

# HERALD of HOLINESS

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WHOLE NO. 1186

## Holiness Conventions

General Superintendent Goodwin

THE Church of the Nazarene has been noted for its spirit of evangelism. The church has endeavored to occupy the field not only of mass evangelism, but also to promote personal evangelism. Our people must be continuously awakened and stirred into active service. Professing entire sanctification carries with it the necessity of keeping busy in winning others. The experience of sanctification is grounded upon full and entire consecration.

Christ, in His remarkable prayer of John 17, said, "For this cause I sanctify myself that they also might be sanctified through the truth." Christ, being holy, could sanctify Himself for the sanctification of others; hence, I conclude that sanctified people ought to sanctify themselves in holy service for the sanctification of others. Therefore, holiness evangelism must always be our battle-cry.

In the growth and development of our work many thousands of people have come into the Church of the Nazarene in the last years. These new members must be rooted and grounded in the peculiar doctrine and teaching of entire sanctification which has made us a people. Consequently, I feel that every district in our church should put on a most strenuous campaign of holiness conventions, emphasizing the doctrine and experience of entire sanctification and urging our people and friends to enter into this glorious experience of full sanctification. Many of our people are sanctified. We rejoice in this. However, to carry forward the work and lead others into the experience, all must be clearly taught, so that they may be able to teach others.

I believe that our church should promote holiness conventions and frequent meetings of our pastors and workers for inspiration. God is expecting great things of the Church of the Nazarene.

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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.

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### WATCH AND PRAY

**W**E are entering a new year. Like those which have gone before, this year will doubtless hold much in the way of temptation and trial. What it means to us will depend upon the spirit in which we meet them. Trials make for strength on the one hand and result in disaster on the other. The young lad secure in the protection of his home is at length sent forth into the larger freedom of the school. Here he meets with much that is different—lower standards of living, widely divergent forms of culture, much that attracts and yet perplexes him. Later he leaves the school for the college and here he finds even greater freedom and stronger temptations. But his parents understand that only in the freedom is there the possibility of developing a character which shall withstand temptation. That there are risks cannot be doubted, but strong men are developed in no other way. Sometimes we are asked why we think God created the world when He must have known that the greater part of the human race would sink into sin and death. We believe that the answer is to be found in the course adopted by a wise earthly father who subjects his son to trials in order to develop strength of character. The heart of the heavenly Father desired a race of sons who would serve Him—not by compulsion but by personal choice. What true father would build such a wall of protection about his son as would prove to be a prison wall? Is that true protection which has its consequence in arrested development?

But the dangers of temptation are real. It is for this reason that Jesus warns us against entering the ways of temptation. Those who toy with suggestive art, or corrupt books or wild imaginings of their own minds are nothing short of fools. Christ was tempted in all points like as we are, yet without sin. He knew something of the ghastly risks which lurk in every temptation. He knew also that these risks would end disastrously to the souls of men without reinforcements

of divine power. It was for this reason that He exhorted His disciples to watch and pray lest they enter into temptation; and also teaches us in His pattern prayer, to ask the Father to lead us not into temptation. How easy to indulge the imagination in some picture, and how rapid and steep the descent from that picture to the pleasure of looking upon it—then the thought that it is not so bad after all, and then, the dark deed is committed! We are commanded to bring every thought into captivity—in obedience to the law of Christ. We are to guard against the very beginnings of temptation in the thought life as well as in the more open and flagrant temptations to sin.

What the coming year, just now in its beginning holds for us, will depend upon the courage and fortitude shown. If we face our temptations and trials in the strength which God supplies, we shall make it a year of spiritual victory. May it be such a year to all, is our sincere prayer.

### REFRESHING TESTIMONIES

**I**T IS refreshing to both heart and mind to read again the testimonies that holy men and women through the Christian centuries have borne to the redeeming and sanctifying power of the blood of Christ. Each succeeding century has its own witnesses. Differences in terminology there may be, but the heart language is the same. Struggles there have been, but when the soul anguish was the most acute, deliverance came. The soul has consciously turned toward its Lord the spiritual side of its nature. It has thrown open every window of the soul and beheld the dawning light of a new day. It has beheld its Lord with spiritual eyes and seen Him traveling in the greatness of His strength. Christ has become the fairest among ten thousand and the one altogether lovely.

One of the earliest testimonies to perfect love as the standard of New Testament experience is that of Ignatius in his *Epistle to the Ephesians*. "Nothing is better," he says, "than peace, whereby all war is destroyed, both of things in heaven and things on earth. Nothing of this is hid from you, if ye have perfect faith in Jesus Christ, and love, which are the beginning and end of life; faith is the beginning, love the end; and both being joined in one are of God. All other things pertaining to perfect holiness follow. For no man that hath faith sinneth, and none that hath love hateth any man."

Macarius in his *Homilies* bears this testimony. "As iron or lead or gold or silver, when cast into the fire is freed from the hard consistency which is natural to it, being changed into softness, and so long as it continues in the fire, is still dissolved from its native hardness—after the same manner the soul that has renounced the world, and fixed its desires only upon the Lord, and received that heavenly fire of the Godhead, and of the love of the Spirit, is disentangled from all love of the world, and set free from all the corruption of

the affections; it turns all things out of itself, and is changed from the hardness of sin, and melted down into a fervent and unspeakable love for that heavenly Bridegroom alone, whom it has received. For when the soul is thoroughly cleansed from all its corrupt affections, and is united by an ineffable communion to the Spirit, the Comforter, and is thoroughly mixed with the Spirit, and is become spirit itself, then it is all light, all eye, all spirit, all joy, all rest, all gladness, all love, all goodness and clemency. As the stone in the bottom of the sea is everywhere surrounded by water, so are these everywhere drenched with the Holy Spirit, and made like unto Christ himself, possessing unalterable within themselves the virtues of the power of the Spirit, being blameless within and without, and spotless and pure; for being brought to perfection by the Spirit, how is it possible that they should outwardly produce the fruits of sin? Sin is rooted out by the coming of the Holy Spirit, and man receives the original formation of Adam in his purity. Through the power of the Spirit, he comes up to the first Adam; yea, is made greater than he."

About the year 1666, Samuel Shaw wrote the "Discovery of True Religion," from which this paragraph is taken: "The Spirit lusts against the flesh, and struggles with it in the soul, as Jacob did with Esau, until he had cast him out; the seed of God wars continually against the seed of the serpent, raging and restless, like Jehu; shooting, stabbing and strangling all he meets with, till none at all remain of the family of Ahab, who had formerly been his master. Oh, how does the devout soul long to have Christ's victory carried on in itself, to have Christ going on in him, conquering and to conquer, till at length the very last enemy be subdued, that the prince of peace may ride triumphantly through all the regions of his heart, and life, and not so much as a dog move his tongue against him! . . . A godly man reckons that the image of God is the glory and ornament of the soul; it is the luster and brightness and beauty of the soul, as the soul is of the body. Holiness is not only the duty, but the highest honor and dignity of which any created nature is capable; and therefore the soul which has its senses exercised to discern good and evil pursues after it, as its full and proper perfection."

### HOUSING NEW HOMES

THE editor of *The Lutheran* has addressed "An Open Letter to the President of the United States," concerning the housing project sponsored by the Public Works Administration. This letter, which appears as a front page article, expresses the editor's sympathy with the plan and his concern for its success. He says, "The churches of the country, Mr. President, are deeply conscious of those handicaps upon young people which either delay marriages beyond the age most conducive to domestic happiness, or

require young couples to live in the domiciles that house the parents of husbands or wives. Pastors know that this is not the natural desire of either parents or children, that it limits responsibility, and interferes in varying degrees with important conjugal adjustments, and the bearing and rearing of a family. The church has ample grounds for its conviction that insufficient housing facilities tend to magnify difficulties in the ideal fulfillment of the marriage covenant. Rents and home ownership are in themselves simply matters of income, but related to the lives of the people, they involve the most serious moral and spiritual relationships."

### THE INCREASE OF ATHEISM

IT is a matter of grave concern to the churches that atheism seems to be increasing in this country. According to one authority, it has reached a stage in the United States in which it is beginning to declare itself by open, militant organizations. Furthermore, it is not content with attempting to propagate unbelief in God but seeks also to develop hatred toward all that which we attribute to God. This new advance of atheism is sweeping numbers of the Church's youth into the movement, and does so because it captures them through the universities and other centers of learning. In addition to this, the leadership of a number of the industrial organizations is frankly irreligious and anti-Christian. These leaders are openly declaring that religion is the opiate of the people, and that the Church is the agency of capital. They are thus misleading the people, for every true advance in social affairs has had its origin in the Word of God.

There is but one remedy for this increase of atheism—a deepening of the consciousness of God on the part of the Church. While logic has always played its part in apologetics, it is only the experience of God in the hearts of believers that has been able to check the advance of atheism and turn the tides of life toward God and spiritual things.

Three directors of reform schools were a few months ago questioned as to the chief elements in character building, and each after twenty-five years of experience in dealing with such questions gave substantially the same reply. The question was, "What, in your judgment, are the greatest character building forces in the world?" The answers were, "There are only two things which are capable of producing the highest type of character. The first is a keen sense of the presence of God; the second is a conviction that at the end of life there is immortality, at the very beginning of which one is held accountable for his conduct in the world." For the sake then, of its youth, for its own preservation, for the dissemination of righteous standards in our nation, we must meet and defeat this advance of atheism.



## Managing Editor's Page



### THREE FACTS OF EXPERIENCE

**K**AGAWA, the great Japanese Christian leader, says that his religious experience has taught him that to be a true follower of Christ means three things; that through Christ we find the true Father in heaven; that we must manifest positive goodness as contrasted with the negative goodness of the Oriental religions; and that we must practice love. No doubt all true Christians have discovered something similar to this.

The only God we know is the One revealed to us in Jesus Christ. He must of necessity be a Christlike God, for Christ is the revelation of God to us. Through knowing Christ we know God, for He said, "I and my Father are one." The Father is found through knowing the Son. It brings great satisfaction to our hearts to know that as we address God as "Our Father who art in heaven"; we are addressing the God who is revealed to us in His Son Jesus Christ. A God of compassion and love, a God who has pity on those in need and exercises Himself to aid them, a God who loves the erring and endeavors to bring them back to the ways of righteousness, a God who sees in all people something that is worth saving and who goes out of His way "to seek and to save that which was lost." A God who is patient with us in our weaknesses and infirmities as Jesus was with the disciples through their varied experiences with Him. A God who in every respect is a loving Father seeking only the best interests of His child. A Father who would have each of His children interested in other members of His "whole family in heaven and earth." Such a God Jesus brings to us.

There is a great demand for the manifestation of positive goodness by those who are Christians. It is not sufficient that they merely refrain from doing that which is wrong, it is not enough that we merely do right; as the children of God we must do good. As Christian priests part of the offering we bring to God is that of good works (Heb. 13:16). If we are good followers of the Master, we too will go about doing good, for to do good was His chief occupation in life. None of us are saved to be ornaments of divine grace, we are to be "prepared unto every good work." We must relieve the oppressed and suffering, we must minister to the bodies and souls of men and women, we must give a word of encouragement to those discouraged, a word of cheer and helpfulness to those in need, we can lift the burdens, lighten the cares, share the sorrows of others, and above all bring those without Christ to a knowledge of Him as Savior and Lord. Let us do good.

The practice of love is of great importance. There seems to be little conscious effort upon the part of many followers of Christ to put love into practice. Our love is too often smothered under a bushel of indifference, or insulated by personal interests so that it does not reach to the widened areas about us. Jesus practiced love and manifested it to all about Him. The early church practiced love, even to the selling of their possessions that others of the household of faith might not lack the necessities of life. If we are to convince this skeptical, godless age of the reality of the religion of Jesus Christ we will do it only as we ardently practice love.

\* \* \* \*

A religious leader once said, "I have long ago given up prayer as a bad job." We can never conceive of one who has really tasted the joys of communion and fellowship with God in seasons of private devotion, or one who has struggled with vital problems on his knees until he has "prayed through," ever considering prayer as "a bad job." If there is an endeavor to pray without a consciousness of the presence of God, if the utterances of prayer are no more than words spoken into the atmosphere, or if, as some modernists say, prayer is only communing with one's higher nature, then we can conceive of its being "a bad job." To pray effectively one must be acquainted with God, and must realize that the way into His holy presence is open to him through the merits of our Lord Jesus Christ. And, too, the more one prays and communes with God, the more prayer will mean to him.

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We need to look well to the spirit in which we combat heresy. An individual who listened to a Fundamentalist-Modernist debate said that there was nothing about the spirit of either debater to denote that one had the spirit of Christ while the other did not. Both were harsh and unkind in their remarks. Neither endeavored to manifest the kindness and love which our Master would have manifested. One of the early church fathers said, "We must not fight heresy in the spirit of a heretic." One can soon lose the Spirit of Christ from his heart if he harbors the wrong attitude toward those who may differ with him. We must keep from compromise on the one hand and on the other we must keep a heart relationship with Christ which will enable us to manifest His spirit to those who oppose or differ with us.

## THROUGH THE GATES

A. K. Bracken\*

A MESSAGE recently came to a friend of mine from Roger S. Winans, a missionary in South America. The title of the message was "Through the Gates." I was struck with the title and with the message. It seems that the church was having to retrench in its missionary program, and Roger Winans was moving his household goods and other equipment from a mission station high up on one of the tributaries to the Amazon down below the "pongos," or gateways, which form the commercial divide between the headwaters of the Amazon and the great basin below.

It seems that the name "gateways" could be somewhat misleading; for the truth is, the "pongos" are exceedingly dangerous rapids, so difficult to pass that the natives prefer traveling thirty miles over steep trails to risking their lives in these rapids. "Only foreigners and other foolish people," the Indians say, "go through the rapids," but the Winans had equipment that they could not carry over the steep trails, so they built rafts and provided themselves with life-preservers and watched for the river to attain the proper stage. It must be neither too high nor too low, for the safest passage. Upon the rafts were loaded the family, the milk cow, her calf, dogs, chickens, a sewing machine, trunks, merchandise, a cook stove, the baby's little wagon, a home-made bedstead, and other equipment that go along with what we call civilization. The danger was great. They were in peril at many stages of their journey of having their rafts capsize or go to pieces on the rocks that abounded in the stream, or of being engulfed in one of the great whirlpools along the route. Only skillful maneuvering saved the raft from being demolished. An oar that seemed indispensable to their safety was splintered and another oar was lost. The milk cow broke the railing that held her in and she must be recovered from the water. Not for one moment could their watchfulness be relaxed as they were going "through the gates." After a number of thrilling experiences they reached the end of their journey.

But it is not with the thought of describing the perils of the journey that I write. I found this incident intriguing. Here was this highly intelligent man, who with his family had left home and civilization, and on this particular occasion, as he had doubtless done many other times, was passing through the gates of peril, sacrifice, and extreme difficulty with no thought of bettering himself. Long before he reached these "gates" he had lost sight of selfish interests. What had he to gain in laboring among a savage, uncivilized people who had not the ability to be in any great measure appreciative? What had he to profit by enduring the hardships incident to traveling in that

difficult country? Why should he interest himself in the out of the way places of the world? What were his rewards? What the outcome? I am not sure that we always understand the true nature of rewards. Sometimes those things that we strive eagerly for and that we hug to our bosom prove to be inconvenient, and sometimes even a curse. Again we feel that the only rewards that are worth while are those that are immediately bestowed. Newel Dwight Hillis is credited with the statement that "God's plans are long plans. The sheaves of His harvest wave not across furrows, but across centuries," so that he who sows in the fields of God may die and be forgotten of the world before he gathers the sheaves.

The immediate rewards of Livingstone were suffering, sickness, privation and death. He suffered untold grief when he buried his wife in the heart of the dark continent. He died not having reached his goal. Livingstone passed through the "gates" of suffering without great thought of immediate reward. The great ruling passion of that next greatest African missionary, Harmon Schmelzenbach, was a deep compassion for Africa's millions. He labored and sacrificed; through pestilence, fire and flood, he promoted the gospel among these people and asked only the reward of eating what they ate, of sleeping where they slept, of suffering what they suffered, and of lying down to die on the soil of Africa. With a heart breaking with its passion, with a body burned out with African fever, Harmon Schmelzenbach passed "through the gate of death" "into the city of God, not having obtained the promise."

Yes, the plans of God are long plans. The sheaves of His harvest wave not only across the centuries, but across the ages; not only through time, but through eternity. Scattered by the fires of relentless and bitter persecution the apostles of our Lord were scattered to the nations of the earth to soon pass "through the gates" of martyrdom that the ends of the earth might hear the gospel.

Since getting the message of Roger Winans, over and over again I have thought on what it means to pass "through the gates" to suffer without the expectation of a reward. I have thought of Him who came from heaven to earth, who took upon Himself the form of flesh, who endured its limitations and privations, who was misunderstood by those of His household, who was rejected of those to whom He came to minister. He passed through the gates of suffering in Gethsemane and on Golgotha for you and for me. Are we willing to pass "through the gates" with Him that others may see the light and know the truth?

The greatest thing a man can do for his heavenly Father is to be kind to some of His other children.—  
HENRY DRUMMOND.

\* President Bethany-Peniel College, Bethany, Okla.

# CHRIST'S LAST MESSAGE TO THE CHURCHES

*The first of a series of studies in the Seven Letters to the Seven Churches*

Will South\*

THE truths embodied and the scenes depicted in the book of Revelation are of such a nature as to appeal strongly to the imagination. It deals much with the future, as is generally recognized, being the one prophetic book of the New Testament, and for that reason also appeals to curiosity. But the imagination is not always safe, and curiosity is not the highest motive to Bible study, and much abuse has attended the study and interpretation of the book of Revelation.

The Revelation is, however, a part of the Bible, and this alone is sufficient reason for its reading and study, regardless of abuses. The book opens with a special promise to those who read and hear the reading of it: "Blessed is he that readeth and they that hear the word of this prophecy, and keep those things which are written therein, for the time is at hand" (1:3). There is a wide-spread and growing sentiment in favor of its study. Many seem to feel that the times demand that we search this book. To profess such reverence and humility that we are afraid of the Revelation, lest we misunderstand and misinterpret it will not stand the test of common sense and of faith toward God's Word. God does not command us to understand it. He promises a blessing to him who reads, or hears the reading of it and keeps the things contained in it.

The book is addressed to "the seven churches which are in Asia" (1:4). Chapter one contains, principally, the address and salutation to these churches, and St. John's description of his opening vision of the glorified Christ, on the Isle of Patmos. In chapters two and three, seven brief epistles are addressed, one to each of seven churches that were located in Asia.

The seven churches existed at the time and conditions in them called for such corrections, reproofs, warnings, exhortations and encouragements as are contained in the letters. But it has been generally believed that these epistles have a wider application than merely to the seven local congregations addressed. St. Paul addressed nine of his epistles to individual churches existing in his day and yet the Church of all ages has considered those messages her own and has based her doctrinal teachings more largely on them than on any other like portion of the Bible.

Why seven churches? Why not more—all the churches in Asia? Why not one or three or four? Numbers are not always significant, in the Bible, and too much attention to them is misplaced emphasis. But we are bound to notice the prominence of the number "seven" all through Revelation. There are seven churches, seven epistles, seven seals, seven trumpets, seven vials and seven plagues. Revelation

seems to deal largely with final things. It is the book of consummations—redemption finished, the "restitution of all things." "Seven" seems to be the perfect number, signifying a complete cycle—completeness. Could not the seven churches have been so chosen by the divine Spirit as to give an accurate picture, by way of conditions existing in them, of the whole Church throughout the church-age? Sir William M. Ramsay, well-known biblical scholar and archeologist, who has traveled over the territory where these churches were located, and has contributed a most helpful and scholarly study of these churches and letters, has this to say: "There are seven groups of churches in Asia: each group is represented by one outstanding and conspicuous church; and these representatives are the seven churches. These seven representative churches stand for the entire Church of the province (of Asia), and that in turn for the entire Church of Christ."

Why the "mystery of the seven stars and the seven golden candlesticks," (which are the seven churches, 1:20)? Does not "mystery" suggest something obscure or concealed, something lying beneath the surface, and probably designed to lead to prayerful searching? Many great truths of the Bible are so set forth in dark, parabolic figure and mystical phrase as to stimulate research, sharpen insight and kindle desire to call into fullest exercise all the powers of man. The truth is there but we must diligently search it out. The gold is in the ground, but we must dig for it. The learned and pious Dr. Bengel recommended to young ministers, above everything, the study of these epistles. If these seven churches were so chosen as to represent the entire Church in this age, it should not be difficult, at the vantage point we occupy in our day, to trace the history of the Church and make helpful and fairly accurate applications. And it should be of deepest interest to know what our glorified Lord thinks of His Church here on earth, even down to our own time, our doctrines, practices, methods—what He approves and commends; what He disapproves and condemns—the Church from Pentecost to Rapture!

## I. EPHEBUS—THE LOST RADIANCE

*Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).*

At the head of the seven churches stands Ephesus. It was a working church, loyal and orthodox in teachings. But with all its orthodoxy and activity, it had seen better days. The situation fits the city of Ephesus, which had once been a great metropolis, but was at this time only the shell of what it had been. Now back of and beyond the local application, let us see

\* Pastor, Quindaro Blvd. Church, Kansas City, Kans.

how Ephesus pictures the whole Church of that early period. The first seventy years of the Church's history was a time of unparalleled activity, of world-wide sowing of the gospel seed. Paul, in his day, wrote of the "gospel which was preached to every creature which is under heaven," indicating that that early day saw the world much more nearly evangelized than it is today. There was no easy-going, overstuffed, arm-chair religion in the first century Church.

But there was one thing that grieved the Lord. In the midst of zeal for the truth and tireless activity in its propagation, as the years rolled by and the last one of the apostles was closing up his work on earth, the Lord speaks through him and says, "I have somewhat against thee, because thou hast left thy first love." God is love and Christianity is the reproduction of the life of God in the soul. Love is the fulfilling of the whole law of God. The very essence of Christianity is love to God and to man.

But what does Christ mean by "thy first love"? We all know the power of a new thing to take complete possession of our whole being for the time. The young bride's heart is completely absorbed and engrossed in the love of her husband and she is supremely happy in that love. And in the ideal marriage relation, that "first love," should normally mature into that permanent union of hearts entirely satisfactory to each and making disaffection and infidelity seem absurd. Salvation from sin brings the soul into union with Christ, and the association of saved ones together in a body constitutes a church. The relation of the Church to Christ is a union high and holy, like that of bride to bridegroom. How the young convert is completely taken up with the new relation! And this "first love" should bear the heart on to "perfect love." Believers so saved constitute the normal church.

But what if there comes a time in the experience when the Lord becomes less to His follower, or followers, than He was at first, and in fact less than He has promised to be. Again and again, Christ claims the power to give fullest satisfaction to the heart of every Christian. In that "first love" and that "perfect love," to which it should lead, is the glow and fervor, the radiance and beauty, the romance and power issuing from a personal union with Christ. Here is power against the encroachments of sin—the satisfied heart. Here is powerful incentive to an unselfish and glorious service. This is Christianity—redeemed souls, en-Christed. This is the great attraction to the hearts of men. There is nothing on earth beyond this, nor is there any limit that can be prescribed, to this experience of heart union with Christ. The greatest apostle was never able to measure the lengths, sound the depths, scale the heights, nor comprehend the breadths of the limitless possibilities of sainthood.

But to lapse from "the first love" either before or after made perfect in love, is tragic—is to miss the plan of God. It is a fallen state. "Remember

from whence thou art fallen, and repent." Repentance is the remedy. Greater zeal and more activity will not suffice. "Reconsecration" is not the way back. God has signally blessed the altar as a means of bringing people face to face with the unmistakable claims of Christ. Holiness is love at white heat, love in its purity. Let the gospel of full salvation be our message, and the altar ever occupy its central place as to ways and means of leading souls to their privileges in Christ Jesus.

To "overcome" in this letter, seems logically connected with restoration to, and maintenance of, the glow of the first love.

### THIS I KNOW

H. A. ERDMANN

*I do not know why Jesus chose  
To suffer and to die,  
Why He should leave His blissful home  
To rescue such as I;  
But this I know, within my soul,  
Salvation He did bring;  
He gave to me a brand new song  
And His praises now I sing.*

*I do not know just why it was  
That Jesus loved me so;  
That for my guilty, sin-stained soul  
His precious blood did flow;  
But this I know, that in His blood  
My sins are washed away,  
And on His love my hungry soul  
Is feasting day by day.*

*I do not know just what it cost  
My Savior and my Lord;  
And just how much He did love me  
To me His aid afford;  
But this I know, the price was paid,  
My soul has been redeemed;  
With His own blood He purchased me,  
O praise His holy name.*

*I do not know how much He groaned  
When in Gethsemane;  
How into blood His sweatdrops turned  
'Tis more than I can see;  
But this I know, that not in vain  
Did Jesus plead that day;  
The Father heard, the Spirit came  
To lead me in the way.*

*I do not know just how He felt  
When the thorns pierced His head;  
When Him they scourged and spit on Him,  
Then mocking words they said;  
But this I know, that Jesus bore  
Those cruel things for me;  
And through His love He did it all.  
My guilty soul to free.*

## THE TRUTH ABOUT THE TRUTH

Howard W. Sweeten\*

THIS is an age of substitution. Substitutes have been varied and many for about every article in the mercantile world that has reached any degree of prominence. Just as soon as an article or title has become a pronounced success, immediately there springs up by the dozens articles and titles just as near the original as possible, so as not to be an actual infringement or open violation of the law. This matter of substitution is not confined to the realm of invention and discovery, or to the marts of trade, but has overlapped this boundary, and gotten into the realm of moral and spiritual truth; until today there are considerable more opinions about the truth propagated, than there is actual truth, more Bible interpretation than there is actual Bible.

A friend of the writer once, preaching in a foreign land, said he was surprised to hear his congregation break out into laughter, when so far as he could see, he had said nothing of a ludicrous nature. After the service he asked one of the missionaries the cause of the outburst of merriment, and was told that they were not laughing at what he had said, but rather at what the interpreter had said about what he had said. Thus we have much that is said about truth, that we sincerely believe will not harmonize with the truth. Personally we want to know *the truth about the truth*.

The tendency today is very much like the doctor and the druggist, to sweeten and dilute their medicines so as to make them as pleasant and palatable as possible. Many clergymen spend a great portion of their time trying to take out of gospel truth everything that would offend those who have nothing in common with deep devotion or practical Christianity. Thus we have many religious doctrines that contain some truth, but it is so revised and doctored, and such expositions given of it, that it has practically lost about all its healing quality, in an effort to give to humanity a religion that will not interfere with what they want to do.

The matter in question at this time is an interpretation given by a very prominent clergyman, pastor of a great temple church in New England. This distinguished divine is writing upon the matter of sanctification, and we pass on to our readers a couple of high points in his exposition.

He says, "So far as sanctification refers to personal character it is, like the shining upon the face of Moses, *an unconscious possession to those who experience it.*" Yes, brethren, we can now have sanctification without ever knowing it. "Shades of theology!" Here is a chance to have the highest standard of grace in the New Testament without ever finding it out. Maybe this discovery has something to do with his great popularity as a minister; for we are sure there is a

great demand for ministers who can preach this doctrine and experience, without anyone ever being suspected. There is no doubt a great demand for evangelists who can get their hearers into this great grace without their ever finding it out. But how does this interpretation compare with the truth? "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Heb. 10:14, 15). The truth about the matter is that God not only sanctifies His people, but the Holy Ghost makes them to be conscious of the fact of this gracious experience. What a calamity to be in possession of an earthly fortune and never know it. How much greater tragedy to be in possession of the superlative degree of grace and never find it out. The blessedness of this great experience is that we may know and enjoy it, and to give such interpretation as would rob us of its consciousness, is to deprive us of one of the most glorious facts of redemption.

Another high point of interpretation is also reached when he undertakes an exposition of John 17:19. He says, "When Jesus said, 'For their sakes I sanctify myself,' what did he mean? Surely there was no question of sin or cleansing from it in His mind. Before His birth the Holy Spirit spoke of him as 'that holy thing' to be born. He was tempted, indeed, in all respects like as we are, yet without sin. *His sanctification then, was not* cleansing from sin. . . . 'I sanctify myself for their sakes that they themselves may be sanctified. I do something for myself for their sakes that they may have the same thing done to themselves!'"

After the first part of this quotation the writer then goes into a rather extensive eulogy of the celibacy of Jesus and His life of self-denial, not entering into the administrative problems of government, not becoming involved in the marts of trade. This in short is his interpretation of the sanctification of Jesus, and then he proceeds to tell us that Jesus Christ is praying for us to have the same thing, that is, he is doing this to Himself that we may have the same thing done to us. This is certainly a blundering interpretation of one who ought to know better, for no one of these things nor all of them combined constitute sanctification as referred to in this text. But if this were truth, what a declaration to say that all this could take place in a life and the subject be unconscious of its possession.

The principal error in this interpretation is in fact due to a very careless inference, which assumes that sanctification means only one thing, and therefore concludes that what Jesus did to Himself He is asking the Father to do to these. It seems to be unthinkable to this expositor that sanctification could possibly mean more than one thing. Therefore he concludes

\* Evangelist, Ashley, III.



that whatever Jesus refers to relative to Himself, He means identically the same relative to us. It is not a bending of the truth to say that it is common to find words in the English language that are not confined to one meaning, which are often used in the same paragraph, or perhaps even the same sentence, with different and distinct meaning. For instance I might ask the question, "Will the new pastor who is to *succeed* the present one *succeed*?" Here the word *succeed* is used twice in the same sentence with two distinct meanings. One sustains a relation to time and the other to success. Is this a perversion of truth to so declare? Why should it be utterly impossible then for the term sanctify, or sanctified in this text to have more than a single interpretation. By what ironclad rule are we compelled to assume that it can mean absolutely nothing but the same thing in its relation both to Jesus Christ and those for whom He prayed?

In John 17:19 Jesus says, "I sanctify myself," and no doubt means that He dedicates, or consecrates Himself for the purpose of their sanctification, as the Apostle Paul later declares, "Christ loved the church and gave himself for it; that he might sanctify and cleanse it," and as he further declares "Jesus also that he might sanctify the people with his own blood suffered without the gate." It is further apparent that this same sanctifying blood is shed for our cleansing from sin (or sanctification) as the Apostle John well declares. "But if we walk in the light as he is in the light, we have fellowship one with another, and *the blood of Jesus Christ his son cleanseth us from all sin.*" Is it not clear to the mind of the reader that, primarily speaking, the purpose of the sacrificial offering of Jesus Christ was for our cleansing as well as our forgiveness? Was it not for this purpose that the Son of God was manifest? (1 John 3:8).

If salvation implies anything it implies fitness for heaven, and if fitness for heaven implies anything, it implies deliverance from all sin, for it is unthinkable to suppose that a holy God would provide a salvation, that broke down right at the place where it is most needed. Why object to a cleansing here that is essential hereafter? Why suppose that Jesus Christ will do hereafter, what he (according to some interpretations) is neither able nor willing to do here? Why talk glibly about a Savior saving us from all sin in heaven, where there is no sin from which to be saved, and then deny his right or ability to save us down here in this world where we actually need deliverance. That is too much like Christian Science which has much to say about their wonderful healings of diseases which they deny their patients ever possessed.

The truth about the truth is, that God purposes through the great redemptive scheme to deliver us from all sin, here in this present world, and from the beginning, or before the foundation of the world, chose that through his Son we should be *holy* and without blame before Him in love (Eph. 1:4).

Hence we have in the sanctifying of Jesus (the dedication or consecration for a purpose) the provision for our sanctification (or cleansing from all sin) in order that we may possess the divine requisite for happy and harmonious fellowship in heaven forever; which is holiness, therefore let us "Follow peace with all men, and the sanctification [R. V.], *without which*, no man shall see the Lord" (Heb. 12:14). "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). "Faithful is he that calleth you who also will do it" (1 Thess. 5:24). Do what? Sanctify you, and preserve you spirit, soul and body blameless unto the coming of our Lord Jesus Christ. Yes, Jesus Christ sanctified Himself that He might deliver us from sin and get us ready for heaven by cleansing us from all sin. This is the truth about the truth.

### PRESS ON

SCRIPTURE READING: "*But this one thing I do, . . . I press*" (Philippians 3:13, 14).

The immortal Lincoln was once asked if he believed in religion and what was his attitude toward it. It is said that he replied saying, "Yes, I believe in religion, but I think one should work at it as though he were killing snakes and fighting bees." A homely illustration indeed, but there is here expressed a vital, arresting truth.

Entirely too many are indifferent and careless regarding the vast responsibility of Christian discipleship and obligation to God and the Church. The Christian religion should become an absorbing, whole-hearted matter with everyone. A casual interest is not enough. A benevolent wish for the welfare of Zion will not suffice. The "Let George do it" attitude is the bane of the Church. This is an age that demands that "Everyone put his shoulder to the wheel." Dilatoriness, unconcern and apathy are deadening in their influence upon the individual, the Christian society, the life of the Church. Sacrificial consecration is the great demand of the hour.

Soul development is impossible when physical inertia, mental sluggishness and spiritual insensibility characterize us. A dispassionate attitude inevitably results in loss of sinew, soul fiber, vitality and strength, and we hasten to Ezekiel's boneyard. Like the weasel that sucks the very life blood of its victim, so the overmaterialism and engagement in even legitimate things to the exclusion of the paramount, divine relationships robs us of the heart of our religion.

The soul must say, "I press," "this one thing I do." Here is safety, blessing and power. Press, O my soul! Heed not the urgent calls from secondary affairs! Despite the smaller things of life! Hush into silence the clamoring voices that would draw thee from thy God! O my soul, press on! Mundane things will surely pass, and temporalities will cease, but my soul goes on forever! Press on! Press on!—E. E. WORDSWORTH.

## GLORIOUS THINGS OF THEE ARE SPOKEN\*

Melza H. Brown

*Glorious things of thee are spoken, Zion, city of our God;  
He whose word cannot be broken, formed thee for His own abode;  
On the Rock of Ages founded, what can shake thy sure repose?  
With salvation's walls surrounded, thou may'st smile at all thy foes.*

THIS is a beautiful picture of the Church given in figurative language. Zion was the city of David or the capital city of Israel. The dwelling place of the king. Built upon a hill, Mount Zion, surrounded by mountains and considered impregnable. So the Church is the dwelling place of the King of kings. Built to be the abode of God himself. Founded upon the Rock of Ages, Jesus Christ. What can shake thy sure repose? Christ said the gates of hell shall not prevail against it. With salvation's walls surrounded. How much more secure than a city surrounded by mountains. The Romans took the city of David and in spite of its seeming security it went down, but thanks be unto our God, neither men nor devils can overthrow the Church of Jesus Christ.

With salvation's walls surrounded. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God for ever and ever: and he will be our guide even unto death." Modernism has never undermined the foundation of the Church. Modernism cannot touch the foundation of the Church. Jesus Christ is the same yesterday, today and forever. Modernists may deny and ridicule and oppose the truth and as a result some people's faith may be shaken but the Church stands as sure in her repose as ever for she is founded upon the Rock of Ages. Thank God. Men may as well attempt to move the rock of Gibraltar with toothpicks as to undertake the shaking of the foundation of the Church with their little two-by-four brains. What does God do when men refuse to believe and take issues with the eternal holiness movement of redeeming a lost world? God just moves on without controversy and carries on His glorious work while man is left with his unbelief and criticism in the darkness of a godless gloom.

Thus the song writer says, "With salvation's walls surrounded, thou may'st smile at all thy foes." Not fight at them, not curse them, not hate them, but smile at them. Surely heaven must smile at the futile efforts of men to shake the kingdom of God from its foundation. Communists have declared they will destroy God but after every Communist is in his grave, his bones have turned to dust, and his name

forgotten, God will still be carrying on His eternal purpose which is in Christ Jesus. Regardless of who or what may arise against God and His Church, be assured that defeat and woe are awaiting this opposition for God is still the almighty God, and abundantly able to fight His own battles and finally shall triumph over every foe, for every knee shall bow and every tongue confess.

*See the streams of living waters, springing from eternal love,  
Well supply thy sons and daughters, and all fear of want remove:  
Who can faint, while such a river ever flows their thirst t' assuage?  
Grace which, like the Lord, the Giver, never fails from age to age.*

The city of David had one great need. That need was water. Water to withstand a siege. Water to quench the thirsty thousands. Water on a barren, rocky hill top. To supply this need great tunnels and aqueducts were built which brought water into the city sufficient for all their need. But see the picture here of the Church, the habitation of God. "See, the streams of living water, springing from eternal love." Water springing up within you. Living water. Rivers of living water. All from the love of God. Every thirsty soul may drink. Drink of the water of life which quenches the eternal thirst in the heart of man and stops the burning of his conscience and memory. Yes these streams of living water will supply thy sons and daughters and all fear of want remove.

The Church may be surrounded by hell's triumvirate with all their allies of atheism, modernism and communism, but all fear of want is removed. The Church shall never thirst for the living water for the fountain of life is within the walls of salvation where the enemy can never come. "Who can faint while such a river ever flows their thirst t' assuage?" Fainting is often produced by prolonged thirst. The desert has claimed many a life. This old world is a spiritual desert and is no friend to help us on to God, but praise be to our King who abides in the Church, there is a never-failing fountain for the children of God. "Grace which, like the Lord, the Giver, never fails from age to age." As unfailing as our God so is His grace for our hearts. You may be intreated and mistreated, cussed and discussed, withstood and misunderstood, and your only assets seem to be a laughing-stock, but yet, "He giveth more grace," and you need not faint. Amen, it's so friend.

*Round each habitation hov'ring, see the cloud and fire appear  
For a glory and a covering, showing that the Lord is near!*

\* Radio song sermon, preached over radio station KVOB, by Rev. Melza H. Brown, Pastor of First Church, Denver, Colo.

*Glorious things of thee are spoken, Zion, city of our God;*

*He, whose word cannot be broken, formed thee for His own abode.*

The presence of the Lord is the glory and protection of the church. Just as the cloud and the fire led and protected the hosts of Israel so God's presence will guide and protect the Church today. Our only defense and safety is the Lord. The presence and glory of the Lord will save us from formalism or fanaticism either. The presence of the Lord in the midst of Zion is the witnessing power to the nations about. The people will be made to say, "The half hath not been told."

Why should not glorious things be spoken of the city of our God? "He, whose word cannot be broken, formed thee for His own abode." Who can destroy the house wherein God himself dwells? Friend art thou today an inhabitant of Zion?

If thou art then heed the words of the prophet, "Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." "Fear thou not: and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Amen!

## CLEANSED FROM ALL SIN

Paul S. Hill\*

**H**OLINESS is the state of the heart when it is free from all sin. To have a pure heart is to have a holy heart, a heart that is cleansed from all carnality and impurity of state or inclination. Such a heart condition as this can result from nothing else than a deep and complete cleansing. It is on this point that the Scriptures declare that "The blood of Jesus Christ his Son cleanseth us from all sin."

The blessing of entire sanctification properly consists of three great factors, namely "consecration," "cleansing," and "power." Of these three only one is within the power of man to perform, and that is consecration. This he is required to do in order that his heart may be purified and empowered with the Holy Ghost. The fully consecrated heart can come into possession of purity and power by faith in Jesus' blood.

There is a teaching in regard to entire sanctification that emphasizes the consecration and power but neglects or avoids the cleansing of the heart from all sin. This teaching is not scriptural or logical, for holiness can result only from a cleansing. To put power for service into an unclean heart does not cleanse it, any more than putting clean water into impure water will purify the impure. The human act of consecration cannot make the heart pure, else man could be his own sanctifier. And then it is not the unclean sin department of the heart that is consecrated, but the redeemed faculties and powers. Only cleansing can result in purity. Unless the heart is cleansed it must forever remain impure.

The disciples received heart purity on the day of Pentecost when they were baptized with the Holy Ghost. At the same time they were filled and empowered with the Holy Ghost, but they most surely were cleansed. They afterward testified to that purifying experience. They said, "Purifying their hearts by faith." They could have spoken of being empowered but they did not on this occasion speak of

the power of the Holy Ghost in their hearts but they did emphatically speak of the purity of their hearts which had resulted from their experience of being baptized with the Holy Ghost. They were certainly clear and definite on the purifying results of that baptism.

There is a cleansing, or washing that takes place at the time of regeneration. It is called in the Bible "the washing of regeneration." This washing results in purifying the life so that it is free from all those sins of the past which have been committed, and it also deals with that corruption in the life which all those sins have accomplished. To commit a sin is to entail guilt and condemnation, and not only that, but there is also a corrupting of the selfhood which makes for debauchery and a loss of the sense of sin. The washing of regeneration washes away the sins of the past with their guilt and condemnation and rescues the life from the power of sin and makes the pages of the past white. But this is not the cleansing which is accomplished by the baptism with the Holy Ghost. The washing of regeneration washes as far back as birth, but the baptism of the Holy Ghost fully removes from the heart that form of sin with which we are born, and which is entailed on all of Adam's descendants because of the departure of his own spirit from God.

The realm of cleansing by the baptism with the Holy Ghost is within the redeemed faculties and powers that go to make up the personality, the selfhood. We refer now to those powers of soul which properly belong to mankind, but which are tainted with a principle of sinfulness which corrupts them and thus hinders free and full development of them for God. God washes the various tempers and dispositions of the heart. The inclinations and intentions, desires and imaginations of the heart are cleansed from sin. A dishwasher does not wash the refuse that is in the dish, but washes the dish. God does not sanctify sin, but sanctifies the heart. God does not destroy the

\* Pastor, East Rockaway Church, Lynnbrook, N. Y.

tempers and dispositions of personality, but purifies those noble powers and fills them with the Holy Ghost.

Holiness of heart as a state can result from nothing less than a cleansing. Unless there is a cleansing, a washing, a purifying of the heart from its corruption and sin the heart must always remain impure

and the powers of the soul always troubled at their very roots. Thank God there is full cleansing in the blood of the Lamb.

*The cleansing stream I see, I see.*

*I plunge and oh, it cleanseth me.*

*Oh, praise the Lord it cleanseth me,*

*It cleanseth me, yes cleanseth me.*

## OUR PRESENT LIQUOR DILEMMA\*

Fred M. Weatherford

### ARTICLE ONE

THE striking of the Eighteenth Amendment from our constitutional code, was the most ignoble surrender and the most disintegrating piece of legislation affecting the moral progress of a people ever enacted. The cancellation of that law raised an insufferable lamentation. It serves as the red light, to direct the greatest cataclysm of moral declension ever launched on a toboggan descent.

The repeal that brought in our present liquor dilemma, is one of the fruits of the "New Deal," and the good deals since cannot atone for that blunder. Legislation that contributes to the destruction of life, can make amends for its failure only by a reversal act of legislation.

The Judas brewers betrayed an unsuspecting legislative body to barter its youth for sixteen pieces of silver, in order to make themselves rich, under the guise of paying Uncle Sam's debt. This crime against youth is unpardonable. That legislation which resurrected the liquor corpse was a seizure by the brewers and distillers—a usurpation, under the guise of personal liberty. Our nation is the victim of their strategic deception and political intrigue.

Who is it now that claims our present state of affairs successfully serves the cause of temperance?

### PERSONAL LIBERTY

I have seen brilliant men, bearing the image of God, from whose lives that venomous viper, drink, had taken irreparable toll, and delivered them as human derelicts at the gates of hell; all through the exercise of personal liberty. Such persons need the protection of personal prohibition, friends, to help them banish this foe of mankind.

It was the exercise of the brewer's type of personal liberty that took from us, three of our first rank men, including Abraham Lincoln, James A. Garfield and William McKinley, as their assassins had been freely imbibing of spiritous liquors; likewise, a fourth attempt was made to assassinate Theodore Roosevelt.

In the realm of personal liberty, when drink makes derelicts of men, it must be conceded that the American republic has a right to put the stamp of contraband goods on alcoholic liquor. Industry, the common carrier's trade, the unborn generation, the pa-

tient who subjects himself to the surgeon, likewise the pupils and scholars of our educational system have a right to demand sober heads and clear brains.

President Franklin D. Roosevelt stated in his radio address, a short time ago. "I am not for a return of that definition of liberty, under which, for many years, a free people were being gradually regimented into the service of a privileged few." But notwithstanding, he sponsored, by the assistance of his coadjutors, the present liquor traffic, which is doing its utmost to regiment the American people into the service of the brewers, the privileged few, by enslaving them to the tyranny of drink. These unscrupulous parasites are seeking to make drunkards of our children.

### THE RESULTS OF REPEAL

We were guaranteed some flattering returns through the repeal of the 18th Amendment. But every proposition which they laid down has become a reproach to their cause.

It will be recalled that the repealists promised to save the cost of enforcing prohibition, but we are awakened to the fact that we are spending more to enforce the control of repeal.

They assured us that unemployment would end, but we have spent billions upon billions of dollars, almost exhausting the public credit, to save the unemployment situation, but unemployment, positively speaking, is still unrelieved.

They assured us that the repeal would bring to a conclusion all labor disturbances, but labor troubles have been aggravated and intensified since repeal.

Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, has reached the conclusion that at present the illegal output of spirits annually exceeds the authorized capacity. It will be recalled that one of the outstanding claims of the repealists was that it would do away with the bootlegger. The capacity output of seized stills for the first quarter of 1934 was 67,907,770 gallons.

The United States Brewers Association, reporting on the first full year of beer, estimates the total Federal revenue at \$100,000,000. The association against the prohibition amendment, estimated beer revenue at \$1,000,000,000, which is \$900,000,000 short. Hence they are actually able to present but one-tenth of their claim in revenue.

\* The first part of an address delivered at the Oregon State W.C.T.U. Convention, Medford, Oregon, October 25, 1934, by Rev. Weatherford, Pastor of our church at Medford.

They also promised that we would have less drinking, but today the leading peril to our republic is drink. The present highway menace is the drunken driver. In the month of April of this year the increase in convictions and revocations of licenses for this offense amounted to 60% over April, 1933.

The *Tribune-Herald* of New York City, reported in its issue of May 22, the returning of four indictments against members of a business that sold more than half a million dollars worth of penny candy, filled with twenty per cent bootleg alcohol, to school children in cities as far west as Chicago and as far south as Baltimore. "Children who ate the candy during recess periods returned to their classes in a semi-stupor."

We are also informed by Mrs. Ada Jolley, Oregon state president of the W.C.T.U., that this practice has extended to the Pacific Coast, being discovered in the Portland schools, for instance.

This unscrupulous method of seeking to victimize the American youth to the habit of drink is intolerable, and any patriotic American who will not lift his hand in their defense by the use of his electoral powers to banish the drink evil and put down this crime against the youth of our nation, has lost every atom of sympathy and the disposition to protect the youth of our land.

So rapid have been the unscrupulous encroachments of the brewers in plying their trade that an intolerable reaction has sprung up, within a year after repeal.

We have already learned that the repeal did not bring us prosperity; it did not bring us less drinking; it did not bring us less racketeering; it did not afford us less drunkenness; it did not bring us less lawlessness; all of which the liquorites claimed when they submitted the repeal proposal. But every claim has brought us multiplied worse conditions. We are now ready to strike another death blow to what has proved to be a betrayal.

"Dry law betrayed," declared Henry Morgenthau, Jr., Secretary of the Treasury, appointed by President Roosevelt. This is a sweeping indictment of the Federal government's past attempts at the enforcement of prohibition laws. He continued, "It is a sorry mess if this country cannot enforce its laws." (*Oregon Journal*, Oct. 16, 1934, page 8.)

F. Scott McBride, general superintendent of the Anti-Saloon League of America, according to a Washington dispatch said recently, "I have not found a governor, in any of the thirty-one states I have visited, since the first of last January who will openly defend the present liquor regime."

The following figures are taken from the *Christian Century* of October 10, 1934. At the convention of International Association of Police Chiefs, held in Washington this month, records revealed that arrests have increased since repeal as follows: New York 25 per cent, Philadelphia 300 per cent, Trenton 27 per cent, Washington 42 per cent and Los Angeles 479 per cent.

## GOVERNMENTS THAT ABIDE

David H. Kyes, Ph.D.

**I**N countries where constant or even frequent governmental upheavals occur, fortunes, religions, homes and lives are in a precarious condition. Stability in government is the prime essential for the most complete welfare of any society. This being the case, how to rear and maintain governments that will continue through the centuries and command unbroken respect is a paramount question.

This question is answered and the problem is solved when God's will is done. The administrations of critics, states and nations shall be shining successes as His will is accomplished. When ballots and officials prove themselves the means of registering His will in a country, that country's security is assured. When governors are placed in authority who seek first the kingdom of God and His righteousness, and thwart every contrary effort, how blest is that people! An aggressive, worshipful spirit in the hearts of its people will make nearly every theory of government good, but any rule will fail if God is forgotten or if His will is disregarded.

More than time-worn political beliefs or constitutional authority is needed to cause governments to abide. No monarchy, republic, theory of state's rights,

bicameral or unicameral legislature, no supreme federal control, capitalistic system or managed economic system will assure a stable government, worth the name, if the people—governors or governed—ignore the eternal principles of righteousness. Full heart-service and complete obedience to God are as essential to the true prosperity of any nation today as they were in the times of Saul, Solomon and Samuel. No nation ever has remained or ever will remain permanent and truly great that breaks with God.

How many people seem to forget that God is still steering this old world! No scientific schemes or beliefs, no educational theories, no religious attitudes that discredit God can have a small share of the success He has ordained for all that show fealty to Him. Today, as in the past, principles of righteousness in the fiber of a government guarantee its enduring features. "Blessed is that nation whose God is the Lord." The people who trust God and live for Him are His "inheritance" and "the place of his habitation" as much today as ever.

If *everyone* lived up to his privileges in the gospel, no laws would be necessary, but in a government like ours, in which because of sinful people laws *are* re-

quired, it is not sufficient that righteous laws are placed on our statute books. An enlightened and fearless public conscience, reinforcing faithful officials who rigidly compel the observance of those laws are the guarantors that our government shall continue to enjoy God's blessing. In the moral and spiritual as truly as in the natural world when laws are broken, harm must be the result.

Now, our God of infinite love who knows that "man is as grass" and knows all the evils he must resist in this life, has always done the best possible thing for sinning, disobedient people. Neither Adam nor Israel, neither the prodigal son nor Peter was rejected by God if he returned and repented. How fortunate for mankind that God is so slow to surrender His rights in people or nations! His boundless love restrains from the use of His power when people or nations sin. How true that "A bruised reed shall he not break and the smoking flax shall he not quench." God does all He can to destroy the effects of sin in lives, cities and nations, yet Alexander and Judas and Rome and thousands of other peoples and nations have failed to the extent that God and the principles of righteousness were disregarded.

To develop worth and the characters of men God endowed them with free wills. Even He, therefore, must respect their choices. The effects of men's choices have been indelibly written in their natures and in the histories of nations. Yet God was so vitally interested in adapting His plans to the weaknesses of men that He gave His only begotten Son who by His voluntary death made complete satisfaction for all the sins of mankind, enabling men, if they would, to so adjust themselves to Him that worthy governments should be sustained through time and eternity.

"He that doeth the will of God abideth forever," or until the kingdom of Christ is established. His soul is transformed and maintained by the conquering love of his eternal God. Every earthly organization that he supports must partake of the permanence that all people have who do God's will. In this way are worthy, abiding governments planted and maintained.

### BUT GOD—

C. H. STRONG\*

THE difference between two people may be the difference in their relationship to God. A great statesman not long ago told at a Sunday school meeting of the birth of two parties—Napoleon Bonaparte and a little Welsh peasant girl. One was one of the greatest warriors of the world. He crossed the Alps, shattered the Austrian armies, and for a time altered the history of France and Italy and perhaps Europe—the other, the little Welsh girl, tramped over her native hills barefooted, in quest of a Bible. There were two or three people in the little village who knew about it, but out of that incident started the Bible Society. And the Bible Society gave new life to the

\* Pastor, Norfolk, Va.

Sunday school. The Sunday school taught the things of God to millions of people. Napoleon's work will get feebler and feebler in its influence. That little story of the Welsh girl will get more powerful, more thrilling, deeper and more permanent in its influence as the centuries roll by. The difference between the two we must say was God. But God.

Nine years after the marriage of his parents the birth of Nero was announced to his father. In answer to the congratulations of his friends Nero's father said that from himself and Agrippina nothing could have been born but what was hateful and for public ruin. Now over against Nero place John the Baptist. What is the difference? God.

A young man, open-hearted, unsuspecting and with every confidence in his numerous brothers, told them of his dream. When, presto, out he went, into the pit, and into the dungeon, and from the darkness of his prison he marched to the governor's chair of Egypt. How did it happen? It didn't happen. But God. He had this testimony in the inky darkness of his trials that God was with him. How can you account for Daniel's sleeping in the company of ferocious lions, while the king walked the floor in an ivory palace. But God.

A cripple at a gate stopped a couple of holiness preachers on their way to a prayermeeting and asked for aid, Peter said, "We haven't got what you want, but we have what you need. In the name of Jesus Christ get up and walk." He did. James had sealed his faith with his blood. The ruler that caused his death saw that the act brought him public favor, and he proceeded to take Peter also. He got his man. He locked him in prison, and was preparing to receive another demonstration of public approval, when to his utter dismay Peter was seen and heard preaching. What caused the plan of the ruler to miscarry? What was it that caused the wrath of man to praise Him. Here it is. Read it, but prayer, but God.

Father Taylor was preaching from this text, "Dead in trespasses and sins." "Dead!" he exclaimed; "not only dead, but buried, and you can't get out! A big boulder lies at the main hatch, keeping it down over your head. You may go to work with all your purchase—bars, handspikes, winch and double tackles; but you can't manage to make it budge one inch. But hark; who is it that has the watch on deck? Jesus Christ. Now sing out to Him and sing out loud. Ah; He hears you, and He claps His shoulder against the rock of sin, cants it off the hatch, the bars fly open, and out you come!" And now let us add, when there is no way out, when there is no way through, when there is no way up, and when there is no way over; let us remember that through God Daniel got out. Israel went through. Elijah went up, and David went over the top, scaled the wall. He has so arranged it that we may write it over our trials, sing it in our sorrows, proclaim it from the housetops, and shout it in the prisons: "But God!"

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—The House of the Lord

*Let us go into the house of the Lord (Psa. 122:1).  
Read Psa. 122:1-9.*

Some go to church through force of habit, others to see and be seen. But the psalmist's motive was neither of these. And shame on us, the followers of Jesus, if we go for any other purpose than to go forward, to mount higher, to make progress in true religion.

If we return to our homes unstrengthened within the "inner man," we have missed the goal. The minister may be uninteresting, the service dull, but these should not prevent our meeting the Christ. He is there. It is He we should have come to see. And how grieved he must be when we leave without having, in some way, recognized His presence.

### Monday—That Which Is Real

*He hath scattered the proud in the imagination of their hearts (Luke 1:51). Read Luke 1:46-55.*

Many a life is ordered on the principle that a big show, or a big noise, is success. The big noise is in no wise objectionable if there is something real back of it. There is nothing wrong with the big show if it bears the right kind of fruit. We may make a fine parade of what we are doing in the church, but results are determined by the kind of fire that burns on the altar of the heart. Our test comes when the pressure of adversity is turned on. It is then we see clearly for whom we are working. Usually, others see, too.

### Tuesday—Helping

*Whereunto shall we liken the kingdom of God? (Mark 4:30). Read Mark 4:30-41.*

What have you to say of the kingdom of God? What of the seed planted in your own heart? Has it grown into branches, sheltering and protective? Someone else is looking to you for help. And there is no better way to give it than to:

*Talk faith. The world is better off without  
Your uttered ignorance and morbid doubts.  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts, till faith shall come;  
No one will grieve because your lips are dumb.*

—ELLA WHEELER WILCOX.

### Wednesday—The Finger of God

*In the same hour came forth fingers of a man's hand, and wrote (Dan. 5:5). Read Dan. 5:1-31.*

The living God is to be reckoned with today just as in the days of Belshazzar. His righteousness "is part of the very nature of the universe." And He is saying to the greed of our own times, which in our industrial order would fatten itself on the bodies and

souls of others, "Thou art weighed in the balances, and art found wanting." Injustice inevitably brings ruin. Profits, that come from a business founded on iniquity and from the exploitation of little children and helpless mothers, are an abomination in the sight of heaven. And the finger of God is already writing the destiny of those who traffic therein.

### Thursday—Edifying One Another

*Let us therefore follow after the things which make for peace, and things wherewith one may edify another (Rom. 14:19). Read Rom. 14:13-20.*

Disgruntled Christians never edify one another. And they are poor advertisements for the religion of the Lord Jesus Christ. True, we must give up certain things for the sake of His cause, but the joy of His presence and approval is compensation enough for our loss. Then, let's be happy and—

*Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough;  
Look for the places that are smooth and clear,  
And speak of those, to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.*

—ELLA WHEELER WILCOX.

### Friday—Grace and Peace

*Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (2 Peter 1:2). Read 2 Peter 1:2-11.*

If we follow God-given standards of justice and righteousness and add to our faith the virtues mentioned in today's Scripture lesson, the power that was in Jesus continues to operate in our hearts, magnifying the latent capacity for good that abides in us all, and insinuating into life more grace, a deeper peace, and a lasting taste for the things of God. He reveals what is true, and points out to us that which is false. He helps us to practice forgiveness, to show compassion, to give justice, and to master malice. May grace and peace be multiplied unto us all.

### Saturday—False Security

*Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12). Read Rom. 11:13-22.*

The warning, flung out again and again by the Hebrew prophets, was that no great nation falls from attacks from without, but rather from within. The politicians of their times were very much like those of today—they exerted all their political skill in trying to ward off outward invasion from other nations while the stamina of national character was being destroyed by inner evils.

And so it is with the individual. Outside foes may threaten, but the real danger lies within. We live in an age of so many church activities and social movements that even Christians sometimes forget to watch the doors of the citadel of the heart. Carelessness creeps in unawares. Secret devotions are neglected, and then other evils enter. Soon that individual is hopelessly lost, or is a candidate for a rebirth of character and of the Spirit of God in the life. Let us take heed lest we fall.

**GENERAL STATISTICS FOR 1934****CHURCH OF THE NAZARENE**

Number ordained elders .....	2,559
Number licensed ministers .....	1,190
Number consecrated deaconesses .....	324
Number licensed deaconesses .....	43
Number churches in the United States .....	2,072
Number churches in Canada and British Isles .....	74
Number churches in U. S., Can., and B. Isles .....	2,146

**CHURCH MEMBERSHIP SURVEY**

Church members reported 1933 in U. S., Can., and B. I. .... 111,905

**Gain in Church Members—**

Received by profession of faith .....	20,053
Received by transfer .....	4,538
Received by letter .....	1,816

Total gains .....

26,407

**Losses in Church Members—**

Lost by death .....	988
Lost by removal by church board .....	8,291
Lost by transfer .....	5,017
Lost by letter .....	698
Lost by dismissal .....	903

Total losses .....

15,897

Net gains .....

10,510

Number church members in U.S., Can. and

B. I., 1934 .....	122,415
Number church members in United States only .....	119,907
Number church members in Canada and British Isles .....	2,508
Number Sunday Bible schools reported .....	2,092
Total members S.B.S. reported .....	259,985
Number N.Y.P.S. reported .....	1,464
Total members N.Y.P.S. including intermediate .....	53,654
Number Junior societies reported .....	636
Total members Junior societies .....	14,779
Number W.M.S. reported .....	1,563
Total members W.M.S. .....	34,226
Number subscribers to Herald of Holiness .....	28,532

**Foreign Missions Fields**

Number missionaries .....	64
Number native workers .....	393
Number organized churches .....	96
Number church members (communicants) .....	8,715
Number Sunday schools .....	172
Number S.S. enrollment .....	6,410
Number W.M.S. organizations .....	164
Number W.M.S. members .....	3,089
Value of property .....	\$308,595

**CHURCH PROPERTY (Chart No. 1)**

Number church buildings .....	1,588
Value church buildings .....	\$8,278,075
Indebtedness on church property .....	\$2,238,287
Number parsonages .....	687
Value parsonages .....	\$1,359,658
Indebtedness on parsonages .....	\$ 445,255
Total value church and parsonage property .....	\$9,637,733
Total indebtedness on churches and parsonages .....	\$2,683,542

**LOCAL FINANCES (Chart No. 2)**

Paid on buildings and improvements .....	\$ 222,178
Paid on indebtedness on property .....	253,344
Paid pastors .....	1,104,369
Paid local church expenses .....	669,935
Paid other benevolences (local) .....	39,793
Total paid local church interests .....	\$2,289,619
Increase over 1933 .....	280,658

**DISTRICT FINANCES (Chart No. 2)**

Paid district budget .....	\$ 137,116
Paid ministers' pension fund (ministerial relief) ...	373
Paid schools and colleges .....	39,549
Paid other benevolences (district) .....	10,324
Total paid district interests .....	\$ 187,362
Increase over 1933 .....	\$ 15,217

**GENERAL FINANCES (Chart No. 2)**

Paid general budget by local church .....	\$ 58,265
Paid general budget by Sunday Bible school .....	27,464
Paid general budget by N.Y.P.S. ....	11,691
Paid general budget by W.M.S. ....	96,947
Total paid general budget .....	\$ 194,367
Increase over 1933 .....	19,885
Paid specials not included in general budget .....	\$ 13,055
Paid Bible societies .....	490
Paid other benevolences (general) .....	3,402

Total paid general interests other than general budget .....

\$ 16,947

Increase over 1933 .....

7,800

Total paid all general interests .....

\$ 211,314

GRAND TOTAL PAID FOR ALL PURPOSES (Chart No. 2) \$2,688,295

**GENERAL RECAPITULATION**

Paid local (church) .....	\$2,289,619
Paid local (S. Bible S.) .....	162,674
Paid local (N.Y.P.S.) .....	23,624
Paid local (W.M.S.):	
Expenses .....	\$ 5,450
Specials (10 cal.) .....	8,433
Total paid all local interests .....	\$2,489,800
Increase over 1933 .....	297,944
Paid district (church) .....	\$ 187,362
Paid district (S. Bible S.) .....	4,215
Paid district (N.Y.P.S.) .....	10,649
Paid district (W.M.S.):	
Expenses .....	\$ 1,719
Contingent .....	1,848
Specials (district) .....	1,864
Total paid all district interests .....	\$ 207,657
Increase over 1933 .....	19,349
Paid general budget (church Chart No. 2) \$	58,265
Paid general budget (S.B.S. Chart) .....	32,098
Paid general budget (N.Y.P.S. Chart) ...	12,289
Paid general budget (W.M.S. Chart) ..	97,012
Total paid general budget (see below) \$	199,664
Paid general (church Chart No. 2):	
Specials .....	\$13,055
Bible societies .....	490
Other benevolences .....	3,402
Total paid general (church Chart No. 2) \$	16,947
Paid general (S.B.S. Chart):	
Other benevolences .....	\$48,262
Vacation Bible schools ....	2,168
Week-day Bible school ....	405
Total paid general (S.B.S. Chart) \$	50,835
Paid general (N.Y.P.S. Chart) .....	18,331
Paid general (W.M.S. Chart):	
Contingent .....	\$ 2,176
Specials .....	7,615
Relief and retirement .....	1,825
Homeland foreigners .....	722
Total paid general (W.M.S. Chart) \$	12,338



Total paid general interests other than general budget .....	\$ 98,451
Paid general budget (see above) .....	199,664
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Grand total paid all general interests ...	\$ 298,115
GRAND TOTAL PAID FOR ALL PURPOSES (all charts) .....	\$2,995,572

**VALUE OF CHURCH PROPERTY**

Value of church property .....	\$ 8,278,075
Value of parsonage property .....	1,359,658
Value of property in foreign fields .....	308,595
Value of Headquarters Building .....	150,000
Value Nazarene Publishing House .....	259,776
Value of schools and colleges .....	1,224,476
Value hospitals and homes .....	134,092
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Total value of all property .....	\$11,714,672

**SUNDAY BIBLE SCHOOL**

Number cradle roll members .....	40,544
Number home department members ....	7,463
Number active S.S. members .....	211,978
Total Bible school enrollment 1934 ..	259,985
Total Bible school enrollment 1933 ..	239,341
Gross gains in 1934 .....	38,132
Gross losses in 1934 .....	17,488

Net gains in 1934 .....	20,644
Average weekly attendance .....	155,309
Number organized departments .....	1,929
Number classes in schools .....	14,334
Number S.S. pupils joining church .....	11,495
Paid Sunday Bible school expenses .....	\$ 162,674
Paid district church school expenses .....	4,215
Paid general budget .....	32,098
Paid other benevolences .....	48,262
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Paid cost Vacation Bible schools .....	2,168
Paid cost weekday Bible schools .....	405

Total paid by church schools .....	\$ 249,822
Number pupils enrolled in vacation Bible schools .....	11,111
Number pupils enrolled in weekday Bible schools .....	1,040
Number enrolled in leadership training classes .....	3,338
Number leadership training courses taught .....	351

**NAZARENE YOUNG PEOPLE'S SOCIETY**

Number active members .....	39,093
Number associate members .....	7,310
Number honorary members .....	7,177
Number intermediate society members ...	4,074

Total number members N.Y.P.S. ...	53,654
Number N.Y.P.S. members joined church .....	6,811
Number Y.P. Journals taken .....	5,835
Number regular N.Y.P.S. services held ..	59,329
Number evangelistic services held .....	9,707
Number missionary services held .....	8,145
Number other services held .....	12,818
Paid local N.Y.P.S. expenses .....	\$ 23,624
Paid district N.Y.P.S. expenses .....	10,649
Paid world-wide evangelism (general budget) .....	12,289
Paid all other benevolences .....	18,331

Total paid all purposes .....	\$ 64,893
Increase over 1933 .....	15,682

**WOMAN'S MISSIONARY SOCIETY**

Number active members W.M.S. ....	26,796
Number associate members W.M.S. ....	4,460
Number honorary members W.M.S. ....	2,970

Total number members W.M.S. ....	34,226
Number active members Y.W.M.S. ....	3,228
Number associate members Y.W.M.S. ....	432
Number honorary members Y.W.M.S. ...	240

Total number members Y.W.M.S. ....	3,900
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Grand total members .....	38,126
Number The Other Sheep subscribed for .....	24,799
Paid local W.M.S. expenses .....	\$ 5,450
Paid local specials W.M.S. ....	8,433
Paid district W.M.S. expense .....	1,719
Paid district contingent W.M.S. ....	1,848
Paid district specials W.M.S. ....	1,864
Paid general budget by W.M.S. ....	97,012
Paid general contingent W.M.S. ....	2,176
Paid specials (general) W.M.S. ....	7,615
Paid relief and retirement W.M.S. ....	1,825
Paid homeland foreigners .....	722

Total paid for all purposes .....	\$ 128,664
Increase over 1933 .....	26,085

**NOTES AND COMMENTS**

By GENERAL CHURCH SECRETARY

Gathering the annual statistics is no small task. It requires the careful attention of the pastors of 2,146 local churches with their assistants; the labor of 42 district secretaries and their assistants; and finally, the painstaking audit of each separate chart from the 42 districts and the compilation of the resulting totals from all these districts into one general record by the General Church Secretary's office. The exacting work of auditing and compiling has been done by our office assistant, Miss Beatrice Pace.

Twenty years ago we had 638 ordained ministers, now 2,559; then 885 licensed ministers, now 1,190. We have grown from 31,600 church members to 122,415; from 31,599 Sunday school members to 259,985; from 3,162 N.Y.P.S. members to 53,654; from 380 church buildings to 1,588; from 97 parsonages to 687; from \$553,894 for all purposes to \$2,995,572.

Ten years ago we had 1,150 ordained ministers, now 2,559; 1,139 licensed ministers, now 1,190; 55,142 church members, now 122,415; 91,996 Sunday school scholars, now 259,985; then 15,189 N.Y.P.S. members, now 53,654; then 10,052 W.M.S. members, now 38,126; then 978 church buildings, now 1,588; then 420 parsonages, now 687.

It is interesting to note that ten years ago 55,142 church members raised for all purposes the sum of \$2,293,731 while 122,415 members raised \$2,995,572 in 1934. Ten years ago \$41.59 per capita, last year \$24.47.

In 1934, 111,905 church members gained a total of 26,407 in number while they lost 15,897, leaving a net gain of 10,510. Wouldn't it be interesting to know WHY we lost 8,285 members by church board removals? Doesn't it seem too many?

We increased amounts raised in 1934 over the preceding year: \$280,658 for local, \$15,217 for district, and \$19,885 for general interests. Total \$315,764. The financial tide seems to be rising.

The regular decennial U. S. religious census is due to be taken in June, 1936. This is by order of the Federal Government, and will be supervised in the Church of the Nazarene by the General Church Secretary, with the co-operation of our district secretaries.

E. J. FLEMING, General Church Secretary.

## Religious News of the Week

Compiled by L. A. Reed

A young woman in Chicago after having two drinks of brandy and two cocktails, found that she had been married while under the influence of the drinks. She tried to have the marriage annulled but the pronouncement of the judge was, "Sorry, but you should have known what you were doing. Dismissed for want of equity."

Five times has the American Association for the Advancement of Atheism endeavored to obtain a charter in Canada but has failed. Some years ago there were 1,700 Atheist Sunday Schools in Canada, organized for the avowed purpose of winning children away from the Christian Sunday school. In Toronto, Canada, they induce children to leave their Sunday schools with promise of dancing lessons, cooking lessons and the like, free of charge. It is stated by authorities that in forty-four countries there are atheistic revolutionary societies with a membership of 6,900,000. These figures are now eight years old, with the number on the increase.

A new series of Alcohol Education programs will be given under the auspices of *The National Voice* over station WHO of Des Moines, Iowa, every Sunday at 6:15 p. m., beginning January 13, 1935. It operates on 1,000 kilocycles and is a powerful 50,000 watt station and has a "clear channel" so it should be heard by all Nazarenes desirous of obtaining information on this great question.

"America paid last year \$1,250,000,000 for tobacco; \$800,000,000 for liquor; \$500,000,000 for jewelry; \$700,000,000 for amusements, etc. *The Presbyterian* calls attention to the fact that not one of these items may be classed as an essential; that this enormous sum bought no homes, fed no families, gave no relief, did not in any way extend the gospel through church or mission enterprise, paid no mortgages, created no bank accounts, bought no clothing, at least not for the spenders who secured the goods as ultimate consumers. 'It is a fair question whether or not God will return prosperity to a nation that has \$4,000,000,000 to spend on such a list of goods?'" This interesting paragraph was quoted from the *Alliance Weekly*.

Here is a little bit of news that might encourage man to be a little more dignified and appreciative of his Creator. The Harvard Observatory at Bloemfontein, South Africa, has announced that the known cosmos will be found to contain 2,000,000,000 island universes with a population of planets and stars totaling 600,000,000,000,000,000,000,000 down to the twenty-second magnitude. Our readers should get quite excited over this figure when you read, "What is man that the Creator of the stars should be mindful of him?" for each one of us has ample evidence

that God not only is "mindful" of us but loves us, and has time to care for us regardless of His multitudinous duties as Creator.

Four Methodists who have given distinguished service in Korea were honored by receiving gold medals at the last General Conference of the Korean Methodist Church. They are, Hon. T. H. Yun, the first Korean to become a member of the Methodist Church and today Korea's most influential layman; Rev. R. A. Hardie, M. D., senior missionary of the Methodist Episcopal Church South, for forty-four years a missionary in Korea; Bishop Herbert Welch, resident bishop of the Seoul Area; and Dr. W. A. Noble, for forty-two years a missionary in Korea. All have a wonderful missionary record.

The heart of the Christian world was stirred by the death of Rev. John C. Stam and Mrs. Stam of the China Inland mission. Their death was consummated by Communist brigands roaming the country. They are modern martyrs to the cause of Jesus Christ. Let us hope and pray that their little daughter, who was discovered in an abandoned hut by a Chinese Christian, will live to carry on the noble work which death caused her parents to lay down.

During the first year of repeal, 10,947 stills were closed by the Federal agents and it is estimated that there are still more in existence than in the days of Prohibition. Also these stills had on hand 2,330,932 gallons of illicit liquor which was destroyed.

Some portion of God's Word appears in a new language on an average of once every five weeks.

*The Lutheran News Bulletin* gives some interesting items. Only 800,000 out of 40,000,000 Lutherans in Germany have left and joined the German Christian Party. However, even this defection created a danger to the spiritual life of the German people. Europe's largest statue of Christ, a figure eighty-six feet high, weighing over two hundred tons, was unveiled recently at Chamonix, France. Lutherans in Hungary are more and more greeting each other with "A Mighty Fortress Is Our God." Many of them also wear the Luther rose.

The arrival of hard times in the Vatican City certainly is a world event. Two years ago the Vatican disposed of its holdings in the celebrated gambling casino at Monte Carlo, much to the satisfaction of the more religious minded Catholic laymen. Of course this cut off quite an income. Then, sums promised for the signing of the Lateran Treaty with Mussolini's Fascist regime have not been forthcoming; currency depreciation and bars to finance export from many countries also impoverished the papal treasury; conversion of the Italian State Loan, largely held by the Vatican, also caused losses. Then there was a new Vatican City railway station; the radio beam transmitter, the gold telephone and other appendages to give pomp and prestige, which had to be paid for. Hence the Vatican depression.

## The Sunday School

M. Emily Ellyson

### LESSON FOR JANUARY 20, 1935

LESSON SUBJECT: Peter's Lesson in Humble Service (John 13:1-17; 1 Peter 5:5).

GOLDEN TEXT: *All of you gird yourselves with humility to serve one another* (1 Peter 5:5).

#### INTRODUCTION

Early Thursday afternoon Jesus sent two of His disciples to secure a room suitable for the Master and His disciples to use for the Passover feast. These two, Peter and John, had charge of the preparation and all was in readiness when Jesus, with the ten, arrived, to celebrate this His last Passover feast. From the northern part of Palestine the apostolic party had journeyed to be in Jerusalem for this great Jewish feast. The Master has now given His last message to the multitudes and His remaining discourses are for the little circle of His followers, His spiritual family. As we look in on them and listen to His farewell instructions, let it be with a reverence and awe suited to this crisis occasion, for the words He utters are spoken in full view of His approaching passion. This portion of John's Gospel ending with chapter 17 has been called "the holy of holies of the New Testament."

#### CHRIST EXALTS HUMBLE SERVICE

With His departure from the world but a few hours away, Christ gives Himself to teaching the essentials of a true ministry. He understood perfectly the imperfections, the weakness of the human heart, and chooses this crisis time to instill into the hearts and minds of the disciples the importance of humility in service, both by word and example. The time in which the lesson in humility was taught is spoken of as "his hour," the hour "that he should depart out of this world unto the Father." That the Master would soon be "out of this world" only intensified His devotion to those who must remain and carry forward the task of lighting up the world after His departure.

These contentious, wrangling fellows were His very own. Had He not chosen them Himself? Yes, and now He is going to demonstrate to them His great love for them by washing their feet. Not only was this act of our Savior's a demonstration of His love for them, but it was also a demonstration of His love for humble service, and He desired that these men should, before He departed from them, become imbued with the same passion that stirred His own heart in all His ministration to men. It was His hour for exaltation of humble service. These men though in

the world are to be kept from the evils of the world. One of the great evils of every age is that of place-seeking.

Few men seek a place to *serve*, it is the *prominence* of the position that appeals to human nature and often causes men to resort to despicable measures to gain their coveted end. We have known many professed Christian people who would far rather be served than serve, and this spirit had already been manifested among the little family of disciples. Jesus would make it clear to them by this act of humble service, that, if they would be followers of Him, their "Lord and Master," no service they could render others was to be considered by them a mean service. All toil glitters with supernatural glory when the spirit of the Master pervades the action. The Christ of that memorable Passover feast, of which He was the great antitype, and would in a few short hours fulfill, girded with a towel, was the Lord of humble service, as well as "Teacher and Lord." What a lesson is taught the Church in this act! "A servant is not greater than his Lord," an ambassador cannot be greater than the King, he must, however, faithfully represent him.

#### THE GIRDED CHRISTIAN

The towel girded Christ is the One whom Christians are to represent to the world. Ours is not the office of Redeemer. We may suffer for Him, we may even die for the cause of Christ, but our suffering and death make no atonement either for ourselves or others. Our noblest title is that of *servant*. Moses is not known in heaven as the great law-giver, that is his title among men, but John tells us in Revelation, that, he saw a great crowd of victorious people standing on "a sea of glass mingled with fire," having the harps of God, and they were singing the song of "Moses the servant of God and the song of the Lamb" (Rev. 15:2, 3). The girded Christian is subject to others for his benefit, and *he girds himself with humility*. His highest aim is to serve his fellowmen. He escapes the penalty of God who "resisteth the proud," and has the favor of God upon him which is "grace to the humble." Let us gird ourselves with humility, to serve one another.

#### N. Y. P. S. TOPIC FOR JANUARY 13

##### WHY DO I PRAY?

The aim of this lesson discussion as represented by Rev. Milton Smith is that the members of the N.Y.P.S. might better understand the purpose and value of prayer. The lesson may be presented as follows: (1) I pray because I have been taught to pray; (2) I pray because it is a necessity to the Christian; (3) I pray because God answers prayer; (4) I pray because of the communion there is in prayer; (5) I pray because prayer deepens my life.

## The Home Circle

Conducted by Mary Ethel Wiess

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

### A GAME OF HIDE AND SEEK

*Reminds Becky of a Lot of Things About Life*

**R**UN, Jerry, run—you'll make it in free yet—aw, he got caught after all. Of course, I know they can't hear me, Lizzie—think I've gone daffy? But I can root for 'em anyways, can't I? There, Jerry has to be It, and the rest of 'em are running to hide. I can even hear him countin' clear in here with the window shut. "Fifty-five, sixty, sixty-five, seventy"—Now he's sayin' "A bushel o' wheat, a bushel o' rye, all who ain't ready, holler I" and "Here I come, ready or not, all who ain't ready shall be caught." I declare, they don't play it any different now from what they did when I was a youngster. Probably that game is as old as the race. Probably Jacob's little boys played it away back yonder—Reuben and Issachar and Dan and Judah and probably they made little Joseph be It all the time and then ran so far to hide that he couldn't possibly catch 'em. Hide and seek is one game that we're all playing all the time.

Well, I know, Lizzie. I didn't just exactly say that we were out playing with the youngsters all the time—but I meant that life is all one big game of hide and seek. I remember when my children were little, how they used to get in mischief and try to hide it—but I always found them. Once Bessie was so still I went to hunt her. I found her behind the door, with jelly all over her little dress and her face and her hands, and even her little shoes. She was playing hide and seek all right, and I was It. Well, I can remember back, too, before I was converted, and I was playing a game of hide and seek with the Lord. I don't mean it disrespectful, but at that time He was It. I wasn't a very bad young woman, but I had a hundred little scrapes that I wanted to take and hide from Him; but there wasn't any hiding place where He couldn't find me. Every sinner thinks he can hide from the Lord, just like the criminal thinks he can hide from the law. Dillinger thought he could hide from the law, but the law found him. Bruno Hauptmann thought he was safely hidden, too, but the law found him. And if sometimes the law fails to find a sinner, the Lord never fails. He knows every hiding place, and there are no dark corners to Him. Then, after I found the Lord, I was still in the game of Hide and Seek, only the devil was It. He was trying hard to get hold of me, and I was trying to keep away from him. And I was successful, too, for there was a hiding place then where no one could find me. The Book says

"In the secret of his tabernacle shall he hide thee"—and He did. I found that I could get into a place where I was just as secure as if I had gone to heaven, almost. The Book says, "God is our refuge," and He is the safest refuge there is.

There goes the mailman, Lizzie. Go and see if there's any mail. I ought to have a letter from Bessie today—her Evelyn is going to be married this summer, and Bessie promised to write and tell me just when. I'm sure glad that Bessie isn't as foolish as I was when she got married. I about cried my eyes out, 'cause Bessie was the only girl I had among all those boys, and I didn't want to give her up. Even still I get lonesome for her—not Bessie like she is now,—she's fat and middle-aged already—but Bessie like she used to come rushing in, rosy-cheeked and all starry-eyed from the joy of girlhood. But now Bessie is different about Evelyn. She says she didn't raise her just for herself, to keep and hold onto; she raised her because the Lord gave her, and she had given her back to the Lord when she was a tiny babe. Now if the Lord is leading the girl to a good husband and a home, or even into the foreign field (Bessie says she wouldn't be surprised if Jim was called), Bessie isn't going to get in her way. Why, it just looks like Bessie was having more joy out of the preparations than Evelyn is—she's giving her a church wedding, with bridesmaids and everything. Hope my knee gets better, so as I can go. Lizzie, wasn't there any letter at all—just the HERALD OF HOLINESS? Well, indeed I think the HERALD OF HOLINESS is about as good as a letter—I'll read Uncle Buddie's letter and imagine it's just to me. Get me my glasses, Lizzie, and you can go make the beds and rid up the rooms while I read. There! Thanks!

### WHEN MOTHERS PRAY

**J**ESUS said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." The Scriptures tell of many marvelous things accomplished through prayer. The "effectual, fervent prayer of a righteous man" has always availed much. The prayers of Elijah, of Hezekiah, of Jeremiah, of Peter and Paul and John, truly were potent in working wonders through the name of the Lord. But somehow, among the greatest wonders of the last few years, are the miracles of grace wrought through the prayers of a few humble, godly mothers who believed.

In the early '90's, a godly young mother prayed for her baby girl. The mother was called home, yet today after more than forty years, her prayers are answered daily in the life of the daughter for whom she prayed.

A few years ago, an aged mother went to visit relatives a thousand miles from her home. While there, she was burdened for the soul of the youngest of her four boys. The three older boys were preaching the gospel, but this younger one seemed hopelessly

wild and rebellious. For many hours this mother prayed and agonized for her son. At last the Lord gave her the assurance that the boy would be saved. The burden lifted, and for a whole year she did not again agonize for him, or pray for him except in the most general way. During that whole year, he was wilder than ever, and gave little promise of turning from his ways. But God remembered, and one day, while the boy was away from home, attending a service in a Presbyterian church, the Lord saved him. The time, the place and the manner of his conversion were of the most unexpected. Upon his return home, the neighbors were astonished—he was so filled with holy zeal; and his public prayers were like those of his mother—stately and like the reciting of some majestic hymn. Today the son is preaching the gospel of Jesus Christ.

In Ohio, a few years ago, a little struggling church seemed hardly worth keeping open. Yet every time the District Superintendent went to close it, one brave, godly mother besought him to let it stand a while longer—she was praying and hoping that her children might be saved. God called this mother home to glory, yet soon after her going, two daughters and a son were wonderfully converted, with the two husbands of the daughters, and the son's wife. Today one of the sons-in-law is pastor of a church nearby; and the other two families are earnest laborers in the church that was once so weak and struggling—now a live, flourishing church. This truly was a miracle of faith.

If we were to call the roll of holy mothers, it would sound like the eleventh chapter of Hebrews—how, by their faith and prayers, they have subdued unruly sons, restrained wayward daughters, obtained promises of salvation for their loved ones, stopped the mouths of slanderous gossipers, quenched the power of fire and smoke and firewater, escaped the sword of poverty and hunger and cold, from weakness and sickness were made strong and well, waxed mighty in the Lord, turned to flight armies of trouble and distress.

The Word is full of precious promises which can be appropriated by praying mothers, to give them courage and strength to go on. On the day of Pentecost Peter concluded his sermon by saying "For to you is the promise, *and to your children*, and to all that are afar off—" Add to this the "Whatsoever" that Jesus said we might ask in His name, and be sure of receiving—need we lack for faith for our children?

Jesus challenged His disciples with stern demands, and those who would engage in His service must remember that the Christian religion was never intended to be a "flowery bed of ease." There is no place in the service of the King for complacency and indolence. "Whosoever will come after me," said the Master, "let him deny himself, and take up his cross, and follow me."—*Selected.*

## ESTHER MAY GAVE HER BEST

MINNIE E. LUDWIG

ESTHER MAY walked home from Sunday school very slowly—and all alone, too. She just didn't want anyone to speak to her this morning but wished to be left all alone with her thoughts. Oh no, Esther May did not usually act this way, she usually fairly skipped along on her way home—and never by herself either—for several of the girls in her class lived near and it was so nice for all of them to walk home together.

Then why did Esther May act so much different this morning? Yes, her mother was wondering too, why this change had come over her. She walked up the front steps so silently that her feet did not even make the usual happy clatter that her mother was accustomed to hearing. Then, she did not say a single word to her mother when she entered the living room, but walked straight over to the big window and looked, and looked, until it seemed she was looking away, away off across the big hills in the far distance.

Mother knew that her little girl had some very serious thoughts so she did not disturb her.

Speaking very slowly, and without taking her eyes from the distant hills, Esther May finally spoke, saying, "Mamma, where is Africa? Is it on the other side of those hills?"

"Yes, dear," her mother replied, "but it is a long, long way off—but why does my little girl ask that question? What makes her think about Africa this morning?"

Then Esther May turned from the window and climbed upon her mother's knee, and with wide open eyes that had a few teardrops sparkling in them, said very solemnly, "Mamma, Miss Hubert, my Sunday school teacher, told us this morning that in Africa there are lots and lots of little girls and boys, not older'n me, who have no Sunday school to go to, and who have not a single toy nor doll nor anything like that to play with—is that true, Mamma?"

"Yes, darling, I am sorry, but it certainly is true," her mother replied.

"I asked Miss Hubert why we 'Mericans do not send them some of our things to make them happy, 'cause we have so many things that we don't really need. Then Miss Hubert said, 'I guess it's all because we 'Mericans are selfish and want to keep all the good things for ourselves.'"

Then Miss Hubert told us that if every girl in our class would bring something we could pack a nice box and send it to the missionary in Africa who would give it to the poor children there."

"Oh, that would be wonderful," Esther May's mother replied. "I am sure it would make them very happy and it would make my little girl very happy just to know that she was having a part in making the African children happy—but, Esther May, why

do you look sad at the thought of giving when you have so many beautiful things? You could give quite a few and not even miss them. I should think you would be very happy that you have something to give—tell Mother why you are sad, darling.”

“’Cause I promised to give a doll, and come to think of it, my old doll’s arm is broke clear off—and ’course I wouldn’t want to give my new doll—’cause I want to keep that myself.” And Esther May’s voice sounded very much as if she were about ready to cry.

“Now, daughter, let’s talk about heaven and about Jesus for a little while,” Mamma said cheerfully.

“Oh, I would like that!” Esther May replied with a smile.

“Daughter, you know that God, our dear heavenly Father is in heaven, don’t you? And His Son Jesus is there too. There are also many, many angels, and beautiful mansions, homes for us, and gold-paved streets and the river of life; now which of all these things do you think God loves best?”

“Why, Mamma, I am sure that He loves His Son Jesus best of all,” Esther May replied thoughtfully.

“Then when God wanted to give a gift to this world to save sinners what did He give, did He give one of the angels or one of the mansions because He did not love them quite so much?”

“Oh no, Mamma! ’Course not. He loved sinners so much that He gave His own Son Jesus whom He loved the very best of all. Don’t you ’member, Mother, the verse I learned, ‘For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life?’”

Then Esther May’s eyes began to sparkle and putting her arms around her mother’s neck she said, “Mamma, I want to give my big new doll for the missionary box, ’cause I love her the very best of all, and ’cause I want the poor little boys and girls in Africa to know that I love them a lot—like God loved us when He gave His Son whom He loved best of all.”

Then Mamma gave Esther May a big hug and a kiss, saying, “My little girl looks very happy now. Jesus always blesses us and makes us happy when we are willing to give our best for Him.”

Our religion is a singing religion. Isaiah prophesied that the ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away. Jesus came “to preach good tidings to the meek . . . to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

How fitting that the new covenant should be ushered in with hymns of praises of both men and angels.

## Good Samaritan Chats



### BELoved SAMARITANS:

In my last Chat I left you at Bethany, Okla. I arrived here on Tuesday, December 4, and rested up. On Wednesday at noon I talked at chapel. Wednesday night I talked on Palestine at Brother Macrory’s mid-week prayermeeting. On Thursday night Brother Bracken drove me down to the city and I preached for Brother Murphy. We had a beautiful service. We drove back to Bethany for the night where I spent about ten days altogether in the home of my old friend, Brother G. B. Collins, and his good wife. I suppose that among laymen there hasn’t been two finer people lived on the globe since Adam and Eve left the Garden of Eden.

Friday night Brother Bracken and Brother Macrory drove me to Yukon where I preached for Brother Paul Pitts. We had a beautiful service and a nice crowd. I got some subscriptions for the HERALD OF HOLINESS. I drove back into Bethany, had a good night’s rest, and rested over Saturday. Sunday, December 9, I spoke first to the big Sunday school, and at 11:00 o’clock I preached, and also at night. We had a great day on Sunday, the 9th, with 1,162 in Sunday school, and the great auditorium was packed upstairs and down. Sunday night I preached my dead level best from the text that “God is able to make all grace abound toward you.” I brought the message and asked Brother Macrory to take the altar service and make the altar call. He exhorted like an old-time Methodist preacher and landed 14 in the altar. They had prayed them through when I left the main auditorium.

Monday night of December 10 they drove me to El Reno. Here Brother and Sister Brandyberry are the fine pastors. We had a great crowd. A number of preachers that I had known for many years were there. Among others was Rev. Gene Lagrone. He has been presiding elder here in Oklahoma for nine years. I have been well acquainted with him for 34 years. After services we drove back to Bethany and spent the night. Tuesday night, the 11th, we drove to Norman and had a great service with Milton Smith. We had a great crowd and a beautiful service. We drove back to Bethany for the night. Wednesday about 3:00 o’clock we drove down to Blackwell, Oklahoma. Here Brother Miller is our fine pastor. He has a beautiful family of children. They are as fine musicians as I have ever met among young people. The entire family play musical instruments. We had an unusually fine service. After service Dr. Bracken with some of the students who had come up with us

drove back to Bethany, making 115 miles after preaching. I spent the night with the Miller family.

On Thursday after dinner Brother Miller drove me to Ponca City. Here my old friend, Rev. J. Walter Hall, is our fine pastor. I have known Brother Hall for more than thirty years. He has spent many years as a District Superintendent, so he understands the needs of a pastor. He is one among the best in the connection. I would be glad to see Brother Hall elected General Superintendent at our next General Assembly. Brother Hall has more good practical sense than any man that I have almost ever met in my life. He is a very great man, and he is as true to his convictions as St. Paul. He is as loving as St. John. In fact, Brother Hall is about everything that you would want a great Christian gentleman to be. I spent a few hours in his home. We had a great crowd, a most beautiful service, and then Brother Miller drove me back to Blackwell for the night. After a good night's rest we were up the next morning early and we had prayer with the children before they went to school.

We drove down through Guthrie where we were to have service at night and drove on to Bethany. Here I spent the afternoon. Then at night Dr. Bracken drove me back to Guthrie. Here we have a most excellent young man, Brother C. W. Burpo. He came to us some two years ago from another denomination, but no young man has come to the Church of the Nazarene from another denomination and made a better record than has Brother Burpo. We had a great crowd. We drove back to Bethany for the night. We had no Saturday night service, but were as busy all day as a bird dog in the quail season, or better still as busy as a cow's tail in fly time; and the reader will remember that her banner is everlastingly waving. Late in the evening Sister Homer Caldwell, the wife of my good friend, Homer Caldwell, one of the fine lawyers of Oklahoma City and a most beautiful brother, drove me to their lovely home and I spent the night.

On Sunday morning, December 16, one of our good members who belongs to the church over at Capitol Hill where Brother D. C. Reynolds is the fine pastor drove me to the church. I talked a few minutes to the Sunday school, and then I divided my subject into three parts. I boosted first for the HERALD OF HOLINESS; then I preached for nearly thirty minutes on "Why Do We Call that Little Country the Holy Land?" as it has so many names. It's called the Land of Canaan; it's called the Promised Land; it's called the Land of Palestine. It's called the Land of Israel, and one writer called it the Glorious Land. Then I came on with "Why I Believe in Scriptural Holiness," and laid that on for half an hour. We had a number of hands raised for prayer and closed with prayer. Then we had a fine dinner at the parsonage.

After dinner Sister Caldwell came for me. We went over to the Samaritan Hospital and prayed with

one of our fine Nazarene boys who was hurt in an auto wreck. He is also a fine Sunday school teacher. We prayed with him and then drove back to the judge's and had a good rest. At night I preached for Brother I. W. Young in the First Church. The great building was packed upstairs and down. I got a fine list of subscriptions for the HERALD OF HOLINESS and talked to them for more than an hour on the Holy Land. This service closed my 10 days in and around Bethany and Oklahoma City.

In the great service on Sunday night, I met an old friend of mine, Rev. F. L. Farrington whom I went to school with in Georgetown, Texas, in 1891. Brother Farrington has been a straight holiness man for all these years. He is now retired. The year that he retired I retired and I am agoin' on. We have a number of fine local preachers in Brother Young's church who ought to be kept busy the rest of their lives. You take that great warrior, Rev. T. J. Adams. Adams is a great preacher and he ought to be kept busy the rest of his life. He is right now in the prime of life, and the next ten or fifteen years, if the Lord tarries, he ought to win from ten to fifteen thousand souls to Jesus at least and he could do it if he were kept busy. Adams is a great preacher, and I wish that by the first of January he would have enough calls booked to run him all winter and spring. Adams knows the Lord. Also we have another great preacher there, Brother Solomon Irick. He has been a great warrior, and he would be glad now to be out in the field.

I am writing this letter on Monday evening, December 17, fixing to take the train for California, by way of Ft. Worth and stopping over for one or two days in Abilene, Texas, and then on to 1167 Bresee Avenue, Pasadena, California, and have about two weeks romp with my grandchildren. And then I will hit the road again for another six months battle. I want every Nazarene and every Methodist and every Pilgrim Holiness and every holiness man or woman of any denomination who happens to see this letter to just breathe a prayer for old Bud that if he lives to go through 1935 it might be the best year of his life. Up to today, the 17th of December, I have been in the ministry 54 years, 4 months and 6 days. May the blessings of heaven rest upon the good Samaritans.

*In perfect love,*

UNCLE BUDDIE.

"The call to Joshua to cross the Jordan, to lead the people over, in its symbolism means holiness. To be equipped for God, to add to your faith virtue, is to be sanctified wholly. To tarry at Jerusalem for the baptism with the Holy Ghost is the crossing over Jordan. It is coming into the land of the eternal Sabbath. The first advance is unto holiness."—DR. P. F. BREESE.

## News of the Churches

### TELEGRAMS

*Cincinnati, Ohio:* Carthage Church closed great revival December 23, Rev. Fred Thomas, evangelist. Many definite victories at altar; 416 in Sunday school last Sunday. Evangelist called back for 1936. Church going forward, expecting greater things.—W. Edwin Haggard, Pastor.

*Ft. Sumner, New Mexico:* Revival starting off with power of God on services. Paul Herrell brought morning message, Walter Julian at night, Harold Theus Monday night; Mrs. Lula Altafer and daughter rendering good service. Will all friends of these preacher boys please pray for us.—Lovick P. Fretwell, Pastor.

*Hattiesburg, Miss.:* Just closed great revival with C. B. Fugett and Knippers Brothers Trio, three hundred seekers and good class of the choice people of the city united with church. Brother Fugett informs us that the home-going of Mrs. Fugett will not keep him from evangelistic field as his sister-in-law who has lived in his home for the past seven years will rear his three children.—C. C. Knippers, Pastor.

*Ravenna, Ohio:* Great revival is on, God is honoring Evangelist Patrone's messages. Good crowds, altar more than filled, nineteen responded first call, sixteen victories last night. Praise God, and the end is not yet. Song Evangelists Belmont and Jenkins. Will close Sunday night.—Wm. Jesse Thomas, Pastor.

*St. Louis, Mo.:* Best service in years in Beacon, N. Y. Pastor Cook and several of his people spent most of each Saturday night in prayer. Some splendid people joined our church.

### Diary and Budget Account for 1935

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

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Operation at John Hopkins a success; Praise God for it all. I am out of the game for a while, but praise Him anyhow.—Evangelist Fred St. Clair.

Indianapolis, Ind., First Church—We have just recently closed one of the best revivals our church has known, with Evangelist H. N. Dickerson. Many new folks attended, and a number prayed through to victory. Two good classes of members united with church, with more to follow. Keeping our budgets paid up; all departments of the work forging ahead.—Mrs. Bert Smith, Reporter.

Tallula, Ill.—We have just closed a gracious revival meeting with Evangelist G. D. and Agnes Urschel of Olivet. Large crowds attended the services, and all records were broken in Sunday school attendance. The church was well pleased with the ministry of the Urschels. Much prejudice was broken down and many friends were made for the church. Our budgets are paid to date, the church has been redecorated, and we are on the upgrade in all departments.—W. H. Long, Pastor.

Chickasha, Okla.—Evangelist H. J. Hart has just closed a good meeting with this church, and was assisted by Brother Dwight Yarbrough as song leader. Also, Mrs. Hart was present for two Sundays and assisted with the Juniors and in the Sunday school. Good crowds attended the meeting, a goodly number were saved and sanctified, and the church was strengthened. The Sunday school reached its highest attendance record, with two hundred present on the last two Sundays. We are in the fourth year of our pastorate here, and we are gaining ground, although the battle has been somewhat hard. We will receive a few members as a result of the meeting, and we believe the revival spirit will continue throughout the year. The work of the evangelists was much appreciated. We have set our goal for five hundred in the Sunday school.—E. L. Looman, Pastor.

Laurel, Miss.—Rev. I. A. Thornton, who has served as pastor of this church for the past eight years, is entering the evangelistic field. The local church has grown under her leadership, and she has done much good in the community. In spite of the depression and poor working conditions, we have been able to improve the church property, and to build a five-room parsonage and partly furnish it. Our District Budget is paid in full for the year, and our General Budget overpaid. We regret to lose Miss Thornton as pastor and wish her success in her new field of labor.—Miss Lottie McBride, Reporter.

Loudon, Tenn.—On December 2 we closed one of the greatest revivals in the history of our church. This was preceded by weeks of fasting and prayer. It was a hard battle but God gave victory. A goodly number were saved, sanctified and reclaimed, and thirteen new members were received into the church. Rev. Perry R. Rood was the evangelist. The pastor's salary was brought up to date and the District Budget paid.—Joseph M. Pierce, Church Reporter.

Beatrice, Nebr.—We are closing the year of 1934 with victory. God has given us two gracious revivals during this past year, as well as many seekers in our regular services. Rev. Lambert who had been our pastor for the past four years exchanged pastorates with Rev. Bracken of Hutchinson, Kansas. During their pastorate the Sunday school average attendance was increased over one hundred per cent. Early in November Rev. and Mrs. Bracken conducted a two weeks revival campaign for the church, resulting in eighty seekers at the altar, and a large number prayed through to victory. Six new members were received into the church. Our finances are in good shape, and our people are encouraged.—H. E. Littrell, Secretary Church Board.

Hartford City, Ind.—On December 23 we closed a good revival meeting with a number of seekers at the altar for pardon and purity, most of whom claimed victory. All expenses were met, and our church people are greatly encouraged over the meeting. We are now worshipping in a nicely equipped hall, located within one-half block of the public square. We are encouraged to press on. Evangelist J. L. Bashore of North Manchester did the preaching, assisted by Miss M. E. Linn as song leader, children's worker and chalk-talk artist.—A. E. and Carrie Ford, Pastors.

Springdale, Ark.—Our church closed a two weeks revival campaign on Sunday, December 23. Some thirty people knelt at the altar during the meeting and most of them prayed through to victory. The Dixie Radio Quartet had charge of the music and their singing was a great attraction, and the church was filled to capacity on several occasions. The preaching was done by Rev. S. O. Pace, our pastor at Rogers. We believe that this meeting has added to the permanent growth of our church. Rev. H. H. Davis, our pastor, is expecting to receive a class of members into the church next Sunday as a result of the meeting.—Paul C. Overstreet, Reporter.

Cape Girardeau, Mo.—The Lord has been blessing our church and giving us victory during the past year. We have just closed a good meeting with Rev. Emma Irick of Lufkin, Texas, as the evangelist. On Thanksgiving we had an all-day service with basket dinner. Rev. Mrs. Eupha Beasley of Blytheville, Ark., brought the morning and evening messages, and her father, Rev. S. B. Damon, preached in the afternoon. In this service sufficient money was raised in



cash and pledges to pay our building out of debt. All other bills are paid to date, with both budgets overpaid. We have a splendid N.Y.P.S. of forty or more members, and a growing Sunday school. The outlook was never brighter.—J. E. Smith, Pastor.

Hamlin, Texas—We are just closing the first month of the third year of our pastorate here. These have been the most trying years of our life. When Central Nazarene Academy consolidated with Bethany-Peniel College the people began moving away, and this "exodus" has continued until the present, which has made it hard to keep a constant membership, and more especially to show an increase in membership. But this year, in spite of lettering out quite a few, we have been able to show an increase that is indeed gratifying. We have suffered much from the depression and the drouth, but the Lord has helped us to raise our budgets in full for the last two years. None can describe my feeling on the night of November 10 when as we were returning from our District Assembly we saw our C.N.A. building, where we had been worshipping, in flames. This was Saturday night, and before the fire died down, the chairman of the school board of the Hamlin schools had offered us the auditorium of the high school in which to worship; and the pastor of the First Baptist Church offered us the basement of their large, beautiful church. We accepted the high school building, and on the Sunday morning after the fire we gathered a small part of our heartbroken membership in the high school building and had Sunday school as usual and preached from the text, "Fear not, lit-

tle flock; for it is your Father's good pleasure to give you the kingdom." We are planning a new building in the near future. The spirit of the Church of the Nazarene of Hamlin does not sleep under the charred ruins of the old building. Please pray for us that God will supply our needs in rebuilding.—J. H. Whitaker and Wife, Pastors.

Kirkville, Mo.—In July, 1933, a home mission campaign was launched in this city, with only \$50 furnished by the District N.Y.P.S. Rev. Elwood Taylor was the evangelist, with other preachers and singers participating. A Church of the Nazarene was organized, and Rev. W. E. Carlton was appointed pastor. We worshiped in a rented hall until July, 1934 when we moved into our new church home on a nice corner lot, in an ideal location. This building was made possible by the help of the Lord, the sacrificial giving of our people, and the cooperation of the business men of our city. The building has a main auditorium 32x50, with an alcove for the choir, and a full basement not yet completed. Pray for us.—Reporter.

Zone No. Seven of the Eastern Oklahoma District held a N.Y.P.S. Rally at the Drumright church on Saturday, December 8. In the absence of the zone president, District President Mendell Taylor had charge of the program. Special songs and readings were given in the morning. Brother J. E. Moore, student of Bethany-Peniel College, had charge of the morning devotions. At the eleven o'clock hour Rev. Elbert Dodd, pastor of the West Tulsa church, brought the message. At the close of the message seven people prayed through to victory. The first part of the afternoon service was given over to a discussion of the Junior Society, with the Junior District Supervisor in charge. Some good instrumental music and vocal numbers were rendered during the afternoon. The following visitors were present: Rev. and Mrs. Kindred, Buddy Kilgore, Rev. and Mrs. Miller, Rev. Frank Bishop, Rev. and Mrs. Ernest Armstrong, J. E. Moore and Forrest Nash. Davenport society received the banner for the largest attendance. The next rally will be held in March at the Shamrock church.—Zone Secretary.

Fulton, S. Dak., Plano Church—We have suffered much from the depression and the drouth, but the Lord has been with us. None of our people are on a steady salary, and most of them are on relief, but our budgets are paid to date, and the pastor is being taken care of.—E. L. Bohannon, Pastor.

Stuebenville, Ohio—Rev. C. P. Lanpher, pastor of our church at Patchogue, L. I., New York has recently conducted what many consider the best revival we have had for some time. Many backsliders were reclaimed and the whole church was stirred. Professor Burl

Sparks of Seymour, Indiana, was in charge of the music. He carried a burden for the meeting and his work at the altar was much appreciated. Every department of the church was helped. One good family of six, parents and four children, united with the church. At the closing service the workers took a love offering for the pastor to buy him a suit and an overcoat.—C. G. Schlosser, Pastor.

## Christain Certitudes

### and Other Radio Sermons

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#### CHAPTER 23.

THEEN spake Jē'sus to the multitude, and to his disciples,

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Evangelists Whitcomb and Maridel Harding report that they had a fine meeting in Texarkana, Texas, with Pastor W. L. French. There were thirty-seven conversions, and seven adult members united with the church. It was a time of victory and the Lord answered prayer in encouraging the saints, saving sinners and sanctifying believers.

West Tulsa, Okla.—Evangelist B. H. Haynie recently conducted a revival meeting with our church. The meeting was a success along all lines; many backsliders were reclaimed, some new people were reached, and several sanctified. There were 250 present in the Sunday school rally on the last Sunday in spite of the rain. We had good attendance all through the meeting, and a real break came the last night. Several subscriptions were received for the HERALD OF HOLINESS, and a fine class was received into church membership.—Elbert Dodd, Pastor.

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S. T. Ludwig, A. M., President

Evangelist F. P. Kerst writes that since the District Assembly in August he has been busy in the Lord's work, conducting meetings in French Lick, Bedford, Francisco and Paoli, Indiana. He writes, "In all these meetings the Lord was present to bless. Sinners and believers met the Lord in pardoning grace and cleansing power. We are now in a good meeting at Davenport, Iowa, where Rev. R. L. Morgan has built a tabernacle, and been pastor for the last three years."

Manchester, Conn.—We are beginning our fifth year as pastor of this church. The past year has been the best since coming to Manchester. For the past seven months very few weeks have passed without someone finding the Lord in our services. More than ninety per cent of our membership have attended the prayer-meetings, and in some of these services as many as six people have sought and found God. Our budgets are paid to date and every department of the work has made a marked increase numerically as well as spiritually. On December 2 we closed one of the best revival campaigns in the history of the church with Evangelists Jarrette and Dell Aycock. The attendance during the campaign was better than in any previous one. In our Sunday school *on time* rally all previous records were broken. More than five hundred people attended the last Sunday evening service. A large percentage of the seekers for salvation were strangers. The Aycocks have been invited to return for another engagement. On October 21 we began a N.Y.P.S. attendance contest with the South Portland, Maine, society, and the contest closed on December 16. South Portland had an aggregate attendance of 2,382 and Manchester 2,479. In the last service of the contest we had 492 present for the count, but

before the service closed more than five hundred people were in the building. We had the E.N.C. Quartet with us for the last Sunday; Brother Mortonsen preached and fifteen people sought and found the Lord. All were strangers except three. The contest was a great blessing to the church and town.—Harris B. Anthony, Pastor.

Bluefield, West Va.—On Sunday night, December 23, we closed a very profitable meeting with Evangelist E. L. Sanford and wife of Lexington, Ky. We have been pastor of this church for six months now and God has smiled on our labors. We have a fine people who are willing to sacrifice to see the work go. We had more than two hundred in Sunday school yesterday (Dec. 23). Our District Budget is paid to date and the General Budget is overpaid. We will soon be a "star" church for HERALD OF HOLINESS subscriptions.—Marvin L. Brown, Pastor.

Portland, Oregon—First Church has just closed a ten days revival meeting which was considered by many to be the best revival this church has had for some years. Rev. L. A. Reed, pastor of Kansas City First Church, was the evangelist, and also the speaker for the Preachers' Convention held in connection with the meeting. The attendance was good and a large number received help at the altar. The church received a spiritual impetus that will tell for many days. Professor W. R. Hallman of the Portland Bible Institute had charge of the music and brought great inspiration with his solos. We are just finishing the first six months of our pastorate here, and we find the church is made up of some of the finest people we have been privileged to serve. The church is definitely on the upgrade along practically every line.—Fletcher Galloway, Pastor.

Evangelist Elzie C. Wilson reports that the year of 1934 has been a year of sacrifice and blessing. He was pastor of the South Side Church at Dallas, Texas, until the District Assembly in October, when he resigned to enter the evangelistic field. Since the assembly he has conducted revivals at Denton, Waxahachie, and South Side Church, Dallas, Texas. He is now in a meeting at the Mt. Calvary Church, and writes that his slate is filling up for 1935.

The Eastern Zone of the Alberta District conducted a Sunday School and N.Y.P.S. Convention November 16 to 18 at Stettler, Alberta. Delegates and visitors were present from Drumheller, Delburne, Red Deer and other points. Miss Walsh, the District N.Y.P.S. President, was present, with the Ladies' Quartet of Northern Bible College. Rev. W. G. Collier of Drumheller brought the evangelistic message on Friday evening. In the N.Y.P.S. session on Saturday morning many interesting papers were read followed by helpful discussions. Good musical numbers were interspersed with the papers. Miss Hazel Maynard of

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Drumheller was elected N.Y.P.S. zone president, and Mr. Elmer Spreeman of Colholme vice president. The Saturday afternoon session was devoted to Sunday school interests, and various papers were read and discussed. In the Saturday evening service Miss Walsh spoke of the Peace River work. All seemed to catch a vision of the great and urgent needs of that northern district as we listened to her inspiring message. Rev. Collier brought the evening message. Services were held over Sunday.—Gunnell Berglund, Secretary.

Danielson, Conn.—We are praising God for His blessings upon our work here. The congregations are increasing, and the spirituality of the church is of high quality. Rev. Warren C. McIntyre held a meeting with our church in November, and seekers were at the altar from the very first service. About seventy sought and found the Lord during the meeting. Some of the young people have been called to missionary work. Our pastor has been with us sixteen years and is doing good work. We are expecting Brother McIntyre to return for another engagement.—Reporter.

Zone No. Seven of the Missouri District held a Joint N.Y.P.S. and W.M.S. Rally at Charleston, Mo., on Sunday afternoon, December 16. The rally was well attended and practically every church was represented with a large number of young people. Zone President Henry Comer presided. Speakers for the rally included Brothers Bohannan, Turner and Cheney. Inspiring reports were given by the presidents from the different churches. Special numbers in song were rendered by the Sikeston Trio and Quartet, the Charleston Trio, a duet by Rev. and Mrs. Bohannan, and a Junior chorus from Charleston. The next rally will be held at Cape Girardeau on March 2.—Margaret Hickman, Zone Secretary.

Dodsonville, Texas—Last July we came to pastor this church and found some of the "salt of the earth" here. The church is in a good spiritual condition. Last Sunday morning we were unable to preach for the shouting of the saints of God—sounded like old camp-meeting days. In the evening ten hands were lifted for prayer, and we feel that a revival is close at hand.—J. B. Gatlin, Pastor.

Evangelists G. D. and Agnes Urschel of Olivet, Illinois, report, "The year of 1934 has been a busy and a gracious year. Our work has taken us many miles and into many churches, preaching and singing holiness, and boosting every department of the church. We have had some good meetings, and have seen numbers kneel at the altar seeking God, and also had a number to unite with the church, and preached to the greatest crowds of our ministry. Since our last District Assembly we have held five meetings and organized one good mission, which has since purchased property.

Beginning the new year and up to the Olivet Campmeeting in May we will labor on four districts and in five different states. We have given the summer months to northern Wisconsin. This brings us up to our District Assembly next September with our slate full. We thank God for the open doors."

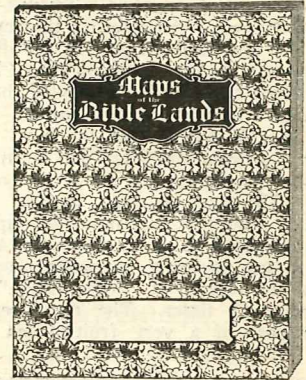
Cambridge City, Ind.—We have just closed a wonderful revival meeting with Evangelist Roy L. Hollenback and Chalk-artist Mr. A. M. Hannebaum. The work of these evangelists was much appreciated. Eighty-five people bowed at the altar of prayer, and many of these were young people. In some of the services there was no preaching with the altar lined with souls seeking the Lord for pardon or purity of heart. This is Brother Hollenback's home town, and he is much loved by the people here. The Lord is blessing our work here; our budgets are paid to date.—E. L. Atkinson, Pastor.

Marshall, Texas—We are closing another successful year in the church at Marshall. Our Sunday school is making wonderful progress, the N.Y.P.S. have commodious quarters for their meetings, and the W.M.S. is doing fine work and taking care of the General Budget for the church. God is blessing and people are getting saved in our regular Sunday services, and also in the Wednesday night prayermeetings. General Superintendent J. B. Chapman and wife were with us for a week's meeting, and they were a great blessing to the church. Sister Chapman spoke to the women about her trip to the West Indies.—J. A. Russell, Pastor.

Murphysboro, Ill.—We recently closed a gracious revival meeting with Evangelist J. A. McNatt. Souls were saved, believers sanctified, backsliders reclaimed, a nice class received into church membership, and the church was built up in

the most holy faith. This is our sixth year as pastors of this church, and we are grateful for the good crowds, and the beautiful spirit that prevails.—G. N. Mitchell, Pastor.

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### Preachers' Convention for the South End of the North Pacific District

Rev. L. A. Reed, pastor of First Church, Kansas City, was the special speaker for the Preachers' Conventions for the North Pacific District and his messages were wonderfully helpful and constructive. A little indication of the enthusiastic response to his ministry upon this his first visit to Portland was shown in the fact that the Columbia River Council immediately tendered him an invitation to be one of the campmeeting preachers next summer. Twenty-seven churches were represented in the convention for the southern end of the district which was held in Portland First Church and about two hundred attended the day sessions. District Superintendent Bates said that it was one of the most satisfactory conventions that had been held on the district during his tenure of office. The first morning Brother Reed gave a masterful message based upon a transliteration of 1 Corinthians 14 and the second morning he spoke on "The Nazarene Ideal of Stewardship." He scored both times. The night services were part of a very fruitful ten days

revival campaign which God honored in a marked way.

Mrs. J. E. Bates, District W.M.S. President, Rev. Ralph Cook District N.Y.P.S. President, and the writer as chairman of the District Church School Board, co-operated with the District Superintendent in arranging the programs. The closing night of the convention Brother Reed on behalf of the pastors of the district gave the District Superintendent a nice Christmas present in the form of a fine overcoat. The writer enjoyed his role as host pastor but is passing on to the hard-working committees of First Church the kind words that were spoken about the entertainment.

FLETCHER GALLOWAY, Reporter.

### Northwest District Preachers' Convention

The Second Annual Northwest District Preachers' Convention was held in Moscow, Idaho, December 4 to 7, with General Superintendent Chapman as special speaker and District Superintendent J. N. Tinsley as chairman.

It was a great convention. Dr. Chapman's messages were timely and inspira-

tional and resulted in souls finding God in the evening meetings. "Why Some Preachers Fail," "Methods, Evangelistic and Pastoral," "The Work of the Holy Spirit," and "The Preacher's Relationships," were some of the subjects. On the closing night Dr. Chapman spoke on "The Measure of Salvation, Its Merit, and its Method. It was the second time in as many conventions that Northwest District has secured Dr. Chapman. Mrs. Chapman accompanied the "General," her Spirit-filled testimony ringing its way into the hearts of the people.

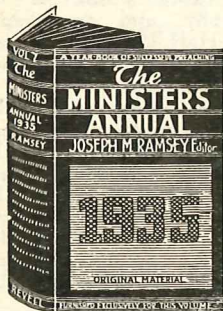
In an afternoon missionary program, under the leadership of Sister Tinsley, District W. M. S. President, Dr. Chapman gave in review his wealth of findings concerning our foreign missionary work, describing especially at length God's leadership in Africa and prosperity of the work there. Sister Chapman, National Secretary of the missionary organ, presented *The Other Sheep*.

Two morning devotional services were enriched on "Prayer" by Evangelist J. Clarence Anderson, who is in revival campaigns on Northwest District. Another freshet came when Brother and Sister Tinsley were presented an autograph book which convention members wrote in appreciation. While tears flowed, both responded beautifully, and the folks sang, "Blest Be the Tie That Binds."

H. R. Jordan and his Moscow church and townspeople entertained the convention admirably. It was no little task, though all those who publicly expressed their thanks in the last evening service, but the pastor felt it was good for both town and church—a good convention.

CHARLES W. CROFT,  
Convention Reporter.

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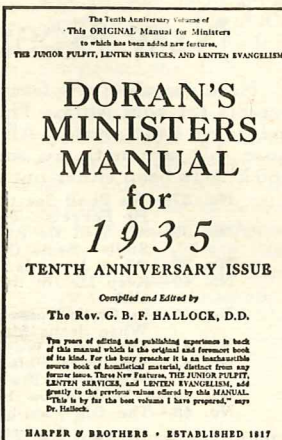
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### DEATHS

Smith—Mattie B. Smith, daughter of William and Cynthia Barks Berry, was born August 16, 1857, near Marquand, Madison County, Mo., and died at Mukilteo, Wash., on October 8, 1934, age 77 years, one month and 22 days. In early life she was united in marriage to N. J. Smith, who is left to mourn his loss. To this union were born eight children, four of whom survive her: Mrs. Carroll Chandler, and three sons, Marvin, Edgar, and Donald J. Smith. Sister Smith was converted early in life, and later sanctified wholly. She was a beautiful character, and a deaconess in the Church of the Nazarene, which office she held to her death. She was an incessant worker, and it was largely due to her labors that the church at Mukilteo was built. She leaves to mourn their loss, a loving husband, four children, sixteen grandchildren, and many of the saints on the Western Coast will miss this beautiful "Mother in Israel." Funeral services were held in the Church of the Nazarene at Mukilteo by the writer, assisted by Rev. E. H. Edwards, Roscoe Hohn and Carl O. Falk, and interment was made at Everett, Wash.—J. C. Scott.

Goodlett—W. B. Goodlett was born in Greenville County, South Carolina, September 15, 1846, and died at his home in Hillsboro, Texas, on November 25, 1934. He was married to Mrs. Martha Treadaway (nee Martha Hicks) on November 9, 1879. Surviving are six children, Willis D. Goodlett, Mesdames R. P. Gilmore, N. V. Cybert, W. M. McMahan, T. D. Farquhar, and Miss Elna Goodlett; also seventeen grandchildren, and ten great-grandchildren. Mr. Goodlett served during the last two years of the Civil War. He was converted at the age of forty and lived a consistent Christian life; later he was sanctified wholly. Funeral services were held in the Methodist Church of Whitney, Texas, conducted by Rev. F. E. Weller, assisted by Revs. Herbert Land and F. Shuler.—Etna Goodlett.

**McPhee**—Mrs. Anna McPhee was born near Clarkston, Michigan, on June 10, 1873, and passed to her reward on November 16, 1934, from her home in Detroit, Mich. She was married to Alex McPhee on October 3, 1906, and since that time has made her home in Detroit. About thirteen years ago she was converted at the Detroit Holiness Association under the ministry of Dr. W. G. Nixon; later she was wonderfully sanctified and united with the Church of the Nazarene. She answered the call to deaconess work and was consecrated in August, 1928. Her life was a life of service for others. Pursuing her calling, she visited hospitals, jails, infirmaries, and homes of shut-ins and needy ones. Thousands of tracts, Scripture portions and copies of the Herald of Holiness were distributed; clothing, food and medicine were administered until she was held in the hearts of the people as was Dorcas of old. She leaves to mourn her departure her beloved husband and a host of friends.—Orval J. Nease, Pastor.

**Jacobs**—James A. Jacobs was born May 7, 1859, and departed this life December 4, 1934. He was converted in early childhood and sanctified thirty years ago, and lived a consistent Christian life since his conversion. In 1882 he was united in marriage to Miss Elizabeth Shinn. To this union were born eight children, five of whom survive. His wife preceded him in death on January 30, 1900. In 1902 he was united in marriage to Miss Mollie Morris; to this union were born four children; the wife and three children survive him. Funeral services were conducted at the family residence by the writer who was his pastor.—J. H. Whitaker, Pastor, Hamlin, Texas.

**Herren**—Mrs. Ida May Herren (nee White) was born September 20, 1903, and departed this life November 3, 1934. She was united in marriage with Ralph A. Herren May 8, 1926, and to this union three children were born; Hillis Edgar seven, Ruth May five, and an infant son, Paul Eugene. They lived in Hutchinson, Kansas, until January, 1932, and then located at Hale, Colo., where she assisted her husband in the ministry. (Brother Herren is pastor of the Arnel church). In early childhood she united with the Friends Church at Gate, Okla., later placing her membership in the Church of the Nazarene at Hutchinson. Besides leaving her husband and children to mourn her death, she leaves her mother, Mrs. Kitchen; two sisters, Mrs. Charles Roots and Mrs. John Jones; two brothers, Ephraim White and Earl White, also other relatives and friends. Funeral services were conducted at the Methodist Church at Pretty Prairie by the pastor, Rev. R. L. Poster; and at Hutchinson, Kansas, in the First Church of the Nazarene by the pastor, Rev. R. S. Ball.

**Clougher**—Charles M. Clougher was born in the north of Ireland, and in his early twenties moved to Liverpool, England. There under the ministry of Moody and Sankey in 1875 he was converted. In 1879 he came to the United States and joined Dr. Talmage's church in Brooklyn. In 1898 he attended the Bedford Tabernacle and sought and found the blessing of entire sanctification; and transferred his membership to this church. During all these years he has been an active member of the official board. He was also active as a great street worker and carried the message of salvation into the highways. He departed this life on Sunday, December 2, 1934. He is survived by his wife; two daughters, Mrs. May Allan and Mrs. Ruth Elsner; one son, Thomas J. Clougher and a number of grandchildren and nephews, among them Mr. Robert Clougher of Providence, R. I. Funeral services were held in his home in Hollis, L. I., and he was laid to rest in Evergreen Cemetery.—Wm. E. Riley, Pastor.

**Shingler**—Mr. T. J. Shingler was born seventy years ago in Holly Hill, South Carolina, and departed this life at Donalsonville, Georgia, on December 5, 1934. When a young man he was converted under the ministry of Rev. W. A. Dodge, one of Georgia's most outstanding evangelists, and later was sanctified under the ministry of Dr. Carradine. He lived a life true and faithful to his convictions. In 1900 he moved to Donalsonville, and he with the aid of his first wife, established the first Church of the Nazarene in Georgia. At one time he established a Holiness College in Donalsonville, which later was merged with Trevecca College of Nashville, Tenn. He also was interested in the Shingler Missions in Mexico. The establishing of these Missions in Mexico, which were under the supervision of Brother S. M. Stafford, supported largely by funds furnished by Brother Shingler, marked the beginning of our Nazarene missionary work in Mexico. Funeral services were conducted at the Donalsonville Church of the Nazarene, with Rev. S. D. Cox of Moultrie, preaching the sermon. He was assisted by Rev. Jos. N. Harker, Rev. Robert Kerr and Rev. C. U. Leach. Interment was made in the Donalsonville Cemetery.

**McCord**—Richard Lee McCord, infant son of Mr. and Mrs. H. J. McCord of Goodman, Mo., departed this life October 31, 1934, at the age of three months and five days. Though our hearts were made sad when he left us, we bow in submission to God's will, and say, "Thy will be done."

with me who is married and settled, strong in faith and prayer. Give us a call. Address us at 62 Francis, Oklahoma City, Okla., care I. W. Young.—Evangelist T. Joseph Adams.

**BORN**—To Mr. and Mrs. E. D. Kennedy of Dublin, Texas, a daughter, Arzell Sue, on December 20, 1934.

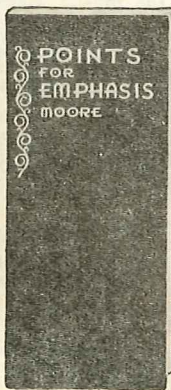
**BORN**—To Rev. and Mrs. R. A. Herren, pastors of Arnel Church, Hale, Colorado, a son, Paul Eugene, on October 31, 1934.

**RECOMMENDATION**—It has come to my attention that our good brother and former Superintendent of the Alabama District, Rev. J. A. Manasco, of Nauvoo, Alabama, is entering the evangelistic field. He is among our best soul winners and preaches a full gospel with a burden for the lost. Give him a call and you will not regret it. I write this unsolicited by and unknown to Brother Manasco.—J. E. Smith, Pastor, Cape Girardeau, Mo.

**ANNOUNCEMENTS**

**NOTICE**—While in a meeting at Rockford, Ill., I was stricken with an acute attack of appendicitis. Was spared from operation in answer to prayer and will appreciate the prayers of the HERALD OF HOLINESS family for complete recovery. At present am at my home at 237 West 61st St., Chicago, Ill.—Evangelist Stella B. Crooks.

**NOTICE**—I have just rounded out thirty-four years of evangelism, and am home for the Holidays; am open for calls anywhere. I now have a singer



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- An Evening Prayer
- Life's Railway to Heaven
- You go to Your Church and I'll Go to Mine

There are seventy-one songs and twenty-nine poems. The regular price is 35c a copy, postpaid, but we are able to offer the book for a limited time at 25c each, postpaid; two to one address for 40c, postpaid.

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## DISTRICT PREACHERS' MEETING

The *Kansas District* Midyear Preachers' Convention will be held in Hutchinson, Kansas, beginning Tuesday noon, February 12, and closing Friday, February 15. General Superintendent R. T. Williams will be the speaker. All active preachers and their wives will be entertained free of charge. We invite District Superintendents, pastors and evangelists from surrounding districts to meet with us at that time. The day sessions will be held in Bresee College Chapel, and the night sessions at Hutchinson First Church.—A. F. Balsmeier, District Superintendent.

The *Ohio District* Preachers' Meeting will be at Stanton Ave. Church, Cincinnati, Ohio, Rev. C. W. Perry, 2859 Winslow, Cincinnati, pastor; March 12, 13 and 14. Dr. R. T. Williams is the special worker. Entertainment as follows: Room and breakfast provided. Day sessions for ministers only; night services open to all. Every preacher on the district expected to be present, and many visitors from other districts. Write Rev. Perry or the undersigned at once, stating how many will be in your party.—Chas. A. Gibson, District Superintendent.

March 13 to 15, *Chicago Central District* Preachers' Meeting will meet at Chicago First Church. General Superintendent J. B. Chapman and Rev. E. E. Angell, special workers.—E. O. Chalfant, Superintendent.

The *Michigan-Ontario District* Preachers' Meeting will be held in Detroit First Church, the third week in March; first service will be Tuesday evening, March 19. General Superintendent Williams will be our special speaker. We urge all of our pastors to so arrange their work that we may have a full attendance at this convention.—R. V. Starr, District Superintendent.

The Joint Preachers' Meeting of *Eastern* and *Western Oklahoma* Districts will be held at Bethany, Okla., March 26 to 31. Let every Christian worker

of these two districts plan their work so they can attend this annual convention.—W. A. Carter and J. W. Short, District Superintendents.

*Colorado District* Mid-winter Convention for preachers, Sunday School, N. Y. P. S. and W. M. S. combined, will be held at Colorado Springs, February 5, 6 and 7 (Tuesday, Wednesday and Thursday). General Superintendent J. B. Chapman will be the special speaker. Free rooms to all who attend, and meals at reasonable rates. This will be a feast of good things to all who attend.—C. W. Davis, Superintendent.

NOTICE—The Tenth Annual Encampment of the Florida Holiness Campgrounds, Inc., will be conducted in the large tabernacle on South Florida Ave., Lakeland, Fla., February 7 to 17, 1935. The engaged speakers are: Dr. H. C. Morrison of Louisville, Ky., Rev. Bud Robinson of Pasadena, Calif., and Rev. John Church of Winston-Salem, N. Car. Rev. and Mrs. J. E. Redmon of Miami, will have charge of the music. Entertainment—ten days for \$9.00, each person, which includes room and board. You must bring your blankets and bed linens. Free camping space for all living tents and house cars. The largest attendance in the history of the camp is expected. Many of the rooms are taken; those who expect to attend should engage a room at once. Address, Rev. H. H. McAfee, Box 534, Lakeland, Florida.

SPECIAL PRAYER is requested by Pastor J. B. Miller of Fairbury, Nebr., for Brother C. C. Brunk who fell and broke his hip and is now confined to the hospital.

WEDDING BELLS—On Thanksgiving Day at eleven a.m., Miss Helen Frances Sandy and Mr. Ray Sauer of Sylvia, Kansas, were united in marriage, with Rev. S. C. Winey of Sylvia officiating, assisted by Rev. G. N. Wickens of Covert.

NOTICE—Mrs. McCoy and I are open for evangelistic or pastoral calls. We are willing to go anywhere for free-will offerings and entertainment. Mrs. McCoy is a singer, musician, and worker with children. We will be glad to receive calls at once. Address us at McAllen, Texas.—Rev. Marvin P. McCoy.

PRAYER IS REQUESTED, for a church in Missouri; by a sister in Missouri for a brother that is out in sin, and a father-in-law who is a drunkard, that God may bring them in before it is too late; by Rev. L. E. Cellan for the establishment of a church in Childress, Texas; by a young widowed mother in Illinois for her 27-months old baby who has eczema and has never walked, talked, or sat alone, that God may heal her.

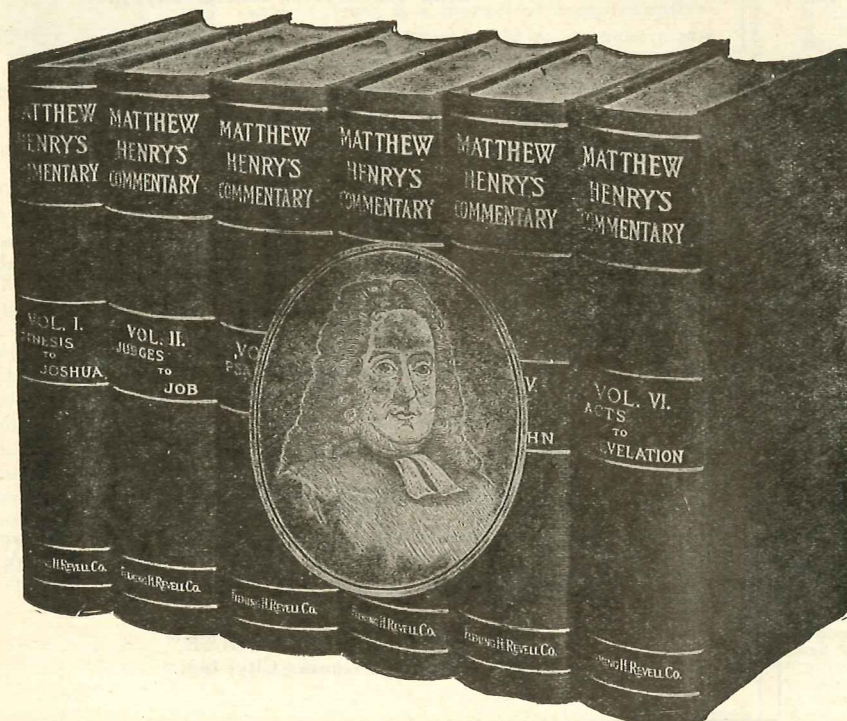
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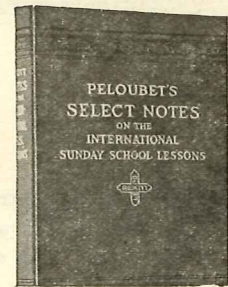
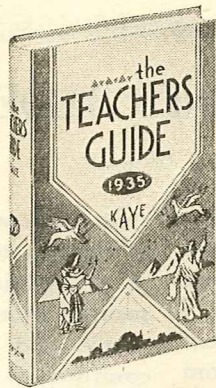
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## THE FRIGHTENED BRIDEGROOM

H. A. Wiese\*

**T**HE bridegroom was so terrified that he made an attempt to flee, which made this the most exciting wedding at which I have ever officiated. Really I began to wonder whether I would get them married successfully or not. The bridegroom has a great-grandfather living and he himself is an uncle, but neither of these facts seemed to have any effect on his dignity that day.

It was in February when I was called out of bed shortly after five o'clock one morning by a man who had come from a distant village to secure someone to perform the ceremony. The family had made arrangements with the preacher of the place, and he had said that he would see that someone would be there to take charge. The preacher had gone off with the large tent to work, without speaking to anyone about the wedding. The family thought he surely would be back to see about it at least the day before the date set. But night came with no preacher arriving. At ten o'clock that night a man started off on foot to walk the fifteen miles to Taming. I had just come in that day to bring Miss Vieg from Hantan. The morning this man called I was due to be back at our outstation thirty miles away, pick up Mrs. Wiese and the baggage, and move to another outstation five miles farther on and open a meeting at ten-thirty. I suggested to the man that he get Brother Kiehn, which he tried to do; but it was up to me to go with the man or have the family disappointed.

It was to be the first Christian wedding in the village and of course many issues were involved. They said that the wedding would be so early that I could pass right by there on my way and would not be hindered at all. I went, but I had to wait and wait. It was noon before the bride showed up. Yes, that is speed for this place!

We finally got the couple to the altar. (On this occasion it was out in the yard, as the rooms were all too small). After a

song and reading some scripture I felt it well to explain to the large crowd the meaning of a Christian wedding. I could not have secured attention before or after the ceremony, and as the bride and groom were comfortably seated for the time, I proceeded. I had no more than announced this intention of mine than the groom suddenly jumped up and attempted to dart through the crowd. His grandfather, however, was near at hand, caught him and put him back in his place. He then began to cry and I saw at once that I better hurry lest I find myself trying to marry a bride without a bridegroom. His grandfather held him all the time he stood and we finished without further mishap.

You may wonder how I ever got them to take the vow. This is another story in itself. When the bride and groom arrived (the groom had gone after the bride and they arrived together each in a sedan chair), I was told not to ask them to make the promise to love each other nor to even ask them if they were willing. It was explained that their "face-skin" was too thin to answer such personal and delicate questions before the public. Referring to the "face-skin" as being thin is the same as saying that they were bashful and easily embarrassed. When we remember that outside of older Christians it is almost impossible to get a husband or wife to acknowledge that they love one another, we can better appreciate the contention of this young couple.

It was apparent, that I would get no response if I tried to get them to open their mouths and give a promise before the crowd. The hour was late and I was holding matters up so I did the next best thing. I said that I would have to see the bride and groom beforehand to secure their consent and vow, and this was done. Then in the ceremony when I came to these points I just announced that I had interviewed the parties beforehand and secured the proper answer.

\* Superintendent of China Nazarene Missions