenly* there came unto them" "Where they were *sitting*":

*The cleansing stream, I see, I see;
I plunge and oh, it cleanseth me.*

* Evangelist, Seattle, Wash.

PRISCILLA HITCHENS MEMORIAL

J. G. Morrison

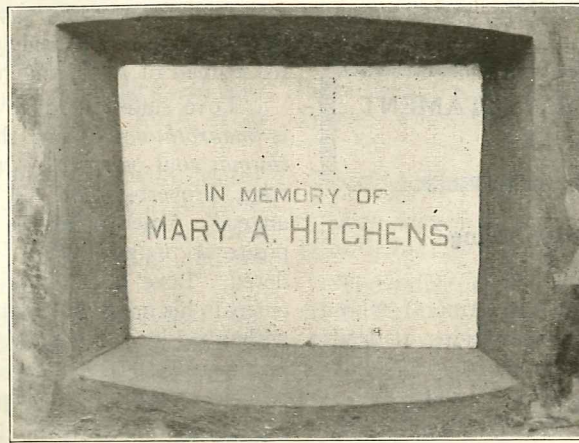
AFTER many years the memorial tablets for the Priscilla Hitchens building and well in India, have been placed in position and photographs of them forwarded to the homeland. We give herewith illustrations of them.

Sister Priscilla Hitchens was converted at the age of seven years, and united with the Church of the Nazarene in 1903. She was recommended to the Western India field by Dr. H. F. Reynolds, then the Foreign Missions Secretary. On July 2, 1904, she sailed for missionary service.

This devoted woman served faithfully for seven years, loving the people and doing what she could to win them to Christ. Her failing health compelled her to relinquish her much loved missionary service in India, but through her prayers and donations she continued to minister to those needy people, till her death.

Among her gifts was a building used for school purposes, upon which there has been placed a suitable memorial tablet. She also left means for securing a well, because she had so often seen the natives who had made a profession of salvation denied the privilege of drawing water from the village well, lest doing so would pollute the water as they, who had not accepted salvation, supposed.

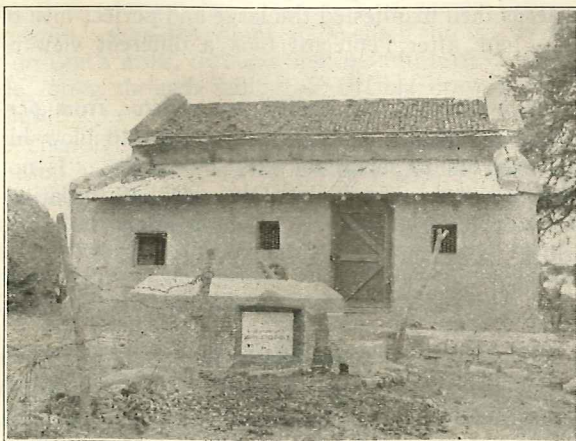
The blessing of the Master has so accompanied the missionary efforts of the Church of the Nazarene, that now the sun is never able so set upon its missions and missionaries. It is with joy that this is recorded,



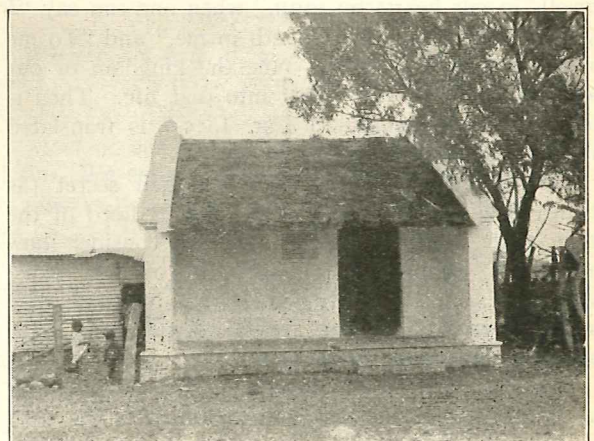
and we add, with an aching heart, neither does it set any more upon the graves of our missionary dead. Many have died on the field, paying the last full measure of devotion for the opportunity of carrying the gospel to the underprivileged nations of earth. Many, like Priscilla Hitchens, sleep in the sacred soil of the homeland, and the sun softly caresses their last resting places, while he shines upon the aggressive activities of the Nazarene

movement. But it is the *devotion*, the *heroism*, the *sacrifice of heart and mind*, that is willing to give all that makes our mission work the outstanding success that it is.

It is also the willingness to give, to share the Master's gospel of holiness with those who have no chance otherwise to hear it, that has advanced the work of missions in the distant fields. Some have with small donations, erected a modest church structure, some a thatched building for school purposes, some have provided a well, some supported a native worker, and some have helped furnish a room in the hospital which is soon thronged with the injured, the wounded, and the sick of those lands of agony. It is to commemorate the gifts of our precious Sister Hitchens that these pictures are offered to our Nazarene people, and that these references to her heroism, her generosity, and her translation to glory are made. Are there not many others, who have a bit of this world's goods with which to erect a memorial in those lands of night, upon whom her generous mantle may fall?



THE WELL



THE SCHOOL BUILDING

Sister Priscilla Hitchens was a devout lover of Jesus, and adorned the doctrine of holiness of heart. She quietly fell asleep in Him on Friday morning, April 29, 1927, and her body awaits the first resurrection in the McKeesport, Pa., Cemetery, where also sleep her parents. *And she being dead, yet speaketh.*

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

Holiness in Everyday Living

(1 Corinthians 13:4-7)

I KNEW some folks (they were farmers) whose lives were so beautifully the dominions of Jesus Christ that people said, "Why, the very chickens of those Graybills must be sanctified." Thus powerfully did holy lives preach. Perhaps the complimentary comments of the neighbors were somewhat unconventional and startling in the manner of expression; but it makes me think of what Zechariah (14:20) wrote in prophetic vision about the bells of the horses and the pots and pans being "Holiness unto the Lord."

Thank God for a salvation that keeps between Sundays! Praise the Lord for home holiness! "Upon every dwelling place of mount Zion" (Isa. 4:5) shall the glory of perfect love be seen. Far from having "the real thing" was that man of whom it had to be stated, "He preaches holiness at church, but practices hellishness at home." But such inconsistent professors are conspicuous by their fewness.

That Spirit-filled preacher gave good advice when he said to his congregation, "I don't care how high you jump when you shout for joy, just so you walk straight when you come down to the ground." Yes, talking and walking go together.

The "walk" of the fully sanctified soul is seen in that scripture passage referred to in the title of this article; it is found in the (perfect) love chapter. Jesus was divine Love manifest in the flesh. When He "dwells in our hearts by faith," when one can say "I live, yet not I, but Christ liveth in me," and "To me to live is Christ," then is come the kingdom of our God and power of His Christ into that life. Then is seen holiness in action. 1 Cor. 13:4-7 is translated into a language that is read by all.

These victorious verses have for their secret (as already suggested) the fact that Jesus is Lord of the heart that manifests them. Let us consider how they were exemplified in the life of our Master, at the same time noting the Greek in which they were first written. In this article we will study verse four, and following verses later.

The word for "love" throughout this chapter is in the Greek *agape*; the verb is *agapao*; it is the verb that is used in Matt. 22:37, 39, where Jesus enunciates the first and second great commandments. It is the

verb that is used in the account of Jesus asking Peter, "Lovest thou me?" (John 21:15). But the verb for love that is used for Peter's reply, "Yea, Lord; thou knowest that I love thee," is *phileo*, which signifies human, natural love. The other verb for "love" is the nobler term, and savors of divinity. Of course we would expect to find it used in this glorious chapter instead of *phile*, which is related to *phileo*.

"Love suffereth long." The Greek for "suffereth" is *makrothumei*, from the word *makros* long and *thumos* soul or spirit. One is reminded of the words from Proverbs, "Be not hasty in thy spirit to be angry." A person who is "quick tempered" is the opposite of "long-suffering." The passage might be rendered, "Love is patient." Indeed where the debtor entreats his creditor (Matt. 22:26) to "have patience" with him, it is the same verb that is in this 1 Corinthians passage.

How long-suffering Jesus was with His stupid, blundering, cowardly disciples; with His brutal persecutors; with the soldier mockers; with His crucifiers! And it is our indescribably high vocation that in us "Jesus Christ might show forth 'all long suffering'" (*makrothumias*) for a pattern (1 Tim. 1:16). Glory to God forever!

"And is kind." One word, *chresteuetai* is used for "is kind." Here is the only place in the New Testament that this verb is found. It is significant that it is an exclusively Christian word. Humanity lived in the brutal ages until Jesus came; how harsh and hard and cruel were those years! The adjective related to the verb is *chrestos*; we find it in 1 Peter 2:3, where God's saved ones are shown as having "tasted that the Lord is kind." How kind Jesus was to the erring, to the penitent. And the word for "easy" descriptive of His yoke? (Matt. 11:30) is *chrestos*, mild, or kind.

"Love envieth not;" *zeloi* is the term for "envieth not." From its root we get the word "jealousy;" from the same source comes the word "zeal." It is a fearful fact that not once or twice folks zealous in the Lord's work have become jealous or envious because of the success one or the other was having. John once seemed to have been zealous and jealous (Mark 9:38, 39), but Jesus then manifested the large and perfect love of God. John after Pentecost took a different view of things.

"Love vaunteth not itself;" *perpesuetai*, from *perperos*, a braggart. The Christian is not to blow his own horn, but to sound the gospel trumpet. "Is not puffed up," *physioutai*, with the idea of inflation. Jesus was "lowly in heart." "As he is so are we in this world."

We have good reason, indeed, for hating evil when we look back and trace its deadly workings. Such mischief did evil to us that our souls would have been lost had not omnipotent Love interfered to redeem it. —*Selected.*

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—How Sin Begins

When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (James 1:15). Read James 1:12-18.

Dr. Amos R. Wells says, "Sin begins with desires, with little desires for things we ought not to have. Gradually the desires grow larger, the sins which gratify them become more and more wicked, and the end is certain ruin unless we repent."

The thing itself may be perfectly legitimate, but the desire for it may be so intense that it becomes covetousness. And all covetousness is sin. Then let us keep in subjection to the will of God every desire no matter how small.

Monday—Giving Thanks

In everything give thanks: for this is the will of God in Christ Jesus concerning you (1 Thes. 5:18). Read 1 Thes. 5:15-24.

One of the reasons why we are so impoverished in our souls is because of the haste in which we live. We never have time for meditation. We accept what comes to us with no feeling of gratitude, "For gratitude is a kind of fire that can be kindled only by vivid memories." And memories have been relegated to the rear where they are covered by rubbish.

Let's take an hour off the twenty-four and make a list of the loving-kindnesses that our Maker has showered upon us. Let's lay our minds upon a mercy and let it lie there until we can exclaim with the psalmist, "Bless the Lord, O my soul." Forgotten benefits result in formal worship void of genuine love and praise.

Tuesday—Strength and Gladness

Strength and gladness are in his place (1 Chron. 16:27). Read 1 Chron. 16:23-33.

The closer one lives to God, the stronger and happier that one will be. "Strength is gained through struggles," says Dr. Amos R. Wells, "through trying to do God's work, through fighting with evil on God's side; often through failing, and rising bravely above failure."

Then, if we have failed, let's try again. If we are fighting evil on God's side and are almost overcome, let's get a little closer to the Captain of our salvation. If we are trying to work for God, let's remember He is our collaborator. If the struggle seems more than we can endure, He is ready to help the moment we need Him. Happy is that man whose God is the Lord.

Wednesday—Children and Their Future

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread (Psa. 37:25). Read Psa. 37:18-26.

What sort of insurance are you giving your chil-

dren? What kind did they have to depend on at the beginning of the depression? Bank accounts are uncertain, so are policies—as many of us to our sorrow can testify. If you leave your children a heritage—and you will—what shall it be? Will they find it easy to do right because of the kind of life you've lived?

It is no more the care than it is the moral inheritance the child gets that largely determines his future. Parents who neglect, lament too late.

Thursday—Steadfast in Hope

Not moved away from the hope of the gospel (Col. 1:23). Read Col. 1:9-23.

The value of hope is inestimable. Take from man all in life that is near and dear to him except hope, and that man will make the most of what he has left. Mother love hopes on and on in the face of defeat and refuses to give up. How much more then the hope of the gospel. It brings heaven to earth's aid and conquers despair.

Friday—Repaired Reeds

A bruised reed shall he not break (Isa. 42:3). Read Isa. 42:1-9.

If there is a particle of goodness left in a human soul, God, even in His disappointment in that soul, will not destroy it. On the contrary, He will "bind up," nourish, strengthen and sustain, if that soul will let Him, until full life is abundantly restored.

H. Elvet Lewis says, "The grandest march of victory is the march of bruised reeds repaired, and the sweetest light in the world at this moment is the light of restored lamps."

So many of us have had to be repaired! We neglected our lamps until they came so near going out! But if the Lord does not despair of us, we ought not to despair of ourselves. He was tempted, He knows what temptation means. He is able, and willing, to help defy Satan until Satan is conquered. Then pick up the banner of your high ideals if it lies trampled in the dust and step forward with courage, knowing that you will eventually win.

Saturday—What Glory?

What glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? (1 Pet. 2:20 R. V.). Read 1 Pet. 2:18-25.

Most of our heartaches and hardships are results of sin. We endure cutting criticism because we know we deserve it. We usually are paid back in kind. The sad part of it is, someone else must suffer with us.

What glory is due us? If we would be honest with ourselves, our ordinary Christian lives would put us to shame. What sacrifice have we endured for Christ? What enemies of His have we ever faced? What testimonies have we ever given under difficulties? What have we given to Him in return for all He has given us?

Let's try to do better, to be worthy of at least some glory, what do you say?

Religious News of the Week

Compiled by L. A. Reed

Recently in the city of Dallas, Texas, a conference was held, with several denominations represented, to consider plans for the Texas Centennial. Their conclusion was that conditions in Texas called for a revival and that they would determine to make 1936 a "Repentance year in Texas." Our denomination was represented by five of our good brethren from in and around Ft. Worth and when a committee emerged from this first conference, the Church of the Nazarene was represented on it by our Brother Upchurch of Arlington, Texas.

Out of 491 studies in scientific research it was discovered that alcohol was a protoplasmic poison. In an article by Coña Francis Stoddard on "Parental Alcoholism and the Child," it was shown from the combined evidence of experiment and experience that (1) the organs which produce germ cells are impaired through the use of alcohol; (2) that the germ cells are made weak or imperfect; (3) that there is a distinct prenatal injury by alcohol circulating in the blood of the mother; (4) that generally there is a lack of proper feeding and care of both mother and children, caused by a diversion of money to drink.

Nearly the entire circulation of the Bible and parts of the Scriptures, throughout the world, has been made by the Protestant churches. Since the printing press was invented, two billion copies have been circulated over the world in one thousand languages. This is the outstanding contribution to Christendom since Jesus lived.

Methodist leaders are establishing the Methodist Episcopal Church of Germany as an independent Protestant unit. Heretofore it was a missionary enterprise of the church.

A news note from the *Christian Union Herald* states that "Attacks on the Catholic Church and the pope were cheered by 1,000 people at an anti-Catholic mass meeting held in a beer cellar in Munich, Germany, recently." One speaker shouted, "Our highest ideal is not Christ the King, but the German people." Catholics were branded as Germany's foremost enemies at home, and the papacy was denounced as "an agency that for 2,000 years has been trying to ruin Germany." Pope Benedict was charged with being responsible for "Italy's treason to Germany in 1915." The meeting was under the auspices of the Ludendorf Society, which teaches Teutonic race worship.

Talking about a fertile field for missions, listen to these statistics: We have one-fourth of the Jewish population of the world, or enough to duplicate the entire population of Massachusetts. Mexicans enough to make another Philadelphia. Enough Czechs

to make a Cleveland and a Pittsburgh with our Slavs. In the cities of New York, Boston, New-ark, Buffalo, Cleveland, Lowell (Mass.), Chicago and Milwaukee, over 75 per cent of the total population is foreign born or of foreign parentage.

From Dec. 28, 1935 to Jan. 1, 1936 the Student Volunteer Movement will meet in Indianapolis, Ind. There will be over 2,000 delegates present and one of the main speakers will be T. Kagawa of Japan.

From a selected news note we find that it is reported on good authority that John D. Rockefeller, Jr., has stated that none of his benefactions will go to any "philanthropic or missionary enterprise which does not conform to the policies and co-operate with the plans of the Modern Missions Movement which is the successor to the Rethinking Missions Group." Evangelical Christians everywhere have repudiated this group, and this announcement from one of the world's wealthiest men is in keeping with the "thoroughly materialistic and unspiritual temper" of the Modern Missions Movement "outfit." Anyway, "true religion and undefiled" does not have to bow to the golden calf.

The World News Editor of the *Christian Monitor*, a Mennonite Publication, suggests that anti-Semitism might be a boomerang. He recalls the scripture which says, "I will bless them that bless thee, and curse him that curseth thee," which was Jehovah's statement to Abraham. He says significantly, "One-half of the Christian world now worships a Jew and one-half a Jewess." He considers the Jews the "evangelistic opportunity" which the Christian Church is neglecting.

The M.U.A. a new organization, is the Ministers' Union of America. They seek to establish a minimum pay for country and city pastors. They have even gone so far as to seek affiliation with the American Federation of Labor. One humorous comment by the *Christian Observer* states, "This is a topsy-turvy world, to be sure, and the day may come when a Unitarian sandwich man may be standing outside the door of a Presbyterian church proclaiming from his impaneled sides that 'This church is unfair to socially minded parsons; don't worship here.' Picketing at night would be easier for some ministers, because so many now have no evening service to engage their time." What next?

In the May issue of the *Forum and Century* magazine, Mary O'Neill's article on "Should Catholic Priests Marry?" caused quite a flurry among its Catholic readers. Of course this is not the real name of the author, but the writer is known to be a woman, with a son "who has talked about studying for the priesthood." She claims that main objection to be psychological, and that modern research shows that there is no merit any longer in such discipline. She hopes that the pope will not accuse her of false reasoning. Everyone knows that she is right and that celibacy in the priesthood has caused many a sin and broken heart.

The Sunday School

M. Emily Ellyson

LESSON FOR MAY 26, 1935

LESSON SUBJECT: The Lord's Supper (Matthew 26:17-30).

GOLDEN TEXT: *This do in remembrance of me* (1 Cor. 11:24).

INTRODUCTION

The Lord's Supper is not a mystical rite, rather it is a practical rite and its value to the believer lies in the fact of being able to see the simple, practical meaning of the ordinance. Like the Sabbath it was instituted for man, and not man for the ordinance, so the keeping of this ordinance is good and helpful to all who heed the words of our Savior, "This do." Any command of the Master when sincerely obeyed always brings its reward to the believer, for all of His commands were given for the Christian's good. There is nothing hidden and too deep to be understood by any normal Christian, either preacher or layman. No especial words of magic, other than the always helpful prayer, are essential when observing the ordinance, and nothing that the preacher may say or do will increase its value to the recipient, further than to help him to understand its simple meaning in the light of Christ and the apostle's instruction regarding the observation of the sacred Supper.

A BASE ACT MADE KNOWN

Jesus entrusted the preparation of the Passover Feast to the disciples and they, fulfilling His orders, had "made ready the passover." This preparation included getting a room and preparing the necessary things that were required in eating the Passover Supper. The lamb probably had already been provided by the proprietor of the guestroom, as nothing is said about the disciples themselves attending to that essential part of the feast. "When the even was come, he sat down with the twelve and as they did eat," He made known to them the bare act of betrayal. The disciples were mute with astonishment and sorrow. A question forming in their minds shows that all were affected alike. Each one was examining himself. They readily accepted the Master's statement but the question, "Lord is it I?" indicates a wholesome self-distrust. They did not say this of one another, but each of himself. The sadness of the statement was intensified by the fact that this was their last supper together, the last opportunity for extended fellowship together. The occasion was a most solemn one.

FEATURES OF THE LORD'S SUPPER

"Take, eat, this is my body, which is broken for you; this do in remembrance of me," or as Weymouth translates it, "Do this in memory of me" (1 Cor. 11:24). Communion service is a memorial service, a

time of remembrance of those, who, by faith, have accepted Him as their Savior. It is a test of obedience. He said, "Take, eat . . . Drink ye all of it." Here is an admonition which is of universal application to all Christians. The whole Passover Feast was a symbolic remembrance, and since His body was not yet broken, nor His blood shed when the rite was instituted, the bread they were to eat symbolized His body, and "the cup" His blood. The communion service is an expression of hope. A glorious hope pervades this memorial service. Future fellowship is the outstanding peak that brightens the gloom of leave-taking, for the practice of the communion service is to go on and on, "till he come." Take away this hope and the ordinance loses the splendor of its meaning, for it gives pledge of that glorious second advent of our Lord when all they who have kept in mind His days of humiliation on earth shall be gathered together, and drink it new with Him "in my Father's kingdom." What a love feast that will be! What a joyous anticipation that converts what primarily is a memorial feast into a glorious prophecy! This aspect of the Lord's Supper, the proclamation of the Lord's death "till he come" must ever be present to the mind of the devout communicant. As we commemorate the atoning sacrifice, let us look forward to glad, eternal communion with those who have gone before, when once again our Lord himself shall break the bread and drink the wine with His disciples in the Father's kingdom. Bishop Bickersteth's communion hymn, so full of subdued trustfulness, was written in 1861 and printed a year later. It has the text affixed to it for proper reference, 1 Corinthians 11:26. The bishop was a pronounced premillenarian and his hymn, "Till He Come," was inspired by the words of the above text.

Clouds and conflicts round us press;

*"Till He Come": oh, let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He Come."*

*When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,*

N.Y.P.S. TOPIC FOR MAY 19

HOLINESS ESSENTIAL IN CHRISTIAN EXPERIENCE

The central thought of this lesson as presented by Dr. S. T. Ludwig is that "Holiness is not a luxury, but a necessity in Christian experience." The lesson discussion may be divided: Holiness Is Essential (1) to a proper conception of God; (2) to a proper attitude toward God; (3) because it is God's standard for His people; (4) in the daily conduct of our lives; (5) if we would see God.

*All our life joy overcast?
Hush, be every murmur dumb;
It is only "Till He Come."*

*Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross
All that tells the world is loss,
Death, and darkness, and the tomb
Only whisper, "Till He Come."*

*See! The feast of love is spread;
Drink the wine, and break the bread:
Sweet memorials, till the Lord
Call us round His heavenly board,
Some from earth, from glory some,
Severed only "Till He Come."*

The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain
that build it (Psalm 127:1)*

A GREAT SINGER DEFINES "HOME"

A WHOLE world of music lovers finds joy in the golden voice of Madame Ernestine Schumann-Heink; but beyond that, a world of plain folks who have never heard her sing, except, perhaps, on a record or over the air, respect this aged singer, who has proved herself not only a great artist, but a great mother as well. She has reared a large family of sons, some of whom lost their lives in the World War. And it is significant that in her great concerts the audience is seldom satisfied until, besides the great operatic numbers, she has sung the simple Christmas song "Silent Night, Holy Night," in her native German tongue. Recently Madame Schumann-Heink thus defined "Home":

"A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones. Where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not as important as loving kindness. Where even the teakettle sings from happiness. That is home—God bless it!"

BECKY GOES TO THE ANT

AND these pansy plants, Lizzie, we'll put right along this edge here, with the sweet alyssum along back of them, and then the taller things back of that yet. There—reach me that trowel—thanks. You're a good girl, Lizzie. Did you bring out that packet of Bachelor's Button seed? Don't you think it would look nice over there in that corner? They're so blue—just as blue as—as the sky. Blue is heaven's color, and green is the earth's color—and red for blood, and yellow for sunshine, and purple for royalty; Lizzie, there isn't anybody that likes color better than I do. I'm so glad I can get about with my cane a bit, too, so I can help make the garden. Wait, I'll get you a little board to make the rows straighter. Here's one.

O Lizzie, bring my chair over here right away. No, I'm not going to faint—I just picked up this board, and there was a colony of ants under it. Thanks—turn it a little more that way—so I can lean over and see. I've been reading in Proverbs, you know, and the wise man said in there, "Go to the ant, thou sluggard, consider her ways, and be wise." Well, I'm just an ignorant old woman, and there isn't a school in the country that would let me in, except a mail order school; but I can go get some wisdom from the ant.

Look there, how they've dug out all those little tunnels—crisscross every way. Don't seem to be much system to them. And they're all running around and around, scared like. Probably I would, too, if someone lifted the roof off my house real suddenlike. There, there comes two, three, four ants, carrying something—looks like sugar, too, outa our sugarbox. Let's see where they put it. Oh, look, Lizzie. Right under that leaf, there; a regular storage place—their pantry, I guess—or maybe I'd better call it their warehouse. And there's some pieces of bugs in there, too—and I see another storage place, here by my foot. At least they don't live hand to mouth outa the grocery store, the way folks do nowadays. I mind when Tom and I used to be on the farm, in the fall, our cellar used to be full of potatoes in a bin, and sweet potatoes in a box of sand, and cabbage and beets and onions, and barrels of apples, and my cupboard of canned fruit and jelly and jam, and a barrel of vinegar, and a barrel of sorghum, and a dozen jars of pickles, and twenty gallons of apple butter, and some peach butter and pear butter—my! I didn't mind company comin' at all, those days. And we had to drive four miles in the horse and buggy to church, and 'most every Sunday I would invite the preacher home to dinner—we was on a circuit, and he lived in the county seat. An' I used to have a chicken killed and cut up in a crock and settin' on the cellar floor to keep cool, and it didn't take no time, hardly, to get dinner on the table after I got home.

Look at that now—there's all those nursemaid ants, moving the unhatched babies away from the nursery, before the hot sunshine kills them off. Nymphs, I guess they call those babies, and it looks like there are

a thousand of them. My, my! Guess the ants will never be guilty of race suicide. Everybody ought to have enough babies to keep them busy, Lizzie—they wouldn't be in so much mischief, then. Some of our young women wouldn't have so much time for bridge, and matinees, and cigarettes and night clubs if they had a few nymphs at home to be tended.

Don't see any idle ants sitting around, do you? And I can't see any signs of a strike—nor even a war, though they do say ants will fight in defense of their own homes. I guess ants don't covet stuff that other ants have, and aren't afraid of other ants comin' and takin' their stuff. That's what makes wars—those two things; covetousness and fear. Munitions makers covet profits, politicians covet power, rulers covet territory, young men covet adventure; and munitions makers and politicians and rulers all conspire together to cause the people to fear—fear their brother men across a border or a river or an ocean. And so, pretty soon, there is a war, and men die, and women are widowed, and children suffer hunger and cold and disease—the ants are not that foolish, Lizzie. I don't suppose they even know we have been having a depression.

Are you through making the rows for those pansy plants? Well, let me have the ants' little board, then, and I'll put it back over them. Why, no, why should I kill the ants? Lizzie, when you and I went to school, you didn't have homicidal tendencies toward your teachers. Why should you want to kill our teachers now? I've learned a lot from those ants today. The sugar? O well, when we go in you just sprinkle a little borax around the edges of the floor, and they won't come in. After all, there are lots of things the Lord put in the world for ants to eat, besides my sugar. Where's my trowel now, Lizzie?

TO THE UTTERMOST

FORTY years or more ago God wondrously saved a high-bred young Kentucky woman, proud and vivacious. He sanctified her wholly, and gave her a zeal and a passion for souls that few have attained.

This young woman, with her husband and children, moved to a little Ohio town, where she found a little holiness church of a denomination which included the washing of feet as a part of their ritual. She became active in the work of this little church, and the Lord was blessing her labors. It so happened that a colored woman of the community had come into the congregation, had been beautifully saved and sanctified, and was serving her Lord, even as the young mother from Kentucky.

Now the season for the annual meeting was approaching, and the foot-washing service was to be an important feature. This sanctified young woman was in her kitchen, washing her dishes, and wondering who among their number would have the ill luck to have to wash little Sister Black's feet. She thought of this one and that one, but she could always see some reason why they would not do it. At last she stopped,

a light broke over her face, and she broke out in a shout. She praised the Lord, and shouted and sang, alone there in her kitchen. Suddenly her brother-in-law, who was a holiness preacher, came in the door.

"What in the world is it, Sally?" he asked. "What are you shouting about?"

"Oh," she cried, "the Lord has just shown me that He was going to allow me to wash Sister Black's feet—praise His name!"

Perhaps only those who have lived in the South can fully understand just how deep the blood had to go to reach the color line in that young woman—and perhaps that is what He means in the Book where it says He will "save to the uttermost" those who believe. In the beautiful verse of Brother Raymond Browning:

*Dark the sin that soiled man's nature
Long the distance that he fell,
Far removed from hope and heaven,
Near to deep despair and hell.
But there was a fountain opened,
And the blood of God's own Son
Purifies the soul, and reaches
Deeper than the stain has gone.*

IN THE JUNGLE

AT two-forty Miss Crosby's fifth grade class was in a fever of impatience. The warm wind blew in through the windows, the robins and sparrows and bluebirds made a chattering in the trees outside, and Jim Heston's feet wouldn't stay still under his desk. With all the rest, he squirmed and wriggled, and watched the hands crawl around the face of the clock. But three o'clock did finally arrive, and Jim marched sedately out with the lines of children, until he was well outside the schoolyard gate. Then, with a whoop and a yell, he raced for the Glen, pausing only long enough at home to snatch his sailboat from its hiding place under the porch, and to call loudly through the open door:

"Mother, goin' to the Glen." He did not wait to hear whether or not she answered him, but sped on to catch up with Lester and John.

The Glen was a deep ravine cut right across the city through the residence district where the Hestons lived. It was deep—a whole house could have been well hidden in its depths—and it extended for many blocks from the railroad tracks to the main highway. A little stream had been dammed in various places to make little waterfalls, many shrubs had been planted, and seats and swings and slides made it a popular playground for the children of the North End.

Only one thing spoiled the Glen. At the upper end, at the railroad tracks, a tunnel led to the section across the tracks—to the Jungle. The Jungle was sparsely settled. Along the tracks were the clumps of trees and bushes where the hoboes that dropped off the trains had their little breakfast fires and washed their shirts in the stream. What houses there were had been built of scraps of boards and old pieces of

tin and even cardboard—and even though there were trees and wildflowers, yet the place had a threatening atmosphere, because the children cursed and threw mudballs at every well-dressed person who ventured into the Jungle. And these same children ventured through the tunnel daily into the Glen, and continually threatened the peace of the North End children playing there.

But today there were a lot of the fellows going, and Jim felt fairly safe from the Jungle children as long as the bigger boys were along. His boat skimmed along the water like a bird, and he won every race against Lester's and John's boats. Then they played that they were Christopher Columbus, and sailed clear to the end of the stream to discover America—and John was the Indians who came down to the water's edge to greet them—which led naturally to a wild game of cowboys and Indians. The shadows were getting quite long when the game broke up, and John and Lester gathered up their boats and climbed the steps to the avenue and went home. The Glen seemed deserted; but Jim decided to float his boat one more time in the stream before he went home. It sailed so well—he hated to pick it up out of the water. Then he heard voices, and through the tunnel under the railroad he saw Chuck Lance and a bunch of the Jungle fellows following him.

Chuck was the biggest and toughest of the Jungle gang, and most of the mischief that was done was blamed onto him and his gang. So now Jim snatched up his boat and tried to duck behind the shrubbery to the path that led up the face of the cliff—he didn't have time to make the steps up to the avenue. They were very busy, and seemed not to see him. Up—uh—steep place here. Tryin' to reach that tree—now, try to catch hold of that little bush. Almost to the top—grab that branch there—Oh! Jim's foot slipped, and the branch broke with his weight. He remembered giving one loud yell as he went down—down, his head striking cruelly on the stones—and then darkness, and he could tell nothing more that happened.

When he woke up he thought at first he was in a barn. The place had no plaster and no wallpaper—but an oil lamp sat on a table by his side, and an old lady was tenderly bathing a place that hurt on his head. She was a thin, little, old lady, dressed in a flowered blue silk dress that must have been made for someone of quite a different size and shape. As he gazed about with questioning eyes, he saw Chuck Lance standing at the foot of the cot where he lay. Chuck grinned.

"You're in the Jungle now," he said. "How you like it?"

Jim stirred in alarm, and tried to rise.

"There, there. Just lie still—poor lamb!" said the little old lady, whom Chuck called Granny. "You got a mighty nasty cut on your head, comin' down on them rocks."

"But how did I get here?" asked Jim.

"Twarn't nothin'," answered Chuck. "Little runt

like you—I carried you myself—through the tunnel and over here."

Jim got better rapidly, after he drank the hot milk Granny brought him in a cracked cup—and in a little while Granny's neighbor rattled up to the door in an old Model T. Ford, to take Jim home. Chuck rode along, proud of his part in the excitement. At home Jim found the house full of folks. Several of the neighbors were there, and Jim's uncle Ted and Aunt Bess, and, worst of all, two big officers in their blue uniforms. One of them was using the telephone, and Mother's eyes looked awfully red. Jim and Chuck stood inside the door, watching it all, for quite a few minutes before anybody noticed them. Then, all at once, they were the center of attention. The officer canceled the call he was making, and they all gathered around to hear the story. Once the officer turned fiercely on Chuck, noticing who he was, and remembering several run-ins he had had with that young gentleman in the past. But Jim saw the look and exclaimed:

"Boy, if it hadn't been for Chuck, I'd been layin' up there in the Glen yet with this old head," and he told them how Chuck had carried him through the tunnel and how Granny had taken care of him, all the time they were hunting him. Chuck grew shy, and declared that he guessed he'd go back home.

"O. K., Chuck," said Jim, "But I—I—hey, Chuck, we won't fight no more now, will we?"

"Aw, sure not—I should say *not*," and Chuck disappeared out of the door.

Good Samaritan Chats

BELOVED SAMARITANS:

In my last Chat I left you at New Albany, Ind., where we had the first service on the Indianapolis District, and we had one great service.

The next day we got off a lot of mail and drove to Orleans where Brother Ermel Short is the fine young pastor. He has a large hall and a great crowd of people to preach to and he is doing a fine work in Orleans. He had a fine evangelist and wife with him and a good revival was in progress. They had a fine crowd the night we were there, and a mighty fine service.

On Wednesday we stopped at another church where Brother Thornburg is the pastor, and he and his good people went in with Brother Short. We had Orleans, Mitchell, Poli, West Baden and French Lick all together and met in Orleans, so you see we had folks to peddle. After a good dinner with Brother and Sister Thornburg Wednesday noon we drove on to Bloomington for the night service.



Bloomington and Bedford had united and Brother Leo C. Davis and Brother Emert had their people and all the others that could get there. Brother Davis had secured the high school auditorium in Bloomington and we had at least eight hundred to preach to. We were in Bloomington on Wednesday night, the 17th.

On Thursday, the 18th, we made a run to Spencer, where Brother Guy Buker is the fine pastor. Here Worthington and Martinsville went together, and Brother Buker had secured the courthouse and we had hundreds of fine people to preach to, and we had one fine service.

On Friday we made a run to Patricksburg with the fine pastor, Brother Franklin Moore, and Clay City and Bowling Green met with Patricksburg. Brother Moore secured the First Christian church as it was larger than our church. We had a great crowd and a most beautiful service.

On Saturday we were at Bicknell with Rev. Harold Kennedy as the fine pastor. The church at Washington came in with Bicknell and we had a mighty fine service, and after preaching at night we drove in to Vincennes.

Sunday morning, Easter, we were in Vincennes with Brother Bernard Armstrong, and we had a most lovely service; a great crowd and a mighty fine service. After this great service we made a run to a fine country home some two miles out of the city on a lovely highway, and right on our road to the afternoon service. We had with us the good pastor and his wife, and after a fine dinner we made a run to Evansville, where Brother L. O. Green is the fine pastor. Dr. C. E. Hardy of Nashville, Tenn., was at Evansville in a fine revival, and some two or three other churches came in for this great afternoon rally. Here I met my good friend, Brother Russell Gray from First Church, Pasadena, and to say that I was glad to meet him and Dr. Hardy is putting it tamely. I judge that we have no stronger preacher in the great Nazarene movement than Dr. C. E. Hardy, and Brother Gray is one of the fine standbys at the First Church in Pasadena.

After the fine afternoon service at Evansville we made a run to Princeton where Brother S. C. Johnson is the fine pastor. He has a fine church and a mighty fine crowd of people. We had a great crowd on Sunday night and a most wonderful service. We spent the night with Brother and Sister Johnson, also most of the day on Monday and got off a lot of mail.

We made a run out from Princeton some twelve miles to a little city to make plans for a tent meeting. Here we have a fine family, the Emersons. There are no finer people on earth than the Emerson family. Their daughter is a student at Olivet College and is one of the finest young lady preachers in the Church of the Nazarene. Some two carloads had come down from Olivet for the Easter Sunday rallies and she stayed over to preach for Brother Johnson on Monday night. After preaching they drove back to Olivet for school on Tuesday, and Brother Towns and old Bud made a run to Oakland City.

At Oakland City Brother Raymond Irwin is the good pastor, and some other churches had gone in with him for the big rally, and he secured the big Baptist gymnasium for the service. It was very large and we had hundreds of fine people to preach to and a mighty fine service. After preaching we drove back to Princeton and again spent the night with Brother and Sister Johnson.

Tuesday was the all-day meeting of the Southwest Group, and we had one of the biggest days that you will get to in a year of travel. We had some twelve or fifteen preachers, and so many laymen that we could not seat the crowd. It was up to Robinson and Towns to do our best for the Indianapolis District, and by the help of that great band of fine preachers it was no trouble to go over the top at every point. This Group Meeting is as large as some of the smaller district assemblies. Brother Towns is bound to succeed with the band of preachers that he has on this district. It was up to Old Bud to preach in the morning and again in the afternoon. In the morning we preached from the text that God is able to make all grace abound toward you, and in the afternoon we talked on Palestine to a great crowd. We had the most lovely time of the whole trip so far, and we got a fine list of subscriptions, and sold a lot of books.

After this great rally we rolled into the old Dodge and gave her gas and made a run to Terre Haute, a distance of ninety miles. We left Princeton at four p. m. and rolled into Terre Haute a little after six o'clock and drove to the parsonage. Here Brother Ralph Carter is the fine young pastor, and he is doing a great work in Terre Haute. Knowing that our church would not seat the crowd, he secured the First U. B. church, and we had at least one thousand people, and some said twelve hundred, then many turned away. Brother William Todd is the pastor of this great church. I saw on the bulletin board that on Sunday he had more than one thousand in Sunday school.

Some of the HERALD OF HOLINESS readers will remember Miss Myrtle Todd, who went to Olivet College for quite a while, and then finished at Asbury. She took a pastorate in San Diego, Calif., and was pastor of a U. B. church there when she died. I was with Sister Myrtle just about four days before she went to heaven. It was the year of the flu scourge. I have never met a finer girl than Sister Myrtle Todd, and so spiritual. She took the flu and lived only three days. It was her brother, Will Todd, who opened up his big church to us old Nazarene boys in Terre Haute, and showed us every kindness on earth that one Christian brother could show to another. May heaven smile on Brother Will Todd and his good people for their kindness to us. I sold quite a number of my books, and got a fine line of subscriptions, and he was the first one to take an envelope and subscribe for the HERALD OF HOLINESS.

After we closed this fine service we made a run to St. Bernice. Our good friends, the Reid family, were there and we went home with them and had a

fine trip up to their lovely home and spent the night. We had a lovely service on Wednesday morning at Dana, and at night in St. Bernice, with a fine crowd and a packed house. Here Brother D. A. Weida is the fine pastor. We spent another night in the Reid

home, and on Thursday we made a run to Indianapolis, reaching there at ten o'clock on Thursday morning, April 25. More later.

In love,

UNCLE BUDDIE.

THE NEED FOR THE "SECOND BLESSING"

Paul S. Hill*

THE second blessing holiness people maintain that there is a form of sin that survives regeneration. Even in the highest type of regeneration possible at conversion they still insist that the carnal mind remains in a believer until he is entirely sanctified by the baptism with the Holy Ghost. That there are forms of sin which do not survive regeneration is gladly admitted, but the carnal mind being a state instead of an act of sin cannot be reached by pardon, therefore it remains after the act of regeneration.

This fact of a form of sin remaining in the heart after regeneration furnishes the ground for the second work of grace. Of course if there is no carnal mind, or inward sin, remaining after regeneration then the second blessing holiness people are all out of order, and are preaching something that is not true, but on the other hand, if the carnal mind does remain after regeneration, then the second blessing holiness people are entirely correct in stating the need for a second work of grace which provides a perfect cleansing from all sin.

CHURCH CREEDS RECOGNIZE INBRED SIN

That there is such a condition of sin remaining in the heart after regeneration is evidenced by the statement of the several church denominations in reference to it. As a whole the Church recognizes this fact, and though some of them deny the possibility of salvation from it in this life they still admit that inward sin or sin in the heart, or the carnal mind, is a state that remains after regeneration has taken place. Surely the Church studying the hearts and heart experiences of men all these years would be able to state the truth about the matter if there was no trace of the carnal mind in the unsanctified Christian. But always the Church has recognized this fact of remaining sin, and deplored it, and some have clear statements in reference to its full cleansing through the blood of Christ.

The newly converted man may think that conversion is all that he will ever need in the way of grace. The happy results of conversion are so marked and helpful that the converted man is likely to think that his victory is as lasting as blessed, and as deep as the curse of sin within him, but he is bound to discover inward sin sooner or later, and see the need for a deeper cleansing.

PERSONAL DISCOVERY

The discovery of inward sin in the heart of a

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Christian believer is something of a shock and brings discouragement and temptation. There is no way of telling how long after conversion it will be before carnality is discovered, but the discovery is sure to come. The Word of God will discover the sinful heart to the Christian. The blessings of purity, the promise of power, the clear statements of the Bible in reference to the second blessing will be a means of bringing the matter to the attention.

Temptation and trial will show up the carnal mind. While the man who is entirely sanctified will be able to praise the Lord at all times, the unsanctified Christian will wonder at his small margin of victory, and thus discover the remaining sin. The unsanctified man has a battle, not only with his surroundings, but within himself. Growth in grace will discover the carnal mind to the growing Christian. The carnal mind is a hindrance to growth in grace. Only the truly pure and sanctified can grow in grace unhindered by the carnal mind. The desire to be godly and holy is written in the converted man's heart, but the carnal mind hinders greatly, and is thus discovered.

The holy lives of God's sanctified people will show the carnal mind to the unsanctified man. The sanctified people are different. They are more easily and better blessed. They pray and testify with greater freedom. Their victory is more sweeping. They grow faster and bigger. This will show the cause of his poor progress to the unsanctified, and help him see his trouble.

TWO WORKS OF GRACE

Sometimes Christians cannot see the need of a second work of grace and even argue against it. They say, "God does a perfect and complete work at once, and does not do things by halves." It is not that God does not do a whole work at once, but that there are two separate works to do. To say that God does all that is necessary to do when he converts a man is to say that the man is converted, sanctified wholly, resurrected and glorified all at once, for all these works of grace are essential to going to heaven and being with the Lord forever. The great question is not one of the process but of the need. The need for entire sanctification is there. The unsanctified Christian may not be able to analyze it but the need for the cleansing is present with him. The carnal mind has been discovered within and the need for its removal pressed upon him. There is cleansing from the carnal mind—"The blood of Jesus Christ his Son cleanseth us from all sin."

News of the Churches

Telegrams

Jacksonville, Fla.—Crusade for Souls battle raging at Jacksonville First Church. Evangelist Fred Thomas of Elkhart, Indiana, doing greatest preaching of his life; thirty-one seekers last day of revival. Evangelist Thomas blessed of God. Jacksonville First Church enjoying great victory and determined to press on.—Earl W. Powell, Pastor.

Kendallville, Ind.—Revival with Griffith-Caywood Party closed victoriously; sixty seekers, twenty members lined up. Unique preaching and musical program attracted widest hearing in history of church. Tithers Band organized, Sunday school on the upgrade; cannot recommend these workers too highly.—T. H. Kampman, Pastor.

Akron, Ohio—Arlington Street Church closed ten-day meeting with Jarrette and Dell Aycock; seventy seekers, twenty-three united with church last Sunday; large crowds. Closing greatest year in history of church; fifty-five members added during year; more than eight thousand dollars raised in cash for all purposes. All bills paid to date; pastor's salary increased. Church united and happy.—Charles Hanks, Pastor.

Ottawa, Ill.—Revival closed Sunday night (May 5) in blaze of glory, altar lined with seekers; Rev. F. P. Cassidy of Lexington, Ky., evangelist. Preaching of high order, safe and sane. Presence of Marseilles and Streator churches during the meeting to help push battle greatly appreciated. Saints under the burden in prayer.—L. C. Brown, Pastor.

Malden, Mass.—Ethlyn Peavey Young, wife of Rev. Samuel Young, Superintendent of the New England District, passed away Thursday afternoon, May 2. Prayer is requested for the family.—Selden D. Kelley, Pastor.

Indianapolis, Ind., First Church—A good way to get a thing done is to follow the motto, "Resolve—Plan—Execute." We "resolved" when we set our goal for one thousand in Sunday school for Easter. We "planned" to accomplish this by prayer and by personal invitation. This was put into "execution" and the result was 1,039; our former high mark was 782. Our church has just had a very profitable week with Evangelist C. W. Ruth of Pasadena, Calif., which was a time of real holiness teaching. The entire church is moving forward in the Crusade for Souls.—Mrs. Bert Smith, Reporter.

Murphysboro, Ill.—We have just closed a fine Young People's Society Conven-

tion, sponsored by the young people of this church. The special workers were Rev. Miss Lucille Siebert and Party of Poplar Bluff, Mo. The Party were a real blessing to every department of the church, and a special help to the young people. This is a needy field and we covet your prayers.—G. N. Mitchell, Pastor.

Fort Worth, Texas, Wesley Church—Sunday night, April 21, we closed a two weeks revival effort with Rev. and Mrs. A. L. James of McAlester, Okla., as the special workers. Seventeen souls prayed through at the altar. Sister James did the special singing and had charge of the Junior work. A fine group of Juniors, thirty-five to fifty in number, were present each evening. We are continuing the Junior work each Sunday evening. Our Sunday school is growing, with a present enrollment of 92. On Easter Sunday we had 144 in the classes with most of them remaining for the church service. The ministry of Brother James was greatly appreciated. One new member united with the church, and we expect more to come in later as a result of this meeting. Our church is less than six months old, and we have a church membership of thirty, and in our own building, just completed at a cost of about \$1200, with an indebtedness of less than \$600. We are encouraged and the entire church is behind the Crusade for Souls.—A. L. Dennis, Pastor.

McPherson, Kansas—We have just closed a very successful meeting with Rev. E. W. Kiemel as the evangelist. All previous Sunday school attendance records were broken with 204 present. A fine class of nineteen members were received into full church membership. The meeting closed on Sunday night (April 21) with the altar lined with seekers.—A. W. Hands, Pastor.

Pontiac, Mich.—First Church experienced a red letter day on Easter Sunday; a day long to be remembered. The glory of the Lord overshadowed us when we rededicated the enlarged and redecorated church building. We now have a platform 32x18 feet in the back of the church, the auditorium painted in light colors, with an improved lighting system. The basement will furnish a fine N.Y.P.S. room which was much needed. Our Sunday school registered 282 with a splendid increase. A large congregation enjoyed the special Easter Cantata rendered by a chorus of twenty-four voices. At the night service all the money to pay for the building program was raised in a short time. District Budget is paid up to May 1; General Budget will be fully met in a short time. Four new members were received into the church.—F. W. Domina, Pastor.

The Parks-Hawkins Quartet report that they have recently closed a splendid revival meeting at First Church, San Diego, Calif. The attendance was unusually good throughout the two weeks, and the church, under the leadership of their fine pastor, Rev. V. P. Drake, co-operated in a wonderful way. The altar was often lined with seekers, and there was scarcely a service without souls praying through. There was an average daily attendance of over two hundred in the weekday children's services. District Superintendent Sanner was a welcome visitor during the meeting. The Quartet are now in the beginning of a meeting at Somerton, Arizona, with Pastor Ralph Walker. From there they go to First Church, El Paso, Texas, with Pastor R. C. Gunstream.

Warren, Ohio, Second Church—We have just closed one of the best revivals ever held in this church with Evangelist B. H. Pocock as the special worker. There were sixty seekers at the altar, a class of seven united with the church and several subscriptions were received for the HERALD OF HOLINESS. One of the outstanding features of the revival was the Sunday school rally on Easter Sunday, the closing day of the meeting. All previous attendance records were broken with 335 present, and a fine Sacrifice Offering was received. Second Church is growing and plans are being made to enlarge our building so as to care for our rapidly growing Sunday school. Both budgets are overpaid. Thirty new members have been received into the church this assembly year. This is the third meeting with Evangelist Pocock and his work is greatly appreciated by pastor and people. The pastor has been recalled for another year.—E. M. Parks, Pastor.

Evangelist A. J. Doke and wife report that on April 28 they closed a two-week meeting with our church at Forest Center, Wisconsin. Interest in the meeting increased from night to night. They are now in a meeting near Ridgeland, Wisconsin, and already some seekers have found victory.

Fillmore, Okla.—Our work here is taking on new life and interest. We have recently closed a short meeting which was a real blessing to the church. Four young people prayed through to victory. Our Sunday school is making a good increase. During the winter months we had an average attendance of fifty-five, but are more than doubling that number at present. On Easter Sunday there were 130 present. Bills are all paid to date.—Thos. J. Edmonds, Pastor.

Hamilton, Ohio—Our church is gaining ground. On Easter Sunday we had 504 in Sunday school. The Easter Offering, for District and General Budgets, amounted to \$135.00. Twenty-three new members have been received into the church this assembly year. Rev. J. F. Leist has been recalled to serve as pastor another year by an enthusiastic vote.—Ruth Wilson, Secretary.

Evangelist J. P. Wolpe reports that he is now in a meeting with Rev. E. D. Wolfe at Centerville, Iowa. Within the last eight months he has had revival meetings with Harley Sievenpiper at Madison, Wisc.; W. A. Frye at Indianapolis, Ind.; Paul Winslow at Keokuk, Iowa; Horace Ireland at Muscatine, Ia.; R. A. Steely of Des Moines, Ia.; J. W. Phillips, Creston, Ia.; C. E. Deboard, East St. Louis, Ill.; Harry Gray, Alton, Ill.; B. L. Wilson, Ames, Ia.; C. M. King, Iowa City; Hardy C. Powers, Council Bluffs; R. L. Morgan, Davenport and J. E. Kiemel at Sioux City, Iowa. There were 750 seekers in these meetings; about 125 *HERALD OF HOLINESS* subscriptions were received. Brother Wolpe writes, "I observe that everywhere the Nazarenes are not only Crusading for Souls but are also anxious to stand by the whole Nazarene program. My next meeting will be at Chariton, Iowa, with Brother and Sister Enoch and their fine church."

Alhambra, Calif.—Our church has recently closed a Crusade revival campaign with Rev. Melza H. Brown, pastor of First Church, Denver, Colo., as the evangelist. Brother Brown and his good wife were pastors of this church before going to Denver, and are much beloved by the church and people here. His ministry while here was blessed and owned of God, souls prayed through in the old-fashioned way, and a number of times during the two-week meeting the altar was filled with seeking souls. The church was greatly helped. We have been called to return as pastor for the third year, beginning in June, and the whole church is working together for a great ingathering of souls. We have a fine growing Bible school and a fine line of trained teachers and supervisors. Both the N.Y.P.S. and W.M.S. are doing fine work. All budgets will be paid in full by assembly time, the first of June.—John W. Henry, Pastor.

Flint, Mich., West Side Church—Our church has recently closed a revival meeting with Rev. Hugh Putnam as evangelist. A fine spirit prevailed throughout, and several seekers were at the altar. On the closing Sunday 186 were present in Sunday school. Our Crusade Sacrifice Offering on Easter Sunday was \$81.50, thus paying our General Budget in full

for the year. Since our last assembly we have made some improvements on our church building, including a full basement arranged for Sunday school classrooms. We begin a revival June 17 with the Smith-Shirley Evangelistic Team. We have been recalled for another year and are going in for greater things by the help of the Lord.—Fred and Myrtle Sharp, Pastors.

Meridian, Miss.—One of the many treats that have come to us in this, the first year of our church life, was a revival recently conducted by Evangelist J. W. Wright of the Michigan-Ontario District. His messages were clear and forceful, and the presence of the Lord was manifest in every service. The church was greatly strengthened, and several new members were added as a result of this meeting.—Report.

Escondido, Calif.—The Lord is helping in our work here. Evangelist E. Arthur Lewis of Chicago, Ill., has been with us six weeks, and there has been some very definite work done. Such scenes of blessing and power have been witnessed as some of the people tell us have not been in this church for over ten years. It has been a time of special victory for the young people. For two Sunday nights there were such waves of glory that there was no preaching, but followed by seekers at the altar. The Lord has graciously used Brother Lewis, and each message has been timely and unctuous. This meeting was preceded by months of prayer and fasting; and special group prayer-meetings daily, except Saturday and Sunday, for four months. Our budgets are paid to date, and all local obligations are being met regularly.—Reporter.

Davenport, Iowa—Our church has just closed a successful revival meeting with Evangelist J. P. Wolpe and wife of Chicago, Illinois, as the special workers. More than thirty seekers were at the altar, and in spite of the rainy weather, the attendance was good throughout the meeting. We believe this meeting helped to place our church before the people of Davenport, and made many new friends for the work. The work of the evangelist was much appreciated. This is a hard field, but we are believing God for greater things in this our fourth year as pastor here.—R. L. Morgan, Pastor.

Norwood, Ky.—Our church has recently closed a good revival meeting with Brother Earl B. Ashley as the evangelist. There were twenty-three professions, and two new members united with the church. The Lord is blessing our efforts here in this new field.—Mabel Hall, Secretary.

Evangelist Kendall S. White of Bethany, Oklahoma, reports that he had a very profitable trip to Oregon, Washington and Colorado. He held meetings with our churches in Enterprise, Oregon; Monroe, Washington; and Ashland, Oregon, also short services at Eugene and Oregon City, Oregon. He is now in a meeting with the church at Loveland, Colorado. He has some open dates in May and June. Those interested may address him at Bethany, Oklahoma.

Erin, Tenn.—We have just closed a good revival with Evangelist J. D. Saxon of Greenbrier, as the special worker. The meeting was of much help to our own people, also to the community at large in helping them to come to a better understanding of the work of the Church of the Nazarene. Finances came easily, and we feel that the Lord gave us a gracious reviving.—S. A. Jones, Pastor.

Fort Worth, Texas, First Church—For the past four months the blessings of the Lord have rested upon all departments of our church work here in a wonderful way. Our Sunday school enrollment has increased from 145 to 207; the past two Sundays the attendance has been a little more than two hundred. The prayer-meetings are the best I have ever attended in my pastoral work, and last Wednesday evening (April 24) about one hundred were in attendance. There is a revival spirit on the church, and souls are praying through in the regular services. Some very fine members have united with the church just recently. Last Wednesday evening Rev. and Mrs. B. D. Sutton, former pastors, were with us for a service, and their ministry was a real blessing to the congregation. Dr. J. T. Upchurch was with us recently and brought the Sunday morning message, which was a great blessing to all. We are praying and working for a real revival in June with Evangelist E. G. Theus.—P. R. Jarrell, Pastor.

The Southeast Zone of the Colorado District held a rally on Saturday, April 13, at Crawley, where this zone has put on a six weeks home missionary campaign. The evangelists were Rev. James Barr, District Superintendent Davis, and Rev. B. F. Griffith of La Junta, with Miss Kime of Canon City in charge of the music. The people were much interested in the meeting and several nights the building was packed to its capacity. Several seekers were at the altar and prayed through to definite victory. Prospects are good for the organization of a new church. Rev. James Barr, pastor at Manzanola, will conduct services on Sunday afternoon and one evening during the week, in this new field. At this rally the annual election of officers was held. Rev. Barr was elected zone president. The

REDUCED PRICES ON CHURCH MANUALS

From now on the price of the Manual of the Church of the Nazarene will be 25c a copy in lots of 12 or more, delivery extra. We hope that this liberal reduction will prove to be an inducement for pastors to order quantities of the Manual for re-sale to members who do not have copies.

In lots of 12 or more—25c each, plus delivery

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next rally will be held May 11, at Karval, at which time Pastor Rich plans to dedicate the new church at Karval. These zone rallies are times of blessing, and the papers and discussions are a source of help and inspiration. The evening services are given to the N.Y.P.S.—Mrs. B. F. Griffith, Secretary.

Farmington, Iowa—Upon the resignation of the former pastor, District Superintendent Roberts asked us to supply the pulpit for a few Sundays. The church gave us a unanimous call to fill out the year, and feeling it was the will of the Lord, we accepted the pastorate. We organized a Personal Workers Band, and as a result have had a number of new people in our congregation. The last two weeks in April we had the greatest revival in the history of this church, with the Misses Joy and Mary Latham as the special workers. There was a splendid attendance throughout the meeting, a number sought and found God in pardon and purity, and a nice class has been received into church membership. The Sunday school attendance has been greatly increased. A number of subscriptions were secured for the HERALD OF HOLINESS. Finances came easily, and in addition to a good offering given the workers, a love offering of fifty dollars was given the pastor to apply on the purchase of a car. Budgets and local expenses are being met regularly. The work of the Latham Sisters was much appreciated, and they have been called to return for another meeting next year.—Mrs. Georgia Walraven, Pastor.

Wooster, Ohio—Our church is in the Crusade, and souls are finding God in our regular services. The average attendance in Sunday school has gone ahead every month this year. Our N.Y.P.S. reached their Easter offering quota and brought home both banners from the Zone Convention at Mansfield. Our finances are improving and we are moving out of the "red." On Sunday, April 28, both the Wooster and Moorhead churches gave the pastor a unanimous vote to return for three years.—Ira E. Miller, Pastor.

Columbia City, Ind.—Our church has been organized only a little over six months and God is helping us. We have just closed a very successful revival meeting with Rev. James McGraw, student of Bethany-Peniel College, as the evangelist, assisted by our fine pastor, Rev. John Yarbrough, who is a graduate of the same college. About thirty souls prayed through to victory, and a fine class of fourteen new members united with the church. Within the past three months our attendance in Sunday school has increased from 35 to 106. We are planning for a four weeks revival campaign in July.—Raymond Swartz, Reporter.

Paris, Tenn.—Sunday (April 28) great rally day at Paris church, with three great services. Raised the money for the last debt on the property, with shouts of victory. Rev. Edward K. Hardy at his best in three fine messages, with the

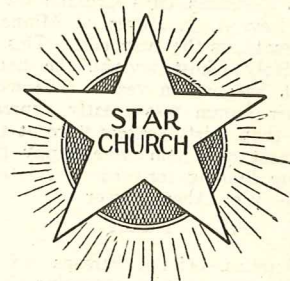
Trebecca Quartet doing some good singing. Large crowds, people stirred, church going over the top. We are going in for a great revival to double our Sunday school attendance.—E. C. Dees, Pastor.

Marlow, Okla.—The Owen Evangelistic Party (Rev. G. F. Owen, Mrs. Byrdie Owen, Miss Dorothy Rodeffer) have recently closed a very helpful meeting with our church. The ministry of these workers was very much appreciated. Rev. Owen spoke twice in the schools at the request of the faculty. More than four hundred people packed the house for the closing service, and many were turned away. There were forty seekers, twenty-five professions, and the church was greatly stirred.—W. V. Niell, Pastor.

West Tulsa, Okla.—Our church has recently had a good revival with Evangelist J. A. Rodgers of East Palestine, Ohio. This was one of the best revivals the church has had in several years. Brother Rodgers did some of the best preaching we have ever heard, and the attendance was good throughout the meeting. There were some very definite cases of praying through to victory. On the closing Sunday the attendance in Sunday school was 281. Every department of the church was helped. Finances came easily. God is blessing our work here. Both budgets are paid up to date. The church held the recall meeting at the close of the revival, and the pastor received a unanimous vote to remain for another year.—Elbert Dodd, Pastor.

The Third Quarterly Meeting of the Southwestern Zone of the Florida District met at Avon Park on April 18. Every church in this zone, with the exception of Fort Myers, was represented. Several papers were read throughout the day, and these were interesting and instructive. Rev. Penon Redmon, son of our District Superintendent, brought the morning message. Mrs. W. J. Parker, formerly missionary to India, now copastor with her husband, of the Avon Park Church, had charge of a fine missionary service in the afternoon. District Superintendent Redmon brought the evening message on the subject "Be a Crusader for Souls." The presence of the Lord was manifest in this service, and five seekers bowed at the altar of prayer. The next Zone Meeting will be held at Punta Gorda on July 4.—W. W. Glenn, Zone Secretary.

Britton, Okla.—Last fall we left the pastorate at Orange, Texas, to accept the work here. The Lord has blessed the work and we are moving forward. We have had a fine increase in Sunday school attendance, and are planning for more room to take care of the additional number. On April 7 we closed our spring revival meeting with Evangelists J. J. and Jackie Douglas as the special workers. This was one of the greatest spiritual events in the history of this church. A number of souls found God, and a fine class of fourteen new members united with the church. The work of the evangelists was much appreciated.—Rene and Vera McCormick, Pastors.



May 1st STAR CHURCHES show additions of eleven and two TWO-STAR CHURCHES. That brings our Star Church total to 705. At that rate we shall pass the 1,000 mark in due time.

Many of our good pastors and Herald of Holiness secretaries are working hard on their Star Church quotas. It's always easier to get results when there is a definite goal to reach. Let every church that has not been enrolled in the Star Church list start a campaign to raise its subscription list to equal one-third of its membership. That's all it takes to qualify as a Star Church.

STAR CHURCHES

- ★ Worcester, Massachusetts
Virgil Hoover, Pastor
53 members—30 subscriptions.
- ★ Bath, Maine
E. B. Stetson, Pastor
59 members—25 subscriptions.
- ★ Santa Rosa, California
W. L. Fear, Pastor
96 members—27 subscriptions.
- ★ Fowler, Colorado
Versey Dorrance, Pastor
42 members—14 subscriptions.
- ★ Nampa, Idaho (North Side)
W. A. O. Wilson, Pastor
58 members—19 subscriptions.
- ★ Royersford, Pennsylvania
(Twinboro Church)
J. E. Beideman, Pastor
23 members—16 subscriptions.
- ★ Garfield, Washington
Lester R. Humphreys, Pastor
32 members—12 subscriptions.
- ★ Ozark, Arkansas
G. E. Hawkins, Pastor
24 members—12 subscriptions.
- ★ Kirwin, Kansas
C. Brixey Wilson, Pastor
17 members—8 subscriptions.
- ★ Naperville, Illinois
A. R. Shaff, Pastor
18 members—9 subscriptions.
- ★ Skiddy, Kansas
L. C. Bridgwater, Pastor
10 members—4 subscriptions.

TWO-STAR CHURCHES

- ★ ★ Royersford, Pennsylvania
(Twinboro Church)
James E. Beideman, Pastor
- ★ ★ Naperville, Illinois
A. R. Shaff, Pastor

Fort Clark, N. Dak.—We have just closed a sixteen days Crusade for Souls with Rev. A. J. Lamm of Minneapolis, Minnesota, as the evangelist. This was a real Holy Ghost revival, the best this church has had in years. The work of Brother Lamm was greatly appreciated. More than thirty seekers were at the altar, most of whom were happy finders. We are looking forward to greater victories.—Wm. Abey, Pastor.

Columbus, Ohio, Parsons Avenue Church—Our church is moving ahead in the Crusade for Souls. The first two weeks of April we had a good revival with Miss Ruth Bishop as the special worker. Her music and preaching were a great blessing and many new friends were made for the church. The week following the close of the revival a Missionary Convention was held, with Dr. J. G. Morrison as the speaker, together with Miss Ruth Rudolph, returned missionary from India. District Superintendent Gibson and wife were with us during the convention, also many visitors from the surrounding churches. We feel that all who came received a new vision for our work throughout the whole world. Every department of the church is moving forward; the Sunday school is having the largest regular attendance in its history; more people attending our missionary meetings and the N.Y.P.S. services; and more new folks coming to the services each week. Best of all, souls are finding God in our regular services.—W. E. Zimmerman, Pastor.

The Cookeville Zone met for an all-day W.M.S. Rally at Gordonsville, Tennessee, on April 27, and the blessings of the Lord were outpoured on the gathering. A number of the pastors of the zone were present in the rally, also Rev. Hudgens, Methodist pastor at Gordonsville, and Sister Augie Holland, returned missionary. The District President, Mrs. W. S. Smith, was also present. Special music was furnished by the Ladies Quartet of Nashville, the Male Quartet of Gordonsville, the Hesson Evangelistic Party, Rev. W. P. Jay and Rev. E. H. Hendrix, also Miss Leslie Hughes. Our goal is "Every mem-

ber of the church and every Christian in the community a member of the W.M.S." Some fine stirring messages were given especially on the subject of "Prayer and Fasting." The next rally will be July 27 with Pastor G. T. Reed and his church at Monterey.—Mrs. Armond Calvert, Reporter.

Marshalltown, Iowa—Our church has recently closed a revival meeting with Evangelists L. H. and Gladys Kindred of Des Moines as the special workers. More than fifty seekers were at the altar, and a fine class of eighteen new members united with the church. On the closing Sunday there was an attendance of 150 in Sunday school, and an altar full of seekers in the night service. The work of these evangelists was greatly appreciated. The pastor has been recalled.—G. W. Harvey, Pastor.

Hutchinson, Kansas, Peniel Church—The work here is progressing nicely. Since we came to this pastorate six months ago almost one hundred different people have been at the altar seeking God. The Sunday school is growing. We have recently closed a great Crusade for Souls and many say it was the best revival in the history of this church. The V. H. Lewis Evangelistic Party were the special workers, and they did fine work. We want the Party for another meeting in 1936. A fine class of members will be received into the church as a result of the meeting. Finances are improving, and God is leading us on in this Crusade.—William Lambert, Pastor.

Somerton, Ariz.—Our church has recently closed a very profitable Crusade with the Parks-Hawkins Quartet as the special workers. The closing service was owned and blessed of the Lord. The saints shouted, sinners trembled under conviction, and five seekers prayed through to victory. Finances came easily, and Brother Parks secured two new subscriptions to the HERALD OF HOLINESS. The work of the Quartet was much appreciated. We are determined to win souls for God.—Ralph W. Walker, Pastor.

Lansing, Mich., Mifflin St. Church—During April our church held a three weeks revival with Rev. A. C. Worden as the evangelist, and his three sons as the singers. A few souls were saved, several were sanctified, and a class of new members united with the church. Brother Worden boosted the HERALD OF HOLINESS, and secured eleven subscriptions. We are glad to recommend Brother Worden as a good evangelist.—I. S. Philo, Pastor.

Marietta, Ohio—Our church is closing the assembly year with all local, district and general obligations met in full, and a good spiritual condition prevails. On April 28 we closed a Crusade for Souls with Evangelists G. D. and Agnes Urschel as the special workers. The work of these evangelists was much appreciated, and the church was greatly helped. All departments of the church Sunday school, N.Y.P.S. and W.M.S. are in good condition.—C. F. Hunt, Pastor.

Bartlesville, Okla.—On April 7 we closed one of the best meetings ever held in our church with Evangelist J. A. McNatt as the special worker. Although this was Brother McNatt's fourth meeting here it was the best in every way. The Lord is helping us to meet our financial obligations monthly. Our N.Y.P.S. is a great asset to the church. We plan to make this year a real Crusade for Souls.—L. A. Bolerjack, Pastor.

Troy, Ohio—Our church has recently closed a very successful revival with Rev. J. G. Towriss, pastor at Cooperdale, as the evangelist. As a result of the Spirit-filled preaching a number of people sought the Lord for pardon or purity, and others were helped to a deeper experience. The church was greatly helped. A fine class of thirteen new members united with the church in the closing service. Easter Sunday was a great day, with the Sunday school reaching a new high point in attendance, a group of children baptized, observance of the Sacrament of the Lord's Supper, and a great altar service. We need a new church building and are making plans to erect one this summer.—J. I. Moore, Pastor.

Clinton, Ill.—Our church enjoyed a gracious revival for three weeks in April with Rev. F. P. Cassidy of Lexington, Ky., as the evangelist. Sixty different people sought God at the altar, and a good class of eleven adults united with the church. Brother Harland Trowbridge of Danville, Ill., had charge of the singing. We heartily recommend the preaching and singing of these workers.—Charles Bauerle, Pastor.

Tishomingo, Okla.—We have just closed a fine Crusade for Souls revival with Evangelist Chester Morgan and Song Evangelist R. H. Kifer as the special workers. About fifty seekers were either saved or sanctified, and a fine class of nine new members united with the church. Thirteen subscriptions were received for the HERALD OF HOLINESS, thus making Tishomingo a Star church. We are going forward.—Joe Stephens, Pastor.

CHILDREN'S DAY MATERIAL

Children's Day Helper No. 21. A thirty-two page booklet containing Recitation especially for Primary and Beginner grades, Drills and Songs, Motion Exercises, Special Material for Boys and material for Older Scholars. **Price 25c a copy**

Children's Day Souvenir No. 976. Size 2½x2½ inches. In shape of a shield. Boy and girl printed in colors. Scripture verse on one side. Furnished with red string. **1c each**

Children's Day Invitation Post Card No. 979. A new card with a very attractive design in colors. On address side there is space to indicate hour and date of Children's Day program. **20c a dozen; \$1.25 a hundred**

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Evangelists Earle and Elizabeth Venum report that the Lord signally blessed in their campaign with Pastor Frank Wiggs and the church at Clarksville, Tenn. God gave about fifty seekers, and thirteen united with the church. Their next meeting was at Third Church, Nashville, beginning March 25, with Pastor Lige Weaver and his good people. Some eighty-five souls prayed through in this one-week meeting; one young Episcopalian man was saved, and shouted for more than thirty minutes. Then they went to Chattanooga First Church with Pastor Tidwell and people. Brother Venum writes, "It is worth traveling across a continent just to be in one of his prayermeetings where more than six hundred assemble to the feast of good things. During the week we were there General Superintendent Goodwin preached on Tuesday night to a full house on the subject 'Crusading for Souls.' The altar was filled at the close of the service. At the close of the week over one hundred had prayed through, and we left for our church in Fort Myers with the shouts of victory still ringing in our ears."

Elk City, Okla.—Our church has recently conducted a six-week enrollment rally, climaxing on Easter Sunday. In the six weeks we enrolled sixty new Sunday school scholars; and the average attendance for the month of April was 155. On Easter Sunday we had Professor L. T. Corlett and two of the fine boys from Bethany-Peniel College with us. We now have three hundred enrolled in our Sunday school, and are working for fifty more. We believe we will have them by October 1. Rev. E. W. Moore is the pastor of this church.—Leonard Block, Sunday School Superintendent and Reporter.

Miami, Fla., First Church—Our church conducted a pre-Easter meeting with the pastor and Sunday school as special workers. There were twelve professions during the week's services, and the church was greatly helped. We are one hundred per cent for the Crusade for Souls. Our Sunday school is making a new record in attendance this year. The average for April was 292. We have been blessed recently with the ministry of various visiting brethren and workers. Among them have been Uncle Bud Robinson, Evangelist James Miller, Superintendent Jesse Towns of Indianapolis District, returned missionaries W. A. Eckel and family, and last Sunday Rev. Mrs. Ada Redmon.—L. Lee Gaines, Pastor.

Goldthwaite, Texas—Our church has recently closed a gracious revival with Evangelist E. G. Theus of Bethany, Okla. The attendance was good throughout the meeting. There were a goodly number of seekers at the altar, with almost every one praying through. On the closing Sunday of the meeting a nice class of members were received into the church, and a second class the following week. Our membership has almost doubled since we came here last fall. Many new friends were won to the church during the re-

vival, and the work of the evangelist was much appreciated. We are Crusading for Souls.—Charlie Harrison, Pastor.

Rimbey, Alberta—The past year has been one of slow but steady progress in our church work. Each department showed some gain, and a deepening of spirituality is evident. Last Sunday we were blessed in having Rev. A. H. Kauffman, returned missionary, with us and God blessed his messages on Palestine. We are working in the Crusade for Souls and praying for a revival.—R. W. Coulter, Pastor.

Peek, Okla.—We are glad to report a very good meeting recently held at Three Corners Church with Rev. A. L. Cargill as the special worker. This is a new church and the Spirit-filled messages of Brother Cargill were a great blessing. Eleven seekers prayed through to definite victory.—Eulah Nuttall, Pastor.

Southern Mississippi Convention

The Christian Workers' Convention for southern Mississippi was held at Hattiesburg, April 10 to 12. The newly elected pastor and his faithful church acted as host, with District Superintendent Watson as chairman, and Miss Della Smith, secretary. All of the churches in the zone with the exception of two were represented.

The papers and reports on various phases of church life and work were much appreciated and enjoyed, also inspired earnest discussion.

One afternoon was given to the interests of the W.M.S. with the District President, Mrs. R. W. Morris of Oakvale, in charge. This was indeed a fine W.M.S. anniversary.

Rev. C. E. Collins of Gulfport had charge of the half-day session in the interest of the Sunday Bible School, and in the absence of the District N.Y.P.S. President, an evening rally was substituted. Special music was furnished by the local choir, the Gulfport quartet, and

Song Evangelist Kilgore. Those in charge of the preaching services were: Rev. E. J. Van Meter of Columbia, Rev. and Mrs. Cross of Gulfport, Rev. C. E. Toney of McComb, and Rev. Mrs. Arah Beville of Columbus.

A special characteristic of this gathering was the spirit of unity and spirituality, also a new note of optimism and depth of spiritual freedom. Revivals are everywhere, and there are plans in the future for a district camp. A substantial love offering was proposed for our beloved District Superintendent, which was a real encouragement to this faithful warrior.

Reporter.

Special Thanksgiving

ALLIE IRICK

We feel like praising God for full and free salvation. Our hearts magnify the grace and power of God for His wondrous touch in our mortal body. We are glad and thankful for the decided and continuous improvement in our health and strength.

With joy and gladness we record the recent revival in our home church, Lufkin, Texas, conducted by Evangelist C. M. Whitley and wife and Professor Kifer. About forty souls were saved and sanctified and a good class received into church membership.

Our souls leap for joy over the worldwide revival and Crusade for Souls in our church. The triumphs in this campaign will be felt and known in all the earth. Mrs. Irick, our pastor, and the home church are forging ahead on all lines. Our Dallas District seems to be launching out into greater and virgin fields. All departments of our beautiful Zion are kept massed into one grand onward moving success.

We express our deepest appreciation to our beloved church for their love, prayers, kind words and faith all during our enforced retirement. At this writing wife is conducting a revival at Mineral Wells, Texas, and we are taking the hot baths.

A GREAT DISTRICT CAMPMEETING IN COLORADO

August 8-18, 1935

At Denver

T. M. Anderson
and Other Workers

Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

We earnestly ask a continued interest in the prayers of our noble people everywhere for His blessings upon us.

We are happy to announce that our blood pressure is normal, our weight is correct, our rest is sweet, and our general condition very gratifying. Praise Father, Son and Holy Ghost. Bless God for the beautiful doctrine of holiness, the satisfying experience and all the attending graces of the sanctified life.

Washington-Philadelphia District Assembly

The Twenty-eighth Annual Assembly of the Washington-Philadelphia District was held April 10 to 14, at Bloomsburg, Pa., with General Superintendent Goodwin presiding. All sessions were held in the new church edifice, of which Rev. James M. Price is the pastor. Delegates were present from five states and the District of Columbia, the majority of whom remained over Sunday.

The reports of missionary activities showed an encouraging growth. The report of District W. M. S. President, Rev. Grace P. Slocum, was read on account

of her absence due to illness. Sister Slocum has served as President for three years. When she assumed the office there were twenty-three local societies; today there are thirty-five. Eight new societies were organized during the past year. Seven societies of the district won a standard certificate, and the district held first rank in the number of members enrolled in the correspondence course of study. The missionary work of Revs. J. Glenn Gould and E. C. Oney at the District Camp was not overlooked. Mrs. G. E. Hudson, District Treasurer, reported a record year in the financial receipts of the society. Three new Y.W.M. Societies were organized during the year. Mrs. Bessie Burger of Darby, Pa., was unanimously elected President for the coming year. Miss Myrtle A. Pelley, returned missionary from Africa, was present and spoke to the W.M.S. Convention, also at the Friday night service of the District Assembly.

The assembly was welcomed by Rev. C. H. Loyer, president of the Bloomsburg Ministerium, with District Superintendent D. E. Higgs giving the response. Dr. J. W. Goodwin brought the message Tuesday night.

The assembly was in full sway by Wednesday noon. Dr. Goodwin presided in an efficient manner throughout the entire assembly. Increases from twelve to twenty per cent were shown in all departments of the district work. During the past year several independent holiness churches had united with the district, and their delegates were welcomed. Included in these were the Independent Holiness Church of Media, Pa., with fifty-two active members, an active Sunday school, N.Y.P.S., and missionary society; the Holiness Church at Pine Grove, Pa., of which Rev. H. B. Brenner is pastor, with forty-five active members, a fine church building and modern parsonage; and another Independent Church of Onego, W. Va., of which Rev. H. B. Huffman is pastor. The Onego people are now ready to erect and dedicate, clear of debt, a fine church property and camp-meeting tabernacle.

Rev. Carrie Sloan, wife of Dr. J. H. Sloan, New York District Superintendent, preached Wednesday night on the "Old-time Religion."

Reports of the N.Y.P.S. organization showed a growth of over three hundred members during the year, bringing the total to 1,700; while the finances showed a gain of fifty per cent. New societies were reported at Hanover, Media, Pine Grove, Pa., and Bel Air, Md. Zones were formed for the various societies. A most progressive and spiritual program was enthusiastically adopted by the young people. The N.Y.P.S. Rally was held Saturday afternoon under the direction of District President F. D. Ketner, pastor at Allentown, Pa. General Superintendent Goodwin brought a most inspiring and devotional message to the young people.

Rev. D. E. Higgs was re-elected District Superintendent for the seventh consecutive term. The Superintendent's report indicated phenomenal yet substantial gains in numerical, financial and spiritual strength of the district. Some churches overpaid their budgets; most of them at least paid in full, giving the district a financial gain over previous years. Six new churches were built, and three purchased during the past year; others built additions to their church buildings, renovated and modernized in an extensive manner. There has been a substantial gain in subscriptions for the HERALD OF HOLINESS, placing Washington-Philadelphia District in second place in percentage of subscriptions.

Brother Higgs has labored faithfully in spite of physical handicaps, and the severe illness of his wife. He traveled 30,000 miles, preached 116 times, and conducted three revivals during the year. Rev. and Mrs. Higgs were presented with a late and improved radio for their car, a fine felt hat for Brother Higgs and an exquisite basket of flowers from the N.Y.P.S.

Among the many visitors present were: Dr. L. Milton Williams, Dr. R. Wayne Gardner, Revs. J. M. Hames, D. F. Price, A. S. Joppie, M. Hartman, Winfred R. Cox, Walter S. McPherson, LeRoy A. Lindsley, Roy Cantrell, G. E. Culver and Arthur P. Fisher. The following evangelists rendered special numbers in music and song: Claude H. Long and Sisters,

SMALL "CRUSADE FOR SOULS" PENNANT STICKERS

We have just printed 5,000 small "Crusade for Souls" Pennant Stickers on gummed paper. These may be attached to automobile windshields and windows. Size: 4 inches wide and 8 inches long. Printed in blue on cream colored stock.

Prices: 1c each; 10c a dozen; 75c a hundred.

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A Stirring Book of Missionary Conquest!

Miracle Lives of China

By Jonathan and Rosalind Goforth. Soul-stirring stories recording God's miraculous power in the conversion of men as seen in mission work during forty odd years in China. The vivid pen sketches entitled "The Blind Chief," "The Idol Maker," "Winning a Would-be Murderer," "The Gambler's End," take the reader into the heart of Chinese village life. The triumphant accounts of God's grace in the lives of "A Chinese Shakespeare," and "A Faithful Pastor" and the record of how the students were reached make vigorous and inspiring reading. The closing chapter contains a brief sketch of the famous Christian General Marshal Feng Yu-hsiang. 254 pages; paper covers. Special price 50c

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George P. Woodward, R. O. Parry and (his three sons), The Firebrand Trio, Murray L. Morford and wife, and Vernon Caywood. The District Preachers' Quartet also took special part.

The 1936 District Assembly will meet in Oxford, Pa.

At the opening of the Sunday morning service a District Sunday School Rally was held. General Superintendent Goodwin delivered the message at the morning service. In the afternoon an impressive memorial service was conducted for Rev. E. C. Krapf, Mrs. Annie Krapf, Rev. A. J. Dolbow and Rev. Joseph H. Penn, who had passed away during the year. The ordination service followed, with the following receiving elder's orders: E. L. Foote, R. O. Parry and P. J. Miller. At the closing service on Sunday evening the evangelistic message was brought by Rev. L. Milton Williams.

Too much cannot be said in gratitude to Rev. James Price, pastor of the Bloomsburg church, for the splendid entertainment afforded everyone. His health has been failing during the past five months, and he became the recipient of a love offering of one hundred dollars in appreciation of the splendid work he has done at Bloomsburg, thereby making it possible for him to take a month's vacation.

S. H. WILLIAMSON, Reporter.

Ten Churches, Dallas District

PROFESSOR A. S. LONDON

A postponement of a Sunday school tour on another district, made it possible to continue work on the Dallas District, that was started several weeks ago. We made ten churches in ten days. It was one of the most profitable tours.

STRUGGLING CHURCHES

On this tour it was our privilege to give one service to several struggling churches. The pastors are poorly paid and the people are fighting to keep the church doors open. They were very appreciative. Many of them shouted, rejoiced, wept and really sacrificed to make possible these conventions. I gave them the best I had. They were encouraged to try different methods, visit, build bigger schools and go after the young boys and girls about them. It is a poor time for a dozen or two church members to squabble over petty things while their own youth are lost to the church. Poor business!

TEN CHURCHES

We held convention services at Sherman, McKinney, Farmersville, Grand Saline, Gladewater, Tyler, Kilgore, Alvin, Lufkin and Houston. The baby church at Kilgore that was organized only a few months ago gave us one of the best audiences on our tour until we reached Houston. The pastors were very kind, considerate and urged our return. Wish we had a thousand lives to give to the struggling churches of our districts.

DALLAS DISTRICT

Superintendent Ellis was with us until he took sick and had to return home. He now has 67 churches on his district, with more than four thousand church membership. There are more than six thousand Sunday school pupils. Brother Ellis receives

HERALD OF HOLINESS REPORT FOR MAY 1

This month's report is encouraging. Twenty-seven districts have had increases in subscription totals against fourteen that show decreases. And we have nine districts in the "1,000 and over" group. Washington-Philadelphia and Western Oklahoma have squeezed back into the front rank.

Pastors, evangelists, District Superintendents, Herald of Holiness agents—don't forget that old formula that never fails, in fact it's the only plan that never has failed to bring results: "KEEPING EVERLASTINGLY AT IT BRINGS SUCCESS."

District	Subscriptions May 1st	Subscriptions April 1	Percent- age
1. Washington-Philadelphia (7)	1046—I	996	42
2. Central Northwest (25)	545—I	544	39
3. PITTSBURGH (1)	3475—D	3581	39
4. Arizona (34)	258—I	249	37
5. Manitoba-Sask. (40)	130—I	113	36
6. Abilene (8)	1006—D	1018	35
7. Colorado (11)	948—I	926	34
8. Alberta (33)	276—D	288	31
9. New England (6)	1160—I	1158	31
10. Michigan (4)	1455—I	1391	30
11. New York (26)	530—I	516	30
12. Kansas (10)	960—I	921	29
13. Georgia (29)	311—I	299	28
14. Ohio (2)	2218—I	2192	28
15. North Dakota (32)	277—I	241	27
16. Rocky Mountain (39)	150—D	160	27
17. Iowa (19)	639—D	718	26
18. Missouri (21)	629—D	652	26
19. North Pacific (17)	682—D	748	25
20. Northwest (24)	543—I	424	25
21. Chicago Central (3)	1674—I	1565	24
22. Florida (28)	336—I	324	24
23. Idaho-Oregon (27)	529—D	542	24
24. Nebraska (30)	301—D	309	24
25. Northern California (16)	683—I	617	24
26. New Mexico (37)	181—D	189	23
27. Mississippi (41)	82—I	81	22
28. Southeast Atlantic (36)	210—D	215	22
29. Southern California (5)	1337—I	1289	22
30. Kentucky-West Virginia (14)	881—I	878	21
31. Arkansas (23)	588—I	520	19
32. Kansas City (22)	594—I	551	19
33. Tennessee (15)	868—I	859	19
34. Northern Indiana (13)	883—D	920	18
35. Western Oklahoma (9)	1004—I	982	18
36. Indianapolis (12)	919—I	885	18
37. Alabama (31)	291—I	278	17
38. Dallas (18)	641—I	567	17
39. San Antonio (35)	250—D	297	17
40. Louisiana (38)	151—D	165	14
41. Eastern Oklahoma (20)	635—I	589	13

great inspiration while his churches grow in number, his Sunday schools build and revivals are on. Our people everywhere should pray for him.

CLOSING DAY

We can never forget the closing day at Houston with Pastor Snyder. Seventy-five people were at the altar in two services. Seven joined the church and twenty-one others gave their names as prospective members. It was a day in fellowship, association with the Snyders and scenes in the church that one will see but a few times in a lifetime.

BEAUMONT CHURCH

We are now at Beaumont with Pastor Fisher and the London Party. Brother Fisher canceled \$2,200 last year on his church indebtedness. Also purchased a \$5,000 parsonage at a great discount. There has never been a greater day for our church and people. Conditions about us are a challenge to our consecration, loyalty and fidelity to the Christian religion.

Nebraska District

The work of the district is moving steadily forward. Several of our churches are engaged in a special Crusade for Souls with good revivals in full progress.

Evangelist B. Orwill Donaldson is at Grand Island; the Quaker evangelist, Dr. Chas. Stalker, is at Kearney; Richard and Dorothea Sharp are at Scottsbluff, while District Superintendent Balsmeier of Kansas has just closed a very successful ten days meeting at First Church, Lincoln.

The home mission work is especially hopeful. At Alliance we are just closing a five-week Crusade in which Rev. George Vogt, E. Wayne Elliott, and the

District Superintendent have been the workers. This campaign will result in the organization of a church with a full time pastor in charge. Spring Ranch is in the midst of a Crusade under the leadership of Rev. Ben Cleveland; and Albion is looking hopefully forward to organization within a short time. The Home Missions Board have their eyes fixed on McCook and plan a definite advance in real determination to establish a work for God and holiness in that new center. Other cities and towns are asking for Nazarene workers.

The need of the hour is for a host of young people with a passion for souls, a burden that will not lift, a consecration that will make an open door for God to give a definite call to mission fields with millions lost in America. Never before has that challenge to Nazarenes been so great. The hope of all missions for the future centers in Home Missions now. Who will accept the challenge?

Our N.Y.P. Societies are eagerly looking forward to the tour of the district to begin May 10, with Dr. D. Shelby Corlett, the District Superintendent, and District N.Y.P.S. President, Rev. A. L. McQuay, as the workers.

Returned missionary Miss Agnes Gardner will tour the district beginning May 6, accompanied by the District W.M.S. President, Mrs. Ida Bohlke, and Mrs. Ira E. Hammer for a part of the tour. Sister Gardner plans to spend the whole month in Nebraska. Sister Cretors, returned missionary from Africa, is spending a week or so among our eastern churches.

We certainly appreciate the lift given by all these fine workers. The work is moving on with greater things ahead.

IRA E. HAMMER,
District Superintendent.

Iowa Sunday School Tour

The Iowa District has been unusually favored in having Dr. E. P. Ellyson, the General Secretary of the Department of Church Schools, for a two-week tour of the district, April 14 to 28. Rev. C. P. Roberts, the District Superintendent, and Miss Grace Crozier of Des Moines, the District Director of Religious Education, were also in the conventions.

The convention plan gave each center a full day and a half, or usually five services. Appreciative audiences everywhere listened to Dr. Ellyson as he gave his rich messages to church school workers.

The convention centers covered in the two weeks were: Centerville, Oskaloosa, Montrose, Cedar Rapids, Fort Dodge and Des Moines. Nearby churches joined their forces in these group conventions.

Preachers and church school leaders everywhere expressed themselves as receiving a new vision of the value and importance of the work of religious education. Dr. Ellyson told us how to build our church schools, where the weak places of our work were, revised our ideas of the church program, enlarged our conception of the teacher's task, and showed us the absolute necessity of religious education.

Dr. Ellyson gave his services out of the wealth of his experience and knowledge without reservation. We are confident that the results of this tour will be more permanent and far reaching than anything the Iowa District has ever experienced, and that our church school leaders will go back to their work anew with added insight, inspiration and zeal. The Iowa District will never forget, or get over, the things that Dr. Ellyson has given us.

GRACE L. CROZIER, *Chairman of*
District Church School Board

A New Booklet

The A B C's of Holiness

By D. Shelby Corlett, D.D.



This booklet, just off the press, contains questions and answers on the doctrine and experience of Entire Sanctification.

The material is divided into eight parts:

- (1) The Nature of Sin.
- (2) The Provision of Redemption.
- (3) "Sons of God."
- (4) "Ye Are Yet Carnal."
- (5) Called Unto Holiness.
- (6) Meeting the Conditions.
- (7) Sanctified Wholly.
- (8) Holy Living.

We are sure that this booklet will be accepted with enthusiasm by our people and church. It is just the thing to hand to new converts and those seeking the experience of holiness. Many people not members or regular attendants of our churches have distorted ideas of what we teach. This little book will explain, perhaps better than anything else, just what we believe and teach regarding holiness.

Single copy 10c; 12 copies 75c; 25 or more at 5c each.

(We pay the postage)

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ANNOUNCEMENTS

RECOMMENDATION—Rev. Lyman Brough, one time a District Superintendent, and for the past three years a pastor on this district, is entering the evangelistic field. He has held two meetings with success during the past year. He is not new in this work and I want to recommend him to the brethren across the country. He will prove a blessing to your church. Address him at Corydon, Pa.—C. Warren Jones, Superintendent Pittsburgh District.

NOTICE—North Pacific District: The Board of Examination will meet at the First Christian Church, 7th and Franklin Sts., Olympia, Wash., Tuesday, May 21, at ten a.m. (please note change in time). Licensed ministers desiring to continue in the course, and those desiring a license should report in person or by letter to this meeting. Examinations may be written at this time.—W. M. Irwin, Chairman.

WEDDING BELLS—Miss Alma Cater and Mr. Elmer Brewer, both members of the Church of the Nazarene of New Brighton, Pa., were united in marriage on April 25, at the home of the bride's parents, with Rev. D. R. Nuzum officiating.

NOTICE—Rev. Ray DeP. Haas, elder of New England District, with ten years pastoral experience, desires to contact some group of Nazarenes desiring home mission meeting, with a view toward organizing a church. Address him at 23 Dudley St., Haverhill, Mass.—Managing Editor.

NOTICE—A Challenge to Missionary Heroism: We need some young, single men filled with the Holy Spirit, accustomed to hard work, willing to face discouragement, men of prayer, determination and initiative, to pastor newly organized churches with fine prospects for growth and permanency. The only promise of financial support on the start is board and room. Please do not apply without a first class, written reference that you are qualified in all the above qualifications. Write me at 1411 W. Fifth St., Hastings, Nebr.—Ira E. Hammer, Superintendent Nebraska District.

NOTICE—Idaho-Oregon District: Sessions of the District Assembly will be held at First Church of the Nazarene, Nampa, Idaho. Rooms for delegates will be furnished. No dining hall will be operated by the assembly this year; meals can be obtained through restaurants nearby.—Earl C. Pounds, District Superintendent.

RECOMMENDATION—Miss Elizabeth Neidermeier of Chicago First Church is open for Vacation Bible School work. She is well qualified for handling Vacation Bible schools having had special training for children's work as well as experience for several years in children's activities. She conducted the Vacation Bible School for First Church, Chicago, for the past two years, and I want to recommend her to any of our churches needing experienced and qualified supervision for this coming season. Address her at 642 W. Marquette Rd., Chicago, Ill. For anyone who may want further information you may address Rev. H. V. Miller, 642 W. Marquette Rd., Chicago, Ill., or Rev. E. O. Chalfant, General Delivery, Danville, Ill.—E. O. Chalfant, Superintendent, Chicago Central District.

RECOMMENDATION—Rev. Winfred R. Cox, of Greensboro, N. C., has united with the Church of the Nazarene and has been recognized as an elder in the Washington-Philadelphia District. He has been granted an evangelistic commission and is so commended to all of our people. His labors have already been largely among our churches, and we trust that he will be used of the Lord greatly during the days to come. He is a brother beloved, a splendid Christian gentleman, a rugged and effective preacher of full salvation, and an evangelist of outstanding ability. He should be used by our churches everywhere.—J. Glenn Gould, Pastor, First Church, Baltimore, Md.

RECOMMENDATION—Rev. J. A. Ludlum, a member of First Church, Amarillo, Texas, is an ordained elder and commissioned evangelist of the Abilene District. He is open either for evangelistic meetings, or a pastorate. He is a good preacher and has had a wide experience in both evangelistic and pastoral work. Address him at Canyon, Texas.—L. H. Dickerson, Pastor First Church, Amarillo, Texas.

NOTICE—Evangelist Kendall S. White has some open dates for summer campaigns. His wife will accompany him from June to September. They are exceptional singers, and Brother White is a successful evangelist and preacher. Address him at Bethany, Oklahoma.—Managing Editor.

PRAYER IS REQUESTED by a man in Minnesota for his soul and body—he admits playing the fool, but asks prayer for God's mercy.

CAMPMEETING NOTICES

May 31 to June 9. Fifty-seventh Annual Camp of the Iowa Holiness Association, University Park, Iowa. Workers, Revs. T. M. Anderson and W. G. McIntyre; Professor N. B. Vandall in charge of the music, with Mrs. H. M. Coats, pianist; Rev. Inez Batchelor, children's and young people's services. For further information address Mrs. Hattie Riddle, Secretary, Lacona, Iowa.

June 13 to 23. Bethel Camp, Coshocton, Ohio. Interdenominational. Workers, Revs. E. E. Shelhamer and H. E. Williamson, evangelists; Miss Janie Bradford, young people and children's evangelist; Kutch Sisters Quartet, Music and Song directors. Address, R. K. Gamertsfelder, Secretary, Route 6, Coshocton, Ohio.

June 22 to July 4. Brushton, N. Y. Annual session of the Brushton Campmeeting Association held on the new grounds. Workers, Dr. Peter Wiseman and Rev. LeRoy A. Lindsley. Rev. Floyd N. Bradley in charge of the singing. For further information address, Mrs. Mabel Spaulding, Secretary, Bangor, N. Y.

June 28 to July 7. Sixty-third Annual Camp of the Nebraska State Holiness Association at Bethany Park, Lincoln, Nebr. Workers, Rev. J. A. Huffman, Dean of Theology of Marion College, Marion, Ind.; Rev. John Paul, President of John Fletcher College, University Park, Iowa; also one of the editors of The Christian Witness. Free camping ground, cafeteria on the ground; lodging by the night provided. For further information write R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Nebr.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers, Dr. Chas. H. Babcock, Rev. and Mrs. Paul E. Haines, Rev. and Mrs. John A. Duryea, Rev. and Mrs. B. Joseph Martin. For further information write Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 12 to 21. Smith Mills Campmeeting, Smith Mills, No. Dartmouth, Mass. (Ten minutes ride from New Bedford, Mass.) Workers, Rev. O. C. Minglehoff, Rev. Stella B. Crooks; Rev. E. E. Patzsch, Soloist; Mrs. Reita Rundlett, Pianist; Rev. Tom M. Brown, President. For further information write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 24 to August 4. Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y., (near Sterns Park). Interdenominational. Workers, Dr. Peter Wiseman, Rev. Howard Sweeten, Rev. and Mrs. B. Joseph Martin, evangelists; Professor Robert L. Simpson, Mr. Benjamin Combs and Mrs. Henry Reeves in charge of music; H. Willard Ortlip, street meetings; Mr. and Mrs. H. J. Cornell, children's meeting. For further information write Harry J. Cornell, Corresponding Secretary, 46-14 Burling St., Flushing, N. Y. Special Feature: Entertain seventy-five young people free. For information write, Chas. F. Bingle, Chairman, 117-30 165th St., Jamaica, N. Y.

August 11 to 25. Johnson, Vt. Annual session of the Ithiel Falls Campmeeting Association, at Ithiel Falls. Workers, Rev. J. Glenn Gould and Rev. Chas. P. Hogle; E.N.C. Quartet in charge of music. For further information write Rev. John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

August 15 to 25. Colorado Nazarene Camp, Denver, Colo. Workers, Rev. Bud Robinson and Rev. T. M. Anderson. Plan to spend a vacation in the Rockies. For further information write Rev. Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
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J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Michigan (Vicksburg Campground).....
.....July 31 to August 4
Northern Indiana (Elwood).....August 7 to 11
Indianapolis (Indianapolis 1st).....August 13 to 17

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Camp Meeting Sermons**



Here are ten sermons by General Superintendent J. B. Chapman. We list the subjects so that you can see for yourself what a wide field they cover. There are several evangelistic sermons, two on sanctification, one on prayer, one on divine healing and one on the second coming of Christ.

The Ten Sermon Subjects Are:

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| The Conditions of Salvation | On Prayer |
| The Inescapable Alternatives | Divine Healing for the Body |
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There are ninety-two pages in all—a larger book than is usually offered at twenty-five cents.

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Graduation Gifts

THE NEW PARKER VACUMATIC PEN

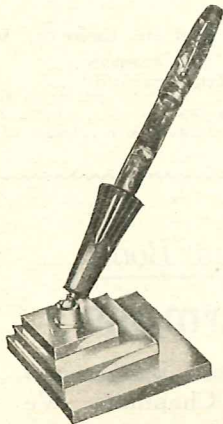
\$5.00—\$7.50—\$10.00

Ultra-smart barrel of laminated pearl design with alternating transparent rings that show the ink within—show when to refill.

This new miracle pen abolishes sac, piston, pump, and valves. It holds 102% more ink than sac pens of the same size, and writes two ways with its platinum-plated reversible gold point.

An unconditional guaranty accompanies each pen. Senior model with extra large point and over-sized barrel \$10.00
 Standard model with slightly smaller point and barrel 7.50
 Junior model. Same patented filling device as in the \$10.00 and \$7.50 pens. Unbreakable barrel in mottled grey—transparent to show ink supply. \$5.00
 Pencils to match any of the above pens \$2.50

FOUNTAIN PEN DESK SETS

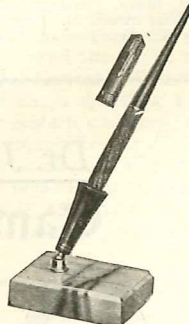


No. MS

No. GO. Very unusual value. This set has a base of Italian marble, size 2½x3½ in. The set contains a socket into which the pen is placed, also a tip which may be fitted onto a regular pocket fountain pen.

Price (without pen) \$2.50
 Pens at \$1.25, \$5.00, \$7.50

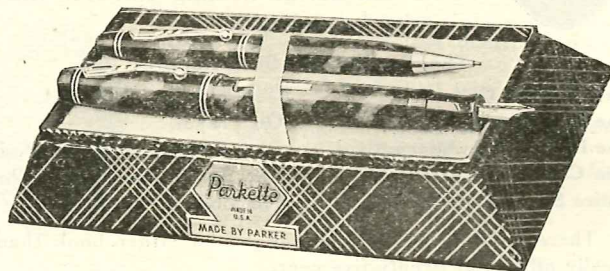
No. MS. An ideal gift. Chromium plated base, 3 inches square, fitted with socket into which regular pocket fountain pen may be placed. An attractive item for the student, the minister or business man.



No. GO

Base (without fountain pen) \$1.25
 Base (with fountain pen) \$2.50

This complete outfit makes a very acceptable gift for students.



PARKETTE STANDARD PEN AND PENCIL SET

These matched pens and pencils are precision made. The barrels are mottled grey color, non-breakable, and trimmed in gold. The pen has a writing tested gold point.

The pencils propel, repel, and expel lead and are equipped with new refill lead cartridge with large eraser included.

Price \$1.95. Attractive gift box included

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North DakotaJuly 3 to 7
 Manitoba-SaskatchewanJuly 10 to 14
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 KansasAug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

Arizona—At Phoenix First Church, located at 441 W. Monroe St., May 15 to 17. Rev. W. D. Godfrey, pastor, 315 W. Culver St. General Superintendent Williams.

North Pacific—At Olympia, Wash., May 21 to 26. Rev. Willard B. Hall, Pastor, 220 East 25th St. Assembly to be held at First Christian Church, 7th and Franklin Sts. General Superintendent Chapman.

Northwest—At Spokane, Wash., First Church of the Nazarene, West 712 Nora Ave., May 29 to June 2. Rev. F. R. McConnell, Pastor, West 712 Nora Ave. General Superintendent Chapman.

Northern California—At Stockton, Church of the Nazarene, Corner Park and Hunter (214 E. Park St.), May 29 to June 2. Rev. F. Arthur Anderson, Pastor, 214 East Park. General Superintendent Williams.

Southern California—At Pasadena, First Church of the Nazarene, Cor. Raymond and Chestnut Sts., June 4 to 9. Rev. Weaver W. Hess, Pastor, 530 N. Holliston Ave. General Superintendent Williams.

Idaho-Oregon—At Nampa, Idaho, First Church of the Nazarene, June 5 to 9. Rev. E. E. Martin, Pastor, 604 15th Avenue South. General Superintendent Chapman.

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

New Mexico—At Portales, Church of the Nazarene, June 13 to 17. Rev. Elmer Pool, Pastor. General Superintendent Williams.

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 506½ North 30th Street. General Superintendent Chapman.



An attractive
volume
Durably bound
in Cloth Boards

Price: 50 cents

Dr. R. T. Williams' Long Awaited Book Is Ready!

Attitudes and Relationships

MORE than a year ago Dr. Williams promised us to prepare for publication, his lectures on Attitudes and Relationships in Life. Some of our people have heard these lectures in greatly abbreviated form. They have been given at annual assemblies in several of our districts. Until this past winter Dr. Williams could not find time to work this material into shape for publication.

Now the book is ready. Every preacher and layman who has heard these lectures delivered will want to read them. Those who have not been privileged to hear the lectures should welcome the opportunity to get them in elaborated and improved form as they are given in this volume.

The thesis of Dr. Williams' book is that life is made up of relationship with things, with people and with God. Our destinies here and hereafter are predicated upon these three relationships. Our attitude toward things, toward people and toward God will determine what our relationships in these three fields will be.

There are four divisions or chapters: (1) Personality and Relationship; (2) Relationship With Things; (3) Relationship with People; (4) Relationship With God.

A Few Tid-Bits to Whet Your Appetite

"The ultimate success or failure of any person, or group of people, . . . will be determined by its definition of values . . . putting first things first and subordinating other . . ."

"All things, excepting personality, find their value in relationships, . . . Things as such, are purely instrumental—means to an end and never the end itself."

"What is the weakness of our modern education? The answer is, 'Lack of moral motive,' or rather lack of right relationship with personality."

"There is something wrong with personality itself. Jesus came to take something out of personality that is foreign and to put something into it that is vitally needed. This will solve the problems of human society."

"We have been rushing toward materialism. We need to swing back to God and the Bible. No nation has ever succeeded without God and never will. . . . Disaster lies in the path of a people who forget God."

"Man's attitude toward and relationship with things are determining factors in his success or failure. If he does not make the best of life

no one is to be blamed but himself. . . . Defeat cannot be blamed to fate or to a wrong setting of God's universe. It is principally due to two things, wrong attitudes and unwise relationships."

"The heart must not be anchored to the things of this life. We walk on the earth, but our citizenship is in heaven."

"Right relations, right attitudes and right contacts will enable us to live in the midst of money, food, clothes, gold, silver and all earthly possessions without being contaminated in the least by them."

"There is usually an approach to one's heart, to one's life. To find that approach is an art. No key will more quickly open a life and do so more effectively than interest in one's affairs."

"Man is too big for this world . . . Man has aspirations that no mechanistic philosophy can ever satisfy."

"Two things are essential to faith, namely, a right conception of God and a proper attitude toward Him. Without these it is impossible to believe, but with them it is almost impossible to doubt."

With every order received during the month of May we will send, free of charge, a large print (5x8 inches) of Dr. Williams with his autograph.

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

OVERLOOKED BATTALIONS

Lon R. Woodrum*

Yet I have left me seven thousand in Israel . . . which have not bowed unto Baal (1 Kings 19:18).

ELIJAH, shaken by a threat from Jezebel, had fled into the desert a day's journey. Under the juniper tree he moans about his fate in a pessimistic prayer to God. "I'm the only one left," he cries. But a little later God spoke to him by "the still small voice" and ordered him to go and anoint Jehu king of Israel and Elisha as national prophet. "For," said the Lord, in essence at least, "the battle between righteousness and evil is not over yet! I still have seven thousand who have not bowed the knee to Baal. You are not the only one left who has true religion. You have overlooked several battalions of allies!"

Right down through the centuries the Church has ever had its "juniper tree" seasons. How many times the cause of righteousness has seemed lost! But again, how often, from some unlooked for quarter, have new recruits come to the kingdom. Saint Francis of Assisi, forgetting wealth to preach to the poor. Luther bursting from a monastery. Moody ascending from a shoe counter, always God's soldier's have arrived in time to save the holy banner from going down. Let us not be too hasty in numbering the ranks of the Lord lest we overlook a few warriors.

Sin, like Jezebel, usually has such a bombastic way of threatening us that for a moment we lose our heads and run blindly into the desert. Remember, when Elijah fled from the wicked queen he had just wrought a tremendous victory over the Baalite powers. Fire had fallen on Carmel, and then a mighty rain. Right when Jehovah seemed about to take the country again, through His minister—came the retreat! And so it is with us who defend the faith today. We often forget what tempests we have come through. The devil is so belligerent, so loud-mouthed, that we tremble at his talk. It is only when we have pulled ourselves together in the prayer room, that we hear the "still small voice" whispering, "Don't be scared! You are not the only

Christians left. There are men who bear My banner whom you will never see. Somewhere, someone is drawing the bow hard at the enemy now. I have seven thousand who have not weakened! You haven't seen all of my battalions yet!"

A roaring dictator takes over the reins of government in a European nation. Apparently he is supreme. All bow the knee to him. But suddenly he discovers he has overlooked something! There is a murmuring voice of dissent. Religion stands up to speak! Overlooked battalions! God has people everywhere.

You have read that old book, "The Price of the Prairie," no doubt. Perhaps you recall that thrilling chapter in which the few troopers were surrounded by Indians and their ammunition reduced to one round. The Indians were making a charge, yelling as they came. The men waited till the savages were very near, then emptied their guns, driving their foes back. But the redskins rallied and came again. Hope seemed gone. But while they waited for doom a long line of cavalymen suddenly swooped over the hilltop, and swept down on the Indians from behind! A shout from those wounded and desperate troopers rang louder than the shrieks of the redskins. Unexpected battalions! And in these days when Christians seem hard pressed by their foes, let us not despair. Like those cavalymen were thundering to the rescue, right over the hill, so unknown legions may be gathering to the cause of religion, just out of sight, but nearer than we know! It has been so countless times before. Why should we doubt that it could be so again?

We must remember what happened after Elijah heard the "still small voice." Jehu was anointed king over Israel. And that reckless charioteer drove his wheels over Jezebel, and drove his arrow through Jehoram, and overwhelmed the priests of Baal.

While Elijah was moaning about the absence of religious warriors, Jehu was driving up and down the country, practicing, getting ready to fling his chariot at the powers of evil! The very men who should help him exterminate Baalite worship were bowing to Baal at that time! Overlooked battalions!

* Evangelist, Kansas City, Mo.