

HERALD of HOLINESS

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WHOLE NO. 1202

Blow the Trumpet in Zion!

D. Rand Pierce

Blow the trumpet in Zion! Arouse every saint!
'Tis no time for God's children to falter or faint!
For the forces of evil, gigantic and strong,
Are recruiting each moment the ranks of the wrong!
Then awake to the conflict, Crusader, awake!
Press the foe till his battle-lines waver and break!
Blow the trumpet in Zion! Blow strong! blow it deep!
Till the tempter no longer can lull saints to sleep!

Blow the trumpet in Zion! The full gospel sound,
In its soul-saving power, the whole world around,
Till the God of all grace shall a list'ning ear lend
To the cry of His children and pentecost send!
Sound the tocsin, Crusader; in God's might repose;
Many hearts now a desert shall bloom like the rose!
Blow the trumpet in Zion! Oh, lift up your eyes!
See the white harvest field that around your path lies!

Blow the trumpet in Zion! Arouse men from death!
On whose souls sin has breathed with the blight of its breath!
Hail to Jesus our Captain! whose conquest is sure;
'Neath His flag, as good soldiers, with joy we'll endure!
Then, beyond, what bliss waits us, when warfare is done!
But, alas! there are millions that still must be won—
Hark! the trumpet is sounding; the music it rolls;
On to vict'ry with Jesus! crusading for souls!

HERALD OF HOLINESS

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THE WITNESS OF THE SPIRIT

THE doctrine of assurance found new emphasis in the Wesleyan revival. It followed as a necessary consequence of the importance attached to personal religious experience, in the great awakening of that day. Wesley himself received this doctrine from the Moravians, but proved it to be of older origin by citing the works of the fathers, such as Origen, Athanasius and Augustine. The works of Luther, Melancthon, and especially the Homilies of the Church of England, afforded him abundant proofs also, of this teaching concerning the witness of the Spirit. Mr. Wesley pointed out, however, that there was one serious lack in most of these teachings—they lacked the earnestness of conviction which springs from personal experience. They were speculative rather than spiritual and practical. The witness of the Spirit is a glorious fact when it is the personal, divine testimony to one's adoption in Christ, but it is a worthless and uninteresting doctrine when presented merely as a basis for theological speculation.

The *Wesleyan Standards* contain three sermons on this important truth—two on the "Witness of the Spirit," and one on the "Witness of Our Own Spirit." The text for the first two sermons is Romans 8:16; that of the latter, 1 Corinthians 1:12. After a brief introduction Mr. Wesley cuts straight to the heart of the matter in these two propositions. *First*, What is this witness or testimony of our own spirit; what is the testimony of God's Spirit; and how does He "bear witness with our spirit that we are the children of God"? *Secondly*, How is this joint testimony of God's Spirit and our own clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil?

THERE are four positions generally taken concerning this doctrine of the witness of the Spirit. *First*, that the testimony which the Holy Spirit bears to our adoption is to be found in the moral effects

which He produces in the soul, and the witness of our own spirit is nothing more than the consciousness of possessing faith—sometimes called the reflex of faith. Here the witness of the Spirit is confused with the fruit of the Spirit. This theory is practically a denial of the witness of the Spirit. *Secondly*, there is the theory that there is but one witness of the Spirit, the Holy Spirit acting concurrently with our own spirit. As such the Spirit illuminates the understanding and assists the memory to recollect the arguments of hope and comfort within ourselves. Here the witness of the Spirit is confused with the witness of our own spirit, in what amounts to no more than a spiritually illuminated consciousness. *Thirdly*, there is the theory that the Spirit of God bears direct witness to the minds of believers, but that this is the privilege of only specially favored persons. The witness of the Spirit in this case is held to be something additional to the faith that saves and therefore not necessary to one's salvation. Those who hold this theory usually make a distinction between the "assurance of faith" by which we are saved, and the "assurance of hope" whereby the witness of salvation is granted to believers. *Fourthly*, there is the theory usually held by Arminian divines, that the evidence of adoption is twofold—a direct witness of the Spirit, bearing testimony by an inward impression on the soul that we are the children of God; and an indirect witness, arising out of the work of the Spirit in the heart, which St. Paul calls the testimony of our own spirit.

WE believe that the Scriptures teach that there is a twofold witness to our adoption—the Spirit of God, and our own spirit, and these are separate and distinct. While it is true that the Spirit witnesses *with* our own spirit in the sense of witnessing *to* it, a translation perfectly permissible, we believe that the Scriptures teach something more than this. All testimony must indeed center in man's consciousness as the only field of knowledge, but to understand the Scriptures properly, we must believe that two forces play upon this field of consciousness—one the direct testimony of the Spirit of God which is even more separate and distinct from our own spirit than that of another human spirit; the other our conscience, which again is something more than mere consciousness. "Consciousness," says Mr. Wesley "is the capability of perceiving whatsoever passes in our hearts and lives; this is what we mean when we say a man is a conscious being. But what we usually term conscience, implies somewhat more than this . . . its main business is to excuse or accuse, to approve or disapprove, to acquit or condemn."

THIS double witness is further attested by the fact that the Greek word here translated, *beareth witness with*, is the very term used in the Greek language to denote concurrency of testimony. Bishop Sherlock makes the assertion that the word "signifies to be a

fellow witness, or to witness to the same thing that another does; and so the word constantly signifies in Scripture, and is never used but where there is concurrent evidence of two witnesses." "For the concurrence of the two witnesses, the critical testimony is overwhelming," says Mr. Young in his *Witness of the Spirit*. Take the two Pauline references, Romans 8:15, 16 and Galatians 4:6 and place them side by side. *For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. . . . And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* In the first reference, the coming of the Spirit enables us to cry, *Abba, Father*. This is the indirect testimony, or what St. Paul calls the witness of our own spirit; while the latter clearly refers to the direct witness, for the Spirit as He comes into the heart of the newborn soul, Himself cries, *Abba, Father*. These are the two witnesses, the direct cry of the Spirit within us, and the cry of our own redeemed and transformed nature. Given these, and the soul is not left in doubt concerning its salvation, but rejoices with joy unspeakable and full of glory.

THE SANCTUARY OF GOD

When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end (Psalm 73:16-17).

P HILLIPS BROOKS once wrote in his diary, "After all, it is the deepest and not the most superficial interest of life in which men sympathize most and come together; in religion above all other things, and as regards religion in those things which are deepest, not in forms and ordinations but in the sense of sin, the sense of God, the hope of perfectness. I was struck with it as I traveled in Norway, where those whom I had not understood, who had lived a different life all the week, seemed as I saw them in church on Sunday to be so perfectly intelligible. The value of Sunday as thus the *common day*, the day of worship." Out of these reflections, his biographer tells us was born a sermon on the text, "Until I went into the sanctuary of God."

Following the text in that same diary, the good bishop wrote down the leading ideas of that great sermon in these words. "The sanctuary of God the place of solved problems. The holy place of God. His presence. The contact of the soul with His soul. How it shames our ordinary talk about church going. How it convicts most of our preaching. How it shows the unimpaired fitness for the custom. The solution comes with the thought of God, and of the soul and of eternity and of redemption." It is in the sanctuary of God that time blends into eternity. It is here as we look upon the unseen things, that the afflictions of life become light and its cares but for a moment; and in the presence of God they are seen to work out for

us a far more exceeding and eternal weight of glory. Only in the spiritual presence of the sanctuary are we able to see life in its true perspective—to see it truly and to see it whole.

Church attendance, when observed as a spiritual exercise, lends a new value to life. Mark Rutherford tells us of Miss Tippit, the elderly lodging house keeper, who because of her habit of church going, had cultivated a poise and serenity of mind so out of harmony with the daily toil that characterized her life as to command attention. The church was her sole means of mental and spiritual education. He says, "Books she never read—she had not time; and if she tried to read one she was instantly seized with a curious fidgetiness—directly she sat down with a volume in her hand it was just as if things went all awry, and compelled her to instantly rise and adjust them. In church all this fidgetiness vanished, and no household cares intruded. It was strange, considering her temper, and how people generally carry their secular world with them wherever they go, but so it was. There was a secret in her history, her friends said, for though they knew nothing of her private bit of religion, there was something about her which took her out of the class to which she externally and by much of her ordinary conduct appeared to belong."

BEARING TESTIMONY IN DEATH

G OD not only allows redeemed men and women to bear testimony to the riches of His grace in life, but sometimes allows them to bear strange testimony in death also. Perhaps no instance of this kind is more marked than that of Dr. Dale, the great preacher and theologian. His biographer states that as he drew near the end of life he became more and more absorbed in the greatest of all problems. His letters had a new tenderness and eagerness about them. It was even noticed that his very voice changed and seemed charged with new passion. When the end came, there lay on his study desk a sheet of an unfinished sermon—the last words that he ever wrote. These were the words. "Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God, by constant fellowship with Him, by personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God, always, in all things, at all costs, and by the power of the great hope—the full assurance—that after immortal years are spent, there is a larger, fuller, richer life in —."

How significant is the break in the sentence at this point! What was to him a hope, became a glorious reality before he was able to finish his sentence. His death was an illustration of obedience to that command of our Savior's to so live, that when our Lord calls for us, we are able to open *immediately* to Him.



Managing Editor's Page



MAINTAINING ALTAR STANDARDS

THE altar is the most sacred place in the church to all sincere believers. It is always the symbol of God's meeting place with our hearts. It is there that many penitent sinners have knelt and found pardon for their sins and have arisen to be conscious of a new relationship with God. There obedient children of God have knelt and in full consecration have given their *all* to God and have appropriated by faith the provision of the precious blood of Jesus for the entire sanctification of their natures. There the collective body of believers have commemorated the passion and death of our Lord in the sacrament of the Lord's Supper, and have realized anew the blessedness of our reliance upon Him for life, food, sustenance and strength. At times believers have gathered around the altar to lay hold of God in prevailing prayer for the solution of some problem, for the deliverance of some life from sickness or death, and to beseech God for the salvation of the lost.

While the altar is to us most precious it may also become a matter of form and to some degree a hindrance to the work of God. If the altar is considered an end in itself, if we consider our work to be ended when we succeed in getting people to kneel as seekers at the altar, if we are indifferent as to the quality of instruction and work done at the altar, it is of no more value than any other form of public acknowledgment of one's intention to live a better life. Unless thorough and sincere work is done with seekers who bow at the altar we have hindered the work of God. If the sole object of any service or group of services is to get people to the altar without conscientious thought of the methods used to obtain seekers, or without a sincere endeavor to bring the seekers to a genuine Christian experience the altar may be as useless as the baptismal fount without repentance.

The most sincere seeker may be deceived through the efforts of conscientious workers at an altar. In reality the work done at the altar may be the weakest point in our whole church program. The numerous repeaters or chronic seekers found in many churches, the vacillations of professors of salvation, and the backslidings of many people may be the result of shoddy altar work. The calling of seekers to the altar, the method employed to secure them, and the manner in which they are dealt with may be indications of a desire upon the part of the workers to report "great" meetings or to be called to the leading churches of the movement. It is certainly true that some altar services which have been recorded as "great" in the records of the church have not been so recorded in heaven. For instead of giving angels cause to rejoice over sinners being converted they have had

cause for weeping because of the shallowness and sham of the work done and the methods employed. Thus the most precious place of the church—the altar—may be the most damaging to the faith of seekers. The altar must always serve as a means of bringing people to a definite experience of salvation. When it ceases to serve that purpose it may become a real detriment to the work of God.

The attitude which many of our "good" people have toward the altar is cause for some concern. Many ministers who have sincerely presented the truth under the anointing of the Holy Spirit, who have conscientiously made the altar call which has resulted in penitent hearts seeking God, have been deeply grieved because Christian people have been so indifferent to these seekers and have manifested such little concern in assisting them to pray through. There is a demand that we pay more honest attention to sincere seekers at our altars. It is surely no indication of spiritual life and piety to be more interested in one's own welfare and indulging one's appetites than in praying with hungry seekers at the altar.

If the altar is to remain a place of power and a symbol of God's presence we must be more concerned about the attention paid to seekers, the workers who engage in instructing them, and the type of work done. A sinner is no more assured of salvation because he bows at a Nazarene altar than if he shakes hands with the evangelist, "hits the sawdust trail," or confesses and is baptized, without genuine repentance. Let us preserve the sacredness and preciousness of the altar by being more careful concerning the methods used in obtaining seekers, the quality of the work done, and the attitude we as individual Christians take toward our responsibility to the seekers.

* * * *

The tendency to substitute material things for the spiritual is always present. A victim of the depression recently said, "A few years ago I could easily have given you an offering of ten dollars, but now about all I can do is to pray for you." He implied that prayer should be resorted to only when he could not give material things. The reply made by the Christian worker was, "Brother, if you will sincerely pray for me, I will be much richer than if you had given me twenty times ten dollars." True prayer is worth much more than money.

* * * *

The greatest offering any of us can bring to God is ourselves. God does not want anything we have if he hasn't us—our whole self.

JOHN WESLEY FORMULATING TEACHING ON THE DOCTRINE OF HOLINESS

Olive M. Winchester

WHILE we are interested in a number of phases of the experience of personal religion as brought forth into clear light and understanding by John Wesley, such as the instantaneousness of the work of regeneration and the fact that it is by faith, also that it must be sealed by the witness of the Spirit, yet still more are we interested in his development of the doctrine of Christian perfection or entire sanctification. The formulation of teaching along this line was Wesley's most distinctive contribution to doctrinal thought. The fact that regeneration is by faith and instantaneous accompanied by the witness were truths that he had received from the Moravians, but they believed that the experience of sanctification was identical with regeneration and that it never passed beyond that state. Herein did Wesley do original thinking. Although some of the facts respecting the doctrine which are fundamental among us came into his system gradually, yet this is to be expected inasmuch as he was pioneering in a field of doctrinal truth, and we have the benefit of all that he discovered relative to this phase of Christian experience and can begin where he left off.

THE VISION OF HOLINESS AS AN IDEAL

Very early in Wesley's, seeking for a religion of the heart, did the ideal of holiness come into his field of vision. After he had read Kempis' "Christian Pattern," he began to pray for "inward holiness." Then again in connection with his activities centered in the Holy Club he states, "I diligently strove against sin. I omitted no sort of self-denial which I thought lawful; I carefully used, both in public and in private all the means of grace at all opportunities. I omitted no occasion of doing good: I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing His will, not my own." Moreover he makes reference also to a conversation with one whom he styles as a contemplative man who instructed him how to pursue inward holiness. All this took place before Wesley had even left England for America and thus a number of years before his conversion.

During this period Wesley preached before the University of Oxford in St. Mary's Church a sermon on "The Circumcision of the Heart," in which he very specifically stated his belief: "It is that habitual disposition of soul which, in the sacred writings, is termed holiness; and which directly implies the being cleansed from sin, 'from all filthiness both of flesh and spirit;' and, by consequence, the being endued with those virtues which were in Christ Jesus; the being so 're-

newed in the image of our mind,' as to be 'perfect as our Father in heaven is perfect'."

While in America the ideal still ever remained before his eyes, but he sensed a great discrepancy between what he was and what he ought to be. He expressed the longings of his heart in verse:

*Is there a thing beneath the sun,
That strives with Thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there!*

But the real inward state and condition he describes to us in the words of the Apostle Paul. "Being ignorant of the righteousness of Christ, which by a living faith in Him bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so labored in the fire all my days. I was now properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin."

After returning to England and experiencing the definite witness of the Spirit to forgiveness of sin, but yet finding many questions arising in his mind, Wesley determined to pay a visit to Hernhutt. Here he spent considerable time listening to the preaching in the public congregation and examining various witnesses privately. Eagerly he listened as they related their personal experiences. He asked of one that he would give in writing a "definition of full assurance of faith," and this was the statement: "Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquillity, serenity and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sin."

Thus did the ideal of Christian perfection come before the mind of Wesley. He held it as a part of the content of true inward religion from the very first, but since the Moravians who were the ministers unto him of personal religion held that the experience of sanctification was concomitant in time with justification and there was no further work, it took a little more time for Wesley to come to the conclusion that entire sanctification is a second work of grace, that sanctification is begun in regeneration, but does not find its fulfillment until we seek it as a second definite experience.

ENTIRE SANCTIFICATION AS A DISTINCT EXPERIENCE

About one year after Wesley's conversion he and his brother Charles published a volume of hymns and in these there is expressed a longing for a deeper work in their hearts:

*Heavenly Adam, life divine,
Change my nature into Thine;*

*Move and spread throughout my soul,
Actuate and fill the whole.*

Following on toward the end of this same year Wesley published his first tract on the special subject of "Christian Perfection." He entitled it, "The Character of a Methodist," describing thus:

"A Methodist is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying, 'Whom have I in heaven but Thee? and there is none upon earth whom I desire besides Thee! My God and my all! Thou art the strength of my heart, and my portion forever.' He is therefore happy in God: yea, always happy, as having in him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having cast out fear, he rejoiceth evermore."

In the preface of another volume of hymns which were published in 1741 Wesley sought to explain the doctrine of Christian perfection, for it seemed to be still much misunderstood. These were his words in part at that time:

"This great gift of God, the salvation of our souls, is no other than the image of God fresh stamped on our hearts. It is a 'renewal of believers in the spirit of their minds, after the likeness of him that created them.' God hath now laid 'the axe unto the root of the tree, purifying their hearts by faith,' and 'cleansing all the thoughts of their hearts by the inspiration of his Holy Spirit.' Having this hope, that they shall see God as He is, they 'purify themselves even as he is pure,' and are 'holy, as he that hath called them is holy, in all manner of conversation.' Not that they have already attained all that they shall attain, either are already in this sense perfect. But they daily 'go on from strength to strength, beholding now, as in a glass, the glory of the Lord, they are changed into the same image, from glory to glory, by the Spirit of the Lord'."

Remarking upon the delineation of Christian perfection given in this preface, Wesley observes that it was the strongest that he ever presented. In the hymn also he carries out the same thought. We see the reaching out of the soul:

*Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone;*

*A rest where all our soul's desire
Is fix'd on things above;
Where doubt and pain and fear expire,
Cast out by perfect love.*

In the next year still another volume of hymns was published and in this likewise he defended the fact of the experience of perfect love, for at this time the dispute regarding the doctrine was at its height. "This is to be a perfect man," he says, to be 'sanc-

tified throughout:' even 'to have a heart so all-flaming with the love of God' (to use Archbishop Ussher's words,) 'as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ.'

During these years the truth was being set forth not only in hymns and in writing, but we find record of Wesley preaching the experience. On one occasion he states, "I rode to Oxford, and found a few who had not yet forsaken the assembling of themselves together; to whom I explained that 'holiness without which no man shall see the Lord.'" Again "on Saturday evening I explained at Bristol the nature and extent of Christian perfection."

CHRISTIAN PERFECTION IN CONFERENCE DISCUSSIONS

It was in 1744, about two years after the last volume of hymns mentioned above was printed, that the first conference was held. On the second day they gave themselves to the discussion of the doctrine of sanctification following the method of question and answer.

Question. What is it to be sanctified?

Answer. To be renewed in the image of God, "in righteousness and true holiness."

Q. What is implied in being a perfect Christian?

A. The loving God with all our heart, and mind, and soul (Deut. 6:5).

Q. Does this imply, that all inward sin is taken away?

A. Undoubtedly; or how can we be said to be "saved from all our uncleanness"? (Ezek. 36:29).

Again in the following year the subject formed an important part of the discussions, following the same method.

Q. When does inward sanctification begin?

A. In the moment a man is justified (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout). From that time a believer gradually dies to sin, and grows in grace.

Q. Is this ordinarily given till a little before death?

A. It is not, to those who expect it no sooner.

Q. But may we expect it sooner?

A. Why not? For, although we grant (1) that the generality of believers, whom we have hitherto known, were not so sanctified till near death; (2) that few of those to whom St. Paul wrote his epistles were so at that time——; yet all this does not prove, that we may not be so today?

Q. In what manner should we preach sanctification?

A. Scarce at all to those who are not pressing forward; to those who are, always by way of promise; always drawing, rather than driving.

We may not agree with this as to whom sanctification should be preached, but we will find Wesley altering this view somewhat in later years. Otherwise we see that there is a very definite understanding of the doctrine as we hold it today. The third conference went over the minutes of these first two conferences

and did not see fit to alter the content. In the fourth conference the subject was again up for discussion, for there were some present who did not believe the doctrine. After it was explained, however, there was not a dissenting voice.

Thus did Wesley develop this branch of doctrinal

truth and very clearly did he grasp its essentials. We will find that as time went on, and he studied the workings of the experience in hearts and lives, he became more definite still as to when it might be obtained and that it is an instantaneous work, but the constituent elements he has already discovered.

ENTIRE SANCTIFICATION

E. E. Wordsworth*

(The first in a series of articles on the doctrine and experience of Entire Sanctification)

WE believe the doctrine of entire sanctification to be the most misunderstood doctrine of the Word of God. There are many reasons for this: (1) A chief reason is because "the carnal mind is enmity against God" (Rom. 8:7). (2) False representation of the doctrine and experience by its professed friends. (3) The pernicious and constant teaching of the imputation theory by the Calvinists. (4) The association of the doctrine with fanatical and heretical religious movements such as the "Tongues Movement." (5) The overemphasis of nonessentials by the advocates of the doctrine. (6) The lack of Christian unity and fellowship that too frequently exists between denominations that proclaim the tenets of holiness. (7) The giving of major emphasis to truth that should at most occupy only an inferior and secondary place, such as water baptism, divine healing, the second coming of Christ. (We wish to be clearly understood here for we firmly believe in water baptism, divine healing and the second advent, but one can get to heaven without any mode and experience of baptism, with a sick body, and in ignorance of the program of the Lord's coming, therefore the sanctification of the spirit, soul and body is far more important). So far we have suggested some of the reasons why the beautiful grace of holiness is so frequently misconceived, misrepresented, and taken in a wrong way. We now wish to take into consideration some of the theories extant.

JUSTIFICATION BEFORE SANCTIFICATION

There is a theory that justification, and by this we mean the experience of regenerating grace, and sanctification are simultaneous, or occurring at one and the same time. This theory is completely refuted by Christian consciousness, creedal statements of all evangelical bodies, the great doctrinal hymns of the church, and the clear, unmistakable teachings of the Word of God.

Jesus said to His disciples, "And 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" (John 14:16, 17). Note several facts: (1) They were the disciples of Christ. (2) They had Christ as their present Comforter. (3) The Spirit of truth was dwell-

* Evangelist, Seattle, Wash.

ing with them. (4) Yet they needed and were promised "another" Comforter. (5) This "another Comforter" is a divine personality that will come to permanently indwell these believing regenerated disciples. (6) The world—that is, unsaved folks—cannot receive the "another Comforter" until they get the first Comforter, Jesus Christ, as their Savior. They must first *know* Christ savingly and then they become proper candidates for the second Comforter.

Again the case of the Samaritans in Acts 8th chapter is in point. Note first the evidences of their conversion: (1) They gave heed unto the preaching of Christ by Philip. (2) Unclean spirits were cast out; the palsied and lame were healed. (3) "There was great joy in that city." (4) They believed Philip's message "concerning the kingdom of God and the name of Jesus." (5) They received the initiatory rite of baptism. (6) They heard and "received the word of God." (7) The apostles, Peter and John, recognized them as true converts and proper candidates for sanctification, or the baptism with the Holy Ghost.

But note, although they had unmistakable evidences of regenerating grace: (1) They needed prayer for their sanctification (v. 15). (2) "For as yet he [the Holy Ghost] was fallen upon none of them." (3) The apostles "laid their hands upon them, and they received the Holy Ghost." This was evidently subsequent to their regeneration. It was a definite second work of grace.

Many other New Testament instances could easily be cited because it is the universal teaching of God's truth that we are first justified and saved from all actual transgressions, partially renewed and spiritually renovated, and divinely adopted into the glorious family of God, being born again from above, and then later sanctified wholly by the baptism with the Holy Ghost that purifies the heart from all inbred sin and perfects us in divine love.

SOME DISTINCTIONS

Justification removes all the guilt of sin; sanctification destroys its power and pollution. Justification gives us a title to a mansion in the skies; sanctification prepares us for that mansion. Justification frees us from actual sins; sanctification takes out the taproot of iniquity. Justification washes us as white as the snow; sanctification washes us whiter *than* the snow. Justification saves us from the miseries of hell;

sanctification prepares the soul for the felicities of heaven. Justification imparts spiritual life; sanctification destroys the germs of disease in the soul. Justification is for the penitent sinner; sanctification is for the consecrating, believing child of God. Justification is the birth of the Spirit; sanctification is the baptism with the Spirit. Justification brings us into the royal family of God; sanctification makes us kings and priests.

A word from experience. A good brother was reputed to be a wonderful Christian man. His devout and consistent life ever bore testimony to this fact. For a number of years he had lived an exemplary Christian life in the community. None who knew him doubted his testimony. He was genuinely converted to God. But in the providence of God a holiness revival was put on in this town. Some opposers of sanctification as a second work of grace said that they would never capture this good brother, and if he did not need this sanctification they were sure no one in that community did. But when this dear brother heard of the coming of this revival campaign he determined as a Christian man to give it his support, consequently he was in attendance at the very first service. He lis-

tened to a clear sermon on entire sanctification, saw his need and the remedy, and at once sought and found this grace and testified to all, that although he had lived the Christian life for years, yet he had felt all the time the necessity of a deeper work of grace and that now he was glad he had found this glorious way. He had been often troubled with the disturbing elements of inward sin, and at times was most painfully conscious of this indwelling corruption, and had waged a constant war against it, but now he had found "the more excellent way." He had "the rest of faith" and was made perfect in love.

So, dear reader, if you are clearly justified from your sins and yet you have not obtained a holy heart, let me urge you at once to press into the land of Beulah and secure your spiritual inheritance in Christ Jesus. You can be sanctified wholly today. Consecrate your life to God for time and eternity, trust the meritorious blood of the Lamb of Calvary, maintain a steadfast attitude of faith, then the Comforter will come in to abide with you forever. "It is for us all today; if we trust and truly pray. Consecrate your all to God, and upon the Savior call; bless God it is for us all today."

A WELL-DRESSED NAZARENE

General Superintendent Goodwin

THE following clipping I took from the editorial of one of our daily papers in southern California. It seemed to me to fit the needs of the times. Please read with care and note what a man of influence thinks about the dress question from the standpoint of the world.

THE BEST DRESSED

Who is the best-dressed man in America? Who is the best-dressed woman? And who cares?

A Hollywood actor is often in print as the best-dressed American. The Prince of Wales has long set the style for Englishmen. A much-married, much-divorced woman is often cited as the best dressed of her sex.

Who are really the best dressed? Those whose covering is calculated to attract attention by display or those clad in perfect keeping with the place and time and consequently the least noticeable?

Tastes differ, and legitimately, but the chances are that the best dressed are among those never spoken of in that connection.

The question of proper dress is no more important on the part of women than on the part of men. The face is an index to the heart, and so also is the dress one wears. The lust of the eye and the pride of life are among the damning forces which will destroy character. Holiness aims at the heart, and the conscience judges as to the right and wrong of motive. But the conscience can be educated or polluted as to the right and wrong of actions. Hence there must be some education as to what is right and what is wrong regarding a proper dress for holiness people.

"Modest apparel," which is the Bible term for correct dress, must avoid flashy colors which would draw

attention. Thus the wearing of jewels would be prohibited. Garments of red, the flashy color which generally attracts attention and the mingling of other flashy colors which attract the attention should be avoided. It is quite distressing to see a preacher in the pulpit with a flashy ring or a flashy colored necktie trying to preach the correct styles for women. Or a woman giving her testimony to saving grace with her arms bare to her shoulders, and her dress so short as to attract attention.

Surely if the world is looking with a critical eye to criticize the world for their attractive dress, what must the world think of some professors of religion with their carelessness in dress? Our preachers and our people will follow closely the Bible directions and dress in "modest apparel." As preachers we must set the right example for the people, and thus maintain their respect. A clean, neat, and modest dress is most desirable for a people professing godliness. The center of attraction for holiness people should be a Christlikeness within which shines the holy radiance of purity on the face; with a pure eye reflecting pure thinking and a humble walk with God. The success of our movement depends largely on our success in manifesting the glorious gospel which we preach. The manifestation of worldliness, pride, self-seeking, or carelessness in dress, even by a very small minority, will do much harm in our effort to win men to God. Great wisdom and tactfulness is needed on the part of all if we are to succeed in this Crusade for Souls. May God help us.

GOD'S BLESSING ASSURED TO THE RIGHTEOUS

T. M. Anderson*

For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield (Psalm 5:12).

THE man who can qualify before God as a righteous man is fully assured of the blessing of God. Failing in the qualities and fruits of righteousness cuts us off from the blessing of God. It will be well to study this Psalm and find the marks of righteousness, that we may judge our own hearts and lives and see if we are eligible to claim God's blessing.

I

A righteous person is prayerful. "My voice shalt thou hear in the morning" (v. 3).

There is such a thing as having a fixed time for prayer. "In the morning," says the righteous man to God, "Thou shalt hear my voice." It is not out of place to say that God wants a fixed time to meet us. Those who have no set time to pray will find it difficult to find any time to pray. To act in a hit-and-miss method of praying means about the same as no praying.

It is well to note that the morning is chosen as the time to pray. This time has special advantage over any other time to engage in prayer. We are refreshed in body and mind, and can devote our best moments to the holy art of effective praying. Furthermore the duties and distractions of the day have not begun, hence our cares do not press us while praying. Our minds are prone to wander about among the responsibilities of home and shop, and it is difficult to concentrate in prayer. In other words, we find it hard to get the door shut so that we may pray unhindered if we wait until later in the day. If prayer is put off until night, it is often hindered by the weariness of the day's toil. "My voice shalt thou hear in the morning."

It is the intent and purpose of righteous persons to make the most of their prayer privileges. They feed their souls by it. They touch the ends of the earth with prayer. They hold conferences with God at such times, and receive instruction how to proceed in the way of service. So pressing is the necessity for prayer, that the righteous "pray without ceasing." Beginning in the morning they take the day's duties and conflicts with a strength found in prayer.

II

A righteous man respects the holiness of God. "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee" (v. 4). There is nothing that marks more definitely the moral condition of a man than does his attitude toward sin. Righteousness puts a man against sin because he sees God is against sin. God cannot have pleasure in wickedness; and certainly He cannot have pleasure in

wicked persons. Those who are righteous are partakers of this same disposition. They cannot have pleasure in wickedness, or in wicked persons.

"Neither shall evil dwell with thee." God does no evil, neither does He tolerate it with favor. Neither can the righteous. The soul of a holy person repels evil; evil grieves and disgusts a holy people. Despite this clear truth we have persons in our day and generation who apologize for their sins, rather than forsake them. These deluded souls lay claim to the promises of God in vain hope for his favor; but like the false prophets of Baal, they cry out in vain. The foolish shall not stand in His sight: He hates all workers of iniquity (v. 5, 6).

III

A righteous man worships God. "But as for me. I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple" (v. 7).

There is a place of worship; and a worship appointed in that place. "I will come into thy house," not go off beside a stream, where grow the trees, the flowers, the ferns, and the mosses, and there worship nature like an idolater. But I will come into the house of God, where assemble His saints; and where His word is proclaimed; and there in reverence and godly fear worship the Lord.

That is not worship which worships nature. That is worship which worships the Lord. Thou shalt worship the Lord; and Him only shalt thou serve. A righteous man says, "I will come into thy house in the multitude of thy mercy." He does not neglect the house of worship; neither does he get on a pout at something or someone and stay away from the house of worship. A righteous man does not come to the house of God to criticize and find fault with the worshipers; he comes to worship in the fear of the Lord of his salvation. "In the multitude of thy mercies," says the righteous man, "I come to worship." The multitude of mercies which God has shown us in things temporal and spiritual give us a thankful spirit. We owe Him a debt of gratitude to pay in worship in His house.

IV

A righteous man has regard for his influence. "Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face" (v. 8).

Our enemies are ever seeking to find fault with us. They desire to have something to condemn us for; likewise they want some excuse to justify their own guilty selves. An evidence of righteousness in us is that we desire to love them and live before them so they shall have no grounds to accuse us. "Make thy way straight before my face." What a beautiful spirit it is to be the righteous man calling on God to show

* Evangelist, Wilmore, Ky.

him the way so it will be straight before his face. Such as pray like that shall find their course clearly marked before them. They will never be wanting in knowledge of what God expects of them. Such persons will have enemies, but the enemies will have no excuse to hate them.

V

A righteous man is joyful in victorious faith. "Let all those that put their trust in thee rejoice: let them

even shout for joy" (v. 11). Joy is a necessary part of a holy life. Where there is no joy there is no salvation. Shouts of joy are even recommended here for the saints. This joy is not shallow imitation; it springs from the heart that trusts in God. Faith brings God into action in our behalf; we shout to see Him working out our problems of life for us. God shall bless such as these. "With favour will he compass them as with a shield."

"THAT THEY ALL MAY BE ONE"

George H. Smith

THIS was one of the great cries of the Lord in that heart-rending prayer in John 17. Five times He gives utterance to this petition; and He insists that the disciples be sanctified that they may be one. It would seem from the connection between the two that it would not be expected that they be one unless they should get sanctified; but if they got the blessing of holiness that unity would be one of the necessary things to follow. Paul makes this quite emphatic when writing to the Corinthians as he tells them that their lack of unity was the result of their carnality. We must gather then from Jesus and Paul that carnality and oneness do not go together; but that sanctification and unity seem to be twin brothers.

It is the very common belief that God's people should all be one; it is so expressed in church circles almost everywhere. Besides being so taught in church circles, the outside world looks on the deplorable conditions with disfavor and often with disgust. And then they ask the question where they shall go because that from every direction folks are calling them to come join them. It is a conceded fact that if the church could be more united it could accomplish much more in the world.

But how? becomes the question. Many holiness folks, in fact almost all of them, preach oneness; but how? Which one? These questions are about as perplexing to the church folks as they are to the unsaved. Could we all be one by joining the same church? No! Would it make us one to all remain out of all denominations? No! We must say no to that, also, as much as some folks emphasize it. If we look into the Word we must say that there is only one way by which the people of God may be one and that is suggested in the prayer—get sanctified; also suggested by Paul—get rid of carnality, which means for us to get sanctified. But does that make folks one today? We beg your leniency toward us for saying emphatically, no!

ONENESS OF CO-OPERATION

A little experience helps us much. Some time ago this writer was called to Oregon to hold some conventions for a Holiness Association in that state. This association was composed of Nazarenes, Free Methodists, Pilgrim Holiness, Salvation Army, Methodists and Church of God (Holiness). The conventions were

held in different parts of the section and in different church houses. We preached in houses belonging to three different parties, and the conventions were attended by folks from each of the bodies mentioned above. The Holy Spirit visited the services and blessed not only the souls of the saints as we sat together in the services, but also saved and sanctified others. The spirit of the services was so sweet that we felt like it would be fine for our own community in an adjoining state. As there were a number of holiness congregations in the county, and *no co-operation* among them we wrote to as many pastors as we knew and a few we did not know, explained the purpose and asked for their co-operation. Did we get it. One wrote us that there was so much sham holiness that he thought better to hold himself and congregation aloof from it. Reading between the lines we learned that his was about the only body of real holy people in the county. However, we succeeded in getting an all-day meeting. A brother of another persuasion agreed to come and preach for us in the afternoon. One of his own brother preachers lived within two blocks of the church house where the service was held and refused to have anything to do with it, even to hearing his brother preach. Had he preached in his own house he would have been glad to hear him, no doubt. But the kind of holiness that he had did not permit him to mingle with those of another denomination. So we found that the sort of holiness professed by the many and various bodies of that county did not make them one. Our readers may decide for themselves why this was so.

THE EXAMPLE OF PENTECOST

The real gift of the Holy Ghost which Peter said took our heart impurities on the day of Pentecost will bridge over lesser differences of opinion and administration and make us all love each other with true hearts fervently. It will smash up denominational walls so that those on one side of the fence can reach through and fellowship with those on the other side of the fence. It will bring a sanctified courtesy that forbids our disregarding our brother just because he may not pronounce our shibboleth. The fact of narrowness and clannishness, or forbidding us to notice and be courteous to others, of refusing to call on a visitor to pray or dismiss or have any other part in the service, of offering the "cold shoulder" as soon as it is discovered

that the visitor may not be of the same denomination, none of this seems to be the result of the sort of holiness for which Jesus prayed, and of which Paul wrote.

We still think Jesus and Paul are correct. Our hearts have been sick over and over again as we beheld this sectarian narrowness under the name of holiness. It seems to the writer that it is so foreign to the Word, and it is so foreign and repulsive to His own spirit, that it becomes deplorable. The world needs something that is really and truly *real* these days. And Jesus said that one of the results should be that the "world may believe that thou hast sent me." We are all much interested in the salvation of the world. Shall we not then seek the closet of prayer and call on God till this spirit of sectism and narrowness is thoroughly taken away from us! Amen and amen!

KANSAS CITY, MO.

ANNUAL DISTRICT MEETING, INDIA

P. L. Beals*

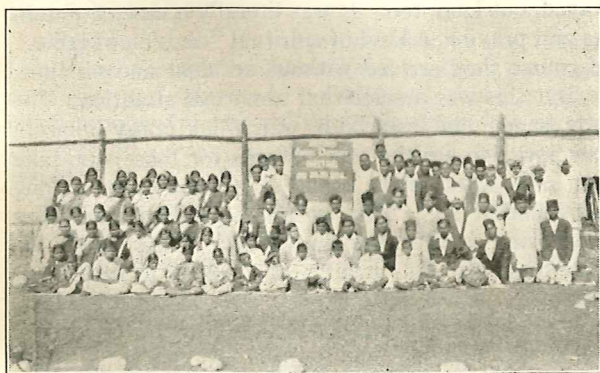
IT was the last night of our Second Annual District Meeting. (This is an embryo District Assembly). For four days the representatives of our churches and probationers' classes together with our licensed preachers, Sunday school superintendents, W. M. S. presidents and N. Y. P. S. presidents had been considering plans for the work of our district for the coming year. As it is our desire to place more responsibility each year upon our people, the work of a number of new committees and new phases of our work were brought to this meeting for discussion and for plans. Everyone entered into this part of the work in a good spirit and whole-heartedly. A number of inspirational addresses had been given in connection with the services and also quite a bit of the time was allotted to prayer beginning with the early morning prayer services. The evening services had been given over to evangelism. And the Sunday morning service was a time of blessing as we, after the message, partook of the Lord's Supper together. There was unity and harmony all of the way through, for which we

were so glad. But the climax came on Sunday evening. The message had been given by Samuelrao Bhujabal—one of our earnest young preachers. His text was, "I am the bread of life." And he applied it first to Christians, showing how absolutely essential it is for them, first of all, to be sure that they had tasted of this bread in salvation, and next, to be sure that they partook of this bread day by day in order to receive strength for their work; and, secondly, the final appeal to those in the audience who had not yet eaten of the bread of life, that they might come and eat then.

After his message an altar call was made. At first one or two came for prayer. As we called upon our people to pray, they began to pray in great earnest. One of our young preachers was so under the burden for souls that he could only cry out with one groaning cry after another—groans which only the Holy Spirit could bring into one's heart. While all of this volume of prayer was going up, some of our young men and preachers were doing personal work in the audience. I am sure that every single unsaved person in that audience was given an earnest invitation. Seven of the young Hindu men from the inquirers' Bible class were saved during this wonderful scene. The McKays, who has just returned to India, said that it most assuredly equaled any Nazarene Assembly at home that they had ever seen; and it was not hard for us to agree. For such groaning, and such praying, and such intercession as there was on the part of our people is something that is not often seen.

I felt during the service as I have numbers of times during the last three years, like saying with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." For with such an Indian Church of the Nazarene God could carry on even though we missionaries might have to leave India. They must increase, but we must decrease. And we find only joy in our hearts that this is taking place. Rejoice with us and be glad!

* Missionary, Buldana, Berar, India



SECOND ANNUAL DISTRICT MEETING, HELD IN CHIKHLI, INDIA, DECEMBER 27-31, 1934

"Volition is fully set toward holiness, but it soon comes upon another force in the soul, a body which has desires, passions, ambitions, and imaginations. No wonder I cry out, 'Who shall help me?' There is but one way to deliver from carnality, and that is by its destruction. When I stretch out volition against carnality, I stretch my hands to God. In my desperation I cry for help and deliverance; and Christ, my elder brother, stronger than the strong enemy, comes. He has something mightier than law; He has blood, and the lightning thunderbolts of the Holy Ghost, and He smites the strong man and crucifies him."—DR. P. F. BRESEE.

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

"A Watcher and An Holy One"

THE six words which form the title of this article are from Dan. 4:13. They suggest the close connection between holiness and watchfulness. The reason why some have lost the blessed experience of perfect love is because they failed to "be vigilant" *gregoresate* (1 Pet. 5:8), forgetting that their infernal foe is abroad seeking them as their prey, and that there is nothing he hates more intensely than holiness (travelers in the tropics find that a fire will keep away the lions; for the Christian the fire of the Holy Ghost is a safeguard against him who goeth about as roaring lion).

I remember seeing, when a boy, in a school reader a picture of a patriot of our War of Independence. There he stood in watchful attitude grasping his trusty musket. Under the picture were the words, "Eternal vigilance is the price of liberty."

How immensely true are these words concerning that liberty wherewith Christ has made us free! Every holy person is a watcher.

Bunyan, with his marvelous knowledge of the anatomy of the human soul, gives us in the first part of "Pilgrim's Progress" that awful picture of the man in the iron cage. In the Interpreter's House we get that masterpiece of spiritual portraiture. The man is a backslider; in response to Pilgrim's question, "How camest thou in this condition?" he begins the fearful story of his lapse by saying, "I left off to watch."

But a pleasanter experience is for Pilgrim when he reaches the Delectable Mountains and meets the four loving shepherds, *one of whose names was "Watchful."* Those who arrive at "Jerusalem the Golden" where are "the pastures of the blessed, decked in glorious sheen," must submit now to the tender, effectual tutelage of that undershepherd, "Watchful."

Frequently upon the lips of our Chief Shepherd was the word, "Watch." In the latter part of the 13th chapter of Mark He tells of His coming again and of some of the tremendous tokens of "that day." In verse 33 He enjoins, "Watch and pray: for ye know not when the time is." And in verse 35 He repeats the injunction with "Watch ye, therefore."

But it is not the same Greek verb that is used in these two verses; in the former it is *agrupneo*, in the latter it is *gregoreo*.

Agрупneo comes from the Greek words *agreuo*, to hunt, and *hupnos*, sleep. "The picture is of one *in pursuit of sleep*, and therefore wakeful, restless." (from Vincent's *Word Studies in the New Testament*).

Gregoreo (the man's name "Gregory" comes from this word) is a stronger term. I quote again from Vincent, "While the other word [*agrupneo*] conveys the idea of simple wakefulness, this adds the idea of alertness. Compare Matt. 14:38; Luke 12:37; 1 Pet.

5:8. The apostles are thus compared with the doorkeepers (v. 34); and the night season is in keeping with the figure. In the temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garments were set on fire."

We have but one occasion recorded in the Gospels of *agrupneo* being used, as given above (the parallel account is in Luke 21); but many times do we find the word *gregoreo*. As suggested already, it is not a listless, passive, idle watching, but one which manifests alertness and expectation.

In Matt. 26:40 Jesus says to Peter who had boasted that he would die for Him, "What, could ye not watch with me one hour?" Here the word for "watch" *gregoresai*, is the infinitive of *gregoreo*. And in the following verse Jesus says to the apostle, "Watch and pray that ye enter not into temptation." Here the word for "watch" is *gregoreite*, present imperative of *gregoreo*. Probably if Peter had kept awake and prayed in the Garden, he would not have denied and cursed in the court.

Often the word *gregoreo* is used in connection with statements concerning our Lord's second appearing. As in Matt. 24:42, "Watch therefore, for ye know not what hour your Lord doth come." The best, the only preparation for our Lord's coming is holiness. Those who have experienced the second blessing are the ones who are truly ready for the second coming.

And this blessed experience is maintained by watchfulness and supplication. There is much practical instruction in the words found in Nehemiah, "We made our prayer unto our God, and *set a watch*" (4:9). I am reminded of the actions of a certain Nazarene Superintendent and his wife (perhaps they will read these words). They were hurrying in an automobile to a meeting where the husband was to preach. Through no fault of theirs there was a likelihood of their being late to the service. For certain reasons traveling was somewhat dangerous on the roads that day. But they must be punctual in keeping that appointment. So they had this arrangement: as the husband drove the car at the highest speed consistent with safety the wife prayed, out loud, too. It was literally a case of watching and praying, a kind of spiritual "division of labor." Of course they arrived without accident and on time.

But this was a somewhat abnormal situation. The fully saved one can both watch and pray himself. And how rich are the soul rewards for those who take part in "a watch night service." Certain ones of long ago found it so. "And at midnight Paul and Silas prayed and sang praises unto God." They did it because they were holy men; and it helped to keep them holy men. It was John Wesley who said of his helper, John Fletcher, "He was the holiest man I ever knew." And it was Fletcher who made a practice to go without sleep one night each week that he might spend the hours waiting on God. He was indeed "a watcher and an holy one." Was it not cause and effect.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—God Is Awake

He that keepeth thee will not slumber (Psa. 121:3). Read Psa. 121:1-8.

Although storms howl, and Satan threatens, we may go to sleep, knowing God is awake. "Because thou hast made the Lord . . . thy habitation, there shall no evil befall thee." If we think His thoughts after Him, deliberately choose His will, let Him have His way with us and in us, we are assured not only of His indwelling and abiding, but also of His protection. He never forgets, is never worn out, and is always awake.

*O God our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home.*

—WATTS.

Monday—God Cares

He careth for you (1 Pet. 5:7). Read 1 Pet. 5:6-11.

God cares. He is touched by the sorrows of His children, and by the feeling of their infirmities. He will never let go our hand as long as we cling to Him. We may slip and stumble—may even fall—but He is ever present to help us up if we want up. He wants to reveal Himself, and will, if we will let Him. He never chides us, or gauges us as others do. If we fall into trouble, He is ready to send an angel to help us out. Earthquakes are at His command, and He may use them to open prison doors or roll stones away. He hears the cry of distress, and prayers are remembered forever. The hairs of our head are numbered, and He knows each of us by name. He is master of circumstances, and only that which is for our good comes to us. Then let us take courage, He knows and cares.

Tuesday—Eternity and Prayers

Call unto me, and I will answer thee (Jer. 33:3). Read Job 22:27-28.

What a volume of prayer ascends to the throne daily from the lips of fathers and mothers for wayward sons and daughters! God hears those prayers, makes a note of them, and they will either face an impenitent girl or boy in eternity, or they will be answered.

Herrich Johnson once said, "If I were an impenitent child of godly parents I would rather go into eternity facing a legion of devils than my mother's prayers."

If you are the subject of a mother's prayers remember those prayers will never die. God never forgets.

If you are the one who has prayed do not become discouraged. Years may elapse before those petitions are answered. But the answer will come. God hasn't forgotten. He remembers even though we forget.

Wednesday—Eyewitnesses

We . . . were eyewitnesses of his majesty (2 Pet. 1:16). Read 2 Pet. 1:16-21.

Peter was human. He sinned, but immediately repented with bitter tears. Weak, he fell. He rose, how full of power! A renewed faith, a more than common desire to do his Lord's will, a growth in righteousness, and a flame of devotion that ever burned higher and brighter, marked his declining years. And he cries at the last, "We have not followed cunningly devised fables . . . but were eyewitnesses of his majesty." He heard with his own ears the voice of God from heaven and saw with his own eyes the heavenly visitors conversing with his Master whose own garments had become white and shining as the light. These facts he wants us always to remember. And even in the twentieth century "Ye do well that ye take heed."

Thursday—Beware of Evil Doctrines

There shall be false teachers among you (2 Pet. 2:1). Read 2 Pet. 2:1-19.

False teachers. We have them. Their doctrines are evil, their ways pernicious. But we have been warned, have been commanded even to try the spirits. We are left without an excuse.

Truth cannot be destroyed, nor Christ's triumph over evil overwhelmed, for He, the source of truth, has all power both on earth and in heaven. The unchanging and undying facts of life remain the same. And it is our privilege to have our faith in the eternal renewed daily. "The Lord knoweth how to deliver the godly out of temptation." Then may we pause a moment to ask that we be not overcome by the apparent power of the temporal, and that our personal knowledge of the Savior be sufficient to hold us steady.

Friday—Patient in Suffering

If any man suffer as a Christian, let him not be ashamed (1 Pet. 4:16). Read 1 Pet. 4:14-19.

There is a blessing that carries with it a benediction for the individual who suffers reproach for the cause of Christ. The spirit of glory and of God rests upon that one, and upon his part God is glorified. How blessed then it is to come to the close of day feeling that Christ's gracious approval has crowned his acts—for it has—and he shall not have to be sorry for disappointing the Master's wishes for his welfare.

Saturday—Partakers of the Divine Nature

That ye might be partakers of the divine nature (2 Pet. 1:4). Read 2 Pet. 1:2-8.

What a privilege is accorded the human race! Fallen man, "having escaped the corruption that is in the world through lust," may be a partaker of the divine nature! How good is our gracious Father. How kind of Him never to lose sight of our daily needs. He supplies not only our common wants, but offers salvation everlasting.

Are we content with no more grace today than we had yesterday?

Religious News of the Week

Compiled by L. A. Reed

This last week we listened to Hon. Clarence P. Oakes, of Independence, Kans., who has recently returned from Russia. Of course, as usual, the party was closely guarded, but Mr. Oakes took his life in his hands and slipped away from the party and traveled 4,000 miles alone, and what he saw verifies the various news items which we have published from time to time in these columns relative to Soviet Russia. He said that ninety-seven per cent of the Russian people had poorer rations than those who are on relief in the United States. Correspondents are allowed to write only that which is pleasant, and all else is severely censored, with glowing reports which are false, as the result. The western standard of morals has been completely wiped out. Two signatures make a marriage, but one may return in 24 hours and by his or her signature get divorced and the government sends a postcard to the other party declaring them divorced. He said that at one university the students would rearrange their rooms over the week-ends, marrying on Friday; live with their women over Sunday and divorce them Monday morning before school "took up" again. He also stated a few prices: butter \$36 a pound, or equal to eight days of work for the average worker; eggs \$7.50 a dozen; it took three days of work for one pound of meat; a bowl of cabbage soup \$6.35; dish of wieners and sauer kraut, \$8.90. Hence the average person eats nothing but black tea and black bread. Only the soldiers and the officials get good food. He verified the reports of starvation in the Ukraine region, the people putting the dead in front of their doors at night and in the morning trucks would collect the bodies and dump them through a hole into the river. He said only one out of every ten churches was operating (?). They would not allow anyone to take off his hat showing respect in the churches. He also claimed that he could prove that the anti-war and pacifist college movements were absolutely supported by Communists. He said that the American dollar was exchanged for about a ruble and half but that you could buy rubles from the people in the side streets at fifty for a dollar so that they could get some foreign money to spend. He showed how Russia promised America \$520,000,000 worth of business but all we actually got in this year of recognition was \$14,000,000 worth. He said that religion is practically crushed out in Russia.

Dr. Israel Cohen, secretary of the World Zionist Movement, in the *Fortnightly Review* says, "Palestine has made much greater advances in the last fifteen years than during the preceding fifteen centuries. Since the country came under the control of the Mandatory Power the total population has increased from 622,000 to about 1,250,000—a rate of growth in so short a period that is probably without a parallel in any part of the world. The present Jewish population, 300,000, is five times as great

as it was in 1919. In 1932 there were 727 immigrants possessing at least 1,000 pounds each on landing, with a total capital of 3,250,000 pounds; in 1933 the number was 3,250, with a total capital of 7,000,000 pounds; while the year 1934 will show a still higher record, as the first eight months showed an importation of 10,000,000 pounds."

The *Christian Union Herald* tells us that Prof. Pupin, the Serbian herdboyer who became one of the leading scientists of America, in the last interview before his death stated, "Science gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death."

One professor in a certain college recently assigned his students the task of asking people why they were religious, and cataloging the responses. They could be bracketed under sixteen different heads as we observe the answers, but in only a very few cases was the element of personal salvation involved. About 32 per cent stated they were religious because they were trained to be. About 50 per cent said they were religious because of an after life. Most of them gave social and esthetic reasons.

Last year motor accidents due to drinking cost us \$443,750,000 or \$8,443 a minute or nearly \$100,000,000 more than we received into the government treasury through taxes on alcohol.

It looks as though we were approaching a world cataclysm of greater dimensions than any in history. Maybe it is the one the Bible predicts. The following significant paragraph states the entire world outlook (From the *Christian Advocate*). "The world is on the march; where, no man knows. The past week has seen momentous events—peace conferences ending in failure, partial success and complete agreement. But all nations are girding for battle; governments are tottering; more disarmament treaties are cast into the wastebasket; loud boasts of strength of armies are heard, and in every nation the munitions plants are working overtime. Meanwhile the world numbers her unemployed at above 25,000,000 and hunger and nakedness stalk in every land. More tragic still is the fact that religion has been driven into hiding in many parts of the world. Religion, the only dynamic which can strengthen people to struggle against adversity, carry heavy crosses, and share in the sufferings of others, has been denied to hopeless age and withheld from helpless youth. In Russia religion is held up for scorn, in Germany a heathen god is offered for worship, and in almost every country the war god is being paraded as the source of power. A mighty intercession should be made by Christian peoples that peace may yet triumph."

The Sunday School

M. Emily Ellyson

LESSON FOR MAY 12

LESSON SUBJECT—The Christian Church (Acts 2:41-45; Ephesians 4:1-7, 11-16).

GOLDEN TEXT—*So we, being many, are one body in Christ, and every one members one of another* (Romans 12:5).

INTRODUCTION

The topic assigned for this lesson determines the method of dealing with the text of the lesson, "The Nature and Work of the Church." The general subject is so broad, and the lesson text contains such a variety of material for discussion that it is difficult to make a choice, but the printed portion is all we can consider and that briefly in the space allotted to us. It will be well for us to ask ourselves the question, What benefit have I individually received from the church? and has our community been influenced sufficiently to realize its importance in civic affairs? It is a matter of history that wherever the organized church has gone it has stood unwaveringly for Christian liberty and righteousness, and in its aggressive warfare the *gates of hell* have been compelled to give way before its antagonistic power and ever triumphant fight for right against wrong. As the word church signifies, it is a body of people who have been called out of the world, out of sin, out of death, to liberty, to holiness, to service, to eternal life and to glory.

THE FIDELITY OF THE CHURCH

"And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Here we have four characteristics of the early church, and these characteristics gave to the church her power and confidence. If the church in this period exemplified the church at Jerusalem in these four essential points, marvelous indeed would be her conquests in the extension of Christianity, throughout the world. The requirements for membership in the church were acceptance of the truth preached, and baptism. We are told that "there were added unto them in that day about three thousand souls." This "unto them" of course has reference to the one hundred and twenty of the upper room experience, who made up the nucleus of the church on the day of Pentecost. Such a church membership, all eager to know the doctrines of the church, and its principles, in order to regulate their lives and conduct correctly would indeed form a mighty host to carry forward Christianity. But every Christian church must have these four characteristics to be successful. They are essential because they are the result of the baptism with the Holy Spirit. Outside appeals, and publicity stunts

can never take the place of Bible knowledge. They were *stedfast*, not in and out. They stood by and for the apostles' teaching and were one in fellowship and prayers, and in the breaking of bread. Whether this was the common meal, or the communion service following the daily meal (which we are told was customary in those early days) we cannot say, but the important point to be emphasized is, there was unity among them. Nothing is more distracting than discord, nothing more confusing to unbelievers than a lack of harmony. But in the case of the Jerusalem church the co-operative program carried out by the membership of the church produced holy awe among "themselves, and fear came upon every soul." The evidence of lives transformed and the working of supernatural power in their hearts was clearly perceptible. The absence of selfishness among them was no small evidence of this power and transformation. But their *stedfastness*, their fidelity to the cause of Christ, furnished them, as it does today, the indispensable proof that these people had been born again of the Spirit of God. True Christians are bound together not only by their reverence for the Master, but by a spiritual love for one another that surpasses all natural affection. The unity of the church is a spiritual unity, which may include, but is far deeper than external unity.

THE PROGRAM OF THE CHURCH

First of all the Christian is to *walk worthy* of his calling, and he is called primarily to be God's child, and to serve Him. All Christian church activities, as well as individual Christian activities, should exemplify the Master who was "meek and lowly of heart." "Longsuffering and forbearance" with one another, for all have infirmities, will go far in maintaining peace, and peace is essential in the preservation of unity. When the peace of a church is disturbed its unity is broken. We are to give "diligence to keep the unity of the Spirit in the bond of peace." We gather from our lesson some of the common interests that hold Christians together as a body. They are guided by one spirit, they have one Lord, one faith, one baptism, one God and Father of all. With so much to hold us together, why should we not "keep the unity of the spirit in the bond of peace" and be longsuffering and forbearing with one another in church matters about which we do not see alike? Unless we do our love for the brethren is not as deep and fervent as it should be. Remember the words of the Master, "By this shall all men know ye are my disciples when ye have love one for another." Also this spirit must pervade the church in order to carry out the program of the church.

The program of the church calls for a variety of laborers, because there are a variety of tasks to be accomplished and positions to be filled. Every task requires special ability in the Christian worker along its more specific line. Paul tells us none are destitute. All have ability to fill some place. There is not one Christian but has some individual gift from God that

He designated to use in His program. "He himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors, and teachers, in order to equip His people for the work of serving—for the building up of Christ's body" (Weymouth). There is a place for all in this vast program, divinely appointed, of building up the body of Christ, the Church, of which Church He is the Head. Unless the Church honors the Bible, and attends to the fulfillment of the task assigned to her, of communicating its saving and sanctifying truth to a lost and dying world, she is not true to her trust. How can her glorious destiny and presentation to Christ ultimately, as a Church without spot or wrinkle, holy and without blemish, be realized?

The Home Circle

Conducted by Mary Ethel Wiess

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

YOUR PASTOR'S WIFE

By a LAY MEMBER

CONSIDER your pastor's wife. Out of the whole church, here is one woman who has a job no one else covets. It is a job which demands extraordinary qualifications. Of course everyone expects the pastor's wife to be refined and well educated, and to know something of the Bible and something of missions. It is taken for granted that she is able to teach a class in Sunday school, and to be active in the Missionary Society; and if any relief work is undertaken, who should know as well as she, the poor and needy of the congregation?

Besides this, every church likes for the pastor's wife to be neat and to make a good appearance. On the very meager salary that a holiness preacher gets, his wife is expected to "keep up" so that she can meet and mingle with the friends of the most well-to-do member, and not appear at a disadvantage. On the other hand, she must watch carefully, that she buy nothing too smart or stylish, lest her clothes take on a worldly air.

Perhaps the church owns its own parsonage, and has bought and paid for its furnishings. The members would not for the world be critical of the pastor's wife's housekeeping; but many of them feel such an interest in the parsonage, and are so much at home there, that they think nothing of running in at odd hours of the day, to use the telephone, or on this or that slight errand. She may make a feeble apology for the way things look, but the well-meaning member sweeps that aside, and ventures into her kitchen, her bathroom and her back porch—until the poor pastor's wife feels like a goldfish in a bowl.

Of course the whole congregation understands that boys will be boys, and that little girls sometimes have naughty spells, and that all children get dirty. But there is a kind of subconscious expectation that the pastor and his wife, with their training, will rear their children a little better than the layman rears his boys and girls. Probably that is why the glaring faults of "preacher's children" stand out so conspicuously, and gives rise to the saying that the preacher's children are the worst in town.

How nice it would be if the average layman's wife could just exchange places with the pastor's wife for a little while. Probably one of the things that Mrs. A. Layman would discover, would be a greater burden for the church than she is wont to carry. She would find that the church, instead of being only a part of her life, comprises nearly all of it. It is not only the social and religious center of her being, but the bread and butter job as well.

Then, too, Mrs. Average Layman would find that no job that she starts is carried through uninterrupted. From the time she rises until she retires late at night, she is never free from the doorbell and the telephone bell. And in the midst of all this, she must cook three meals a day, care for her children, sew, clean, wash and iron, mend, keep herself presentable and ready for company, keep up her own devotions, attend to the troubles of innumerable souls who bring their troubles to her. The dirt and scandal of a hundred families is poured into her patient ears. If there is a spirit of dissatisfaction in the church, it reaches her first of all. If two members are at odds, she must listen patiently to both sides of the matter.

And most of all, Mrs. A. Layman would find that she must live a lonely life. Though she is constantly surrounded by the people of her church, and though she may like many of them immensely, and love every one of them with a Godlike love, yet she must form no intimacy with any of them. Except for her good husband and her children, she must walk alone with the Master. If she should become intimate with the chorister's wife, she would be in danger of neglecting the wife of the treasurer, or betraying the confidence of the janitor's daughter, or overlooking some sweet, humble, obscure member. There must be an even distribution of her friendships, and that means no intimacies.

Have mercy, then, upon your pastor's wife. Pray for her daily—for her health, for her peace of mind, for her spiritual welfare. Withhold your criticism, be generous with your praise and your words of encouragement. Be charitable toward her children, lenient toward her housekeeping, liberal in your assistance. Hold her up to the throne of God, and intercede earnestly in her behalf. Consider your pastor's wife.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.—H. MORE.

BECKY FINDS A TEXT

LIZZIE—Lizzie! Listen to this. I've found something in the Book of Proverbs that is interesting. You know, I think Proverbs is a real extraordinary book—there's a lot of things that I didn't know was in it. Listen here:

A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Well, I never noticed that the Bible described the thing quite so plainly before. But this just made me think of some of the folks we know. They are awfully self-righteous, and wouldn't be caught gossiping for anything in the world; but oh, how they can assassinate reputations with their eyes and their fingers and their feet. What do I mean? Well, do you remember when Sister Newton was in here the other morning, and we got to talking about the girls in the choir at church?

Yes, that's right. Well, you remember that I said that I thought Esther Edwards seemed like such a sweet girl, and that she was always so friendly and warm-hearted and nice to us old women? Well, when I started out about Esther, Sister Newton didn't open her mouth to say one word against her. But she raised her left eyebrow away up pretty near to her hair. I let on like I didn't notice it, although it was saying as plainly as anything "Oh, do you think that way about Esther? I don't agree with you at all—I am much surprised that you should think so."

I just kept right on praising Esther—saying she had such pretty ways, and dressed so modestly. And all the time Sister Newton was pinching her lips together so tight, until they were pretty near blue. That was saying "Well, I could tell plenty, but not one word shall pass my lips of all the terrible things I know about that girl."

Lizzie, it made me kinda spunky—the way her face was intimatin' things about Esther, so I began to really spread it on thick—"put it on with a trowel" as old Lord Beaconsfield used to say about the way he flattered Queen Victoria. I talked about the nice testimony Esther gave the night we had the cottage prayermeeting here at my house, and that I wouldn't be surprised if the Lord would some day call Esther to some special work for Him—and that is all so, for I really do feel that way about Esther. But Lizzie, Mis' Newton just turned her head aside, pinched her lips tighter than ever, and wiggled her fingers ever so little—saying in sign talk "My, my, Becky, you just don't know what you're talking about! It's awful—the things I know about Esther."

You went out to the grocery about that time, Lizzie, but finally I couldn't stand it any longer, and I said "Now, Mis' Newton, you don't seem to feel quite like I do about Esther—what is it that you know about her?" See, I just invited her right plain out to

gossip. But she wouldn't do that—if she had I might have been able to explain to myself just why Esther had done some certain piece of foolishness; 'cause I've known Esther ever since she was a baby. But she just looked at me solemn like and said, "Becky, I've vowed never to tell a soul what I know." That made it seem really terrible. Then she said she must go, for she had to get dinner for Ed; and when I begged her to tell me, she just raised her left shoulder a little mite, and stomped toward the door, determined like.

You know, Lizzie, if she'd talked for an hour, she couldn't have been more successful in planting doubts about Esther Edwards. I keep wondering and wondering—until now, I've found this text, and it fits poor Sister Newton so well, that I don't believe I'll wonder about Esther any more. I'll just have to say that Sister Newton is "a naughty person, devising mischief and sowing discord," and that will let Esther out of it. Open the window a little wider, please, Lizzie—I want to smell the lilacs. My, aren't they wonderful?

ANOTHER LULLABY

FROM San Fernando, California, comes one of the sweetest of the old lullabies, contributed by Mrs. Alma B. Shafer, who writes that she is the mother of thirteen children, the oldest of whom is now fifty-nine years old—and that she still continues her work as colporteur and HERALD OF HOLINESS secretary in her church. This lullaby will be familiar to many:

Baby is going to Bye-lo Land, going to see the sights so grand.

*Swing—so, Bye-lo, Baby is going to Bye-lo Land,
Swing—so, Bye-lo, Baby is going to Bye-lo-land.*

Sweet is the way to Bye-lo-land, guided by Mother's loving hand.

THE WEAVER

FRANCES MCKINNON MORTON

*Oh busy mother in your home,
Intent on childhood's work and play,
Whatever else you have to do
You're weaving memories today.*

*The smile or frown upon your face,
What words you say, what thoughts express,
These make the memories that live
To hurt and harm or soothe and bless.*

*These are the treasures you can give
To make your children rich today
And give them dower of happiness
To cheer them all along their way.*

*Walk softly through the crowded hours,
Think well of all you say and do,
That what you give your children now
May strengthen them and keep them true!*

*Swing—so, Bye-lo, Baby is going to Bye-lo Land,
Swing—so, Bye-lo, Baby is going to Bye-lo Land.*

This much was sent in by Mrs. Shafer—but we seem to recall other verses from long ago; one of our very earliest recollections—of a voice that has for many years been singing in the heavenly choir:

*Oh, the sweet dreams of Bye-lo Land, all by the loving
angels planned;*

*Swing—so, Bye-lo, Baby is going to Bye-lo Land,
Swing—so, Bye-lo, Baby is going to Bye-lo Land.*

*Soft little eyelids gently close, just like the petals of a
rose,*

*Swing—so, Bye-lo, Baby is going to Bye-lo Land,
Swing—so, Bye-lo, Baby is going to Bye-lo Land.*

And what slumber would not be sweet, induced by the soft repetitions of such a song, crooned gently in Mother's loving voice?

BUILDING A CITY

MARY B. STEYLE

CHESTER THOMPSON was seven years old and in the 1-A grade. But he was not happy. He had started to kindergarten when he was five years old and life after that seemed a great burden to him.

"Mother," he said one day, "the harder I work, the worse I get. I just don't seem to learn a thing very well," he ended with a pitiful look at his mother, who had been studying his report card.

Chester was a businesslike little fellow and could help his mother in the house and in the garden. Mother could not understand why he did not seem to learn as he should.

"I must go to school soon, and visit his teacher," his mother confided to his father that night.

"Oh, he is doing fine," his father answered with a tender smile about his lips. "He will find his job soon."

Father's prediction was right. Not many weeks later Chester came home happy and smiling.

"We are going to build a city, Father," he announced to his father at supper. There was a jaunty tilt to his face and Mother smiled at him brightly.

"You are going to build a city, son. What a fine idea. Where do you plan to build it?"

"We are going to build it in the school sand-box."

"Are the houses to be built of sand, dear," Mother asked.

"No, we are going to build the houses of cardboard boxes, covered with crepe paper," Chester answered importantly.

"What color?"

"Well," he hesitated. "I remember the teacher said we were to use different colors of paper, but I don't remember what. We are to cut windows and doors in the boxes and make them look like real houses."

Father did not pick up the evening paper when they left the dining room but pulled Chester over against his knee when he sat down in the big chair near the window.

"We are going to take twigs of trees, and place them along the streets we shall form in the sand, so that our streets will be lined with trees."

"Now, I think it would be splendid, son, to have some flowers and grass."

"Oh, we are going to have flowers. I don't know about the grass. Oh, why couldn't I have a little bit of that kind of grass they use in the indoor golf courses?"

"You could. I will get some for you."

They talked that evening about the town until Mother had the dishes done and then Father took them in the car for a drive about the city. They visited the parks and the city plaza. There was grave talk that night about a city and how it should look.

Chester started to school the next day eagerly. He was as pleased with his plans as though he were going to build a real city, with himself as mayor or manager.

"Father, as I came home I thought of the finest thing. You know we drove past the landing field the other night to watch the airmail land. I am going to ask teacher if we may have a landing field. No one has thought of having one. May I build a plane?"

What a lovely evening Father, Mother and Chester had, making an airplane of tiny bits of wire, string, silk and glue.

The next morning Chester took his tiny airplane to school and that evening could hardly wait to tell Father how the children had squealed with delight when he showed them his plane and they all had worked to add an airplane landing field to the city being built in the sandpile by the 1-A graders. "I thought of having a city playground too," he added.

Miss Bessie Stoner, Chester's teacher told the children they could invite their parents to see the city. When Mother was ready to go there was Father with the car.

"You wish to see it too, Father?"

"Indeed I do. It has taken him a month to build that city and I wish to see the result of the children's efforts."

Everyone was surprised and pleased to see the beautiful little city laid out in the school sandpile. There were filling stations, a golf course, an airplane landing, a park, railroad tracks, and a little station. There were two churches, a town hall, and upon a hill houses stood with trees and a bit of grass and flowers in the yard.

Surprising as it may seem that month Chester's card showed his grades had all been better. He showed Mother his report card with pride.

"That is because you began to think. Your brain cells helped all along the line, like a big broadcasting station."

Good Samaritan Chats



BELOVED SAMARITANS:

And to the saints scattered up and down in God's country, the best land on the face of the earth, and with more good people than anywhere above ground. Of course if a man is out looking for devils he can find them by the thousands, but, on the other hand, if a man is looking for Christian ladies and gentlemen, he can find them by the thousands. And, as I do not run with any other class but the blood-washed, and the snow-white bunch, I find them from one end of the nation to the other. Of course if a man believes that he is the son of an ape, I am broadminded enough to allow him to keep his own family record, but he can't keep mine. I trace my family to the Garden of Eden, and I let the other fellow trace his family back to the zoological garden. We both go back to the garden, but which one do you go to for your family headquarters?

In my last Chat I left my readers at Nashville, Tenn., and it was on Thursday, March 28. On Friday I took dinner with my cousin, Lige Weaver, the pastor of the Northside Church of the Nazarene and after dinner Brother Mathews came for me and we drove to Clarksville, Tenn., for the Friday service. We took supper with my good friend of many years, Brother Jimmie Rye, and we had a fine supper and a good visit. In Clarksville Brother Wiggs is the fine pastor and we had a great crowd and a fine service. These old Tennessee boys are doing the job up in great shape. After preaching we drove back to Nashville and had a fine night's rest.

On Saturday I went to the home of Brother and Sister Green and spent the night with them. They are old friends of many years; in fact, Sister Green grew up with my children in Peniel, Texas, and came to Nashville, and married a fine boy and they are doing well in Nashville. Brother Robert Green has worked with one big firm for twenty-five years without a break, and that speaks well for Brother Robert. I do love for my friends to make good.

On Sunday morning, the last day of March, they drove me to Brother H. H. Wise's church, where we preached to one thousand people. It was a fine service. Brother Wise has more than six hundred fine people in his great church. After preaching I went home with Dr. Lott and his good wife and fine children. Sister Ruthie Lott is the daughter of my old friend of a generation, Brother Tim Moore, and he and his good wife were with us for dinner. Well, the old-time friends of old Tennessee are among the finest people in the nation; such kindness and friendship are seldom

found anywhere in the nation as among these old Southerners. After dinner Brother Young and his good wife, the sister of Ruthie, came over for the afternoon, and we had such a lovely visit.

Sister Lott fixed me an early supper and a fine young couple came for me and drove me to Franklin where I was to preach at night for Brother Parsons, and that old boy has simply worked miracles in Franklin. I have been going there for years, but now it is different. Brother Parsons has the love and respect of the city, and he has built up the church until they have outgrown their building. We preached to a packed house, and also had with us the fine quartet from Trevecca College. We had such fine singing that it was no trouble at all to preach. After service the young couple drove me back to Nashville to the home of Brother Wise, and I had a fine night's rest.

Brother Wise drove me to the L. and N. station the next morning and I left Nashville at 7:20 headed for Lexington, Ky. Brother Tom Mason met me in Louisville and drove me to the Pentecostal Publishing Company and I got a good supply of books and we drove on to Lexington. I preached for him on Monday night, April 1, and we had a fine crowd. We were up early the next morning and he drove me to the station and I got the train headed for Wheeling, West Virginia.

At Wheeling I was met by Brother and Sister Jim Bafford, and also Brother Jones and we drove to Moundsville, W. Va., where I was to run over Sunday. Here Brother and Sister Anderson are the fine young pastors of our new church. We have no finer young people in our great church than Brother and Sister Anderson. They are both graduates of Eastern Nazarene College, and Brother Anderson is a very fine pianist and also a fine singer, and they are doing a fine work in Moundsville. Every Sunday afternoon they cross the river to the Ohio side (Shadyside) and run a fine Sunday school, and have preaching service. Sister Anderson is the pastor in Shadyside, and here in the same hall Dr. Berry runs a fine mission while he holds his membership over in Moundsville.

We had a fine convention at Moundsville and on Sunday afternoon of April 7th, we went to Shadyside and had a most beautiful service, and then drove back to Moundsville, where we had a good supper and a packed house for the closing service. After preaching we had another light supper for I was to make a run to the Junction some eight or ten miles, and get a mid-night train out of there headed back to Lexington. Just before midnight I left for Lexington via Cincinnati.

I reached Cincinnati on Monday, April 8, and had a good breakfast, and then sat down to wait for my train to leave for Lexington. While I was waiting, watching the crowds that were passing by, to my glad surprise I walked Dr. John L. Brasher. My, my, I don't think I was ever quite so glad to see a brother as I was Dr. John. We had about an hour to chat and left on the same train, but I was to get off at Lex-

ington and Dr. John was going on to his home in Alabama. Well, we have no finer men than Dr. John Brasher. He is a perfect Christian gentleman, and a great preacher, and a brother beloved of the Lord. He had been up near Cleveland, Ohio, and had left there during the night and got into Cincinnati about the time that I arrived.

Many years ago when Dr. Brasher was pastor of the Simpson M. E. Church in Birmingham, I held two meetings for him, and in one of them his son Paul was beautifully saved and made one of the greatest preachers that I have ever known of his age. But he was needed up in heaven for the work of the Master up there so He sent over and took little Paul up to His home. He has him there now where there is no more sickness or death or trials, and what a change that will be for some of us old fellows who have been carrying the burdens so long.

I arrived in Lexington at 9:40 and was met by Brother Mason, and I had one full week with him in the Calvary Holiness Church of Lexington. We had the most beautiful week that I have had in years. We went down to Asbury College on Thursday and had a most wonderful service. Neither Dr. Morrison nor Dr. Johnson was there, but the professors and the student body were there, and we had a fine time together for an hour. Asbury is a great school and is doing a great work.

After the service we drove to the home of my beloved Brother T. M. Anderson and had a fine chat with Sister Anderson and had prayer with her. Then we drove to the home of Sister E. T. Adams. She is a fine teacher and a mighty fine singer, but it was so hard on her to lose our beloved Brother Adams, for he was such a beautiful man and a great preacher. We miss him from the ranks of us old evangelists, for he was such a fine brother, and a regular chum, so full of love and brotherly kindness.

In perfect love,

UNCLE BUDDIE.

The Scriptures give four names to Christians, taken from the four cardinal graces: saints, for their holiness; believers, for their faith; brethren, for their love; and disciples, for their knowledge. Can *you* honestly claim the name of Christian?—*The Old Paths*.

N.Y.P.S. TOPIC FOR MAY 5

A DAY OF GOOD TIDINGS

This Missionary Lesson as presented by Rev. J. Glenn Gould is based on the Scripture found in 2 Kings 7:1-11, and the thought should be developed as follows: (1) The famine that prevails amidst the great heathen nations of the world; (2) The adequate supply for every need in Christ; (3) Are we holding our peace? (4) The gracious results of telling the Good Tidings. (Also, see pages 123-129 of "Native Torch Bearers").

BIBLE SANCTIFICATION

J. B. McBride*

BIBLE sanctification is more than a theory or printed message of doctrine beautifully phrased. It is a vital experience to be experienced by those who meet the conditions of complete consecration and receive it by faith, thus appropriating the blood of Christ which makes pure, sanctifying the soul. It is a cleansing of oneself from the least and last remains of sin, attested to by the Holy Spirit. "He perfecteth forever them which are sanctified, whereof the Holy Spirit is a witness unto them."

Bible sanctification is not a profound mystery, it is a profound fact, and is shrouded only in the plainest clothes. Upon this great fact rests the foundation of the Church. "Christ also loved the church and gave himself for it [the church]; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Upon the experience of Bible sanctification rest our oneness with Christ and assurance of heaven. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he [Christ] is not ashamed to call them brethren" (Heb. 2:11). Our vital experience of sanctification is the supreme object of Christ's death on Calvary. "Wherefore Jesus also, that he might sanctify the people [the church] with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12, 13).

What Christ prayed for in the seventeenth chapter of St. John, He died on the cross to accomplish. In our getting sanctified we are brought into oneness that the unsaved "world might believe that the Father hath sent me." Nothing is more convincing that the Church is of God than oneness among its members. Sanctification is the only unifying experience taught in God's Word.

Dr. P. F. Bresee, the founder of the Church of the Nazarene, said hundreds of times that "Our job is to preach holiness, and when we cease to preach Bible sanctification we should join the churches whose ministers do not preach it, and stop struggling under a heavy church burden to carry on." Our preachers should stand by the old landmarks set by our founder.

Bible sanctification is the supreme qualification for the ministry. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21). A church whose main, essential doctrine is Bible sanctification must, in order to succeed, have a sanctified ministry. Let us be true to Bible sanctification.

* Evangelist, Pasadena, Calif.

THE W.M.S. IN OTHER LANDS

OUR AFRICAN W. M. S.

It is a real pleasure to report the work of the W. M. S. in Africa, for there is really much of interest to tell. To begin with, when this branch of the work was started, Mrs. Fitkin told us we might carry it on in the way most suited to conditions in this land. We have therefore divided our African field into four zones, or districts, each district having its own particular problems.

SABIE DISTRICT

Mrs. Shirley has had charge of the W. M. S. in Sabie District. But being also in charge of the school (until last council meeting), she was unable to visit the outstations, which are far removed from the main station. Her only contact with the local societies was through the native preachers who visited the main station at intervals. Financial problems, too, have been quite acute on this district, owing to loss of crops, and some of the evangelists have had to be assisted. This year it was decided that 50 per cent of W. M. S. offerings should be applied to district evangelistic work, thus helping as much as possible the evangelistic cause. Sister Shirley has hopes for great advancement on the Sabie District this year. It is planned to get the Junior work started here this year.

GAZA DISTRICT

This is a very large field and very difficult to cover. Conditions here have been similar to those on the Sabie District, and even more so. Outstations could not be visited, and financial conditions were such that some were not able to pay anything toward even their dues. Things are much more encouraging now. A very good District Convention was held; interest is deepening; the Junior work is being started and we are expecting greater accomplishments this coming year.

PIGG'S PEAK DISTRICT

This district has the largest membership of all, and the giving has always been good. Miss Robinson makes a very fine leader and has kept the work to the fore. The outstations here are near enough so that most of them can be visited regularly, and this means much to the interest. Good Junior work has been done here for several years.

BREMERSDORP-STEGI DISTRICT

This district is somewhat scattered. Last year we visited all the outstations at the Bremersdorp end, being able to go with Dr. Hynd when he visited his outstations. Miss Sipple has also visited several outstations at the Bremersdorp end. This year one of the Stegi missionaries, Miss Cox, was appointed vice president, and she will give attention to the outstation work. There are good Junior Societies on this district.

NEW PLANS

At our last Annual Meeting several new rulings were made, and these are in process of being carried out. One of these concerns the points necessary to constitute a "Standard Society." The four points, recommended by the Executive Committee and accepted, are as follows: (1) 100 per cent of dues must be paid. (2) 75 per cent of the church membership must be members of the W. M. S. (3) A meeting once a quarter must be held. (4) There must be some P. and F. members.

The first three items will not be hard, as most of the churches are already meeting these standards. The last named item will be the most difficult one for them, for some time, as the P. and F. work has not yet been presented to them. We find we must proceed very slowly here in presenting new plans, as it takes a while for the African to grasp a new idea.

It is only recently that the burden of caring for their own pastor and church has been thrown upon the members.

As a help toward Standard Society accomplishments, we have procured a native shield, upon which will be shown (in poker work) the four points of Standard requirement. Also a place for inserting, each quarter, the name of the society which has come nearest to the standard set. The holding of this shield for three months will, we believe, be an incentive to them.

Another help will be the mimeographed sheets being prepared for them, giving information about the peoples of other countries. Such as are used at home for study, only on a very small scale. Thus far they have had nothing in this line. These leaflets will be given in Zulu. The Gaza District will have to have theirs translated into Shangaan. It is quite an undertaking to do this, but we are sure that the interest and help gained therefrom will more than repay for the trouble.

ACCOMPLISHMENTS AMID DIFFICULTY

Financial reports show some real accomplishments, in spite of difficulties. So many of the W. M. S. members have no money, and no way of raising any, so they bring chickens or food as their dues. The evangelist and his wife have to buy these if they want to hand in the money. We are glad to do this, but the difficulty is to get them here, since some of the outstations are forty miles or more away, and they have to walk to get here. In spite of these hindrances and general depression conditions, the W. M. S. last year paid \$857 in dues. \$500 of this amount was given to the Boys' School, and help was given also to the Rand church and to the Endingeni tabernacle. An additional \$113 raised by the Juniors gave help to the Matrons' Home in Gaza and to a medical fund for China.

NO SACRIFICE TOO GREAT

The most striking thing about the W. M. S. in Africa is the enthusiasm of the members. No sacrifice seems too great. The finding of their dues regularly means great sacrifice to most of them, but there are few who give up. They have found great blessing in the work, and there will be no turning back. I believe that God caused this organization to be started in Africa, if for no other reason than to prove that the people will give of their substance and in their poverty, in order to spread the gospel. A trail has been blazed, for even the missionaries would hardly have thought it possible that the native members could give so well and so regularly.

A LIGHT IN DARK AFRICA

Our present W. M. S. membership in Africa is 1,334, with 173 local societies. Then 29 Junior Societies, with a membership of 448. The work is advancing. Several district conventions have been held, and the Executive Committee is working on a new Constitution, the old one having become outgrown. We ask for your prayers, that God will continue to work in our midst, and that the W. M. S. will have a large place in the uplift of the natives and in the spread of the gospel in Africa.

MRS. DAVID HYND, *District President.*

"The one great thing in this universe is the holy people, who are the bride of the Lamb, with whom and in whom Jesus dwells. It is the fact of a holy people that causes the voice from the throne to command us to rejoice and be glad and give honor to Jesus Christ. The real gladness which is known in this world and all worlds is in connection with holiness."—DR. P. F. BRESEE.

News of the Churches

Telegrams

Clinton, Ill.—Great revival; the altar lined, old-time conviction on the people. Many new people at altar and happy finders. The best meeting that has been in the church; goodly number to go into church. The church gladly recommends Evangelist Frank Cassidy, Lexington, Ky.; Harland Trowbridge, singer, Danville, Ill.—Chas. Bauerle, Pastor.

Marshalltown, Iowa—Great revival now in progress with L. H. and Gladys Kindred. Decision Day observed Easter Sunday morning with unanimous response by children; greatest sight witnessed by church. Sunday night twenty-two young people knelt at altar, all gave ringing testimony. Fine class coming into church; another week to go.—Guy W. Harvey, Pastor.

Little Rock, Ark.—The Lord is marvelously blessing the work at First Church, Little Rock, under the leadership of our pastor, Rev. Agnes White Diffe. Special Sunday school work was carried on for entire month of January under the direction of Professor A. S. London with increase in Sunday school in January over twice the goal set. Our average Sunday school attendance last year 534, and after the great success of our January efforts we set our goal for Sunday school attendance by Easter Sunday as one thousand, and our efforts were blessed with our Sunday school attendance reaching 1019 Easter Sunday. We began Easter Sunday with sunrise prayermeeting; had great day with 21 new members joining church and with 33 infants baptized and 10 adults. Easter Sunday collection \$270.—First Church Nazarene Sunday school department, Henry Simpson, Assistant Superintendent.

Syracuse, N. Y.—Bonhannan Party effectively moved by the Holy Spirit in Crusade revival; meeting marked by intercession, concessions, restitution and great grace. Offerings given joyfully. Closing year with budget paid, twenty-five per cent increase average Sunday school attendance; 16 members received, more soon. People united and loyal. Yours in the Crusade.—J. C. Albright, Pastor.

Ontario, Calif.—Closed second Holy Ghost Crusade revival last night (April 21) with Dr. Bulgin, evangelist. Entire city received spiritual awakening, largest crowds in many years with overflow service last night. Contacted and interested many new people in our church. Dr. Bulgin straight and powerful; Detroit, Mich., First Church next, and then Lansing.—Ralph C. Gray, Pastor.

Touring North Dakota

In company with District Superintendent S. C. Taylor and District N.Y.P.S. President Harold Nevin, the Managing Editor spent eight days in visiting churches on the North Dakota District. It was indeed a pleasure to be associated with these splendid brethren and to have the privilege of meeting our good pastors and people of the churches and zones visited. In every place we were given a good hearing. In three places there were definite professions of salvation; practically all of the seekers had never bowed at a Nazarene altar before. A number of subscriptions were received for the HERALD OF HOLINESS. In fact this district is working toward being rated as a "star" district. They have suffered much from drought and depression, but there is a fine spirit of optimism and heroism among the pastors and people. The young people are pushing ahead under the leadership of Brother Nevin. He is a fine young business man who made considerable sacrifice to devote his time to visiting the churches. Brother Taylor is doing splendid work and has some plans in the making which should result in the organization of several new churches during the year. North Dakota offers opportunities for young men who are willing to sacrifice to preach the gospel and to gain experience. Their towns are usually small and widely scattered, the financial remuneration is small, but the people are hungry and there are many vacant church buildings which may be secured at practically no cost. Some towns are without resident pastors of any denomination. It is an open field for our work.

Perryton, Texas—Our church has just closed a good meeting with Evangelist N. E. Tyler of Floydada. God blessed and a number of souls received definite help. The church here is just a little more than a year old. We have secured property and now have a well constructed building. We have a good N. Y. P. S. and Sunday school with a fine attendance throughout the year. Finances are coming along nicely; both budgets are paid to date.—Wm. R. and Emma S. Dikes, Pastors.

Washington, D. C., First Church—On April 7 our church closed a gracious revival with Evangelist Bona Fleming and the Claude H. Long and Sisters Quartet of Denver, Colo. Altars were lined with seekers, a great spirit upon the church, and people prayed through to victory. God has helped us in a marvelous way during the past year. We went to the assembly with a fifty per cent increase in membership, all obligations paid, and budgets overpaid. The assembly was like a campmeeting from beginning to end.—C. E. Keys, Pastor.

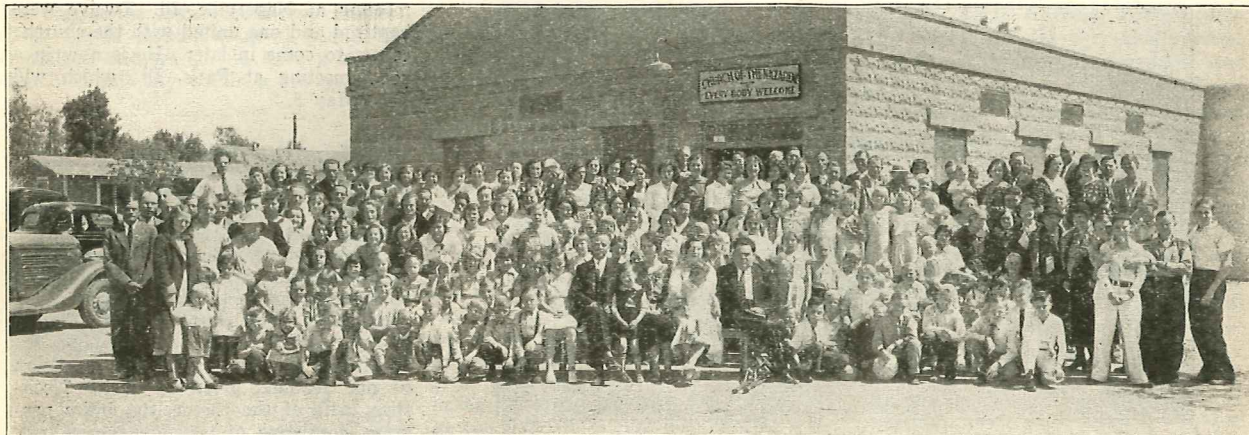
Bloomfield, Iowa—This church has had a hard struggle for the past ten years. We came to the pastorate last August and found a few faithful saints. God has been blessing and we are moving forward. We have had one good revival meeting resulting in twelve new members being added to the church. District and General Bugets both overpaid, and local expenses are being met in full. During our revival we broke all attendance records in the Sunday school with 112 present. We plan to have the church repainted and papered by Easter Sunday. District Superintendent Roberts held our recall meeting on April 17, and this was a blessed service. We were given a unanimous call to remain another year. We are planning for a Crusade revival beginning May 8 with Evangelists M. E. and Nina DeVoll.—Lewie L. Watters, Pastor.

Dickinson, N. Dak.—Our church has just closed a three weeks meeting with Rev. Roy Hollenback as evangelist and Brother Hannebaum as chalk-talk artist. There was a good attendance throughout the meeting, and the work of the evangelists was much appreciated. The church is standing by us in every way; not only was a good offering raised for the workers, but they also raised money for a new suit for the pastor, and new coat for the pastor's wife.—T. H. Ova and Wife, Pastors.

Bristol, Tenn.-Va.—We have just closed the greatest revival this church has ever had. Evangelist Carmon G. Sloan of Paris, Tennessee, was the special worker. The saints prayed, God came on the scene, and hearts were blessed. Brother Sloan is a fine singer as well as a good preacher. Two fine classes were received into church membership, the church took on new life, and the Sunday school increased from 40 to 152. As our pastor had resigned some time previously, Brother Sloan has consented to fill out the unexpired term, and we expect to double our membership by assembly time. A Joint Rally of the W. M. S. and N. Y. P. S. was held in our church on April 12, conducted by District W. M. S. President, Mrs. G. W. Smith, and District N. Y. P. S. President, Miss Ruby Lee Dees. Rev. C. R. Pollard of Johnson City was the special speaker.—Edith Turner, Church Secretary.

Jenners, Pa.—Our church has just closed a gracious twelve-days revival with Evangelist O. F. Ring. There were sixty seekers at the altar praying through to definite victory. In the Sunday school rally during the meeting there was an attendance of 201. This is a new work here and Brother Ring helped to win the confidence of the people. His work was much appreciated, and he has been called to return for another meeting this summer. A fine class of eight were received into church membership, with others looking our way.—W. J. Weaver, Pastor.

CHANDLER, ARIZONA



The above picture represents the crowd of 209 attending the local Sunday school rally during a meeting conducted by Evangelist Harold L. Volk. This was Chandler's first concerted effort toward joining the army in the Crusade for Souls. This was an outstanding holiness and children's revival. During the first

year's ministry of Rev. H. H. Cochran and family in Chandler, the church has enjoyed a shower of spiritual and material blessings. A number of new members have been added, and the debt of \$1,750 on the church property has been reduced to \$538.75. A new Sunday school annex valued at \$750 has been built. An

active Junior department has been organized, with a Junior Missionary Society and Loyal Temperance Legion of over thirty members. The N. Y. P. S. meetings show a marked increase in attendance.—Mrs. Angeles Goodykoontz, Reporter.

Lincoln, Ill.—Sunday night, April 14, marked the closing of a fine revival in our new church building with Rev. H. N. Dickerson of Ashland, Ky., as the evangelist. A number of souls prayed through to victory. The church is anxious to have Evangelist Dickerson return for another engagement. A fine class of new members are uniting with the church.—John W. Swearingen, Pastor.

Ellis, La.—During the past few months our Sunday school has grown in attendance from 53 to 96. Our prayermeetings have a regular attendance equaling the church membership; eighty-five being the highest number attending. The burden of the Crusade for Souls is stirring our people, and we are one hundred per cent behind this campaign. We are planning a special revival meeting to begin in a few weeks.—Dick Moore, Pastor.

Oswego, N. Y.—Our church has recently conducted a revival Crusade with Schurman and Marsh as evangelists. In the final service eight souls prayed through, and eleven members were welcomed into the church by the good pastor, Leander Schurman. The work was opened last July by one of our Nazarene laymen, A. H. Dole, formerly of First Church, Chicago. Brother Schurman has pastored the work for the past nine months, and now has a list of twenty-five charter members, a thriving Sunday school, and a W. M. S. will be organized in the near future. One interesting feature was that among the group uniting with the church were two fine young men, bearing the names of two former Presidents, Woodrow Wilson and Warren Harding.—Reporter.

Fairview, Okla., Cedar Springs Church—Our church has recently concluded a successful revival meeting with Evangelists J. C. and Dorothy Tryon, and song evangelist Elton Green. A number of souls prayed through to victory, and several united with the church. The work of these evangelists was much appreciated. We have labored with this church for the past six months and every department is moving on. We have a Junior Society, a splendid N. Y. P. S., a wide-awake W. M. S. of twenty-five members, and a growing Sunday school—each department contributing one hundred per cent to the Nazarene program. General, district, and local bills all paid to date.—Mrs. Clara Felder, Pastor.

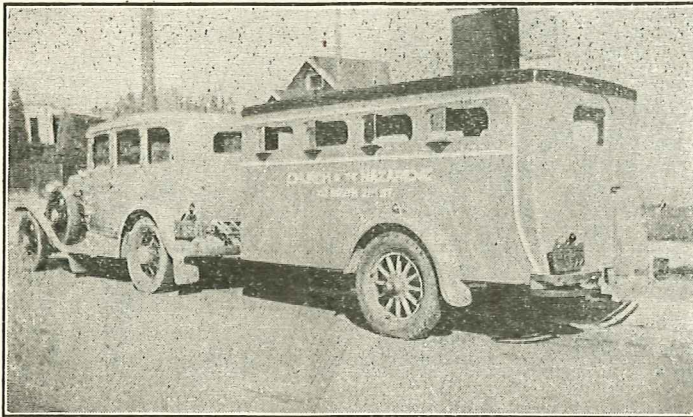
Parkersburg, W. Va.—Our church has recently concluded a successful Crusade for Souls with Evangelist E. E. Wordsworth of Seattle, Wash. More than fifty seekers were saved, reclaimed and sanctified, and we expect to receive several members into the church. We have been pastoring this church since January 1, and have just received a unanimous call to return for another year.—W. B. Corlett, Jr., Pastor.

Corsicana, Texas—Our church is gaining ground; people are being saved in our regular services. District Superintendent I. M. Ellis visited and preached for us recently, and three were sanctified in the service. Rev. L. A. Miller conducted a week's campaign with us, resulting in thirty bowing at the altar, and ten definite professions. We are one hundred per cent behind the Crusade campaign.—M. W. Burgess, Pastor.

Patchogue, N. Y.—Our church has recently closed a good series of meetings with Evangelists Lawrence and Mary McAllen of New Castle, Pa., as the special workers. The attendance was the best we have seen during our pastorate here; many strangers attended the services and new contacts were made. The average Sunday school attendance has been around forty, and on the closing Sunday of the meeting a high water mark of 128 in attendance was reached. The altar was filled with seekers in the closing service. The McAllens have been requested to return for another meeting. The pastor was remembered with a substantial love offering. We are planning a meeting in September with Evangelist Earl Stillion.—C. P. Lanpher, Pastor.

Eureka, Calif.—This has been a good year in the Eureka church. Last June we had Evangelist Richard E. Taylor with us for a short holiness convention, and this proved a great blessing to the church, and a number of people were sanctified. In October District Superintendent Smee was with the church for a week, and Evangelist J. L. Logsdon, Jr., was called to finish the campaign. Several were saved, and a fine class was received into the church as a result of the meeting. Our District Budget is paid in full for the year, and General Budget two hundred per cent overpaid. The N. Y. P. S. has already paid its district pledge in full. We are planning a campaign with Evangelist H. J. Hart and wife, beginning April 28. The revival spirit is on. We have joined the Crusade for Souls. The pastor has been unanimously recalled.—W. W. Myers, Pastor.

SAN JOSE, CALIFORNIA



The above picture represents the trailer-bus used by the San Jose Sunday school in transporting children to the church for Sunday school services. It will accommodate about twenty children with five or more in the car. This trailer-bus was devised and built by Pastor

L. D. Meggers. It is proving to be a most convenient vehicle around the church; the teachers using it to take their classes for outings, thus taking the whole class without the assistance of other cars. The young people also find it useful for their activities.—Reporter.

Concord, N. C.—A Crusade revival campaign was conducted in our church recently with Evangelists Horace A. and Florence Booker as special workers. In spite of extremely bad weather, there was a fine attendance night after night, with a goodly number of seekers. The work at Concord is new and the Bookers helped to place the church before the people. The meeting closed with a great Sunday school rally, with 279 attending, which is quite a record for a church less than one year old. Some new members were received on the last night, and others are expecting to join. The Bookers were unanimously called to return for a meeting in 1936.—D. K. Wachtel, Pastor.

New Philadelphia, Ohio—We have recently closed a great revival meeting with Evangelists V. W. and Marguerite Littrell. There were a goodly number of seekers at the altar, and a nice class of members were received into the church. The work of the Littrells was much appreciated. They were a great blessing to the church, and many new friends were made. They were invited to return for another meeting. A nice love offering was taken for the pastor.—Reporter.

Evangelist A. L. Alkire of Glenwood, Arkansas, recently conducted a meeting in our church at Shelbyville, Ill., of which Rev. Burel Huddleston is pastor. Twenty-two seekers were at the altar for pardon or purity. Almost every service was blessed with the glory of the Lord upon the people. Rev. Alkire has some open dates. Those desiring his services may address him at his home address, or care of L. M. Baker, Route 3, Assumption, Ill.

Evangelist Earle and Elizabeth Venum report that in February they had a splendid revival meeting in First Church, Nashville, Tenn., sponsored by the N. Y. P. S. There was much intercessory, prevailing prayer, and God answered with a genuine, Holy Ghost revival. The long altars were filled night after night, and often additional space had to be provided for the seekers. During the three weeks there were over 250 seekers. At times it was difficult to care for the large crowds that attended the services, and on the last night many were turned away. The enthusiastic co-operation of Trevecca Nazarene College was a big factor in the revival. Pastor H. H. Wise has been mightily used of the Lord in his fourteen years' ministry with this church. Rev. Edward K. Hardy is the assistant pastor and the wide-awake N. Y. P. S. President. The N. Y. P. S. is making strong efforts along lines of personal evangelism.

Wann, Okla.—Our church has recently closed a good revival with Evangelist Lee L. Hamric of Abilene, Texas. The messages of Brother Hamric were greatly appreciated, and great good was accomplished.—Elmer C. Wiles, Pastor.

Holidays Cove, W. Va.—We are planning a great Easter Jubilee; burning old bills; church out of debt, for which we praise God. Our building will seat about 425; will be four years old next December. Crowds are getting larger, and membership is increasing. Both General and District Budgets are paid. We are closing up the assembly year with the greatest victories we have ever had.—S. J. Rodgers, Pastor.

Evangelist C. C. Sellards reports that the Lord gave him a good closing in the meeting at Naperville, Ill. Twelve were baptized and one united with the church; others to come in later. He is now in a good meeting at Paris, Ill., which will close May 5.

South Bend, Ind.—Our church enjoyed the services of District W. M. S. President, Mrs. Lena Burch, and returned missionary, Miss Agnes Gardner, on April 5. A number of visiting friends from neighboring churches attended the service, and the message of Miss Gardner was much appreciated. Our church recently had a service conducted by the men of the Missionary Society. With the exception of one reading, given by Sister Nothstine, wife of the pastor, the entire program, consisting of travelogues, readings, songs and book report, was given by the men. Several of the readings were original compositions on "Missions." Nearly all the men of the church are members of the Missionary Society, and are regular attendants at the meetings.—C. L. Mountain, Reporter.

Floyd W. Kline, Gospel Singer of Columbus, Georgia, reports that God is blessing his "Sermon in Song" services. He has been kept busy for approximately two years in campaigns and one-night meetings. He recently assisted Rev. Aurelia Moore and the church on the South Side, Columbus, Ga., in a revival campaign. Brother Kline writes, "On April 1 I left for a tour of one or two night meetings, stopping first with the Atlanta church, with Pastor A. M. Wells and his good people. General Superintendent J. W. Goodwin was in charge of the service. My next stop was at First Church, Chattanooga, Tenn., with Pastor W. M. Tidwell. Rev. and Mrs. Earl Venum of Florida were in a great meeting here. On April 5 we were with Pastor H. H. Wise and Nashville First Church, and the Sermon in Song was presented on April 7 to a large crowd. We are remaining in Nashville the week of April 8 to 13, with Dr. Gerald Winrod, then continuing our tour to Louisville and Newport, Ky., and on to Cincinnati, Ohio."

Professor A. S. London reports a Sunday school revival at Okmulgee, Oklahoma. Okmulgee is a little city of more than fifteen thousand population, and our church has been organized there about nine years. The church property in which they worship was poorly located. Rev. W. Lawson Brown, the present pastor, has been on this field a little more than seven months. During this time he has purchased church property on a main street, which was built about eight years ago at a cost of \$13,000. Our people purchased it for \$2,200 with payments of \$23 a month. He has trebled his membership during this time. During this Sunday school revival there were more than one hundred people at the altar with twenty-four members received

into the church. Brother Brown was known to our people for many years as an evangelistic singer, but like many of our singers he was forced out of the field. He is making a good pastor in Okmulgee, and we should have a strong church in this city within a few years.

Metropolis, Ill., Nazarene Mission—We recently closed a good meeting with Rev. R. A. Denton. There was a good spiritual tide on throughout the three weeks, with souls praying through to old-time victory. Rev. Denton did good work. He has some open dates, and those desiring his services may address him at 304 N. Emma St., Christopher, Ill.—H. U. Harris, Pastor.

Song Evangelist L. C. Messer reports a great "indoor campmeeting" at the Kenmore church, Akron, Ohio. Evangelists C. B. Fugett and T. M. Anderson were the preachers. Brother Messer writes, "One week now and 220 have sought God in the old-fashioned way; house filled to overflowing on special nights."

Plattsburg, N. Y.—Evangelist A. B. Carey of Beacon recently conducted a special series of services in our church. Several were definitely helped during the meeting and much good was accomplished. Many holiness friends attended the meetings.—Reporter.

Mother's Day Supplies

Mother's Day Helper. A sixteen-page booklet of program material for Sunday schools—songs, recitations, exercises, etc. Also suggestions for decorations. This is not a complete program, simply material from which to build a program. **Price 25c**

Other sources of good program material for Mother's Day are: **Paramount S. S. Recitations**, priced at 30c, and **Special Day Program Book No. 2**, priced at 40c.

Mother's Day Invitation Post Card, No. 786. An attractive card printed in colors with appropriate verse and pleasing design on one side. The other side has space for address and an invitation to attend Mother's Day services.

Price 20c a dozen; \$1.25 a hundred

Mother's Day Souvenirs. To be given to each person attending Mother's Day program. Printed in colors; size 2x2 $\frac{3}{8}$ inches. Scripture verse printed on opposite side. Corded for attaching to clothing.

Price 1c each in any quantity

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Memphis, Tenn., South Side—The Lord is graciously blessing in the regular services of our church. The N. Y. P. S. services have been greatly owned of the Holy Spirit, and it has spread to other departments of the church. We have recently had about twelve conversions, some reclaimed, some sanctified, and new members uniting with the church.—Reporter.

Slick, Okla.—Our church has recently had a successful revival campaign with Evangelist Clarence R. Baldwin. A number of souls found the Lord in this Crusade revival, and the church was blessed. The services were well attended, and on the last night people were turned away because of the lack of room. The Sunday school reached a high point of attendance during this campaign with 108 present on the last Sunday. A nice love offering was taken for the pastor and his family.—Carl F. Moore, Pastor.

Payne, Ohio—We have just closed a good revival with about seventy-five seekers at the altar. A beautiful spirit prevails in the church. Three new members united with the church. Evangelist B. O. Donaldson was the special worker, and his ministry was much appreciated. A Sunday school rally held on the last Sunday, resulted in an attendance of 188, thus breaking a nine-year record. A love offering was taken for the pastor. We are expecting Brother Donaldson to return in the fall for another campaign.—A. J. Laird, Pastor.

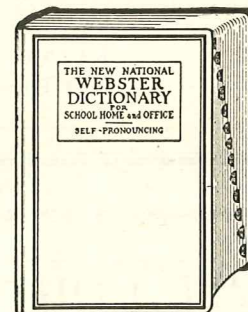
Prague, Okla.—Our church has recently closed a successful week-end campaign with R. D. Veasey and a group of young men, all students of Bethany-Peniel College. On Sunday afternoon Brother Veasey spoke of his labors in Africa, India and China, and \$17 was pledged toward the General Budget.—Floyd Morgan, Pastor.

Churubusco, Ind.—This church has just closed what many residents say is the best revival held in this place in the past twenty-five years. Rev. Thornburg was the evangelist. Ninety-four seekers knelt at the altar, and a fine class of members have been received into the church. The indebtedness is being lifted, and we are hoping to soon have a new church. Finances are coming along splendidly, and fine congregations are attending the services. The pastor has been called to return for the fourth year. We are planning for two more revival campaigns this year.—R. E. Elzy, Pastor.

Benedict, N. Dak.—Our church has recently had the best revival campaign that this community has known for years. Rev. A. J. Lamm of Minneapolis, Minn., was the evangelist in charge. The meetings were well attended night after night, and a goodly number were saved and sanctified. The work of Brother Lamm was appreciated.—Arthur M. Long, Pastor.

San Diego, Calif., First Church—We have just closed a gracious two weeks revival campaign with the Parks-Hawkins Quartet as special workers. Seekers were at the altar from the very first service. The spirit of the Crusade for Souls was on the church, and many were saved and sanctified. The work of the Quartet was appreciated, and they were given a unanimous vote to return for another engagement. We are closing our tenth year as pastor of this church, and they have given us a unanimous vote to return for three years. Mrs. Drake has been superintendent of the Sunday school for ten years. We are one hundred per cent behind our general church program.—V. P. Drake, Pastor.

Newark, Ohio—Our church has just closed the greatest revival in its history in which Evangelist Fred Thomas was the preacher, and Hilman Barnard as song evangelist. There were good crowds in every service, and 236 in Sunday school on the closing day, breaking all previous attendance records. Many new friends were made, and nineteen new members were received into church membership. The workers were called for another meeting in the fall of 1936.—Chester Newcome, Pastor.



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Evangelist Perry R. Rood reports that the Lord has been blessing his efforts with real Holy Ghost revivals. Within recent months he has conducted a revival at Loudon, Tenn., where Rev. Mrs. Olive Rife is pastor. Here a number sought the Lord for pardon or purity, and thirteen united with the church. At Dickson, Tenn., he assisted Pastor J. C. Booth in a revival. God gave them souls and eight new members were added to the church as a result of the meeting. During the Christmas Holidays he preached in a Methodist church in Huntington, W. Va. A meeting at Columbia, Tenn., with Pastor R. V. Bridges, resulted in many souls finding God, and a good class of members received into the church. Brother Rood writes, "Then at the request of District Superintendent L. B. Mathews we opened a home mission cam-

paign at Newport, Tenn., assisted by Rev. M. M. Mills of Greenville. We were able to get a Nazarene Mission started and Brother Mills accepted the pastorate. Rev. Marsch and his people of Reidtown stood by the meeting in every way. We next went to New Castle, Pa., with Pastor C. F. Whetsell and had a good meeting here. In answer to mighty prayer services about 168 seekers were at the altar, and sixteen united with the church. In all of these campaigns we assisted the pastors in raising the budgets, and also took love offerings for the pastors. In several meetings we were asked to return for another campaign in 1936. Also held a week's meeting with Pastor E. L. Hess in Roanoke, Va. At the present time am in a good meeting with Pastor C. H. Pearson and his church at Lebanon, Tenn."

Fort Smith, Ark.—We are nearing the close of our third year as pastors of this church, and we have just recently closed the best revival in the history of the church. Rev. W. H. Johnson of Oklahoma was the evangelist, and much good was accomplished during the meeting. The altar was filled and refilled. A fine class of thirty members united with the church. A number of subscriptions were secured for the HERALD OF HOLINESS. The Sunday school is on the increase, and the N. Y. P. S. and W. M. S. are doing good work. We also have a live Junior Society. The General and District Budgets are both paid to date.—J. E. and Dessie Linza, Pastors.

Evangelist Daniel E. Patrone reports that God has been blessing his efforts. During the past assembly year he has conducted sixteen revival meetings, and assisted in two campmeetings, with several hundred seekers, and many uniting with the church. He has just closed a fine meeting at Circleville, Ohio, in which the power of God was manifested in an unusual way. There were a large number of seekers and many happy finders. Ten members united with the church, and thirteen subscriptions were received for the HERALD OF HOLINESS. The attendance was unusually good throughout the meeting. Pastors and people from neighboring churches visited the services.

Nashville, Tenn., Third Church—We have just closed a Young People's Society revival with victory. The first week Rev. C. E. Hail and Rev. Edward Hardy brought the messages, with Rev. Earl and Elizabeth Vennum of Florida as the evangelists for the second week. The blessings of the Lord were upon the messages of these young people, and about eighty-five prayed through. God is blessing the work here and we are having good attendance in our regular services. The W. M. S. has a good membership and are doing fine work. The N. Y. P. S. was especially helped in the meetings.—Mrs. M. L. Dorris, Reporter.

Ellendale, N. Dak.—Our church has recently closed a gracious revival with Rev. Mark Jensen of Deer Creek, Minn., as the evangelist. The saints were under the burden of souls, and the Spirit-filled messages of the evangelist resulted in fourteen souls praying through to definite victory. This was one of the best revivals in the history of the church. The work of Brother Jensen was greatly appreciated. The Spirit and presence of the Lord was manifest in the services.—H. A. Lintz, Pastor.

New Haven, Conn.—It has been our privilege to serve this church as pastor for three years, and God has blessed the work along all lines. During this time the church membership has more than doubled; 155 per cent of our present members having been taken in under our ministry. Three years ago we were worshipping in rented quarters; today we have

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a \$13,000 church with an indebtedness of only \$5,525. Both budgets are paid in full. The Sunday school and N. Y. P. S. both show an increase in membership. We are leaving the church this year to accept the pastorate at New Bedford, Mass.—Chester A. Smith, Pastor.

Evangelist Andrew Johnson reports that he has recently conducted evangelistic campaigns at Sumner, Ill., Grand Rivers, Ky., Noble and Browns, Ill. At the present writing he is at Fairfield, Ill., in a pre-Easter revival. He writes, "In these meetings hundreds have been definitely blessed and helped, and numbers have united with the church. We go from here to Michigan and then return to Indiana. We have open dates during the summer for two or more camps. Those desiring our services early in July or August, address me at Wilmore, Ky."

The young people of the Toledo Zone were favored by having District President C. E. Perry and other district officers as speakers at our Zone Rally held recently at Rudolph, Ohio. A fine crowd was present and a spirit of optimism was manifest in regard to reaching the goals for the Easter Offering. The Toledo Zone is pressing forward under the good leadership of Rev. S. A. Smith of Fostoria.—J. E. Hanson, Reporter.

Cincinnati, Ohio, Fairfax Church—The N. Y. P. S. recently sponsored a revival meeting in this church in which Rev. Otto Grace of Marion was the evangelist. There were many seekers and happy finders at the altar. The attendance at the Sunday school rally broke all previous records. Twenty subscriptions were received for the HERALD OF HOLINESS, making us a "star" church. Pastor's salary was raised, and new tires purchased for his car. All budgets are paid to date. A fine class of members united with the church. Brother Grace's work was much appreciated and he was given a call to return for another meeting in October.—L. L. Fish, Pastor.

Waco, Texas—Our N. Y. P. S. recently sponsored a revival campaign led on by Rev. Leo Baldwin and Professor Forrest Nash for the first two weeks, and Rev. Lee Parker Phillips, pastor at Coleman, continuing the preaching the third week. There were about thirty-five professions either for pardon or purity. Brothers Baldwin and Nash are both from Bethany-Peniel College, and their ministry was appreciated. We have some fine young people in our N. Y. P. S.—J. E. Threadgill, Pastor.

Okmulgee, Okla.—On April 14 our church closed a good revival with Professor and Mrs. A. S. London as the evangelists. There was an attentive audience each night and a goodly number of seekers responded to each altar call. There were about one hundred seekers, and twenty-four members united with the church. The people voted unanimous-

ly to have the Londons return at their convenience.—W. Lawson Brown, Pastor.

A Joint Rally of the W. M. S. and N. Y. P. S. was held at First Church, Memphis, Tenn., on Sunday afternoon, April 7. Mrs. Bond, president of the W. M. S., presided over the missionary program. Pastor T. C. Leckie welcomed the group, with Pastor J. E. Beckum, pastor of South Side Church, in charge of the musical program. Mrs. C. C. Martin, president of the N. Y. P. S., had charge of the Young People's program. Rev. J. R. Hayslip, pastor of the Highland Heights Church, gave an inspiring message. The next rally will be held in July.—L. Elmo Paul, Reporter.

Elkhart, Ind.—Rev. and Mrs. C. C. Chatfield accepted the pastorate of this

church last October, and the work has prospered under their leadership. In January they conducted a revival for us, assisted by Sister Lucille Cox Younger as chalk-talk artist. Many souls were saved and sanctified, and backsliders reclaimed. Souls are finding God in our regular services. We are planning another revival in June with Evangelist Rodgers. Our prayermeetings are unusually good and well attended. We have recently organized a Junior Sunday school which is proving a great blessing. We are redecorating the interior of our church building. The Sunday evening radio broadcast is proving a blessing. The Chatfields have been called by unanimous vote to serve as pastors another year. A number of members have been received into the church and others are looking our way.—Reporter.

"Uncle Bud" Robinson's Life Story

For more than a year we have been unable to fill orders for MY LIFE STORY, the autobiography of "Uncle Bud" Robinson. One thousand unbound books have just been discovered. These are being finished and will be ready for distribution by the time this advertisement is read. After these 1,000 copies are sold there will be no more available. If you want a copy of this book order one today. **The price is \$1.00 (And we pay the postage).** Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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**Kentucky-West Virginia District
N.Y.P.S. Convention**

The Annual N. Y. P. S. Convention of this district was held in Lexington, Ky., First Church, April 1 and 2, under the leadership of District President J. Frank Simpson. The representation was the largest of any convention held on the district since our organization as a District N. Y. P. S.

Rev. R. L. Ihrig of Newport brought the opening message on Monday evening, April 1. Rev. M. F. Grose, pastor of the entertaining church, welcomed the convention, with District Superintendent L. T. Wells responding.

The convention was honored with the presence of Sister Lulu Schmelzenbach, well known missionary to Africa.

District President Simpson brought the message at eleven a. m. on the subject "Unpossessed Possessions." District Superintendent Wells spoke in the afternoon.

Rev. J. Frank Simpson was re-elected District President. The district attendance banner was presented to the Ashland, Ky., Society.

Rev. Gene E. Phillips of Ashland, Ky., brought the closing message.

The report of the District President showed that eight new societies had been organized during the year, and each so-

ciety reporting indicated an increase in activities and membership. This was the best N. Y. P. S. Convention ever held on the district.

BESSIE ADAMS, Reporter.

Chicago Central District

Dr. R. T. Williams has recently made a tour on the Chicago Central District in the interest of Home Missions and tents. We touched about all the general sections in the district, in group conventions, in single services. We had a fine attendance. There was a great response to the great cause of Home Missions in these rallies.

Dr. Williams stressed our Crusade for Souls, world-wide campaign. He put unusual emphasis on our great denominational objective of "seeking and saving lost worlds." We have always appreciated Dr. Williams on our district, but this time he came nearer to our hearts than ever. He was a great blessing to us all, and left a great spirit of inspiration and blessing everywhere he went.

We are planning on using twenty-five new tents in our district. We are hoping to open up at least fifty new places, and the campaigns are already getting under way in early spring.

With 7,000 Nazarenes, 18,000 Sunday

school scholars, 3,000 young people, and 2,500 women in the W.M.S., we believe that God is going to help us to have the greatest forward moving program in Home Missions and salvation, and in the organization of new churches in the history of Chicago Central District.

Anyone interested in starting a new church, Sunday school or mission, in Illinois, Wisconsin or Chicago, will please write E. O. Chalfant, General Delivery, Danville, Ill.

E. O. CHALFANT,
District Superintendent.

Northern Bible College, Canada

At the recent assembly of the Alberta District, the Board of Trustees of the Northern Bible College decided that the needs of the institution are now such as to require the full time service of a president. In accordance with this thought, Rev. Charles E. Thomson was engaged to fill that office for a term of five years. This necessitates his withdrawal from the pastorate of the Red Deer church, which place he has filled for nearly three years. Rev. Jas. R. Spittal of Regina, and former pastor of the Red Deer Church, has been chosen to fill that vacancy. A forward looking plan is being formulated as regards the college. A financial plan of "Living Endowment" has been launched with a view to the liquidation of the present indebtedness upon the institution. Brother Thomson, with a college vocal quartet, will tour the western provinces of Canada this summer and fall in evangelistic and deputation work.

Reporter.

Georgia District

The Crusade for Souls is getting off to a good start on this district. We recently completed a splendid tour with the Eckel Party. The able presentation of the great cause of missions by these princely missionaries was very much appreciated by our people. Everywhere the Eckels were spoken of in the highest terms. The effects of this tour should be shown in the Crusade Sacrifice Offering.

Several of the churches have had good revivals and others have revivals planned to begin soon. The outlook for home mission work is encouraging. Through the co-operation of Rev. C. M. Kelly, pastor of our church at Columbia, S. C., we recently organized a church at Winsboro, S. C. Rev. E. N. Gunter, a young local preacher, and some other brethren had erected a tabernacle before we organized the church. Brother Gunter was appointed pastor of the new church. We have a home mission meeting going now at Quitman, Ga., and plan to begin a campaign at Americus, Ga., next week. Other campaigns are planned to begin in the near future.

Our District Crusade Convention will convene at Waycross, Ga., May 21-23. Dr. A. K. Bracken, president of Bethany-Peniel College, will be the special speaker. We anticipate a time of great inspiration. "Meet me at Waycross."

P. P. BELEW, District Superintendent.

**Our New 1935 Song Book
Songs of Victorious Faith**

Ready about May 10th



Our Music Department's contribution to the Crusade for Souls. A new song book which in appearance, in its title and in its contents lends itself admirably to a revival campaign program as well as to the regular requirements of a general, all-purpose song book.

This new book SONGS OF VICTORIOUS FAITH contains 203 gospel songs and hymns. Most of these are songs that have become increasingly popular with use. There are also a number of new songs many of them appearing for the first time in this new publication. Some excellent special songs—solos, duets, etc., are published for the first time in this new book.

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The book is printed on extra quality paper from new plates, larger than the old style and with clear type. Even the old hymns are printed from these new style plates.

Order a copy for examination. Sample copies for examination will be sent to responsible persons, on request.

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Olivet College

Olivet College is in the best condition in every way in its history. Of course we do not have any outstanding bank account, but we are fighting through.

Spiritually—There is a great tide of salvation and blessing on the school. Quite recently Dr. Willingham assisted our pastor, Rev. Hertenstein, in a gracious revival. It is a scene that surely makes the angels rejoice to see our fifty-foot altar crowded with students going in for God. What a great institution the old-fashioned mourner's bench is in our holiness schools, and what a great place it is for young folks to make life's decisions.

The Future—There is a great and splendid, whole-hearted co-operation from the entire zone. Our District Superintendents, our pastors, our people, and our friends are with us. That insures the future. We are looking forward to a great commencement and campmeeting, May 23 to June 2, with Dr. Willingham, Uncle Bud Robinson, Rev. H. V. Miller, and Evangelist C. B. Fugett, as special workers. Plan to be there.

E. O. CHALFANT.

Nebraska District Preachers' Convention

The ministers and their wives gathered at Kenesaw, April 9 to 11, for their Annual Convention. Pastor Neal Dirkse and his good people had everything in readiness for the opening service.

Dr. Clinton A. Rock, field representative of Bresee College, brought a fine message on the first evening, and also later in the convention spoke in behalf of the school.

We were also highly favored in having with us Dr. A. K. Bracken and the male quartet from Bethany-Peniel College; the quartet seemed never to tire of singing for the convention. The timely and helpful messages of Dr. Bracken were a great contribution.

District Superintendent Ira E. Hammer presided efficiently in the carrying out of the well-planned program. The papers showed much thought and prayer in their preparation and covered various topics of special interest to ministers and their wives. Open discussions followed the presentation of the papers.

We feel that this convention has enlarged our vision and spiritual desires and will bring forth lasting results.

Mrs. HARVEY C. MILLER, Reporter.

DEATHS

Broughton—Orlin G. Broughton was born in Minnesota Falls, Minn., November 8, 1873, and departed this life February 16, 1935, in the Providence Hospital, Everett, Wash. When a young man he moved to Monroe, Wash., where he was a resident until the time of his death. He was converted in 1904 and joined the Church of the Nazarene in 1906 as a charter member of the Monroe, Wash., church. He served as steward, superintendent of Sunday school, and for many years was teacher of the Bible class. He was united in marriage to Mary Agnes Countryman in 1897. To this union were born nine children, two dying in infancy. Surviving him are his wife; four sons, Orlin of Sacramento, Paul, Frank and Lewis of Monroe; three daughters, Mrs. Sam Mann and Meda of Monroe, and Mrs. Dewey Winehart of Snohomish. Funeral services were conducted in the Monroe Church of the Nazarene, the pastor officiating, and interment was made in Monroe Memorial Park.—Arthur B. Cook, Pastor.

Jarrett—Funeral services for Nancy Lucille Jarrett, two and one-half years of age, was held in the Church of the Nazarene, Bradford, Pa., on February 28. She was the daughter of Mr. and Mrs. Alex A. Jarrott. She is survived by her parents, one brother, Tommy, two sisters, Gloria Jean and Shirley Mae, and grandparents.—F. C. McPeck, Pastor.

Cosby—Mrs. Laura Josephine Cosby was born near Asheville, N. C., April 25, 1855, and departed this life at Pasadena, Calif., March 7, 1935. Funeral services were conducted in the Bresee Ave. Church of the Nazarene by the pastor, Rev. R. J. Plumb. Her grandsons were the pallbearers. She leaves to mourn her departure her son, J. Howard Smith of Hemet, Calif., and a daughter, Mrs. Lottie Stone of Pasadena, eight grandchildren, and nine great grandchildren. She had been an intense sufferer for the past fifteen years, but her faith in God never wavered.—Mrs. Lottie Stone.

Shaw—Mrs. Josephine Young Shaw departed this life April 7, 1935, at the age of seventy-five years. Ten months ago she was united in marriage to

Evangelist S. B. Shaw at Chicago, Ill. Funeral services were conducted in the Brethren in Christ Mission in Chicago.

Spencer—Frank Spencer, a member of the Church of the Nazarene of Pitchburg, Mass., passed to his reward on March 23, 1935. He was a carpenter by trade, and when a young man was selected by Evangelist D. L. Moody to superintend and do much of the construction work on the buildings connected with Mr. Moody's work at Northfield. He and Sister Spencer, who survives him, celebrated their golden wedding anniversary just a few months ago. He was definitely sanctified in a meeting held in our church last fall by Rev. Babcock, and bore a very wonderful testimony.—W. G. Bennett, Pastor.

ANNOUNCEMENTS

NOTICE—We are both elders on the Ohio District, and are ready to consider either pastoral or evangelistic calls, as the Lord leads. We both sing and preach; also have small gospel tent if desired. Address us at Box 215, Portage, Ohio.—Willis and Viola Mills.

FISHER'S GROUP OF MOTHER SONGS

We offer herewith an attractive group of songs suitable for Mother's Day. These songs are very beautiful but not difficult. There are six numbers as follows:

SONGS MY MOTHER SANG TO ME
THAT DEAR LOVING MOTHER OF MINE
PRECIOUS MEMORIES OF MOTHER
MOTHER, HOME AND HEAVEN
'T WAS MOTHER WHO LED ME
WHEN MY PRECIOUS MOTHER PRAYED


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- (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.
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NOTICE—The Georgia District Crusade Convention, representing the interests of the church, the Sunday school, the N.Y. P.S., and the W.M.S. will convene at Waycross, Ga., May 21 to 23. Dr. A. K. Bracken, president of Bethany-Peniel is engaged to speak each morning and night. The pastors of the district and heads of the local church auxiliaries will be present to discuss subjects of vital interest to our work. Rooms will be furnished free and meals will be served for the nominal sum of \$1.50 for the period of the convention or 20c per meal. Persons planning to attend should write the host pastor, Rev. Glen Vanhood, 508 Isabella St., Waycross, Ga.—P. P. Belew, Superintendent.

BORN—to Rev. and Mrs. Ralph Haines, pastors at Union, Maine, a daughter, Mary Ann, on April 14.

—to Rev. and Mrs. Virgil F. Paul, pastors at Morrilton, Ark., a son, Dale Bennette, on April 24.

NOTICE—I am to have time off from my pastorate for a few meetings this summer, and will hold the camp at Clarendon, Va., July 18 to 23; would be glad to slate another meeting either going, or on the return trip. If interested, write me at 1820 28th St., Sacramento, Calif.—A. O. Henricks, Pastor.

NOTICE—On account of Campmeeting at Hutchinson, Kansas, being called off (due to not being able to secure fair grounds) I have the date May 14 to 26 open; close at Cincinnati, Ohio, Carthage Church, on May 12. Home address, Ada, Okla.—Evangelist Lum Jones.

TITHING IN HARD TIMES

This is the title of a bulletin published by The Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, are printed in regular two-page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for the announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as the paper. Sample set, 20 cents. For further information communicate with The Layman Company, 730 Rush Street. Please mention the HERALD OF HOLINESS, also give your denomination.

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730 Rush St., Chicago, Ill.

NOTICE—To those desiring my services in revival meetings, I wish to announce that I have changed my address, and may now be reached at 618 Griswold Ave., San Fernando, Calif.—Evangelist Walter D. Smith.

NOTICE—Arizona District: The District Assembly will meet with Phoenix First Church, May 15 to 17. The Board of Ex-amination will meet Tuesday, eleven a. m. preceding the opening of the assembly, and again at two p. m. All persons having business with the board must appear at this time, as there will be no sessions of the board during the assembly. The District W.M.S. will have their annual meeting Tuesday, beginning at ten a. m., featuring special features on their program. General Superintendent R. T. Williams, chairman of the assembly, will fill the pulpit Tuesday at seven p. m. We shall expect all pastors and delegates to be present for this great opening service.—Oscar Hudson, Superintendent.

WEDDING BELLS

Marian Stull and Carl Kiser of Hastings, Nebr., were united in marriage on February 16 with Rev. H. C. Miller officiating.

Mr. Eldro V. Hammer, son of Rev. Ira E. Hammer, Superintendent of the Nebraska District, and Amelia Baker of Jamestown, N. D., were united in marriage at Filer, Idaho, on March 24, with Rev. Barbazat officiating.

NOTICE—After our Annual District Assembly, May 8 to 12, I will be open for a pastorate, or conventions, Bible Conferences or campmeetings; will be glad to arrange dates for same as soon as possible. I spent several years as Bible teacher in campmeetings, before taking the pastorate here for the second time, in 1930. Address at 216 Sycamore St., Pittsburgh, Pa.—J. N. Hampe.

NOTICE—We are in home missionary work in this needy field of Wisconsin; each week we give out from sixty to one hundred copies of the HERALD OF HOLINESS in personal work. If any Nazarenes have old copies of the HERALD OF HOLINESS or other Nazarene literature, and can send them to us, we will appreciate them as we can use a great number. Address us at 191 E. 9th St., Fond du Lac, Wisc.—Geo. W. and Marie Gordon.

PRAYER IS REQUESTED for C. H., that the Lord will heal him; for friends in Illinois that the Lord will keep them true, and that somehow they may be able to get their debts paid; by a brother in Tennessee for the sanctification of a daughter who is in very bad health, also for her healing if it is God's will; also for the salvation of her mother, three brothers and two sisters, and that he may have greater victory.

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Spring Assemblies

New York May 1 to 5
Pittsburgh May 8 to 12

Fall Assemblies

Michigan (Vicksburg Campground)
..... July 31 to August 4
Northern Indiana (Elwood) August 7 to 11
Indianapolis (Indianapolis 1st) August 13 to 17
Ohio (Columbus) Aug. 28 to Sept. 1
Missouri (Moberly) Sept. 4 to 8
Kansas City (Topeka) Sept. 10 to 15
Eastern Oklahoma (Tulsa) Sept. 18 to 22
Western Oklahoma (Ponca City) Sept. 25 to 29

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

Arizona (Phoenix) May 15 to 17
Northern California May 29 to June 2
Southern California (Pasadena) June 4 to 9
New Mexico (Portales) June 18 to 19

Lillenas Sacred Trios

A new special song book — LILLENAS SACRED TRIOS—is ready. This publication contains ninety-five trios. There are three sections in the book as follows:

- (1) Trios for women
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- (3) Trios for soprano, alto and tenor

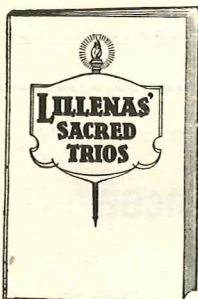
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 ArkansasOct. 2 to 6
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 San AntonioOct. 15 to 18
 Abilene (Abilene)Oct. 22 to 25
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 NorthwestMay 29 to June 2
 Idaho-OregonJune 5 to 9
 ColoradoJune 12 to 16
 Rocky MountainJune 19 to 23

Summer and Fall Assemblies

North DakotaJuly 3 to 7
 Manitoba-SaskatchewanJuly 10 to 14
 Central NorthwestAug. 14 to 18
 IowaAug. 21 to 25
 KansasAug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

New York—At Richmond Hill Church of the Nazarene, 108-05 95th Ave., May 1 to 5. Rev. G. Howard Rowe, pastor, 108-05 95th Ave. General Superintendent Goodwin.

Pittsburgh—At Niles, Ohio, May 8 to 12. Rev. H. M. Kirkpatrick, Pastor, 34 Linden St. Assembly to be held at McKinley Memorial Auditorium, Main Street. General Superintendent Goodwin.

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, June 5 to 9. Rev. E. E. Martin, pastor, 604 15th Ave. South. Assembly to be held at Auditorium of Northwest Nazarene College. 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.

Books on Holiness

Here is a list of books and booklets dealing with the experience of holiness or entire sanctification. The prices range from 10c to \$1.00.

With every book listed at 25c you may select any 10c booklet and we shall include it with our compliments; with every 50c book you may include two 10c booklets and with every \$1.00 book we shall send free of charge one 25c and one 10c book.

Order these books on holiness; read them for your own inspiration and edification; pass them around to your friends and neighbors.

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THE MOST STUPENDOUS DRAMA OF THE AGES

Rev. J. F. Leist*

THE crucifixion of Jesus Christ was the most stupendous drama of the ages. Let us look at it a moment from the standpoint of the characters, the setting, the lighting arrangements, the strange climax, the advance announcements, the audience, the sustained interest, and the permanent values flowing out of it.

The central character was a Man, Jesus of Nazareth, who was also the divine and only begotten Son of God. He came with all the credentials of His deity. On either side of Him was a criminal—malefactors guilty of such crimes that by their own confession were deserving of the ignominious and torturous penalty of crucifixion about to be imposed. Roman officers and soldiers played their part under the immediate authority of Pilate, but more remotely under the authority of Rome, undisputed mistress of the ancient world. Chief priests, scribes, and elders from the Sanhedrin, the most distinguished ecclesiastical body of any age, participated.

The stage was set on a hill called Golgotha, "place of the skull," just outside of the city of Jerusalem—the holy city, whose temple was the center of the worship of the God whose Son was being crucified. While the drama was being enacted, the stage was shaken by a mighty earthquake, which rent the rocks and tore open the tombs of the dead. Matthew tells us (chapter 27:52) that many arose from their graves and after their resurrection were seen in the holy city. God himself handled the lighting arrangements, throwing a veil over the noonday sun and causing darkness for three long hours.

This great drama of Calvary came as a strange climax to the life of One who challenged His bitterest enemies to point to one single flaw. It was wholly spent in doing good and pointing men to God. Never man spake as this Man. Never man did as this Man. At the conclusion of the unfairest trial in all the annals of jurisprudence, Pilate, His final judge, confessed, "I find no fault in him."

In the audience were the indifferent, gambling soldiers, the deeply impressed centurion,

*Pator, Hamilton, Ohio

His taunting, mocking enemies, the curious rabble, His beloved disciple, a few faithful women, and His devoted mother, Mary, whose heart was feeling the piercing sword thrust foretold the first time she took Him to the temple when He was an infant in her arms (Luke 2:35).

The advance announcement of this great event surpasses anything in history. Two days before Jesus said it would occur on this Pass-over Day. At the Transfiguration it was discussed, and on repeated occasions He spoke of its coming and set His face like a flint toward it. The shadow of the cross is seen in the announcement of His birth. The prophet Isaiah wrote about it seven hundred years before (Isaiah 53), and two centuries before Isaiah wrote, King David presented a wonderfully correct picture of it in the Psalms, notably the sixteenth and twenty-second. But beyond all this it was in the mind of God in the dateless eternities of the past, for we read in the Bible of Jesus, the Lamb of God, slain before the foundations of the world. Little wonder is it that this supreme drama, anticipated through all the ages, planned by the mind of God out of a heart of supreme love, holds a sustained and increasing interest despite the passing of the centuries. It stands at the crossroads of time.

The cross of Jesus Christ is the way to God. Herein lies its supreme value. The One who suffered and died there canceled the debt of sin, removed its penalty and broke its power. Man can have unbroken fellowship with God. The blessings of the cross are without number. To appreciate this we need only to look to those lands where the way of the cross is unknown. If you are still in doubt ask any of your missionaries. Let us give special thought to the place and value of the cross in our own lives, and more particularly let us weigh our missionary zeal and activity, both at home and abroad, in the light of these values.

This most stupendous drama of the ages was enacted on Calvary's hill for the sole purpose of bringing a lost and dying world back to God. Am I doing everything in my power to help make this known? Are you?