

# HERALD of HOLINESS

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WHOLE NO. 1189

## Faithfulness

General Superintendent Goodwin

**G**OD has never required men to be great, wise, or financially strong, but He has and does require us to be truly faithful. Faithfulness is worth more to high heaven than anything we can mention. To the man of five talents, to the man with only two, it was said, "Well done, good and faithful servant." The same words were spoken to each of them, "Faithful servant, enter thou into the joys of thy Lord." To be true, upright, honest and faithful means much more than power to work wonders for the entertainment of others.

It was said of Caleb, that hero in the wilderness, who stood with Joshua declaring, "We are able to possess the land"; that he "wholly followed the Lord." He not only whole-heartedly followed the Lord, but he wholly followed. He followed in every detail, and unto the end. He followed in the midst of awful criticism, even unto danger of being stoned. But he never flinched or turned back; he did not even look for a sidetrack. He was faithful.

Someone has said this expression, "wholly followed," might be rendered, "He doggedly followed the Lord." Just like a faithful dog who never seems to ask where or how, but simply follows his own master any time, anywhere; in poverty, rain and storm, over snow-capped hills, or through dark forest lands, he trudges on behind, determined to follow. The daily paper recently printed the story of a woman who had a faithful dog. The dog went everywhere the lady went and kept close by her side at home or abroad. One day she screamed and ran out the back door. She fell in the dooryard. The dog placed himself beside the prostrate form of his friend. The neighbors who heard the cry tried in vain to reach the body, but all were fearful and dared not touch the body, although it was cold in death. The police were called; but the dog stood guard over the form of his mistress. The police were compelled to shoot the dog before they could reach the dead body. I thought, "Be thou faithful unto death and I will give thee a crown of life." It is required of each one of us that we be found faithful, or to "doggedly follow the Lord."



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### A YEAR OF REVIVALS

THESE is one topic of never failing interest to our people—that of a widespread and genuine revival. It was to be expected, therefore, that this subject would be given much consideration at the present meeting of the General Board, and especially at the meeting of General and District Superintendents. We heard a preacher say one time that he had many texts but only one sermon, and so it seemed at this meeting. Whatever the topic assigned, the speech was on Home Missions. This is a burden that lies near to the hearts of our Superintendents. They spoke of their desire for a revival, not only with deep sincerity but often with tears. God seems to be laying this burden heavily upon the hearts of His people.

Dr. H. F. Reynolds, General Superintendent Emeritus of the Church of the Nazarene, presented a paper embracing a comprehensive and well thought out plan for furthering the interests of evangelism during the coming year—in fact making the year one of systematic and co-operative evangelism. This not only provides for the work of the General and District Superintendents, the evangelists and pastors, but for every institution and subsidiary organization of the church. This paper was given due consideration by the Superintendents and the whole matter will be presented through the columns of the HERALD OF HOLINESS.

A revival we must have. Increasing spiritual power must characterize the Church of the Nazarene. This is our supreme task—in some sense the whole business of the church. Other things must take their place according to the Bible order as "things that accompany salvation." The church has an educational mission in the instruction of her youth in the church schools and colleges. There is a ministry of benevolence that has its source in the hearts of those who "are created in Christ Jesus unto good works." The

complexity of modern life necessitates an increasing number of subsidiary organizations, but these must be made to contribute to the life of the church. Unless they do, they are of doubtful value. To make everything minister to the salvation of men and women and their continuance in grace must ever be our supreme goal.

The pages of history form the best apologetic for revivals. The glorious gospel of the grace of God has from time to time burst forth with such powerful manifestations, and so irradiated the hearts of men and women far and wide, that only the term "revival" is applicable to these gracious and mysterious demonstrations of the Spirit. We do not believe that these are merely sporadic occurrences, but that they come in obedience to the fulfilment of certain laws on the part of God's people. We are told that there is a "law of the Spirit" and this operates with equal or even greater certainty than the laws governing the material universe. Furthermore, the Apostle Paul directly links revivals with prayer when he writes to the Philippian people concerning "prayer and the supply of the Spirit."

If, therefore, we are to have a year of outstanding revivals, if there are to be renewed refreshings from the presence of God, we must as a church strike deeper in our life of prayer and communion with God. Most certainly there is great need. All about us there is heart-breaking indifference. Young men and women are bartering their souls for worldly pleasures. The friendship with the world which is enmity to God is everywhere in evidence. There must be a mighty awakening to the exceeding sinfulness of sin. A new conscience must be created. The truth of God concerning sin must be preached, not only in general but specifically. No one was ever convicted through preaching against sin in general. With this awakening to the exceeding sinfulness of sin, must come a full realization that there can be no redemption except through Jesus Christ. There is none other name given among men whereby we must be saved, except the name of Jesus. There must be a return to faith—faith which destroys the subtle forms of unbelief so current at the present time. There must be the prayer that laughs at impossibilities and cries, "It shall be done."

We sincerely hope, that throughout our entire denomination, every Superintendent, every pastor, every evangelist, all of our institutions of whatever nature—all the laity will enter into this new year with a settled purpose to make it an outstanding year of revivals.

In times of peace the church may dilate more and build as it were into breadth; but in times of trouble it arises more in height; it is then built upwards; as in the cities where men are strengthened they build usually higher than in the country.—COLERIDGE.



**PRAYER FOR COLLEGES**

THE Day of Prayer for colleges was instituted as a recognition of the historic relationship existing between the Church and the college. The college of Liberal Arts is a child of the Church, born of the same zeal which planted churches, and as a consequence the Church followed these institutions with her prayers. It is interesting to note the strong religious emphasis in the earlier days of our older colleges. President Whipperpoon, one of the founders of Princeton College made the following statement as the doctrine of Nassau Hall. "Cursed be all learning that is contrary to the cross of Christ; cursed be all that learning that is not coincident with the cross of Christ; cursed be all that learning that is not subservient to the cross of Christ." At Amherst College these words are found on the wall of the Latin room, which generations of students have read, "This college offers opportunity to learn manners from students who are gentlemen and to form character under professors who are Christians. It offers the belief that personality is greater than profession, that the making of a life is a more distinguished achievement than the making of a living." Among the rules for earlier day Harvard students was this, "It is directed that every one shall consider the main end of his life and studies, to know God and Jesus Christ which is eternal life."

We have fallen on days when many of the colleges founded by the love and sacrifice of the churches have broken away from their parents like headstrong children and have set themselves up in a false independence. Just what causes led to this may be difficult to determine. Part of the trouble, no doubt, is due to the narrowness which has too often characterized the Church and prevented growth and development. Our Lord admitted this in His parable of the wineskins. Spiritual expansiveness must have flexible organizations or all will be lost. Perhaps, too, the colleges have been attracted by the glamor of the world and for this reason have sought to break away from the basic truths of the Church. From the trend of many modern institutions this would seem to be true. On the other hand, the churches have frequently been so absorbed in their local programs that they have forgotten their own offspring. As a consequence, the colleges have developed along lines that have made great problems for the Church. There should be a closer correlation between these two great institutions—must be a closer correlation if either of them is to fully succeed.

January 20, 1935, was the Day of Prayer for colleges. Perhaps it was not so widely observed as it should have been. We shall do well to revive this old custom of setting apart a day in which to examine anew the relationship existing between the Church and the colleges, and to emphasize the value of a liberal education in institutions that are distinctly Christian in teaching and environment.

**EMPTIED HANDS**

THERE is an old saying, that "the more God empties your hands from other work, the more you know He has special work to give them." It is a comforting thought. It indicates a Father's watchful care. Were this truth more generally understood, it would save us from disturbing thoughts and uncertainties of mind. As it is, when we find things slipping away from us which we have cherished, and which we have thought essential to our Christian life, we begin at once to wonder at the strange dealings of Providence. There is a temptation to discouragement. It would not be so, did we but understand that God was relieving us of the unimportant details in order to make it possible to grasp the wider significance of our work for Him. It indicates the attainment of increased powers which demand promotion. A heavenly Father watches over us and advances us as rapidly as He can, in the things of the Spirit. Our part is to see that our hearts are holy through the blood of Jesus and our hands clean from all defilement. We are to keep our eyes fixed upon Jesus and lean hard upon the divine promises. If we keep a trustful Spirit and a willing heart, we may be sure that when God empties our hands of those things which we cherish, it is that He may fill them with richer, diviner gifts. We must therefore learn to follow Him implicitly, and be fully persuaded that He is able to keep that which we have committed to Him against that day.

**GOLGOTHA**

REV. W. D. GODFREY tells the story of a woman who visited Jerusalem and was shown a place within the city walls where, legend has it, Jesus was crucified. It did not answer the biblical description of the place of crucifixion. Later the Christians informed her that the real Golgotha was outside the walls, and on visiting the place found it extremely bare save a single thorn bush growing on the brow of the hill. On hearing the story Rev. Godfrey wrote the following beautiful lines.

*Thorn crown-ed hill  
Outside Jerusalem  
On thy low brow  
The debt of sin was paid.  
Thy lowly crest  
The scene of love sublime,  
Through patient pain  
Our way to God was made.*

*Thorn crown-ed hill  
Beyond the city wall,  
Crowned like the head  
Of Him, who suffering there  
Yielded His life  
And dying gave to all  
Rescue from sin,  
Eternity's despair.*





## Managing Editor's Page



### BEWARE OF SUBSTITUTES

**B**EWARE of Substitutes." These words appeared in large letters on the advertisement of a standard commodity. The implication was that substitutes were inferior, not having the quality possessed by the original article. There is one field above all others where one should "beware of substitutes," that is in the field of religion. There is no substitute for a vital heart relationship with Jesus Christ.

There is danger of accepting substitutes in the life of holiness. It is said that in John Wesley's day he contacted two religious movements which had been diverted from the true way of holiness through substitutes. One was the German Pietists, who it is said, "substituted emotion for devotion, and censoriousness for sanctification"; the other was the French and Spanish Quietists who "substituted passivity for activity and ecstasy for good works." The holiness movement of today is faced with these same dangers; in fact it appears that some have already accepted these substitutes in various forms.

There is a group which comes dangerously near to the point of substituting emotion for devotion. All true salvation touches the emotions and in a sense is an emotional religion. But salvation is also life—vital spiritual life—which must be nurtured through devotion and continued relationship with God. To substitute emotional expressions and religious hilarity for prayer, Bible reading and spiritual meditations brings death to the vital spiritual life. There are some folks who in their religious life depend upon high tides of religious hilarity in services. Unless they can have their emotions stirred to a high degree in a religious service, they are conscious of a leanness or lack of stimulation to their own hearts. On the other hand they practically ignore any habitual devotional activities, they scarcely have time to read the Bible, have little time for private prayer, and acts of service provide no thrills for them. "We've got to be blessed," so they say, while at the same time they ignore the very basis upon which true spiritual blessing comes. In other words they live entirely—if they truly live at all—upon outward religious stimulants. As long as they may have contact with their religious group, they appear to do well; but when they are severed from their associations with the group and compelled to stand alone they wither like a hothouse plant before a blistering August sun. What is the trouble? They have substituted emotion for devotion. However, if one is dependent upon a life of inner devotion he is

truly blessed in his heart as he has association with God's children in worship; but if necessity demands that he be separated from this association he still depends upon his personal life of devotion and consequently he stands securely and makes progress in his religious life though he is deprived of the mutual helpfulness of religious worship. It is dangerous to depend upon anything but a vital relationship with God and the sustaining of that relationship through a life of devotion.

Of those who may substitute censoriousness for sanctification we may have little to say. But what is more disgusting than to meet one who professes the beautiful grace of holiness, yet find he is censorious and critical, caustic in his nature and afflicted with a severe case of mental acidity. There is little that can be done for this group, for they are so encased in their censoriousness that they will never become conscious of their condition. They are always right, all others are wrong. They can find excuses and extenuating circumstances for all personal, shady actions, but all others must observe the rigid requirements of their legalism. They cannot change for to change would be compromise to them. The only possible hope for our people is to keep them from substituting censoriousness for sanctification. We are confident that the careful and persistent practice of personal devotion is the only safeguard for us all. This is the only method proved for keeping us in vital relationship with God. It will enable one to live in the sweetness of the life of holiness, it will inspire him to good works in seeking the salvation of others, and it is the only source from which that joy which is unspeakable and full of glory may come to us. So let us "Beware of substitutes."

God's people are designated as "a peculiar people." It is interesting to note the American Revised Version of that statement, which is, "a person for his possession." That which designates Christian people as being peculiar is they are possessed of God. Israel were God's peculiar people because He had redeemed them, He had called them by His name, they were His. If we will but give ourselves in utter abandonment to God until He fills our hearts with His Holy Spirit we will know the joy of being possessed of God. We recognize His right to our entire lives, He accepts our consecration and possesses the vessels given Him. It is then that we are God's peculiar people.



# CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South\*

## IV. THYATIRA—THE PAPAL SUPREMACY AND THE DARK AGES—CONTINUED

*"Thou sufferest that woman Jezebel"* (Rev. 2:20).

IT takes the eyes of Him before whom all things are naked and open, "eyes that are as a flame of fire," to pierce through all the sham of this great world system and see that which is enmity against God and which tends to draw the souls of men away from their Maker. Given a little consideration, the world becomes powerful in its appeal. It fascinates, it dazzles, it confuses and throws a spell over men. The Jezebel principle was to assimilate Church usages and Christian conduct to the character of existing society, to absorb the Church into the world. And the Church was at fault and condemned by her Lord because there was no serious, active opposition to the Satanic movement. If, in those earlier centuries, the schemes of Satan were subtle almost to the point of deceiving, if it were possible, the very elect, are they less subtle today. We live in an age that claims to love milder manners and that is full of allowance for difference of opinion and conduct in others, and so the plainness with which the Bible condemns the world and false teachings, must seem inharmonious and repellent. Modern Jezebels are terribly shocked when the Bible characterizes worldliness as "adulterers and adulteresses," and "the friendship of the world," as "enmity with God."

The cross is an affront to the spirit of the world. By it the carnal affections and the carnal minds of men are crucified to the world and the world to them, and its message grates on the ears of an age that professes to be of a nobler spirit than that of the Galilean. So the Author of the letter to the church at Thyatira condemns "that woman Jezebel" in words that seem harsh to the ears of those who are of the world and love their own. But Christ was influenced and actuated by other and higher ways of thinking and by more abiding and eternal principles of action than are the thinkers of this age. His wisdom is from above—theirs from beneath.

It was our privilege to study world history, both ancient and medieval, under a great teacher, who frequently made some of the most searching analyses of trends, movements, causes and effects. But the real underlying cause of the darkness that settled down upon the world for a thousand years was never touched. There is a Light that lighteth every man. That Light is Christ. In His absence that Light is to reach men through His Church, which is the only body He has here on earth now. But if the light of truth be obscured the darkness will be proportionate. The devil could not quench the fires of faith in Christ by persecution. The "blood of martyrs was the seed

of the Church." He wisely reversed his policy. Christianity was made the state religion, and by act of law a flood of heathenism was turned into the Church, resulting in an abominable mixture of truth and error. There was truth enough to deceive and error enough to kill. The ministry was never thought of as a priesthood until long after the death of the last apostle. But heathenism had its priesthood and Judaizers in the Church were ready to revert to their ancient ritual. Thus a system arose that, instead of giving out the gospel truth to the world, held the truth down in unrighteousness, and the period known as "the Dark Ages," ensued.

But we must now notice the development of evil in the Church from another angle, that we may better understand the true elements of this world's darkness. In the Smyrna letter we read of "the synagogue of Satan." Next, Pergamos was "where Satan's throne" was. Finally, false teachings at Thyatira are mentioned in apposition to "the depths of Satan." We attempt to trace these steps. The Jews are known to have been responsible for much of the early persecution of Christians. Claiming themselves to be the seed of Abraham, the true people of God, they charged that Christ was an impostor, Old Testament background of Christianity was groundless, that Christians were vile, low, worthless and their religion a vast imposture. This is the evident meaning of "blasphemy" (2:9)—"I know the blasphemy [reviling] of them which say they are Jews and are not, but are of the synagogue of Satan." God had cast off the Messiah-rejecting Jews and their claims were but emptiness. When God withdrew, their whole system of worship became "a synagogue of Satan," and from this center, Satan poured forth his fury on the Church. But he was outside, and he cannot greatly hinder God's cause from the outside. But at Pergamos the Church was in very close proximity to the center of the kingdom of evil, where Satan's power was manifested throughout constituted government. Pergamos was the Asiatic seat of Roman authority and the darkest center of pagan abominations. Nicolaitanism and Balaamism had already paved the way for the bringing into the Church of the whole system of heathen abominations. The "depths of Satan" are not reached through political corruptions alone, nor in all the sensuality with which human society may be infested. But when these are combined with religious worship, so that worship is, in the truest sense, directed to Satan instead of to God, attended by political corruptions and social evils of the blackest hue and most abominable type, then it is that Satan has complete control over men—is indeed their god. Demon

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worship seems always to be associated with idolatry. Observant and well informed missionaries believe demonology and idolatry to be inseparable, and that through this medium devils secure to themselves the worship they crave. This accounts for the subtle fascination of false religions that sometimes blind whole continents to the mystic power of the devil. Some such system of political corruption, moral degeneration and religious apostasy will likely characterize the close of this age. There are already trends that seem significant. Satanic power and deception can alone account for the blindness, gullibility and folly of present-day leaders of world-thought. What else could so blind political leaders and statesmen who are trying to bring about world peace while ignoring the Prince of Peace and His principles? It is even so in the social, religious, educational and economic phases of modern thought. Concerning the blindness

to which Satan can bring his dupes, we are reminded of a most amazing passage by St. Paul, in reference to the Antichrist and those who follow him: "But the appearing of that lawless one shall be in the strength of Satan's working, with all the might and signs and wonders of falsehood, and all the delusions of unrighteousness, taking possession of those who are in the way of perdition; because they would not receive the love of the truth, whereby they might be saved. For this cause, God will send upon them an inward working of delusion, making them give their faith to lies, that all should be condemned who have refused their faith to the truth, and have taken pleasure in unrighteousness" (2 Thess. 2:9-12, C. and H. translation).

Fellow Christian, have you ever stopped to give thanks to God for the truth that came to your heart, attended by that gracious influence of His Spirit that enabled you to receive and obey it?

## "TAKE IT BY FAITH"

H. G. Cowan\*

**E**VANGELISTS, pastors and other workers in revival meetings are familiar with the words above, and seekers of pardon or purity often testify that they have been urged thus to accept and become partakers of the blessing they seek. On the part of the one giving the instruction it is understood, I think, that salvation being provided "by grace . . . through faith," and the grace having been given by the Lord Jesus Christ, it only remains for the seeker to exercise faith in Him as the Savior he needs in order to realize that his sins are forgiven or his heart cleansed from all sin. And on the part of the seeker, whose burden is not taken away by his repenting, praying or consecrating, this advice is seized as a drowning man might grasp a straw or other frail support, and he rises and testifies that he is saved or sanctified.

But the next day the burden seems to be there still, and he doesn't feel that he is saved or sanctified; and so he appears again at the altar, or goes to prayer in some private place, until "heaven comes down his soul to greet, and glory crowns the mercy seat." Then he can testify that he knows the work is done.

The question arises, What is wrong about the instruction to the seeker to "take it by faith"? On the face of it there would seem to be nothing wrong; there is no way of salvation except by faith in Him who "was delivered for our offences, and raised again for our justification." The seeker must exercise that faith which takes Jesus as the very Savior he needs, "in whom we have redemption, the forgiveness of sins," and who is "able to save to the uttermost them that draw near unto God through him." He must accept the word of the Lord, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24); and should

receive the testimony of John, "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:15).

But after "taking it by faith" the seeker says, "I don't feel that I have it." The usual answer to this is, "We are not saved by feeling, but by faith." What is wrong about this? In the first place, it is superficial. It is like the reply once given me by a colored person of the South, when asked how far it was to a certain place: "It's a right smart step," which left me in uncertainty as to how many steps I should have to take before arriving. Or it is like the direction given to the traveler who asks the way to the town he is seeking, "Keep straight ahead until you come to the fork of the road, then take the most traveled fork." But in view of the curves and bends of the road, and the sidetracks branching off here and there, the traveler is by no means sure that he is on the right road. Definiteness of expression is required, whether one is giving advice as to a dirt road of earth, or the "king's highway of holiness."

To "take *it* by faith" would better be changed to "Take *Him*, our Lord and Savior, Jesus Christ, the one who is 'mighty to save,' the very Savior you need." If the seeker is seeking an experience, an emotion, a blessing, if you please, he may well be in doubt if his faith does not bring *it*. But if he is seeking the Savior, there need be no doubt of his ability and willingness to give a present salvation. "Believest thou that I am able to do this?" The honest, unequivocal affirmative answer will bring the Blessor, who will give the blessing.

Therefore, secondly, the "take it by faith" advice is not exactly scriptural, and would better be displaced by the gospel that Paul preached, "Christ died for our sins according to the scriptures . . . and he rose again . . . by which also ye are saved" (1 Cor. 15:1-4).

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## “YEA, DOUBTLESS”

Joseph H. Smith\*

**P**AUL was sure of his spiritual state and experience. Yes, doubly sure. For what affirmative could be more strongly reinforced than that at the head of this article. “Yea,” *less*—or without—*a doubt!* And this is the apostle’s affirmation as to himself in his relations with God (see Philippians 3:8).

And, mark you, this not because he was an apostle, but because he was a Christian. And that not to him as an *exceptional* Christian: but as an example to us and all true disciples of the Lord. For thus he says at the end of his testimony here, “Let us as many as be perfect be thus minded” (v. 15). This, then, is one of the vital features of the mind made perfect in Christ Jesus. It is certitude of our state of salvation. Thus Jesus himself declared of us in His address to Nicodemus, “We speak that we *do* know.” He was speaking there of the new birth. And he later, in speaking to His disciples themselves of the state of full salvation, promised that, “In that day ye shall know that I am in my Father, and ye in me and I in you” (John 14:20). And the words of John bear their own testimony to this fact where he says, “The Son of God . . . hath given us an understanding that we may know . . . we are in him that is true, even in his Son Jesus Christ” (1 John 5:20).

### CONSECRATION A FINISHED TRANSACTION

The assertion of Paul, we are noting, has specific reference to his consecration of himself in his quest for the perfect knowledge of Christ. So many are in ambiguity in their testimony at this point and in uncertainty as to the fact itself. They say, “Yes, I am the Lord’s as far as I know”; or “If I know my heart, I am all given up to God.” Now neither of those chime with the mind of our pattern Christian here: “Yea, doubtless, and I count *all* things but loss for the excellency of the knowledge of Christ Jesus my Lord.” And please notice this is not a recollection: it is a present consciousness and confidence of an existing relationship and attitude. Something like one’s consciousness of being married and *confidence of up-to-date* fidelity to that relationship. In a preceding verse Paul had registered the event itself. “What things were gain to me those I counted loss for Christ.” There is certainty of a finished transaction in the matter of his consecration like one’s marriage certificate attests an actual and legal fact and gives the very date on which it was pronounced as ‘done.’ Now to this, Paul adds an up to the minute testimony. He changes from the past to the present tense. And this also he carries into the details of this relationship. Speaking not only of the ‘things that were gain’: but ‘*all* things’ involved in his adjustment to this relationship in movements of his life. “Yea, doubtless and I count all things but loss.” Here is

certainty of his fidelity as well as his faith: and testimony to his preservation up to the time he was writing, as well as to the completeness of his world renunciation and his self-abnegation.

### CONSECRATION IS NOT SANCTIFICATION

Moreover, another X-ray peep as to the mood of his mind in this, shows an utter disdain of any reliance upon his own consecration as meriting his salvation. For he avers, “I count it but dung that I may win Christ.” And this, too, is of great importance that we know and are sure—yea doubly sure that there is left no trace of self-righteousness in our profession of Christian perfection. For while it is given us to know and to say, “I now see,” it is not for us to forget that. “I am he,” that was born blind. And like this great apostle, who claims elsewhere to have been set as a pattern for believers, having received “abundance of grace,” never forgot that in a past day, “before” he “obtained mercy” he was “injurious as a blasphemer and persecutor.” It was to “the man that made clay,” the blind man would credit the wonder of his sight, rather than to the clay itself or his own washing; and it is to “the grace of the Lord,” Paul would ascribe his present death to sin and life to God of which he is now so sure, rather than to what he had given up (this was but ‘as refuse’) or to his act in giving it all up—this was but a condition which got him where Christ could do it. Hence our consecration does not of itself complete our sanctification: but this cannot be completed without it, even as our justification could not be granted without our repentance. Failure of one’s prayer to be “sanctified wholly” must be due to a defective faith growing out of a deficient, or, for some reason, unacceptable consecration. And ability to reach as full assurance upon this point, as we see here that Paul had, will require fulfilment in us of the promise found in the close of the 15th verse in this chapter which reads, “And if in anything ye be otherwise minded, God shall reveal even this unto you.” Self-examination is not sufficient. “The heart . . . who can know it?” The “old man” slinks and plays possum when we are after him. Besides this there is a deceitfulness to sin and to selfishness, so that, “Every way of a man is right in his own eyes: but God trieth the hearts.” It is only when “God which knoweth the hearts bears witness,” (Acts 15:8) that we may have a “Yea, doubtless” to the completeness and the continuance of our consecration. This Paul declares he had, and announces it as the certitude to be had by “as many as be perfect.” That is not perfect humans, but perfect Christians. Perfect in purity and in love and in oneness with Christ, notwithstanding their, as yet, imperfect development, their unfinished probation, and their manifold infirmities.

\* National Holiness Evangelist.



## THE MORE EXCELLENT KNOWLEDGE

We shall notice lastly the objective and purpose of Paul in making and maintaining such an absolute devotement of himself to God. He plainly states it thus: "for the excellency of the knowledge of Christ." There are "first principles" and there is a "wisdom" in the school of Christ. Christ himself regarded this classification as to what knowledge of Him his disciples had while he was with them, and the more excellent knowledge of Him that would be theirs after they had received the gift of the Holy Ghost. Addressing His Father concerning them in His intercessory prayer, He said, "They have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8). And addressing the disciples themselves with the promise of the coming of the Comforter, he said, "At that day ye shall know that I am

in the Father and ye in me and I in you" (John 14:20).

(Please note particularly the conjunction of our knowledge of our own divine union, and the promised knowledge of the triuneness of the Godhead). This is the "excellency of the knowledge of Christ" of which Paul was in pursuit; and for which now he assuredly knew he had met the condition. Like our knowledge of the new birth, this excellency of knowledge is experiential. Not experimental, we remark, but experiential. Surpassing all natural ability or intelligence, as we know *life*, and as we know love, and as we know *spiritual* life, and as we know God's love, so come we to know—not only that we are Christ's, but that Christ is ours, and that in bonds of His love and ours we two are one. "He in us, and we in him."

## THE NATURE OF CHRISTIAN PERFECTION

E. E. Wordsworth\*

**B**Y CHRISTIAN perfection we do not mean complete deliverance from all defects, misjudgments, ignorance, faults, physical weakness and mental errors. Deficiencies and infirmities are not incompatible with it. It is not perfection in knowledge nor maturity in grace. Neither is it absolute, angelic, Adamic or legal perfection. It is evangelical perfection. Negatively it is that state of grace that excludes all sin from the heart. Positively it means being filled with the Holy Spirit and a perfection in Christian love.

Every creature of God may be perfect after its *kind*, and according to its *degree*. The angels of God, cherubim and seraphim, are all perfect, but the perfection of angels falls infinitely below the perfection of God. There is a gradation which belongs to all the works of God, and hence there are various sorts and degrees of perfection. Angels are perfect in their order and sphere—they are perfect as angels—but each sphere of being has its normal limitations. God alone has *absolute, infinite* perfection.

Many think that when we teach perfection we mean absolute perfection, yet no reputable teacher of the doctrine of holiness ever makes any such claim. In fact we constantly deny the possibility of being equal with God. But you ask, "If the law of God is uncompromising in its claims, and the best Christians are defective because of enfeebled powers caused by the fall of man, how can anyone claim to be perfect in this life?" We answer that legal perfection is one thing, but Christian and evangelical perfection is quite another thing. Under the evangelical law of grace, "*Love is the fulfilling of the law.*" Therefore we are not responsible for mental deficiencies, incapacities, infirmities of the flesh and mind, or impaired powers of any kind. But *we are* accountable to God in the realm of *love*.

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Dr. Daniel Steele has an illuminating comment on Matthew 5: 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," as follows: "As children of God make Him your model of moral perfection. Be perfect, by being holy as He is holy (1 Pet. 1: 15), by having a heart purified from all sin, and filled with love to God and man. This state of perfect holiness of heart and life, of full conformity to the will and image of God, is made the duty and privilege of all Christians in the present life." Christian perfection is complete subjection of the human will to the divine will.

It is perfection of *purity*. "Blessed are the pure in heart for they shall see God" (Matt. 5: 8). "And every man that hath this hope in him purifieth himself even as he is pure" (1 John 3: 3). The purified heart is cleansed from all carnal pride. Many have pride of opinion, parentage, nationality, state of birth, educational attainments, religion and self. Clannishness and cliques do not belong in the heart of the sanctified. Jesus loved the Samaritan as well as the Jew. We have seen God take a proud, haughty, aristocratic woman and fill her with the Holy Ghost and power and use her mightily amongst the humblest and the outcasts. God took all ecclesiastical pride out of Wesley and Booth.

It is cleansing from envy and strife, from anger and self-will, from dark unbelief and all unholy tempers. Everything unlike Christ is removed from the soul. We are made whiter than the snow. This is Christian perfection in *moral* purity. "The cleansing stream I see, I see; I plunge and oh, it cleanseth me."

It is perfection in *divine* love. "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself." It is Godward and manward. J. A. Wood in "Perfect Love" tells of the coal regions of Wyoming Valley and says, "There are two principal



veins of anthracite coal. These veins lie one upon another. The coal is exactly the same in each of these veins, yet in one it is *mixed with slate*, and in the other it is all *pure* coal. In the first and upper vein while there is a great preponderance of coal, there are little seams of slate running all through the coal. Thus in the regenerate heart (without the further work of holiness), while there is the preponderance of grace and a controlling force of love, there are the remains of the carnal nature, the little seams of slate, or the rudiments of sin.

Deeper down (please note the direction) in that beautiful valley, below the upper vein, is the big Baltimore vein—the *second vein*; this is twenty-eight feet thick, all pure, solid coal, without a single seam of slate.

In like manner, in Christian experience, under the cleansing power of Christ, and *deeper down* than regeneration, is the *pure* love of God reigning alone in the heart." It is perfection of quality.

A Scotch mother was out one stormy day and she had her beautiful baby in her arms. A blizzard had unexpectedly and suddenly overtaken her in the mountain pass but she hoped to reach a place of safety before the threatening dark shadows and bitter cold would envelop her. She trudged on against the storm but the snow got deeper and deeper and the howling wind was merciless and the frost of night was approaching. I am sure she kissed her sweet baby, fondled it and hugged it to her bosom. Then she wrapped her warm shawl around it to protect it from the cold. She lay down in the snowbank and threw herself tenderly across the baby's body to keep it warm. Baby went to sleep, all warm and cozy, but when a searching party found the babe and affectionate mother the next day, the mother's loving arm across her baby was cold in death and life was gone, but the little darling child was happy and smiling. This was love, wonderful love. Our blessed Savior can put something even greater and more glorious than this in the human breast—an undying love to God and all mankind.

The final thought we wish to emphasize is that Christian perfection means a perfection of *intention* or *motive*. Motive determines the morality of an act. It is important to recognize this fact. Therefore we should be exceedingly slow to impugn the motives of professed Christian people. A dear ministerial friend rebuked me somewhat sharply on one occasion. He had given a Bible reading on holiness at a campmeeting. Mentally I took a little issue with him on a statement he made. On the way to our place of entertainment, for he and I were entertained as workers in the same home, we were riding with others in a car, and I sought to differ with him on the interpretation of a passage of Scripture, but he "cut me off" and the conversation changed to another subject. Later in the day we talked the matter over and he explained to me that he did not want our friends in the car to think for a moment that we as workers would differ in interpre-

tation of the Word. Hence his sharp rebuke. He was a much wiser man than myself. And the motive was right.

A mother had a very sick child and day after day and for weeks the infant needed constant care both day and night. She became very weary and exhausted from lack of sleep and rest. Again and again she was up during the night hours. One night when the baby began to cry she did not take time to put on the light to reach for the medicine bottle for she felt sure she knew exactly where it was. So baby-crying hard she just reached over and soon administered what she believed to be medicine to the child. But soon the child was in convulsions for she had given it a poisonous drug and her darling baby died as the result. She was broken-hearted and could not forgive herself. But there is no court in the land that would bring in a verdict of guilt to that affectionate mother. She intended to help the child, the motive was right and pure but the action wrong.

Likewise Christian perfection demands purity of motive but sometimes we may act wrongly, form injudicious decisions, be seriously mistaken, misjudge others, but in the motive realm there must never be the least taint of sin or bitter feeling. De Renty wore an iron belt and believed that by adding to his affliction of body he could also increase his devotion to God, but he was mistaken as we all know. The motive was right but the action queer.

### FUTILE FLIGHT

TENNY BALMWOOD

*My reckless thoughts this evening,  
Proud of their liberty,  
Flew on a fevered quest—  
To glimpse eternity.*

*Back through the recordless ages  
My wide-winged fancy sped—  
Over the dust of kingdoms,  
Long forgotten and dead—  
Over creation's cradle,  
Beyond all things and places,*

*Into the soundless reaches,  
Out in the starless spaces—  
Where never a slender  
Shaft of light  
Speared the infinite bosom  
Of visionless night!*

*And awed by the nameless expanses,  
The timeless and measureless black,  
Frightened and humbled, my fancy  
Came fluttering back—  
Came back like a ruffled robin,  
Exhausted and hurt,  
Floundering about  
And beating its wings in the dirt!*



## DANIEL'S LAST GREAT PROPHECY

Lucy P. Knott\*

*"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand"*

(Daniel 12:10)

**D**ANIEL is pre-eminently the end-time prophet; a cursory reading of the book of Daniel will show the oft-repeated expression, "The time of the end." The revelations given him of the last days of this dispensation were so overpowering in their import, so astounding in their likeness to written history, so everlasting in their final results, that we cannot wonder at his repeated recitals of their effect upon both his mind and body. Because of these revelations, together with his acute realization of Israel's sins, he was driven to importunate prayer; he says in part, "The visions of my head troubled me . . . My countenance was changed . . . I, Daniel fainted and was sick certain days . . . I was mourning three full weeks . . . I ate no pleasant bread."

Then Daniel had a vision of the Son of man with the reflex result which a vision of Jesus always brings; and he says, "*My comeliness* was turned into corruption." He fell with his face to the ground but the Christ of the Old Testament comforted him, lifted him up and continued to instruct him concerning "the latter days." Daniel was then told to "shut up the words and seal the book until the time of the end." But Daniel questioned, "O my Lord, what shall be the end of these things?" The answer was, "Go thy way, Daniel: for the words are closed up and sealed, till the time of the end." Then was spoken that great and enlightening end-time prophecy, "Many shall be purified, made white and tried."

Throughout the Christian centuries many have been saved, sanctified and tried; but this is an end-time prophecy and should inspire the zeal and strengthen the faith of every Christian. It should also close the mouths of those who oppose the teaching of the Lord's return on the ground that it destroys the nerve of evangelism.

It is very sad that these seem to be ignorant of the fact that all unfulfilled prophecy in the inspired Word since the coming of Christ, is vitally connected with the blessed fact of His return. Daniel "understood by books" the conditions prevailing in his day; he says that "the wise shall understand" the conditions of the end-time.

Today the world-wide collapse of political and industrial systems; the world-wide apostasy in the great visible Church; world-wide sin which boldly uncovers itself and laughs in the face of decency; God-scoffers in high places; demon possessions; the nations of the world sitting as it were on "powder kegs," all testify that we are far advanced in that period of time, designated by our Lord as "the beginning of

sorrows." Yet the Holy Spirit and a part of the Bride are still on the earth, and many shall yet be saved, and many shall suffer severe trials of faith.

In order to "stir up the gift" that is in us, let us note three important things. (1) God's seemingly new plan for the end-time revival. (2) The sufferings of Christ. (3) The sufferings of the Bride.

### THE END-TIME REVIVAL

It would seem that we need not expect to see—nor do we see—the visible results of mass preaching. In former years under the preaching of one Spirit-filled man multitudes have been saved in certain localities. These centers have been so shaken by the power of God that the overflow has been felt by other nations. Today He is not only shaking nations through world-wide chastisement, but He is certainly shaking the individuals also. Rich and poor alike, who are not yet "past feeling" in their unsaved condition, are aroused; some hope against hope, some fear, some despair. Where can help be found?

In His love and mercy God is back of it all. He tells us that "When his judgments are upon the earth the people will learn righteousness." Also that He "will plead with all flesh: and the slain of the Lord shall be many."

The Holy Spirit uses *conditions* to cause men to think; He uses the *voice* of the members of the Bride to speak to their ears the message of salvation. "The Spirit and the Bride say, Come." Daniel says that in the end-time "the wise shall understand"; and that they who turn many to righteousness shall shine as the stars, forever and ever. These will not "be ashamed before him at his coming."

The time is short; let us "tarry" for such spiritual discernment of the end-time that we will not only push mass evangelism, but we will seek in every way to reach the individual. When the heart is filled with a passion for lost souls it is so easy to wisely express it; directing the conversation to that end, inviting them to the house of God, giving a word of personal testimony, etc.

### THE SUFFERINGS OF CHRIST

These sufferings have been examples to the Church throughout this Christian dispensation. They are not the suffering of the cross nor the suffering of the Garden; He was alone in both places; we cannot enter into them. But as the "Son of man" His entire spotless human nature was brought into sweet divine harmony with the will of His Father. This was through sufferings. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying

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and tears unto him who was able to save him from death, and was heard in that he feared; though he were a Son yet learned he obedience through the things that he suffered." Every trial of His faith was met with meekness and lowliness of heart. His first recorded trial of faith was in the wilderness. How He suffered, as Satan tried to overthrow His faith; He did not justify His divine claim by controversy but defeated the enemy with the written Word.

When He was falsely judged, "He opened not his mouth." "When he was reviled he reviled not again but committed himself to him who judgeth righteously; leaving us an example that we should follow in his steps."

The pathetic wound inflicted by the "familiar friend" whose "sweet counsel" and sacred church fellowship had blessed Him, left no running sore. His "mercy triumphed over judgment."

His supreme trial of faith was in the Garden as "he went a little farther into mental agony. "The chastisement of our peace was laid upon him." On the cross He bought our peace with God with His blood; in the garden He sweat blood. All the ills of the human mind—troubled, nervously prostrated, tortured, blighted—all were upon Him. The Father watched to deliver Him; angels waited to minister to Him. When He spoke to those who had failed to understand, His words were calm and comforting; it was as though He might be saying, "My peace I give unto you."

On the cross the Son of God was not tempted. That soul-rending cry was when He was "treading the wine press of the wrath of almighty God." He who knew no sin was "made sin for us that we might be made the righteousness of God in him." Angels fled; the Father could not watch. "For a small moment" God forsook Him.

#### THE SUFFERINGS OF THE BRIDE

Throughout the Christian centuries the Bride has always suffered. This was not to bring her to Christ but to make her Christlike. There are degrees of glory; the Bride is made perfect through sufferings. Not through the sorrows common to men, nor those resulting from wrong doings. It is the "fellowship of the sufferings of Christ." "If we suffer with him we shall reign with him"; He "was made perfect through sufferings," and in like manner the members of the Bride will be prepared to occupy her exalted place with Him.

James says, "the trial of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting nothing."

Paul suffered the loss of all things that he might know the "fellowship of his sufferings."

Peter says, "Think it not strange concerning the fiery trial which is to try you, . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings."

David tells of the wonders of the dress of the Bride; he says her garments are of "wrought gold"

—indicating hidden fiery trials; her white raiment is beautified with "needle-work"—indicating the patient work of the Holy Spirit.

Revelation says, "His wife hath made herself ready." Yes, she took His yoke of love, offered through unmerited favor, and He taught her to be meek and lowly in heart; amidst her sufferings she had found rest of soul. And in the end-time she finished her work He had given her to do.

"And I heard as it were a great multitude, and the voice, as of the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: . . . for the marriage of the Lamb is come and his wife hath made herself ready."

### THOUGHTS

E. MARGARET CLARKSON

*When in its crimson glory sinks the sun,  
And o'er the earth the soft black darkness falls,  
And one by one the stars from out the blue,  
Come forth to answer evening's gentle calls,  
I love to think of that night long ago,  
When choirs of angels breaking through the heav'n  
Proclaimed a Babe the promise had fulfilled,  
And God to save the world His Son had giv'n!*

*When from some shelter on its wave-washed shore,  
I gaze upon a storm-toss'd raging sea,  
With waters lashed to seething boiling foam  
That surge and roll and thunder angrily,  
I hear my Master to another storm,  
To waters such as these say, "Peace! Be still!"  
And hear the awe-struck word, "E'en wind and wave  
Bow in submission to His glorious will!"*

*And when I see a hill, a rugged hill,  
A lonely hill, bereft of flower or tree,  
A hill deserted seemingly by man,  
A steep and stony hill and sad to see,  
Through tear-dimmed eye I see another hill—  
A mad mob surging up Mount Calvary—  
A sudden hush—a cross upraised to view—  
The Man of Sorrows hanging there for me.*

*Whenever by a churchyard I may pass,  
And see the tombstones, white, and black, and gray,  
And little mounds of earth, the new-made graves,  
Or sunken ones that time has worn away,  
I see another tomb—and men of old  
Who gaze at rolled back stone and angels twain—  
I look into its depths with joy untold—  
The empty tomb wherein my Lord had lain.*

*Whene'er I gaze across a crowded hall,  
And from the vast assembly gathered there,  
I hear the voice of praises to the Lamb  
Rise loud and louder yet upon the air,  
I see a throng within the gates of heav'n,  
And hear their praises ring and ring again—  
The army of the ransomed gathered home  
Sing worthy is the Lamb for sinners slain,"*

TORONTO, CANADA



## THE WAGES OF HATE

Fletcher Galloway\*

**T**HE philosophy of Christ is the only true wisdom. Holiness of heart is not an extreme, fanatical, fad but the only sane and sound basis of happiness. If there were no such experience as entire sanctification there ought to be, because carnality exacts a terrible toll.

Take hatred, one of the manifestations of carnality as an illustration. Hatred is tremendously costly.

### WHAT HATE DOES

You have heard the old pun about the man who bit off his nose to spite his face. Well, that is just what the fellow does who allows hatred to rankle in his breast. Hate injures you more than it does anyone else. It even leaves its record on your face. Your face is a sort of mirror of your soul and if you hold an old grudge long enough it will put lines in your face that no beauty surgeon in the world can remove.

Hatred robs you of happiness. One of the most miserable creatures I ever saw was an old lady who had allowed an injustice done in her girlhood to wither and spoil her entire lifetime. She was engaged to a fine young man of the community and they were soon to be married but another girl, by underhand methods, broke up their engagement and then won the young man for herself. In just a few short weeks they ran away and were married. It was a terrible wrong and absolutely inexcusable, but what good did it do to dedicate a lifetime to the misery of hatred? That did not undo the wrong. It only made it worse. She vowed that she would never forgive them, and so far as I know, she never did. She shut herself away from friends and away from every interest in life and spent all her time pitying herself because of her awful sorrow. The fires of hatred burned away everything that was beautiful and worth while in her soul. How much better it would have been, how much happier and more useful her life, if she had allowed God to take out that bitterness.

### HATRED IS A SORT OF INSANITY

Inspired by hatred, people do the most unreasonable things. I knew a man who worked and sacrificed for years trying to get a Nazarene church established in the town where he lived. He talked up the church to everybody he met and spent a lot of time visiting in the homes and trying to get people interested. He gave liberally, even when it meant sacrifice in order that the church might get on. Later he and another member of the church had trouble. It grew worse and worse until he quit the church and then he turned right around and seemed to do everything in his power to tear down the very things he had worked so hard to build up. I have seen him when he was so burdened for his children that he wept and prayed for their salvation but after the diffi-

culty came up, he built such a barrier between them and the church and between them and God that it will be a miracle if they are ever saved. Such folly, and the thing about which they quarreled, at first could have been settled for about a dollar.

There were two neighbors who lived side by side for years and had been good friends. But one of them got a dog and the other neighbor had a flower garden. First there were sharp words, then more sharp words and threats, then a fist fight, and finally it got into the courts. There was lawsuit after lawsuit dragging along for years and fanning the fires. It cost these men thousands of dollars in lawyers' fees and neither side won anything. Such malice was generated that it lasted two generations. Suppose that instead of all this somebody had been blessed with the grace of forgiveness.

A husband and wife quarreled and for twenty years they lived in the same house and never spoke to one another. Two preachers had a misunderstanding and it blighted the work of the whole denomination in that section of the country for a quarter of a century. No doubt thousands of souls were damned, either directly or indirectly by it. A wealthy man kicked and abused a dog belonging to the son of one of his tenants. This boy loved his dog and when it turned out that the injury was so great that the dog would have to be killed, the boy vowed that he would get even some day. He grew up with a terrible hatred in his heart. The landlord was murdered but the poor boy had a lifetime behind the bars to do his repenting, bitter, miserable, and ruined by hate. Whole nations go insane with hate. They maim and slaughter and kill and destroy. Widows and orphans and broken hearts by the wholesale. They burn up more wealth in a few months than several generations can pay back and usually both sides are the loser, even materially.

### • THE BETTER WAY

Someone says, "Doesn't a man have a right to get even when he is wronged?" By all human standards, yes. In fact in many cases a man is sneered at as a coward if he allows an insult or injustice to pass without retaliation. But Jesus, when he was reviled, reviled not again. God says, "Vengeance belongeth unto me. I will repay, saith the Lord." The trouble with our "getting even" is that we always want to pay back with some compound interest and that makes things more and more uneven. And anyway, what shall it profit a man if he does "get even," if in doing so he must fill his soul with gall?

Thank God, there is a remedy for hatred and bitterness. The boundless grace of God is the remedy. I remember a young lady who told me she could never be a Christian because she could never forgive cer-

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tain people in the church who had wronged her mother. But one night she came to the altar and when she made a complete surrender to God she broke through to glorious victory and the first person she threw her arms around was one of those whom she said she could not forgive. Here is what she said, "I thought I could never forgive you but now I don't see why I ever hated you. My but I am happy!"

I knew two boys whose father had been murdered right in the home and in their presence. There was a quarrel and a knife was flashed and their father fell and gasped his last right there on the floor. By some crook of the law the man who killed him escaped justice and he still lived in the community. Those boys

were growing up with vengeance in their hearts. During a revival they both came to the altar and were gloriously saved although there was a great struggle before they came through. But suppose on the other hand that they had held on to their bitterness. They would have had the satisfaction possibly of wreaking vengeance on the head of the murderer but in doing so, they would have placed themselves subject to the extreme penalty of the law. How much better to get rid of that awful, withering, blighting, canker of the soul and let God take care of the case.

I declare the more I see of man's way and the mess we make of things, the more I am convinced that God's way is the best way.

## LOSSES IN THE "BATTLE" OF 1934

Ruth E. Gilley\*

**L**OST! Lost to the Church of the Nazarene! How? Why? Who is to blame? What shall we say to the Judge on the great judgment day? Too busy? Too tired? Too sick?

*"The Shepherd went out to search for His sheep,  
And all through the night on the rocky steep,  
He searched till He found him,  
With love-bands He bound him. . ."*

Today I received the HERALD OF HOLINESS of January 5, and I have just been reading the General Statistics for 1934. The gains look good, but the losses! I am struck with grief and horror, and yes—humiliation.

"Lost by death, 988." Our loss, but heaven's gain. That is not the cause of my grief.

"Lost by transfer, 5,017," I read. "Too many, too many," my mind flashes back. "Lost by letter, 698." Again my mind says "too many." "By dismissal, 903." Necessary in many cases, I am sure, but 903? Why so many? Who is to blame? Did I pray for the erring ones?

But the 8,291! "Lost by removal by the church board." People who quit coming to church. Why? People who moved away and failed to report. Some of this loss is justified. But, being liberal, say one-half were justified or reasonable losses. What about the other 4,145? Is it a Nazi "blood purge"? Have we been so careless in taking members into the church that we must remove 4,145 by dropping their names from the roll? Have we Nazarenes been so careless that more than four thousand immortal souls have slipped through our fingers? Have we shed any tears over those so removed? Have we fasted and prayed for the "missing"? Or have we boasted that we cleaned up the church record—a "back-door revival"?

I am as anxious as you that our church, the Church of the Nazarene, the church in which I have been reared, should be always as clean and as pure

\* Young lay member, daughter of Rev. W. R. Gilley, Pastor Linden Church, Columbus, Ohio.

as an earthly church can be. Yes, I know that some people backslide and bring so much reproach on the cause that they must be dismissed from the church. Some move and leave no address with the pastor and do not bother to find out if there is another Church of the Nazarene near their new location. It is true that some have been hastily taken in and have never been Nazarene at heart. But the great majority of our pastors are godly, careful, untiring. I cannot believe that they and the membership committees have been so negligent of their responsibilities that eight thousand people have been carelessly taken into the church on "high tides." Is there some mistake in the figures? I cannot understand how it can be true but there is the old saying that "figures do not lie." If there had been one more member so removed it would make an average of four for each Church of the Nazarene in the United States, Canada and the British Isles; this besides 7,606 other losses.

But who is to blame for these terrible losses? Is the loophole in the Manual too large? Perhaps. But I must bear the blame too. I have not wept over those who did not come back to the church services. I have not spent a single night praying that the missing might be found. I have not gone without a meal for that cause nor have I made a single call on someone who gradually dropped out. I said, "Let the Sunday school teacher do it." I might have written a letter to try to find someone who was missing but I didn't take the time. A Nazarene for nearly twenty years, but I didn't feel the responsibility of helping to keep in touch with those who were never in the church. When our churches were smaller, twenty-five or thirty forming the regular congregations, we missed each one who dropped out, but now in many of our churches we have much larger regular congregations and we fail to notice that some are dropping out and failing to attend the services. Then when six months are up we drop their names from the roll. Yes, you and I, fellow Nazarenes, are to blame, largely, for the heavy losses in the Battle of 1934.



## THE QUESTION BOX

General Superintendent Chapman

*Q. If a man who has been a gambler, one who has made gambling a part of his profession, is converted, does God expect that man to go to the people with whom he has gambled and pay back the money he has won from them.—Mrs. H. T.*

A. The measure of restitution is always one's ability. Gambling is a wide term, and should often include the stock market and banking practices, as well as cards and dice and the roulette wheel. It is not likely that God would let anyone go on "with another man's money in his pocket." That is, if he did actually "win off of other people," he will doubtless find it necessary to restore. I knew one very splendid Christian man who used all his spare income for many years repaying his gambling debts. But the majority of gamblers of the ordinary sort lose more than they gain, and except in certain instances it would be impractical for them to repay those from whom they won, unless those to whom they lost would also repay. And I would not torment one whom God does not torment. Let the gambler repent and believe on the Lord Jesus Christ for forgiveness and salvation, and then let him live for the Lord, and God will show him His will in particular. I do not believe that every gambler is obligated to pay back to every one from whom he won something in a game of chance. But I do believe that men who became rich at the expense of others of whom they had the advantage (as a banker who speculated on the people's money) should, and will if they are truly converted, pay back to the very measure of their ability. A rich man like that certainly could not get into the kingdom of God unless he made himself poor by restitution.

*Q. Are we scriptural when we speak of the Holy Ghost as the Holy Spirit? Lately my attention was called to the fact that the Scriptures speak of the baptism with the Holy Ghost and fire—not the baptism with or of the Holy Spirit. The Spirit, it was said is the "Spirit of God," "The Spirit of Christ," the "Spirit of truth," etc. I am anxious to speak scripturally in my public and personal ministry. Will you please help me?*

A. There is just the one word *pneuma* for spirit in the original Greek from which our English Bible is translated. And this is the word for wind or air in motion, for the human spirit, for a temper or disposition of soul, for the intelligent, incorporeal human spirit separate from the body, for the undying soul, for angels good and bad, for God (as in John 4:24), and for the third person of the trinity in His relationship to Jesus, to the prophets and apostles, and to the saints in general. What is actually meant by the

word must be determined by the adjective with which it is associated or by the context. But Holy Ghost, Holy Spirit, Holy Ghost and fire (and here is found a metaphor which means simply "the fiery Holy Ghost"), Spirit of God, Spirit of Christ, Spirit of Truth, and other such terms refer to one and the same person. There is no reason, speaking from the viewpoint of the original word, why you should not read "Spirit" everywhere instead of "Ghost" or "Ghost" everywhere instead of "Spirit." The translators of the 1611 edition, our Authorized Version, probably used the two words just for the sake of avoiding monotony. But in modern English the word "Ghost" has come to be used pretty much in a derogatory sense as in describing apparitions and evil spirits. Therefore the revisers adopted "Spirit" as the uniform translation of the word *pneuma* whenever the third person of the Trinity or the Godhead is meant. And, considering our English usage, this is in the interest of accuracy. But especially in speaking, the old form, "Baptism with the Holy Ghost and fire" is sometimes more emphatic and in well informed Christian circles is not misleading. But by all means there should be no confusion as to the meaning of these words, and there should be no thought of any "unscripturalness" when either form is employed.

*Q. Jesus said to His disciples, "Whose soever sins ye remit, they shall be remitted unto them; whose soever sins ye retain, they are retained." This passage is the basis of the claim of Roman Catholics that we must confess our sins to the priests in order to obtain forgiveness. Just what is the meaning of this scripture?*

A. "The Bible is its own best commentary," and Paul says, God "Hath committed unto us the word of reconciliation" (2 Cor. 5:19), and the whole passage (read 2 Corinthians chapters 5 and 6) in which these words appear sets forth the responsibility of Christians, in general and of ministers in particular, to show that the salvation of men depends upon them in the sense that they have the gospel, and as men cannot be saved without the gospel, they cannot be saved unless Christians and ministers give them the gospel. If Christians cease to pray and witness and ministers cease to pray and witness and minister the Word of God, men's sins will be retained. If they witness and preach and pray and do their part, souls will find pardon of their sins through their labors—in this sense and in this sense only, Christians and ministers and priests and prophets and all who know God and the power of the gospel can remit the sins of men.

*Q. Where was the Garden of Eden?*

A. All evidence points toward the valley of the Euphrates and the Tigris, in the region above the Persian Gulf, as the earliest abode of men, and it stands to reason that the Garden of Eden was in that part of the world.



**DEVOTIONAL MEDITATIONS**

Mrs. Esther P. Bonham

**Sunday—Hymns**

*And when they had sung an hymn, they went out into the mount of Olives (Matt. 26:30). Read Matt. 26:30-32.*

Not only was it night, but over the heads of the disciples hung a heavy cloud of sorrow. They felt in a measure, at least, the weight of impending doom. But, nevertheless, they sang. Perhaps the hymn had a new meaning, as hymns frequently do when we are passing through some dark valley. For them the journey through the valley of grief and uncertainty lasted three days, and then—oh, you know what happened then!

Why cannot we always remember to sing some old, familiar hymn as we enter hours of terrible trial, days of deep darkness, moments of utter despair? If we would, hope would revive, the light break through; and we would find waiting on the other side a risen Savior.

**Monday—Self-seeking**

*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:28). Read Matt. 20:25-28.*

What a different world this would be if only we manifested the spirit of even Abraham Lincoln when he was invited to head a triumphant procession into the captured city of Richmond.

"How will I look at the head of those troops?" he asked. "That is no place for me."

"Why, you are the President; that is the very place for you," officials answered. "But will it not hurt the feelings of the southern people to have such a procession?" Lincoln wanted to know. "We must not think of that; we must think of the victory," was the answer. "If I go to Richmond, I will go in a quiet way," replied Lincoln. And he went alone. To the people of Richmond he said, "I am not here to see what you can do for me, but I am here to see what we can do for you."

Christ came, not only to minister, but to give His life "a ransom for many," which fact ought to put to shame all self-seeking persons and open their eyes to the snares of worldly ambitions.

**Tuesday—Making Faith Beautiful**

*He will teach us of his ways, and we will walk in his paths (Isa. 2:3). Read Isa. 2:1-5.*

We are pupils in the school of Christ. And, little by little, as we are able to grasp it He reveals His will and ways to our hearts. The upraised cross, the open tomb, the descended Spirit, are more than historical facts to millions who are His followers. The crucifixion, the empty sepulcher, the descended Spirit stand for all the human race needs. The New Testa-

ment may be destroyed, but His teachings can never be. "The end of knowledge is doing and being." It is our task to pass on to others that which His Spirit reveals to us. Our lives are to show forth His works. Our lips are to speak His praise. We are to make faith beautiful by walking in His paths. Are we doing our best?

**Wednesday—Winning Souls**

*Walk in wisdom toward them that are without (Col. 4:5). Read Col. 4:1-6.*

There is more involved in being actual soul winners than merely doing "personal work" during a revival. Our best service with reference to the unsaved should be in our daily life. Our actions and speech have a much greater effect upon them than do our prayers or our tears. They know whether or not we are meeting the demands of the gospel standard. Will your son or daughter say of you, as Dr. William Moody is quoted as having said at his father's funeral, "It wasn't Father's preaching that affected me most. It was just *Father*." Children know their parents. "Them that are without" knowing what is going on within. If we would win others we must be true and faithful followers of the Savior of men.

**Thursday—Security**

*Underneath are the everlasting arms (Deut. 33:27). Read Deut. 33:26, 27.*

Dangers and defeat may lurk on every side, but underneath are the everlasting arms. Above is the God of all grace. We are His care. Dangers are nothing to Him, He knows no defeat. When all things else fail He is there still, waiting to help.

**Friday—Immeasurable Love**

*The love of Christ, which passeth knowledge (Eph. 3:19). Eph. 3:14-19.*

Language is inadequate to express the thoughts and feelings of the true believer as he is lost in wonder and amazement at the unfathomable love of Christ. Paul was trying to express his feelings in regard to this marvelous love when he used such expressions as, "his unspeakable gift," "words not lawful for a man to utter," "the mystery of Christ."

This love, transcending all conception, is unchanging, and is the source of all enduring hope, all abiding peace, all true joy. It is as everlasting as is God. Its immeasurableness "passeth knowledge," but not faith. Faith can, and does, receive the revelation and bows in wonder and adoration to Christ the Lord.

**Saturday—My Debt to My Christ**

*Lord, I am ready to go with thee, both into prison, and unto death (Luke 22:33). Read Luke 22:31-33.*

Take my life, Lord, my feet, my hands, my lips, my voice, my moments, my days, my silver and gold, my will, my heart, my love, myself; and may all be applied on a debt I owe Thee. In return for love, unbounded love that included me, I have nothing else but these to offer Thee.



## Religious News of the Week

Compiled by L. A. Reed

We are prone to think that the world has been pretty well evangelized but a critical consideration will show otherwise; for instance, in West Central Africa in one district alone there is a population of about one million with missionaries working with only three small tribes.

According to the latest statistics, Pennsylvania leads all the states in Sunday school attendance. There are 10,327 Bible schools; 191,000 officers and teachers and 2,201,000 pupils.

From the *Christian Graphic* of Japan we get the following interesting incident. "There is a story in the recent number from Nicaragua, where among the Indians, a good work has been carried on. To that station there came not long ago some bandits who entered the mission house and ransacked it. Two Indian Christians, knowing that from the mission house the bandits would go to the church, resolved to save the Bible. They wrapped it in banana leaves and pieces of bark and hid it in the house of a Christian. A short time afterward the bandits returned and having learned where the Bible was from tell-tale tongues, demanded it. But the two Indians had fled with it into the forest. They were pursued for months, but they escaped and returned to Wasla more than a hundred miles from where the Bible was taken. Though famished and ragged, yet these fugitives, with Indian dignity placed their precious parcel at the feet of the missionary."

In a certain North Carolina city 2,000 high school boys requested that a regular course of study be introduced on the "Life of Jesus." It was to be elective and given no credit toward graduation. No examination was to be given. Bishop J. Blanton Belk states in "The Bible in New York," that "They simply wanted the opportunity of knowing the most unique personality in history. Spiritually, emotionally, and intellectually, they felt He could help them to a larger and richer life."

The W.C.T.U. has adopted an eighteen point program which lists many things besides the waging of a war against the liquor traffic. They will oppose legalized gambling, legalized lotteries, pari mutuel betting; also will advocate to the Federal government non-advertising programs over the radio, protection of women in industry and extension of health agencies for mothers and infants. They will work for the reduction of the army and navy, uniform laws for marriage and divorce, legal remedies for discrimination against women and further scientific temperance teaching in the public schools.

The *Oakland Tribune* of Oakland, Calif., is always liberal with its church section. The Christmas edition, Dec. 22, 1934, contained eight pages devoted to announcements, news articles, pictures and advertisements. However the interesting note in connection with this was that the Lutheran churches of that city had one entire page devoted to their interests. "It pays to advertise."

During the first year of repeal, the American people paid the huge liquor bill of \$3,000,000,000, or an average of twenty-five dollars per capita. This sum would have salvaged the farmers or given work to millions in the manufacturing industry. It might be a sobering thought for us to realize that one-fifth of the people of the country are in part or entirely supported by Federal government relief.

Since Japan has ended her naval pact with Great Britain and America, watch the nations begin to "build for war." France stands with her strong allies.

We think that our readers would be interested in the following paragraph from the *Christian Union-Herald*, which is a true reflection of Russian life. "Although no one in Russia is forbidden to attend church, those who do are thereafter without employment." That statement was made by Bishop Francis C. Taitt, who spent last summer in the Soviet Union. "Most of the churches in the cities are used for anti-Christian meetings," he said. "And when the religious churchgoer is thrown out of work, as he always is, he finds it impossible to live in the Soviet state. It is obvious, therefore, that the number of those who attend church to worship God is very small." The bishop declared that everywhere he traveled on his 4,000 mile journey through Russia he saw poverty. "The people were shabbily clothed," he said. "The food was bad and very expensive. Living conditions, on the whole, are worse than those among the poorest classes in the United States. Everyone seemed 'down and out.' I didn't see a privately owned automobile on my whole trip. There are no private homes in the country, and everything a person 'owns' belongs to the state. There is no such thing as leaving one's property to one's family. The state takes it upon the death of the owner." Asserting the Soviet espionage system is in evidence everywhere, Bishop Taitt said no mercy is shown any individual who threatens the regime. "Everybody speaks very guardedly and you get 'liquidated' if you don't please the government." The bishop said he does not believe religion is dead in Russia.

In spite of the fact that Austria practically makes Roman Catholicism the state church, many have joined the Protestant forces. The attitude of the government almost places Protestants in the position of second class citizens, yet during the last year 25,000 people left the Catholic Church and joined the Protestant churches. The government has taken the stand for religious liberty, yet is seeking out a method of keeping people from stampeding in this manner.



## The Sunday School

M. Emily Ellyson

### LESSON FOR FEBRUARY 10, 1935

LESSON SUBJECT: Peter Preaches at Pentecost (Acts 2:22-28, 36-41).

**GOLDEN TEXT:** *Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).*

#### INTRODUCTION

This is the sixth lesson we are studying in the life of St. Peter and there are six more. Just two weeks ago we saw him following the Master, "afar off," warming himself by the enemy's fire, and mixing with them in the court. We heard him deny emphatically any connection with Jesus, and then when reminded by the crowing of a cock of Jesus' warning to him, "he wept" bitter tears of remorse and contrition over his failure to stand true. This week we are to study the address of a transformed man. As we read the text of the lesson we are led to exclaim, "What a change has been wrought!" Not quite two months have passed since, with vehement oaths, and cursing, this man denied the Lord, and now he boldly accuses his hearers of murder in connection with the death of "Jesus of Nazareth" whom he magnifies as "a man approved of God." The secret of this great change, this holy boldness, lay in the fact that the Holy Ghost had come, and though Peter still had the same natural tendencies for leadership as before, yet, now, all his powers are sanctified and ready for God's use in blessed service.

#### PETER'S SERMON

This, the first gospel sermon, was centered exclusively upon "Jesus of Nazareth." We note that Peter emphasizes particularly His humanity, "a man"; His Messiahship, "approved of God"; His works, done "in the midst of you"; His submissive attitude toward His enemies which was voluntary; His unlawful crucifixion, His resurrection, foretold by David, undeniable proof of His resurrection, "all are witnesses." He was "by the right hand of God exalted" and fulfilled His promise of the coming of the Paraclete, which, Peter said, "ye now see and hear," Christ having completed this task given Him. He occupies the throne of mediation "until I make thy foes thy footstool." With this statement Peter calls upon "all the house of Israel to know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." There is no fearsome hesitancy in his words, but instead a bold, certain charge and challenge to "all the house of Israel."

#### CONDITIONAL SALVATION

Peter's charge was spoken with such power and authority that his hearers were "struck to the heart by these words they said, . . . Brethren, what are we to do?" (Weymouth). Upon this anxious query he immediately proceeded to tell them how to escape from the wrath to come. There was a terrible plight and they realized their lostness and inability to recover themselves. But we would call attention to the fact that their question is a racial one for "all have sinned and come short of the glory of God" and never does a soul reject Jesus Christ but he becomes guilty of crucifying the Son of God afresh and doing despite to the Spirit of Grace. Oh, that men and women would stop and consider the enormity of the crime of rejection! The writer to the Hebrews asks an unanswerable question when he says, "How shall we escape if we neglect a salvation as great as that now offered to us?" (Weymouth). What peril there is in rejecting the Savior's proffered mercy and way of escape! The conditions laid down by Peter in order to obtain salvation, and receive the gift of the Holy Ghost, were not new to his hearers, and have remained the same to this day and will *never change*. They ring clear through all the past, present, and future ages. "Repent and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins." Israel had many times heard the call to repentance and now again it rings clear at the opening of the church age by the voice of the Apostle Peter. This command was taken alike to the murderers of Jesus and all who declined His atonement. It was, and is, inexorable, unvarying, for all people, and for all time. Hear ye the mandate! "Repent and be baptized every one of you in the name of the Lord Jesus." Note the order, first, repentance, or turning away from sin to the Savior who alone can save from sin, then follows baptism, a symbol of the remission of sin. Not before, but after sins are remitted or forgiven. It is nothing short of sacrilege to receive baptism or administer the rite by and for an unconverted person. "With many other words he testified and exhorted them, saying, Escape from this perverse generation." They were entreated to live righteously and godly while living in this present world. "As ye have received Christ Jesus the Lord so walk ye in him," else that great salvation will be lost and the Spirit of grace will depart.

#### RESULT OF PENTECOST SERMON

"The same day there were added unto them about three thousand souls." These three thousand were joyful, glad receivers of the Word and immediately took their places in the ranks of the church. There seems to have been no coaxing, driving or scaring into the kingdom, they responded to the preaching of divine truth, set before them plainly and in the power of the Holy Ghost. Such we believe is pentecostal preaching and will still make people hungry and produce results.



## The Home Circle

Conducted by Mary Ethel Wiess

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

### BECKY

*Studies to Show Herself Approved*

**H**ERE, Lizzie, is my Bible—put it over on the table for me, will you? And go into the bedroom, and bring the hand mirror off of my dresser. You surely are a help to me, Lizzie. Thanks. Will you put the shade up a mite higher? Look, my geranium has another bud! That's all right, Lizzie. Thanks.

M-m-m-m! Not much. Not so *awfully* much, any more. No, I can't say as there is. No, not any more! What you say, Lizzie? Oh, you want to know what I'm doin'? Well, I'm studyin'. Studyin' to show myself approved. Yes, I know—you see, all the folks I ever heard talk and preach from that text in Timothy, about studyin' to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth, got their eyes on that Word of Truth, and talked about studyin' the Bible. An' that's all right—it's there, all right. But readin' it again just now, I got to wonderin' just how much I was approved unto God. You know when an architect designs a building, he comes around, usually, and inspects 'most every part of it, and approves the work before they can go on. I wondered how much the Great Architect approved of my building, so far. Then I happened to think, I had never even seen the blue prints, or anything. I'd just kept on building all these years, without ever asking what He intended me to be like. I'm pretty old, Lizzie, and I guess it's about time I was tryin' to find out.

He gave me pretty good material to work with, Lizzie. He gave me a good father and mother, and a nice Christian home when I was a girl. He gave me poverty, too, which, after all, is a pretty good, solid brick to put into one's foundation. It generally has self-reliance and thrift and a few other good bricks to go along with it. And He gave me good health—up till I hurt my knee, I hadn't hardly seen a sick day. And a good husband, Lizzie, and four of the best children, and He gave me salvation, and a clean heart, and good friends in and out of the church, and this little house, and my garden and my flowers—Lizzie, He surely has been good. The Book says, "Know ye not that your bodies are the temple of the Holy Ghost?" Now I wonder just how much the Architect approves the job, so far as I've gone? Look here in this mirror, Lizzie. I haven't much in the way of looks—not very much any more. I'm a lot too fat. Don't know but what you ought to stop cookin' me

such good, rich meals—tain't just right for an old woman to eat so much and get so fat. I don't think the Architect would approve that. An' see, He gave me hair that's pretty thick, and wavy, too. I ain't never cut it, and I 'spect He approves that. There's something in the Book about gray hairs bein' a crown of glory. An' He gave me a good skin, and I ain't never painted it, and I reckon He would approve that, too. An' my eyes—m-m-m-m, they ain't purty, but they look fairly intelligent. I 'spect He would want me to use my brains more—which I made a resolution to do this year; read more, think more, study and meditate and learn more—I'm sure that would be approved. My nose looks just about the right length to keep out of other folk's business. Uh-huh. An' my mouth—Lizzie, it ain't never had lip-stick on it, but sometimes it's said some harsh things; that wouldn't be approved. I know the blue-print about mouths, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." And I know the blue-print about hands, too. "Whatsoever thy hand findeth to do, do it with all thy might."

When you put all those details together, it makes quite a woman, doesn't it? Regular old Mother in Israel sort of woman! Maybe that's what He intended me to be! At least I can make a try to come a little nearer being approved unto God. Here, you can put the mirror away, Lizzie. Thanks!

### THE LOST LULLABY

**M**OTHERS used to sing to their babies, and rock them to sleep. Our young mothers will smile at this, for it is not done nowadays. Yet most of us treasure among our early memories the vision of a young mother, swaying gently to and fro in a rocking chair, singing to a drowsy babe in her arms. Now the efficient young woman puts her well-trained offspring into a bed that stands staunchly on four legs, darkens the room, and leaves him to drift off to sleep to whatever sounds happen to sift into his little ears. That is all good, and makes for a sturdy, self-reliant youngster.

But there is no gain without some loss; and in this case, the thing that is lost is a thing most precious—our lullabies. Those soft, gently soothing measures sank into the hearts of the children, and set the rhythm of their little lives. They sang of birds and flowers and fairies and wind and moonbeams, and that kindly influence marked the generation with a gentle dignity. The modern young mother may be able, while the baby goes to sleep, to prepare lunch, clean up the living room, or order the groceries; but the old-fashioned mother, when she sat down to rock the baby, found rest for her tired feet, a bit of respite from the kitchen, time to think and plan, time to read a bit from a favorite book, perhaps.



The rhythm of our modern life is a rapid, jazzy rhythm, full of the clacking of typewriters, the humming of motors, the racket of bells, buzzers, gongs and amplifiers. If we don't watch our dials, the baby drops off to sleep to the tune of

"Two-o-o cigarettes in the da-a-ark"

or the syncopated strains of "Pop Goes Your Heart"; or perhaps to the admonition to "Send your name and address and 10c in stamps to the station to which you are listening" for something for your liver, or your complexion, or something. Undoubtedly, our children are the losers.

How many remember the old lullabies? Who can sing again the song that Mother sang at twilight? Sometimes, at the Christmas season, we hear again Luther's beautiful Cradle Song; and now and then, on the radio, we hear Tennyson's Lullaby, beginning "Sweet and low, sweet and low, wind of the western sea,  
*Low, low, breathe and blow, wind of the western sea. Over the rolling waters blow, come from the dying moon and low,  
Blow him again to me, while my little one, while my pretty one sleeps."*

There are dozens of lovely old lullabies that some of our readers can recall, and which ought to be preserved. We would be glad to receive some of these old verses from you—many of them would be suitable to print in this column, and for all proper recognition would be given. Will you send us some? Just address them to the Nazarene Publishing House, care of this department. Don't let the old lullabies be lost entirely.

### TWIRLING THE PENCIL

M. LOUISE C. HASTINGS

*An Interesting Table Talk Game*

MOTHER, do you remember that game we played last January? It was one that I made up and I called it 'Twirling the Pencil!' " James looked up to his mother with glowing eyes. "Let's play it again!"

The Blake family were at supper table where many a game and many a splendid table talk took place. It was no new thing to play a game while they ate their supper.

"Yes, I remember," his sister answered quickly. "It was good fun, and rather surprising the way we hit upon so many different things. I, too, say, 'Let's play that game tonight!'"

"All right, son, you twirl the pencil. I think I have one right here in my pocket." His father started to search.

"O I've got the pencil!" laughed James, who was right on the spot.

"Hurry up, then, and twirl," Grace said as she brought a newspaper to him.

"Nothing doing," laughed her brother. "Here's your history book in my lap," and he began to twirl his pencil. It landed on the word "bell." "Good night!" he exclaimed. "That's no good. There's nothing interesting in that word!"

"I'm not so sure," his father remarked as he finished serving the family. "There was a good deal of interest when the old Liberty Bell pealed forth in 1776."

"Of course," Grace spoke up, "and there's plenty of interest when 'the bells their old familiar carols play' around Christmas time."

"Who wrote that?" James knew the quotation well, but he could not remember authors easily.

"Why, Longfellow. You ought to remember that," his sister retorted with a smile. "Just concentrate occasionally and you'll not be so forgetful."

"Longfellow evidently had a fondness for bells," their mother said, "for he wrote several poems about them, 'The Bell of Atri,' 'The Bells of San Blas,' and 'Carillon' which is a story of the quaint old city of Bruges."

"Say, Mother, do you know everything?" James' eyes were wider than usual.

"Almost everything, son," laughed his father, "but she never mentioned the heifer of Evangeline's that led the herds home. There was a bell around her neck. Nor did she speak of the rows of bells on the camels belonging to the Wise Men, in his poem called 'The Three Kings.'"

Their father and mother smiled at each other. There was complete understanding between them. Grace spoke up. "Those are two animals that wear bells. Are there any others?"

"No, there aren't," said James decidedly. "I spent last summer at Grandad's farm, and I can answer that question right off."

"Sorry to change your opinion, son, but when Mother and I were in Italy two years ago we often heard the tinkle of the milkman's bell in the early morning. He would come with three or four goats right to the door of each house where milk was wanted, and milk his goats while the housewife waited with her cup or pail. The leader of his goats always wore a bell. It was the signal to the villagers that the milkman was appearing."

"In the Orient," said Mother, "the horses as well as camels wear bells. They are supposed to keep the animals cheery. They are also a help to people in locating the caravans if they should get lost, and, too, the bells probably startle wild beasts and keep them away."

"Say, I've thought of another animal that wears bells, Santa Claus' reindeer!" James had really forgotten to eat, he was so interested in his game, and excited.



"All the reindeer of Norway and other cold countries wear bells," Mr. Blake commented.

*"Jingle bells! Jingle bells! jingle all the way  
Oh, what fun it is to ride in a one-horse open sleigh!"* sang Grace suddenly, upon which the four of them stopped eating and sang the whole song together.

"Well! Well! This is quite some game," laughed their father. "Suppose, Mother, that you ring the bell for Susan and ask her to bring in some hot tea. Mine is cold."

Everybody laughed, because there was no bell, and no Susan, but Grace said, "I'll get you some hot tea, anyway."

"Ding dong bell, pussy's in the well," began James when Grace had returned to the table.

"Bells on her fingers and bells on her toes, she shall have music wherever she goes," continued Mother.

"O wait a second. There is an old nursery verse about bells," Grace put her head in her hand to think. "Yes, I've got it:

*Oranges and lemons, says the bells of St. Clement's;  
You owe me five farthings, says the bells of St. Martin's;*

*When will you pay me? says the bells of Old Bailey;  
When I grow rich, says the bells of Shore Ditch;  
When will that be? says the bells of Stepney;  
I do not know, says the great bell of Bow.*

And these are all old English bells, too!" she added.

"Yes, and there is that piece you play on the piano," James added. "We hear it over the radio a lot—"The Bells of St. Mary'."

"Hark! Wasn't that the telephone bell?" asked Mother. But it was just Mother's way of getting in another bell.

"I guess our game is about ended. I can't think of any more bells anywhere," said James at last.

"California is a land of bells," his mother answered. "Many historic bells are in the old missions. The greatest bell collection in the world is in the Glenwood Mission Inn in Riverside. Bells of all sizes and shapes, and bells from all parts of the world are there."

"What are bells made of, James?" Even Father seemed to wish to keep the game going longer.

"O they're made of all kinds of metal," he replied. "We had a poem in school last year by Poe, and it was about silver bells and golden bells and iron bells. It was a great poem! Every word just seemed to fit the description of each bell."

"Bells are made of several kinds of material," his father began to answer his own question more fully. "There are wooden bells, clay bells, stone bells, bamboo bells, for instance."

"Wouldn't we find different kinds of bells in our Art Museum?" asked Grace.

"That's a thought," her father replied. "Suppose we plan a trip there for next Saturday afternoon."

Of course everybody agreed, for some of their best times were trips to places together.

Just then the church bell on the street struck the hour, and the different clocks in various rooms also struck. "Very appropriate," laughed Mother.

"By the way, son, what was the paragraph in Grace's history book from which you chose the word for our game?" asked his father.

James opened the book to the place where he chose the word. It was easy to find because there was a bookmark there. "I'll read it," he said. "In the reign of Henry VIII of England every bell lost its importance. He had all the church bells melted and the metal sold."

"Good night! What a terrible thing to do!" James was excited all at once. "I love our church bell! It always seems to say, 'Come to church.' 'Come to church!' I love to look up to the steeple when it rings. It makes me feel happy when I hear it ring."

"It is too bad to stop our game," said Mother as she rose from her chair, "but the doorbell will ring soon. Aunt Sue is coming over."

"Let's finish tomorrow night," suggested Grace as each one began clearing off the table. "We don't want to leave things up in the air this way, do we?"

"Good for you, Sis," said James, "and in the meantime we can be looking up all about bells in different books, and have lots more to talk about tomorrow." And Mother and the two children went to the kitchen to wash the supper dishes.

## MAKE GOD RESPONSIBLE

E. E. SHELHAMER

WHAT? Is this not irreverent? Are we not responsible for our behavior? Yes; and yet we can so aim at His glory that He becomes responsible as to the outcome. Purity of intention will enable one to be held in choosing only those things that please Him. Then *rest* as a child on His bosom, feeling confident that all will end well.

Make God responsible as to your marriage. Thousands of homes are unhappy because God was not consulted.

Make God responsible relative to your future calling. Many try one thing, then another, until life is half gone before finding their true place.

Make God responsible where you shall live, east or west, north or south.

Make God responsible and trust Providence as to your field of labor, whether it be home or foreign.

Just in proportion as your motive is pure will God plan for your highest good. If self-seeking mingles more or less in your choices, God will be compelled to permit disappointment. He may rule and overrule for His glory and your good, but only as your ultimate aim is His glory, will you get a reward. Choose then only *those things that please Him*, and He will in return be only too glad to assume all responsibility as to your future.



**WHAT DO WE PRACTICE?**

E. J. FLEMING

**O**UR recent article on "What Do We Say?" is here contrasted with what we "practice." It is possible to "say" and "do not" as we "say." It is possible to profess (say) holiness but not to practice the ethics of our holy calling. One has said, "What you *do* speaks so much louder than what you *say* that I cannot hear what you *say*." We wonder if God does not sometimes feel that way about it, too.

Our Manual (§20 §2 (2) on page 34) states that as one of the evidences of salvation, we will "avoid evil of every kind, including "profaning the Lord's Day." To "profane" is "to treat [something sacred] with irreverence, contempt, or abuse." There are several ways of such profaning distinctly noted: (1) unnecessary labor; (2) unnecessary business; (3) patronizing secular papers; (4) reading secular papers; (5) holiday diversions.

No person ever became eminent for personal holiness who observed the Lord's Day in a loose manner. We are commanded to "Remember the sabbath day, to keep it holy." "Verily my sabbaths ye shall keep." "Keep the sabbath day to sanctify it."

Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." Again "If ye love me, keep my commandments"; and "If ye keep my commandments, ye shall abide in my love."

The faithful Christian steward is careful of his Lord's institutions. He listens to God's Word with open mind and ready heart. He does not argue and quibble with God about His commandments. He walks in the light. He obeys God. Rebellion and stubbornness are twin sins. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Disobedience and rebellion are co-partners in the downfall of many souls.

But, what is "unnecessary labor"? What is "unnecessary business"? What is "patronizing secular papers"? What is "reading secular papers"? What are "holiday diversions"?

Are we careful and conscientious about these (and other) matters as pertains to proper Christian observance of the Christian Sabbath, or Lord's Day? Do we perform "unnecessary labor" on the Lord's Day? Do we engage in "unnecessary business" on that holy day? Do we "patronize [that is, purchase or support] secular papers" on the Lord's Day? Do we "read secular [not merely Sunday] papers" on that day? Do we engage in "holiday diversions" on the Lord's Day?

If our conduct, our behavior, relative to the "Rule" were taken as the standard of judgment, would we thereby furnish "evidence" of a *vital* piety? Or does our conduct show evidence of a vitiated piety?

Do you suppose Nazarenes would be profited by spending several of their Lord's Day afternoons in the company of an open Manual, an open Bible, an open mind, and a kneeling place?

**A COMMITTEE ON COMMITTEES**

**W**HILE perusing the 1934 British Isles District Assembly Minutes my attention was arrested by a report with the above caption. It appears that some dissatisfaction had arisen with the work of standing committees and a special committee was raised to consider and report on "What is required of assembly committees?"

The report of that committee is worth consideration by all our people. It is as follows:

"Whereas, an assembly is not likely to be any better than its Committees' Reports, and

"Whereas, reports which amount merely to repetition of previously repeated matter accomplish little, if anything, and

"Whereas, a committee is not merely to keep minutes, and waste hours, or talk much and make no provision for forward move,

"Be it resolved that committees be appointed in future with due regard to their objectives, namely:

"1. To enable a question to be carefully investigated and put into better shape for the assembly to discuss.

"2. To avoid needless discussions on delicate or troublesome matters.

"Further be it resolved:

"1. That committees be appointed with representatives of both sides of any debatable question.

"2. That this report be presented to the next Nominating Committee."

**FACTS AND FIGURES**

HOBART WICKENS

**S**EVENTY-TWO churches of our denomination reported a membership of 200 or more at the close of last assembly year. The Bethany, Okla., church with a membership of 720, continues to head the list. The other churches are as follows:

Pasadena, Calif., Bresee Avenue, 630; Nashville, Tenn., First, 602; Los Angeles, Calif., First, 589; Chicago, Ill., First, 580; East Liverpool, Ohio, 540; Nampa, Idaho, First, 536; Denver, Colo., First, 465; Little Rock, Ark., First, 454; Pasadena, Calif., First, 447; Nashville, Tenn., Third, 429; Huntington, Ind., 394; Spokane, Wash., 393; Kansas City, Mo., First, 388; Columbus, Ohio, First, 380; Canton, Ohio, 380; Yakima, Wash., 374; Cleveland, Ohio, First, 363; Oklahoma City, Okla., First 357; Akron, Ohio, First, 338; Hammond, Ind., 336; Dayton, Ohio, First, 325; Danville, Ill., First, 323; Hutchinson, Kans., First, 310; Detroit, Mich., First, 309; Indianapolis, Ind., First, 309; Chattanooga, Tenn., First, 305; Malden, Mass., 304; Wichita, Kans., First, 303; Nashville, Tenn., Grace, 303; Henryetta, Okla., 303; Indianapolis, Ind., West Side, 299; Norman, Okla., 296; Dallas, Texas, Central, 281; Lansing, Mich., North Street, 279; Newport, Ky., 278; Warren, Ohio, 277; Houston, Texas, 271; Sapulpa, Okla., 264; Coshocton, Ohio, 262; Texarkana, Texas, 260; Walla Walla, Wash., 251; Long Beach, Calif., 251; Dallas, Texas, First, 246; Jasper, Ala., 242; Pittsburg, Kans., 242; Atlanta, Ga., 238; Lansing, Mich., First, 237; St. Louis, Mo., First, 235; Council Bluffs, Iowa, 232; Muncie, Ind., South Side, 230; Ft. Wayne, First, 227; Bloomington, Ind., 226; Portland, Oregon, First, 224; Springfield, Ill., 220; Columbus, Ohio, Warren Ave., 220; Akron, Ohio, Arlington St., 218; Oskaloosa, Iowa, 217; Portland, Oregon, Sellwood, 216; Sikeston, Mo., 213; Decatur, Ill., West Side, 211; Evansville, Ind., 207; Louisville, Ky., 207; Akron, Ohio, Kenmore, 206; Mt. Vernon, Ohio, 205; Kanawha City, W. Va., 204; San Francisco, Calif., 202; Baltimore, Md., First, 201; New Bedford, Mass., 200; Uhrichsville, Ohio, 200; Hamilton, Ohio, 200.

*My best, O Christ, I give,  
To Thee forever more—  
I give, I give,  
Now use me as you may;  
Oh, Lord, in any way,  
I will be thine, yes, thine  
Forever more.*

*And when life here shall end,  
I shall be with you then—  
O Lamb of God.  
How happy then I'll be,  
My best I gave to Thee,  
To use for Thee—and Thee alone.*

—OLA OSBORNE, E.N.C., Wollaston, Mass.



## News of the Churches

**SPECIAL NOTICE**—*To All Church Reporters: We are always glad to receive the reports from our local churches and evangelists, but it is necessary that those sending in the reports sign their names, as no reports will be accepted for printing without a signature. However, if the reporter does not desire to have his name printed, he may so state and the name will be omitted.*—MANAGING EDITOR.

### Northwest District Boosts Budget

The Northwest District of which Rev. J. N. Tinsley is Superintendent, had the distinction of having each church on the district pay its entire General Budget apportionment in full during the last assembly year. They are endeavoring to at least equal this splendid record during the present year. A record of the churches and their standing relative to General Budget payments appears on another page in this issue. Some distinguishing features of this district are: they increased their General Budget apportionment twenty-five per cent at the General Assembly, and at the present time they rate third among the districts on the per capita giving for General Budget purposes.

### Georgia District Herald of Holiness Campaign

For months the Georgia District has been listed as a "star" HERALD OF HOLINESS district. We felt sure there was some secret to this achievement. Superintendent P. P. Belew while at the recent Superintendents' Conference told us of the methods used in Georgia. First, Brother Belew keeps close contact with the Publishing House regarding the number of new subscriptions received, and also the expirations. Then he imparts this information to the pastors by means of a monthly HERALD OF HOLINESS letter. In this letter the following facts are presented: the number of members of each church, the number of subscriptions needed to make that church a star church, the present number of subscriptions received by that church, the percentage rating and the number of subscriptions soon to expire. The letter also states the present district membership, the number of subscriptions necessary for star district rating, the district goal of 560 subscriptions by next District Assembly, the present number of subscriptions coming to district, and the number of expirations during the months of January and February. A good system, and hard work are apparently the secret.

**TELEGRAM**—*Ironton, Ohio:* 120 subscriptions for HERALD OF HOLINESS secured by Young People's Society in two weeks as a surprise to the pastor; full report follows.—H. C. Litle, Pastor.

**TELEGRAM**—*Los Angeles, Calif.:* Rejoice with us; First Church, Los Angeles, passes the three hundred mark in membership in the Prayer and Fasting League, making us a "star" church. First anniversary of present pastor celebrated with appropriate services, with many seeking the Lord.—Henry B. Wallin, Pastor.

**TELEGRAM**—*Phoenix, Ariz.:* Sunday night the 20th closed the greatest revival in history of the Phoenix East Side Church of the Nazarene with Evangelist C. C. Burton and Professor John E. Moore. Finances came easily; nice class received into the church with others to follow; pastor's salary increased ten dollars a week; workers invited back.—W. B. McAlpin, Pastor.

**TELEGRAM**—*Cookeville, Tenn.:* Rev. J. D. Saxon is very sick with flu, bordering on pneumonia, unable to finish the meeting. He wishes his many friends to remember him; possibly will be some time before he can work again. This has been a discouraging time for all concerned on account of so much sickness.—E. H. Hendrix, Pastor.

Just as we go to press a telegram was received by Rev. E. J. Fleming announcing the death of Rev. S. W. Beers on January 21st. Brother Beers was formerly Superintendent of the New England District, and on account of ill health retired several years ago.

Wichita, Kansas, First Church—The past year has been a year of victory. Our people have been faithful in standing by the work. Our meeting last fall with Evangelist Mack Anderson and Uncle Bud Robinson was a time of blessing, with great crowds attending, and many hungry seekers finding God. All were blessed and helped in a recent young people's meeting, conducted by Rev. J. E. Moore, Jr., as evangelist. The attendance was good, and about fifty sought the Lord, many of whom were happy finders. The whole church was encouraged to press on. We have a great people, following a great Christ, who is leading us on to great triumph.—F. H. Bugh, Pastor.

West Tulsa, Okla.—We have recently had a fine week-end meeting with Whitcomb and Maridel Harding. The ministry of these young people was highly appreciated. There were two fine altar services during the meeting. The church appreciated the services of these workers. The Lord is blessing our work along all lines. Finances are coming along well, and our congregations are increasing. The Eastern Oklahoma District Assembly will be entertained at Tulsa next fall.—Elbert Dodd, Pastor.

Frederick, Okla.—We have just closed a good revival with Brother Jimmy McGraw of Bethany-Peniel College as the evangelist, in which sixty-three souls were either saved or sanctified. A fine class of twenty-seven members united with the church, with six more to come in later. Since coming here fifteen months ago we have had about two hundred either reclaimed, saved, or sanctified, and have received fifty-two members into the church. Although we are in the drouth stricken district, we have our budgets paid to date, also the interest on our church note paid to date. Our Sunday school has more than doubled in average attendance over last year; the average for the month of December was 130. The N.Y.P.S. and W.M.S. are functioning nicely.—R. E. McCain, Pastor.

Athabasca, Alberta—Our work here is becoming more encouraging. Our numbers are small, finances show little improvement, but there is surely a change in the spiritual atmosphere. About three months ago a change took place, and now there is an ever-increasing spirit of spontaneous joy and liberty in our services. The folks seem to be catching the vision of the work, and are falling in line. Some are testifying to having received definite help and blessing, and our heart is encouraged.—A. H. Eggleston, Pastor.

Cadillac, Mich.—This church is forging ahead under the leadership of Pastor D. R. Silvernail. There are souls in the altar at nearly every Sunday night service. The Sunday school is progressing, and the N.Y.P.S. is giving splendid co-operation to the church. We had a good revival last fall with the pastor of the Reed City church doing the preaching. District Superintendent Starr and Rev. A. H. Kauffman, missionary from Palestine, recently visited our church. Evangelist Hugh Putnam is to conduct our spring revival.—Evangelist V. Buxton, Reporter.

Ft. Scott, Kansas—Evangelist F. L. Spindler, assisted by R. S. Adams as song evangelist, recently conducted a revival meeting with this church. The special purpose of this meeting was to strengthen and encourage the church. The saints were edified, some souls were reclaimed and some saved. On the whole, the meeting was a great blessing to the church. We purpose to make the year of 1935 the most prayerful and careful of our lives.—Mrs. F. L. Spindler, Pastor.

Wellston, Ohio—We have had two good revivals in our church since the assembly. The first was with Rev. Lester Seel and wife, in which all departments of the work were boosted, several subscriptions received for the HERALD OF HOLINESS, and pledges taken to cover the budget. We have recently closed a meeting with Evangelist W. W. Hanks of Ashland, Ky. Souls were saved and sanctified, and many people were attracted to the meetings. Rev. Hanks is to return in the summer for a tent meeting.—Vernon Shafer, Pastor.



Hollidays Cove, W. Va.—This church has just closed one of the greatest revivals in its history, with the pastor, Rev. S. J. Rodgers, preaching during the last week of the campaign. On the closing night there were thirty-four seekers at the altar. A nice class of new members was received into the church. The Finley M. E. Male Quartet was a wonderful blessing in the meeting.—Foy Lantz, Church Secretary.

Brewton, Ala.—Under the leadership of Pastor H. C. Tubbs, every department of our church is progressing. The Sunday school has had a fine increase in attendance during the last few weeks. The N.Y.P.S. is making marked progress, and sponsoring cottage prayermeetings with good attendance. A Junior choir has been organized. The W.M.S. are having weekly meetings, and show an increase in membership over last year. A Junior Society was organized under the leadership of the W.M.S. A revival spirit is upon the church.—Hazel Brewton, Reporter.

St. Louis, Mo., First Church—God has blessed our church since we moved to our present location. Under the leadership of Pastor J. W. Roach the church is making remarkable progress. The revival held recently by Evangelist Lon R. Woodrum and the Dixie Radio Quartet was very successful. A number of souls bowed at the altar for pardon or cleansing, and the saints of God were deepened in their faith. We have received eighteen members into the church since the revival. Our Sunday school is climbing steadily, and our N.Y.P.S. is characterized by its intense spirituality and loyalty to the church. A fine spirit prevails throughout the church. District and General Budgets paid to date. The plan for financing our building program is working well.—H. R. Calvin, Secretary.

Park Lane, Va.—We began the year 1935 with a forward march. For some months our Sunday school has had a fine growth, and our morning and evening preaching services are well attended. Our next revival begins February 17 with Superintendent R. E. Dobie of the Southeast Atlantic District as the evangelist; assisted by Rev. and Mrs. David K. Wachtel as singers and musicians.—M. H. Cave, Pastor.

Norfolk, Va.—Every week since our coming to Norfolk people have sought the Lord. A revival with more than ninety seekers has been a source of great encouragement. Finances are all up to date. We are planning a half-hour radio service each Sunday at two p. m., to begin January 27.—C. H. Strong, Pastor.

Evangelist W. F. Farmer reports that he recently closed a good meeting at Monroe, North Carolina, in which a number prayed through to victory. Rev. and Mrs. Paul V. Ridenhour are the pastors of this church. Pastor Wilbur H. Parker and his people of Charlotte rendered efficient help during the meeting. Brother Farmer states he will begin a campaign at Roanoke, Virginia, with Pastor E. L. Hess, on January 20.

### ANNOUNCEMENT OF ADOPTION OF CONSTITUTIONAL AMENDMENT

Whereas, the Eighth General Assembly of the Church of the Nazarene, by a two-thirds vote thereof, adopted an amendment to Article VII, of Part One of the Constitution of the Church of the Nazarene by adding the following to the paragraph on Free Agency, to-wit:

"We believe that man, though in possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless he repent of his sin, be hopelessly and eternally lost." And

Whereas, the said Eighth General Assembly ordered that the said amendment be submitted to the district assemblies of the Church of the Nazarene for the ratification thereof by at least two-thirds of the number of such district assemblies, and

Whereas, the said amendment has been duly submitted to all the district assemblies of the Church of the Nazarene, and

Whereas, more than two-thirds of the whole number of said district assemblies have ratified the said amendment;

Now, therefore, by virtue of the authority vested in the Board of General Superintendents by the Constitution of the Church of the Nazarene, announcement is hereby made that said amendment has been duly ratified according to the provisions of said Constitution, and that this announcement, together with the ratification of said district assemblies, does constitute the adoption of the said amendment, and we hereby declare:

Said amendment to be a part of said Article VII, Part One of the Constitution of the Church of the Nazarene, and to be in full force and effect from and after the date hereof.

Done at Headquarters, Kansas City, Missouri, this tenth day of January, A. D., 1935.

H. F. REYNOLDS, Emeritus,  
JOHN W. GOODWIN,  
R. T. WILLIAMS,  
J. B. CHAPMAN,

Signed: Board of General Superintendents

Miami, Fla., First Church—We have just closed a revival meeting with Evangelists Mack and Ethel Anderson. These evangelists are constructive workers, and church and Sunday school boosters. There were about fifty professions during the meeting, with a fine class of fifteen members uniting with the church. On the closing Sunday there was an attendance of 365 in Sunday school. The outlook for the church is very encouraging.—L. Lee Gaines, Pastor.

The Lamesa Zone of the Abilene District held a N.Y.P.S. Rally at Lamesa, Texas, on Saturday night and Sunday, December 29 and 30. District Superintendent V. B. Atteberry brought the message in the opening service. The group co-operated with the local Sunday school, and a fine sermon was delivered by Sister Felix Graham in the morning. The afternoon service was devoted to an inspiring program. Rev. Lony Voorheis, the pastor-host, and his good people, furnished splendid entertainment for the rally.—Reporter.

A letter from Rev. A. R. Brooke of Lavelle, Pa., states that Media, Pa. recently listed as a "star" church for the HERALD OF HOLINESS, "is one of the new churches, an independent work which has come to us in a body with Rev. Foot as pastor." He further states that "The Holy Spirit is leading a number of fine, independent bodies to unite with the Church of the Nazarene, and with them come some of the very best pastors to be found in this section of the country. On December 30 a fine body of people at Pine Grove, Pa., united with the church, under the leadership of Rev. Brenner."

Moody, Texas—A new church was organized here last November, with fourteen members. The Sunday school started with twenty-three in attendance the first Sunday, and has increased to between seventy and seventy-five.—Earl Cowan, Reporter.

Evangelist Emmett A. Moore reports a good meeting with the church at Capitol Heights, Maryland, in which forty-three seekers prayed through to victory, either for pardon or purity. The meeting closed December 23.

Lowell, Mich.—Evangelist Raymond V. Smith recently held a revival with our church. The meeting was very profitable. Ten new subscriptions were received for the HERALD OF HOLINESS, also two renewals. Twenty-five dollars was raised for the District Budget, and a number of souls prayed through to victory.—Vernon G. Shirley, Pastor.

Coraopolis, Pa.—We have had a splendid revival campaign with Evangelist L. S. Mershimer of Beacon, N. Y. The congregation is worshipping in the Moose Building, but we are having record crowds. About twenty souls have been saved or sanctified. The revival started in the church, and reached out to affect the outsiders.—Reporter.

Homer City, Pa.—Our church has recently had a revival meeting under the auspices of the N.Y.P.S. with Rev. R. R. Merriman of Jerome, doing the preaching. Unusual interest was manifested from the beginning with seekers coming to the altar. There were seventy-nine seekers forward for salvation or sanctification, and some to be reclaimed, with four new members uniting with the church. The N.Y.P.S. has taken on new life under the leadership of our good president this year.—Reporter.



Savannah, Ga.—A two weeks revival is in progress here with Rev. C. C. Knippers, evangelist of Hattiesburg, Miss., assisted by Brother Floyd W. Kline, song evangelist of Columbus, Ga. Splendid crowds are attending, with a number of seekers at the altar. Mr. Kline is singing over WTOG, our local broadcasting station. Rev. W. Wade Jernigan is our pastor.—L. W. Strickland, Reporter.

Hermosa Beach, Calif.—Our church has just closed a successful meeting with Evangelist and Mrs. Jas. H. Sturgis. Every department of the church was blessed and helped, the Sunday school attendance greatly increased, and new people were reached for God and the church. The work of the evangelists was appreciated.—Clyde Rhone, Pastor.

Okmulgee, Okla.—The church here is making fine progress. We have recently purchased a fine church property in the heart of the city. It is a frame building, having two fine auditoriums, and a concrete basement, and is equipped with substantial pews, a piano, and all the necessities for church activities. We have recently closed a profitable meeting with Evangelist and Mrs. B. H. Haynie. Sister Haynie gave several fine lectures to the N.Y.P.S. and church. The messages

of Brother Haynie were appreciated. Some of our objectives for the church are: To pay all budgets, double the membership of the church and Sunday school (the Sunday school attendance has already been almost doubled), and to meet all payments on the church property.—W. Lawson Brown and Wife, Pastors.

Evangelist J. B. McBride reports closing a successful meeting on December 23 in Huntington Park, Calif., with the good pastors, Rev. and Mrs. Wm. Kopp. Quite a few prayed through to victory for pardon or purity. He writes, "December 30 and over the Watch Night service was spent with Rev. Jesse A. Wooten and his good people at Midway City. Here we had a dozen souls pray through. On Sunday, January 6, Mrs. McBride and I worshiped with the Alhambra church, and three souls prayed through to victory here. It was my high privilege to accompany Uncle Bud Robinson from Pasadena to El Reno, Okla. Uncle Bud is our old neighbor of thirty years, and one of our best friends. He went to Memphis, Tenn., and I came on to Kansas City where the General Board was in session, and here I had the privilege of meeting many friends. I stopped at Emporia, Kansas, to be with my old friends, Rev. Samuel Linge and family. Here we had a great Sunday, with five souls praying through at night. We are remaining over another Sunday. We have had souls at the altar each night; ten forward last night. We are to have a meeting with Rev. F. W. Fetters, and his church at Wellington, Kansas, beginning January 27. We expect to see more souls brought to God in 1935 than any previous year. Mrs. McBride will join me in the battle again in the month of March."

The Toronto Zone of the Michigan-Ontario District held a N.Y.P.S. Rally on New Year's Day at First Church, Toronto, Ontario. The theme of the rally was "Holiness and Young People." Each society of the zone was well represented. Rev. Archie Woodward of Paris, Ky., was the song leader. The latest society added to our zone is Hamilton, Ontario, and they brought a delegation of twenty to the rally. The Junior Society of Second Church, Toronto, brought greetings. Olivet College was represented by Miss Betty Foote, a former student. District N.Y.P.S. President, Miss Edith Gillespie, was present and gave a good message. Rev. E. Takley of Toronto was the evangelist for the evening service. The rally closed with a number at the altar seeking the Lord.—Babe Chesney, Zone Secretary.

Evangelists V. W. and Marguerite Littrell report, "The Sunday before Christmas, 1934, found us closing our thirteenth revival campaign of the assembly year, since entering the evangelistic field last May. The last of these thirteen meetings was at Frankfort, Ind. This was a good meeting, with fine crowds throughout, and not a barren altar service. There were 101 seeking the Lord,

and a fine class of members united with the church. Our labors from May to December have taken us into several states, seven different districts, traveling a distance of fifteen thousand miles. We had 1,300 seekers at the altar, and a fine percentage of this number united with our church. We are entering the year of 1935 with a fine slate and a greater determination to make this year the best of all."

Evangelist N. O. Nabors, District N. Y.P.S. President of Mississippi, and Professor Dwight Yarbrough of Bethany, Oklahoma, recently closed a very profitable young people's meeting with the Mt. Peniel Church at Lafayette Springs, Miss. Quite a number of seekers were at the altar, some praying through to victory.

Evangelist Minnie Echols has been doing some home mission work at Littlefield, Texas; organized a church, and bought a lot in a good location on which to erect a building. Her next meeting was at Ropes, Texas, where Miss Bussey is the good pastor. They had a good revival here, and a class of members united with the church. Sister Echols writes, "Our next meeting was at Lubbock, Texas with Pastor R. M. Hocker and his good church, and here sixty-five seekers were at the altar. We then went to Tularosa, New Mexico with Pastor James Atkinson. This was the third revival we have held for Brother and Sister Atkinson. Following this meeting we went to Peoria, Arizona, with Pastor C. W. Gardner, and then on to Casa Grande, Arizona, with Rev. Hess and his people. God gave us souls in the fountain in all of these services. We have also held a few services on the district in behalf of Rest Cottage at Pilot Point, and people responded liberally. We preached at Porterville, Calif., over the Holidays, God giving seekers in the evening service. We are now at Alamogordo, New Mexico, where Rev. James Atkinson has organized a new church. We go from here to Roswell, New Mexico, beginning a meeting there January 20."

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Bradford, Ark. Oakland Church—Our church is making progress. We had a good revival after our District Assembly with Evangelist W. E. West of Little Rock. There were thirty-two at the altar, with twelve praying through to victory, some for pardon and others for purity; nine united with the church, making a total of ten new members since the assembly. A N.Y.P.S. has been organized with twenty-two members, and a W.M.S. with fourteen members, and our union Sunday school is growing. Our budgets are paid to date. The work of Brother West during the revival was greatly appreciated, and our people have given him a unanimous call to return for a summer campaign.—L. H. Daniel, Pastor.

Canute, Okla., Hefner Church—Our church located six miles south of Canute has a comfortable building, clear of debt. Both local and General Budgets are paid to date. Rev. Grady Gibson is our pastor. We have just closed a two weeks revival campaign with Pastor Gibson and Rev. W. S. Richey doing the preaching. The young ladies had a special prayer band which was a great blessing to the meeting. The church was encouraged by the meeting, and we are planning another revival soon. The young people are organized into three departments and are doing good work.—Mrs. M. B. Orgain, Reporter.

Evangelist B. A. Fox reports a home mission campaign in Georgetown, Texas. He writes, "We had a good meeting and are expecting to return in the spring with the anticipation of organizing a church. Mrs. Fox is pastoring the churches at Lytton Springs and Red Rock, San Antonio District. The Lytton Springs church called me for a meeting, December 16 and continuing until January 13. We had twenty-nine professions, baptized seven, and received eight into church membership, with more planning to come in later. With P. O. Pults and wife as singers, we began another meeting at Red Rock on January 14. We have some open dates after February 1; those desiring my services may address me at Lytton Springs, Texas."

West Lafayette, Ohio—We have recently had a good revival with Evangelist Allen H. Wagner of Columbus. There were twenty different seekers at the altar, for either pardon or purity, and all prayed through. Nine new members united with the church, and ten subscriptions were received to the HERALD OF HOLINESS. The work of the evangelist was appreciated.—Roy E. Klingler, Pastor.

The HERALD OF HOLINESS is the most complete church paper printed or published. I doubt if one is a one hundred per cent Nazarene who does not take it. It is a real feast to my soul to read the good news it contains. I would have it come to my house if I could not take it and a daily paper.—Geo. E. Gretzinger, Mich.

**That Mexican Revival at San Antonio, Tex.**

We promised to report on the effort to precipitate a revival among the Mexican people at San Antonio, Tex., for which we solicited some months ago some money through the columns of the HERALD OF HOLINESS in order to pay the expenses of the evangelist to San Antonio.

Through Brother E. Y. Davis, the District Superintendent of our Mexican Border District, we secured Brother Martinez, of Los Angeles, Cal., one of our very best Mexican pastors, as an evangelist. The Lord graciously blessed him and poured out the Holy Spirit upon his efforts. Some of the American people in San Antonio assisted, but the work was chiefly done by the Mexicans themselves. A blessed revival resulted. It was old-fashioned and real. Confessions in abundance were made, repentance for sins was experienced, restitution was practiced, conversions resulted—some also were sanctified wholly. Yes, it had the genuine earmarks of a Nazarene meeting. A church of over twenty-five will be organized, and a regular pastor installed. A thousand thanks to all who contributed money, or efforts or prayers to make this meeting a possibility. Please pray for the converts in San Antonio. Also for the whole Mexican missionary effort.

J. G. MORRISON,  
*Foreign Missions Secretary.*

**Miss Lovelace Sails For Africa**

Miss Ora V. Lovelace sailed on January 12 at noon on the steamship *Vulcania*, pier 98, West 47th St., New York City, for Africa.

An all-day missionary meeting was held at Springfield church with Pastor Stringham, on Friday, January 11, morning, afternoon, and farewell service at night. Sister Lovelace spoke in the afternoon and again at the farewell service. The blessing of God was upon her and her tears did flow!

Kansas City First Y.W.M.S. sent a beautiful basket of fruit, so instead of giving flowers or fruit, the folks laid a love offering of \$28 on the table. Praise God!

Consecration service was held after the message. Rev. Wm. Riley in charge, seven elders laid hands on her, while Dr. Julia R. Gibson prayed, and the scripture quoted was Acts 13:1 to 4, so she being sent forth by the Holy Ghost, departed unto Lisbon and from thence to South Africa.

It would be impossible for me to tell of all the beautiful gifts given for Miss Lovelace, and other missionaries, beside all the equipment for the African Hospital from so many different states.

All the gifts that were sent to 122 Cornelia St., Brooklyn, in care of Dr. J. R. Gibson, from many states, were packed in a case, six feet long, four feet high,

**THE HERITAGE OF THE TWO ADAMS**

By N. H. Pieper

It has been our privilege to print this booklet for the author and now to assist in its distribution. Brother Pieper, a layman, writes briefly on the following subjects: The Power of the Word of God, Man in the Image of God, Christ Our Second Adam, The Second Adam in Redemption, The Passion of our Lord, The Baptism of the Holy Ghost, or Sanctification, The Lifeline or Garden of the Soul, Adamic Comparison. In these discussions frequent reference is made to the Scripture.

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**COKESBURY MARRIAGE MANUAL**

Reproduced are the historic Protestant marriage rituals, several more recently developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many-sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on The Minister and Marriage conclude the book. (Bound in black limp moroccotol, with round corners, blue under gold edges). \$1.00

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224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism; hymns, poems, and prose of consolation; selected prayers, texts, and an excellent group of funeral sermon outlines. (Bound in black limp moroccotol, with round corners, red under gold edges). \$1.00

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three feet wide, from a baby's chair to pins.

Saturday, January 12, we arrived at the pier at ten a. m., about twelve in our party, cold and bleak. We were ordered off the ship at eleven-thirty, and after prayer by Rev. Riley we went ashore and stood where we could see our precious missionary standing on the lower deck, all alone, and yet not alone, because God was with her. She stood with her elbows on the railing and her two hands on either side of her face, as if talking to Him who promised to give her a safe journey back to Africa.

At twelve-fifteen the ship sailed out of the harbor while we waved our hands as long as we could see.

IDA L. MURPHY, Reporter.

## DEATHS

Garhart—Mrs. Maude M. Garhart was born October 13, 1887, and departed this life October 6, 1934. She was married to John W. Garhart March 9, 1916. Her death was very sudden from the effects of a bee sting. She was a devout Christian, and a devout wife and mother. She is survived by her husband, John W. Garhart, and two children, John Martin, age 14, and Nancy Ann, age 12. Funeral services were conducted by her pastor, Rev. Melza H. Brown, of Denver, Colorado, First Church.—Melza H. Brown.

Parks—W. F. Parks passed to his reward at Sister Bay, Wisconsin, after an illness of two months. He was a charter member of the Austin, Chicago, Church of the Nazarene, and attended the services faithfully until two and a half years ago when he moved to Sister Bay. He leaves to mourn their loss his wife, Mrs. Ella Parks, and a brother, R. C. Parks, of Chicago, all members of the Austin Church, and a sister, Mrs. J. W. Parks of Ottawa, Canada.—Robert C. Parks, his brother.

Humphrey—Brother John Humphrey departed this life November 27, 1934, at the age of seventy-five years. He was one of the pioneer leaders of the holiness movement in Texas, and was a charter member of the Blossom Church of the Nazarene. He has resided in Blossom, Texas, for forty years, and was loved by the people of the town and church. He served as Sunday school superintendent at different times. Those surviving him are his wife, eight children, and one brother. Funeral services were conducted by his pastor in the Blossom Church of the Nazarene, and interment was made in the Blossom Cemetery.—T. W. Cummins, Pastor.

Braswell—Mrs. Erma Verrona Parker Braswell was born in Burns, Oregon, May 16, 1898, and departed this life December 31, 1934. Her early childhood was spent in Burns. In 1914 she was married to John Braswell, and to this union were born nine children, four of whom preceded her in death. She became a Christian at the age of eleven years, and in 1918 united with the Church of the Nazarene at Burns, later receiving the experience of entire sanctification. The family later moved to Eagle Valley and Mrs. Braswell was instrumental in organizing the Church of the Nazarene in New Bridge, Ore. She leaves to mourn her departure her five children: Allen, age 19, Joe 14, John, Jr. 9, Leanna, 6 and Edward 1½; also her devoted mother and father, Mr. and Mrs. Lute Parker of New Bridge, and two sisters, Mrs. Marie Johnson of Coulee Dam, Wash., and Mrs. Vella Stroup of Payetta, Idaho.—Mrs. R. S. Sharp, Pastor.

Thompson—Orval Edgar Thompson was born near Merino, Colorado, August 21, 1910, and departed this life December 21, 1934. He was converted and sanctified about a year ago, and united with the Webster City, Iowa Church of the Nazarene. He was instantly killed while working in the timber, a heavy tree falling across his shoulders. Those left to mourn their loss are his parents, Mr. and Mrs. Albert Thompson, three sisters, Blanche Holverson, Jennie and Mary, and one brother Rodney. Funeral services were conducted at the Foster Funeral Home in Webster City, with the local Nazarene pastors, Rev. V. A. and Anna Scofield, officiating. Interment was made in Graceland Cemetery.—Rodney Thompson.

Drybread—Mrs. Lewis Drybread was born January 23, 1873, in Elk City, Kansas, and departed this life January 4, 1935. At the age of nineteen she was united in marriage to Lewis Drybread, and to this happy union were born eleven children. In 1903 she was gloriously converted and united with the Friends church, later she was sanctified. After moving to Mont Ida, Kansas, she became a charter member of the Church of the Nazarene at Cedarhead. She leaves to mourn her departure her faithful husband, eleven children, and eleven grandchildren. Funeral services were conducted in the Brethren Church at Mont Ida, with her pastor, Rev. L. D. Sharp, officiating. Rev. and Mrs. G. H. Keeler of Kansas City, Mo., sang, and Rev. Keeler assisted in the service. Interment was made in the Mont Ida Cemetery.—L. D. Sharp, Pastor.

Wages—Mrs. Harriet Lucinda Wages was born February 9, 1880 in Howard County, Arkansas, and departed this life December 22, 1934, after a brief illness of only three and one-half hours. In 1899 she was united in marriage to James T. Wages, and to this union were born six sons; Thomas Burton of Ardmore, Okla.; James Alvin of Houston, Texas; A. C., Francis B., William Wesley and Delbert Leroy of Dallas, Texas. In addition to the six sons, seven grandchildren and other relatives survive her. She was a faithful member of the Park Ave. Church of the Nazarene of Dallas, Texas. Funeral services were conducted in the Weiland's Funeral church at Dallas, with her pastor, Rev. V. E. Coursey, officiating; and a further service was conducted at Ardmore, Okla., with Rev. H. D. Burson, pastor of the Central Church, Dallas, in charge. Interment was made at the Rose Hill Cemetery at Ardmore, Okla.

Grosset—John Grosset was born seventy-six years ago in Inverkeithing, Fife-shire, Scotland, and departed this life December 1, 1934. He was a survivor of the Johnstown flood, and moved to the vicinity of Pittsburgh, Pa. in 1892, where he resided until his death. Mr. and Mrs. Grosset celebrated their Golden Wedding anniversary in 1933. They were both charter members of the Church of the Nazarene at Terrace, Pa., and he was Sunday school superintendent for fifteen years. Funeral services were conducted at the Terrace Church by his pastor, Rev. Emerson May, and District Superintendent C. Warren Jones.—Mrs. Elizabeth Grosset, Deaconess.

Johnson—Mrs. Jane Johnson was born in Tennessee March 27, 1857. On September 23, 1883 she was united in marriage to W. M. Johnson, and to this union were born eight children. In 1904 the family moved to Pontiac, Ill., and she departed this life from her home here on December 21, 1934. She is survived by her husband, and the following children: Talbert of Ashley, Mich.; Joseph of Flanagan, Ill.; Mrs. Daisy Thompson of Bloomington, Ill.; Matthew and Mrs. Cora Bromley of Pontiac, Ill.; and Mrs. Emma Parr of St. Louis, Mo.; also thirty grandchildren, and thirty-three great-grandchildren. Mrs. Johnson was a faithful Christian, and united with the Pontiac Church of the Nazarene as a charter member eleven years ago. Funeral services were conducted by her pastor, Rev. O. E. Nelson, assisted by Rev. J. O. Hoke of Bloomington. Interment was made in the South Side Cemetery in Pontiac.—O. E. Nelson, Pastor.

Story—Newell S. Story was born in Richmond, Vermont, January 1, 1864, and departed this life December 11, 1934. He was converted at the age of twenty-five years, and lived a consistent Christian life. He was a member of the Church of the Nazarene of St. Albans, Vt. He leaves to mourn his departure his wife, three daughters, a son, and four grandchildren. Funeral services were held at the home December 13th, conducted by the pastor, Rev. John Weightman.—Vera Weightman.

Stockstill—Thomas Absalom Stockstill was born in Cedar County, Mo., February 4, 1873, and departed this life December 29, 1934. On April 4, 1897 he was married to Ada McClure, and to this union were born six children, one dying in infancy. Three sons, Vernon of Bartlesville, Okla., Chester of Niotaza, Kansas, and Edgar of Joplin, Mo., and two daughters, Mrs. Dennis Wilcoxson, wife of the pastor of the Church of the Nazarene at Webb City, Mo., and Mrs. Dewey Pace of Bartlesville, Okla., survive him. He also leaves two brothers, two sisters, and two grandchildren. He was converted twenty-one years ago, and some years later was sanctified. He united with the Church of the Nazarene of Wann, Okla., seventeen years ago. Funeral services were conducted by District Superintendent W. A. Carter, assisted by Rev. L. A. Bolerjack, pastor of the Church of the Nazarene at Bartlesville, Okla., and Rev. Elmer Wiles of Wann.—Rev. Dennis Wilcoxson, Reporter.

## A New Clarence E. Macartney Book ANCIENT WIVES AND MODERN HUSBANDS

That is a strange title and perhaps needs the author's Foreword in explanation lest one should think that the book was a fantastic one: "The Soul knows no chronology. There is no ancient, medieval, or modern period in the history of the soul. Ancient wives are as modern as today, and modern husbands are as ancient as Adam. Looking into the Bible's gallery of husbands and wives, we behold life just as we see it today—sometimes sordid, base, cruel, of the earth earthy; sometimes tender, beautiful, noble, and sublime." There you have the basis for the peculiar title. And as is suggested in the Foreword this book is one of sermons on Biblical characters. Dr. Macartney's writings abound in sermon material, especially illustrative matter. His orthodoxy is beyond question. As a sermonizer he has no superior. There are eight chapters, 176 pages and the regular price is \$1.25.

We have five copies in stock which we offer at \$1.00 each and we pay the postage. Ministers who need character sketch material—and what minister doesn't?—will be highly pleased with Dr. Macartney's book, especially when it can be had at a twenty per cent discount.

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**ANNOUNCEMENTS**

**Thornell**—Percy C. Thornell was born in Amesbury, Mass., July 1, 1887, and departed this life December 15, 1934. He moved to Cliftondale at the age of nine. During the pastorate of Rev. Martha Curry he was converted, and at the North Reading Campmeeting in 1931 he was sanctified wholly. He was a faithful member of the Cliftondale church for many years. At the time of his death he was clerk of the church, and had been secretary of the Sunday school for twenty-five years. He was united in marriage to Miss Grace Webber on April 19, 1910, and to this union were born three children, Doris, Ruth and Marion. Surviving are these three children and his wife, Mrs. Grace Thornell. He died in the triumph of faith. Funeral services were held at the Cliftondale Church of the Nazarene with the pastor, Rev. T. B. Greene, officiating, assisted by Rev. Tom Brown and Rev. Leon Alley, former pastors of Cliftondale. Interment was made in the Riverside Cemetery.—T. B. Greene, Pastor.

**Westmoreland**—George Lafayette Westmoreland was born January 15, 1869, and departed this life December 20, 1934. Much of his life was spent in the state of Arkansas until seven years ago when he moved to Houston, Texas. He was converted when past forty years of age, as a result of the consistent, prayerful life of his oldest daughter, (Mrs. J. E. Moore, wife of our pastor at Topeka, Kansas), then fifteen years of age. He was a loyal member of the Church of the Nazarene. Funeral services were conducted by Rev. T. W. Sharpe, pastor of First Church, Austin, Texas. Brother Sharpe organized the little Westmoreland church in the home community in Arkansas. Music was provided by Professor Price of Olivet, Ill. He leaves to mourn his departure his wife and eleven children; Paul, thirteen years old, preceded him in death about five years ago. There are five boys, Carl H., Pal W. and Breese of Houston; Milburn J. and Bernie of Olivet, Ill.; six girls, Mrs. J. E. Moore of Topeka, Kansas; Mrs. C. H. Parker, Conway, Ark.; Mrs. Dr. A. A. Reeder, Portageville, Mo.; Mrs. A. B. Garrett, Prescott, Ark., and Ruth and Maudene of Olivet, Ill. Interment was made in the Forest Park Cemetery.—Mrs. J. E. Moore (daughter)

**Moss**—Mrs. Orra Moss, a faithful and willing worker in the Church of the Nazarene at Deerhead, N.Y., departed this life December 24, 1934, at her home, after only a week's illness. To the end her thoughts were that the unsaved would seek the Lord.—Harvey D. Knight, Pastor.

**BORN**—To Mr. and Mrs. John H. Johnson of Las Vegas, New Mexico, a daughter, Rosemary Winnifred, on January 8.

**BORN**—To Mr. and Mrs. C. P. Clayton, Jr., of Fresno, Calif., a son, Clint Pierce, on January 8.

**WEDDING BELLS**

Miss Eva Pumpeley and Mr. Otis Bunch, both of Tulsa, Oklahoma, were united in marriage at the West Tulsa Church of the Nazarene, on January 13, with Rev. Elbert Dodd, local pastor, officiating.

Mr. Leo Clegg of Rotan, Texas, and Miss Fleda King of Sweetwater, Texas, were united in marriage, on January 1 at the bride's home, with Rev. Lewis H. Clegg officiating.

Miss Martha Jean Sloan, youngest daughter of Dr. and Mrs. J. Howard Sloan, of New York District, and Lester S. Smith of Brooklyn, N.Y., were united in marriage at Hoople Church, Brooklyn, on December 29, 1934, with Dr. Sloan officiating, assisted by the local pastor, Rev. W. E. Riley.

**NORTHWEST DISTRICT**

*Class AA Churches*

(General Budget Paid for Year)

Cle Elum, Harvard, Lewiston, Ritzville, The Dalles.

*Class A Churches (100% and over)*

(General Budget Paid to Date)  
Grandview, Troy, St. Maries, Pomeroy, Chelan, Wamic, Yakima, Rufus, Kennewick, Potlatch, Walla Walla, Dixie, Dayton, Princeton, Cheney, Palouse, Garfield, Milton, Pullman, Zillah, Moscow, Pendleton, Wenatchee, Arlington, Colfax.

*Class B Churches (75 to 100%)*

Spokane and Connell

*Class C Churches (50 to 75%)*

Bovill and Orofino

J. N. TINSLEY, District Superintendent.

**NOTICE**—I have recently learned that Evangelist C. C. Burton of Delmer, Ky., will be available for two or three revival meetings on the Idaho-Oregon District, after April 15. Rev. Burton is one of our best evangelists and a great soul winner. Give him a call.—Mackey J. Brown, elder on Idaho-Oregon District.

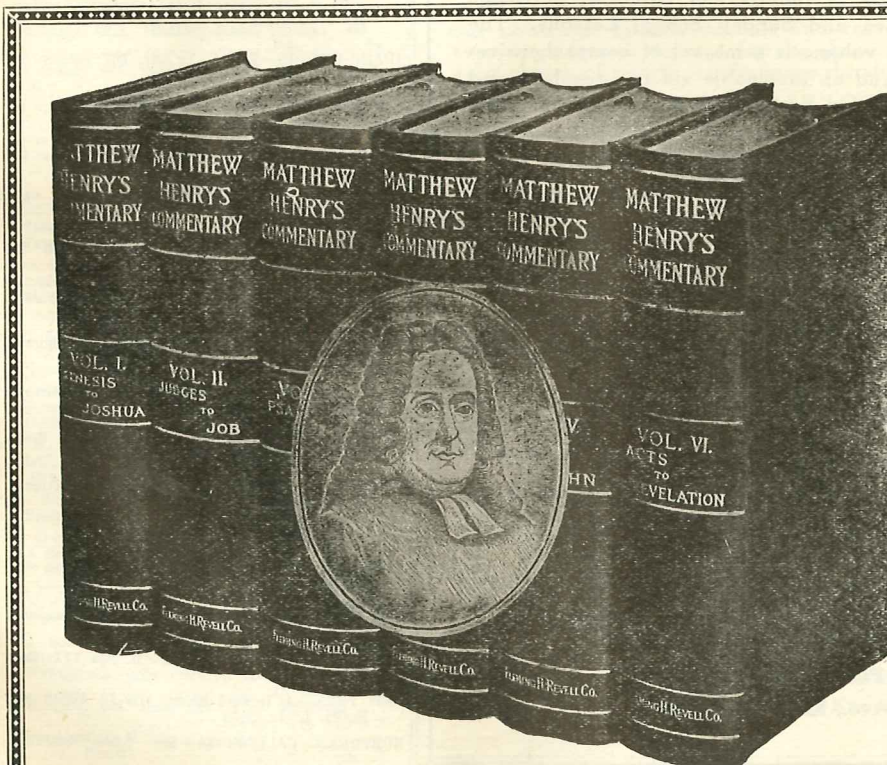
**WARNING!**—We have received a warning that a man is going through some parts of California securing advertisements to place on a calendar for church purposes. He appears to know outstanding men in the Church of the Nazarene, gets pastors to sign up and then canvasses the business houses for ads. He goes under the name of Harris; sometimes it is a woman and she goes under the name of Hill or Openheim. One of our California pastors warns us that it is not prudent to patronize this party.—E. J. Fleming, General Church Secretary.

**Diary and Budget Account for 1935**

A vest-pocket diary and expense account book for tithers. It is prepared by the United Stewardship Council of Churches in U.S.A. and Canada. The book has four lines of space for each day in the year; pages for record of income and expenditures; blank pages for memorandums; calendars; several pages for addresses. Size 2 3/4 x 5 3/4 in. Bound in flexible red imitation leather. A light weight, durable, attractive, handy book.

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**OHIO DISTRICT**

*Honor Roll Churches*

(District Budget Paid to December 31, 1934)

Circleville, A. E. Pusey; Columbus, Parsons Ave., W. E. Zimmerman; Coopersdale, J. G. Towriss; Coshocton, Millard R. Fitch; Darling Run, John Cullison; East Letart, Edgar Burnem; Fayette, Paul Hayman; Fremont, Willis Mills; Ft. Recovery, G. E. Schell; Franklin, C. E. Ryder; Galion, James Leonard; Lancaster, W. W. Loveless; Mansfield, John Cochran; New Richmond, Cora B. Kingery; Paulding, J. R. Edwards; Payne, A. J. Laird; Portsmouth First, R. B. Fredericks; Rudolph, S. N. Nothstine; Shelby, Floyd Honchell; Walbridge, W. V. Sharp; Wapakoneta, K. F. Johnson.

*Gold Star Churches*

(District Budget Paid to January 31, 1935)

Ashland, Arthur Shrum; Bryan, Carmen Scott; Cincinnati, Mt. Adams, Curtis Coburn; Cincinnati State, Owen Plumley; Columbus, Sullivan, H. W. Welsh; Logan, F. A. Landgrave; Manchester, C. P. Smales; Newark, Chester Newcome; Spencerville, M. W. Lemunyon; Springfield, D. L. Brandenburg; Sunrise Chapel, J. E. Stackhouse; The Plains, James Clifford.

MILLARD R. FITCH, *Treasurer.*

SPECIAL PRAYER is requested for Brother Clyde Hamilton of Kokomo, Ind., who is ill in the hospital with a skull fracture. He is studying for the ministry.

**NOTICE**—Mrs. Sweeten is quite ill and is threatened with a serious operation unless God undertakes. We ask the prayers of our people for her recovery. —Evangelist Howard W. Sweeten.

**PRAYER IS REQUESTED**, by a sister in Missouri that God may restore her hearing, also that they may have an old-time, old-fashioned revival in their local church; by a sister in California for her daughter who is to be graduated from college this year, that God may get to her and save her before it is too late; by a sister in P. E. I. that her children may be saved, also that a work may be started in Summerside, P. E. I.; for a brother and sister in Michigan that they may not lose their home, that he may find work, and that God will give them light on tithing; by a saved sister in Texas that she may yield completely to God and be sanctified wholly; by a sister in Texas for her home.

New England (Wollaston, Mass.) ... April 24 to 28  
New York ..... May 1 to 5  
Pittsburgh ..... May 8 to 12

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Arizona (Phoenix) ..... May 15 to 17  
Northern California ..... May 29 to June 2  
Southern California (Pasadena) ..... June 4 to 9  
New Mexico (Portales) ..... June 13 to 16

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**Spring Assemblies**

Alberta ..... April 3 to 7  
North Pacific ..... May 22 to 26  
Northwest ..... May 29 to June 2  
Idaho-Oregon ..... June 5 to 9  
Colorado ..... June 12 to 16  
Rocky Mountain ..... June 19 to 23

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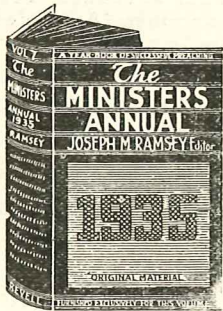
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- Spring Assemblies  
Washington-Philadelphia (Bloomsburg, Pa.) .....  
..... April 10 to 14  
British Isles ..... April 17 to 21

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for  
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TENTH ANNIVERSARY ISSUE

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The Rev. G. B. F. HALLOCK, D. D.

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**WESTERN OKLAHOMA**—J. W. Short, Bethany Okla

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans. ....Jan. 27 to Feb. 17

Oberlin, Kans. ....Feb. 18 to March 3

Sylvia, Kans. ....March 4 to 24

Open Date .....March 4 to 24

Palco, Kans. (Canaan Chapel) .....March 24 to April 7

Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio

Florida District .....Dec. 23 to March 3

A. E. Boso and Wife, 101 Catherine St., Lockland Sta., Cincinnati, Ohio

Laureville, Ohio .....Feb. 3 to 24

Cincinnati, Ohio (Preach. Meet.) .....March 12 to 15

Rudolph, Ohio .....March 17 to 31

R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas

Upland, Calif. (530-8th Ave.) .....Jan. 27 to Feb. 10

Tulsa, Okla. (1st Church) Feb. 17 to March 3

J. L. Burkhead, 14333 Haynes St., Van Nuys, Calif. Open Dates for Colo. Dist. ....After Jan. 20

C. C. Burton, Delmer, Ky.

M. M. Bussey, 116 W. Ramona Blvd., Wilmar, Calif.

Florida District (Mail, Lake City, care Austin Brown) .....To Feb. 25

Harmon Calver, Song Evangelist, Musician and Artist, Nauvoo, W. Portsmouth, Ohio

Akron, Ohio .....Jan. 30 to Feb. 10

Miami, Fla. ....Feb. 17 to March 3

A. B. Carey, 76 Prospect St., Beacon, N. Y.

Wakefield, Mass. ....Jan. 22 to Feb. 3

Auburn, Maine .....Feb. 12 to 24

Springfield, Mass. ....Feb. 26 to March 11

A. L. and Myrta Cargill, Bethany, Okla.

Cheyenne, Okla. ....Jan. 21 to Feb. 10

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.

Caywood-Griffith, Musical Messengers, 2923 Troost Ave., Kansas City, Mo.

J. A. Chenault, Portland, Tenn.

C. T. Corbett and Wife, 110 Edith, Dayton, Ohio

Rockville, Ind. ....Jan. 28 to Feb. 10

Dayton, Ohio (1st Church) .....Feb. 17 to March 3

Xenia, Ohio .....March 4 to 17

Ernest Coryell, Viborg, S. Dak.

Dayton, Wash. ....Jan. 22 to Feb. 3

Ritzville, Wash. ....Feb. 4 to 17

Huston, Ida. (Sunny Slope Ch.) .....Feb. 24 to March 17

Payette, Idaho .....March 20 to 31

**EVANGELISTS' SLATES**

Gilbert and Sylvia Anderson, 314 Seventh St., Fairbury, Nebr.

Clarendon, Va. ....Jan. 20 to Feb. 3

Noblesville, Ind. ....Feb. 6 to 17

Mack Anderson, 2923 Troost Ave., Kansas City, Mo.

Lansing, Mich. (North St. Ch.) ..Feb. 3 to 17

Ft. Wayne, Ind. (1st Church) .....Feb. 20 to March 10

Washington, Pa. ....March 12 to 24

T. M. Anderson, Wilmore, Ky.

Akron, Ohio .....Feb. 1 to 10

Brown City, Mich. ....Feb. 13 to 24

Bloomington, Ind. ....March 3 to 17

Muskegon, Mich. ....March 21 to 31

Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.

Ada, Okla. ....Jan. 23 to Feb. 3

Seminole, Okla. ....Feb. 6 to 17

Bethany, Okla. (Bethany-Peniel College) .....Feb. 18 to 22

F. B. Bacon and Wife, 3441-5th St., Riverside, Calif.

Pendleton, Oregon .....Feb. 3 to March 3

Clarence and Thelma Bailey, Singers and Pianist, Portland, Ind.

Van Wert, Ohio (320 N. Tyler) .....Jan. 21 to Feb. 3

Bernice Bangs and Party, 2122 North 128th St., Seattle, Wash.

Tacoma, Wash. ....Jan. 20 to Feb. 3

Van Zandt, Wash. ....Feb. 10 to 24

Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio

Columbus, Ohio .....Feb. 7 to 24

Open Date (Cancellation) ....March 3 to 17

Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio

Kenmore, Ohio .....Feb. 1 to 10

Wm. Beirnes, 2301 Elliot St., Denver Colorado

Homedale, Idaho .....Feb. 17 to March 3

Weiser, Idaho .....March 4 to 17

Ruth M. Belmont and Marion Jenkins, Song Evangelists, Musicians and Children's Workers, R. D. 1, Box 41, Wheeling, W. Va.

M. R. Bishop, 2923 Troost Ave., Kansas City, Mo.

Open Dates .....After Jan. 13

Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio

Moundsville, W. Va. ....Jan. 27 to Feb. 10

Paden City, W. Va. ....Feb. 11 to 24

Wolf Run, Ohio .....Feb. 25 to March 10

Sebring, Ohio .....March 11 to 24

C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.

Wapakoneta, Ohio (care K. F. Johnson) .....Jan. 28 to Feb. 10

Bicknell, Ind. (care Rev. H. L. Kennedy) .....Feb. 17 to March 3

Brooklandal, N. Y. (Care Rev. F. A. Alexander, Pastor) .....March 10 to 24

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# A CALL TO PRAYER

## World Day of Prayer

MARCH 8, 1935

The record of the World Day of Prayer of 1934 is a source of inspiration to Christians all over the world. Nearly fifty different countries participated. From sunrise to sunset the world around, under tropic trees and in frozen zones, groups of Christians met together to praise God and to beseech His Mercy upon this sin sick world.

On March 8, 1935 let all Nazarenes gather for a day of special intercession for the needs of our own mission fields and a world wide revival.

### PRAY FOR

*Border Mexican District.* Revival. Native reinforcements.

*Old Mexico.* Christians under religious restrictions. The Bible Seminary.

*Peru, Aguaruna.* Converts. Funds and workers for the Bible Training School.

*Central America.* The hospital at Coban. The lone missionary in British Honduras.

*Argentine.* The seven churches manned by native preachers. Adequate buildings.

*British West Indies.* Revivals. Devoted native Christians.

*Cape Verde Islands.* Reinforcements. Revivals to continue.

*Virgin Islands.* Continued growth of this our baby mission.

*North American Indians.* Yuma and Zuni tribes. Buildings and workers.

### PROGRAM

*Morning Service 10:30 A. M.*

Song.

Scripture reading—Psalm 81:8-16, Psalm 85:6-13, Isaiah 40:28-31.

Present the needs of the Latin American countries and Islands. Pray for these needs and others that might be suggested.

Offering for World Wide Evangelism. (To go through regular channels).

Song—all standing.

*Noon Hour—12:00 M. to 1:00 P. M.*

(Make this an hour of prayer and fasting where desired).

Present Prayer and Fasting League and secure new members.

Pray for all missionaries on foreign fields and at home on furlough.

Pray for our 1600 Prayer and Fasting members.

### INTERMISSION

*Afternoon Service 2:00 P. M.*

Song.

Scripture reading—Luke 11:1-13.

Present the needs of the North American Indians (Yuma and Zuni tribes).

*Africa, India, Palestine, Syria, China and Japan.* Prayers for these special needs and any others that may be mentioned.

Song.

Benediction.

Where advisable in order to have a service which the men may attend, a night meeting may be held with the pastor in charge.