


HERALD of HOLINESS



OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. 24, NO. 12

KANSAS CITY, MO., JUNE 8, 1935

WHOLE NO. 1208

Consecration

C. A. McConnell

NO man can become great, can win success, who does not identify himself with some cause, some worth while purpose. It is not enough to believe in a thing; it is not enough to be accounted as belonging to or participating in something. Success demands that degree of absorption which makes the man one with his cause. "His heart was set upon it," "He threw his life into it," have more than rhetorical meaning. Savonarola, Luther, Washington, Lincoln, Edison, Breese are inseparably identified each with his cause. They not only gave to, they became one with, that which claimed them. That made them great—their utter devotement to service. How pitifully small, by the side of such greatness, appears the life of him who seeks to be served—who gives only that he may receive again. How great, how kingly, how Godlike the character of Him who came not to be ministered unto but to minister, and to give His *life* a ransom for many. Only he who is conscious of riches can consciously bestow largess. He who feels his lack may selfishly seek. The giving heart is the princely heart. Pauper's hands are grasping. He who could in truth say, "All things are mine," became poor that others might become rich. He who created the fields with their fruits and grains walked the dusty roads and hungered that man might have the Bread of Life. He, before whom archangels hid their faces, had His own face covered with blood and spittle, that others might be redeemed from the shame of sin. He, from whom flowed the stream of all life, entered into death that others might not taste its bitterness. Service received, blesses at most one—the recipient. Service given, flows back upon the giver, fold upon fold, in richness. The fountain from which the stream flows is sweet; the Dead Sea, into which the stream flows, is bitter, finding no outlet there. Giving one's self to Christ through humanity—that is success, that is greatness.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene
Published every Saturday by the Nazarene Publishing
House, 2923 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

D. SHELBY CORLETT, D. D., *Managing Editor*

Contributing Editors

H. F. REYNOLDS, D. D.

J. W. GOODWIN, D. D.

R. T. WILLIAMS, D. D.

J. B. CHAPMAN, D. D.

Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

Entered as second-class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

THE HOLY HEART

SANCTIFICATION with us, must be something more than a mere doctrine. It must be a vital, throbbing experience of purity of heart and full devotement to God. This experience may be received by simple faith and is subsequent to conversion. It is a second work of grace, and through the illumination of the Holy Spirit brings the soul into a state of rest in God.

There must be no confusion between justification and sanctification. While these are distinct, they are never separate. Justification is something more outward than sanctification. It is a change of relationship to the divine government. It is an act in the mind of God rather than any work wrought in us. Another characteristic of justification as a judicial act, is that it is incapable of either increase or decrease. It is a single and complete act absolving the believer from the guilt of sin. The evidences of justification may be stronger or weaker at times, but justification itself admits of no degrees.

Sanctification is more of an inner work—a change wrought in our nature. As such it admits of both degrees and stages. It is the confusion of justification and sanctification in the Romanist system that gives rise to penance and its attendant evils. The Reformation with its insistence upon justification by faith only, served to clarify this distinction and establish the position usually held in Protestantism at the present time. There are three stages usually attributed to sanctification—its beginning, its progress and its completion. The names sometimes applied to these stages are incipient sanctification, progressive sanctification and entire sanctification. In its incipient stage, sanctification is never separate from justification and regeneration. While justification is an act in the mind of God absolving the believer from the guilt of sin, and regeneration is an impartation of new life by the Spirit, sanctification is a cleansing or purging of the heart from guilt and acquired depravity. By progres-

sive sanctification is meant, not the gradual removal of inbred sin, but a constant appropriation of the merits of the atoning blood of Christ. The term is sometimes used to indicate the gradual approach to the conditions of entire sanctification, such as an increasing hunger for full cleansing, consecration, prayer and supplication. With the coming of added light, the felt need deepens, for as Mr. Fletcher says, "God does not usually remove the plague of indwelling sin till it has been discovered and lamented." All these things precede purification but do not effect it, for this act is done by the Holy Spirit alone.

By entire sanctification is meant the purification of the heart from sin and the full devotement of the soul to God. While there may be a gradual preparation preceding it, and a gradual growth in grace following it, entire sanctification is effected by a distinct act of God. There is something here analogous to the act of justification, in that He speaks the word, "Be clean," and instantly the soul is purified from all its defilement. Growth in grace, which begins the moment life is imparted in regeneration, manifests itself in more rapid increase in all the graces and habitudes. The removal of the antagonisms of sin makes possible this fuller and more normal development of the Christian life.

This grace of entire sanctification is the heritage of all the sons of God. It is received instantaneously by faith, and every true believer is not only privileged to receive it, but duty bound to believe and enter into the rest which awaits the people of God.

A RINGING CHALLENGE

IT is easy to sing the praises of the sturdy pioneers in church and state, but another thing to follow them in like heroic service and sacrifice. It has been said that nothing is quite so different from the battle field as dress parade. The pioneers of our country blazed trails where there were none, built roads, forded rivers, lived in log cabins and dugouts, and labored from early morning until the late hours of the night in order to conquer mountains and prairies, forests and deserts. The younger generation has reaped the consequences of their labors in fertile fields, magnificent highways, splendid schools and towering cities. But they have not always inherited the sturdiness of character and conviction found in their fathers, nor do they feel called upon to make the same sacrifices that characterized the former generation. Too often they are soft in muscle and flabby in spirit. They seek ease and notoriety, and have come to regard even inconveniences as hardships. But while things have changed there are still plenty of pioneer fields. In some sense a new world is in the making. Many and startling have been the changes which have taken place within the last few years. Here is a new challenge. Will our youth seize the opportunity to develop the same characteristic ruggedness found in their fathers? We believe they will. Baffled for a time

by the lack of opportunity and apparent failure, they will turn toward constructing a new order. They will build places for themselves. What their forefathers have done, they can do also if they but keep the same faith and heroism.

What is true in the natural and social realms is equally true in the church. Churches are not built without prayer and sacrifice. The mission fields were not opened by weaklings, but by men and women of sterling worth. They were not seekers after ease and comfort—they were laboring for a cause. They were not even building for themselves but for the generations to come. They found their reward in their own labor. Their souls were not lean, nor did time hang heavily on their hands. They built nobly and well and their sons and daughters have entered into a rich inheritance. Here again the times have changed but opportunity still looms large. Some of our youth perhaps have thought to enter fields already cultivated and flourishing but have met rebuff. Nothing apparently seems to open to them. At first this proves discouraging, but out of it will come a ruggedness that will mean more to the cause of Christ than towering churches and flourishing parishes. There is still much land to be possessed. Let our youth with strong bodies, well-trained minds, abundant resources, and hearts aflame with the love of Christ, take their places and labor with the same heroic sacrifice and the work of the kingdom will move forward with ever-increasing strides. Here is the challenge of our times. Let no one say that nothing can be done, but with faith in God and anointed with the Holy Spirit, let them go forth to triumph.

EDITORIAL MISCELLANY

Dr. John A. Broadus once gave these four traits as characteristic of an educated man—breadth of view; power of patient thinking; soundness of judgment; clearness and force of expression.

“We are living in a revolution,” say *The Intercollegian*. “We are in the grind and crash of social forces beyond our immediate control. We cannot be guaranteed safely. As Christians we can be absolutely guaranteed peace and courage enough to go through, but no talisman to keep us out. In any given social conflict either we must choose a side, the one where we believe God is, or abstaining from choice because we cannot find Him on either side, we must expect with Him to stand fire from both.”

The *Christian Evangelist* in an article on “The Church Press as a Unifying Agency,” points out the following as the special functions of a church paper: (1) It is a reporter. It looks over the whole field and brings fresh news from every church, great or small. This holds the people together and gives the atmos-

phere and soul of brotherhood. (2) The Christian press is an interpreter, bringing the light of many minds as well as its own, to bear upon vexing problems. (3) It is an advocate. There are certain movements, programs, aims, needs and emergencies; certain doctrines, organizations, institutions and workers; that need introduction, support and friendship. The church paper is an advocate of these because they make the churches greater and more powerful. (4) It is a prophet. It points out the evils that hurt men, and always builds in faith, hope and love. The *Christian Evangelist* estimates that there are two million subscribers to church papers in the United States.

A nation-wide study of the college situation shows that these institutions are gaining ground financially. Five hundred colleges reported less than one per cent difference in receipts between the present and the year 1932-1933. The report also shows that colleges generally seem to be getting out of debt. The increase in attendance at American colleges and universities is estimated at five per cent above that of 1933. In the freshmen classes the increase has been fourteen per cent. This is due in all probability to the Federal Emergency relief which has assisted nearly 100,000 students to continue their college studies.

Georgia seems to have a very effective temperance organization. The program as outlined by Judge Candler contemplates, *First*, an energetic movement to get the temperance campaign adequately before the people; *Secondly*, consecration of all efforts to the establishment of law and order enforcement and observance in the state; *Thirdly*, a permanent program of temperance education. The liquor question is growing more serious week by week, and not only the church but all thoughtful people are being aroused to its program of degradation. When girl hostesses are used in tavern-saloons to persuade men to drink more and stronger liquor; when children are being debauched and homes degraded, it is time for Christian people to strike this traffic a blow when and wherever possible. The traffic in strong drink is solely and wholly bad.

The mysteries of nature never cease to fill us with wonder. Here is one from Henry Norris Russell: “A snowflake falls on the ground and melts in the twinkling of an eye. What has happened? Molecules of water have broken loose from their crystalline arrangement one by one and slid away to form a liquid. It is a demonstrable fact that in the number of separable molecular events involved in the melting of one snowflake exceed the number of bodily movements, heartbeats and all, made by all the soldiers during four years of war, and it takes a hundred such snowflakes to make one drop of water. Before such complexity and mystery the mind reels.”



Managing Editor's Page



WHAT WOULD YOU TAKE IN EXCHANGE FOR THE CHURCH?

FOR some time we have had the desire to have some loyal lay member of the church give a practical answer to the question, "What would you take in exchange for the church and its influence upon you and your family?" The opportunity presented itself just recently. A layman who had been a member of the church for a number of years, whose family of several children had been raised in the church—three of them had attended our own educational institutions, one daughter had married a minister—made some statement concerning what the church had meant to his family. Immediately we asked him, "Brother, what would you take in exchange for the Church of the Nazarene and its influence upon you and your family?" He made hasty reply, "There is not enough money in this world which would be a satisfactory exchange for the church and its influence upon me and my family."

Then he began to relate some of the experiences he had had during the years. There had been times of sacrifice, times when the sailing was rather stormy and when the enemy endeavored to bring division in the church. Upon one occasion it had become necessary for him to jeopardize his own financial credit in order to save the church. "But," he said, "there is nothing in the world that could have brought to me and my family the blessing that a holiness church has brought. It has been worth everything I have done and much more. There is not enough money in this world that could be a satisfactory exchange for the Church of the Nazarene and its contribution to me and my family." We are certain that there are thousands of members who have the same appreciation of the church. Many have paid a great price to become members, but they have been made to realize that they have been more than repaid for the sacrifice made.

Another angle of this situation was suggested to our thinking. If the Church of the Nazarene has meant so much to us, and if there is not enough money in the world which would offer a satisfactory exchange for its blessing and influence, should we not be vitally interested in bringing the good news of holiness and its attendant blessings to those people in other towns and cities in which there is not now a holiness church? If the church means so much to us should we not consider it our outstanding obligation to share with others its privileges and blessings? Suppose, as the home mission workers sought to organize the churches in years gone by, that in the good providence of God another town or city had had the privilege of the church and our town had been passed by, what would we ex-

pect of those who were enjoying the blessings of a holiness church? Surely the people of other towns and cities have as much right to the privileges of the Church of the Nazarene as we have. Perhaps the greatest challenge we can bring for Home Mission work is the thought presented here—"What does the Church of the Nazarene mean to you?" Or, to state it in a positive manner, we might use the words of Dr. Bresee, "We are debtors to every man to give him the gospel in the same measure as we have received it."

Will we not do something beyond the ordinary to bring the message of holiness to the people in adjoining towns and cities where now they have no strong holiness church? There are people in practically every town and city whose hearts are hungry for the experience of heart purity, for the baptism with the Holy Spirit. They are endeavoring to satisfy their hearts on the messages of the social gospel presented from the pulpits, they are reaching here and there to find something to feed their hungry souls, they are dying for the true gospel of salvation, for a living message from God's Word. The fields are so white and ready to the harvest, the laborers are few. Our local churches should hear the Macedonian cry from some neighboring town, "Come over and help us," and carry the gospel of holiness into these neglected fields during the summer months. This presents an unprecedented challenge to our church. Will we accept it, and earnestly Crusade for Souls in the home lands? If the Church of the Nazarene means so much to you and your family, are you not willing to share its blessings with others?

A COMMENDABLE ACTION

THE larger our church becomes and the more our organizations or auxiliaries increase the more necessary it is to be watchful lest we drift from the established standards of our movement. There are always some matters which of themselves may not be sinful yet they tend to open the doors for practices which have been condemned as unchristian. It has always been a questionable practice for churches or any department or auxiliary of the church to engage in the sale of articles for profit, particularly to obtain funds with which to promote the work of the kingdom. God's system for financing His Church is tithes and offerings, and profits received by departments of the church from the sale of goods cannot be considered as either tithes or offerings. Some exception has been

(Continued on page eight)

DELUGES OF PENTECOST

Basil Miller

WAVES OF GLORY

DIVINE manifestations have characterized the great revivals. They were not man-made; they were Spirit-born. The instruments used by the Almighty might have been human personalities; but beyond human efforts, superseding man's abilities, there was that queer sense of a supernal presence. Moving among the people, surcharging the atmosphere, electrifying the audiences, were gentle waves of glory that lifted the people like billows from the sea. Through those vast concourses of hungry humanity glory and divine power the radiancy of God's Shekinah touched, elevated, struck as dead men.

Like a breath from heaven the power of God was literally wafted over congregations and the slain of the Lord could be counted by the throngs. Holy laughter, glorious glee rippled and rolled, while tears of joy coursed down the rough cheeks of the listeners.

God was present.

THE GLORY ATTENDING WHITEFIELD

Possibly the outstanding instance of God's veritable presence attending the ministry of any soul winner was that of Whitefield. He seemed to be marked with a divine aurora, a saintly radiancy, that peculiar shimmering of Shekinah, about which the Old Testament speaks so much. When he spoke his face lighted with a glow of heavenly luminosity. His words, even the simplest, could bring tears to the coarse cheeks of his hearers. He wrote, "Great manifestations of divine presence attended my sermons." Ofttimes as many as five hundred would fall as dead men to the ground. Many times at eleven o'clock at night entire communities would be broken up with holy emotions—the crowds would be melted down—tears flowed freely—the shouts of saints broke through the weird groaning of the penitents. He said, "I have left the people full of fire. Thousands have flocked to the gospel. . . . My eyes are just out with tears of joy."

He was the weeping prophet, for he could scarcely preach without weeping. Sometimes he would invoke the wrath of God upon his hearers, and more than one fell dead, stone dead, under the sway of his power. His first sermon, according to the report reaching the bishop, drove fifteen people mad.

When he preached at Kingswood tears poured down the black faces of the colliers, great audiences were literally drenched with tears. Tens of thousands sent their wailing, tear-stained cries to heaven for mercy. During the course of one sermon he said, "How can I help weeping, when you have not wept for yourselves." The effect was electric. Power came on the group, many were converted. During one night there a mighty electric storm arose; lightning flashed, thunders rolled. His spirit rose on the tempest, and with a voice as loud as the wailing of the winds, he tolled out doom and decay. Swinging into the com-

ing of the Lord, amid the high thunder and the blazing flashes of lightning, he cried out, "Oh my friends, the wrath of God!"

After such sermons he would lie down exhausted, drenched, deathlike—for divine power had gone out of him.

When he preached in Wall Street, in 1740, he described the scene thus, "Shrieking, crying, weeping and wailing, were to be heard in every corner, men's hearts failing them for fear and many falling into the arms of friends." In such times God was very near. During his sermon in Northampton, where Jonathan Edwards started America's first great revival, Whitefield said, "The good Mr. Edwards wept all the time I was preaching." And it must be noted that Edwards was one of the most profound thinkers of his or any age. In return Edwards describing the effect of Whitefield's preaching from his pulpit in these melting strains, "The congregation was extraordinarily melted in every sermon, almost the whole assembly being in tears."

Little wonder is there that such manifestations of God's glory attended his revivals. Go with me to London. Meander out to Fetter Lane. Stop at the Moravian Chapel. It is Watchnight, 1738. Wesley and Whitefield are present. Let the words of this immortal preacher portray the scene. "About three in the morning as we were continuing instant in prayer the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground." This is recognized as the time when these prophets received the baptism of the Holy Spirit. Being thus sanctified, little remained for him to do, but to bear the manifestations of God wherever he went.

GLORY AND DIVINE POWER

Every great revival has been marked with this peculiar divine power. When Edwards preached the sermon producing the Great Awakening as he read his sermon entitled, "Sinners in the Hands of an Angry God," strong men held onto their seats, clenched the benches with their hands *for fear of falling into hell*. One could walk into the revivals of A. B. Earle, Baptist soul winner of the past century, and breathe an atmosphere which seemed heavily laden with divine glory and holy presence. Men oftentimes were afraid to move, or speak, for fear of being slain by this power of God. It settled like a pall over sinners, and lighted the hearts of the saints with a peculiar sheen.

Such glory attended the conversion of Elder Jacob Knapp that it was the means of bringing a revival to the community. Many times when he went to conduct a revival stores would close, crowds of massive proportions attended the services. Such seriousness struck the inhabitants, through this holy presence of

God, that in order to give the sinners room to be seated, the saints would remain at home and pray during the service. He was literally charged with divine enduement. He would stay with a community, and with his sledge-hammer blows against sin, he continued faithful to his task until the town was "turned upside down."

He lived in a realm of high moral tension, creating such a magnetism of spiritual power that the strongholds of iniquity were broken down.

When Finney found God, within twenty-four hours some twenty souls were brought to Jesus, so great was the glory of his own experience. The same was true of the experience of that modern soul winner, Bona Fleming, and his late brother, John. Their experience tore through their community like a blaze of wildfire. No wonder these two brothers won more than a hundred and fifty thousand souls to Jesus. Less wonder also is it that Finney in one week in Boston won five thousand souls to Jesus; or in six months in Rochester is credited with having brought a hundred thousand souls to the Master. So great was his divine anointing that once he broke up an entire room of loom girls by eyeing down one trying to mend a broken thread. Crossing the ocean once he called upon praying Father Nash to join him, for the glory was so great, the waves of divine illumination so marvelously wrought into his soul, that he feared he would die under its spell.

Ah, this was the marvelous source of his power to lead a half million to Jesus in a few brief years.

John Inskip preached from the text, "That ye put on the new man . . ." Yonder in the audience sits a colored woman. Seeking for some time the blessing of a pure heart, suddenly around her came a flood of light and joy swept through her soul. She sprang to her feet, and shouted for joy. A wave of glory struck her heart, so much so that during the last song of the service, she fell under the power of God three times. Little wonder then that later when Amanda Smith prayed all heaven was hushed with a holy silence, and earth seemed attuned to God. When she spoke the word "glory" such power was carried with it that the most formal meeting she ever attended would be broken up.

So great was the power of God upon the ministry of William Harrison, the boy preacher, that he literally dragged people to the altar over the tops of the pews.

GLORIOUS CAMPS

During the revival of 1857 Rev. Fish, an analytic observer of the movement, said, "Such a time as the present was never known since the days of the apostles for revivals. . . . Revivals now cover our very land, sweeping all before them as on the day of Pentecost. . . . They are now the engrossing theme of conversation. . . . Ministers seem baptized with the Holy Ghost and preach with new power and earnestness. . . . Union prayermeetings are held in the principal centers. . . . The large cities are sharing in this great and glorious work. There is hardly a village or town

to be found where a special divine power does not appear to be displayed."

Here was a revival, prayed down upon a nation, that assumed such proportions of divine manifestations that without human direction swept the land with tidal waves of glory. Would that such times would again visit our spiritually impoverished land!

The great camps were glory centers. God seemed to visit the early campmeetings as never since. Joseph McGready preached on hell until all North Carolina was stirred, and then Elder Barton W. Stone, pastor of the Cane Ridge (Ky.) Presbyterian Church, took up the torch. Everything seemed to be forgotten by him save the salvation of souls. Earnestness, spiritual zeal broke through lethargy." When the revival got under way in 1797-98, it swept like lightning, and thousands screamed their way into the kingdom," wrote McGready. He continues, "I left the pulpit and went through the audience shouting and exhorting with all possible energy and ecstasy and *the floor was soon covered with the slain.*"

Stone said of the Cane Ridge Camp, "Many fell down as men slain in battle and continued for hours together in an apparently breathless and motionless state." After lying thus for hours they obtained deliverance. The gloomy cloud hovering over them disappeared, and they arose shouting and leaping for joy. Under a sermon by Cartwright more than three hundred were strewn on the ground. When they awoke from their trances the shoutings could be heard for miles around.

At the Cabin Creek (Ky.) Camp, out of some twenty thousand about a thousand were seized with the religious jerks, and one man without God in a meeting conducted by William McGee resisted the power and with a jerking snap of his head his neck was broken.

GLORY CROWNED CRUSADES

The clamor of our age is that again such glory crowned Crusades for Souls will be among us. Men are nauseated with human manipulations, man-fabricated emotions, suggestibility as a sham of divine manifestations. They long for God. They seek for tidal engulfments of divine glory to strike the church, awaken the sleeping prophets, arouse the spiritually inert membership, and shake America from her materialistic moorings.

We have the machinery—our technics are perfected—the broad battle field of Nazareneism is now swung around the world. One and only one, thing is lacking. As our founder expressed it, "*We must get the glory down.*"

Delays are not denials, and God has often answered a prayer that asked for silver by giving gold. He may have denied earthly treasure, but He has given heavenly riches of ten thousand times the worth, and the suppliant has been more than satisfied with the exchange.—CHAS. H. SPURGEON.

THE MINISTRY OF THE HOLY SPIRIT

J. Glenn Gould

II. THE NAME AND OFFICES OF THE SPIRIT

IT IS significant to note the name which Jesus applies to the promised Holy Spirit—the term “Paraclete.” There is no one English word that is able to convey the true depth of meaning in this term. It would have been far better if no attempt had been made to translate it, but it had been carried over bodily into our tongue. The term “Comforter” is too limited in its current usage to express more than a fractional part of its true meaning. It does mean a comforter; but it also means a guide, helper, strengthener, defender, teacher, inspirer. This serves to indicate the diversified office of the Spirit in His ministry to sanctified believers. While preaching in China through a Chinese interpreter, Rev. Joseph H. Smith noticed that it required an extended phrase to express in Chinese his use of the term “Comforter.” He finally asked his interpreter just how he expressed the meaning of the term, and was told that the nearest Chinese rendering of it was “One who stands by our side and fights for us.”

THE “PARACLETE”

True as is this expression to one vital and important office of the Holy Spirit, it does not exhaust the meaning of the term “Paraclete.” He is further to be looked upon as the special representative of God the Father with and in His sanctified children, to direct them in the knowledge and understanding of, and obedience to, the will of God. In one notable passage (1 John 2:1) the term “Paraclete” is applied to Christ himself: “If any man sin, we have a Paraclete (an advocate) with the Father, Jesus Christ the righteous.” This use of the term throws additional light upon its rich meaning. Our personal representative before the throne, our high-priestly intercessor, is described by the term which Jesus applies to the Holy Ghost. With equal propriety we are justified in regarding the blessed Spirit as God’s personal representative with us upon earth. How rich, then, is our condition. We have a Paraclete with God in heaven, and God has a Paraclete with us upon earth.

The rich and varied significance of this name which Jesus applies to the Spirit is further revealed by our Lord’s description of His activities, once He has come. There are four notable suggestions contained in chapters 14, 15 and 16 of John’s Gospel, each descriptive of some phase of the Spirit’s ministry in the hearts of believers. The first, contained in John 14:16, indicates that the ministry of the Spirit in us need never meet with interruption. He will abide with us forever. This word does not come to us with the same comfort that it brought to the apprehensive hearts of the disciples. It was evident to them that their association with Jesus was soon to undergo a profound change, if not actually come to an abrupt end. What the future held was far from clear to them;

but, dull of hearing as they were, they had been able to recognize to some extent the meaning of His statement, “I go to prepare a place for you.” It must have given some degree of courage to a fainting heart to be assured that the imminent parting was not to be forever, but that there would ultimately be a restoration to the presence of the One they had come to love so greatly. What further solace must have come to their tempted spirits, then, when He said, “I will give you another Comforter, that he may abide with you forever.” No more nights of loneliness in the midst of the storm-tossed sea; no more lone-handed struggles with the devil at the foot of some mount of transfiguration. Here was promise of a constancy of fellowship which even their priceless days with Jesus had not afforded. This promised Comforter would abide with them forever. There is a tenderness and solicitude about that further word of Jesus, in John 14:18, which can scarcely be equaled in the Gospels. As though realizing fully how sorely bereft they would be, He assures them, “I will not leave you orphans [comfortless]: I will come unto you.”

“THE SPIRIT OF TRUTH”

Furthermore, in this same connection the Paraclete is described as “the Spirit of truth.” How far that characterization transcends any merely abstract conception of truth! Men today grope blindly for truth, spurning the revelation so freely given of God. They ask futile questions, as did Pilate with his, “What is truth?” and so frequently miss the obvious answer of Jesus, “I am . . . the truth.” And the full import of Jesus as truth can be apprehended only through the ministry of the Holy Ghost, who is “the Spirit of truth.” Here is the moving, living, quickening Spirit of truth Himself, promised to Christ’s followers as a constant guest.

THE TEACHER

The second suggestion of Jesus occurs in John 14:26. Here the Master asserts that one function of the Holy Ghost will be to call up the rich past of their fellowship with their beloved Teacher, and “bring all things to their remembrance, whatsoever he had said unto them.” The very volume of His utterance in their presence during the more than three years of their association with Him would preclude all possibility of even the major portion of it being retained and transmitted to others. Moreover, much of His teaching, and that the richest and most profound portion, fell upon ears that were dull and hearts that were poorly prepared to receive it. All of this rich heritage was to be preserved, thanks to the gracious Paraclete. How comforting the thought that all of the priceless gems of truth to which He had given utterance, all of the wondrous teaching, all of the heart-burning eloquence of the Master, were not like

wilderness flowers, wasting their sweetness on the desert air of their unresponsive hearts; but would be made to live anew under the quickening touch of the Comforter. Moreover, He was to be a teacher to them. He would draw out meanings that they had little suspected when the Master's words were first spoken. They could sit at the feet of the Comforter, even as they had at the feet of Christ, and learn of Him. I firmly believe that we are indebted to this peculiar office of the Spirit for the faithful accounts of our Lord's life and teaching contained in the four Gospels.

WITNESSING OF CHRIST

A third suggestion from Jesus' lips is found in John 15:26. Here it is stated that the Comforter shall testify of Christ. This is not the same thing as is contained in the second suggestion. That pertained to the Spirit's ministry regarding the earthly career of our Lord. This refers more properly to the Spirit's ministry concerning the present heavenly glory of Christ. No eye had ever seen the glory of Christ. And of His return from His earthly mission to His throne above, of the welcome accorded the conquering Hero by the celestial hosts, of the perfect acceptability with which the Father viewed the atoning work of His Son, and of the present magnificence and splendor with which our Lord is surrounded, only the Holy Ghost would be able to witness to men. It is this witness which is in a peculiar sense the responsibility of the Spirit. Peter cited it in his reply to his inquisitors in Acts 5:31, 32, when he said, "Him [Christ] hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; *and so is also the Holy Ghost*, whom God hath given to them that obey him."

St. Paul draws an interesting distinction between "the riches of his grace" and "the riches of his glory." The first refers to the Savior's finished work on earth, while the second refers to His present state and activity in heaven. We have already noted the assurance that the Spirit will illuminate and reveal fully the meaning of the former; we now have the promise that He will bring forth fully the significance of the latter as well.

It is to the faithful performance of this office of the Paraclete that we are indebted for the revelations of truth contained in the letters of St. Paul and his colleagues in the apostleship. The revelation of the truth concerning the glory of Christ, and the full and atoning significance of His death and resurrection, all came to him by the Holy Ghost. If this assertion were only universally recognized and accepted, the supposed conflict between Jesus and Paul, concerning which the higher criticism of the generation past made so much ado, would become the merest will-o'-the-wisp; as, indeed, it is.

The fourth and final suggestion which comes from our Lord pertains to the convicting work of the Holy Ghost, and is contained in John 16:7-12. This is the

most detailed, and in many respects the most vital and important office assigned to the holy Comforter. Its significance calls for a more complete discussion than is possible within the limits of this article. Beginning at this crucial point, we will resume our presentation next week.

A COMMENDABLE ACTION

(Continued from page four)

granted by some of our leaders, in that when the article sold promotes the work of the church and serves as a medium of spreading the gospel, it is thoroughly consistent with our standards to sell such articles and to use whatever profits there may be for the work of the kingdom. (Bibles, religious books, scripture calendars, etc., are included in this exception). Others question this position and maintain that such gospel propaganda should be sold at cost and that we should never consider making profit from the spread of the gospel.

We chanced to note a recommendation adopted by the Woman's General Missionary Council, at their meeting last January. We wish to commend our good ladies for their positive stand on this particular issue and take pleasure in bringing it to the attention of all our people:

"We, the W.M.S. Council wish to go on record as condemning the making of articles to sell or of having food sales or dinners in the name of the W.M.S."

We would recommend that this statement be enlarged to include all departments of the church and any of their divisions.

FATHER

JARRETTE AYCOCK

HE was not a man of iron, but true as steel to mother, home and God. He loved his children, plied his trade and spent his life in heavy work, that opportunities they might have, which he had never known. A common man of common stock, but loyal to the core, and when his country called for volunteers he answered, "Here am I," and launched into the fray. He did not shirk his duty in discipline around the home, and though we sometimes thought him over stern, in looking back across the years we see more clearly now, and realize that all he said and did was only for our good that we might reach maturity with character unblemished and unstained. "Be true, be honest and hold up your head," was ever his advice, and though just one of millions of his kind; he drove it home and nailed it to our hearts that there were better things ahead if we would only climb. Genius never touched his hand, wealth, fame or intellectual strength were never coupled with his name; a common plodder all his days, and yet with all, he kept his head erect, his home, his name untouched by shame, with joy I own him as my father, I'm proud to be his child, at least he was a man.

AFTER PENTECOST—JERUSALEM AND JUDEA

L. A. Reed*

PENTECOST was the greatest religious impetus that the world had ever seen. Nothing like it had ever been experienced in the annals of Hebrew history or in the experiences of the Gentile peoples. It was an absolutely new type of manifestation with an inexplorable power, especially mysterious to the onlooker and the ones not acquainted with Christ's sayings and promises.

But as we look back upon it, the message of Pentecost unfolds before us like a scroll. We know now what it did for the disciples and what it has done for all people who since then have availed themselves of its privileges. According to Peter, it "purified their hearts by faith." According to the Acts of the Apostles we know that it gave them a boldness and a testimony that they never had up to this time. You never find them running away from danger now, like they did at Gethsemane. Now they were heroic and brave. According to tradition, only one of the eleven died a natural death. Again we find that Pentecost gave them a perfected and implicit faith. Their works prove this. It also gave them a zeal to spread the gospel of holiness. One of their first questions was, "Have ye received the Holy Ghost since ye believed?" And finally it gave them a transcendent hope in Christ's return.

This is what Pentecost still does for every Christian, as he becomes sanctified by the baptism with the Holy Ghost. The experience itself has not disappointed us or any others who have been thus blessed, but oh, so frequently have we been disappointed in not seeing the products of Pentecost or the after effects shown in the lives of the individuals or the saints collectively. After this holiness emphasis period, when souls have knelt at our altars and have been filled with the Holy Ghost (and we know this to be so for we have seen it of late) should not the church push out to "Jerusalem and Judea"? Should not the home missionary urge be upon each one of us individually and all of us collectively? This is the direct result of Pentecost. After the great BAPTISM, then they began to scatter the good news abroad, starting at Jerusalem. The pastor has been doing this Jerusalem work, especially during the past five Sabbaths. Now with the blessing of Pentecost still refreshing us with the personality of the Spirit, why shouldn't the same activity and movement of expansion take place for the Church of the Nazarene as it did with the early church after their enduement from on high?

"Every church win a church" would be a good slogan throughout the summer and fall months. Wouldn't the Church of the Nazarene startle the world, should we do the job as well as testify about the experience? Of course. "Faith without works is dead." Likewise the blessing of Pentecost will die

* Pastor, First Church, Kansas City, Mo.

on our hands unless the Spirit of Pentecost manifests itself in going to "Jerusalem and Judea" with this wonderful message of full salvation. We have passed the time when one of our churches should be located wherever two roads cross. We must choose rural and municipal centers and make these places points of holy fire and Nazarene enthusiasm. With our fine highways and just about everybody or everybody's neighbor owning an automobile, distance means nothing. God has placed these modern facilities at our disposal, not merely for our own comfort and convenience, but for the spreading of the gospel of holiness in these last days before Jesus comes.

As the youth of our church is the church of the future, would it not be a fine activity for the young people to sponsor such home missionary projects at nearby points to your local church or at some other section of the city, should it be large enough? Under the leadership of your pastor, who by this time should have the vision, this undertaking would be a wonderful outlet for that surplus energy which the devil will use if you do not consecrate it to the service of the Master. Here is a good way to literally fulfill our quadrennial objective in the N.Y.P.S. by "each one winning one." Our fine women have the burden of foreign missions on their heart, and what could be more fitting than the N.Y.P.S. get the burden of home missions upon their heart? If your group is too small, then use your talent in co-operation with some other Church of the Nazarene to do the job. It can be done, therefore it should be done.

Anyway, this is the only way in which the world will be convinced that we really have the Holy Spirit. That exuberance in our disposition, which is intensified by the blessed third person of the Trinity, will be the most convincing argument of the reality of holiness, when turned into channels of usefulness along the lines of soul winning. Have you ever felt the thrill of winning a soul to Jesus? You could not possibly be a real loyal member of the N.Y.P.S. and not win at least one before June, 1936. Every Nazarene should have this holy urge upon him to win men. Let us do it enthusiastically, systematically and under the leadership and power of the Holy Spirit. After Jerusalem then comes Judea, and Judea is all round about us, waiting for the glad tidings which will set them free from the bondage of sin. The Church of the Nazarene has the message. We have had our Pentecost, so now let us go after the multitudes.

God cannot use unconverted lives to convert lives. If there is any little patch in our soul's garden, with a sign for God to "keep off," then until that sign is down, and that patch is plowed under and resown, we had better not begin.—S. M. SHOEMAKER.

OBTAINING THE BLESSING OF ENTIRE SANCTIFICATION

P. L. Beals*

A FEW weeks ago a tract entitled, "Christ's Ministry of Healing" by Mr. H. A. Madge of Poona, India, fell into my hands. In this tract Mr. Madge gives very valuable suggestions to those who wish to be healed. While reading this splendid tract it occurred to me that some of these suggestions would apply equally as well to those who are seeking for the baptism of the Holy Spirit; especially those who for one reason or another have let down in their seeking, or have thought that perhaps there is no use. And so it occurred to me if these suggestions together with others which are applicable to the experience of holiness were given, it might be a help to some needy person. For there was a time in my own life when I would have been so glad for just such suggestions as these. In fact it was through following similar lines that God led me into the experience of holiness in February, 1919. However, let no one think from this article that it is necessary to prolong one's seeking, for any time that one pays the price and believes God whether that be after five minutes of seeking or after five days or five weeks, the blessing will come.

PREPARATION FOR THE BLESSING

One may prepare himself for obtaining the blessing of holiness, (1) by praying for himself, (2) by asking others to pray for him.

In his prayer for himself, he should ask God to guide him; and, at the same time he should yield himself up to God and invite Him to take full control and have His way in everything. In his prayer he should ask God to teach him and at the same time he should set himself to understand and to learn just what God wishes him to learn. He should read his Bible and give time to thinking about it. Especially should he read of the way in which God filled people with the Holy Ghost at Pentecost. And also he should read of others in the Word of God who have received this experience. There are also many things in the Old Testament typical of this experience the reading of which will bring increase of faith and also help him to see that God's purpose is to have a holy people. If he has extra time due to lack of work or other reasons, he should make this his principal occupation in so far as he can possibly give time to it. If he is carrying on regular work, he should give as much as possible of his other time to prayer and study. One who really wants to be sanctified wholly will make big sacrifices to get time.

There are other books too that he will find helpful; especially books telling of others who have been sanctified. He should remember that Christ sanctifies today in the same way and on the same conditions as He has done for people in days gone by.

One thing that is absolutely essential, and that is, he should be sure that he is already in a converted state. So while seeking it may be that God will show him that there are things for which he needs to ask forgiveness or needs to make right; if so, this should be done by all means.

As he continues seeking he may find that he has been guilty of wrong attitudes toward others, or that he has given way to jealousy or contempt, or lack of love, or unforgiveness. Also God will show him willfulness, self-centeredness and pride; or it may be a feeling that in some way he is more deserving, or he may claim greater privileges than other men. He should keep in mind that there is cleansing for all of these things which are evidences of carnality in the heart.

DYING OUT

There is always some one thing which is harder to die out to than others. He may have a struggle with this, but to all I say it will pay to yield and lay one's whole heart on the altar.

He will also have to pray for help. It is best to ask God for help in detail for every need and in each phase and symptom, separately and frequently; help to lay this or that thing on the altar; help to understand the Word of God aright; help to take the time which is necessary to obtain this experience; help to see the depravity of his heart; help to keep on the altar that which he has already laid on while he is seeking; and help that he may not stop with a blessing, for God will encourage one as he lays one thing after another on the altar—but that he may go down to the very bottom and get *the* blessing.

He should let others know about his need so that they also can pray for him and with him. It would also be well to keep them in touch with his progress in order that their prayers might be up-to-date, and also he ought to give all those who have been praying for him an opportunity of joining in thanksgiving for every victory won and every step taken.

He also should seek for spiritual help and advice from those who are competent to give them to him. If while seeking the devil comes in as a roaring lion trying to bring doubts about whether one can get such an experience, or whether God can give such an experience, special prayer should be made. And also if there is opportunity, special request should be made to those friends who are praying with him.

ALL ON THE ALTAR

And then, when there is the consciousness that all is on the altar—for God will give such a realization—then, the final step is to believe God. Sometimes it may seem necessary to do as Abraham did as recorded in Genesis 15th chapter: after his offering had been laid upon the altar, he found it necessary

* Superintendent Nazarene Missions in India

to keep the fowls driven away lest they come down upon the offering and defile it. But even if this is necessary, yet, as in Abraham's case, God will give the burning lamp witness, that is, He will witness by fire. At this point many people fail for they wish to have evidence before they are ready to believe. This is not God's plan, for, faith must precede the witness. But as one trusts God and believes that the Altar, that is, "Jesus Christ sanctifies the gift," truly God is faithful and He will come in cleansing power and the Holy Spirit will come in to abide in the heart that is cleansed. And what a wonderful time that is! No

longer does one care or wonder whether people think he is sanctified or not. The very fact that one wonders about this is a proof in itself that the work is not complete. But when the work is done *one* knows that it is finished and people may criticize or talk and Satan and his angels may come with all of their impish power, yet, he knows that the work is done. And how wonderful this is! And how blessed it is to know that if one keeps all on the altar, this experience will stand through years making one like a veritable Gibraltar! And then one will exclaim, "Behold, what God hath wrought!" Amen, and Amen.

THE AMBITION OF CONSECRATION

Paul S. Hill*

CONSECRATION is the requirement, from the human side, necessary for the accomplishment of entire sanctification. The cleansing of the heart, and the empowering of the Holy Ghost are possible only to the entirely consecrated. Unless selfhood is fully consecrated and dedicated to God, which is the human side of entire sanctification, then the divine part, which is cleansing and empowering, will not be performed. Sanctifying faith comes only to the entirely consecrated.

Just as God demands repentance of a sinner in order that he may save him, so God demands consecration of the Christian in order to sanctify him wholly.

Consecration is an act and it is also a continued state of compliance with the divine will. To obtain entire sanctification a person must act, to retain entire sanctification a person must continue to obey the divine will or in other words carry the act of consecration into the future life as a state of obedience. Thus consecration takes on the form of dedication to a purpose, which is perhaps a better term for the purpose of expressing the relationship of the consecrated to the divine purposes of life as lived by the holy child of God.

It is in this continued obedience to the act of consecration, this dedication to the divine purposes, this state and relationship to the will of God, that the ambition of consecration is found. This is that rallying place for the sanctified soul, the place where the main objective of life is seen and felt, and which must determine the trend of life. The ambition of the consecrated, the aim and purpose of the entirely sanctified, the carrying out of that act of consecration must of necessity be a part of the religious experience of every soul that retains the favor of God in sanctifying fullness. A consecrated, dedicated, entirely sanctified soul without any ambition or purpose or aim in life is a monstrosity, an absurdity.

A CONSECRATED LIFE

Perhaps we have been emphasizing the act of consecration as a necessity to entire sanctification so much

that we have failed to give proper emphasis to the development of the sanctified life. We may have preached consecration as an act at the beginning of the sanctified life and forgotten that the sanctified soul must carry out the purpose for which the consecration was made, and only thus can the blessing of entire sanctification be retained and the desired maturity of experiences be reached.

To consecrate as an act implies a future purpose or aim. We have seen seekers for holiness raise both their hands above their heads as a token of the fact that they were consecrated to God and that He could have their all. They had yielded all, every plan and selfish ambition was abandoned, they had let go of everything. That was just it. They had let go of everything and had taken hold of nothing. Hands that are lifted in token that every human ambition is surrendered, must not only let go but take hold. There must be a dedication to a divine purpose, and this divine purpose must become the ambition of the consecrated soul. Not only to let go of selfish ambitions but take hold of the future life and its purposes as God directs, and make those purposes a personal ambition, a determining factor in shaping the events of life.

There must be an ambition, a determined and pronounced ambition, as part of consecration. The consecrated soul is definitely allied with God. To be ambitionless in the purposes of holy living means failure. A farmer needs ambition and purpose in his work or he will fail. The same with the merchant, mechanic, artist, or anybody else. To attempt to live a successful sanctified life without ambition is folly.

AMBITION VS. SELFISHNESS

There is much that passes for ambition that is only selfishness. The difference can be illustrated by a chapter from the life of Mr. Lindbergh. After his flight to Paris he was offered large sums of money if he would go into the movies, or on the stage. But he was not selfish, he was ambitious. Neither the movies nor the stage produce anything beneficial or funda-

* Pastor East Rockaway Church, Lynbrook, N. Y.

mental to living. Their appeal is to the shallow and restless. Yet many spend long hours of hard work just to get a little space of notoriety there, but their aim is selfish, there is no desire to build up the worth while things of life and living. Mr. Lindbergh was ambitious. He wanted to help make the world better for travel and commerce. We laud him for his choice when he turned from selfish interest to the interest of

the nations of the earth. It was by far the higher choice.

And the highest choice is in the purposes of God, and the greatest place for helpfulness is in this choice. To be ambitionless here is regrettable, but to have ambition, consecrated energy, even the ambition of consecration is good, and will produce fruit in the soul and in the kingdom of Jesus.

THE ROMANCE OF PRAYER

Ruth E. Gilley*

THE journey grew tiresome but still there were three and one-half hours of bus travel over a road which I had traveled so many times before that I knew almost every crook and turn. There seemed to be no one near me, although the bus was crowded, to whom to talk. The cigarette and cigar smoke was heavy inside the bus. Outside the sky was gray and darkness was beginning to gather; in all it seemed that the trip would be wearisome and uninteresting. Moreover I was not in the gayest of moods as I had just left my home late that afternoon (Sunday) to return to my work more than a hundred miles away.

I had been busy during the few days I had been at home and had had little time to pray or meditate, which I always like to do when I have laid aside the duties of my daily tasks for a few days. As the bus rolled along I began to lament the fact that one must rush here and there, back and forth, and there seemed to be so little time to get alone to present petitions to our heavenly Father for the needs of the mission fields and His work. Suddenly the thought came to me, "Why not use this time praying? You can do nothing else. It is too dark to read and there is no one to whom to talk." The suggested thought seemed to be a good one so I began at once to try it out. I did not pray aloud, but closing my eyes, my mind and heart began to petition the throne, first for the home church. Then my thoughts and petitions centered around my own district. The bus reached Chillicothe, then moved on southward, but my mind and heart toured the world.

Beginning with our next door neighbor, I prayed for Mexico, Sister Elizondo and the church down there; then southward to Guatemala with a petition for the Andersons and the other missionaries there; then on to Peru and Argentina and the rest of South America. In my mind's eye I could see the map of the world and I went from country to country in rapid flight. After South America came the West Indies, then the Cape Verde Islands. When the bus came to a stop in Piketon to take on passengers I had reached Africa. I asked the Lord to bless Miss Chism and the girls' school in Swaziland, the doctors and the nurses at Raleigh Fitkin Memorial Hospital. I could not remember all the names of the missionaries, but many were mentioned by name. The bus rolled on

and I went on to Jerusalem and the Holy Land; then to India with her millions of benighted souls. It has been a difficult field, but God is able to meet the difficulties and bring His people forth victoriously. Soon I was in China and then on to Japan. The bus reached Portsmouth, and after a brief stop headed eastward up the beautiful Ohio River valley. I closed my eyes and resumed my praying. I had plenty of time to pray for Australia and the European countries—for the followers of Christ there, although they may not be known by the name Nazarene. The work of England and Canada was not forgotten. After mentioning the islands of the sea to the Lord, my mind turned once again to my native land, our own United States, with its millions of restless, drifting, hungry souls who are feeding upon the husks which satisfy not.

By this time the bus was nearing my destination and I must prepare to leave the coach. But how quickly the time had passed, and how good I felt in my soul. I felt refreshed; not wearied and tired at all. Just think! in a trip of a little more than a hundred miles I had been around the world.

Paul admonished us that men ought always to pray, and encouraged us to "pray without ceasing." God is just as near wherever one may be in relation to this physical world. With my eyes closed and my heart open toward God I was hedged in, as it were, from the tobacco smoke and the talk of the other passengers.

Since that day I have not lamented the fact that I did not have time to pray for the needs of His work. It is a great privilege that amid unfavorable surroundings we can shut out the world and communicate with our heavenly Father. We may not like the atmosphere in which we find ourselves of necessity; ungodliness may be all about us but we can be clean and not partake of the things of the world. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15, 16). Thus amid trying circumstances we have the privilege of turning our hearts heavenward with praise and petition.

And, now, as I write, the incidents of this short trip—the talking, the passengers, the stopping and starting of the bus—have all been forgotten, but there lingers the blessed memory of those hours spent with my Lord in the interest of His kingdom.

* Lay member, daughter of Rev. W. R. Gilley, pastor Linden church, Columbus, Ohio

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Who Shall Inherit Eternal Life?

He that overcometh shall inherit all things (Rev. 21:7). Read 1 Cor. 9:24-27.

"He that overcometh," not he that almost overcomes, "shall inherit all things." "There is no serving Christ by halves." If we attempt to hold on to some favorite sin, no matter how small, we forfeit our inheritance of eternal life; and Christ becomes our Judge, and not our Savior. It is a dangerous thing to be "lukewarm" or "double-minded."

Take away my darling sin; make me willing to be clean;

Make me willing to receive what Thy goodness waits to give;

Force me, Lord, with all to part; tear all idols from my heart;

Let Thy pow'r on me be shewn; take away the heart of stone.

—GOLDEN TREASURY.

Monday—The Moral Man

God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities (Acts 3:26). Read Acts 3:19-26.

God pity the moral man who feels no need of the atoning blood.

"Say not, What reason have I to repent? I am no murderer or robber; for thou art both. By thy sins"—they may be only the sins of omission—"thou hast murdered the Son of God, and by thy pride"—or self-sufficiency—"robbed God of His due service."

If Christ offers you repentance, accept it at once. If your heart is so stubborn that terrors cannot move it, and so hard it fears no threatenings of His wrath, it is indeed time to become alarmed over the sad plight of your soul, and to seek pardon before it is everlasting too late.

He stands at the door and knocks. He hasn't given you up yet. Open the door and let Him come in.

Tuesday—Evidences of Acceptance With Christ

Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor. 1:22). Read 2 Cor. 1:21-24.

A "sensible joy of faith, and great delight in prayer" are not the only evidences of this earnest and sealing of the Spirit.

Bogatzky says, "These sometimes are wanting when we know we are sealed by these marks—namely, when we receive Christ in all His offices, and have a sincere desire to do the ordinances of Christ, and regard the children of God with a brotherly affection, and seek to do them good; and, lastly, when we are poor in spirit, vile in our own eyes, and are led into further acquaintance with Christ himself, and with

His gospel, by the Spirit. These are constant marks even for the weakest." If we have them, it is our privilege to rest our faith in Him and leave the results in His hands.

Wednesday—Testing Ourselves

Praying always with all prayer and supplication in the Spirit (Eph. 6:18). Read Eph. 6:10-18.

How empty are mere words, uttered to God who already knows our hearts, sees deeper than even our thoughts.

Dr. Amos R. Wells says, "God is not content unless our spirits plead with His Spirit."

And Henry van Dyke once wrote, "There is no good in praying for anything unless you are willing also to try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity."

Do we ever try to help answer our own prayers? Do our sighs and supplications come from a pure heart, or are they mockery and babble to the ears of Him who hears?

Thursday—Justification

Be of good cheer; thy sins be forgiven thee (Matt. 9:2). Read Matt. 9:2-8.

Justification, pardon, is passed in heaven the moment the penitent, sin-sick soul believes. The assurance may come like a flood or by degrees as, gradually, faith looks up and claims the promises, one by one, as its own.

"Being justified by faith we have peace with God."

Friday—Reminders

Forgive all my sins (Psa. 25:18). Read Psa. 25:11-25.

Few things bring us to the feet of the Master more often than does the feeling of our utter helplessness in times of distress. It is then we search our hearts to see if there be any wicked way in us. And all too often the Spirit must remind us of some act that at once brings condemnation to the heart. With us, it may be a very little thing, but with God there are no little things. And we are given our choice of disobeying Him, or getting that thing out of our way.

O God of mercy! hear my call;

My load of guilt remove;

Break down this separating wall,

That bars me from Thy love.—SELECTED.

Saturday—Meeting Conditions

He will give thee the desires of thine heart (Psa. 37:4). Read Psa. 37:4-11.

He will give the desires of the heart only on conditions, and these conditions must be met. Nothing can be more foolish than to harbor secret lusts in the heart after having been once awakened. How much better to forsake all and follow Christ.

Religious News of the Week

Compiled by L. A. Reed

The new East Liberty Presbyterian Church in Pittsburgh, Pennsylvania, built by the Mellon family at a cost of \$4,000,000 will be dedicated on May 12. In contrast to this we present the record of a church in the same city which so outgrew its quarters that they were compelled to enlarge. Volunteer labor; \$186 from the Ladies' Aid Society; Jews, Catholics and Protestants helped and they rebuilt the auditorium and added ten new Sunday school rooms with a large basement. The pastor said that if there had been no depression they would never have been able to do it.

North Carolina stays in the dry column. The senate defeated the wet bill by a vote of 27 to 22.

The red shirts of Mexico, under the leadership of Garrido Cannabal are a very active and aggressive organization. They will not admit anyone into their membership who is over 30 years of age. They limit their membership and at present there are only 1,500 in the entire republic. They are very "Puritanical in their habits," and make great personal sacrifice for the good of their country. They keep themselves very distinct from the Communists not desiring to be identified with them at all. They aim to destroy all enemies to social progress particularly liquor, gambling, official corruption and the church (mainly the Catholic Church).

Two hundred fifty prominent Protestant, Catholic and Jewish clergymen signed a protest to the United States Senate, asking an inquiry into the threat against the constitutional liberties of free speech, free assembly and free press. The *Christian Century* prints the protest as follows: "We unite in condemning as un-American what appears to be an organized and widespread effort to induce both congress and several states to pass laws designed to further restrict free speech, free assemblage and a free press. We feel that once the bars set up by the founders of our nation are let down, the way will be open for further encroachments upon the liberties of our people, until we may be forced to tread the bitter road of dictatorship with its denial of the very fundamentals of American democracy."

Recently discovered by the archæological expedition led by Professor J. L. Starkey of Great Britain, is a correspondence between two kings which dates back to the time of Jeremiah. The letters are in twelve fragments and are dated at 700 B. C.

Some believe that our college students are going to "pot," but here is a refreshing group of statistics from a questionnaire to the students of the University of Indiana. (1) Do you believe in God? Yes, 96 per cent;

No, 3 per cent; doubtful 1 per cent. (2) Do you believe in Jesus Christ? Yes, 93 per cent; no, 5 per cent; doubtful, 2 per cent; (3) Do you believe Jesus to be divine? Yes, 80 per cent; no, 15 per cent; doubtful, 5 per cent. (4) Do you attend church? Yes, 85 per cent; no, 8 per cent; doubtful, 7 per cent. (5) Do you believe in prayer? Yes, 89 per cent; no, 9 per cent; doubtful, 2 per cent.

Something for the church to consider in rural evangelism. From 1920 to 1929 over 19,000,000 people moved from the country to the city, while in the same period about 13,000,000 moved from the city to the country. The tide has now turned in the other direction and the farm population now numbers 32,500,000 people which is 7,000,000 more than in 1929.

It might be interesting to know that the Protestant spirit is growing in Greece. Over 15,000 persons now attend Sunday school in and near Athens, while 48,000 attend in the whole country of Greece.

One young Jew recently said that he had been in a synagogue four times in all his life. Another said that he was through with them for life. The young Jewish generation is drifting into atheistic radicalism or materialism. In New York, there are 1,750,000 Jews. The synagogues seat only 175,000, and in their services only 40,000 young Jews are ever found in the services.

A Catholic nun, Sister Wenera, was convicted of one of the most "heinous crimes" against the Nazi government, namely, that of smuggling money out of Germany, which is in defiance of the new exchange ruling. She was given five years in the penitentiary and fined 140,000 marks. The order to which she belongs must pay the fine. The newspapers are now warning their citizens against entrusting their children to the convent schools.

Dr. Wilhelm Hauer's faith movement in Germany is stated thus, "We believe in the inherent religious will of the German people—an independent religious force in the German soul," etc. This, of course, is none other than a repudiation of Christianity. Nothing is said about the Christian doctrines of original sin, salvation, the resurrection and a hereafter. Christ is left out entirely. It repudiates openly the Sermon on the Mount.

The churches are not going bankrupt as some have prophesied. For instance, the Roman Catholic Church shows an indebtedness of 15.5%; the Protestant Episcopal, 3.8%; the Presbyterian Church in U.S.A., 6.3%; the Methodists, 10.5%; the Northern Baptists, 8.6%. The entire church and synagogue indebtedness is 11.2%. Not so bad in the light of the indebtedness of business.

The Mississippi Supreme Court handed down the decision that a divorce obtained under the 90 day law in Arkansas was invalid in that state.

The Sunday School

M. Emily Ellyson

LESSON FOR JUNE 23, 1935

LESSON SUBJECT: Christian Missions (Acts 1:6-8; 13:1-12).

GOLDEN TEXT: *Go ye into all the world, and preach the gospel to every creature* (Mark 16:15).

INTRODUCTION

Christianity more than any other religion is fundamentally missionary. From its very beginning it was made known to the world that in Him all nations of the world should be blessed. The herald angel in his announcement of Christ's birth said, "The good tidings of great joy shall be to all people." John 3:16 tells us that "God so loved the world." Unless the world hears the gospel message, God's great plan of redemption has been defeated, and the prime purpose for which the church was organized will not be realized. To be sure this is not the only important work of the church, for there is the work of Christian development that is a part of the great plan of God, for we are to *grow in grace and knowledge* after conversion. But everyone who has tasted "the good word of God and the powers of the world to come" desires to help get the message of salvation to those who have not heard. This is the normal condition of all saved people. Christ was indeed the great missionary and before He left the world He gave this work over to His followers in the words of our Golden Text.

EXTENT OF CHRIST'S KINGDOM

"Lord dost thou at this time restore the kingdom to Israel?" From this question it seems that the Jewish idea of a temporal kingdom was still uppermost in the minds of the disciples. They still were yearning for a political kingdom that would rank in power and greatness with other kingdoms. Surely they needed the endowment spoken of in the eighth verse, before they started to preach the gospel of the risen Christ. Only the enlightenment of the Holy Spirit and the power of the Holy Spirit would then make them equal to the great task before them. They had yet to learn the lesson that Christ belonged not merely to a certain nation, but His was a world-wide kingdom. The boundaries lay far beyond the narrow confines of Judean mountains and valleys. His kingdom included that country so sacred to every child of Abraham, but extended to "the uttermost" part of the earth. His reply to their question was somewhat of a rebuke, but was one of hope and comfort. The restoration of the kingdom of Israel was not a matter of their concern, the Father has that in hand, but their business was to sound forth clearly the message of salvation. To them was entrusted the truth that would make men of every race and nation citizens

of His kingdom, and through the preaching and teaching of that truth by them, a greater kingdom than that of Israel was to be established. Power to do this was also promised and they must not begin their work until they had received this endowment of power, which would be "when the Holy Spirit is come upon you." Power to speak or keep silent, power to sacrifice and suffer, power for every kind of service their calling required. The beginning point was at Jerusalem, then all the neighborhood around, and then on and on until earth's remotest bounds have heard the "Good News." In Christ's reply and promise we are reminded again that many things that men are deeply concerned about are in reality not matters of their concern at all, and disqualify them as a teacher of the Word of God. Why all this trying to peer into the hidden mystery of Christ's second advent? He said, "I will come again," but He also said the day and the hour knoweth no man. All this date setting business is flagrantly wrong, and in open disobedience to the words of Jesus. The Father has all that in hand. Let us attend to our task, and be faithful in service, ready at any time to hear the cry, "Behold the bridegroom cometh." Shall we not catch the vision of John Wesley when he exclaimed, "The world is my parish!" for Christ belongs to the entire world and we are His witnesses.

*We'll girdle the globe with salvation,
With holiness unto the Lord.*

APOSTOLIC MISSIONARY ACTIVITY

"Now there were at Antioch in the church that was there." This Antioch is in Syria, the place where the disciples were first called Christians (and that became the Gentile headquarters of the Church, for from here the apostolic missionary activity started. In this church we find "prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrach and Saul." The name Manaen shows the progress of Christianity in so short a period of time, for already it was reaching the higher circles of society. Saul had been a Christian about eleven years, and though actively engaged in the ministry, still he found no large sphere of usefulness until he became connected with the church in Antioch. While at prayer and fasting time, the Holy Spirit spoke to the Church and told them to separate Barnabas and Saul for the special work of missions, saying, "I have called them." They were the cream of the church there—the leaders. We note that no special country was named. They, like the Master, belong to the world. We are impressed with the generosity of the Antiochian church in giving up their leaders to serve in foreign lands. After a season of fasting and prayer, they were ordained to this special service and *sent away*. The church at Antioch was thoroughly imbued with the missionary spirit. They remind one of the early Moravian church. "The world was their parish." Note their guide, sent forth by the Holy Spirit, went down to Seleucia, and sailed to Cyprus and went through the

whole island to Paphos. There they were opposed by Elymas who was in the employ of Sergius Paulus the head of the province. Saul's spirit was aroused and he met the sorcerer with ungloved hands, so to speak, and with startling results. Why did he meet him thus? Because he—Saul—would be responsible for the effect of allowing this man to go on with his protests against the truth preached. The result of Paul's obedience to the Spirit's leadership was the conversion of the proconsul himself. *It pays to mind the Holy Spirit.* The "enemy of righteousness" will always fall before God's obedient servant. No weapon that is formed against thee shall prosper.

The Home Circle

Conducted by Mary Ethel Wiess

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

WHAT KIND OF A HOME?

EMMA GARY WALLACE

WE may all well ask ourselves, "What kind of a home are we maintaining, or what kind do we aspire to maintain?"

The difference between a home of high ideals and wholesome environment and one of haphazard atmosphere and influence, is as wide as the ocean. So it behooves *home-makers* everywhere to understand that what goes into the building of a home is worth the name. Also to be informed as to what constitutes faulty, even menacing material which some time sooner or later will betray our confidence in it.

A recent speaker, Rev. Claude Hill Leyfield, gave voice to a great truth when he said in his Sunday morning sermon, "*The Christian home does more to shape and fix permanent character than all the other forces in the world.*"

Here we have a definition which is all-embracing, definite and authoritative. The Christian home is a safe shelter from the storms of life. It is a place where the right discipline and training are given from childhood on. It is a factory or plant, if you wish so to express it, where there is the blue print of life according to the Christ pattern, and a willingness to follow this plan of daily living, even if it *seems* to call for sacrifice and the giving up of many things which apparently are attractive to others.

Another great truth has been voiced in the words that the only clever thing is the right thing. Indifference, heedlessness, a don't care attitude, or deliberate wrong doing, all lead down the wrong alley—the alley of the dead-end street where disappointment, failure and remorse await.

The Christian home and its teaching, influence and example, put into each one who is fortunate enough to be domiciled in that home, material of a

convincing kind which will stand the stress and strain, not only of small tests, but of great crises as well. The home which puts the idea of "A good time only," however transitory its nature, ahead of all else, is the home whose foundations are built upon shifting sands.

In building a Christian home, we need to invoke the aid of the Creator and Builder of the universe. "Except the Lord build the house, they labour in vain that build it." Unless we have the help of the wisdom of the Great Architect, we are liable to make errors which ought by every right to be avoided.

We will need to rear our children in the nurture and admonition of the Lord, and to see to it that as far as can be managed, in true neighborliness and kindness, that their associates shall also come from Christian homes. Otherwise there is often great danger that those who are not as yet matured Christians, will be led off into the jungle of strange beliefs and the contention that there is no sense in being too pious.

Just what being too pious means, is not always clear. Certainly we would not advocate narrowness or bigotry or spiritual snobbery which would claim that God cares most of all for our nation and our race. It would seem as though the implication of being too pious is a long-faced, thin-lipped, unsympathetic religion. But after all, that isn't true religion, or rather religion at its best.

So we can dismiss the possibility of too much piety as beside the point. But when it comes to that which is impious, or opposed to the will of the heavenly Father, we cannot dismiss it, for the rock of destruction is not hidden beneath the surface of the water. It is in plain sight for all to see who will look.

If all expense in dollars and cents of wars, court trials to arrive at the truth of criminal charges, the maintenance of institutions for the support and punishment of public enemies—if the expense of needless disease and disaster due to greed, low purposes, jealousies, and all kinds of evil conduct could be wiped out—there would be plenty of money to build schools for every child in the world; to send teachers of the gospel into the dark corners of the earth; and to do those constructive things which need to be done to eliminate famine, devastating disease and ignorance.

In short, Christian homes would make for a Christian civilization and Christian citizenship everywhere.

Yes, the Christian home does more to shape and fix permanent character, safe and sane community life, high standards of government and national policies and eventually world peace, than all else.

So let us begin from where we are now—our own homes and like "A pebble into water thrown," the ripples will spread outward and outward until the universe itself is encircled.

It is quite wonderful what Christianity is accomplishing today, when we think what it has to contend with among its own advocates and followers. And yet, everywhere it goes, it is proving its divine character and its mighty efficiency.—*Selected.*

MORE LULLABIES

Among the many lovely lullabies that have been sent in since our request in January, there is one that appeared in many letters—indeed, we believe that more babies have drifted to sleep to its strains than to any other one song. We are giving this lullaby to you, giving credit to a few of those who have sent it in—to Mrs. Alma B. Shafer, of San Fernando, California, to Mrs. A. E. Vail, of Nampa, Idaho, to Mrs. N. A. Lepper, Centerville, Iowa, and to Mrs. Ellen Snell, Milan, Michigan. This lullaby was given in varying forms, but this seems to be the one most often used.

*Rockaby, Baby, up in the treetop,
When the wind blows, the cradle will rock,
When the bough breaks, the cradle will fall,
And down will come Rockaby Baby and all.*

CHORUS

*Hush, be still as any mouse,
There's a baby in the house,
Not a dolly, not a toy, (or squirrel)
But a laughing, crying boy (or girl).*

If our younger mothers do know the tune to this lullaby, almost any older mother in your neighborhood could hum it for you—we suggest that when your young married women's class meets, you have some older woman give you the tune, and learn this little song.

BECKY AND A SMALL BOY

WHAT'S the matter, Lee—come right in here. Lizzie, unhook the screen door. There, Lee, come and tell old Becky what's wrong. Huh? Lost all your marbles? Playing for keeps, eh? How many did you lose? Eighteen! My, that's a lot of marbles. Nice ones, were they? My, my! All your agates, and your dake and your boulders and your best shooter! That's tough, Lee. I thought you used to be a pretty good shooter, too. Who did you play with? Well, Bill's older than you are, and a better shooter, too. And you agreed to play for keeps, didn't you? Well, then, you'd better be a good loser, and not squeal. O sure, it's a good thing to come and tell Becky about it.

But look here, Lee, I got this in the mail this morning—I don't know who put my name on a list. These chain letters—the country is going crazy about them, and they want me to send a dollar to this fellow up here, and then when my name—I put my name down at the bottom, see—and when my name gets up at the top I'm supposed to get dollars and dollars and dollars in every mail. What would you advise me to do about it, Lee? Yes, I might get a lot—but see, Lee? Even if I did, it has to stop somewhere, and at the end of the thing, a lot of people wouldn't get any money back, and they will feel worse than you do now about your marbles. If you had won instead of losing marbles, the other fellow would be feeling bad instead of you. No, it looks, Lee, like any kind of

chance always makes *somebody* feel bad. And marbles for keeps is just the little beginning of it—the baby of all kinds of gambling.

That's right, there are a lot of kinds of gambling—from marbles up. The grocery stores are full of candy draws—one day I saw a boy spend a dollar on penny candy, trying to get lucky ones. He got a few, too, but he gave most of the candy away, because he couldn't eat all of it. He just wanted the thrill of winning. Well, from there up are a lot of ways of taking a chance. Women play bridge for prizes, and men play poker for money. And gambling joints have a lot of games, with wheels and devices of all kinds, and amusement parks have mechanical horses and baby races. Most of our neighbors are playing these stocks and bonds numbers, and it's only once in a while any of them win anything. Over in Europe they have regular palaces with wonderful furnishings, where folks lose hundreds of thousands of dollars. But look, Lee—look out the window. Across there on the avenue—where are all those automobiles going? See—there's a double line of them, all going one way, and turning at the corner.

Oh, sure! Going to the horse races. Over at Hazelton Park. That's just a little race track, but I guess several thousand automobiles have gone out there today, and in every one of them is someone with a few dollars to bet on the races. And tonight these same automobiles will go back, but most of the money will be in a few folks' pockets—and the rest of them will be feeling bad—just like you feel about your marbles. Maybe worse! Some of them are poor, and need that money for their families—for groceries and shoes. Got to go—so soon? What time does school take up? Well, you'd better hurry, then. Won't have any time to play marbles this noon—oh, aren't you, now? Well, Lee, that's real sensible of you—I always knew you was a boy with sense. 'By, Lee.

Well, Lizzie—it's a good thing he lost—one of the most harmful things that can happen is for a beginner to win—keeps him trying again. But, Lizzie, I get real disgusted. Here the police raid a number writer, and make a fuss about all kinds of little gambling—and then the government goes and makes the horse race betting legal, and protects the big gamblers. And the stores are allowed to sell draws and operate slot machines, and the babies are trained right up to take a chance—where's that chain letter, Lizzie? Lift up the stove lid a minute, will you? There—didn't that burn up quick?

GRANDPA'S GARDEN

ROSA ALLEN

I KNOW an elderly man whom many of the neighbor children call Grandpa. His little nine-year-old granddaughter lives with them. Her name is Eva. She likes to follow her grandfather about the place and do little things to help him.

Grandpa is no longer able to do hard work. He

has a small home and raises a large garden, but it is hard for him to do it. He is stooped and lame, so that it is necessary for him to use a cane to walk.

In the spring he has the garden plowed and leveled, then he drives stakes at each end of the garden to mark the rows. He fastens a strong cord to a stake, then Eva takes it across the garden to a stake at the other end. After Grandpa has fastened the string there, he takes his little garden plow, pushes it across the garden, along by the cord, making a straight little furrow to plant his seeds in. They move the cord to other stakes and he makes another furrow and continues in this way until the furrows are all made.

Eva then goes to the house and brings the small basket of seeds, and Grandpa's little pan which he pours his seeds into. She carries them along for him and sometimes plants some of the seed for him.

Grandpa lives in a part of the country where it does not rain very much, so he has to irrigate his garden. When the lettuce, radishes, carrots, peas and beans are all scattered along in the furrows and covered with the dirt, he turns water into the little ditches between the furrows to wet the soil so that the seeds will grow. Eva sometimes watches and when the water has run clear through the little ditches she tells Grandpa and then he turns it into other ones.

When the radishes are ready to eat Eva likes to go out, pull them and get them ready for dinner. She helps Grandmother shell the peas and break the beans, too. She is their little helper.

As you have read this little story, I wonder if it does not make you wish for a little garden to care for. But listen, boys and girls! We each have a little garden of our very own, and it is just as necessary to keep it clean and to plant the right kind of seed there, as it is for Grandpa to plant the right kind of seed, water the plants and keep the weeds out to have a good garden.

Our gardens are our hearts. The right kind of seeds are: happy, good thoughts, kind deeds, fair play, honesty and truthfulness. If these seeds are planted carefully and watered with smiles and cheerfulness, they will grow and make us useful boys and girls.

Guard your gardens carefully so that the weeds of evil thoughts, unkind words and selfish deeds will not grow there. Plant good seeds and have good and beautiful gardens.

WHEN I first came to California some twenty years ago the man who is at the head of the Free Tract Distributing Society wrote me asking if I would write two tracts for them, one on "Justification," and one on "Sanctification," for free distribution. I had no idea whereunto it would grow or what it would amount to. But I gladly complied, willing to help circulate this truth in any conceivable way if it was only accomplished. Well, I had almost forgotten it and never went near the tract institute although it was only twelve miles away in Los Angeles.

Last Tuesday a young brother, more interested

than I, took me over to show me the place, which he had visited several times. To my surprise they informed me that my tracts had been translated fourteen times in different languages, and that from that office they had distributed *one million copies already*, and that *they were going in great numbers to the ends of the earth*.

If that is not great news, what is? And I am living to see it. God be praised. Is it not worth while to live and witness the work for God that you with the help of others are able to accomplish. Rejoice with me and let us praise the name of the Lord forever more.—A. M. HILLS.

N. Y. P. S. TOPIC FOR JUNE 16

WHAT IT MEANS TO FOLLOW CHRIST

Scripture Lesson—Mark 10:27-30; I Peter 2:21-25

A very practical and helpful lesson for young people, as presented by Rev. L. A. Reed. The topic may be discussed under the three heads, (1) What does it mean to follow Christ? (2) To follow Christ means a life of service for Christ; (3) To follow Christ means an interpretation of the Master to the world.

THE HOUSE NOT BUILT WITH HANDS

LON R. WOODRUM

*How beautiful the vision
That often I see shine—
The vision of a mansion
That some day shall be mine.*

*Although the tabernacle
Of time dissolve away,
I have a home eternal
In God's unending day.*

*I may be but a stranger
Among the sons of men,
I may be but a dweller
In lonely mountain den,*

*My roof may be the heavens,
My floor the desert sands,
But I've a house in heaven
Not made with human hands!*

*The houses of the world,
All built of stone and wood
Are broken by the tempest,
And ruined by fire and flood;*

*But there's a house that ever
On God's foundation stands—
Eternal in the heavens,
The house not made with hands!*

(Dedicated to Mrs. Mae Leverett, who suggested the theme)

FINANCING THE CHURCH IN HARD TIMES*

M. R. Fitch

(Continued from last issue)

WE make use of a missionary meeting the first of each month. This is of vital importance, because here the missionary spirit of the church finds devotional expression. We feel that we should beware of restricting the sphere of this meeting to single items, but recognize the advantage of allowing it to embrace all departments of evangelism through the various branches of our work.

We have one treasurer who handles all funds received through any department of the church. Thus all departments are tied to one united financial program. The Young People's Society, the Woman's Missionary Society and the Sunday school have their own financial secretaries, but no treasurer. A workable plan of bookkeeping has been developed until within a few minutes after the pastor requests information from any department, the same is at his disposal. At the close of the assembly year, the information necessary to make out the financial reports is obtainable in full within an hour's time. Of course, the Coshocton church is fortunate in having a treasurer that is a treasurer.

THE PASTOR TAKES THE LEAD

For a long time it was necessary that I supplement the regular offerings with special offerings. Not once did I hesitate to do so. My faith in God, in myself, and in the people was such that I confidently faced the task expecting victory. Not once did I request that which we did not sorely need. I fear we lose many a dollar for the kingdom because we hesitate to ask. The church soon learned that it was not expected to take the lead in giving and then follow in all other things. The pastor takes the lead in giving as he confidently expects to do in all other church activities. Thus, confidence was created between pastor and people.

About two years ago the church board requested that the pastor take steps to finance the revival meetings as other local expenses were being financed; that is, without a public appeal. It contended that it would save the pastor, the evangelist, and the stranger within our gates, embarrassment. Some went so far as to claim that public solicitation of funds kept people away from the services. We do not agree with this but believe that no reasonable offering lifted at the right time and with the right spirit will keep a worth while person away from the church. Furthermore, there are scores of people who will never give in a regular and systematic way and the public appeal may help them to please God in this respect. Again, it enables us to gather in funds from friends who have a genuine heart interest in the work we are doing. There are hundreds of loyal friends who will do us much good though outside the church membership. The investment of a dollar in our work by such a friend helps tie them to our program as nothing else can. Of necessity, if we are to succeed, we must have friends.

Inasmuch as I am so constituted that I have to solicit funds occasionally in order to keep blessed, I continue to this present date to finance the revivals of the church through public appeals. Some of the good folks out of pure devotion to the cause of evangelism regularly contribute to a revival fund through the church envelopes. These have a conviction that no man can withhold his means from the support of the gospel without violating the ordinance of God and thus render himself unfit and unworthy of a place among the people of God. I do not object but faithfully give every person an opportunity to keep the smile of God on his life.

A UNITED FINANCIAL SPIRIT

The importance of a deep, all-pervading, united financial spirit in the church can hardly be over-rated. Its value is to be estimated not only in the work done and the money raised, but also in the enlarged and enriched life of the church itself, and in the higher and nobler type of Christian character it thus presents to the world. The pastor who fails in this falls

short of making his church a power for Christ in the world. Such a congregation also neglects to secure within it the fullness of the spiritual life which Christ intended it to possess.

To develop and foster such a spirit in the church requires first, the presence of such a spirit in the pastor himself. When it burns in the heart of the leader this spirit will pervade all his public utterances in pulpit and prayer. Thus, it will diffuse itself as an atmosphere into the life of the church, and impart vitality and power to the whole body of believers.

No financial system can of itself put into the heart of a man the desire to acknowledge and pay his debts, or to be a Good Samaritan. The budget system merely applies the principles of meeting the payment of the individual's obligations to his church by installments. It thus makes it possible for him to pay far more than he could in a lump sum and unsystematically. With less effort, less sacrifice, and with a minimum of strain upon his resources, he is enabled in this collective, combined manner to bless the whole world, competently equipping workers at home and abroad with financial power to carry the saving gospel of Christ to a lost world.

The object of any plan should be to secure regularity of contributions and should reach all the congregation; otherwise only a few contribute and thus receive the blessing which is always connected with giving. Giving should be presented not as a duty chiefly, but rather as an exalted privilege, whose reward is in itself, "It is more blessed to give than to receive."

RESULTS OF PERSISTENT EDUCATION

Now, the united financial program of the church and the work will not and cannot be carried out successfully by a program of mere enthusiasm. It must have a plan of careful and persistent education. For five years we have faithfully pursued this course until now, without an "Every-Member Canvass," without the annual day of receiving pledges to underwrite the budget, the church regularly and systematically brings the tithes and offerings sufficient to meet all items of the local, district and general needs. The people pay and give not because they have been approached by the pastor or the finance committee, but due to their own finely developed sense of responsibility, of duty and of the consequent joy of having done the will of God. We have a budget but it is still very much in the background; one that is not out in front like a scare-crow. The people, outside of the church board, know but very little about a unified budget; but they are fully acquainted with the living things that make up the budget items. Ask them about superintendency, about Christian education, about home and foreign missions, about ministerial relief; yes, about every need of the general, the district and the local church and you will have a surprise in store at their intelligent answers.

This makes it necessary that the pastor, the key man, acquaint himself thoroughly with the contents of a united financial program. He must first be sold on the plan, and see that he secures a great vision. Such a vision comes by study and prayer. There is a difference between financing with a vision and visionless financing. The difference, is the difference between a planted tree and a set post. Plant a tree, and it begins to grow; set a post, it begins to decay. The tree lives, the post rots. An understanding of the fundamental principles of successful church financing sets the souls of men on fire, not with the flame of worked up enthusiasm, but with holy fire, sacred passion and divine vision.

"It is not by sitting still in the attitude of a mystic and expectant quietism that we carry on finances. But neither is it by activities, however manifold, without a constant sense of dependence upon God."

* The second installment of a paper read by Brother Fitch, pastor at Coshocton, Ohio, before the Annual Preachers' Convention of the Ohio District, and published at the request of the convention. See last issue for first installment.

News of the Churches

Telegrams

Port Arthur, Texas—First Church closed excellent campaign with Londoners; over two hundred seekers; 334 in Sunday school rally; 101 new pupils enrolled; 23 joined church. Newspaper advertising, radio service, best hotel accommodations donated to campaign. Summer Crusade in full blast. Port Arthur Nazarenes loyal to our great church.—Geren C. Roberts, Pastor.

Spokane, Wash.—Northwest District Assembly in great session (May 31). General Budget fully paid by every church, and other finances greatly increased. Fine unity; District Superintendent Tinsley re-elected on first ballot. Healthy growth numerically.—Joseph N. Speakes, Secretary.

Lansing, Mich.—Closed good meeting with Aycock-Harding Party in North Street Church. The singing of this Quartet attracted largest crowd in its history. Over one hundred different people found God; nice class joined church; number of subscriptions for HERALD OF HOLINESS. This was Aycocks' second meeting here in six months; party invited back.—J. C. Lambert, Pastor.

Toledo, Ohio—Toledo, Ohio, East Side Church has just closed a successful revival campaign with Bona Fleming; two tents filled; great altar services; some members taken in, more to follow. Eight hundred dollars in cash and pledges for new tabernacle; many new friends made for the church.—J. E. Hanson, Pastor.

Bradford, Pa.—Good revival just closed with Evangelist G. Chester Morgan preaching, and Harmon Calver doing solo work. Good crowds from beginning; many seekers every night; good class of members received, others looking our way. Many new friends as result of this meeting.—F. C. McPeck, Pastor.

Wollaston, Mass.—The many friends of L. Milton Williams will be glad to know that he has somewhat recovered from the acute conditions of his very serious illness. He has received hospital treatment for eighteen days. The doctors hope it will be effective; he must return to this hospital June 24 for observation and further treatments if necessary. Communications may be addressed care Eastern Nazarene College, Wollaston, Mass. Brother Williams has been facing the possibilities of eternity with great resignation. He says the truth contained in the preaching of forty-seven years holds without the slightest suggestion of doubt. Pray for him.—E. E. Angell, Pastor.

Evangelist W. P. Jay and wife write, "Due to the serious condition of our daughter, Chloe, who is in the hospital, suffering with burns on the arms and body received when the lid of a pressure cooker blew off, we have been detained at home seven weeks, having to cancel some revival meetings. We believe that through the skillful operations, kindness of nurses, and in answer to the prayers of God's people, she will soon be with us in the work of the Lord again."

Cape Girardeau, Mo.—This has been a good year with our church here. All bills are paid, and both budgets paid for the entire year. All departments of the church are moving along nicely. On Sunday, May 26, Dr. J. G. Morrison dedicated our basement church. It was built fifteen months ago at a cost of one thousand dollars. We were able to keep all other bills paid, raise the cost of the basement, and dedicated it free of debt. Dr. Morrison was wonderfully used of the Lord. He preached Friday night over Sunday. We are now in a good meeting with Rev. R. C. Frost, a young man of Corona, Ala., and God is blessing. We recently spent a few days with Rev. C. J. Frost and the people at Fulton, Ky., where he is in a great meeting. He is doing a splendid work there, and from what we could see, we feel certain they will close with a good church organization. Mr. David D. Mackey and wife are his coworkers.—J. E. Smith, Pastor.

Chicago, Ill., First Church—As remiss as we have been in reporting to the HERALD OF HOLINESS we feel obligated to send in this report as a matter of encouragement and incentive in the Crusade for Souls. First Church, Chicago, has had a genuine revival; many who have been away from God for years have gotten back. The church in general shows evidence of having gone deeper in God. It took seven weeks of intensive revival effort to win the victory. Prayer meetings were held three times daily and into the night. Fasting and prayer was a daily part of the program for several weeks. For four weeks Rev. George Franklin of Gary, Ind., was the evangelist. His work was characteristic of the passion and burden for genuine spirituality which he constantly carries. The impress of his ministry will last. Although he felt compelled to leave, God directed the continuation of the meetings for three weeks more. Rev. H. G. Gardner, our assistant pastor, stood loyally by in the heat of the battle as well as conducting the musical end of the campaign. We are more than ever convinced that it is possible to have a revival anywhere if we will pay the price. Effectual praying in the Holy Ghost will get the ear of God, and when God moves the revival will come. Let this report be an encouragement to any church confronted with a

real struggle. The victory can be had if we will pray through and stick to it. We are determined to conserve what has been accomplished these past weeks as best we can. We are now organizing our forces for a spiritual offensive during the summer months. As we have been honored with a three-year recall, we feel more determined than ever to push the battle for holiness in the old city of Chicago.—H. V. Miller, Pastor.

Rev. M. R. Dutton writes, "Three years ago we left southern California, coming to Arkansas for a year's vacation, for the health of the family. After being in Arkansas a month we were asked to take the work at Rogers, where we put in sixteen months of strenuous service. God blessed the church and raised up a good friend of the work who helped wonderfully in financing a new church building in the heart of the residential section of the city. Eighteen months ago we accepted the pastorate at Conway. God has blessed the work, and it has prospered and grown until a new building, with more room, is the imperative need. We feel the Spirit of the Lord calling us to return to the home district, Southern California. Our fellowship with the people of Conway, and association with District Superintendent Henson, and the pastors on the district has been blessed. We return to California richer in experience, and better in health as a family. Rev. U. D. Dibble of Cozad, Nebraska, will be our successor at Conway."

The Northern Zone of the Washington-Philadelphia District held a joint N.Y.P.S. and Sunday School Convention in the United Brethren Church in Pine Grove, Pa., on Memorial Day. More than three hundred were in attendance from the eleven churches on the zone, with Ephrata winning the zone banner, and Lavelle running a close second. The Pine Grove church is a new organization, and entertained the convention royally. Rev. E. G. Anderson and the Male Quartet from Eastern Nazarene College were the special workers for the day. Brother Anderson's addresses on "The Challenge of Missions" and "The True Secret of Success" were forceful and challenged every hearer. Several sought the Lord at the altar after the evening service. The Quartet delighted the congregation with their singing. Both Rev. Anderson and the Quartet were invited to return for a future convention. Able discussions were given during the day on Sunday school and N.Y.P.S. work, by Rev. H. B. Brenner, Miss Anna Haas, Zone Chairman B. H. Maybury, Rev. Robert Mortenson, and Rev. Roy Williams. District N.Y.P.S. President Rev. F. D. Ketner, attended the afternoon session, and spoke concerning the District Convention. Miss Violet Gretz of the Allentown Society took first honors in the zone oratorical contest, and will represent the zone at the district contest on July 4. The next Zone Convention will be held at Lehigh, Pa., on Labor Day. Upon recommendation of the zone chairman the zone was divided into three groups; the Allentown group, with Rev. J. H. Parkins as leader; the Bloomsburg

group, with Rev. John Moran as leader; and the Reading group, with Rev. Murray Morford as leader. These groups will have one night meetings, and will give opportunity for more frequent contacts with the Sunday school and N.Y.P.S. workers. Plans were laid for every church on the zone to conduct Leadership Training classes beginning in the fall. The Northern Zone continues to lead the way, and our slogan for this assembly year is, "Every zone N.Y.P.S. a one hundred per cent society."—Byron H. Maybury, Zone Chairman.

Sacramento, Calif., First Church—We are closing a gracious year with the church here. We have had over a ten per cent gain in church membership, over thirty-three per cent in Sunday school, and the N.Y.P.S. and W.M.S. have had similar gains. We are going to the District Assembly with both budgets paid, and with all bills met to date. The church has raised over six thousand dollars this year, and we have a united and aggressive people. We have had three good revivals this year, and salvation all along in our regular services. Hundreds have been at the altar during the past year. Our people are receiving the *HERALD OF HOLINESS* and *The Other Sheep*. They are loyal to every department of the church. We are planning for greater things in the coming year in the Crusade for Souls.—A. O. Henricks, Pastor.

Philadelphia, Pa.—After serving as pastor in Harrington, Delaware, for over three years, we accepted the Philadelphia church the middle of last April. Here we found a small, but loyal group of Nazarenes, worshipping in a rented church building owned by the Swedish Methodists. It is a good building, located in one of the best sections of the city, just one-half block from Broad Street. There is a fine opportunity for our work here, and the prospects for growth are good. We recently closed a special two-week campaign with Claude Long and Sisters Quartet of Denver, Colorado. Their excellent singing and music made many friends for the work here. The pastor did the preaching in the early part of this meeting, and District Superintendent D. E. Higgs preached the last four days. We had a fine, all-day meeting on May 16 with preaching by visiting pastors from nearby churches. A number of souls—some strangers—found real victory during the meetings. We are planning to receive some new members into the church soon. Those having friends and acquaintances in and around Philadelphia, with whom we may get acquainted, may send their names and addresses to us at 1513 Winghocking St., Philadelphia.—Roy M. Bowers, Pastor.

San Antonio, Texas, Harlandale Church—We have recently enjoyed a good revival meeting with Rev. and Mrs. B. D. Sutton as the special workers. God's smiles and blessings were upon the meeting from the first service until the close. The Suttons are excellent singers, and Brother Sutton is a splendid preacher. In a pastorate of more than thirty years, we

DECATUR, ILLINOIS, FIRST CHURCH



The above is a picture of the Unmarried Young People's Sunday School Class of First Church of the Nazarene, Decatur, Illinois. The picture was taken

on Sunday, April 28, with 128 present in the class. Rev. Charles M. Harrison, pastor of the church, is teacher of the class.

have worked with many evangelists and evangelistic parties, but it has never been our privilege to work with those who were more agreeable than the Suttons. The altar services were good; frequently extra room had to be provided for the seekers. There were more than thirty professions for either pardon or purity during the meeting. Finances are never easy these days. Although we were grieved that we could not do a better part by the Suttons, they did not murmur. Everybody wants them to return for another meeting.—O. F. and Lela H. Hatfield, Pastors.

Song Evangelist L. C. Messer reports that he has been engaged in a very successful meeting with the church at San Angelo, Texas, with Pastor H. B. Hughes doing the preaching. Brother Messer writes, "There were some real cases of salvation, among them my own brother and his wife. They, with twelve others, united with the church. At present we are in the second week of the revival with the church at Raymondville, Texas, located in the Rio Grande Valley, with Pastor D. C. Palmore. Evangelist E. G. Theus is my colaborer here. Some definite victories have already been won. My next meeting is with the Central Church, Austin, where Rev. S. H. Erwin is the pastor. Rev. Theus will be the evangelist in this meeting."

Evangelist B. Orwill Donaldson reports he recently had a good meeting at York, Nebraska. Counting them as they came, there were about one hundred seekers; a class of members received into the church, and seven subscriptions received for the *HERALD OF HOLINESS*. A love offering was taken for Pastor Johnson. Brother Donaldson writes, "I find that our church is desiring more real, Bible Holiness and the Crusade for Souls is marching on. Let us make it a Holiness Crusade."

Edmonton, Alberta, Canada — Our church has recently closed a special Crusade for Souls revival with Professor and Mrs. W. W. Tink of Red Deer, as special workers. Pastor and church appreciated their work, and heartily commended them to our brethren. Brother Tink is not only a good singer, but also a good preacher. There were several seekers for pardon or purity during the meeting, most of whom prayed through to victory. We expect to receive a class of members soon. The church is moving ahead. Our budgets are in fine shape, and we are pushing the Crusade for Souls.—G. E. Sharp, Pastor.

Bennettsville, S. C.—We have recently had one of the best revivals during our pastorate with this church, with Rev. C. C. Brown of Roanoke, Va., as the evangelist. There were sixty-two seekers, either for pardon or purity, most of whom found victory. The church was greatly benefited. Our local talent, led by Mrs. J. H. Deal, furnished the special music. The people appreciated the messages of Brother Brown. We are now making plans for a new church building. We owe only \$135 on our lot that had a \$1,100 mortgage with two years interest on it when we came here. We secured a settlement for \$500 cash, and our people are encouraged.—J. H. Deal, Pastor.

Denver, Colo., First Church—We are glad to report another successful revival campaign in First Church. Rev. Glenn Griffith, for the second time our evangelist, was used of God. The church was greatly blessed under his ministry and there were a number of seekers and finders. A nice class will be received into church membership. Budgets raised in full for the year. An offering was received for Miss Robinson's work in Africa. Evangelist Griffith believes in fasting and praying until victory comes.—Melza H. Brown, Pastor.

Richmond, Ky.—On May 26 our church closed a very profitable revival meeting with Evangelist E. E. Zachary as the special worker. Brother Zachary is an excellent preacher and young people's worker, and we recommend him highly. Five new members were received into the church.—J. F. Simpson, Pastor.

Evangelist J. E. Brasher of Crestview, Florida, reports that he has recently held revival meetings at Central and Milligan, Florida. Brother Brasher writes, "At each place the Lord wonderfully blessed me in the preaching of the Word. I am preaching holiness with all my might, and God is giving me great victory."

Homer, Nebr.—Rev. Chas. R. Danner of Omaha recently concluded a very successful two-weeks meeting with our church. Four souls were reclaimed, the church was revived, and much good was accomplished. Six new subscriptions were secured for the HERALD OF HOLINESS. We surely appreciated the tireless and efficient service of Brother Danner.—Wm. P. Manges, Pastor.

Port Huron, Mich.—Our church has recently been blessed with a Holy Ghost revival under the gracious ministry of Evangelist T. M. Anderson of Wilmore, Ky. Brother Anderson was with us for one week, then Evangelist C. B. Winland of Mt. Vernon, Ohio, followed with a two-week meeting. A number bowed at the altar and found victory; during the first week there were twenty seekers, and in the last two weeks, fifty seekers. Eight new members have been received into the church as a result of these meetings. The work of both evangelists was greatly appreciated, and the spiritual life of the church was greatly benefited. The future of the church looks brighter.—Walter S. Hubbard, Pastor.

Lewiston, Idaho—We came here as pastor in June, 1930, and found the church heavily in debt and in a poor location. We lost the old church, but God has helped us to erect a new building, all complete, in a good location, free of debt. This has been our best year; the church membership has increased thirty per cent, and the Sunday school has increased thirty-three per cent. All budgets are paid, and a fine spirit prevails in our services. We have been recalled for the sixth year.—J. H. Nolt, Pastor.

Hobart, Okla.—This church is having the best all-round growth it has had during our four-year pastorate here. We are closing our fourth year, and it has been our best. The Sunday school has had a substantial average increase of twenty over the attendance of last year. We have had a fine Teacher's Training class with seventeen completing the course for credit. Every teacher in our school has taken at least one course, and we have three who are now ready to receive their first seal. We have just closed a fine Daily Vacation Bible School, with well-trained teachers. We have had two good revival meetings since our last assembly. Brother Ray

NOTICE

In March a notice was published in the HERALD OF HOLINESS stating that the date agreed upon for the next General Assembly was June 16 to 26, 1936. Due to an oversight in observing the provision in paragraph 247 of the Manual it became necessary to change the date of convening the General Assembly to June 21, 1936. Adjournment will be at the pleasure of the General Assembly.

We trust soon to have an announcement of the place where the General Assembly will be held.

E. J. FLEMING, *General Church Secretary.*

Hance was with us during the Christmas Holidays, and we had a profitable meeting. We have just closed a good meeting with Evangelist Lee L. Hamric, and received a fine class of twelve new members. Finances are in good shape; both budgets paid to date. We are pushing the Crusade for Souls, and seekers are finding God at our altars.—Granville S. Rogers, Pastor.

Belle, West Va.—We have just enjoyed a good revival, sponsored by the N.Y. P.S., with Sister Angelee Cochran, 17-year-old girl evangelist and chalk-artist as the special worker. There were ten seekers; nine saved, three united with the church, and five were baptized. Seven subscriptions were received for the HERALD OF HOLINESS, thus making Belle a "three-star" church. Our pastor and wife, Rev. and Mrs. N. G. Mink, assisted with the singing. The ministry of Sister Cochran was much appreciated. We are glad to have a part in the Crusade for Souls.—Mrs. Norma Casebolt, N.Y.P.S. President.

Prague, Okla.—We have just closed a fine week-end meeting with Rev. R. D. Vasey and a group of workers from Bethany-Peniel College. Our Sunday school has been in a contest with the Harrah school, contest closing May 26. Both schools were greatly benefited, Prague winning by a small majority. God is blessing and the work here is going forward. Last Sunday was a record-breaking day with an attendance of 193 in Sunday school, an offering of \$15, and the presence of the Lord manifest throughout the day. Pastor Morgan and his wife are great workers and are doing the job here.—Mrs. C. R. Baldwin, Reporter.

Lone Pine, Calif.—We rejoice that after a year's work here in this quite isolated town we were able, on Easter Sunday, to see the birth of one more Church of the Nazarene, with twenty-nine charter members. Our nearest neighbor on this district is Bakersfield—160 miles. Our competent District Superintendent, Brother R. F. Smce, played an important part, both financially and morally. The district contributed \$75 toward our taber-

nacle, which is all paid for. Also, the Gospel Harpers were with us for a campaign. The substantial work accomplished by these workers was greatly appreciated, and led up to the organization of the church. We secured seven subscriptions for the HERALD OF HOLINESS.—Walter W. Wilcox, Pastor.

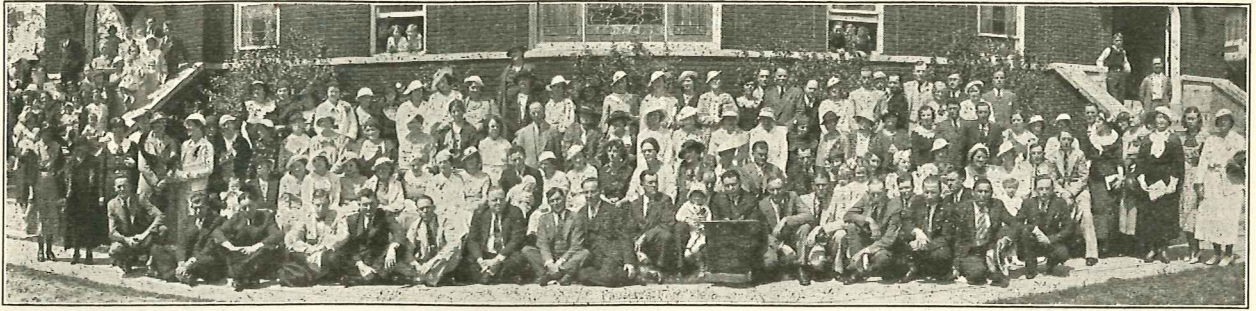
Lyons, Kansas—We came here as pastor at the close of our assembly last fall. God has given us a good year thus far, and we are glad to report victory for this church. We have some fine people here. We have just closed a good revival meeting with Evangelist J. C. Walker as the special worker. There were a goodly number of seekers at the altar, many prayed through, and the church was greatly helped. Brother Walker is a good preacher of the old-fashioned type, and his work was much appreciated.—J. G. Demoret, Pastor.

Brooklyn, N. Y., Hoople Memorial Church—With this assembly year Rev. W. E. Riley has closed a period of service in the Church of the Nazarene in Brooklyn, extending over a period of nineteen years. His contribution has been not only through the church as pastor, the home and the camp, but also through the college, for it was in Rev. Riley's home in Saratoga Springs, N. Y., that Eastern Nazarene College had its beginning. His vision and untiring efforts have definitely helped to shape the career of this splendid institution. His stepdaughter, our beloved Dr. Julia R. Gibson, was one of the first students. The services of these two children of God in the Brooklyn churches, and on the New York District, have been a blessing to the people. On April 27 Brother Riley delivered his farewell sermon. A fitting climax to the service came when Brother Vautin, a long-time member of the church in Brooklyn, as representative, spoke words of appreciation, and presented gifts of remembrance to Brother Riley, Dr. Gibson, and Brother Riley's sister, Mrs. Highbrown. As they leave for a new field of service they can be assured of the well wishes of their many friends.—Hazel E. Wertman, Secretary.

Bloomfield, Iowa—Our church has recently closed a Crusade for Souls revival campaign with Evangelists M. E. and Nina DeVoll of Cedar Rapids. A number of seekers bowed at the altar for prayer. The crowds were fair in spite of the rainy weather. The evangelist preached the old, rugged truth of the gospel. A good love offering was given to the pastor, which was greatly appreciated. Both budgets are overpaid for the year.—Lewie L. Watters, Pastor.

York, Nebr.—We have recently closed a good revival with Evangelist B. Orwill Donaldson. More than one hundred bowed at the altar for prayer, and several united with the church. Six subscriptions were received for the HERALD OF HOLINESS. Brother Donaldson's work was appreciated, and we would like to have him in York again.—C. B. Johnson, Pastor.

UPSTREAMERS BIBLE CLASS, FIRST CHURCH, LITTLE ROCK, ARK.



The above cut is a picture of the Upstreamers Bible Class in First Church of the Nazarene, Little Rock, Arkansas. They have broken all previous attendance records, having had more than 2,150 in the class, and more than doubled their enrollment since January 1 of this year. The class has experienced an unusual awakening, and taken on new life and interest, since our Sunday school enrollment campaign during the month of January, under the leadership of Professor A.

S. London. The class enrollment is now 219, with an active enrollment of 175, and an average attendance of 130. At least eighty per cent of the class are in the experience of salvation, and the class is both spiritual and evangelistic, as is evidenced by the work being done during the regular Sunday school hour. Also, by the fact that people are getting saved, reclaimed and sanctified in their weekly cottage prayer meetings, as well as on their regular evangelistic tours into jails,

hospitals and various institutions of the city, and out into the surrounding towns and communities. The class also has a large part in the work of the church, along the lines of charity and looking after the sick, both in the homes and in the hospitals, being careful to remember them with visits, floral offerings, etc. Rev. G. A. Lankford is teacher of the class, and Norman Kennedy is the class president.—Agnes W. Diffe, Pastor.

Ephrata, Pa.—Our church has just closed a Crusade for Souls revival sponsored by the N.Y.P.S. with Evangelist Daniel E. Patrone. The "old-timers" rate it as the best meeting in number of seekers, in spiritual power, and in results, that the church has had. We are thankful for the labors of Rev. Patrone. One of the unusual features of the value of this evangelist is his unique and inimitable playing of the violin. With his years of music study having received two degrees, and wide experience in concert and theatrical orchestra playing and directing, he is also a preacher of ability. In our nearly fourteen years experience as pastor, we have never witnessed a more spontaneous and enthusiastic reception accorded an evangelist. He has been recalled for another meeting in the fall of 1936. Finances never came easier, and the pastor was given a beautiful Thompson Chain Reference Bible, and ten dollars love offering. We are tuned up for a great Vacation Bible School, opening up June 3; have fourteen in attendance at our Leadership Training class.—B. H. Maybury, Pastor.

Cozad, Nebr.—Evangelist J. P. Wear recently conducted a revival for our church, with some good results. There were some remarkable cases of conversion, and one outstanding case of divine healing. We are bringing to a close our three-year pastorate in this place. During this time the church has had a steady growth until we have a little more than doubled the membership. The Sunday school has trebled in attendance, with an average at the present time of about one hundred. We love the people here. We have resigned to accept a call to our church at Conway, Arkansas.—U. D. Dibble, Pastor.

Chandler, Okla.—Our church has just closed a fine revival with Evangelist Mack and Ethel Anderson of Hutchinson, Kansas. The splendid preaching and singing of these workers was of a high order, and the church was helped in every department. There was a fine attendance of 183 in Sunday school, the workers were well pleased with their offering, and a love offering was given to the pastor. At the close of the last service, the pastor was called to return for another year. We hope to have the Andersons for another meeting. Both budgets are paid to date, and the work here is looking up. When traveling through on Highway 66, stop over and see us.—Chas. E. Smith, Pastor.

Wellington, Kansas—God is blessing our church here. We have had two revival meetings since our last assembly. Rev. Wm. Beirnes was the evangelist for the first meeting, and Rev. J. B. McBride the evangelist for the second one. God honored the ministry of these brethren with a number of souls praying through to victory. Souls have also been finding God in our regular services throughout the year. Our General Budget is paid two months in advance; District Budget one month in advance. Our gain in church membership thus far this year is thirty-three per cent. We are in the Crusade for Souls.—F. W. Fetters, Pastor.

Nazarene Chapel, Hot Springs, Ark.—We have just closed one of the best revival meetings in the history of this church. Rev. John Gale, the young Comanche Indian evangelist of Lawton, Oklahoma, was the special worker. He is a real soul winner and carries a burden for the people. There were thirty-five professions, with many more seekers.

Some have already united with the church, and we are expecting others to come in soon. Fine crowds attended the meeting. We went over the top in the Sunday school rally with an attendance of ninety-five. Our church is now in good shape spiritually and we expect to keep the revival fire burning. We have a real opportunity here in East Hot Springs. The work of Brother Gale was much appreciated; he may be addressed at General Delivery, Little Rock, Arkansas. The aim of our church is a Crusade victory for souls.—T. Everette Holcomb, Pastor.

Austin, Texas, Central Church—On May 19 we closed our first tent campaign with Rev. G. F. Baldwin and his son, Leo, as special workers. It was a hard fought battle, but God blessed their messages with thirty-eight seekers at the altar, all praying through except two. The big rains during the meeting hindered very much. The spiritual life of our people is good. They are courageous to face "Old Man Depression" and we are determined to win the battle. The Crusade for Souls is our great task. Our next big tent revival campaign will begin June 4 with Evangelist E. G. Theus and Song Evangelist L. C. Messer, as special workers.—S. H. Erwin, Pastor.

The Johnstown Zone of the Pittsburgh District held a N.Y.P.S. Rally on Memorial Day at Homer City, Pa., church. In many respects this was the best that has been held for some time. Societies represented were: Johnstown First, Oakhurst Tabernacle, Jerome, Altoona, Homer City and DuBois. The morning session was devoted to Sunday school interests. Rev. J. S. Maddox of Oakhurst Tabernacle had charge of the devotions. The afternoon was devoted to N.Y.P.S. ac-

tivities. with devotions led by Rev. C. F. Hunt of DuBois. Papers and discussions dealt with the subject of the Crusade for Souls campaign. Miss Myrtle A. Pelley, returned missionary from Africa thrilled her hearers with accounts of her labors there. The evening devotional service and exercises were in charge of Brother Maddox. The attendance banner was awarded to the Jerome Society, which had 145 per cent of their enrolment in attendance. Homer City had the largest delegation of 107. There were 230 present in the morning, 275 in the afternoon, and three hundred for the night service. Special music during the day was furnished by the Men's Quartet from Homer City; a mixed quartet from Oakhurst Tabernacle, and others. The next rally will be held on Labor Day at Oakhurst Tabernacle, Johnstown.—Reporter.

DuBois, Pa.—We assumed the pastorate of this church May 12, following our District Assembly, and found a fine spiritual group of people who were willing to work. We are planning for a good year with advances along all lines, commencing with a revival in which the pastor will do the preaching.—C. F. Hunt, Pastor.

Evangelist B. A. Fox reports that he has recently conducted a home mission campaign at Crystal City, Texas. He was sent there by the District Superintendent, Rev. Frank B. Smith. The church is young and has been without a pastor almost a year. They were a bit discouraged, but were still holding on to God for the work. Brother Fox writes, "God gave twenty-five souls, either saved or sanctified, and a number united with the church. They had a fine tabernacle with dirt floor, and we raised \$135 in one day to put a new floor in the tabernacle, and also made a number of other improvements. Rev. Thompson of California was present the last week of the meeting, and assumed his work as pastor here."

Rev. F. N. DeBoard, pastor at Vilonia, Arkansas, writes that the Lord is blessing him and the work. He has just returned from a trip to Wisconsin, where he held a fifteen-day revival meeting at Richland, with Pastor E. W. Larrabee, and his good people. They had a good meeting, with quite a number of seekers at the altar.

Professor A. S. London writes, "One hundred new Sunday school pupils enrolled in a two-week campaign, with Pastor Geren Roberts, Port Arthur, Texas. This is the greatest number to enroll in the Sunday school classes in two weeks that I have ever known. I am more convinced than ever that the average school is only playing at the matter of Sunday school building. There were two hundred people at the altar during the campaign; twenty-three were received into the church; a record crowd was in attendance the last Sunday. Pastor Roberts comes about as near knowing everybody in the city as any man I have ever known. He is favorably known by men of all classes

and walks of life. The London Party were entertained in two of the leading hotels of the city without cost to the church. Geren Roberts has been preaching since childhood, and would grace any pulpit. We cannot forget the fellowship, association, and meeting with the Port Arthur church. We are now with Rev. and Mrs. N. B. Herrell, pastors at Coffeyville, Kansas. The building has been enlarged with a seating capacity in the main auditorium of more than seven hundred. The Herrells are building a strong church. We go next to Bethany, Oklahoma, June 12 to 23; Holland leaves for a two-month trip to Palestine. Pray for him."

Ozark, Ark.—Our church has recently closed a successful revival meeting with Evangelist and Mrs. A. L. James of McAlester, Okla. A number of seekers bowed at the altar for prayer, and the church was inspired to go on to great victories. Our budgets are paid to date, and by the grace of God we are going over the top in the Crusade for Souls.—G. E. Hawkins, Pastor.

A very inspiring evangelistic service was held at the Cape Girardeau, Missouri, church on May 19. Special workers for the evening included Zone President Henry Comer and wife, Brother and Sister Humes, and Rev. Cheney and wife of Sikeston, Mo. We feel that much and lasting good was accomplished in this service.—Margaret Hickam, Zone Secretary.

Hope, Ark.—We came to Hope, a town of about six thousand population, three months ago, and found no Church of the Nazarene. We now have a building, valued at \$2500, located about two blocks from the main part of the town; will have an indebtedness of about one thousand dollars when completed. It is a frame building, with five Sunday school rooms, elevated floor, and will seat about five hundred people. We had sixty-six in Sunday school last Sunday.—E. O. Tapley.

The Canton N.Y.P.S. Zone of the Pittsburgh District held a splendid rally in the Alliance, Ohio, church, on May 30. Evangelist R. J. Smeltzer being in a special holiness convention in the church for a week, was the speaker for the rally. In both the afternoon and evening services, he brought messages on the subject of "Holiness." In the evening service, there were a number of seekers at the altar. There were several splendid musical selections in both the afternoon and evening service. A round table discussion on "Holiness" was conducted, which proved interesting, as was also a dialog on the

"All the long night wrestled Jacob,
Weary and wandering and lone,
But at the morning's dawning he lifted
the altar stone;
Yea, to the angel that smote him
He raised an altar stone.
Halting of speech was Moses, and a
thorn in the flesh had Paul,
But justified of her children, was Wisdom
that wounded them all."

subject of "Holiness." Every church in the zone was well represented except one. There were more than two hundred present in the afternoon service, and considerably more than that number in the evening. The next rally is to be held at Salem, Ohio, on July 4.—Carleton D. Jones, Secretary.

Arizona District Assembly

The Fourteenth Annual Assembly of the Arizona District met May 15 to 17, with Phoenix First Church, where Rev. W. D. Godfrey is the pastor. The day preceding the opening of the assembly the W.M.S. held their Annual Convention. Mrs. Mary Hill completing her first year as president, proved her ability, and was enthusiastically re-elected to this office. The Prayer and Fasting League was given special emphasis. The W.M.S. took as special objective the support of Miss Bertie Karns for the coming year.

In the afternoon the N.Y.P.S. met for their Annual Meeting under the leadership of District President W. F. Kelso. The reports of local presidents were encouraging, and plans were laid which we expect will result in the establishment of churches in new fields over the district.

The assembly was welcomed by Mr. Nelson W. Benning, secretary of the Phoenix Ministerium, and response was given by District Superintendent Oscar Hudson. General Superintendent R. T. Williams presided over the assembly. His morning messages were on "Attitudes and Relationships" and the assembly was blessed by his spiritual leadership.

During the two years of the superintendency of Brother Hudson, the district has enjoyed a splendid growth. Increase in church membership 35 per cent; N.Y.P.S. membership 51 per cent; Sunday school membership 67 per cent; and subscriptions to the HERALD OF HOLINESS 166 per cent. Brother Hudson withdrew from the District Superintendency, and is entering the evangelistic field for the summer. Rev. L. W. Dodson was chosen as the District Superintendent.

Dr. H. Orton Wiley, President of Pasadena College, was present, and spoke of the encouraging outlook for the school. Rev. Erwin G. Benson, executive field secretary of the College, and the College Quartet, also presented the work of the college. Mr. M. Lunn, General Treasurer, Manager of our Publishing House, was present and added much inspiration to the assembly.

The special singing of the assembly was of a high order. Among those who contributed along this line were: Rev. and Mrs. W. D. Godfrey, Mrs. Harley Yandell, Mrs. S. B. Mallicoat, Mrs. Angeles Goodykoontz, Mrs. Jessie Warren, Mr. Shirley Glenn, Miss Bettie Jane Wolfe, The Pasadena College Quartet, and others.

The following ministers were received by transfer: Revs. L. W. Dodson, H. C. Cagle, Mary Lee Cagle, Ralph W. Walker, Mrs. Grace L. Wheeler, Rev. W. D. Godfrey; also Rev. D. L. Wright coming from the Pilgrim Holiness Church.

The Friday evening service marked the close of an outstanding assembly. Dr. Williams brought a message on "A

Glimpse of His Trip Abroad" and we feel we will never be the same after this great address on Missions. The blessings of the Lord were manifest in an unusual way.

H. H. COCHRAN,
District Reporter.

Annual N.Y.P.S. District Convention

SOUTHERN CALIFORNIA

The Seventh Annual Convention of the Nazarene Young People's Society of the Southern California District, convened at Long Beach, California, April 25 to 28, 1935.

The convention opened with Roy F. Stevens, District President, in charge. Three hundred delegates gathered to enjoy the benefits of the convention and carry on the business of the district. The theme adopted for the convention was "The Spirit-filled Life." The necessity of a heart filled with the Holy Spirit was stressed throughout the convention. The opening morning closed with the delegates and friends participating in the communion conducted by Rev. A. E. Sanner, District Superintendent.

The special speaker of the convention was Rev. Milton L. Smith, pastor at Norman, Oklahoma, and member of the General N.Y.P.S. Council. His messages were inspirational and helpful. One of the features of the convention was an address delivered by James Davis, chief of police of the city of Los Angeles, California. His subject was "Youth and Communism." Sunday afternoon was set aside as a Holiness Rally for the Young People's Society. Rev. J. Russell Gardner, pastor at Berkeley, was the speaker. His message was a very challenging one, on the subject, "The Machine Age vs. the Power Age in Religion."

Three group study classes were conducted in the afternoon. These seminars proved very valuable to the young people. This year the following seminars were given: (1) The Guidance of the Holy Spirit, Rev. W. W. Hess, Instructor; (2) Church Etiquette, Rev. G. E. Waddle, Instructor; (3) Broadening the Ministry of the N.Y.P.S., Rev. Hugh C. Benner, Instructor. Every afternoon after the adjournment of the business, the delegates met in these seminars for one hour of study.

The district has grown in many ways the past year. Five new societies were organized under the leadership of Roy F. Stevens, District President. The district supported the organization of a new church at Santa Barbara, Calif. Nearly \$1,000 was raised to support this work. One of the most interesting activities sponsored by the district has been the permanent establishment of a Summer Institute for young people. Over one hundred young people between the ages of fifteen and forty gathered last year to worship, study and enjoy themselves together. The same plan will be used this year.

Roy F. Stevens was re-elected on the nominating ballot by an overwhelming vote. His services are greatly appreciated by the entire district. Other officers elected were: Robert Pierce, First Vice President; Paul Downey, Second Vice

HERALD OF HOLINESS REPORT FOR JUNE 1

Too many districts have D's after their total figures in the first column in this month's report. There are twenty-six, to be exact, that not only have failed to maintain their standings but have dropped down. That leaves fifteen with increases. It should be the other way. Twenty-six with gains against fifteen with losses would not be so bad but the way it actually is—almost twice as many with decreases as with increases—well, all we can do is to exhort the twenty-six districts that have suffered losses to make a special effort during June to recuperate.

Our "1,000 and Over" group has increased. We are thankful for that encouragement. Kansas jumped up from 960 on May 1st to 1,046 on June 1st. Good for Kansas. And Indianapolis came up from 919 to 1,150. That makes two newcomers. But Abilene slumped from 1,006 to 912.

Yes, we know that this is the Summer Slump season, but let's do the unusual and unexpected thing this month.

District	Subscriptions June 1st	Subscriptions May 1st	Percent- age
1. PITTSBURGH (1)	3419—D	3475	38
2. Central Northwest (25)	535—D	545	38
3. Washington-Philadelphia (8)	1051—I	1046	36
4. Arizona (35)	239—D	258	35
5. Manitoba-Sask. (40)	129—D	130	35
6. Alberta (31)	289—I	276	33
7. Abilene (11)	912—D	1006	32
8. Colorado (12)	893—D	948	32
9. Kansas (9)	1046—I	960	32
10. New England (7)	1146—D	1160	31
11. Michigan (4)	1438—D	1455	30
12. New York (26)	516—D	530	29
13. Chicago Central (3)	1900—I	1674	28
14. Ohio (2)	2202—D	2218	28
15. Iowa (20)	642—I	639	27
16. Northwest (22)	591—I	543	27
17. Rocky Mountain (38)	147—D	150	27
18. Georgia (30)	290—D	311	26
19. Nebraska (28)	329—I	301	26
20. North Dakota (33)	266—D	277	26
21. Missouri (21)	607—D	629	25
22. New Mexico (37)	195—I	181	25
23. Northern California (17)	679—D	683	24
24. Florida (29)	321—D	336	23
25. North Pacific (19)	645—D	682	23
26. Southeast Atlantic (36)	218—I	210	23
27. Idaho-Oregon (27)	476—D	529	23
28. Indianapolis (6)	1150—I	919	22
29. Mississippi (41)	83—I	82	22
30. Southern California (5)	1329—D	1337	22
31. Kentucky—West Virginia (14)	874—D	881	20
32. Tennessee (15)	863—D	868	19
33. Dallas (16)	723—I	641	19
34. Arkansas (24)	559—D	588	18
35. Kansas City (23)	573—D	594	18
36. Northern Indiana (13)	875—D	883	18
37. San Antonio (34)	257—I	250	18
38. Western Oklahoma (10)	1015—I	1004	18
39. Alabama (32)	287—D	291	17
40. Eastern Oklahoma (18)	668—I	635	14
41. Louisiana (39)	141—D	151	14

President; Maude Widmark, Third Vice President; Ruth Beebe, Recording Secretary; Elfra Nicholas, Corresponding Secretary; Raymond Dodd, Treasurer and Lawrence Holman, Booster Editor.

These officers were officially installed at the Sunday afternoon service by Rev. A. E. Sanner, District Superintendent. At this time he expressed his confidence in them and urged that they be leaders among young people in spiritual things, for the young people of today determine the church of tomorrow. The question was asked, "Are you going to drift or forge ahead in the name of Jesus?" Roy Stevens responded and declared that the young people were forging ahead by the help of the Lord.

We were greatly indebted to the Long Beach church for their splendid entertainment also to the city of Long Beach for their hospitality. One of the outstanding events of the convention was a boat ride around the harbor. About four hundred young people availed themselves of this treat.

Above all, the Lord richly blessed the convention with His presence and power. Young people were definitely helped and encouraged to go ahead for the Lord. Many hearts were enriched by the touch of the Holy Spirit.

Reporter.

Abilene District

We are glad to give a report from our district. The months of the passing year have been a busy time for the Lord and His kingdom with us. Notwithstanding drouth, darkening and choking dust storms, the devil's attacks and depressed spirits among many of the people, we have been pressing on in the battle, in prayer, faith and effort, until we feel that our God has heard and answered prayer. The distressing dust storms have been settled with the drenching rains that have covered the country, the drouth conditons have been broken, grace and encouragement have been given, until we feel that we will, in the name of our God and under His leadership, win the war.

We have had some encouraging happenings during this past and rather dark period. The year thus far has been marked with some of the most blessed revivals of any previous time; a goodly

number of the churches have had a very marked increase in attendance, and in addition to our Sunday schools and N.Y.P.S. rolls, while some few have taken a loss, due to the conditions of the times.

The summer months bid fair for an extensive Home Mission program. We have succeeded in getting two good tents for the district work, and have them both well engaged with good workers until late summer. We find an anxious spirit among our people—especially our preachers—to work. We could engage a half dozen tents if we had them. Our preachers are planning on going out under the old-fashioned "brush arbors" and other temporary arrangements that this gospel of the kingdom may be preached, and that souls may have a chance to hear and receive this gospel in the same measure that we have received it.

Our people and district are in hearty agreement with the Crusade for Souls, and we want to do our part in this great work for souls.

Our finances have been hard, but with the material prospects we have now, and a people with love and interest for the church, we feel that we will finally recover all.

V. B. ATTEBERRY, District Superintendent.

A Safe Return to the Home Lands

For the last few years we have been looking on Nazarenedom from afar off, but on May 11 we were privileged to land on American soil again, and were met by the pastor of the Mother Church at Los Angeles, Rev. H. B. Wallin, also Mrs. Paul Breese and other folks of the First Church. Our five days in Los Angeles were a veritable delight, and it was our privilege to preach for these folks on May 12 at the evening service.

While in Los Angeles we visited Pasadena College and spoke at a chapel service. What a wonderful spirit prevails in this grand institution, and there is no greater leader than Dr. H. Orton Wiley.

An ambition of long standing was fulfilled in our visit to Headquarters in Kansas City, Mo. Here we preached on Sunday, May 19; in the morning at Brother Will South's Quindaro Church in Kansas, and at night in First Church, where Brother L. A. Reed is the esteemed

leader. But what delighted us particularly was our visit to the Publishing House. Here we met so many of the leaders of the church and were very favorably impressed by the efficiency and co-operative spirit that we saw in every department of this—the hub of Nazarenedom.

Passing on to Chicago, it was our privilege to meet with and preach to the folks of the First Church, and fellowship with General Miller and his grand company of Nazarenes. Over two hundred out for prayermeeting, think of it!

A great spirit prevails in Detroit First Church, under the leadership of Dr. O. J. Nease. The W.M.S. provided a sumptuous feast of strawberries and cream. Dr. Nease and I were the last to leave the table! The evening service which followed was sponsored by the W.M.S. and what a time we had! The room was decorated with 143 dresses made by the good members of the society, and it was ten-thirty before the meeting was dismissed.

Last Saturday, May 25, we arrived home in Toronto, Canada, and were met by the saints of First Church, of which we are members. One can hardly describe our feelings at such a meeting. On Monday night, May 27, a great welcome service was held in First Church at which were representatives from the five Ontario Nazarene churches. It will be a long time before we shall be in such a meeting again. God came on the scene and blessed the great congregation of Canadian Nazarenes.

When we have rested some we hope to be in deputation and convention work in the districts to which we may be appointed. To those of our host of friends who have been so faithful while we have labored in China, we wish to extend our deepest thanks and ask you to write us at 117 Marion Street, Toronto, Canada.

GEOFFREY AND ANNIE ROYALL.

Chicago Central District

HOME MISSIONS

I have been reporting on the home missionary business on the Chicago Central District for some thirteen years. Here are my feelings as to our field, our responsibility, our plan, our resources.

Our Field—Illinois, Wisconsin and Chicago with their twelve million (12,000,000) souls which are about one-tenth the population of the United States, constitute our staggering home missionary proposition. It used to be common to say that twenty per cent of the people attend church; on closer examination, I am discovering in many communities and cities that not five per cent (5%) of the people attend church regularly. Approximately seven million, five hundred thousand (7,500,000) people are in no way, either formally or otherwise identified with any organized religious program. *Think of it!* Seven million, five hundred thousand (7,500,000) living, breathing, thinking, dying, judgment bound souls without God and direct religious influences. *What a challenge! What a responsibility! What a herculean task!*

Our Responsibility—The Church of the Nazarene has a responsibility that would

SPIRITUAL SONGS FOR SPECIAL SINGERS

By Kenneth Wells

The many friends of Kenneth and Eunice Wells, whose songs have been an inspiration and uplift to thousands, will be delighted to know that the above book is now available.

The publication contains a large number of the new songs written by Kenneth Wells. They have all been tried and used with great success in their Radio and Evangelistic Ministry.

Price 50 cents a copy, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

make angels blush. Our field is limitless. Our responsibility can cease only when we have gone to the end of all possible extent of doing everything within the bounds of human possibility! To give to every man the gospel in the same measure, to the same extent, as we have received it. By our lives, by our prayers, by our ministries, by our sacrifice, by every human effort through God we are bound to go to our limit for the twelve million (12,000,000) souls in Illinois, Wisconsin and Chicago.

Our Plan—Our slogans are simple—"Every Church Get a Church—125 New Churches." Churches are getting churches. The spirit of co-operation in this plan that we put on some months ago is working. There is no church, large or small, but what is near to some needy community where there is no Sunday school, no preaching services; and in many communities church houses are there rotting down, with people all around them without God and without Christ. *Our Plan* is for every preacher on the Chicago Central District "to enter the next town or community." We are doing it, and I am sure we are going to do it a little better this year.

Our Resources—God, the Father; God, the Son; and God, the Holy Ghost have always backed and always will back the faithful preaching of the Bible. We are workers together with God. God's resources are at our command. We have young men Christian workers by the scores; we have needy souls by the multiplied thousands, and God promises to supply our need. So the resources are limitless. God, laborers, human need, and money are at our command.

Well! Well! Well! What a field! What a responsibility! What resources! But don't forget—God is our hope. Let us make this summer the greatest forward movement in the history of Home Missions on the Chicago Central District. I'm counting on you. Will you hold a meeting? Will you have a tent meeting? Will you start a Sunday school?

Let me hear from you, if you are interested in starting a new church in Illinois, Wisconsin or Chicago. Write me at Danville, Ill., General Delivery.

E. O. CHALFANT, District Superintendent.

The Thirty-second Anniversary

REST COTTAGE, PILOT POINT, TEXAS

The Thirty-second Anniversary of Rest Cottage, Pilot Point, Texas, was fittingly and most gloriously observed and celebrated at the annual board meeting by the directors and a host of friends and supporters in the beautiful parlors of Rest Cottage, May 7 to 9.

A very large supporting territory of the West, the Southwest, and various sections of our country, together with an ever-increasing representative type, larger field and united force of our beloved Zion, were on hand to help make this the greatest and most far-reaching anniversary ever held on and around these sacred grounds. The church was well represented by the District Superintendents of Arizona, Oklahoma, Texas and other sections. Then the local churches of many towns, cities and communities had the

largest delegations that have ever yet attended these gracious occasions.

The board of directors had one of the most pleasant, successful and victorious meetings of its history. The very large crowd of visitors, friends and helpers formed a big, happy, interesting group. The annual report of the Superintendent, Assistant Superintendent, and Managers, was fraught with praise, inspiration, progress and efficiency. The improvements in and around the institution should be seen and appreciated by the great Church of the Nazarene around the world. The large number cared for during the year, and the safe, sane and economical management of the institution would make a report that the entire membership of our church should read. For genuine beauty, and sanitation the upkeep and general appearance of this famous Rescue Home is not to be excelled. The Home is kept free from debt, and the slogan is: Pray and Pay as we Go. A worth while slogan for the day, and for the whole church.

The Annual and Thirty-second Anniversary message was brought by Rev. Oscar Hudson of Arizona. It was a masterpiece of eloquence and filled with rugged truth. The services day and night were times of refreshing and salvation, with many pastors, evangelists, workers, and laymen on hand to shout the battle on.

The able leadership of Superintendent J. P. Roberts, with the capable service of the assistant, Mrs. Lou Roberts, coupled with the very efficient work of the managers, Revs. John and Grace Roberts, was supported by a unanimous vote of board, convention and friends. The field workers and helpers in the home and office, with all who have worked so unstintedly throughout the year, received hearty approval also.

This has been the greatest year, with more tests and trials, yet the best in attendance, finest victories and best support; more difficulties to meet on less actual finances, but more saved; larger number served on less outlay than any

year yet. What miracles have been wrought, what volumes of prayer have ascended, and what chains of answers make the annual anniversary.

We urge every minister and member of the Church of the Nazarene to visit Rest Cottage at Pilot Point, Texas. New districts have accepted this Home in their prayers, budgets and support. We trust that very soon all the districts which do not have some Nazarene Rescue Home will joyfully adopt Rest Cottage, and share in the moral and spiritual dividends. Pray for Rest Cottage.

ALLIE AND EMMA IRICK.

Southeast Atlantic District

The outlook at the close of the assembly last November was very promising and encouraging on this district. Having been asked to take the work as District Superintendent another year I felt that under the guidance of the Holy Spirit, I should do so.

To date the year has been filled with activities and labors abundant, but at no time has the presence of the dear Lord been lacking. The loyal pastors and workers have carried their burdens without a murmur, and we look back over these seven months with hearts rejoicing in victories.

The District Budget is in fine shape. While some of the churches are a bit behind, several have paid in full for the year, and several are paid quite far ahead. Our people are getting the vision of our work and going forward. The one-half year report of the General Budget finds it within a few cents of being one-half paid, and the various W.M. Societies are working hard to carry on the work of our beloved general church.

At least eight or ten prospective home mission campaigns are in the making. Several young preachers are holding meetings from which we hope to organize churches. Our district tent is always busy when the weather permits, and altogether we are optimistic over the future.

A Stirring Book of Missionary Conquest!

Miracle Lives of China

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

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

The church membership has shown a distinctive gain already and we feel sure we will be able to report more than one thousand members at the next District Assembly.

The N.Y.P.S., as usual, is dependable, and their work will no doubt be felt in the next few months.

Sunday schools everywhere are showing unusual increases in monthly average attendance, and altogether we look for the best year in the history of the district.

We have just closed, on May 30, a fine Preachers' and Workers' Convention at Norfolk, Va., which easily surpassed anything of its kind ever held on the district. Many sacrificing pastors were not able to be present because of finances, but in spite of that we had record crowds, the interest was unusual, and many remarked that they had never seen a convention where the presence of God was so marked in every service. One could have had an altar service after almost every part of the convention. Rev. Gene E. Phillips of Ashland, Ky., was the engaged speaker and the Lord came with Brother Phillips, and every message was filled with His holy presence. The Claude Long and Sisters Quartet came along and gave freely of their services and were a wonderful addition to the success of the meeting. May God bless all of these sacrificing workers who have been so willing to help us, even when we were not able to give them large remuneration.

Reports show an opportunity to reach out into new fields. We are ready to go or stay as the Master may call and hope to see great results by the end of the year.

Rev. C. H. Strong, the fine pastor of the Norfolk church, and his fine congregation are to be commended on their efficient handling of the convention, and we want to express our appreciation to them for their kind hospitality.

We want to go on record and say that when rewards are given to the faithful, many members of the Southeast Atlantic

District and their friends will be found among the number. Pray for us.

R. E. DOBIE, *District Superintendent.*

DEATHS

Neal—W. F. Neal was born in Fayette, Alabama, April 22, 1856, and departed this life February 12, 1935, at Florence, Ala. On May 8, 1878 he was united in marriage to Miss Emma Griffin. To this union were born nine children, eight of whom are living. Brother Neal has been a member of the Church of the Nazarene for about twenty years. He was sanctified in the year 1912. He and his good wife have done much with their money, prayers, and life in spreading scriptural holiness. His wife preceded him in death in 1922. He is the father of Rev. F. Willson Neal, a minister on the Alabama District. Surviving him are eight children, sixty-one grandchildren, and twenty-four great-grandchildren.—L. M. Blackburn, Reporter.

McGhee—Martha Malinda Gillespie McGhee was born August 25, 1871, in Gentry County, Missouri. On April 5, 1896, she was united in marriage to J. W. McGhee, who survives her. To this union were born five children; Mrs. Eula Coltrain, Neodesha; Melvin of the home; Mrs. Mina Myers of Fredonia; Carroll of Great Bend, Kansas; and Vera Alma, who preceded her in death in 1924. Funeral services were conducted in the Church of the Nazarene of LaFontaine, Kansas, conducted by the pastor, Rev. L. E. Wright, assisted by Rev. A. A. Horner and Howard Beecher. Interment was made in the Koger cemetery.

Davis—Effie May Davis was born in Kentucky on February 8, 1871, and departed this life April 27, 1935, at her residence in View, Wash. In 1890 at Hillsboro, Oregon, she was united in marriage to William H. Davis. To this union were born three children; Ruth Steinhouser of Ontario, Oregon; Roy, deceased; and Earl of Vancouver, Wash. She is survived by the two children mentioned, ten grandchildren, and eleven great-grandchildren.—O. R. Waterhouse, Pastor.

Stubblefield—Frances Robinson Stubblefield was born December 24, 1858, and departed this life May 2, 1935 at her home in Stewart, Tenn. She was interested in every department of the Church of the Nazarene, and always was faithful in her attendance, also giving her tithes and offerings, and carrying a burden for the lost. She was a charter member of the Church of the Nazarene at Stewart. On June 2, 1878, she was married to Dalis Stubblefield. To this union were born nine children, five of whom survive her. Those remaining are: George, Johnnie, Mrs. Cary Warfield, Dalis and Mrs. Amanda Gansner. Funeral services were conducted in the Church of the Nazarene at Stewart by the pastor, assisted by Rev. S. W. McGowan, also Revs. Mays and Freeman of the Methodist Church.—S. A. Jones, Pastor.

Barker—Eli Barker was born October 28, 1841, in Hamilton County, Indiana, and departed this life May 6, 1935, at Redlands, Calif. In early life he was converted and joined the Quaker Church; later he became identified with the Methodist Church. When he came to Redlands in 1920 he united with the Church of the Nazarene, and was a faithful member, regular in attendance, and a loyal supporter. For more than eighty years he was a regular attendant at Sunday school. His wife and three children preceded him in death. He is survived by a daughter, Mrs. Elizabeth Cox of Redlands, with whom he made his home; a son, Eddie Barker of Denver, Colo., four grandchildren, two great-grandchildren, two step great-grandchildren, and one great-great-grandchild. Funeral services were conducted by the pastor from the Redlands Church of the Nazarene, and interment was made in the Redlands Cemetery.—P. G. Linaweaver, Pastor.

ANNOUNCEMENTS

SOUTHEAST ATLANTIC DISTRICT
District Budget
(Three Star Churches—Paid in full for the year.)
Loudoun Valley and Richmond Central.
(Two Star Churches—Paid in Advance)
Charlotte, Greensboro First, Concord, Norfolk, Pineville, Roanoke, Salisbury, Victoria.—R. E. Dobie, District Superintendent.

BORN—to Rev. and Mrs. John Shoemaker, pastors at Clermont, Ind., a son, on May 8, 1935.

NOTICE—Rev. Marvin P. McCoy of Edinburg, Texas, is an elder on the San Antonio District. At present he is in the practice of law at Edinburg. He has done pastoral work, and also has held revivals on this district. He feels led to give his entire time to the work of the ministry, and will answer calls for revivals or will consider taking a pastorate wherever an opportunity may be given him. Brother McCoy is full of zeal and determination, and is a good preacher of the Word. His work is thorough and always acceptable. Address him at Edinburg, Texas.—Frank B. Smith, District Superintendent.

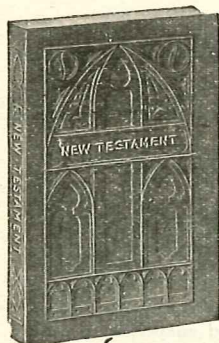
ALABAMA DISTRICT
Semi-annual Treasurer's Report
Churches Paid to Date—May 10th
Bethel, Felix Miller; Birmingham First, M. L. Garrett; Calvert, Miss Alice Hawkins; Cordova, G. W. Wall; Cullman, C. L. Vest; Fairfax, J. W. Chambers; Jasper, W. R. Donaldson; Lanett, R. N. Nelson; New Providence, Felix Miller; Salem Nazarene, Charlie Crauswell; Selma, W. R. Platt; Snoddy Chapel, G. L. Studdard; Sheffield, E. E. Barber; Sylacauga, W. P. Colvin.—Travis H. Johnson, District Treasurer.

WEDDING BELLS—Miss Zella Benton of Minot, N. Dak., was united in marriage to Rev. H. A. Erdmann, pastor of the church at Minot, on May 24, in the home of the bride, with District Superintendent S. C. Taylor officiating.

BORN—to Rev. and Mrs. David F. Krick, pastors at Worthington, Ind., a daughter, Marilyn Darlene, on May 22, 1935.

NOTICE—The North Dakota District Assembly will convene at Jamestown, N. Dak., July 3 to 7, with Dr. J. B. Chapman presiding. The regular District Campmeeting will be held in connection with the assembly, beginning June 27, with Evangelists Jarrette and Dell Aycock as workers. The first two days will be devoted to District N.Y.P.S. Convention. All pastors of the district are urged to be present for the first meeting; bring your young people, and come prepared to stay through the whole camp.—S. C. Taylor, District Superintendent.

WEDDING BELLS—Miss Florence A. Moore and Theron L. Barnhart, both members of the Church of the Nazarene of New Brighton, Pa., were united in marriage on January 25, at the home of the bride's parents, with Rev. D. R. Nuzum officiating.



We Have 300 More Testaments at 15c each

We have just purchased 300 more of these inexpensive Testaments at a very special price that enables us to offer them at 12c each in quantities of 50 or more; 15c a single copy.

Testament No. 1 is bound in flexible imitation leather cover with an attractive design; the type is clear and easily read; page size is 4¼x2¾ inches—½ inch thick.

We do not say that this is a high grade Testament but for those who must have a fairly well made Testament at a low price, we know that this one is an unusual bargain. Ask for No. 1.

Prices: Single copy 15c; 12 or more at 12½c each; not less than 50 at 12c each. We pay the postage.

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

NOTICE—Due to cancellation, I have an open date, June 18 to 30. Anyone desiring my services may write me at 79 Rainey St., Austin, Texas, for the next two weeks.—Song Evangelist L. C. Mes-ser.

NOTICE—We have moved from Corydon, Pa., to our home in Potterville, Mich.; now open for evangelistic meetings; address us at Potterville.—Evan-gelist Lyman Brough.

PRAYER IS REQUESTED by a sister in Ohio that God may undertake for her and defeat the powers of the enemy, and give her health as she has been afflicted for the past two years; by a sister that she may not grieve the Lord any more, but may be wholly given over to Him, also that her entire family may be saved; by a sister in Indiana that she may be touched physically, also that she may be able to find congenial work, and be able to attend the services more regu-larly.

CAMPMEETING ANNOUNCEMENTS

June 13 to 23. Fourteenth Annual Campmeeting of Hennepin County Holiness Association, to be held ¾-mile east and ¾-mile north of Corcoran on Bass Lake and Corcoran Road; 3½ miles north-west of Hamel; sixteen miles northwest of Minne-apolis. Workers: Rev. J. C. Hafley of San Diego, Calif.; Prof. W. W. Tink, and wife of Alberta, Canada, song leader and pianist. For further in-formation write H. W. Miller, Osseo, Minn.

June 20 to 30. Southern Campmeeting Asso-ciation Annual Camp, Berachah Grounds, Arlington, Texas. Workers: Rev. F. Lincicome, Rev. Bud Rob-inson, The Kenyon Trio, Mrs. Alline Swann. For further information write F. E. Wiese, President, Arlington, Texas.

June 20 to 30. First Joint Campmeeting for Ada and Canyon County Holiness Associations of Idaho, at Star, Idaho (twenty miles northwest of Boise). Rev. C. W. Ruth, evangelist. For information write Capt. John Allen, 615 Main St., Boise, Idaho.

June 28 to July 7. Annual Campmeeting of South Dakota Holiness Association, on campgrounds four miles northeast of Mitchell, S. Dak. Workers: Rev. Joseph Owen of Grand Rapids, Mich.; Rev. J. C. Hafley of San Diego, Calif. Beautiful camp ground and splendid camping facilities. For fur-ther information write Wm. Durkee, Secretary, Mitchell, S. Dak.

June 28 to July 7. Mt. Lake Park Campmeet-ing, Mt. Lake Park, Md. Workers: Dr. C. H. Bab-cock, Dr. Z. T. Johnson; Miss Janie Bradford, young people's worker; Miss Minnie Shay, children's worker; Professor E. Clay Milby, song leader, with Mrs. Milby at the piano. For further information write C. M. Hood, President, Moundsville, West Va.

July 3 to 14. Manitoba-Saskatchewan District Campmeeting, to be held at grounds of Regina Ex-hibition Association, Regina, Saskatchewan. Workers: Rev. J. G. Morrison, evangelist and Dr. J. B. Chap-man, General Superintendent in charge. Resident pastor, Rev. A. C. Olsen, Elgin Apartments. For further information write Mr. T. Simpson, Secre-tary-treasurer, 1545 Rae St., Regina, Sask.

July 4 to 14. New York District Campmeeting of the Church of the Nazarene, Groveville Park, Beacon, N. Y. Workers: Dr. J. W. Goodwin, Dr. R. Wayne Gardner, Dr. J. H. Sloan; Professor Clarence Haas, song director. For information write Rev. M. S. Cook, 65 Union St., Beacon, N. Y.

July 4 to 14. Ottawa, Kansas. Tri-county Hol-iness Association Camp. Workers: Rev. C. W. Ruth and local pastors; Rev. Harold Sheets in charge of the music. For further information write Everette D. Howard, Secretary, 840 S. Cedar, Ottawa, Kan-sas.

July 10 to 21. The Ozark Third Annual Camp-meeting, Joplin, Mo. Workers: Evangelist Lee L. Hamric, District Superintendent E. E. Hale. Sun-day school Institute: Rev. E. Gordon Blystone, Mrs. E. E. Hale, Rev. L. A. Reed, Rev. W. H. South. For further information write Ira F. Stevens, Secretary, 1201 Central Ave., Joplin, Mo.

July 18 to 28. Grand View Camp, Brooktondale, N. Y. Workers: Raymond Browning, Frank Smith, Mrs. Hawk, Mrs. Frye. For further information write Roy H. Cantrell, 37 Clark St., Binghamton, N. Y.

July 19 to 28. Annual Adams County Holiness campmeeting, West Union, Ohio. Workers: Rev. E. A. Keaton, evangelist; Burl Sparks, Song Evan-gelist; Miss Mildred Ferneau, Pianist. For fur-ther information write C. P. Smales, Secretary, 605 West 4th St., Manchester, Ohio.

August 1 to 11. Sherman, Ill. Workers: Rev. Bona Fleming, evangelist; Professor John E. Moore, singer; Mrs. Della B. Stretch, children's leader; Miss Helen Sinclair, pianist. Mr. Grover Williams, President. For information write the Secretary, Mrs. Bertha C. Ashbrook, 451 W. Allen St., Spring-field, Ill.

August 15 to 25. Normal, Ill. Workers: Rev. John Paul, Rev. and Mrs. Jarrette E. Aycock, Rev. and Mrs. Whitcomb Harding. Rev. Della B. Stretch, President. For information write the Sec-etary, Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

August 16 to 25. Annual Campmeeting, Carthage, Ky. Workers: Dr. C. E. Hardy, J. E. and Ada Redmon, Professor C. S. Harter, with local and visiting help. For further information address J. R. Moore, California, Ky.

August 9 to September 2. Oregon, Wis. Hal-lelujah Campmeeting and Bible Conference. Workers: Dr. Chas. C. Maple, Miss Mattie Perry, Rev. Robert Hansen, Mrs. Ruby Hinman, Rev. and Mrs. Jack Linn. For pictures and full information write Rev. Jack Linn, Hallelujah Park, Oregon, Wis.

CAMPMEETING CALENDAR

June 13 to 23. Bethel Camp, Coshocton, Ohio. Interdenominational. Workers: E. E. Shelhamer, H. E. Williamson, Janie Bradford, Kutch Sisters Quar-tet. Write, R. K. Gametsfelder, Secretary, Roun-d-6, Coshocton, Ohio.

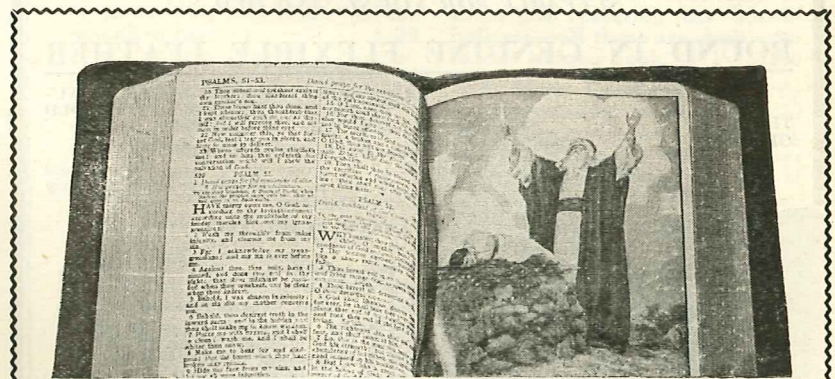
June 14 to 23. Holiness Association, Boone, Iowa. Workers: Joseph H. Smith, G. B. William-son, Bates Sisters, Mrs. G. A. McLaughlin. Write, J. S. Doggett, Ames, Iowa.

June 22 to July 4. Annual Campmeeting Ass'n., Brushton, N. Y. Workers: Peter Wiseman, LeRoy A. Lindsley, Floyd N. Bradley. Write, Mrs. Mabel Spaulding, Secretary, Bangor, N. Y.

June 23 to July 7. Manville, Ill., Holiness Camp. Workers: Harold Johnson and Wife, Harry Morrow, Adolph Gross, Gross Ensemble, Elnora Sheppard. Write Wilder Hoobler, Secretary, Manville, Ill.

June 23 to July 7. Wilmington, N. Y. Interde-nominational Holiness Camp. Workers: James Mil-ler, Frank Arthur, Tillie McNutt Albright, Clarence Haas, Mrs. John Weightman, George P. Woodward. Write Mrs. Frank Warren, Haselton, N. Y.

June 27 to July 7. Red Rock Camp, seven miles south of St. Paul, Minn., on Highway 3. Workers: John Thomas, John L. Brasher, Mrs. Iva D. Ven-nard. Write, Geo. C. Vallentyne, 3400 Park Ave., Minneapolis, Minn.



Our \$1.25 Bible Special

Here are some of the special features of this Special Bible. However it must be seen to be appreciated.

Cover—Imitation leather with overlapping edge. Much more durable than cheap leather.

Size—5x7½ inches. A handy size especially for children.

Type—Easy reading bold face; self-pronouncing proper names.

Helps—Contains special aids to Bible study; 16 illustrations, 8 of them in colors; six colored maps.

Extra Features—Presentation page.

Price—\$1.25 (We pay the postage). Special prices in quan-tities.

Ask for No. 1006.

Specimen of Type

diligently what time the star ap-peared.

8 And he sent them to Bêth'lê-hêm, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

life.

21 And he arose, and took the young child and his mother, and came into the land of Is'ra-el.

22 But when he heard that Ar-che-lâ'us did reign in Jû-dæ'a in the room of his father Hêr'od, he was afraid to go thither, notwithstanding being

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

June 28 to July 7. New England District, Nazarene Camp, North Reading, Mass. Workers: District Superintendent Sam C. Young, Raymond Browning, Howard W. Sweeten, E. E. Patzsch, Miss Edith Cove, John Riley. For information write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

June 28 to July 7. Nebraska State Holiness Ass'n. Camp, Bethany Park, Lincoln, Nebr. Workers: J. A. Huffman, John Paul, and others. Write, R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Nebr.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers: Chas. H. Babcock, Paul E. Haines and Wife, John A. Duryea and Wife, B. Joseph Martin and Wife. Write, Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 5 to 14. Isabella County Holiness Ass'n. Camp, Mt. Pleasant, Mich. Workers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write Mrs. M. D. Holbrook, Mount Pleasant, Mich.

July 7 to 21. Holiness Camp, Greenville, Tenn. Workers: Perry Rood, Carmon Sloan, M. M. Mills. Write T. M. Cox, Secretary, Greenville, Tenn.

July 11 to 21. Bethany-Peniel Camp, Bethany, Okla. Workers: Howard W. Jerrett, W. A. Eckel and Wife, W. A. Carter, J. W. Short, A. K. Bracken, H. B. Macroy. For information write B. M. Hall, Bethany, Okla.

July 12 to 21. Smith Mills Camp, Smith Mills, No. Dartmouth, Mass. Workers: O. C. Mingledorf, Stella B. Crooks, E. E. Patzsch, Reita Rundlett, Tom M. Brown. Write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 14 to 28. Mt. Shasta, Calif. Interdenominational Camp. Workers: Roy L. Hollenback, John Connor, D. H. Scott, John Birch, Mrs. E. H. Birch. Write John Rule, Mt. Shasta, Calif.

July 18 to 28. Indian Lake (Vicksburg), Mich. Workers: T. M. Anderson, H. V. Miller, B. D. Sutton. All day meeting on Campground on July 4. Write V. L. Ward, Vicksburg, Mich.

July 19 to 29. Douglas, Mass. Workers: W. C. McIntire, C. B. Fugett, G. D. Riley, John Riley, Miss Edith Cove, Arthur W. Gould. Write N. J. Reason, Secretary, 43 Colby St., Bradford, Mass.

July 19 to 29. Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Janie Bradford, Mrs. E. J. Leonard. Write, R. L. Bush, Box 45, Sebring, Ohio.

July 24 to August 4. Long Island Holiness Ass'n. Camp, Prince Ave., Freeport, L. I., N. Y. Interdenominational. Workers: Peter Wiseman, Howard Sweeten, B. Joseph Martin and Wife, Robert L. Simpson, Benjamin Combs, Mrs. Henry Reeves. H. Willard Ortlip, H. J. Cornell and Wife. Write Harry J. Cornell, Secretary, 46-14 Burling St., Flushing, N. Y.

July 26 to August 4. Interdenominational Camp, Portsmouth, R. I. Workers: John R. Church G. Arnold Hodgkin and Wife, J. Byron Crouse and Wife, Miss Edith Crouse. For information write Andrew B. Starbuck, 1214 Washington St., Portsmouth, Va.

August 2 to 11. Washington-Philadelphia District Camp, Compton Park, Leslie, Md. (one mile north of North East, Md., on Route No. 42). Workers: Bud Robinson, C. B. Fugett, M. L. Morford. Write J. N. Neilson, 212 McDade Ave., Collingdale, Pa.

August 8 to 18. Colorado Nazarene Camp, Denver, Colo. Workers: T. M. Anderson, D. I. Vanderpool. Write, Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

August 11 to 25. Ithiel Falls Campmeeting Ass'n., at Ithiel Falls, Johnson, Vt. Workers: J. Glenn Gould, Charles P. Hogle, E.N.C. Quartet. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

August 15 to 25. Holiness Ass'n. Camp, Beulah Park, Wichita, Kansas. Workers: David E. Wilson, John W. Goodwin, W. C. McIntyre, B. D. Sutton and Wife, Mrs. S. P. Nash. For information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

August 16 to 25. Main Springs Camp Ass'n., Arkansas. Workers: I. C. Mathis, Otho Schwab and wife. Write Mrs. Ivory Cottingham, Route 6, Prescott, Ark.

August 23 to September 1. Holiness Camp, Circleville, Ohio. Workers: T. M. Anderson, E. H. Stillion, Chas. L. Slater, D. E. Patrone, Edna Leonard and others. For information write Rev. E. A. Keaton, Secretary, 481 N. High St., Chillicothe, Ohio.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

- Michigan (Vicksburg Campground).....
-July 31 to August 4
- Northern Indiana (Elwood).....August 7 to 11
- Indianapolis (Indianapolis 1st).....August 13 to 17
- Ohio (Columbus).....Aug. 28 to Sept. 1
- Missouri (Moberly).....Sept. 4 to 8
- Kansas City (Topeka).....Sept. 10 to 15
- Eastern Oklahoma (Tulsa).....Sept. 18 to 22
- Western Oklahoma (Bethany).....Sept. 25 to 29
- Southeast Atlantic.....October 23 to 27
- Florida.....Oct. 30 to Nov. 3
- Georgia.....Nov. 6 to 10
- Alabama.....Nov. 13 to 17
- Mississippi.....Nov. 20 to 24

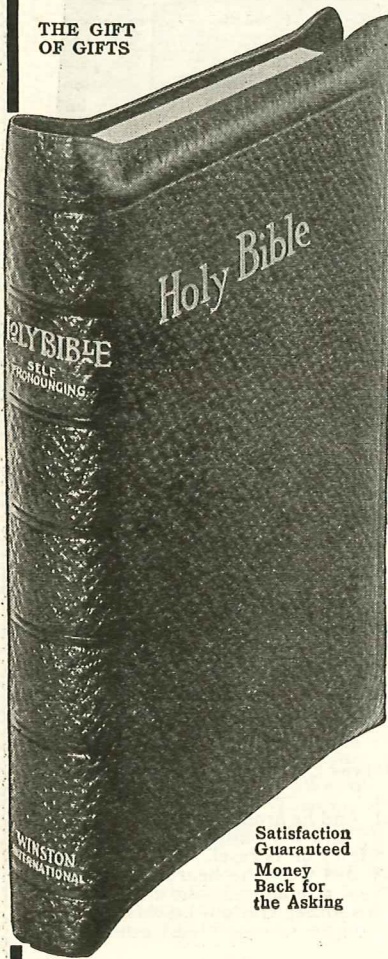
The BEST BIBLE in the WORLD for the MONEY

**ILLUSTRATED SELF-PRONOUNCING
CONCORDANCE BIBLE**

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE GIFT
OF GIFTS



Satisfaction
Guaranteed
Money
Back for
the Asking

Containing THE KING JAMES OR AUTHORIZED VERSION OF THE OLD AND NEW TESTAMENTS

Has SELF-PRONOUNCING TEXT
All the proper words being accented and divided into syllables for quick and easy pronunciation

LARGE, BLACK-FACE TYPE

Specimen of Type

TAKE heed that ye do not
alms before men, to be seen
them: otherwise ye have no re-
of your Father which is in hea-
2 Therefore when thou doest
alms, do not sound a trumpet b

It Also Contains A NEW, BLACK-FACE TYPE CONCORDANCE

A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE. Selected for their general utility.

Including 4000 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS which unfold the Scriptures. A feature of great value to old and young.

31 BEAUTIFUL ILLUSTRATIONS showing scenes and incidents of Bible History. 15 are PRINTED IN COLORS, reproductions of the FAMOUS LEINWEBER PAINTINGS, and 16 printed in black and white.

A FAMILY RECORD in colors, also a PRESENTATION PAGE.

12 MAPS OF THE BIBLE LANDS IN COLORS. Printed on superior white paper, size 5½ x 8¼ inches.

Bound in GENUINE FLEXIBLE LEATHER with overlapping covers, red under gold edges, round corners, headband and purple marker. Each Bible packed in a handsome box.

STYLE NO. 160

SPECIAL OFFER
Price Only \$2.75
PREPAID

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

New Mexico (Portales)June 18 to 16

Fall Assemblies

NebraskaAug. 21 to 25
 Chicago CentralAug. 28 to Sept. 1
 KentuckySept. 3 to 6
 TennesseeSept. 11 to 15
 ArkansasOct. 2 to 6
 DallasOct. 8 to 11
 San AntonioOct. 15 to 18
 Abilene (Abilene)Oct. 22 to 25
 LouisianaOct. 29 to Nov. 1

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

ColoradoJune 12 to 16
 Rocky MountainJune 19 to 23

Summer and Fall Assemblies

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

DISTRICT ASSEMBLY INFORMATION

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 503 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

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

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

North Dakota—At Jamestown, July 3 to 7. Rev. S. C. Taylor, District Superintendent, 104 E. Washington St., Jamestown. Assembly to be held on Holiness Camp Grounds. General Superintendent Chapman.

Manitoba-Saskatchewan—At Regina, Sask., July 10 to 14. Rev. Abner Olson, Pastor, care 1545 Rae Street. Assembly to be held at grounds of Regina Exhibition Association. General Superintendent Chapman.

Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Northern Indiana—At Elwood Church of the Nazarene, North "F" and 14th Streets, August 6 to 11. Rev. Walter Rees, Pastor, 815 North Anderson. General Superintendent Goodwin.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swallow, Pastor, 532 Mill Street. General Superintendent Chapman.

Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion, Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.

Ohio—At Columbus, August 28 to September 1. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave. Assembly to be held at District Campmeeting Grounds. General Superintendent Goodwin. Assembly to be followed by N.Y.P.S. Convention.

Books on Holiness

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

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

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

After Holiness, What? By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

The Beauty of Holiness. By B. F. Haynes, D. D. A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. **.25**

Bible Readings on Holiness. By B. W. Miller. 108 Bible readings on holiness, many of which are actual sermon outlines. Very helpful for N. Y. P. S. meetings, prayermeetings, etc. **.25**

Entire Sanctification. By C. B. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers. **.10**

The Establishing Grace. By A. M. Hills, D. D. A matchless exposition of Sanctification as taught in the book of Romans. **.25**

The False Guide. By T. E. Verner. Picturing the awful results of rejecting or opposing holiness. **.10**

Helps to Holy Living. By E. E. Shelhamer. Plain, practical advice to those who desire a life of piety. **.50**

Our Lost Estate. By J. G. Morrison, D. D. Endeavoring to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again by faith in Jesus Christ. **1.00**

Sanctification, the Experience and the Ethics. By R. T. Williams, D. D. A discussion of some phases of the experience not dealt with in other books on the same subject. Dr. Williams writes of the experience and of the life as related to each other. Apparent inconsistencies in eth-

ical standards and conduct as compared with the professed state of grace, uncharitable accusations against those claiming the experience, sincere questions of those just entering the life of holiness—all these are dealt with in this unique book. **1.00**

A More Excellent Way. By H. W. Sweeten. A discussion of Entire Sanctification. This book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. **.50**

The Life of Victory. By Theo. Ludwig. A practical book written in clear, simple language so that all may understand the way of salvation. It tells how to be saved, how to be sanctified and how to be kept in a victorious Christian experience. **.50**

Temptations Peculiar to the Sanctified. By C. W. Ruth. The author's name alone would guarantee the book to be scriptural, logical and worthwhile. Evangelist Ruth's other volumes have been read by thousands and perhaps have done more to further the cause of holiness than the writing of any other one person of the holiness ranks today. 54 pages; paper covers. **.25**

Wesley's Plain Account of Christian Perfection. By John Wesley. A sixty-six page booklet in which Wesley answers questions concerning the doctrine of Christian perfection. A book that should be studied by every sanctified person and by every one inquiring concerning heart purity or holiness. **.25**

NAZARENE PUBLISHING HOUSE
 2923 Troost Ave., Kansas City, Mo.

THE WEEPING CHRIST

J. F. Leist*

THE King is coming! He is even now at the descent of the Mount of Olives. He is approaching the gates of Jerusalem, the Holy City. A very great multitude is escorting Him, spreading their garments in His path, cutting branches from the trees and strewing them in the way. They are rejoicing and praising God with a loud voice for all the mighty works that they have seen; saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

The triumphal procession is passing through the gates. All the city is moved saying, "Who is this?" Quick the answer comes, "This is Jesus the prophet of Nazareth of Galilee." Marching through the streets they come to the temple where He heals the blind and the lame. The children of the temple join in singing, "Hosanna, Hosanna to the Son of David!"

Jesus is in the hour of His triumph. He has captured the hearts He so long has sought. The King has come unto His own and they have gloriously received Him. He has at last conquered the Holy City. "Behold, the world has gone after him," His enemies angrily admit. But, is it really true?

Jesus was not deceived. "He needed not that any should testify of man: for he knew what was in man." Full well He heard the rumblings of the coming storm. The smoldering fires of hate were only blanketed. The echoes of the glad hosanna songs will be quickly smothered by the hoarse-throated cries, "Crucify him!" The love-strewn pathway over which He rides in honor will soon be traveled in humiliation beneath the crushing burden of a cruel cross.

Little wonder that when the public demonstration was over His eyes were filled with tears and His heart weeping, as "he beheld the city and wept over it." Hear His sobbing voice of love, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! . . . Thou knowest not the time of thy visitation. . . . O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Christ wept over a sin-blighted city. If the veil that separates us from the unseen world were drawn aside and we could look in the face of Christ today as He looks out over our own and the other equally sin-blighted cities and communities of the world, would we still see the weeping Christ? He alone knows to the full extent the losses humanity suffers because of sin. He alone knows the unbroken chain of sorrow that comes when men love and practice sin.

The heart of the true Christian bleeds when in the presence of the tragedies of sin. How terrible is sin, how deep its stain. We can only know in part its black history, its awful cost in tears and blood, its wreck and defeat in human hearts, its doom in human life, and the import of its certain final punishment in ruined destiny away from God. Christ alone knows sin in its absolute fullness and final fruition.

But, hallelujah, Christ also knows to the fullest the one and only remedy for sin. He alone knows the full cost and the full results of this remedy. He presents Himself as the only cure for sin this world has ever known or ever will know. He did not hesitate to shed His own blood, pour out His own life on Calvary's cross for sin's complete remission and absolute cure.

How futile are man's efforts to deal with sin. We segregate our red light districts but vice continues to thrive. We try to regulate alcoholic liquors but drunkenness is on a mad rampage. We lock our doors and place under bond those that handle money but the thieving spirit only awaits its opportunity. The home is invaded by unchastity, the business by dishonesty, the courts by bribery, the government by corruption, and the nations of the world by greed, distrust and fear of war.

We enact volumes of laws, pass bales of resolutions, call conferences, hold parleys, and do our feeble best only to find ourselves in the trough of depression, in the slough of despond, in the grip of forces too powerful to meet. It is the viselike grip of sin.

Jesus Christ alone can break the grip of sin. He alone can forgive the sinner, cleanse his heart and purge the dross from his life. By the regeneration and sanctification of the hearts of men alone can the problems of the individual, of society, and of the nations be solved.

* Pastor, Hamilton, Ohio