

# HERALD of HOLINESS

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## Acceptable Worship

GENERAL SUPERINTENDENT CHAPMAN

THE psalmist exhorts us to worship the Lord "in the beauty of holiness." Adam Clarke thinks that the reference here was to the holy garments of the high priest which were given him "for glory and beauty," and that the priest was exhorted to put on these garments, come into the courts of the Lord and carry out the service.

While admitting that the spiritual significance of the priest's garments is exceedingly enigmatical, Adam Clarke is sure that in a general sense they represented, (1) The necessity of purity in every part of the divine worship; (2) The necessity of an atonement for sin; (3) The purity and justice of the Divine Majesty; and, (4) The absolute necessity of that holiness without which none can see the Lord.

Among the details of the priest's garments was the requirement that about the hem of the robe there should alternate bells of gold and pomegranates of gold, and that the bells should ever be kept ringing while the priest was in the holy place performing his work of worship in the presence of God. One can scarcely escape the conclusion that the bells stand for testimony and the pomegranates for the fruit of holy thoughts, words and deeds.

All this indicates that the preparation of the worshiper's own heart and life is of more importance than anything which may pertain to order or form or place or time. Jesus told the woman at the well that God seeketh such to worship Him as worship "in spirit and in truth." David was commended as a man after God's own heart. The penitent woman who came to Jesus in the Pharisee's house was praised because she "loved much." And always God takes fuller note of the state and relationship of the heart than of the beauty of words or the faultlessness of form. Whenever there is a heart that takes full delight in the Lord, there are always evidences of divine acceptance.

## HERALD OF HOLINESS

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## THE CATHEDRAL OF GOD'S PROVIDENCES

**I** LIKE to think of the providences of God surrounding and enveloping us like a great cathedral. The heavens arch over us like a great dome; and the stars are the candelabra which God hangs out to illumine the darkness of the night. The sun traveling in his greatness is like a bridegroom coming forth out of his chamber and rejoicing as a strong man to run a race. The planets sweeping through the heavens are God's mathematical demonstrations. The earth is covered with a greensward of velvet, and the flowers with which it is decorated bear the colors of heaven in their petals. The mountains are clothed with the forests, and the great rocks and crags are painted in beautiful and glowing colors. Who that has looked upon the painted desert, or the rich colorings of the Grand Canyon has not felt the sense of awe in the presence of these wonderful works of nature. Henry Drummond in describing the latter spoke of it as the most grand and memorable spectacle of his life, "the inconceivable beauty and glory of the coloring, a colossal gorge zigzagging; green foaming, spraying, roaring river. The sides of the gorge not clean-cut, but carved into alcoves, pinnacles, spires of the most picturesque and fantastic forms. The original color of the rock is pure, dazzling white from river to crest, but little of the white is left save here and there a brilliant scar. The first weathering is a pale lemon-yellow, deepening into saffron, sulphur, and through it all the shades of yellow into the deepest orange. Then another gradation is the most tender rose-pink into vermilion and dark red. The tone of the whole is a rich cream color, deepening into russets and lemons and oranges—a kind of artificial sunlight. The distance tones were first in the yellows, a faint, spring green; and the usual purple shading into the deepset blue of distance, as the canyon lost itself in the distant gloom at the foot of Mount Washburn."

**T**HE cathedral of God's creation is beautiful but it is something more. There is a voice in it. It speaks to us of God—forever declaring His eternal power and Godhead. It is this voice which changes this world from a sepulcher to a temple. Paxton Hood tells us how at one time he went into a German church in one of the quaint old cities, to listen to the organ. "It began," he says, "to utter some marvelous delirium of music. It imposed upon the imagination the whole scenery of a wild tempest, a storm of nature among heaths and mountains. The thunder rolled near and far among the crags. The rain hissed in the winds. The flash of the lightning went by you. The storm possessed and overwhelmed you. Then I will tell you what came. I had never heard it before. I thought it was a human voice. Amid the hurricane on the organ, it rose so clear and calm and ineffably restful!—so high over the surges and wailing of the rain, and the thunder and the wind. It was the *vox humana* stop—that wondrous simulation of the human voice, the mightiest marvel of all the artifices of music! The storm continued, but still it sang on, and rose on the wings of light and sound, over all the hurricanes of the pipes and keys. Then I thought of the one human voice stop in the onward march of time. Amidst the crash of kingdoms and thrones and peoples, amid opinions and panics and horrors and fears—One Voice and only One has been heard—high above those lower regions where the tempests have their home. It is He that sitteth upon the circle of the earth, who has spoken unto us by the voice of His Son—a voice that includes every human chord—'Come unto me all ye that labour and are heavy laden and I will give you rest.' Here all the contradictions of our lives blend into divine harmonies."

**T**HE cathedral of God's providences must be viewed through the windows of the soul. It is only in this manner that we may catch a glimpse of Him who is the author of creation. Here the soul may rise from nature to grace. Here one may come into communion with God through the Spirit. There are first the eastern windows through which youth comes to see God. Theirs is the freshness and beauty of the dawn, with all the rosy-hued tints of the rising sun. The world throbs with life. The heights stretch out before them. Then there are the upper windows through which maturity beholds God. Here are wider horizons. How small the things of earth look as we view them through these upper windows of the soul! Many of the anxieties and perplexities of life we now see to be concerned with mere trifles, and spiritual things begin now to occupy more our attention. Then there are the western windows of age. Here the eyes are turned toward the golden sunset; and often when darkness covers the view from the eastern and the upper windows, the glory

still shines in the west. Thus in every age the good providences of God surround His people, and through the windows of the soul man may commune with his Maker and rest in the full assurance that all things work together for good to them that love God, to the called according to His purpose.

### THE PLIGHT OF TWO BISHOPS

HERE is an interesting sidelight found in Henry Boehm's account of the labors of Bishop Asbury and Bishop McKendree in 1808. The account is given in Bishop Asbury's own words. "My flesh sinks under labor. We are riding in a poor, thirty dollar chaise, in partnership, two bishops of us; but it must be confessed it tallies well with the weight of our purse. What bishops! Well, but we have great views, and we have great times, and the Western, Southern and Virginia Conferences will have one thousand souls truly converted to God, and is this not an equivalent for a light purse? Yes, glory to God!"

The lowered vitality of the churches is nowhere more manifest than in these two things—a lack of concern for lost souls on the one hand, and increased emphasis upon material gain on the other. These two things are not mutually exclusive, we suppose, but they are not often found together. Attention to keeping the purse full results in a lack of souls; and attention to the salvation of souls only too often finds no special remuneration. And yet the bishops were right when they said, "Is this not an equivalent for a light purse?"

### EDITORIAL MISCELLANY

THE statistics on church membership published annually by the *Christian Herald* show that there was a gain of more than a million church members last year. The percentage of the population now reporting themselves as members of the various churches increased from 46.6 per cent in 1926 to 49.07 per cent in 1934. The survey shows that there were 207 religious bodies in the United States in 1934 with a total membership of adults numbering 62,035,688. Fifty of the larger denominations reported a membership of 60,630,990 while 157 of the smaller organizations reported only 1,404,693. Another interesting feature is the fact that the larger denominations showed a gain of 1,248,165, while the smaller churches showed a loss of 25,101.

The world stands in need of thinkers. One of the grave problems which confront our people at the present time is the ease with which panaceas of all kinds are accepted by a gullible public. Over the radio and through the press are promised utopias by men whose plans are so superficial that one wonders how they can gain any credence at all. Then there are physical and mental ills which we are told will be

quickly cured if we will but buy and use a certain product, or follow some designated method of procedure. We need experts in the various fields, we need technicians and scientists, but above all we need a general public so enlightened that problems will be thought through before they are accepted. But thinking is hard work, and in addition it takes time and patience. The last few years seem to have been a period of experimentation. The "trial and error" method which is perhaps the lowest of the educational processes has been used freely. As a consequence we have been plunged into a period of confusion, and it will take some hard thinking to bring us out.

An age of experimentation soon drives people back to fundamental principles. During the French Revolution all institutions were spurned as being man-made and restrictive of personal liberty. Confusion and bloodshed followed. Out of the chaos men came to see that institutions were rather the safeguards of personal liberty—that they were forms of protection which had crystallized through ages of experience. The home, the church and the state are indispensable organizations if society is to exist and perpetuate itself. The home is the social unit—the foundation of all social life. The state is the guardian of the home and all free institutions; while it is the work of the church to inculcate in the minds and hearts of the people, the principles of righteousness without which neither home nor state can long exist.

Astronomers tell us that young stars are red giants with a temperature of about 3,000 degrees centigrade, but in the process of the ages they become smaller and hotter. They change their color then from red to white and reach a temperature of about 40,000 degrees on the outside and 30,000,000 degrees on the inside. When they pass their prime and begin to cool off, the color changes from white to yellow, orange and red. Finally they flame up again as white dwarfs, and end in small dark masses or burn away entirely like shooting stars. The age of a star is a thousand million years. Our sun is in the yellow stage and on the downward grade.

The "pure in heart" are those whose hearts God hath purified, "even as he is pure;" who are purified through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of the flesh and spirit, have perfected holiness in the fear of God." They are, through the power of His grace, purified from pride by the deepest poverty of spirit; from anger, from every unkind and turbulent passion, by meekness and gentleness; from every desire but to please and to enjoy God, and to know and love Him more and more; so that now they love the Lord their God with all their heart, soul, mind and strength, and their neighbor as themselves.—JOHN WESLEY.



## Managing Editor's Page



### CONQUEST IN THE LIFE OF HOLINESS

IT has been a favorite theme with many holiness preachers to liken the crossing of the River Jordan by the Israelites as they entered their Canaan land inheritance to the crossing over of the Christian into his inheritance of entire sanctification. These terms are used in many of the songs of the holiness movement. In truth, there is a lesson to be taught by likening the crossing of the Red Sea to regeneration, and the crossing of the Jordan to entire sanctification. Not often, however, have we heard any lessons drawn from the fact that these Israelites had to subdue the inhabitants of their inherited land, nor has it been emphasized that there is conquest in the life of holiness. There is a conquest in the life of holiness. It is the efforts of the sanctified child of God to bring all his prejudices, attitudes and human relationships into harmony with the experience of heart purity which he enjoys within. In other words, it is the conquest to make the whole of his life Christlike.

We have sometimes thought of this conquest in different terms; such as, growing in grace and in the knowledge of Christ, becoming more and more godly, the deepening of the devotional life, or the maturity of Christian experience. But the object of it all is to bring the whole of life into complete harmony with the Spirit of Christ which fills the heart. Just as the Israelites through God's assistance were to overcome and expel the ancient possessors of their promised land, so the sanctified individual by depending on the Holy Spirit is called upon to conquer his former prejudices and attitudes, his crudeness and harsh mannerisms, "casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ," overcoming all traits of character which interfere with a full manifestation of the life of Christ. This conquest is the lifelong task of the child of God.

There are many things which make necessary such a conquest. One is the fact that "we have this treasure in earthen vessels" and at the best it is an earthly vehicle used to manifest spiritual and eternal treasures. And, too, we are conscious of the presence of weaknesses and infirmities, the results of the fall upon mind and body. Also, the prejudices and attitudes which are the results of training or environment, which may of themselves not be sinful to the extent of bringing condemnation, but they are not fully glorifying to God. And the realization that we are in an unfriendly world in which we have experienced

betrayal of confidence and have been victims of selfish endeavors of others. In this conquest of the life of holiness we are called upon to overcome all of these and bring all of life into harmony with the standard of Christ in us "the hope of glory" and to manifest in all of our outward life the glorious experience of holiness which we know within our hearts.

For example, no one will doubt Peter's glorious experience at Pentecost when his heart was purified by faith through the fullness of the Holy Spirit. But such an experience did not make Peter thoroughly Christlike in all of his prejudices and attitudes. The experience he had on the housetop at Joppa was one manner in which God dealt with this prejudiced Jew—although already filled with the Spirit—to prepare him to enter the house of a devout Gentile. And even this experience did not fully cure him of this racial and religious prejudice, for later Paul at Antioch, "withstood him to the face, because he was to be blamed. For before that certain came from James [Jerusalem], he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." We do not question Peter's inner relationship to Christ, nor the fact that his heart was pure, but we certainly realize that these prejudices and attitudes were not fully Christlike, that Peter had not fully conquered and expelled his former prejudices. His conquest in the life of holiness was not complete.

The person who is quick to speak becomes more and more Christlike as he develops patience with others and keeps silent when it is not proper for him to speak. The timid person gains in his conquest in holiness as he through the Spirit overcomes this natural timidity and achieves things for Christ. The one with a natural tendency to criticize develops as he cultivates the habit of seeing the good in others rather than looking for that with which he might find fault. The individual with a more dominant personality develops as a Christian when he respects the rights of the more hesitant and backward members of the group. We gain in the conquest when we develop consideration for those who do not see "eye to eye" with us, when the strong have compassion on the weak, when the educated can fellowship the illiterate, when the better class can be at home with the underprivileged, when we overcome such prejudices as racial, national, denominational, sectional, family and class—when in all things we become long-suffering,

*(Continued on page seven)*

## THE JOY OF THE GODLY

T. M. Anderson\*

*Thou hast put gladness in my heart, more than in the time that their corn and their wine increased (Psalm 4: 7).*

**T**HERE is no fact more clearly revealed in the Scriptures than the fact that God desires the happiness of His people. He has made every provision for their happiness in time and eternity. Those who become His children by grace find that they have come into happiness rather than having lost it as the devil predicted. Here in this Psalm is the testimony of one of God's saints to the joy of the Lord; let us hear it.

1. The source of this gladness. "Thou hast put gladness in my heart." Mark the fact that it was "put" in the heart by the Lord. It is a gladness given us from God. It has in it all the elements of joy which are found in the nature of God. God gives us from His own nature that which makes us happy. The joy of the Lord is given us; He shares it with His saints. But gladness arises from conditions, circumstances and possessions. For instance, one may be glad because of health. Health is the condition which makes them glad. One may be glad because of wealth; the wealth is the cause of that gladness. One may be surrounded by circumstances conducive to gladness; hence they are glad because of those circumstances. Now the people of God have a gladness put in their hearts by Him who has healed their souls, enriched their lives, and surrounded them by His Presence. He delivered them from the sin which caused their misery, and gave them the joy of spiritual health. He gave them the riches of His love, and environed them about with His glory. Such an estate produces gladness which fadeth not away.

2. This is gladness in the heart. "Thou hast put gladness in my heart." Then the source of our gladness is in what God gives us, and the place of it is in our heart. It is a heart possession. That which the psalmist emphasizes by this fact is that it is a gladness within us, and rests on what we have within, and is not in any sense produced by things without, neither rests on the possession of things without. Note the comparison, "More than when their corn and their wine increased." How much more? As much more as God is above the increase of material things. The increase of corn and wine stood for prosperity. It meant abundance of things to eat and drink. Certainly under such prosperous conditions one would be glad. But that gladness rested on these things for its continuation. If things continued plentiful, then gladness continued. But what would happen if distress and want came? What could one do in lean years? The gladness of this sort departed with things. But such gladness as the Lord puts in the heart is

independent of things. Neither their presence nor absence can affect it. Full barns, and full banks neither produce it, nor can they destroy it when they are emptied. Those who possess this gladness of the Lord, will find it will not vanish during world changes; neither will ill health steal it away. It is within the heart, a treasure from God which moth and rust cannot destroy. Death cannot end it, neither can the grave swallow it.

3. Let us now consider the nature of this gladness of the heart. We have said that it rests on what God has put in our heart. This condition of heart gives us certain privileges to enjoy. "Lord, lift thou up the light of thy countenance upon us" (v. 6). Can anything produce more gladness than the smile of God upon us? In our hearts we know He will do this; in our hearts we know He approves of us. Is this not productive of gladness? It is well to note that just such blessing is the answer to the unbeliever. "There be many that say, Who will show us any good?" How shall we show them the good if we have not the gladness which is produced in us by His smile? There is no lasting good in things. There is no good in sin, nor in sinful men. Only God is good. Those who know Him, and have His love in their hearts can show the world that good. If the race of men seek happiness, shall we not show them that it is found only in God? Our gladness arising from the possession of His favor will outclass that which this world can give. "Lord, lift thou up the light of thy countenance upon us," that we may show the good to others who are not so blessed. Let us be glad in this revelation of thy favor to them through us. In other words, bless me, and keep me blessed, that I may show the good to all men.

Again, the lifting up of the light of His countenance means that the light of eternal day shines upon us constantly. His face shall be the light of heaven forever. They need neither sun nor moon there. The light of His face shining upon our hearts dispels every cloud of doubt that Satan could create. In such light we never have darkness. We may have heaviness during manifold temptations; but never darkness. Darkness is due to sin. The light of God's face lifted in smiling glory upon our hearts produces a gladness of which this world knows nothing. When God sanctifies the soul it comes to the high noon of His favor. The full light of His face shall shine in undiminished splendor upon that soul for time and eternity if they continue in obedience to His will.

Another source of gladness arising from the heart

\* Evangelist, Wilmore, Ky.

condition is a sense of safety. "I will both lay me down in peace, and sleep: for thou Lord only makest me to dwell in safety" (v. 8). Who has not felt glad because he was protected by law which guarded his rights, his family and fireside? But how much more safe do we feel when God has pledged to protect us by His might? This promise have all His saints. We feel in heart that He cares for us, and that He watches over us. In this confidence we can rest in peace. God shall protect us from dangers seen and

unseen. What things happen to us, do not come by chance, but by His permission. In peace we rest, knowing that no trial greater than we can bear will take us; and even then shall he have the way of escape prepared. This fact produces gladness more than can be produced by trusting in things. It is the gladness of the heart which is rested in Him. Such souls dwell in safety. They sing with the gladness of a peaceful heart, "Thou, Lord, only makest me to dwell in safety."

## IF WE WOULD WIN SOULS

Mary Watson Fish

NO. 6—THOSE WHO HAVE FALSE HOPES

**I**S it possible for a man to be sincere in his beliefs and yet be headed straight for perdition? God says it is possible. In Proverbs 16: 25 we read, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." In Proverbs 12: 15 God says, "The way of a fool is right in his own eyes." Again in Proverbs 21: 2 we read, "Every way of a man is right in his own eyes; but the Lord pondereth the hearts."

Probably the greatest error man can make is to trust in his own righteousness for salvation. "live by the Golden Rule," some may say. Again we hear, "I am doing the best I can." "I try to keep the Ten Commandments." "I am a faithful worker in the church." Surely, if we are faithful in presenting God's Word in contradiction to these false hopes, the one whom we are endeavoring to lead to Christ will see the error of his thinking. For God says, Ephesians 2: 8, 9, "For by grace [the unmerited love of God] are ye saved through faith; and that, not of yourselves; it is the gift of God; not of works, lest any man should boast." As for keeping the law, no man yet has been blameless in this respect. "For all have sinned and come short of the glory of God." "There is none righteous, no not one" (Rom. 3: 10, 23). To try to keep the law and yet fail occasionally is not enough. God says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10).

What then, must we do to be saved? "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16: 31). Thus said Peter and the disciples to the Philippian jailer. Through belief in and acceptance of the Lord Jesus Christ we receive all that we could never hope to receive by our own efforts and subsequent failures. See the glorious promise held out to us in Acts 13: 39. "And by him [Jesus] all that believe are justified [declared blameless] from all things from which ye could not be justified by the law of Moses." The one thing that God demands of us is faith. In Hebrews 11: 6, God says, "But without faith it is impossible to please

him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Again in John 6: 29, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom God hath sent."

### A GOOD BUT JUST GOD

Some may declare that God is too good to damn anyone. It is true that our God is a good God. However, He is also a just God. "The goodness of God leadeth thee to repentance" (Rom. 2: 4). The purpose of God's goodness is not to encourage anyone in his sins but to lead him to confess and forsake sin. Many believe that to believe in God, alone, warrants their salvation. God, however, denied this. He says in John 5: 23, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." Again Jesus says in John 14: 6, "I am the way, the truth, and the life: no man cometh unto the Father but by me." If, in defiance to these words of God, one should insist on trying to enter in by "some other way," God must, in justice, reject such a one whom Jesus calls a "thief" and a "robber" (John 10: 1). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life but the wrath of God abideth on him" (John 3: 36). Jesus says, again, in Luke 13: 3, "I tell you Nay; but except ye repent, ye shall all likewise perish."

Suppose the one with whom we are dealing says, "I am trying to be a Christian." Unless one gives it careful consideration this may seem like a move in the right direction. However, this also, is a false hope. We must show such a one from the Word that it is foolish for us to try to do that which has already been done. It is not by "trying" to be a Christian, "trying" to live a better life, or "trying" to do anything, that we are saved, but simply by receiving Jesus Christ who, already, has done it all. In John 1: 12, God says, "But as many as *received him*, to *them* gave he power to become the sons of God, even to them that believe on his name." Acts 16: 31 may

be used here also, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

#### "I FEEL I'M GOING TO HEAVEN"

Probably our companion "feels that he is going to heaven." The sooner we cease judging our spiritual status by our "feelings" the better off we will be. Satan would use human emotions, our "feeling," (or lack of feeling) to blind our eyes to God's truth. It is not a question of what one "feels" but of what God says in His Word that determines our assurance of salvation or sanctification; and what He says of our state depends upon our attitude toward His Son. Jesus tells us in Luke 18: 9-14, of a self-righteous man, a Pharisee, who, because of his supposed difference from other sinners, extortioners, unjust, adulterers, felt that he was blameless in God's sight. "I fast twice in the week," says he, "I give tithes of all I possess," "I am not even as this publican," who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God, be merciful unto me, a sinner." God's judgment was, "I tell you, this man [the repentant sinner] went down to his house justified rather than the other." John 3: 36 may be used when dealing with those who are depending upon feeling. Also, God says in Mark 16: 16 (regardless of our feeling), "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The story is told of a woman and baby who were on a train. She had told the conductor the name of the city to which she wished to go. He had informed her that the next station at which the train stopped would be her destination. A raging blizzard made sight through the windows practically impossible. As the train slowed down a neighbor passenger informed her that the next stop was hers so she began gathering her belongings together in preparation for departure. Finally the train stopped and after saying "goodby" to her "kind" informer she clasped her baby tightly to her bosom and left the train. The train slowly began to move again. Two hours later the conductor came through the train and, noting the woman's absence, inquired for her.

"Why," said the passenger who had advised her regarding the station, "you said the next stop was hers and so I helped her to alight."

"May God help her," cried the conductor in alarm. "That was only a siding where we stopped to leave an empty coach. In this blizzard—"

Immediately the train was signaled to back up until the siding was again reached. After hours of searching through the raging snowstorm she was found with her baby clasped closely in her arms. Both were frozen to death.

#### THE ONLY SAFE GUIDE

"If the blind lead the blind, both shall fall into the ditch," says Jesus in Matthew 15: 14. It is a very serious thing to study God's Word under the direc-

tion of some so-called religious leaders and to be guided by their interpretation of the Bible. The Holy Spirit of God is the only safe guide to spiritual truth. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16: 13). Again in John 14: 26, Jesus says, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." None are denied this precious gift of the Person of the Holy Spirit who seek and ask, for Jesus says in Luke 11: 13, "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

How imperative it is that we test every doctrine, every enticing religious cult which may seek to gain entrance to our minds and hearts, by God's Word and under the leadership of the Holy Spirit; which leadership is ours in answer to prayer. Only in this way can we be assured of the authenticity of that which we hear or read. This is the only method by which we can be led from false hopes and false religions which would damn the soul. "Thy word have I hid in mine heart," said the psalmist, "that I may not sin against thee" (Psa. 119: 11).

#### CONQUEST IN THE LIFE OF HOLINESS

*(Continued from page four)*

forbearing one another in love, and refuse to have any unchristian attitudes toward others.

The conquest also involves the establishment of agreeable boundary lines with our fellow Christians, such as the different tribes had to agree to in Canaan. We must learn to adjust ourselves to others of the body of Christ so that peace and harmony may prevail. We must lend ourselves to the fellowship of the body of Christ and refuse to permit differences of opinion to break our fellowship with one another. Oh, the conquest is endless! But we must through obedience to and by co-operation with the Holy Spirit enter into this conquest with everything in our lives that keeps us from being Christlike in all of life. Yes, in all of these we may be "more than conquerors through him that loved us."

"One needs courage to walk in the light of God; to be aggressive upon worldliness; to testify clearly to holiness; to lead men into the cleansing fountain; to declare by the whole life that you are a pilgrim and a stranger in the earth. God will give the courage."—DR. P. F. BRESEE.

## ABIDING AND CONFIDING\*

Melza H. Brown

*I have learned the wondrous secret of abiding in the Lord;  
I have found the strength and sweetness of confiding in His Word;  
I have tasted life's pure fountain, I am trusting in His blood,  
I have lost myself in Jesus, I am sinking into God.*

**W**E have for our message this morning the secret of a happy and successful Christian life. In this first verse the author gives four wonderful experiences of the victorious life! Abiding in the Lord, confiding in His Word, trusting in His blood, and lost in God.

The spiritual life is just as real as the natural life and can be just as constant. We are to abide in the Lord. This word abiding suggests rest, security, fixedness, shelter and satisfaction. What an abiding place is the Lord, and how fortunate indeed are the people who have learned the secret of thus abiding.

The children of the Lord, who abide in Him, are also possessed of a rare confidence. They are conscious of that strength and sweetness of life and character which come from confiding in God's Word. Many there are today who have cast away confidence, but the Word of God is just as sure, and those who put their trust therein are just as safe as in any time or age. The apostle urged us, "Cast not away your confidence which hath great recompence of reward." This reward is now as well as hereafter. The soul that has real confidence in the Word is able to realize on the promises of God today, trust for the future, and live by faith eternally.

The soul that has tasted life's pure fountain, and is living a life of victory by trusting in the blood, needs no sympathy from this old world. The individual who can drink from the fountain of life has no longing for the stagnant and polluted sources of death. When a professing Christian seeks satisfaction from the pools of sin, iniquity and worldliness, we can be confident of this one thing, he is only a professor and not a possessor, and is not drinking from that fountain of life. Jesus said, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life."

Perhaps you have wondered why the people of God have so little concern about many things which seem to worry and trouble you. The song writer here gives the reason, "I have lost myself in Jesus, I am sinking into God." What a privilege to live this life which is hidden to the natural eye but revealed unto the spiritual.

*I am crucified with Jesus, and he lives and dwells in me;*

*I have ceased from all my struggling, 'tis no longer I but He;  
All my will is yielded to Him, and His Spirit reigns within,  
And His precious blood each moment keeps me cleansed and free from sin.*

The way of the Christian is to the cross. "And he that taketh not his cross, and followeth after me, is not worthy of me." The cross is the instrument of death and yet the means of life. Christ died yet liveth forever, and so His followers must die to self and sin, that they might live in newness of life with Christ. Paul expressed the truth of this experience in the words, "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This life of faith is a life of spiritual relaxation. "I have ceased from all my struggling." Just let go and let God. You cannot keep yourself, but by trusting Jesus you can be kept. A yielded will enables the Spirit to reign within, and thus as the soul is led in paths of light the blood constantly cleanses from all sin. How many are weary from the struggling against sin and endeavoring to fight their own battles, when by simply trusting their all to Christ, they could enjoy the rest of faith which remains for the people of God.

*All my cares I cast upon Him, and He bears them all away;  
All my fears and griefs I tell Him, all my needs from day to day;  
All my strength I draw from Jesus, by His breath I live and move;  
E'en His very mind He gives me, and His faith, and life, and love.*

Here are enumerated a number of the privileges, which the child of God enjoys. Christ invites us to cast our care upon Him. He promises rest unto all those who come unto Him. He enters into every fear and grief and gives strength and consolation in every hour of need. How true that there is not a friend like Jesus. No one else who unselfishly gives Himself to the soul's need. What a privilege to have His mind, His faith, His life, His love.

*For my words I take His wisdom, for my works His Spirit's power,  
For my ways His gracious Presence guards and guides me every hour;  
Of my heart He is the portion, of my joy the ceaseless Spring;  
Savior, Sanctifier, Keeper, Glorious Lord and coming King.*

Amen! and Amen! This is all a glorious reality. Words spoken by His wisdom shall be indeed helpful. Works done by His power shall be works of

\*Radio sermon, as preached by Rev. Melza H. Brown, pastor of Denver, Colo., First Church.



righteousness and for the glory of God. Constantly guided by His presence the journey shall be safe. He is the satisfying portion of the heart and the source of abiding joy. Whether in sickness or in health, His presence is the same. Though the sun shines or the storm clouds hang low, yet the heart is sustained and the joy of the Lord is our strength. This is all made possible by a perfect salvation provided by the perfect Savior. Christ is the keeper of the soul. This is all for the soul today. Then what a glorious prospect, for Christ is the coming King. If we suffer with Him now we shall also reign with Him then. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." *I'm abiding in the Lord, and confiding in His Word, And I'm hiding, safely hiding in the bosom of His love,*"

Do you, friend, know the reality of this wonderful

life? This is the privilege of every child of God. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, as I have sworn in my wrath; if they shall enter into my rest: although the works were finished from the foundation of the world. . . . There remaineth therefore a rest to the people of God. . . . Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Come, friend! Throw away your unbelief and with a living faith enter into this glorious life of holiness where the soul rests. Then you will know the reality of the experience the song writer was telling us of, abiding and confiding.

## HOLINESS AND THE "TIME ELEMENT"

Paul S. Hill\*

**D**OUBTLESS all the attributes of God are exercised in saving men from sin. The motive power in salvation is the love of God; the plan of salvation demands infinite wisdom, and the processes of salvation demand infinite power, but we must not think of the exercise of these powers on any other level than the plane of absolute holiness. The absolute holiness of God is a guaranty that the plan and processes of salvation shall be such as to receive full sanction of all that God is. It is on this point that we contend for instantaneous works of grace in saving men rather than a slow process which consumes time.

We are not speaking of the slow processes of the human consciousness, or the slowness of the seeking heart. We admit that there is frequently a long battle on the human side of salvation. It takes time to repent with a godly sorrow. It takes time to fully consecrate oneself to God, but when the human requirements have been met and the soul steps out by faith on the promises of God, then God performs His work of grace, instantaneously.

What we are trying to say is that the holiness of God is a guaranty of an instantaneous work of grace in the believing soul. It is not altogether a question of power or wisdom or love, it is a question of the holiness of God, and the holiness of God is a guaranty that God will save from all sin every man that he can just as soon as he can. To argue that God will leave a person in sin longer than that heart wants to be left in sin is to bring reproach on the character and holiness of God.

*Either God can save us and won't, or  
God would save us and can't, or  
God can save us and will.*

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

*His wisdom and power say He can,  
His love and holiness say He will.*

But when will God save, will it be a long time after man has met the conditions of salvation, or will it be at once? If we take the position of a long wait for God to act while the seeking heart is heartily turned from all sin and is longing for divine favor then we charge a holy God with an unholy position which is created by His allowing sin to remain when all the conditions for its removal have been made. Strange as it may seem, some seekers and some religious teachers, seem to think that the processes of salvation are gradual and slow, while the fact is that the holiness of God demands an instantaneous work.

Take the matter of entire sanctification. Here is a teaching in reference to it, "We are sanctified by growth." Now growth demands time, and it is supposed that all the time the process of entire sanctification is going on that the seeker is willing to be sanctified wholly, and has met fully the conditions. Such procedure places God in the position of allowing sin to remain when all the conditions for its removal have been fully met. His holiness is a guaranty against such a process. God would not sanction sin to such an extent, or to any other extent. His holiness demands that sin be destroyed just as soon as conditions are met.

Or, take the teaching that we are, "Sanctified by death, or at death." Here again is the element of time. The seeker wants to be free from sin, the conditions for its removal are met, but the theory is that not until death can the seeker be free from sin. There is the "time" element charged up against a holy God. It places God in an unholy position making Him the sanctioner of sin in the heart until death, while all the conditions of salvation from it have been met by the seeker.

The same element of time is to be noted in the doctrine of purgatory after death. This allows sin to remain in spite of all that the seeker for freedom from it can do. The doctrine of suppression also comes under the ban when studied from the viewpoint of the absolute holiness of God. Any form of doctrine that teaches a continuance of sin after the conditions of salvation have been fully met by a seeking heart is a reflection on the holiness of God. It is as much as to say that God, for a time, allows and condones sin.

.Entire sanctification as an instantaneous work of God in the fully consecrated heart is the only possible method that corresponds with the nature and character of a holy God. It may be that the seeker is slow and uses up a lot of time. His processes of approaching the fountain may be slow, but when he has arrived at the cleansing stream the work is quickly done. The absolute holiness of God is a guaranty to us of many things. Again we say the holiness of God is a guaranty that God will save every man that he can, from all the sin that he can, just as soon as he can. Amen!

## WHO CRUCIFIED CHRIST?

I. C. Mathis\*

"They crucified him" (Luke 23:33).

THE story of the crucifixion as told in the four Gospels is perhaps more complete than any other event in the life of Christ. Therefore we shall be moving upon solid ground in the discussion of the question of this article. Let us consider the human factors in the crucifixion of Jesus Christ.

The first who come to our mind are the Pharisees. They were the religious leaders of the day. To them the law was the way to serve God, and they observed it with completeness. They believed in the immortality of the soul, and expected the Messiah. But they are chiefly known in New Testament times by their spiritual exclusiveness. In public they would worship with the common people, and they shared their beliefs. But when worship was done they gathered their skirts about them and withdrew into their own conscious superiority and exclusiveness. In the Pharisees religion reached its pitch and zenith. They were considered guardians of the faith. They were purists in morals. Not all of them were hypocrites and insincere: some of them believed on Christ and followed Him. But it is an appalling thought that the first men who come to our minds as the crucifiers of Christ were the acknowledged religious leaders of the day. He made too high and too many claims for them. He fortified these claims by what He did for broken and sinful humanity. For the sake of their theology, and for the safety of their institution, they voted for His crucifixion.

In Pilate you find the incarnation of imperialistic government. A procurator in Palestine must watch both the capital and the province. His function was to keep taxes flowing back to Rome, and to keep the province quiet. Pilate needed to be popular in Palestine, or somebody would complain to Rome. And here is a nobody from Galilee, a religious crank, a man to incite the people and stir up religious fires, and indirectly political unrest. Because He amounted to nothing, and had not a prominent citizen on His side, the first and only consideration for Pilate was the politically shrewd thing to do. Justice never has been quite so free to poor men as to those fortified

with wealth or rank. For the smooth running of his government, for the continuation of his own governorship, Pilate voted for crucifixion.

Then there were the Sadducees. Somewhat incidentally they were religious men, but primarily they were the business men of their day. They were afraid of reform, believed in the *status quo*, and had a mind to their pockets. They had no belief in immortality and this seems to have heightened in them the sense of the importance of this world and what one could squeeze out of it. These were men of sense, of judgment, of business acumen. If Jesus had been content to stay up in Galilee, in the up-country regions, away from the great business centers, they would never have disturbed Him. But when Jesus invaded the temple and began to make a commotion about perfectly legitimate ecclesiastical business, that was too much. And the Sadducees in order to preserve the order of human society under which they lived, voted for the crucifixion.

Herod was a native ruler of the north country who by favors had been won over to work for Rome against his own people. Herod was a buffoon, and a profligate. Jesus had no use for him: "beware of the leaven of Herod," He said, and in another place he called him "that fox" seeming to imply a sly character for which he had contempt. Jesus, as He stood there before Herod, must have made him think of the old prophets of the land, of Judaism's strong and rugged past, of her great spiritual hopes, of all the things on which Herod had turned his back. Jesus seems to have aroused whatever remains of conscience Herod had. Herod began to ply Him with questions, questions to take up time rather than to find out anything, questions to stifle the truth rather than to discover it. Jesus said nothing. All that Herod, the royal clown, could think of was to dress his victim in fine robes, in mockery for His divine claim, and pack Him off to Pilate. Herod voted for the crucifixion because he was already so compromised he could do nothing else. To send Jesus back to Pilate with no comment from His own countryman would strengthen Herod's position with Rome—and that came first.

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So far we have been considering those who were so prejudiced against Jesus that they could hardly be open-minded. They were His enemies from the start. But now we come to one who was His friend, and who by his friendship for Jesus set in motion the machinery of the crucifixion. Judas was the Benedict Arnold of the Bible. He was a traitor to Jesus Christ and His disciples. He is a backslidden follower of Jesus Christ. And when Jesus was crucified it was His former disciple and follower who led His captors straight to Him in the garden, and made the crucifixion inevitable. Judas the backslider voted for the crucifixion of Jesus.

Another group implicated in the crucifixion of Jesus were the soldiers of Rome. I suppose that crucifixion was not altogether uncommon to them, for it was the common means of execution in that day. They were part of a system. They were the last dreadful link in a complicated chain of causes, and I doubt if they felt themselves any wise at fault. They perhaps would have said, "Soldiers cannot have their own personal responsibility because we are men under authority." But no man has any business to allow himself to be in any occupation which will make him an agent in such a tragedy as Calvary. Any occupation that will not allow you to come out in the open as a friend of Jesus is no occupation to follow.

One more group must we consider. And that is the public. Even in a subject country, they exercise their pressure. There are points past which no wise ruler will go, for a populace lashed to a fury can cause considerable trouble. We all make up public opinion, by the level of our lives and by the talk of our lips. Into the highways they came pouring to see what was happening. The Prophet of Galilee had come to town and had gotten into trouble, they would come and see what was to happen. They may have felt pity and sympathy for Him, but they felt no responsibility for Him. They did nothing. They might have done something besides stare, if only one of them had had any courage. To most of them it was all just a piece of excitement. The crowd voted for the crucifixion of Jesus because most of them wanted to please Pilate, and the rest of them did not have the courage to do anything.

And now in closing, I want to ask you how far a jump it is from the world which crucified Christ to our world? Have you seen no parallels thus far? Do you think these old motives have been cleansed out of our society? Are the Church leaders of our day on the whole more interested in pure religion, or in the maintenance of the religious institution? I do not ask that question captiously, but sincerely, for I wonder what our Lord thinks about us as He looks down upon us. Herod typifies the modern spirit of self-indulgence and irresponsibility. And the judgment lands on us all. In Judas I see the man who gives up his faith in Christ. All around us are hundreds of men and women who for some small reason

—a minister they did not like, a division in some church, have gone back on Christ. The soldiers stand for something else besides the military only. These soldiers stand for all men caught in a web of their own making, so they are not free to serve God with abandon. That may be your home, or your business. And now the mob spirit. As the mob spirit can be active where it should not, it can be inactive where it should be active; public apathy is often as wrong as public hysteria.

I have said enough. We belong to this kind of a world. These people are not remote Jews and Romans, they are modern Americans, our friends, our relatives, our associates. These poisons which were at work in first century Palestine are still at work in twentieth century America. We are the products and the creators of such a world. It is a world that murders Christ.

## GOSPEL ATTITUDES

EVANGELIST LON R. WOODRUM

**D**URING His ministry Jesus found three racial attitudes in definite disagreement with His gospel. Out of those three racial groups came individuals whose attitude toward His teaching was favorable. The four classes were the Greeks, the Romans, the Jews and the believers.

The Greeks were philosophic and gloried in the pen. Their watchword was "knowledge," their hero was Plato and to them the important thing was brains. They met the gospel with a disdainful smile for they thought it was foolishness. Thus their attitude toward it was one of *aloofness*.

The Romans were militaristic and gloried in the sword. Their watchword was "power," their hero was Cæsar and to them the important thing was brawn. They met the gospel with an angry curse for they thought it was anarchy. Their attitude was one of *uneasiness*.

The Jews were ecclesiastical and gloried in the temple. Their watchword was "form," their hero was Abraham and to them the most important thing was lineage. They met the gospel with a relentless frown for they thought it was heresy. Their attitude was one of *enmity*.

The believers were spiritual and gloried in the cross. Their watchword was "grace," their hero was Christ and to them the most important thing was righteousness. They met the gospel with a joyful shout for they thought it was eternal life. Their attitude was one of *acceptance*.

To live and die without God is the greatest calamity that may befall a human soul.—RACHEL ANDERSON.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—FENE-LON.

## HOW TO MAINTAIN SPIRITUALITY AND DEEP PIETY

J. A. Kring\*

SOMEONE has said that intense spirituality and deep piety are maintained by "a continuous life of righteousness." If so, then such a life involves us in the following:

### I

We must see to it that our consecration is perfect and that it is kept intact. Such a consecration means that the subject has "his heart set upon it" and that "he threw his life into it." He has espoused the cause of God, has identified himself with his Maker's interests and has become *one* with Him who has redeemed Him. He is no longer his own. His time, talent, skill, energy, love, money, influence, every faculty of his mind, every organ of his body, all he has or ever will have, all he knows or ever will know, for time and to all eternity belongs to God. His spiritual relationship and inner heart attitude have been adjusted in harmony with the nature and will of God, and with truth and righteousness. Like his Master he is not here to be ministered to, but to minister and to pour out his life for others. Such a service "flows back upon the giver, fold upon fold, in richness."

### II

We must take time to pray and wait upon God and for Him. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord" (Psa. 27:14). "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psa. 40:1). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

These instructions are clear and pointed and as the Lord's redeemed people we must take time to be and keep holy, even if we are in the midst of the "mile-a-minute" age, and under a tremendous nerve tension, with all the federated forces of earth and hell arrayed against us. We can if we will, wait on the Lord and for Him, because He is *for* us, *with* us and *in* us, and has promised that He will never leave us nor forsake us. We must live such lives that we are conscious of Him, of His presence, of His fellowship and of communion with Him. This is the life that is pleasing to Him, satisfactory to ourselves and convincing to a lost world.

### III

We must feed our souls on His precious Word. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord of hosts" (Jer. 16:15). "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Word of God is a spiritual force and is partaken of by a spiritual act. A *spiritual* force and a *spiritual* act are just as real as a *material* force and a *physical* act and are as essential for the maintenance of intense spirituality in the spiritual realm, as the others are for the support of the physical life in the physical realm. Although the spiritual is not as easily traced as the physical and material, yet it is just as real in its *existence* and *essence* and just as certain and effective in its field of operation as the physical and material are in the kingdom in which they work. Our spiritual life must be *fed*, *nourished*, and cared for just as surely as our physical and mental life. Unless we feed on the living Word of God which is sweeter than honey and the honeycomb to our inner spirit nature, we cannot hope to be intensely spiritual and deeply pious.

### IV

We must watch and pray against spiritual pride. In Proverbs 6:17 we are told that God hates a proud look, and in 16:5 we read, "Every one that is proud in heart is an abomination to the Lord." While self-respect and self-esteem are human and proper, that *secret* and *outward* pride that is listed in Mark 7:22 with thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye and foolishness, is carnal and must be removed if we are to be spiritual. And even after pride has been removed from our hearts we must watch and pray against carnal race pride, family pride and church pride, by injecting it again, "Lest Satan should get an advantage of us"; "for we are not ignorant of his devices" (Cor. 2:11). It is well for us to keep in mind that "God resisteth the proud, but giveth grace unto the humble" (James 4:6).

### V

We must keep and give definite testimony to the cleansing power of Christ's blood in our daily lives. "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" (1 John 1:7). "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Since it was necessary in the apostolic age to be clear and definite in testifying to the resurrection of Christ and the power of His blood to wash and cleanse

\* Pastor, Escondido, Calif.

the heart from all sin both actual and original, how much more so in these closing days of the beastly regime. It is too late now to call it the "higher life" or "the after justification experience" just for the sake of escaping some extra persecution and hatred that will arise from our magnifying the blood of the Christ and the merits of His atoning death. If we expect our heavenly Father to honor us and keep us deeply spiritual and pious, then we must watch against cutting the corners and shaving the sides in our testimonies and be explicit in witnessing to all that His precious blood has done for us.

#### VI

We must seize every opportunity to do good to the souls and bodies of men and embrace every God-given intellectual, and emotional prompting to lead others to the Savior. Men are dying all about us without God and without hope in the world. The Crusade for Souls is on and we must do our best to get the people saved and sanctified. The field is white unto harvest and what we do we must do quickly. On with the revival. Glory!

#### VII

We must be determined by His grace to keep clean, courageous, kind, humble and courteous in our Christian service. Nothing short of a whole-hearted Christian experience, Christian character and Christian service will do, nor be pleasing to God. His power and blood can make us all this and His grace will prove to be sufficient for every providential test.

#### VIII

We must encourage and cultivate a deep solicitude and Christlike passion for the lost and keep everlastingly at the job of helping to save them. They tell us that during the American atrocities a young Christian woman and her brother were pursued by a Turkish soldier and the soldier killed her brother. She escaped but later the Turkish authorities forced her to serve in a military hospital. The same soldier, very ill, was brought into her ward one day and they recognized each other. Any slight inattention would have caused his death, but the love of Christ constrained her to do her best to save his life. Finally he asked her how she could be so kind to him and she replied, "I am a follower of Him who said, 'Love your enemies and do them good.'" He was silent for a long time, but finally he broke the silence by saying, "I never knew there was such a religion. If that is your religion, tell me more about it, for I want it."

Truly, the one thing that we need above every other thing is more divine love manifested in the hearts and lives of those who profess to know, love, serve and obey Jesus. Remember, if you cannot break the hard heart of the sinner with the manifestation of divine love and win him with kindness, then his case is hopeless. Reader, are you intensely spiritual and deeply pious? If not, why not?

## RIGHTEOUSNESS

Howard P. Jett\*

FOR we through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5).

What is right? What is wrong? These are questions that confront every age, generation, race, clime, community, family and individual. God would have it so. He ordered it. The line that marks out the good and shows the bad was drawn of old. Sin and Satan deceive, God and love reveal. Through His great care for the race He has sent "light" by which men are enabled to see and understand enough that will enable them to know. "Ye are without excuse," was written right along this line.

It is not so much that men do not know; it is that they will not obey what they do know. It is so ordered that man cannot know great spiritual issues very much beyond what he is willing to obey. Jesus said that if we were willing to do the will of God we should know the truth. Now there are three planes or levels upon which right seems to appear. These are legalism, humanism and spiritual righteousness. God recognized all as being in existence and approved the last mentioned.

Legalism seems to have been God's order for the early dispensation to guide men into obedience to His ordinances, which served until His better order could be ushered in. Legalism served its purpose and is still used to hold the ungodly in check. God revealed His high requirements to Moses through the law.

Humanism is seen of God and condemned in these words: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Watch that you do not depend upon "opinions" and "it seems so" and "everybody does it," for they all fall short of God's mind for us.

The third of these ways mentioned is well pleasing to God and is found in the way of Christ. Righteousness "by faith through the Spirit" brings God's blessing, is effective, is lasting and satisfies. Faith says God is good (in a way no other is good), holy and eternal. It also says we can be partakers of that peculiar, holy goodness and can live by it and in it forever. The Spirit's part is in leading, revealing and establishing the soul that will obey in that inner way that God sees and approves. The Spiritless way soon degenerates into formality and humanism. Legalism is hard and cold and critical, falling short in its very nature of the high and holy way of the Lord Jesus Christ. For every legal expression Jesus had a "but I say unto you." The Spirit of God makes all things real and near to the one who wants God's best and will come clear and clean for Him.

"Strive to be one of those—so few—who walk the earth with the ever-present consciousness—all mornings, middays, star times—that the unknown which men call heaven is close behind the visible scene of things."

\* Pastor, Springfield, Tenn.

## THE QUESTION BOX

General Superintendent Chapman

*Q. A, who has been a tither for years while in business, bought a farm in March, 1930, expecting payments on a property he had previously sold to meet the considerable balance on the purchase price of the farm, and to buy stock and equipment. But the expected payments have not been made and may never be made, so A is left with a heavy debt and without the equipment to make his farming operations profitable. He cannot meet outside obligations, let alone support himself and wife. Under these circumstances what would you consider his duty regarding tithes?*

*A. The tithe is based upon the "increase"—this is fundamental. The case you present is just a matter of one's absorbing his increase in the endeavor to recoup a loss in his capital account, and that is a delicate matter indeed. A number of rich American bankers tried to do this regarding their income tax accounts, and they got by on the legal technicalities, but the country in general did not approve, and the reputation of bankers as men of honor suffered. I believe that in the case you present this farmer should figure out the income just as he did when he was in business, and that just as he did then, he should count the value of whatever he and his family consume as income and should pay tithe on this. The only case in which a man who continues to exist has no income at all is the case where he is drawing directly from his accumulated capital which has already been tithed at the time when it was produced. And such a man will have means for "freewill offerings," or else his day of complete penury must be right now at hand. The tithing method of supporting God's work is such a blessing to those who follow it sincerely that they usually strive to find a way to have tithes, and do not seek to avoid them.*

*Q. Is there any age limit for those who participate in the sacrament of the Lord's Supper? If not do you think it wise to administer it to children under five?*

*A. There is no age limit, but I think children under five could scarcely be expected to understand enough of the meaning of the sacrament to be profited by it. It would vary with different children, of course, but I think seven young even for those who have been trained in our homes, Sunday schools and churches.*

*Q. Is the experience described in Hebrews 6:4-6 from which the falling away is mentioned the experience of entire sanctification?*

*A. Yes, the terminology evidently describes the fullness of the blessing of the gospel of Christ, and the falling away is not simple backsliding, but apostasy from Christ and from the Christian faith.*

*Q. Are all Christians baptized into the body of Christ when they are regenerated? What is the difference in meaning between 1 Corinthians 12:13 and Acts 1:5? Are those who are regenerated members of the Church? If so, is there any distinction between the Church and His body—the Bride? If not, what is the difference positionally between the regenerated and the sanctified? Please explain fully.*

*A. Yes, all regenerated people are members of the Church, and there is no distinction between the Church and His body. The difference in meaning between the two passages of Scripture cited is that the first sets forth the basis of the unity of the Church as a constantly existing order—like the indwelling of the human spirit unifies the human body: and the other describes that pentecostal crisis at which time we are cleansed from all inbred sin and empowered for the service of God. There is no difference positionally between the regenerated and the entirely sanctified; but there is a difference in their state and condition. As Dr. Godbey used to say, "Justification gives us the right to heaven, and entire sanctification gives us the qualification for heaven."*

*Q. On the plagues of Egypt, Exodus 9:6 says, "All the cattle of Egypt died." Then in Exodus 9:19 the Egyptians are bidden to "gather thy cattle." How do you explain this?*

*A. The first quotation is not complete. The latter part of the verse says, "but of the cattle of the children of Israel died not one." That is to say, "All the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites." There were left to the Egyptians still cattle both to be killed and saved alive in the ensuing plague.*

*Q. Are the secretary and the treasurer of the local church board members of the board by virtue of their office? If not, is it legal to select persons for these offices who are not members of the board?*

*A. These officers are not members of the church board by virtue of their office, and it would be legal, I think, to select persons for these offices who are not members of the board. However, since it is necessary for these officers to be present at all the meetings of the board, it is, I think, almost universally the practice in our churches to choose them from the membership of the board.*

*Q. How do you interpret Matt. 8:22: "Let the dead bury their dead."*

*A. The man in question asked to be excused from the heavenly call in the interest of what he took to be an earthly duty. He would care for his old father until he died and then follow Christ. But Jesus shows that God must be first both in our affections and in our service.*

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Thanks For the Cup

*He took the cup and gave thanks* (Matt. 26:27).  
Read Matt. 26:20-28.

"He took the cup." Dr. A. C. Dixon once wrote, "He took the symbol of Calvary, of the broken heart, and of all the agony which was to come, 'and gave thanks.' Have we learned to be grateful with 'the cup' in our hand? Can we thank God, with our Master, for the cup of suffering?"

Suffering is inevitable if we are Christians. And if our Savior drained His cup to the last bitter dregs, so must we. If He gave thanks for the cup of suffering, we must learn to do the same.

### Monday—Look Up

*Unto thee lift I up mine eyes, O thou that sittest in the heavens* (Psa. 123:1). Read Psa. 123:1-4.

J. Hudson Taylor, the famous missionary, once wrote, "Satan may build a hedge about us and fence us in and hinder our movements, but he cannot roof us in and prevent our looking up."

But the trouble with many of us is, we are content to keep our heads down. "The firmament sheweth the handiwork of God." And yet we have allowed familiarity to blind us to its matchless wonders until it takes an eclipse of the sun or moon to induce us to look up. Should we not be ashamed that we usually look down until some blinding darkness forces us to look up?

### Tuesday—No Vacation

*I will sing unto the Lord as long as I live* (Psa. 104:33). Read Psa. 104:31-34.

A beautiful story is told of the last day's labor of John Eliot, the pioneer missionary to the Indians. On the day in which he died he was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your long labors?" a friend demanded.

"Because," answered Eliot, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

If that was the spirit of an eighty-year-old man on his deathbed, what should be the spirit of you and me who have our health and strength?

"I will sing praise unto my God while I have my being." There may be only a child to hear, but the Master will understand.

### Wednesday—Smoke

*The house was filled with smoke* (Isa. 6:4). Read Isa. 6:1-8.

Smoke is not enough. There must be the "live coal." George Macdonald, in his beautiful little

poem, wonderfully expresses the feelings of all who see their need of fire.

*Lord, I have laid my heart upon Thine altar,  
But I cannot get the wood to burn;  
It hardly flares when it begins to falter,  
And to the dark return.*

*Old sap or night-fallen dew has damped the fuel,  
In vain my breath would flame provoke;  
You see, at every poor attempt's renewal,  
To Thee ascends the smoke.*

*"Tis all I have, smoke, failure, foiled endeavor,  
Coldness and doubt and palsied lack—  
Such as I have, I send Thee: Perfect Giver,  
Send Thou Thy lightning back."*

If the heart remains on the altar, the fire will surely come.

### Thursday—Our Worship

*Lord, I believe; help thou mine unbelief* (Mark 9:24). Read Mark 9:14-27.

Here we have an honest-hearted father who dares to obey. Jesus had said, "If thou canst believe." And the man had gone his limit in the effort.

We may never have the faith some have. But cannot we trust God with our worship? Even though it be poor, He will enrich it. Though it be weak and dull, He will strengthen and glorify it. So long as we show a desire to worship Him, He helps and overlooks our failures in worship. And though our heart only bows before His throne. He understands and will lift us up.

### Friday—From Morning Till Night

*From the rising of the sun unto the going down of the same the Lord's name is to be praised* (Psa. 113:3). Read Psa. 113:1-9.

What a blessed day it would be if from morning till night our hearts could be so pure, so free from malice, deceit, envy and so intent on doing God's will, that nothing except His praise should rise from them every moment.

What a good day it would be if, instead of back-bitings and clamorings, evil speakings and wrath, there could be songs of adoration and prayers of thanksgiving every hour from the time the sun comes up until it goes down again.

Why should we spoil a single day with sin since the Lord has offered to keep us from stumbling and bring us pure and happy to the eventide.

### Saturday—Abounding Love

*By this shall all men know that ye are my disciples, if ye have love one to another* (John 13:35). Read 2 Thess. 1:1-12.

"If ye have love one to another." Abounding love.

Dr. Amos R. Wells says, "If we have an abounding love toward others, it ought to be equal to the test of gossip, suspicion, envy and jealousy. It does not abound if it is not higher and deeper and broader than these hurtful things, and able to overwhelm them and conquer them."

If we love one another, men will know we are His disciples. If not, let's don't claim to be.

## Religious News of the Week

Compiled by L. A. Reed

From an exchange we are told that the National Bible Society of Scotland reports that "considerable numbers of young people among Russian exiles have undergone a saving change through the reading of the Word. Many atheists have been converted by the reading of the Word of God, which has become the regular subject of study in many homes and schools. In Harbin more than fifty young girls have been converted—and over two hundred students are preparing themselves by a thorough study of the Bible to spread the glad tidings over the whole of Russia whenever such a proclamation of the gospel is permitted."

From the same source we learn that about 80,000 Catholics in Austria are preparing to leave the Catholic Church besides those 22,000 who have already joined Protestant churches. This is done in the face of numerous handicaps, that is, a Roman Catholic has twice the opportunity for employment and has no church tax to pay. Those leaving the Catholic Church must be examined by a doctor as to their sanity and it is reported that religious instruction to converts is given under police supervision.

Hershey, Pa., is a one-man town. So says the *News Week* in announcing a magnanimous gift from the chocolate king, Mr. Hershey. The churches—five in number—have been in great need and so he makes a gift of \$20,000 to each of them. He belongs to no church, but the First Church of United Brethren, Holy Trinity Lutheran, St. Joan of Arc Roman Catholic, Spring Creek Church of the Brethren, and one other, each profits by his generosity. About 3,000 Pennsylvania Dutch form the nucleus for his town. The industries are chocolate, lumber and furniture. About 600,000 pounds of chocolate products a day come from the factories. He supplies everything from a trolley line to an ice palace. His crowning achievement is the Hershey Industrial School. Hershey reasoned, "I have no heirs, that is, no children, so I decided to make the orphan boys of the United States my heirs." His institution now houses 800 orphans. They live in thirty houses dotting the country-side and a trip to them all would cover about forty miles. At 18 each boy goes out into the world with \$100 and Mr. Hershey's blessing. If possible a job is provided.

It is reported that Mexico plans to let up on her rigid policy relative to the Catholics and other religions. Private schools will be permitted to reopen though the courses of study will be dictated by the government. No action was taken at the last session of the new cabinet but it is considered probable

that the decrees issued by the governors of fourteen states against religious services will be withdrawn.

Coffee distributors in the United States are lining up against liquor. For the year 1934 there was a decrease of 20,300,000 pounds in consumption. Of course their motive might be selfish but every little bit helps. *The Ladies Home Journal* has entered the lists against drunken driving and is sponsoring a drive safely campaign. Stickers saying "I WILL DRIVE SAFELY" are being passed out to stick on autos. Prof. Frank D. Slutz prominent educator says (*Christian Advocate*) "When all the evidence is considered, science reinforces the principle that moderate drinking is dangerous in a machine age. Drunkenness is not our problem. Temperance is not the objective. Abstinence is required. It is not a control of alcohol that will solve the difficulty; it is the elimination of it. The proper method to effect this elimination is to secure the abolition of advertising of alcohol so that there will be a free field for education of our youth in the dangers of even a moderate use of the narcotic."

It is reported from Chicago that the first Hebrew Christian Church to be organized on American soil has just been organized in the Peniel Community center of Chicago. It is under the auspices of the Church Extension Board of the Presbytery of Chicago, and the Board of National Missions. Forty-one persons signed the charter. *The Presbyterian* says that the church is patterned after the Hebrew Christian Church in Jerusalem and designed to call attention of the Jewish nation to the Messiah.

Because Dr. John Sung, a Chinese Christian refused to accept the Modernistic teachings of the Union Theological Seminary, and was devoted to prayer and Bible Study, he was adjudged insane and spent several months in an asylum. He is now a successful evangelist in Nanking, China, and great crowds are attending his services. He has sent out fifty bands to spread the gospel who agree to go out and preach at least once a week—*Christian Union Herald*. This same evangelist held a revival meeting for our own Nazarene mission at Tamingfu.

In the protest against indecent moving pictures, Protestants should not forget the constant misrepresentation that the movies give to ministers and missionaries. Generally pictured as lank, long-haired, fanatical people, you never see them in real life. Incidentally, have you ever seen a Roman Catholic priest so caricatured. Protestants have a greater reason to protest the crooked moving picture shows than Romanists, because the ideal of their ministry has been misrepresented. This squib comes from the editor of one of the papers from a larger denomination. It is not verbatim. As long as the church, Protestant or Catholic, supports such rotten industries, they cannot expect any other treatment from the devil than they receive.



## The Sunday School

M. Emily Ellyson

### LESSON FOR SEPTEMBER 1, 1935

LESSON SUBJECT—Paul—Worker with Hand and Brain (Acts 20: 33-35; Phil. 4: 4-13).

GOLDEN TEXT—*I have shewed you all things, how that so labouring ye ought to support the weak* (Acts 20: 35).

#### INTRODUCTION

Many men who are tireless workers at manual labor are very indolent when it comes to mental activity, and others who excel as students have such a dislike for toiling with their hands that all forms of honest toil appear to them to be mean and beneath their status in life. What a mistake when viewed from the standpoint of both Jesus' and Paul's activities. Paul stands out in history as a man of great influence and culture, a man of letters, forceful in argument, clear in logic, but whose handcraft is as well known for by it he was not chargeable to the church, having worked with his hands to defray his own expenses. A man or woman cannot be said to be a well rounded character when either hand or brain is neglected, for the neglect of either handicaps the other. Missionaries should be capable workmen, not only safe theologians, but able artisans. Digging wells building houses, cultivating land, as well as preaching the gospel, must be done and taught. The man who buries himself in his books will become one-sided.

#### PAUL AN EXAMPLE OF INDUSTRY

The first verse of our lesson is an explanation of Paul's intentions and purpose of heart, and also a confession of his experiences. He says, "I have coveted no man's silver, or gold, or apparel." Covetousness is a subtle evil that so often undermines Christian experience, and wrecks men and women morally and physically before they are aware. Paul here gives a note of warning against covetousness and mentions three things that have and do cause the downfall of many. Beware of covetousness! Aim higher than what others have and wear, for our life consists not in the abundance of the things we possess. As an example of industry, he labored with his hands to support himself, but we note that he labored thus for his necessities, not luxuries, and that he might minister to the necessities of those who accompanied him. Afterward Paul admitted that he wronged the people by living that way for it was poor training he was giving the congregation. It is no disgrace to a minister if he has to provide the necessities of life, but it may be to his congregation. Paul clearly states that he is using himself as an illustration of

how we should treat the weak who are unable to support themselves, and he proves his point by quoting from the Lord Jesus that "it is more blessed to give than to receive." Christ ennobled all honest toil when with hammer, plane and saw He toiled at the carpenter's bench. Paul had indeed showed the Ephesians how to maintain both their spiritual and physical life, and to be a bearer of others' burdens. As an industrious man, Paul is unsurpassed. His position might be termed radical for he says that if any would not work, neither should he eat.

#### PAUL TEACHES CONCERNING CHRISTIAN GRACES

Our lesson closes with some of Paul's marvelous teachings on the graces and virtues belonging to the Christian life. No matter what happens it is possible for us to rejoice always in the Lord. Genuine happiness is spiritual. We are to rejoice in the Lord for He is the Giver of the highest joy, and the fountains of joy are perennial and satisfying. Moderation, what a virtue! This is a virtue to be known unto all men. Meekness under provocation, readiness to forgive injury, equity in business management, candid in judgment, and self-control in governing appetites of the body. Ever remember that the Lord is at hand to approve or punish. Undue anxiety about anything weakens one's ability to render good service and mars our souls. Fretting and fussing about the affairs of this life does not better things at all and usually hinders greatly. Just pray and supplicate, and don't forget to mingle with it thanksgiving for all His benefits, whether things go as we want them to or not. This brings the peace of God, which will keep us calm and give us poise and inward satisfaction and joy. Paul next exhorts us concerning our thoughts. If our mind is occupied with the things listed here, and we emulate and practice them, and commend them to others, evil acts will be abolished for evil acts are the result of evil thoughts. In all these things and many others Paul had so lived that he could commend his doctrine to his hearers and boldly exhort them to follow the example he set and assured them that if they did so "the God of peace shall be with you" as it had been and was with him. The Lord will not forsake those who remain true to Him.

One of the great lessons Paul tells us he had learned is one that is sorely needed by most professing Christians if they would enjoy perfect peace of mind. It is that we should be content in whatsoever state we are. Not that we should not seek to improve conditions, but that we should not worry about things we cannot help, and are not to blame for. Paul knew what it was to be brought from prosperity to want and still rejoice. If he had an abundance he could conduct himself in a proper way, if he was abased he was still in the same mood. There is need of complete self-control under all circumstances and it is all by the power of the indwelling Christ that strengtheneth.

## The Home Circle

Conducted by Mary Ethel Wiess

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

### BECKY'S BEEN TO CHURCH

**W**ELL, it does seem awfully nice to have you back again, Lizzie, and I can't hardly wait to hear all about the camp-meetin'. Who all did you see? And did anyone we know get saved or sanctified? Was the preachin' real good? Did you hear anything new on the Scriptures? Did anyone talk about the Lord comin' back? He did? Did he have anything new about the second coming? What did he say about the way the world is now, in the light of prophecy? Seems like that's one thing that the folks are always eager to hear—just like a girl awaitin' for her lover. My, my, it'll take you a week to tell us all that happened, I guess, Lizzie.

Oh, yes! I just got along fine. Annabelle came promptly every night, and Mis' Murphy came in every day and just did everything she could find to do for me. But the best of all the things they did, Lizzie, was to take me to church. It sure did seem mighty good, after bein' kept in so many months with my knee, to get to church again, and see all the folks, and worship the Lord in His own house, and listen to the hymns and the prayers and the sermon. Lizzie, it just seemed like a little bit of heaven right there. Mr. Murphy drove right up to the church steps, and my, my! There was a dozen or more people there, all ready and willing to help me up into the church.

Well, I'll tell you! The service was just fine. Lizzie, there aren't any people in the whole world that enjoy their services better than we do. Our folks really have something to look for, when the Holy Ghost is in the meeting—one never knows what may happen. The singing was so good—not just high-falutin' anthem things—like we used to sing, "I'm a pil—I'm a pil—I'm a pil—grim" and so on like that—no, sir! It was really plain, simple songs, but the folks sang in the spirit. I thought sure little Sister Erlen would fly away—she stood on her very tiptoes and just opened her mouth and sang with her whole heart and soul.

And then when Brother Sims prayed, Lizzie, everybody prayed, too. I'd most forgotten how it sounded when everybody united their prayers before the throne—but it just made me feel like there was a great big parcel about to go straight to the Lord, and that I wanted to get my little petition in with the rest. I know it got there, too, 'cause He's answered some of them already, Lizzie. Oh, yes, of course, the ser-

mon was good, too. Brother Sims' sermons are always good. I don't belittle preachin' any, but do you know, I believe that when the Lord is in a meetin', we don't need the preacher half as bad as we used to in a church that didn't have the Holy Ghost. We can have a good time whether we have a sermon or not.

Well, yes, I did see a few things that I wished were different. One notices a lot of things when he's been away a long time. One thing I noticed was such a lot of talking. My, my! Even dear old Sister Jacobs whispered and whispered during the sermon, and Brother Weller even talked out loud—in an undertone, I mean. And before and after the Sunday school, why Lizzie, one couldn't hardly hear oneself. Oh, no, I wouldn't go back into a cold church, where everyone minded just what Emily Post says in her book, and didn't speak to anybody or recognize anyone until they got outside! I couldn't stand that! But when the service is startin', and Sister Brooks at the piano is commencin' to play, and the preacher is on the platform, then don't you think it would be nice if people would take their seats, and sit quiet, so the pastor could start the service? Remember how old Brother James used to do in the Baptist church up at Brinkhaven—always dropped on his knees a minute when he entered the pew? Well, Lizzie, I do think it would be nice, and reverent, too, for all us women to bow our heads a minute when we go into our seats, instead of talkin' to the folks sittin' next to us.

Well, Lizzie, you'll have to excuse me—forgettin' that you might be hungry and thirsty. Well, I can't offer you anything quite as good as your ginger cookies—but Mis' Murphy brought over some of her fruit cookies this morning, and she left a pitcher of lemonade in the icebox. So, Lizzie, just help yourself—and take off your hat and make yourself at home. You triffin' old good-for-nothin', I honestly believe I'm a little bit glad to have you home again.

### ONE OF THE HONORABLE MENTION LETTERS

**T**HE letters received in response to the Contest Announcement early in the spring, have been a source of real pleasure. We appreciate and thank everyone who wrote in this contest. We are giving you this week one of the letters which received honorable mention from the judges—a letter from a young woman in Bethany-Peniel College, at Bethany, Oklahoma. She says:

"These questions are some which I have considered seriously. Being a young girl of twenty-one years, I am interested in this problem.

"Our youths should try to understand their adults. If our youths could feel that the parents and adults appreciated them and their efforts, it would help to bridge the gap. There is a tendency among adults to down the youth instead of encourage them.

"Often youths take the attitude that their adults are trying to make old folks of them, but you can-

not put old heads on young people. If the average youth felt assured of the adult's support, there would be a closer fellowship between the two.

"People can get so narrow that it kills their influence, and I think this one thing seems to be widening the gap between the adult and youth. The way is truly narrow, but one can be so fanatical in his beliefs that he will lose his experience.

"I have known youths, who were trying to live a Christian life, discouraged by an adult criticizing them instead of advising them to read their Bible and to pray. This problem is getting serious and needs consideration.

"My first recollections are of the family prayer mother led. It meant a great deal to me. She taught us right and wrong. Another way that she kept an understanding between us was by a devoted friendship. She was welcome any place that I went, as she was interested in our social life. Our interests were hers. The world needs that friendship between its mothers and daughters or fathers and sons.

"An acquaintance of mine constantly downs our youths. She has no control over her wayward children. Why? Because she thought not of this situation and did not prepare for it. Even though the generation as a whole is worse than its parents, there is hope in the following words:

"Train up a child in the way he should go, and when he is old he will not depart from it."

"Sincerely yours,

"Beryle Morgan."

### MY MOTHER

PAUL UPDIKE

*Your hand, to guide;  
Your heart, to love;  
Your soul, my crib  
Sent from above,  
My mother.*

*In patience rare  
And heart so true,  
God planned my care  
In giving you,  
My mother.*

*You showed me Christ  
And taught me fear,  
His gracious love  
While living here,  
My mother.*

*And now when He  
Calls for His own,  
I'll live with you  
In that glad home,  
My mother.*

### HE KNOWS WHEN THE TROUBLE COMES

BERTHA EHLERS

DONALD had a serious problem on hand, and he had made his friend, Nannette, his confidante, rather than his parents, because he wouldn't add to their financial troubles.

As if she were a lawyer getting acquainted with the case, Nannette had asked many questions.

"How did you happen to be with Mrs. Myatt, yesterday, when she lost that twenty dollars?"

"Well, she offered to take me uptown, at four o'clock. She said her daughter, Martha, and I could wait in the car while she paid her grocery bill, and then we'd go to the hospital."

Nannette continued, "It's surely too bad that she lost so much. She makes barely enough anyhow in her school lunch-stand. And I can't understand why she left the grocery before Mr. Leonard counted her money, and said it was all right, and gave her a receipt."

"You know, Nannette, that Martha is taking nurse training. Well, she had only a three-hour leave of absence; and she looked at her watch when her mother entered the store—and discovered that she had only thirty-five minutes to reach the hospital—it's nine miles away—and report for duty, in nurse's uniform. Naturally, she felt nervous, for something might happen to the car that would delay us. So she honked the horn loud and long, and her mother hurried back."

"And that was when you offered to get her spectacles that she said she'd left in the store?"

"Yes; and while I was getting them I saw Mr. Leonard gather up Mrs. Myatt's envelope and the bills on the counter and put them into his cash drawer. I saw him distinctly."

Donald added, "Mrs. Myatt told me, a few minutes ago, that she 'felt as weak as a cat' when she got her statement on the 7:30 delivery, this morning. She showed the letter to me. It read about like this:

"Mrs. Mavis Myatt, account with the Leonard Grocery Company. Charges, \$55; Credit, \$35; Balance \$20. Your notation on your envelope is: '\$55 enclosed'; but we find only the amount stated, and have credited your account, \$35, on our books."

"That mystery ought to be cleared up, immediately," said Nannette, with conviction.

"Well, Mrs. Myatt said she wouldn't say a thing about it; that an inquiry about the money would make it seem that she doubted Mr. Leonard; and he's been such a good friend to her.

"So I didn't tell her my plan, but I rode to the store when Father went to the dairy; got there before Mr. Leonard or any customer came. Feke, the old, trusty clerk that he is, was there. He's close-mouthed, so I told him that the money had been lost, somehow. I told him I'd noticed the wastebasket by

the counter yesterday; and wondered whether the money could be in it. But he was sure it couldn't be, for they burn the waste paper every night; and he showed me the empty basket. Then I asked him whether any thief could have been in the store; and he said "No"; and that Mr. Leonard was at the cash drawer, making change for the clerks, until he took the money to the bank. 'I noticed,' Feke said, 'that he counted the bills three times before he put them into his bag.'

"Nannette, I wish I'd never gone into the store to get Mrs. Myatt's glasses. Mrs. Myatt knows I've been an honest boy; but it's possible that she may always wonder—especially when I'm trying so hard to save money, to take a course in radio, some day."

"Donald Plenderleith!" Nannette exclaimed. "Everybody knows that you're honest; and that Mrs. Myatt is; and Mr. Leonard, and Feke, too. Don't brood over it; that might make you look guilty and couldn't help matters."

Nannette added reverently, "The Lord has a way of taking care of His own. Donald, He sees what has become of that twenty dollar bill—even if we can't."

"That's true!" Donald exclaimed. And he entered school feeling better.

"Have you had any light yet?" he asked her when school was dismissed that evening.

Nannette shook her head.

"I believe you do know something."

"Nothing that you want to hear. Just this—the thought that comes uppermost every time I turn things over—that you should tell your father."

That night Donald tossed about in his bed for hours. He couldn't feel comfortable in any position. And his head got to throbbing. He had eaten little supper; and his mother, worried, came in twice, to feel his forehead, then to count his pulse, and give him hot lemonade.

Once he woke from a doze with a start, dreaming that a policeman was handcuffing him. He could feel the iron band around his wrist. That was a new angle to the case. If he were arrested—if policemen attempted to find the thief, and they questioned him—

At last the thought came that if *he* were a father and *his* boy were in such a predicament he would feel hurt to think the boy hadn't told him, when he might have been of some help.

So Donald decided to do the sensible thing, and tell his father; and when the latter started out to the barn to feed the cows, at daybreak, Donald followed him and told him everything. The father and son discussed the trouble, not nervously, but as man to man.

"I'll see what I can find out," the father said. "And remember, son, 'Jesus knows, when the trouble comes.' He may put the right thought in somebody's mind. He can."

That was a good deal for him to say; and Donald feeling the deep sympathy in his tone and his hand-clasp, at last discovered the loving heart of the father who had never petted or "made much" of him—to his face.

Following his father's advice, Donald that day cast his burden where it belonged; and was surprised to find himself mastering every school task, quite as thoroughly as before the trouble came.

School out, he hurried eagerly home. At the gate his father was waiting for him.

"Don't worry," were his words of greeting, "everything's all right. And I've told Mrs. Myatt. She'll get her corrected statement in tomorrow's mail."

"Tell me about it," Donald urged him.

"Sure. I happened to think where I lost a milk check once. I'd hunted for it over and over, in the drawer where I'd put it. Then—"

"Oh, let me guess where!" A bright idea had suddenly come to Donald's mind. "Wasn't it behind the drawer?"

"Yes; and behind his cash drawer is where Leonard and I found that twenty dollar bill."

Donald smiled his relief. And in his heart was a song of gratitude to the One "who knows, when the trouble comes."

## Good Samaritan Chats



*To the dear ones scattered abroad, up and down in the land of the greatest holiness movement on the face of the earth:*

If my mind serves me correctly we have several hundred great holiness camps in the United States, and if you count the revivals that are held under tents and in churches where they preach holiness as a second work of grace, there are several thousand held each year. At this writing there are several hundred camps and tent meetings in full swing, where the altars are lined with those precious souls who are hungry for God and full salvation, and are praying through and striking fire by day and by night.

Last Sunday at Wilmore, Ky., we closed one of the best camps of many years. The crowds were there by the hundreds, and first and last, we had by actual count 164 different preachers. The old tide was back and the glory was on the camp. Rev. Virgil Moore, an old Asbury graduate and now pastor of one of the Methodist churches at Lexington, is the president of the Central Holiness Association, with headquarters at Wilmore. He is the manager of this great camp, and one of the most beautiful campmeeting managers that

I ever worked under. Virgil Moore is a prince on earth, and a gentleman of the first magnitude.

The called workers were Dr. H. C. Morrison, Dr. Z. T. Johnson, the fine young vice president of Asbury College, and old Bud, as the preachers; and the Asbury Radio Quartet and Brother Harry Blackburn of South Dakota (he also is an old Asbury boy and arrived on Monday after the first Sunday), had charge of the music, with two fine young ladies at the two pianos. We had plenty of fine music, and when it comes to singing the gospel I haven't met in all of my travels a man who can surpass Brother Harry Blackburn. He is one of the wonders of the age. He sings with both eyes, and both hands, and both feet, and with his head, and then he uses his whole body to put in life and fire. No man that has ever seen Brother Harry leading a great crowd in song service will ever forget it.

Dr. Morrison preached the opening sermon on Thursday night of July 18, but took sick that night and was unable to preach until the next Tuesday. He brought us a great message, and then on Wednesday he preached for us both morning and night, as he was to leave on Thursday to go to his old home camp at Glasgow, Ky. He preached only four times in the camp, but those four sermons were equal to a dozen by the average preacher. I have worked with him for the past forty years and I never heard him do as great preaching as he did this year at Wilmore.

We had with us for one night only Brother John Thomas. He had closed a campmeeting somewhere in the North and was on his way to another, and had only one night to drop off. He was looking so well and fresh, and with the old-fashioned shine on his face. Brother Thomas is a very remarkable man, and he doesn't look like he ever had one speck of dirt on him in his life.

Well, let me stop right here and say that a Christian doesn't look like a sinner. Just take one look at a wholly sanctified preacher of the gospel of Jesus Christ, and then take a look at a poor, old, sin-cursed, liquor-soaked, tobacco-soaked and devil-ridden sinner, and they don't look like they lived in the same world. God meant what He said, when He said, "Be sure your sin will find you out." Take a look at the sinner and you will be compelled to say that God knew just what He was talking about.

We had with us for a few days in the camp Sister Morrison, and also Brother Byron Crouse from up East on his way to another campmeeting. My good friend Brother Wells had charge of the bookstand. He was sanctified when Dr. John Hughes and I had the camp sixteen years ago, and he is as true as steel yet, and has made a fine preacher. May heaven smile on the old boys who are keeping true and straight and red-hot. We had more than one hundred saved or sanctified.

Well, I had made my plans to leave Wilmore on Monday morning on the five o'clock train headed for

Pittsburgh, Pa. Brother Virgil Moore took me to the depot and landed me on the Southern headed for Cincinnati. I left at five o'clock and pulled into Cincinnati at eight-thirty and got out at nine-five changed in Columbus and pulled into Pittsburgh at four-thirty p.m.; was driven to Clinton, and I have had four great days here—that will come in my next Chat.

*In love,*

UNCLE BUDDIE.

## A NAZARENE IN A NUTSHELL

GEOFFREY W. ROYALL\*

**A** NAZARENE is not a Methodist, yet he believes in method. He is not a Puritan, yet he delights to major in purity of heart and life. He is not Christian and Missionary Alliance, yet he is a hearty supporter of both home and foreign missions. He is not a Baptist, yet he believes in baptism by water as an outward sign of an inward spiritual experience, and also in the baptism of the Holy Spirit for the cleansing of the heart from inbred sin.

He is not a Christian Scientist yet he believes in the science of fundamental Christianity which proves the inspiration of the Scriptures.

He is not a Spiritualist, yet he most certainly majors on deep spirituality. He is not even a Free Methodist, yet he believes in being free from sin and having freedom in the Spirit, just as do the Free Methodists. He is not a Pilgrim Holiness, yet he is undoubtedly a "pilgrim and a stranger" on earth, and a believer in holiness of heart and life. He is not a Presbyterian, but his attitude toward grace is that "where sin abounded grace did much more abound."

He is not Pentecostal in a denominational sense, yet he heartily endorses the experience of Pentecost or sanctification.

And last but not least, he is not a Quaker, yet he believes in simplicity in living, modesty in dress and temperance in all things.

This is a Nazarene in a nutshell!

\*Returned missionary from China.

## THE TEN COMMANDMENTS

HARRY BROKAW

*From Sinai a wondrous message came,  
Engraven on the tablets made of stone,  
'Twas legislation sent by God alone,  
For men to publish in His holy name.  
Direct commands, prepared by Him, the same  
To govern all the lands He called His own,  
Extensive, yes, with every earthly zone.  
Ten sacred laws, destined for world-wide fame.*

*From Sinai the message Moses brought,  
Has reached the wide extremes of land and clime,  
To make the legislation God hath wrought  
Endure, supreme, through endless time.  
The Ten Commandments spread by tongue and pen,  
For ages yet will bless the lives of men.*

## MISSIONS

### THINGS FAVORABLE AND UNFAVORABLE TO THE WORK IN LUJAN

**A**N OLD lady recently converted was visited one afternoon by a Roman Catholic nun. The nun came with medals, pictures of the Virgin of Lujan and caramels, hunting the children who she knew attended the Sunday school. She talked against the gospel. When she invited the converted sister to come to confessional, she replied, "I am not going to confess for I have already confessed to God." "Oh," replied the nun, "you surely go to the gospel services. What a sin! Do you take your grandchildren there?" "Yes," replied the grandmother, "when I go I take them all so they can learn God's truth. There they teach the true religion of the Lord Jesus Christ, which the priests never teach and explain as they do." The nun asked if the children had been baptized. The grandmother answered, "No, because we have to pay four pesos national currency and we are too poor to do this, John the Baptist did not charge anything for baptizing and he baptized all that believed." The poor nun was so upset that she then offered to give them recommendations so that they could be baptized free of charge. Then giving caramels to the children again she said, "Children, when your grandmother wants to take you to the gospel services don't go, it is a sin."

We are praying to the Lord to open the eyes of the people that they may see that the gospel is the truth.

Several months ago an old lady of seventy-two years was converted, fulfilling Psalm 119:130, "The entrance of thy words giveth light; it giveth understanding unto the simple."

It is marvelous how this old lady understands the difference between the gospel and Romanism.

One day when talking to her she told me that for many years she had not attended the church although she was a faithful Catholic. But one morning she went to mass. The Roman Catholic priest who was standing at the door would not allow her to enter the church. He said, "The pilgrims are coming and we cannot allow you to enter." Her eyes were opened and she understood that it was only a religion of form and business. This day many pilgrims came and brought much money and she could not enter the church. This old lady said, "Oh, how I longed to hear the gospel and how contented I am that I could hear it and that God has allowed me to live until now so that I can be saved!" I beg of all who may read this to pray for this old lady.

A little pain scares her; she is very weak and is afraid that her family will have her taken to the hospital so that she cannot come to the services, and where she says, "The wicked nuns will burn my New Testament."

#### SOME THINGS ONE HEARS GIVING OUT TRACTS

One day when I gave a tract to a lady she became very angry and told me we were deceivers, falsifiers and that we were deceiving the children. I then began to talk to her about God's love and patience for the lost. She became more enraged than ever. She said she believed only in what the church said, and turning furiously said to me, "I curse you and the gospel and all the gospel people together." I confess that for the moment such words astonished me. I said, "The Lord pardon you, lady, not for the curse you have pronounced on me, but for your curse on the gospel, which is holy, because it is the Word of God. May the Lord have mercy on you."

I gave a tract to a very religious elderly single woman. I talked to her of Jesus, the only powerful Savior and our example. She said, "If Jesus is our example we must all

confess, because Jesus confessed. Do you know to whom he confessed? He confessed to Saint Roque."

What barbarism! May the Lord help us to preach his Word with such clearness that the people may come out of their ignorance. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void" (Isa. 55:11).

SOLEDAQ Q. DE LOPEZ, Pastor in charge.

Translated by LULA H. FERGUSON.

### NEW HEADQUARTERS FOR AMERICAN BIBLE SOCIETY

The Board of Managers of the American Bible Society announced at its meeting on Tuesday, July 2, that it had purchased the southwest corner of Park Avenue and 57th Street, known as 450 Park Avenue. It intends to alter and occupy the six-story, fireproof building already on this site as its general offices, library and salesroom for Scriptures in several hundred different languages, dialects, versions and characters. Last year the American Bible Society issued at home and abroad 7,517,548 Bibles, Testaments and portions in 148 languages and dialects. Only in ten of the 118 years since the society was instituted in 1816 have its issues throughout the world been larger than in 1934. The new location will serve as the headquarters for this important work, while the manufacture and storage of unbound and bound stock of Scriptures in the United States, the care and repair of the society's plates and the processes of translation, publication and distribution in the foreign field will continue as heretofore.

The Society's first Bible House was built in 1822 at 72 Nassau Street but soon proved to be too small for the constantly growing demands for Bibles and Testaments, even though adjacent properties were added or leased. In 1852 the whole block of 30,000 square feet bounded by Fourth and Third Avenues, 8th and 9th Streets was purchased. On this unusual site was erected a brownstone and brick manufacturing and office building. So well was it built that it is still in active use today. Since the American Bible Society decided in 1922 to do its composing, printing and binding elsewhere in more modern, fireproof plants, it now uses only about one-third of the office and storage space available in the building and has since been renting to others many of the stores and offices.

Since 1853 Scriptures in 69 languages and dialects and five systems for the blind were printed and bound in the old red brick Bible House at Astor Place. From 1853 to 1935 distribution from the Bible House of Bibles, Testaments and portions has been recorded in about two hundred languages and dialects. Of these over 76,000,000 were printed and bound in this building. Few buildings in the world can equal such a record or the fact that in all that time and in spite of the hazard of great stocks of paper, bindery trimmings, and bound books no serious fire has ever occurred.

Just as was the case in 1852, the society has again decided to move farther uptown, following the growth of the city. This will enable it to keep in closer touch with its many friends in New York City and with those who come here from other parts of the world. The new location in a fireproof building will not only safeguard the society's records and library containing Scriptures in 639 languages and dialects but will enable it also to make exhibits and displays of its rare manuscripts and editions which for many years have been left for safekeeping with the New York Public Library.

The Board of Managers believes that this new building and location will enable the society to reach a greater number of people and to engage in larger fields of service for its salesroom, library and exhibits, thus encouraging a wide interest in and circulation of the Holy Scriptures without note or comment. It hopes to occupy the new building in the fall so that it may be used in connection with the Celebration of the Four Hundred Years of the Printed English Bible which is to take place from October to December this year.

## HAVE FAITH IN GOD

MYRTLE WICKLUND

**G**OD at one time called Dr. T. W. Willingham to pastor a church at Danville, Ill. It was so dead and cold that not even a promise of a salary was offered him. Nevertheless he obeyed God rather than man. The first Sunday morning he came before the small, indifferent, discouraged flock and preached from the text "Have faith in God," and for fifty-two consecutive Sundays he preached a different sermon on the text, "Have faith in God!"

At the end of that time the church building itself looked different, the members felt, looked, and acted like God had come to stay; even Dr. Willingham seemed to be different—all because he had the courage to preach for a whole year from the text, "Have faith in God." Faith that can calm aching nerves! Faith in God alone will revive hearts that seemingly have grown cold and indifferent. Oh, for a faith in an omnipotent God!

1—He knows. How marvelous to have faith in a God who knows all things. He is an all-knowing God. The Scripture reads, "Now we are sure that thou knowest all things, and needs not that any man should ask thee" (John 16:30). David wrote, "Thou knowest all things, even the thoughts and intents of our hearts." Oh, to have a faith in a God like this! A God who knows every burden, every heartache, every tear, every joy and every disappointment. He knows without being told of our need. Our best friends may at times misunderstand us but He always understands. He not only knows all about us but He goes still farther.

2—He cares. Oh, for a never-shrinking faith in a God who cares! "Casting all your care upon him for he careth for you" (1 Peter 5:7). How He constantly pleads with us to let Him carry our weight of care. "Cast thy burden upon the Lord and he shall sustain thee. He shall never suffer the righteous to be moved" (Psa. 37:5). Are you without work, or ill? He cares! Are you lonely? Does your cross seem heavy? He cares! Does He care when things go wrong? I know my Savior cares! He urges us to be careful for nothing.

3—He can. God's ear is not deaf that He cannot hear, nor His hand shortened that He cannot save. No problem or situation in our lives is too difficult for our God. "With man it is impossible, but not with God: for with God all things are possible" (Mark 10:27). Oh, wondrous faith in Him which the Word speaks of thus: "Ah Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17). Praise God forever to have a faith in a God like our God!

4—He not only knows; He not only cares; He not only can; but He will! It was Jesus who said, "Him that cometh unto me I will in no wise cast out," and "If ye ask anything in my name I will do it." Oh, for a King like this! He will make wrongs right before us, He will stay by our side when the night seems the darkest. He will heal the broken-hearted, heal the sick and fill the hungry soul. He will supply every need from on high. Oh, for a faith, "Just to know thus saith the Lord."

Not so long ago one of our Nazarenes was in desperate straits for finances. A contest—to find a slogan for a certain brand of breakfast food—was on. The first award was \$500. She and her husband prayed and promised God if they received the award they would give a tithe for His cause. They wrote a slogan and sent it in, and faith in God won the award. Nothing is impossible with God. He will do it. The unjust judge was compelled to give in to the widow because of her insistency, but how much more will God do for His children who cry unto Him night and day. He has but one requirement, "Have faith in God!"

## SANCTIFICATION NOT BY WORKS

P. C. NORTON\*

**THEME:** *Sanctification is not of works lest any man should boast.*

**I**NTRODUCTION—It is the gift of God, and is to be received by plain, simple faith. Suppose you are now laboring to abstain from all appearance of evil, zealous of good works, and walking diligently and carefully in all the ordinances of God, there is then only one point remaining; the voice of God to your soul is, "Believe and be sanctified."

1—Believe that God has promised to save you from all sin, and to fill you with the Holy Ghost.

But what is that faith whereby we are sanctified, saved from sin, and perfected in love? First, it is a divine evidence and conviction that God hath promised it in the Holy Scriptures. Until we are thoroughly satisfied of this, there is no need to move one step farther. "This is the will of God, even your sanctification." "He hath not called us unto uncleanness, but unto holiness." "Faithful is he that calleth you who also will do it."

2—Believe that He is able thus to save to the uttermost all that come unto God by him.

It is a divine conviction that what God hath promised He is able to perform. Admitting, therefore, that with men it is impossible to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness, yet this creates no difficulty in the case, seeing with God all things are possible. Man needs an uttermost salvation; through Jesus it has been fully provided. We need salvation from all sin. Jesus came to destroy the works of the devil. Believe that He can and that He will.

3—Believe that He is willing, as well as able, to save to the uttermost, to purify you from all sin, and fill up all your heart with love.

We need a conviction that He is able and to do it now. And why not? Since He is able and willing, why wait longer, why wait until some future time? If He is able and willing to do it at some future time, He is able and willing to do it now. He has willed us sanctification, and His will shall be perfected in us when we are willing to receive it. Is not a moment to Him the same as a thousand years? He cannot want more time to accomplish whatever is His will. And, He cannot want to stay for any more worthiness or fitness in the persons He is pleased to honor with holiness of heart.

4—Believe that He is not only able, but willing to do it now.

Not when you come to die, not at any distant time, not tomorrow—but today. He will then enable you to believe it is done, according to His Word, and then patience shall have her perfect work, "that ye may be perfect and entire, wanting nothing." We may, therefore, boldly say, "Now is the day of salvation;" and "Today, if ye will hear his voice, harden not your hearts." Behold, all things are now ready.

To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, that is—a divine evidence and conviction that He doeth it. In that hour it is done, God says to the inmost soul, "according to thy faith be it unto thee." Then the soul is pure from every spot of sin, it is cleansed from all unrighteousness. The believer then experiences the deep meaning of those solemn words, "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."

\*Pastor, Yuba, Colo.

Sanctification does not bestow upon its possessor freedom from temptation, but freedom from sin; not freedom from spiritual warfare, but freedom from defeat. And this only when looking unto, and abiding in Jesus.—DOUGAN CLARK.

## News of the Churches

### Telegrams

*Auburn, Ind.*—Northern Indiana Assembly going good (Aug. 9); adopted fifteen hundred dollars increase for General Budget; one thousand more for District; thirty per cent increase for Olivet College; eight per cent increase in membership. Rev. J. W. Montgomery re-elected with loss of only fifteen votes.—C. R. Mattison.

*Beaumont, Texas*—We, the Ninth Annual N.Y.P.S. Convention of Dallas District, do hereby go on record as favoring a stronger emphasis of the outstanding doctrine of the Church of the Nazarene, namely, sanctification as the second work of grace in heart cleansing and empowering for service. Also, respect for and observance of the early tradition and practices of our movement.—Dallas District N.Y.P.S.

*Brownwood, Texas*—Our church recently closed a good revival with Rev. James McGraw of Bethany, Okla., as the special worker. There were fifty professions, with twenty-two additions to the church. We came here last December and since that time the church membership has more than doubled, and the Sunday school has increased from around forty to 125. We have leased a large tabernacle 64x110, with sixteen Sunday school rooms, also a six-room parsonage. God is giving us the hearts of the people, and we are believing for a great work in Brownwood.—G. R. Dosier, Pastor.

*Modesto, Calif.*—The past year has been freighted with the blessings of God in our church, and the people are much encouraged. There is a decided advance in every department. We have had three revival campaigns with Evangelists Rev. Elmer Gandy, Rev. I. C. Mathis, and Rev. Russell V. DeLong, who was assisted by the Clarke Radio singers, also a mid-week convention with Dr. A. O. Henriks. All these were spiritual lifting-jacks to our people, and each meeting added numerically to the church. In the May revival with Rev. DeLong, all previous attendance records were broken in the Sunday school rally with an attendance of 235. Financially, our people have done splendidly. All budgets were paid and the balance of the church debt was paid off. On June 30 Rev. and Mrs. Thomas Murrish, pastors of the church at the time of the erection of the building, were with us to assist in burning the mortgage. Although past his eightieth year Brother Murrish preached with fervor and unction. The church has a mind to work and we anticipate that this shall be the best year of our ministry with this people.—Arthur F. Grobe, Pastor.

Just as this issue of the HERALD OF HOLINESS was ready to go to press, word was received at Headquarters that Rev. Arthur F. Ingler passed on to be with his Lord on Thursday, August 8, at Pawtucket, R. I.

The Eastern Zone Convention, Alberta District, met at Drumheller, July 5 to 7, with a good attendance of representatives and visitors. The Friday evening service was devoted to the W.M.S. work. On Saturday morning Miss Hazel Maynard, zone N.Y.P.S. president, presided at the N.Y.P.S. Convention. Special emphasis was given to the "Crusade for Souls" and "Standards for the N.Y.P.S." The Sunday School Convention was held on Saturday afternoon with zone president, Rev. B. H. Bailey, presiding. Many interesting papers concerning Sunday school work were read and discussed. A young people's evangelistic service was held on Saturday evening with Rev. W. J. Ewing of Olds, as the special speaker. District Superintendent L. E. Channel was the special speaker for the three Sunday services. Many special musical numbers were enjoyed throughout the convention. The Spirit of the Lord was present to own and bless all hearts.—G. Berglund, Zone Secretary.

The Parks-Hawkins Quartet report that they have recently held revival campaigns in El Paso, Texas with Pastor R. C. Gunstream, in Albuquerque, New Mexico with Pastor George M. Hammond, and Duncan, Oklahoma, with Pastor Edcar Pierce. They write, "God blessed in each place and we have seen gracious outpourings of the Spirit with many seeking and definitely finding salvation and purity of heart. Children's and young people's work has been emphasized, and we have secured subscriptions for the HERALD OF HOLINESS. It was also our privilege to attend and sing for the New Mexico District Assembly, and to give musical services at Mountainair, New Mexico, Amarillo, Texas, First Church, and at Wichita Falls, Texas. At present we are engaged on the Abilene District, and God is blessing and giving victory."

*Beatrice, Nebr.*—We came to this pastorate eight months ago, and have greatly enjoyed our work here. God is blessing and leading on to victory. We have never found a more loyal group of Nazarenes than we have here. Our N.Y.P.S. sponsored a Crusade revival at Adams, Nebraska, with Neva Belle Bohlke and Margaret Bracken assisting wife and me. These young women did good work with the Juniors, as well as furnishing the special music. Another good meeting there will likely result in the organization of a church. We have

had two revivals in our church this year. In the first one the pastor and wife were the workers, and in the second Evangelists V. W. and Marguerite Littrell were the special workers. These meetings resulted in 150 seekers at the altar for pardon or purity. We have been recalled for another year and have accepted.—A. B. Bracken, Pastor.

*Loudon, Tenn.*—Our church enjoyed a gracious revival July 5 to 14, with Rev. Edward K. Hardy of Nashville as the evangelist. The church had been praying and were ready for the revival. There was a fine attendance throughout the meeting. Brother Clifford Rife, nephew of our pastor, and his wife were an inspiration. Much prejudice against the Nazarene work was broken down. About thirty-five seekers were at the altar, with quite a few saved and several sanctified. A N.Y.P.S., also a W.M.S. was organized. The services of these workers was greatly appreciated. The future looks bright for our work in east Tennessee.—Reporter.

The Amarillo Zone of the Abilene District sponsored a four-day convention, July 4 to 7, at the Borger, Texas, church. This was one of the greatest rallies ever held on this district, with representatives present from the Pampa, Amarillo First, Adkisson Memorial, Perryton, Dalhart and Higgins churches. District Superintendent Atteberry was present, also Evangelists Richard and Dorothea Sharp of Nebraska who were in a revival at Borger. Each church represented in the rally rendered a very interesting program including, talks, readings, songs, etc. Several inspiring messages were given by ministers present. During the convention about thirty-five seekers were at the altar for either pardon or purity. Higgins received the banner. The next rally will be at Higgins, September 6 to 8.—Hallie Brannon, Zone Secretary.

*Borger, Texas*—Our church has recently closed a gracious revival with Evangelists Richard and Dorothea Sharp as the special workers. The meeting was blessed of God from the beginning. About seventy-five bowed at the altar of prayer, thirty-five prayed through to definite victory, and five were received into church membership. The work of the evangelists was much appreciated. The N.Y.P.S. Convention held in our church in connection with the revival was a great blessing. We were delighted to have District Superintendent Atteberry with us and bring a message. We have a fine class of young people in our church here.—S. R. Brannon, Pastor.

*Tulsa, Okla., First Church*—On the first Sunday in June we opened a Crusade for Souls revival with Rev. James Miller of Indianapolis, Ind., as the evangelist. Following this meeting we pitched a tent in the northeast section of the city. Mrs. Neese had charge of the children's work. We came in contact with a number of new people, and some really prayed through. At the close of this meeting the three Nazarene churches of the city



will sponsor an open air meeting with Evangelist A. L. James and wife as special workers. A beautiful spirit of co-operation and unity prevails in our church. We have been given a three-year call and have accepted.—A. R. Neese, Pastor.

Chadron, Nebr.—Our church has recently closed a fine meeting with Evangelists G. F. and Byrdie Owen and Miss Rodeffer as the special workers. This meeting was especially beneficial in producing a genuine deepening of the spiritual life of the church. The meeting closed with the house full for the special service on the Holy Land. An amount of \$285 was pledged for a new location. The spirit of the revival continues with seekers at the altar in the regular services. We had eighty enrolled in our Daily Vacation Bible School. Budgets are all paid in full; ten per cent being added to the General Budget.—A. L. McQuay, Pastor.

The Northeastern Zone of the Colorado District held their first N.Y.P.S. Rally of this assembly year on Friday, July 26. About two hundred people were present, including many of the presidents and pastors. Zone officers for the new year were elected. The outstanding service of the day was the dedication of the new church in which the rally was held, Peniel Church of the Nazarene, thirty miles southeast of Akron, Colo., on Highway No. 61. The new church, together with a nice parsonage, are located at the crossroads. The property is valued at about \$1,500 and money was pledged to dedicate it free of debt. A fine Presbyterian sister gave five acres of land for the church and parsonage. A new N.Y.P.S. was organized on July 21. Out on the plains where Christ is so needed there is a new Church of the Nazarene to be a soul-saving station.—Mrs. Floyd Clevenger, Reporter.

Gordonville, Tenn.—Our church has recently closed a very successful revival with Evangelist H. H. McAfee as the special worker. Souls sought God for pardon and purity, and the church has taken on new life. Brother McAfee is one of the best holiness preachers in our movement. God is blessing the work here. We have been called to remain as pastor for another year.—Armond Calvert, Pastor.

Evangelist C. K. Spell writes that he has had a good, little meeting at Vidor, Texas. He is now in the beginning of a meeting at Moss' Bluff, La. (near Lake Charles), and requests prayer.

Columbia, S. C.—Our church has recently closed a most successful revival meeting with the Hill Evangelistic Party of Portsmouth, Ohio. There were 173 seekers at the altar, and the majority of them received a definite experience of grace in their hearts. Rev. Howard Hill is a consecrated, young man, and his soul-stirring messages were a great

## FLACKVILLE, INDIANA



The above is a picture of the rally day group on June 30 of the Flackville Sunday school. The actual rally day attendance was 103. This was an overwhelming majority when considering that the attendance a year ago was 41. The work of this church is moving on to gracious victory. We have a fine group of peo-

ple, and a beautiful spirit of co-operation prevails. This church is located in one of the suburban sections of Indianapolis. Pastor Noble Price is closing his second year with this church. At the time of the rally day Rev. Fred Kerst was closing a four-week revival campaign. His work was much appreciated.—Reporter.

bleasing to the church and community. The special singing of Mr. and Mrs. E. M. Hill was a source of much blessing to the meeting. A fine class of eighteen new members was received into the church. The church is in good spiritual condition. Pray for our work in this great city.—C. M. Kelly, Pastor.

Recent visitors to Headquarters include Rev. Milton Smith, pastor at Norman, Okla., who has just returned from a trip to the Holy Land, and his wife and little daughter; Mr. A. J. Cole and family from Santa Ana, Calif.; Rev. and Mrs. John A. Curtis from the Southern California District; Dr. R. E. Gilmore who was enroute to California where he is to be one of the workers in the Southern California District Camp.

Woodville, Calif.—This is a new Church of the Nazarene, less than a year old. Rev. C. Wilbanks is our good pastor. We are now in a revival meeting with Rev. Bud Robinson's granddaughter, Miss Reubena Welch of Delano, as our evangelist. Great interest is being manifested; souls are being saved, and some are uniting with the church.—Reporter.

Brother Al Ayers of Horatio, Arkansas, reports he has recently closed a week of meeting at West Line with thirteen people converted. At the close of the meeting District Superintendent Henson organized a new Church of the Nazarene with eighteen members. God came on the scene, and they had a wonderful time.

The Central Zone of the Kansas City District held one of the most interesting N.Y.P.S. rallies of the year on Saturday evening, July 27, on the church lawn at Lawrence, Kansas. Rev. Everette D. Howard, pastor at Ottawa, also former officer in both the district and zone N.Y.P.S. organization, with his wife and little daughter, Elizabeth Ann, were the honor guests of the evening. In October they are to sail for their post of mission duty in Cape Verde Islands. The Central Zone gathered in this rally to express our love and appreciation in having one of our officers chosen as ambassador for Christ and the church on the foreign field. A love offering of about \$20 was pledged from the Zone N.Y.P.S. for Brother and Sister Howard. After a social hour and basket supper, seats were arranged on the lawn, and a crowd of about two hundred listened to the messages from Brother Howard, Mrs. E. E. Hale and Rev. R. E. Swim. The impressive service closed with all joining hands and singing "Blest Be the Tie That Binds." Our prayers and best wishes go with the Howards.—Edith Lantz, Reporter.

Manchester, Ga.—Rejoice with us. Last Sunday we had a wonderful service with the burning of the note that represented the purchase of our lot and building on the corner of Second Street and Second Avenue. After the board of trustees had accepted and burned the canceled note, the pastor presented the chairman of the board of trustees the warranty deed, duly recorded, to hold in custody. We plan to go to our assembly

with every budget—local, district, and general—paid in full. Best of all, our services are marked with the presence of the Lord. We feel as pastors that our work in Manchester is about completed for, in our fifteen years as Nazarene pastors, we have not served for long a church out of debt on the property. We desire the prayers of the HERALD OF HOLINESS family.—I. B. Medler and Wife, Pastors.

Shelbyville, Tenn.—We are closing our sixth year as pastor of this church, and are glad to report a steady and substantial growth through these years. The blessing of the Lord has been upon our work, and we have a fine group of good, spiritual people; with some talent in music and special singing. A spirit of harmony prevails in the church. This has been the best year of our six years labor, and we will come up to the assembly with all financial obligations met, including local, district and general. We have recently closed one of the best revivals the church has ever had, with Rev. R. V. Bridges as the evangelist. His work was greatly appreciated. There were twenty-nine either saved or sanctified, seven united with the church, and the revival fires continue.—E. H. Stout, Pastor.

## A Checking List of Our Own Recent Book Publications

- .... **A B C's of Holiness**  
By D. Shelby Corlett, D. D. .10
- .... **Attitudes and Relationships**  
By R. T. Williams, D. D. .50
- .... **Camp Meeting Sermons**  
By J. B. Chapman, D. D. .25
- .... **The Gospel For Our Age**  
By J. W. Goodwin, D. D. 1.00
- .... **Living Ambassadors**  
By J. W. Montgomery .25
- .... **Pentecost**  
By E. P. Ellyson, D. D. .10
- .... **Sanctify Them**  
By E. F. Walker, D. D.  
Paper .25; Cloth .50
- .... **The Sin Problem**  
By H. V. Miller .25

Check those that you haven't yet ordered and send for them today. These books will enrich your spiritual life and strengthen you in the faith. And do not forget the blessed ministry of spreading the gospel by means of the printed page. Distribute these books among your friends, neighbors, relatives, etc.

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Toronto, Ohio—Our church recently sponsored a very successful Vacation Bible School in which boys and girls from six denominations were enrolled. There was a total enrolment of 219, with a daily average attendance of 156. Rev. and Mrs. Ernest Marsh of Akron directed a faculty of twenty of our local teachers, giving courses in music, Bible memory work, Bible history, notebook and handwork. On the closing evening of the two-week course, the school held an exhibition program of their work, with an attendance of more than three hundred pupils, parents and friends. There was no charge for the course, and expenses were all met by members and friends of the church. This first attempt in V.B.S. work by our local church attracted many new friends, and brought much favorable comment. Without a doubt pupils receive more Bible teaching in such a course than in a year's Sunday school effort. All were agreed that such a school should be part of our yearly church program in Toronto.—Ralph Schurman, Pastor.

Bethune, Colo.—Calvary Church of the Nazarene has just had a wonderful revival with Rev. Leo C. Upton as the evangelist. Counting as they came, there were sixty seekers, and several were saved and sanctified. A number of new people were reached, and we expect to receive a class into church membership.—Harold McKellips, Pastor.

The Johnson Sisters, preacher and singers, report that they have witnessed the miraculous working of God in revival campaigns during the past months. They have been in revivals in First Church, Minneapolis, Minn.; Grace Church, Nashville, Tenn.; Central Church, Miami, Fla.; Trinity M. E. Church, Racine, Wis.; and the Stafford County Holiness Camp at Stafford, Kansas. They write, "At present we are in a tent revival in Lisbon, North Dakota, with the largest representation of other church people that the Lisbon church has ever had. Our next campaign will be in Missoula, Montana, and on to Spokane, Wash. Although we have felt the tremendous loss of the home-going of our precious father, God has given grace."

The Northeast Zone of the Iowa District met at Iowa City on July 27 with the first service at two-thirty p.m. Rev. Clive Williams, field representative, and the College Trio from Olivet College, were present, and the boys sang and gave short messages in the interest of the school. Brother Williams brought a fine message on the subject, "Work with a Margin." District Superintendent Roberts also spoke in the interest of the school. The zone voted to be responsible for \$37.50 toward furnishing one room in the G.R.'s Dormitory. Zone officers were elected for the coming year, with Rev. E. E. Russell of Cedar Rapids, as president of the zone. In the evening service Brother Grover Day, the blind musician, sang and played his accordion. The College Trio also brought special messages in song, with Brother Williams

bringing the evangelistic message. The rally closed with souls at the altar.—Gladys Fetterhoff, Reporter.

Buffalo Lake, Minn.—We have recently closed a very gracious ten-day camp-meeting with Rev. Richard and Dorothea Sharp as the special workers. God greatly blessed their ministry with much conviction on the people from the first day. A goodly number sought God for pardon and purity, and prayed through in the old-fashioned way. A fine class of new members united with the church, the whole church was greatly helped, and many new friends were made for the work. The ministry of Brother and Sister Sharp was greatly appreciated.—C. D. Gadbaw, Pastor.

Wolf Run Church, Ohio—We have just closed the greatest revival in the history of our church with Harry and Estella Luce, commissioned song evangelists of Akron, as special workers. There were fifty seekers at the altar during the one week of services. The meeting was a blessing to the entire community. Fourteen months ago we dedicated our beautiful, new, church building, with District Superintendent C. Warren Jones in charge. The building is a two-story, stucco structure, 36x50, all complete with basement finished for classes. The building valued at \$5,000 is paid for in full; two-thirds of the money was donated by friends of the church. All bills are paid to date, including our budgets. Even though the mines are not working, there is no depression with God for a people who pray and trust Him.—Minnie G. Wiandt, Pastor.

Ashland, Wis.—Our church recently closed a fifteen-day revival meeting with Evangelists G. D. and Agnes Urschel as the special workers. The attendance was good, souls were saved, and the church built up. We very much appreciate the work of the Urschels and are glad to recommend them. They preach the old-time gospel of repentance and heartfelt religion.—Anna Branch, Pastor.

Erin, Tenn.—We have recently closed revival campaigns with our churches at Stewart and Griffin's Chapel. Rev. H. H. McAfee of Lakeland, Florida, was the evangelist. The battles were hard-fought ones, but God gave some victories. The services were well attended, Brother McAfee did some wonderful preaching, resulting in the salvation of precious souls. There were two additions to one of the churches. We say, On with revivals and revival effort until Jesus comes.—S. A. Jones, Pastor.

### Alabama District

Since our last report all the resources of the district have been thrown into the conflict in Alabama, and some decisive victories have been won. Our Preachers' and Workers' Convention at Brewton, with Dr. J. W. Goodwin as our guest speaker, was one of the best ever held on the district. Dr. Goodwin never endeared himself to our people quite so much as in this convention.

His addresses and sermons were just what we needed. The other talks, papers and sermons were timely and inspirational. Dr. Goodwin said they would have done credit to a General Assembly. The convention climaxed a revival conducted by the District Superintendent and his wife. Many souls prayed through, and a fine class was received into church membership. The one special feature of this meeting was the number who prayed through in their homes and places of business. Brother Tubbs, the pastor, is much loved by his people.

Since this convention there has been a Zone Rally of the N.Y.P.S. at Birmingham, also a Zone Rally of the W.M.S. at Cordova. Both were largely attended and a good success.

Many successful revivals have been conducted in which more than a thousand souls have sought God and over two hundred people have united with the church. Evangelist Mason Lee is in his third meeting on the district, and God is giving him success. At Cordova his meeting resulted in 135 professions and twenty-two additions to the church.

Pastor Donaldson at Jasper put on a revival on the opposite side of town from his church, with local help assisted by Pastor Crauswell of Parrish. This resulted in more than seventy professions, and ten new members.

Howard Lane and Vernon Thomas, students of Pasadena College, conducted a revival with our Holt church in which more than thirty found God, and nine united with the church. They have also conducted a successful revival with Taylor's Chapel congregation, and now with our Manchester church.

Raymond Frost assisted by the Trevecca Nazarene College Male Trio conducted a home missionary campaign in Berry with decided success in the salvation of souls, and a fine congregation of fifteen members. Rev. J. A. Manasco has been busy, and God has given him souls and members.

The District Superintendent and wife held a meeting for the Selma church and God gave a real revival with more than two score to pray through and fourteen uniting with the church. This meeting was sponsored and financed by the N.Y.P.S., with Miss Louisa Phillips, president. Rev. W. R. Platt and wife are a God-send to Selma, and they are being used beyond the faith of the most optimistic. Our next meeting was with our Tuscaloosa church, where we were assisted by the T.N.C. Male Trio, and Miss Lois Martin, another student of the college, as pianist. Great crowds attended and God gave a revival after the old-time order, with 250 seekers and 157 professions; 27 united with the church. Also, a fine lot was bought and contract was let for a \$5,000 building program. The district is furnishing a tent and Pastor Reid and local forces will conduct revivals in different parts of the city for the remainder of the summer.

This seems to be building year with us. Birmingham, under the leadership of Pastor Garrett, will get into their commodious brick building before the assembly. Parrish plans to finish their

### SPECIAL NOTICE

The Ninth General Assembly of the Church of the Nazarene will convene on Sunday morning, June 21, 1936, at the Municipal Auditorium in Kansas City, Missouri. The Auditorium is a new building nearing completion and provides facilities for all meetings of the General Assembly and all committees under one roof together with abundant room for exhibits.

E. J. FLEMING,  
General Church Secretary.

new building within a few weeks. Florence has just completed a nice, nine-room brick parsonage. Excel has erected a new parsonage, also Mt. Zion, and Cordova has bought a nice parsonage. Sheffield has bought a well located corner lot and will erect a tabernacle before the assembly. Hickory Grove has the lumber on the ground and plans to build this summer.

The district has bought two new tents, but these do not near meet our need. God is with us and we are working hard and believing for a twenty-five per cent increase along all lines by the assembly.

H. H. HOOKER, *District Superintendent.*

### Grand View Campmeeting

BROOKTONTDALE, N. Y.

Under the leadership of a great corps of workers Grand View Camp passed into history as a very successful campmeeting.

From the very beginning the presence of God was manifested. Rev. Raymond Browning held high the banner of our King, and scores of people knelt at the altar for pardon and purity. So successful was Brother Browning's ministry with us that he has been invited to return for the 1936 camp.

Brother Frank Smith in charge of the singing and praise services, was a host for God in pressing the battle. Sister Louise Hawk, in charge of the children, won their hearts and kept them busy for Jesus. The Young People's meetings were the best we have ever had. A rousing service was held each evening with Rev. R. H. Cantrell in charge.

We were happy to have one of the Eastern Nazarene College Male Quartets

with us for several days. They surely blessed our souls with their singing and wonderful spirit.

LESTER J. TROUT, *Secretary.*

### Iowa District

The Iowa District has had a glorious time during the past few months in this Crusade for Souls. Almost all of our churches have had one revival and some of them have had two. Hundreds of hungry, seeking people have bowed at the altars and found God in the old-fashioned way of pardon and cleansing. As a result of these revival meetings the membership of the various churches has decidedly increased.

Every department of the district work is on the up-grade. Our W.M.S. organization is doing commendable work with the General Budget. The N.Y.P.S., under the leadership of our good President, Rev. B. L. Wilson, is forging ahead and has its goal set to pass the one thousand mark in membership this year. We have a great host of fine young people and they are feeling their responsibility and are doing their part in helping out in this Crusade for Souls. They are providing the means to sponsor two Home Mission campaigns this

## PENTECOST

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An interesting and stirring discussion of Pentecost—the day and its meaning in Jewish history; the significance of Pentecost in its New Testament setting; the method of the Pentecostal outpouring of the Holy Spirit; the attitude of those who tarried for Pentecost; the tragedy connected with the first Pentecost; the great opportunity of proclaiming Pentecost.

This is a modest booklet of thirty-two pages, but it contains a message that is vital and greatly needed at this time.

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summer. As a result of the District Tour with Dr. E. P. Ellyson and Miss Grace Crozier, President of our religious education work in Iowa, the Sunday school is making splendid progress. Fourteen of our churches have already reported their District and General Budgets paid in full for the year. We are hoping to go over the top with both budgets as a district by the time of the District Assembly.

We thank God for the loyal, self-sacrificing pastors that we have on the district. They are forging ahead in this Crusade for Souls, and can be depended upon to stand by the whole program of the district.

We have already organized a church at Cedar Falls with thirty-six members, and they are gradually making progress there. At the present time we have a campaign on at Burlington—a city with a population of 30,000—conducted by Evangelists E. E. and Ora J. Turner. Souls are praying through and the outlook is very encouraging for a church in that fine city. We recently put on a tent campaign in East Des Moines with Evangelists J. P. Wolpe and Dr. H. W. Jerrett, which proved to be a great victory for the Nazarene work. During the last three years of our work on the Iowa District our membership has increased from 1,600 to almost 2,500.

We are looking forward to having the greatest assembly in the history of the Iowa District. There will be a Preassembly Convention of the W.M.S., the N.Y.P.S., and the Sunday schools. General Superintendent Chapman will be the special speaker for the N.Y.P.S. Convention and for the assembly.

C. PRESTON ROBERTS,  
*District Superintendent.*

### Chicago Central District

#### PROGRESS IN WISCONSIN

In that great section of Chicago Central District of Wisconsin and Upper Michigan we are making progress. I have lately made quite a tour with my family visiting the churches, and looking over the field. I believe we have made more progress in the last eighteen months than in the previous ten years. The people seem to be looking up, and there are good reports from many sections.

At Madison, Wisconsin, which I consider the most beautiful city in the Middle West, we have a very fine band of people, with a fine new location. Sister Helen Nichols and Rev. Sievenpiper have been in charge of the work there for seven years. They are making some substantial progress. They are putting their tent up to run until it gets so cold they have to take it down, and they are planning to have a number of evangelists to assist them. They have been able to touch many university students in the last few years.

At Richland Center, Wisconsin, they have a very substantial church with a good tabernacle, and a good parsonage. They also have a tent, and they have started a new Sunday school at Orion; also have put on a home missionary meeting at Baraboo where we hope to finally get a substantial work.

At LaCrosse, Brother and Sister Hatcher, at a great sacrifice in the last two years have tried to get a new church. We hope to stick to this proposition until we finally get a following in this town of 35,000 population.

At Durand we have a very fine people, a building in which to worship, and a substantial basement parsonage. Brother H. A. Knapp has served faithfully here for two years. This church takes its part in every interest of the district. They

are planning to have a tent meeting in August with Rev. Helen Peters.

At Forest Center we have a very fine crowd of people with a good church and parsonage. Rev. Earl Stevens and wife are finishing up six years of good service here. While I was there Evangelist C. T. Corbett and wife were in a good meeting under a tent.

Evangelist A. J. Doke and wife are trying to get a new mission at Wheeler.

Farther up north in Polk County we are pressing out in many directions. Brother C. L. Elston is our good pastor at Clam Falls; here we are putting a new roof on our building, which is a combination of church and parsonage. We are also hoping to paint the building. Quite recently they had an indoor camp-meeting here. Brothers Crane, Elston, Doke, Dorchester and Knapton are holiness preachers in this section, and they are pressing out in every direction to get our great denominational methods to as many people as possible.

Brother Crane of the Minnesota District has been having a number of meetings this winter in this section in school-houses, and his work has been greatly honored. He has opened up a new church in Balsam Lake, the county seat of Polk County. Brothers Crane and Elston are in labors abundant in pressing out in this country. They are going to put on a brush arbor meeting at Coomer, also they are planning to enter Range, Frederic, Centuria and several other places in this section in the next few months. We are hoping to get them a tent to be used only in this section. Here is a real home missionary field. They need Sunday schools all over this section. Pray for these brethren as they go forward in this good work.

We have in the last winter opened up a mission in Superior. Brother Vargas and Sister Branch of Ashland have done some very fine work. Philip Torgrimson is in charge of this work.

I have gone into considerable detail in this report to give you some idea of our work on the western side of Wisconsin. There are other places where we have activity on in this western part. Sister Taylor is putting on a meeting with Brother Booker at St. Croix Falls. Also we are opening up our work again at Martintown. Stephen Blodgett is faithfully serving at Janesville.

Here is the part of the report that I want the readers to see:

1. Pray for Wisconsin, with its about four million souls, including Upper Michigan.

2. But pray especially that God will give us some pioneer workers who know God, and who understand this great northern country. Pray for God to give us workers who have "sticking" qualities, and who are interested in the salvation of people in a very needy and difficult country, to establish the Church of the Nazarene. They have plenty to eat in this country and there is a great open door, but the field is not easy.

Anybody interested please get in touch with me at General Delivery, Danville, Illinois. Also, if anyone knows of any section of this country where they want to establish a church, write me.

E. O. CHALFANT.

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The Home Coming Week

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**DEATHS**

**Aaron**—Johnnie Lee Aaron was born in July, 1917, and departed this life at Dallas, Texas, April 6, 1935. She was a member of Central Church of the Nazarene of Dallas. She was a member of the N.Y.P.S., lived a beautiful Christian life, and died like she lived "at peace with God." Funeral services were conducted at the Central Church, with a host of friends and young people present. Many young people were under conviction and sought God through her death.—V. E. Coursey, Pastor, Park Ave. Church of the Nazarene, Dallas, Tex.

**Brown**—Mrs. Bessie Brown was born October 15, 1895, in Magnet Cove, Ark., and departed this life June 12, 1931, in California. On September 9, 1916, she was united in marriage to Guy Brown in Lubbock, Texas. She united with the Upland, Calif. Church of the Nazarene on June 15, 1930, and in 1933 was transferred to the Church of the Nazarene at Alta Loma, where she was a member at the time of her death. She leaves to mourn their loss her husband, mother, five brothers and three sisters. Funeral services were held in the Draper Funeral Parlors with Rev. John P. Mandtler officiating, after which the body was shipped to Arkansas.—John P. Mandtler.

**Craford**—James Craford was born in Lincoln County, Ohio, September 15, 1853, and departed this life July 8, 1935, at Garfield, Wash. He was married in 1899, and five children were born to this union. They have all preceded him in death. He was converted at the age of fifteen and joined the Methodist Church. He came to Garfield in 1908 and united with the Church of the Nazarene twenty years ago. He walked and talked with God nearly all his life, and was faithful unto death. While going to the hospital the evening before his death, although suffering severely, he shouted the victory.—H. S. Spray, Pastor.

**Martin**—Clarence S. Martin of Tulsa, Oklahoma, passed to his reward on July 11, 1935. A native of Ohio he came to Kansas in 1883. He moved to Ponca City in 1893, living there until eight years ago when he came to Tulsa. He was united in marriage to Elizabeth S. Myers on September 26, 1876, and to this union were born ten children. He is survived by his wife, Elizabeth S. Martin of Tulsa; a son, John A. of Idaho Falls, Ida.; and seven daughters, Mrs. Ada S. Foltz of Ponca City; Elizabeth Neff of Newkirk; Mrs. Fannie M. Thomas of Berryville, Ark.; Mrs. Jennie V. Bert of Magdalena, New Mex.; Mrs. Clara S. Pollock of Tulsa; Roma L. Martin of Tulsa; and Minnie C. Martin, our missionary who has been on the field in Swaziland, Africa, for the last sixteen years; also twenty-five grandchildren, and three great-grandchildren. Two daughters preceded him in death. Brother Martin was converted at the age of fifteen, and was a charter member of the Ponca City Church of the Nazarene. At the time of his death he was a member of the First Church of the Nazarene of Tulsa. Brief services were held at the Moore's Funeral Home in Tulsa by his pastor, Rev. Albert Neese; then the body was taken to the Church of the Nazarene in Ponca City and services were held with Rev. Arthur Miller of Blackwell, assisted by Rev. J. Walter Hall of Ponca City. Interment was in Longwood cemetery.

**Stoner**—Mrs. Pearl Stoner of Wilmington, Calif., died at her home on July 13, 1935, at the age of 43 years, 7 months and 15 days. She leaves to mourn their loss her mother and father of Hood River, Ore., three brothers; her husband, Leon Stoner, and two daughters, Betty and Patricia; and a host of friends. She was much loved and will be missed by the Church of the Nazarene at this place. For years she had been a great sufferer. Funeral services were conducted at the church with the pastor, Rev. Ira P. Bowen, in charge, assisted by Rev. P. G. Linaweaver, a former pastor, and Rev. James Elliott. Interment was made in Roosevelt Memorial Park.

**Langhauser**—Miss Clara Langhauser, whose funeral was conducted June 25, 1935, was well and favorably known not only in Austin, but throughout the entire city of Chicago for her missionary zeal and ministry of mercy. She was a member of the Austin Church of the Nazarene, and served as deaconess for a number of years. Her ministry, however, was not confined to this particular church, but wherever help was needed in any way, either spiritual or material, she was always on hand to bring comfort to those in distress. Several churches in Austin were represented at the funeral and also from the Business Men's Committee of the noon-day Loop Meeting represented by Mr. Zorn, who

paid a tribute to the deceased. A delegate from the Beacon Light mission was present. This mission was founded by Miss Langhauser five years ago on Kinzie Street near Cicero Avenue. She was its superintendent two years ago when she retired on account of failing health. Rev. J. T. Myers, pastor of Austin Church of the Nazarene, preached the funeral sermon and Mr. Carsterson of Austin Tabernacle sang. Interment was at Waldheim.—R. C. Parks.

**Conyer**—Herschel E. Conyer was born in Winchester, Ind., March 30, 1912, and departed this life at Modoc, Ind., July 6, 1935. In September, 1931, he was united in marriage to Miss Dorothy Fisher, to which union were born two children, Donald L. and Philip C. He was converted at an early age, and united with the Church of the Nazarene in 1927, and lived a consistent Christian life until his death. Funeral services were conducted from the Church of the Nazarene in Modoc, by his pastor, Rev. O. E. Edwards.

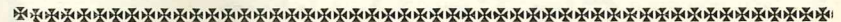
**McDougall**—Mrs. Lydia McDougall was born November 18, 1874, at Yamhill, Oregon, and departed this life at the Waldo Hospital, Seattle, Wash., on April 18, 1935. She had been a Christian for many years, and for several years had been a member of the First Church of the Nazarene, Spokane, Wash. When the new church was organized at Ritzville, Wash., in September, 1934, she transferred and became a charter member of the new organization. Funeral services were conducted by Rev. F. R. McConnell of Spokane, assisted by Rev. N. A. Malmberg, her pastor. Besides her husband, she leaves to mourn her departure, one son, John H.; two daughters, Mrs. M. L. Weaver, and Mrs. Chas. E. Heniken; one sister, Mrs. K. M. Gage, and a brother, T. T. Maynard.—N. A. Malmberg, Pastor.

**Gray**—Mrs. Laura E. Gray was born at Covington, Ky., May 12, 1852, and departed this life January 14, 1935, at the home of her son, Russell C. Gray, in Pasadena, Calif. Mother Gray possessed the true pioneer spirit which was such an inspiration during those early days in the beginning of the Church of the Nazarene in Indiana. She gave to our church two wonderful preachers, Russell and Ralph, whose services have been greatly blessed in both the pastorate and evangelistic fields. Beautiful of spirit and nature, faithful and true to her Savior, she lingered among those who loved her, like a hallowed benediction until her

promotion to higher service. Two sisters, Mrs. Norman Woolsey and Mrs. J. N. Williams of Indiana, and a brother, Roy, of Texas, mourn with Russell and Ralph the loss of a most devoted and loving mother. Funeral services were held in Pasadena by Rev. W. W. Hess and Rev. U. E. Harding.

**Walter**—Mrs. Libbie A. Walter was born at Mt. Sterling, Ohio, May 19, 1856, and departed this life April 28, 1935, at Pasadena, Calif. She was converted, through the prayers of a godly mother, at the age of eighteen, and joined the Methodist Church in which she remained an ardent member until she united with the Church of the Nazarene in 1905. For twenty years Sister Walter served as a deaconess in the church of her choice. Her love and devotion to its doctrines never wavered, and one of her last admonitions to her daughters was to stand by the Church of the Nazarene. "Mother Walter" as she was familiarly known, had an intense missionary spirit and the greatest joy of her life was in the activities of her daughters, both of whom spent some time as missionaries in India. She was consecrated as a deaconess on the same day that her daughter Myrtlebelle was ordained. In her early life she was engaged as a prison worker in the State Prison at Columbus, Ohio. In the days of Dr. Breese and Dr. Walker at Los Angeles First Church she was loved and respected for her work as deaconess among the poor and distressed; later she united with Pasadena First Church, where she worshipped and served until her death. There was a faithfulness and loyalty that characterized the life of Mother Walter which was always recognized as very unusual. Her place on the front row of seats was regularly occupied, and her beaming face inspired and lifted the messenger. She is survived by two daughters, Dr. Mary Jacques, and Mrs. Myrtlebelle Walter Elmore, and a daughter-in-law Mrs. Eva Waite. Funeral services were conducted by her pastor, Rev. Weaver W. Hess, assisted by Dr. H. Ortol. Wiley.

**Kennedy**—Reuben P. Kennedy was born in Richview, Ill., May 30, 1868, and passed to his reward June 8, 1935, at Upland, Calif. In 1891 he was united in marriage to Anna Rober, to which union five children were born. He is survived by his wife, five children, and four sisters. In 1923 Brother Kennedy united with the Church of the Nazarene in Tuttle, North Dakota, as a charter member, after being a member of the Holiness Association for a number of years. Since 1930 he has been a faithful member of the Church of the Naz-



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We are receiving more compliments on our new song book, SONGS OF VICTORIOUS FAITH, than on any we have issued, aside from the hymnal. Here are some of the recent orders:

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- MOOERS, NEW YORK, *Campmeeting* 500
- TROY, NEW YORK, *Seven Oaks Camp* 400
- DENTON, MARYLAND, *Campmeeting* 300
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are at Upland. Funeral services were held in the Upland church with the pastor officiating, assisted by Rev. Frank E. Hill. Interment was made in the Bellevue Cemetery.—John P. Mandtler, Pastor.

**Rice**—John B. Rice was born February 19, 1860, in Ray County, Mississippi, and departed this life April 21, 1935, at Waldron, Ark. He was saved early in life and became a member of the Methodist Church. He became a charter member of the Holiness Church of Christ when it was organized in Waldron; becoming a member of the Church of the Nazarene at the time of the union at Pilot Point. He was a faithful member. He leaves to mourn their loss, his wife, Mrs. Jennie Rice; three sons, Hugh, Edwin, and Bird, all of Waldron; two sisters, Mrs. Mary Gettys of Amber, Okla., Mrs. Emma Payne of Okemah, Okla.; one brother, A. W. Rice of Okemah, and a host of friends. Funeral services were held in the Church of the Nazarene at Waldron, with the pastor, Rev. Mark Chinn, officiating, assisted by the other ministers of the town. Interment was made in the Duncan Cemetery at Waldron.—Mark Chinn, Pastor.

## ANNOUNCEMENTS

**RECOMMENDATION**—The Clark Radio Singers, composed of S. K. Clark, and Rev. Mrs. Edith Wilson Clark, and their daughter, Miss Nona Clark, recently united with the Church of the Nazarene. Mrs. Clark is a commissioned evangelist of the Northern California District; Mrs. Clark is the preacher of the party as well as being a lyric soprano. They sing in various combinations and accompaniments. Brother Clark is one of the few registered male soprano singers in the U. S.; he is also the pianist of the party as well as being a splendid publicity man for a meeting. They are now engaged in revivals on this district. They will be kept busy.—Roy F. Smee, District Superintendent.

**RECOMMENDATION**—Rev. A. E. Kelly, 539 Cantrell St., Irvine, Kv., is entering the evangelistic field. He is a tireless worker, with a passion for the lost, and a successful soul-winner. He is a splendid preacher, and will fit in any of our churches or camps.—L. B. Mathews, Superintendent Tennessee District.

### WEDDING BELLS

Professor Earl V. Greer of Hutchinson, Kansas, and Miss Myrtle M. Thompson of Durand, Wis., were united in marriage at a beautiful church wedding at Durand, on July 24, with the pastor, Rev. H. A. Knapp, officiating.

John Cosby Stone, former student of Pasadena College of Pasadena, Calif., and Miss Violet Lillian Smith of Upland, were united in marriage at the Church of the Nazarene in Upland, on June 20, with the pastor, Rev. John Mandtler, officiating.

Mr. Oscar Acord and Miss Anetha Brandt, both of Bloomfield, Mo., were united in marriage, July 28, at the Nazarene Parsonage at Cape Girardeau, with the pastor, Rev. J. E. Smith, officiating.

Rev. Mendell Taylor, District N.Y.P.S. President of Eastern Oklahoma, and Miss Gertrude Pendergraft of Ada, Okla., were united in marriage on June 27, in the home of Rev. A. C. Morgan at Henryetta, with Rev. Haley Messer, pastor of the Ada church, officiating. Rev. and Mrs. Taylor are at home at Bethany, Okla.

Verla Marie Roberts and Leonard L. Eastley, both of Nampa, Idaho, were united in marriage, August 3, at the Nazarene parsonage at Connell, Wash., with Rev. Theo. E. Martin officiating.

**BORN**—to Mr. and Mrs. Richard Ruble of Patrickburg, Ind., a daughter, Rosetta Alice, on July 30.

**RECOMMENDATION**—I wish to commend to the church everywhere Rev. Harry W. Davis, care 454 West 4th St., Pomona, Calif. Brother Davis has made full proof of his ministry, and is a humble, very able preacher of a great gospel message. He will render you good evangelistic service.—A. E. Sanner, Superintendent Southern California District.

**NOTICE**—Since the death of my brother and gospel teammate, I will be available as a song leader, soloist and chalk-talker. Address me care Rev. Chas. W. Snyder, N. Pearl St., Columbiana, Ohio.—Arthur Ellsworth Barkley.

### TITHING BULLETINS OFFERED AT A SAVING

At least \$5.00 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are left blank for local announcements. The company suggests that churches conduct a five-week course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the HERALD OF HOLINESS, also give your denomination.—The Layman Company, 730 Rush Street, Chicago, Ill.

**PRAYER IS REQUESTED** for the salvation of a brother in Ohio, and that he will marry the right girl; by a sister in Massachusetts that God will save her husband; by a sister in Texas for a friend and her son who lost their husband and father a short time ago that God will save them and start them coming to Sunday school, also for a revival in that town; by a sister in Michigan that her daughter may be saved, have a call for some special work, and go to Bible school this year; for a sister in Washington, D. C., who was sanctified but lost out, and has struggled to get the victory again until she has almost lost all hope and health; by a brother in Minnesota for the healing of his wife who is very ill with T.B., also for her soul; for a small, struggling, Church of the Nazarene in West Virginia that God may help them pray through to victory.

### CAMPMEETING CALENDAR

August 18 to September 1. Millport Nazarene Camp, Millport, Ala. Workers: H. H. Hooker, H. H. Wise, Miss Lera Teague. Write J. L. Shelton, Route 1, Millport, Ala.

August 20 to September 1. Holiness Ass'n. Camp, Kilbourne Park, Keokuk, Iowa. Workers: Paul Coleman and Wife, Noble Price and Wife. Write, Mrs. F. A. Ollar, 1027 Timea St., Keokuk, Iowa.

August 21 to September 1. Gladwin County Holiness Ass'n. Camp, Gladwin, Mich. Evangelist and special singers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write William Davis, R.R., Gladwin, Mich.

August 22 to September 8. Hall County Holiness Camp, Cameron Grove, Nebr. (15 miles west of Grand Island; six miles north and 1½ miles west of Wood River). Workers: Rev. and Mrs. Owen Kellar. Write, A. J. Afterbaugh, Wood River, Neb.

August 22 to September 1. Hopkins Holiness Ass'n. Camp, 1½ miles north of Hopkins, Allegan County, Michigan. Workers: Elmer McKay, John Thomas, E. E. Patzsch, F. Burge, Mrs. Grace Lawrence, Miss Ilene Winegard, Mrs. Leo Supermois. Write, J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

August 23 to 31. Holiness Camp, Marthaville, La. Workers: H. T. Isgitt, O. Jenning, Willie Protha. Write Mrs. G. L. Berry, Marthaville, La.

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August 23 to September 1. Southern Indiana Holiness Ass'n. Interdenominational. Oakland City, Ind. Workers: Allie and Emma Irick, J. Warren and Maybelle Lowman, Mary Francis Emerson. Write Maud Steele, Secretary, Oakland City, Ind.

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

August 23 to September 1. Holiness Ass'n. John T. Hatfield Camp, Greenfield, Ind. Workers: C. C. Knippers, Flora N. Chatfield, B. O. Crowe and wife. Write Hansel Williams, Secretary, R.F.D. 6, Greenfield, Ind.

August 24 to September 1. Holiness Camp, Interdenominational, Beulah Park, Alexandria, Ind. Workers: Joseph H. Smith, C. C. Rinebarger, S. W. Turberville. Write Everet Baker, 604 S. Wayne Alexandria, Ind.

August 29 to September 8. Springerton, Ill. Workers: W. R. Cain, Jack Frost, W. B. Sparks. Write, Jacob Fleck, President, Enfield, Ill.

Columbus. General Superintendent Goodwin. Assembly to be followed by N. Y. P. S. Convention.

Kansas—At Wichita First Church of the Nazarene, 1400 E. Kellogg, August 28 to September 1. Rev. F. H. Bugh, Pastor, 1400 E. Kellogg. General Superintendent Chapman.

Chicago Central—At Danville, Ill., August 28 to September 1. Rev. W. S. Purinton, Pastor, 322 N. Gilbert. General Superintendent Williams.

Kentucky-West Virginia—At Ashland, Ky., September 3 to 6. Rev. Gene E. Phillips, Pastor, 512 22nd Street. General Superintendent Williams.

Kansas City—At Topeka, Kansas, September 4 to 8. Rev. J. Erben Moore, Pastor, 512 Fillmore Street. General Superintendent Goodwin.

Missouri—At First Church of the Nazarene, 4300 Delmar Ave., St. Louis, Mo., September 10 to 15. Rev. J. W. Roach, Pastor, 1351 N. Kingland Ave. General Superintendent Goodwin.

Tennessee—At Nashville First Church of the Nazarene, 510 Woodland Street, September 11 to 15. Rev. H. H. Wise, Pastor, 3500 Murphy Road. General Superintendent Williams.

Eastern Oklahoma—At Tulsa, Oklahoma, September 17 to 20. Rev. Elbert Dodd, Pastor, 1307 West 22nd St., West Tulsa. Assembly to be held at St. Paul's Methodist Church, 15th and Quaker Streets. General Superintendent Goodwin.

Arkansas—At First Church, corner Maryland Ave. and Battery St., Little Rock, Ark., October 2 and 6. Mrs. Agnes White Diffie, pastor, 1914 Maryland Ave. General Superintendent Williams.

Dallas—At Houston First Church of the Nazarene, 46 Waugh Drive, October 8 to 11. Rev. R. W. Snyder, Pastor, 1202 Peveto. General Superintendent Williams.

San Antonio—At San Antonio Grace Church of the Nazarene, 116 North Polaris Street, October 15 to 18. Rev. B. F. Nowlin, Pastor, 116 North Polaris Street. General Superintendent Williams.

Southeast Atlantic—At Bennettsville, S. C., October 23 to 27. Rev. J. H. Deal, Pastor, 808 Breeden Heights. General Superintendent Goodwin.

Florida—At Miami Central Church of the Nazarene, N.W. 5th Avenue and 40th Street, October 30 to November 3. Rev. C. E. Pendry, Pastor, 420 N.W. 40th Street. General Superintendent Goodwin.

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Fall Assemblies

- Ohio (Columbus).....Aug. 28 to Sept. 1
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Missouri (St. Louis).....Sept. 10 to 15
Eastern Oklahoma (Tulsa).....Sept. 18 to 22
Western Oklahoma (Bethany).....Sept. 25 to 29
Southeast Atlantic.....October 23 to 27
Florida.....Oct. 30 to Nov. 3
Georgia.....Nov. 6 to 10
Alabama.....Nov. 13 to 17
Mississippi.....Nov. 20 to 24

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Tennessee.....Sept. 11 to 15
Arkansas.....Oct. 2 to 6
Dallas.....Oct. 8 to 11
San Antonio.....Oct. 15 to 18
Abilene (Abilene).....Oct. 22 to 25
Louisiana.....Oct. 29 to Nov. 1

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Summer and Fall Assemblies

- Iowa.....Aug. 21 to 25
Kansas.....Aug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

Iowa—At Cedar Rapids, August 21 to 25. Rev. E. E. Russell, Pastor, 400 F Avenue, West. Assembly to be held in Trinity Methodist Church, 3rd Avenue at 5th St. S.W. General Superintendent Chapman.

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

Ohio—At Columbus, August 28 to September 1, at the Ohio District Camp Grounds, Morse Road. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave.,

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## LIGHT FOR THE SHADOWS

Evangelist E. E. Wordsworth

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Psa. 27:1).

WE were seated in a steam-heated railroad coach of the Northern Pacific traveling eastward when the brakeman entered and closed all the ventilating windows. At once we anticipated the approach to a tunnel. Looking out of the window we soon noticed a sign by the side of the track and it read thus: "Continental Divide—5,564 feet above sea level." In a moment we entered the tunnel but our brakeman had not failed to give us special light for the experience and the coach was abundantly illuminated. For three-quarters of a mile we sped on through the very heart of the hill and soon emerged into the golden sunlight and beheld the rolling hills bedecked with their evergreen trees, and the beautiful landscape entranced us. The rock-ribbed hills and deep vales and bewitching scenery seemed to speak to us. The king of day was still shining in the heavens and its friendly rays kissed the crystal snowflakes into dazzling beauty. The deep recess of the tunnel was left behind and forgotten.

As we have thought of this we have said that this is a parable of life. Sometimes there are tunnels, trials and testings for the Christian soul, but withal there is the warmth of divine love in the soul. For the present no divine breath wafts our spirits, the heavenly sunshine seems to be withdrawn, and we are shut up in our confining circumstances, but our blessed Lord never fails to furnish us with that special and particular light that this experience requires, and all we have to do is to hold

steady and not chafe and murmur and complain and our Engineer will bring us out ere long into the glorious, effulgent light of His presence. The new beauties we shall behold and His presence makes our paradise.

Even in the tunnels we are elevated, and consciously we are progressing toward our destination. Why should we fear? The Lord is our light and our salvation and fear is dispelled because He knoweth the way and cares for His own.

Bunyan had his Bedford jail experience; Wesley was bruised with brickbats, beaten by merciless mobs; Livingstone repeatedly faced his savage tribes; Paton's life was frequently in jeopardy while the bloodhounds of hell dogged his heels; Madame Guyon, the celebrated French saint, had serious domestic troubles in addition to the tortures of prison experience; Stephen was stoned by religious bigots and so it has ever bene the lot of the most saintly to endure severe testing and trials.

But remember, Christian believer, "He giveth more grace," and "The cross is not greater than His grace, the storm cannot hide His blessed face," "And when I am tried I shall come forth as gold." The tunnel will emerge into the sunshine and soon we shall leave it in the far distant past. Just a few more days and a few more tears and life will come to its close and we shall be ushered into His glorious light and sweet presence to abide evermore. Let us trust Him "until the day breaks and the shadows flee away."