

# HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE



VOL. 23, NO. 52

KANSAS CITY, MO., MARCH 16, 1935

WHOLE NO. 1196

## Be Filled With the Spirit

**T**O BE filled with the Holy Spirit is both the duty and the privilege of each child of God. It is that state of heart necessary to be fully pleasing to Christ. It is not a mechanical fullness in which we are filled once for all; rather it is a vital fullness, which implies a constant appropriation, a ceaseless drinking and an endless partaking of the Holy Spirit. Hence there is a constancy of relationship to be maintained with the Spirit, for to be filled on one occasion is no assurance that we may always be filled. When the relationship is broken the channel of fullness is stopped. There is a state of life where we may live in the fullness of the Spirit and there are also special fillings or anointings which we may experience to equip us with adequate spiritual resources with which to meet the emergencies of life. These special fillings are the overflowing experiences, those unusual seasons of refreshing from the presence of the Lord. It is often the overflowing fullness that is needed to bring the greatest good to people and the highest honor to Christ.

The difficulty with many children of God is that they are not ceaselessly drinking or appropriating the Holy Spirit. We must realize that it is just as vital to our soul health to continually drink and partake of the Holy Spirit to our spiritual fullness as it is to satisfy the physical hunger by occasionally eating until we are filled. The freshness, vitality and buoyancy of spirit that is so pronounced in some Christian lives is the product of being continuously filled with the Spirit. There is no need to exercise thrift or to practice economy in the realm of the Spirit, for God's resources are abundant. He is satisfied with us only as we partake of these resources and are vitally filled with His Spirit. Through being filled with the Spirit we may realize the fullness of His power, of His joy, of His quenchless enthusiasm, of the fruit of the Spirit, and of His abundant peace. Be filled with the Spirit!—D. S. C.

## HERALD OF HOLINESS

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

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

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

### Contributing Editors

H. F. REYNOLDS, D. D.

J. W. GOODWIN, D. D.

R. T. WILLIAMS, D. D.

J. B. CHAPMAN, D. D.

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

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

### MICHTAM OF DAVID

THE Psalms are usually classified according to the form of the poetical composition—there being six principal varieties. These are the *Shir*, the *Mizmor*, the *Maschil*, the *Michtam*, the *Shiggaion*, and the *Tehillah*. The word *Shir* is best rendered “song” and is used to signify lyrical compositions in general. It is applied to thirty-one compositions. The term *Mizmor* is the one most commonly translated “psalm” and is used fifty-nine times. The word *Maschil* signifies a didactic hymn in which the major emphasis is placed upon wisdom and instruction. It is applied to thirteen psalms. There are six Psalms only which bear the title *Michtam*. According to the marginal notes in our Authorized Version of the Bible, the term means a “Golden Psalm.” From the derivation of the word, expositors have concluded that it refers to some deep, personal experience which has been preserved in poetical form, and the content of this series of psalms seems to substantiate the claim. They are all Davidic in origin. Growing out of the personal experiences of David the king, and God’s dealing with his soul, these psalms have become the divinely inspired forms for the expression of the deep experiences of men in every age. They are indeed the “golden psalms,” and have ever been a source of comfort and joy to the saints of God.

The 16th Psalm in our collection is the first to bear the title, *Michtam* and deals with the hope of the resurrection and life everlasting. From the first verse, *Preserve me, O God, for in thee do I put my trust*, to the last words of that remarkable prophecy, *Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures for evermore*, every verse is a treasure of infinite worth. There is here a depth of meaning and a breadth of understanding in the things of God that finds instantly a responsive chord in the hearts of men. But the outstanding peculiarity of this Psalm is the fact that

it was used by the apostles as prophetic proof of the resurrection of Jesus Christ. Both Peter and Paul use it as a Messianic Psalm. As such it contains one of the strongest and clearest declarations of a future life that can be adduced from the Old Testament, and has been so recognized by biblical expositors, ancient and modern. “It goes beyond other words of David,” says Ewald, “nor is anything corresponding to it found in later Hebrew writers.” These words are not merely an accommodated historical application to the Messiah, but in the thought of the New Testament writers is a direct and conscious prediction of His resurrection and future glory. “Therefore being a prophet,” declares the pen of New Testament inspiration, “and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” Alleging in proof of the resurrection, this prophetic psalm, he asserts that David was here speaking as a *prophet*; that he *knew* that the Messiah would come later as a true descendant of his; and further, *foreseeing* this, he uttered these words as a conscious Messianic prophecy. Peter, therefore, in his use of this Psalm at the time of the great outpouring of the Spirit on the day of Pentecost, makes it the prophetic basis, *first*, as proof of the resurrection of Jesus Christ; and *secondly*, as descriptive of the glory of the spiritual age which should immediately follow this great event.

IT is sometimes asserted that the ancient Hebrews knew nothing of a future life, and that immortality is not revealed in the Old Testament. This is a mistake. Peter’s use of this Psalm under the illuminating rays of the Holy Ghost at Pentecost is a refutation of it. The Holy Ghost who inspired King David to write the words, “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption,” inspires the interpretation of them as a conscious prediction of the resurrection of Christ. “The application which the apostles make of this Psalm,” says Delitzsch, “is based upon the consideration that David’s hope not to fall a prey to death was not realized in him to the unlimited extent in which the Psalm sets it forth, but that it was fulfilled in Jesus, who was not abandoned to Hades and whose flesh did not experience the corruption of the grave; and that consequently the words of the Psalm are a prophecy of David pointing to Jesus Christ, who was promised to him as the heir of his throne, and whom, on the ground of this promise, he had before him in prophetic consciousness.” “I foresaw the Lord always before my face,” declares Peter in his use of this Psalm, “therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope.” Here is a reference, both to the spiritual redemption wrought by Christ, and to the final resurrection of

the body also. The triumph of Christ has a two-fold significance—it is the assurance of our redemption and the guaranty of our resurrection.

Christ's sojourn in the realm of the dead for three days, must not be interpreted as a part of his humiliation, but as the first stage in his exaltation. Mysterious as are the passages of Scripture referring to this event, it can have but one ultimate meaning, that is, that death had no power to hold the Prince of Life, and on the third day He arose triumphant over both death and the grave. But while His Spirit sojourned in the realm of the dead, His body saw no corruption. Death touched neither His spirit nor His body in the sense of corruption. That the use of the word "corruption" here is important, is shown by the fact that the apostles made their main argument for the resurrection of Christ turn on the precise use of this word. How fitting it was that the great Conqueror of death should burst its bonds asunder and come forth from it before death and decomposition could despoil the beauty of His body and remand the flesh back to the dust! This is the meaning of that triumphant note of the Apocalypse, "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." He has the keys of deliverance—what a glorious thought. Our blessed Lord, who triumphed over hell and the grave, has the power of delivering us. Not only shall we be delivered from the bondage of spiritual death and restored to the likeness our Lord, but we shall be delivered also from the grave. Our bodies, now under the curse of weakness, corruption and death, shall with Him put on strength, and glory, and immortality! "Therefore my heart is glad," sings the Psalmist, "and my flesh shall rest in confidence;" and Peter taking up the glad refrain declares, "Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope."

**B**UT the sermon of Pentecost carries this promise and prophecy of the resurrection to its perfection in the gift of the Holy Ghost. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." We must, therefore, in the light of the same divine inspiration interpret the last verse of this Michtam as referring directly to the effects of the pentecostal baptism. "Thou wilt shew me the path of life," again sings the psalmist, "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." The path of life leads from Calvary to Pentecost. It is the coming of the Holy Ghost in His sanctifying fullness, bringing the soul of man into direct and immediate communion with his Redeemer and Lord. It is a restoration to a life of unceasing victory at the right hand of God, where there are pleasures forevermore. But what was predicted by the Psalm found its fulfilment at Pentecost, what was a future hope,

is now a present joy—and in testimony of this Peter triumphantly declares, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

### THE CRUSADE FOR SOULS

**W**E are delighted to learn that the proclamation concerning the "Crusade for Souls" is meeting with hearty response on the part of our people. Wherever we go of late, we find this thought of a revival uppermost in the thought of the churches. There seems to be a conviction in the hearts of our people that we are now striking at the very heart of our problems—that we are now well within the range of the Great Commission. We well understand that organization is essential, but organizations may become formal and lack in both meaning and inspiration. We have found it necessary to wrestle with the financial problems of the church from time to time, but these are not our primary or basic difficulties. We are to seek first the kingdom of God and all these things will be added to us. Education is necessary in the present enlightened age, but education can never be more than a means to an end. Education must have its purpose as well as its ideal. We must be educated for something—and this from the Christian viewpoint is a better preparation for the proclamation of the gospel.

We must have a revival. To our Lord has been given all power, both in heaven and in earth. Nothing can withstand His Spirit. He calls upon every true soldier of the cross to go forward. Let every superintendent, every evangelist, every pastor and teacher seek this most worthy goal—a world-wide revival. We are called as a church to spread the news of full salvation. We must not prove unworthy of our trust. There is need for intercessory prayer. There must be the preaching of the gospel with the Holy Ghost sent down from heaven. The heavens are already bending low. The showers of blessing are already beginning to fall. Let us never rest day or night, until the Holy Spirit falls in mighty revival power upon our people—until we see deep and widespread outpourings of the Holy Spirit, and multitudes of men and women seeking for pardon and purity at altars of prayer.

You have heard the story of the artist who was building a colored window. As he went on with his work he kept breaking bits of glass and throwing them aside. His apprentice, who was with him, thought he could make use of these broken bits. He asked his master's permission, and having got to work, he made with the broken bits a more beautiful window than his master did with the choice pieces. And just like that God can make use of the refuse and broken bits of life. There is nothing too poor for God to use; there is nothing too weak and worthless for Him to employ.—J. D. JONES.



## Managing Editor's Page



### AN EXAMPLE OF A NAZARENE

PEOPLE ordinarily receive their impressions of a denomination from their associations with the members of that church. In other words, our associates receive their ideas of the whole Church of the Nazarene and its membership by what they see in us as individual Nazarenes. It is therefore important that each Nazarene so conduct himself as to give the proper impression for the entire movement. This is necessary in several ways. We must be so thoroughly Christian in our conduct and so carefully observe the ordinary Christian virtues of honesty, truthfulness, courtesy, clean moral living, refrain from worldly amusements and all forms of evil, that people will be properly impressed with the ethical standards of the church. On the other hand, we should carefully avoid casting reflection on the movement through a failure to properly represent our church to others.

In a recent issue of *The Christian-Evangelist* (The National Weekly of the Disciples of Christ) a pastor of a Christian church discusses "Protestantism in a Small Community." The information presented in the article was secured by the writer from the representatives of the various denominations having churches in a middle western county seat of twenty-two hundred population. As we are interested primarily in the impression made by the Nazarene pastor we will not discuss the remaining items of the article. We quote the writer's statements relative to our Church of the Nazarene as given him by our local pastor.

"The Nazarene list (church members) is much smaller than the Sunday school or church attendance of this congregation, for its discipline is severe. No smoking, dancing, or movie-going is permitted on the part of the faithful. The minister acknowledged that these rules were made only on his own authority, and not by any requirements of his denomination. This church teaches its pupils that it is the fastest growing religious organization in America. . . In the column for 'minister's schooling' he (the Nazarene pastor) observed the academic degrees listed by others, then marked 'S.S.' in his book. (The report indicates this pastor had three years college training). By indirect report we learned later that he preached to his congregation the following week about vain pride, revealed the existence of it on the part of those confessing to A. B., A. M., etc., and explained his full satisfaction with the degree of S. S., 'Saved and Sanctified'."

Does this local pastor properly represent the Church of the Nazarene? Through reading this article people throughout the world will judge our entire denomination by the attitude of this local pastor. No doubt the pastor was totally unconscious of the pub-

licity which would be given to his statements. Is not this all the more reason why we should be careful always to be a true example of a Nazarene?

### THE HOME CIRCLE CONTEST

Did you notice the announcement of the Home Circle Contest in the March 2 issue of the *HERALD OF HOLINESS*? Mrs. Mary Ethel Wiess, who has been conducting this interesting department for the past few months, is anxious to have a wide response from parents and young people concerning problems vital to each group. The days in which we live demand much of parents, and it is only as the young people are given an understanding and helpful leadership that we will be able to save them from the pitfalls of the age. Find your March 2 issue of the *HERALD OF HOLINESS* and read the announcement on page fourteen. Note the rewards to be given for the best letters submitted in answering the questions presented. This department of the *HERALD OF HOLINESS* may be of much help and benefit to parents and young people if we receive the proper response to the appeal of Mrs. Wiess.

### THE INDEX

This issue of the *HERALD OF HOLINESS* concludes Volume 23, which means that we have published this paper twenty-three years. During the past year we have been numbering the pages consecutively, so in this concluding number we are printing an index of the entire volume. Those who have preserved their copies will be enabled to find easily articles that have been printed during the year by referring to the index. The index is especially valuable to those who have the volume bound; especially is this true in the *HERALD OF HOLINESS* office. This is the first volume of the *HERALD OF HOLINESS* for which an index has been prepared and printed.

"You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed; the old man must be slain, or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is done in a moment. To talk of this work being gradual would be nonsense, as much as if we talked of gradual justification."—JOHN WESLEY.

## "IN VIEW OF THE FACT"

A. K. Bracken\*

ON page 14 of the HERALD OF HOLINESS of February 9 issue I noted an interesting little item. There was a controversy on in Seattle, Washington, between Rev. Mark A. Matthews and the Y.W.C.A. secretary. Rev. Matthews had challenged the moral right of the Y.W.C.A. to allow the playing of cards in the Y.W.C.A. building, inasmuch as it was supposed to be an evangelical institution. The secretary responded as follows: "In view of the fact that so many girls are allowed to play bridge in their own homes, we allow them to follow the same practices at their parties in the Y.W.C.A. building, because this is their home while working in Seattle."

This is quite intriguing. A friend of mine was visiting in the home of an elderly minister and his wife, in a nice little city, in Texas. The conversation turned on trends toward loose morality of the present day. The minister's wife said, "Some people want to blame the ministers for this condition." Our friend spoke up and said, "I rather share that belief myself." The minister's wife protested. She said, "The people demand that ministers leave these matters alone, and we cannot afford to raise a protest." Yes, "in view of the fact" that people will not stand for it, the preachers must not raise their voices in protest against wrong.

A sanctified mother of my acquaintance wrote to the president of a denominational college concerning her son's entrance into that college. She said, "I understand you allow dancing at the college. Is this true?" He wrote back, "Yes, we allow dancing. In so many homes in our church dancing is common, so we do not forbid it at our college." So "in view of this fact" the college allows dancing.

"In view of the fact" that the people demand crime news our daily papers give us a baptism of it. "In view of the fact" that the public wants sex stuff, the radio and magazines supply us in abundance. "In view of the fact" that people want an easy morality, courts give easy divorces; and many are suing for and getting them. And "in view of the fact" that so many have divorces these days, too many pastors and churches say, "What are you going to do about Brother So-and-so? They have been divorced, but they are good people and good pay." Many parents in their homes say, "In view of the fact that the churches say nothing about dancing and card playing and that so many people are doing these things, how can we refuse them to our own children?"

And so without end society and the church are caught in a vicious whirligig of "in view of the fact," while standards and morals continue to slump. How are we to rescue ourselves from this vicious tendency

to pass the responsibility for the morals of our country from one to another in a continuous cycle? Is there no voice of authority in matters of right and wrong? Personally I appreciated this one fact about the Catholic Church. They declare that there is an authority in matters of right and wrong. They accept responsibility and declare themselves plainly. While I would differ distinctly from them as to where this responsibility rests, I do admire their courage.

### A WORD OF AUTHORITY

The primary source of authority is the Word of God. On matters of moral ideals and standards God has spoken in different ways. First, He has spoken through the plain exhortations and prohibitions of the Bible. Again, the whole spirit and tenor of the Bible point us to the path of right in many instances where the Bible is not specific. Then, too, God has spoken through His Church chiefly made vocal through His own ordained ministry. After having consulted these sources if I were not satisfied in my mind or if they had not spoken specifically, I would try to learn the attitude of the churches at large in the times of their spiritual life and power. I believe with all my soul that any question of right and wrong can be settled in this manner.

But the ministry must accept its responsibility. Our country is sorely in need of a voice of authority raised against sin. The sons and daughters of Christian homes today need warning and direction in matters of morality. On every hand there are educative agencies teaching a cheap and easy way of life. Dr. Thomas Jay Stocking in addressing a meeting of the Congregational and Christian National Executive Conference recently said, "Our day has been asking for a comfortable God to believe in. We have sought a God who was satisfied with moderate virtue." This truth is too evident to need elaborating upon. Perhaps Jupiter, mythical god of the Greeks, with his accommodating morality, might fit. But not our Jehovah God.

### A PROPHETIC VOICE NEEDED

In days gone by the prophets of God have lifted up their voices against evil. They have specified sin and condemned it. "Cry aloud and spare not" was part of the creed. They heard and heeded the command "lift up a standard for the people." Whole cities were taken to task for their iniquities and kings and princes were rebuked. But chiefly the people were taught in no uncertain terms what things were right and what were wrong. The Christian Church needs to rethink her code of morals and renew her emphasis upon it. The forces of evil are busily engaged in an endeavor to obliterate the line of demarcation between righteousness and sin. They are succeeding all too well.

\* President, Bethany-Peniel College

I am not of the group who are ready to make wholesale condemnation of the young people. I mingle daily with hundreds of young people who have high ideals and who live clean lives. But they live in a world of radios with their cheap music and cheaper morals; a world of movies, where the private lives of too many heroes and heroines of the screen smell to high heaven; a world where cigarettes, wine and women pollute the air they breathe; a world where dancing, card playing, petty gambling, easy divorce and remarriage are permitted by law and winked at by churches. This is in no sense of the word a plea for ranting from the pulpit on nonessentials. It is a call for a voice of authority—an intelligent, forceful, sane interpretation of what things are right and what are wrong. Let it square in every respect with the Word of God! Strip the message completely of any

tendency toward the apologetic or "in view of the fact" atmosphere. Let our teachings be bold and positive but let them be given in a spirit of humility and intelligent understanding.

Generalizing and mincing matters with regard to sin; philosophizing with regard to it and temporizing with it; allowing sin "in view of the fact" that it is common even in respectable circles, will work ruin in home, church, school, society, or nation. Wherever you find it or in whatever degree or color, sin is as black as night and "when it is finished bringeth forth death." On the matter of sin God has always spoken through the Church. So let Him do in this distressing day! Let us turn on the light from that lamp of God's Word that the people may find their way. There is no place in the ministry of the gospel today for the philosophy of "in view of the fact."

## CHRIST OUR SANCTIFICATION

C. W. Ruth\*

OUR Keswick brethren, the Moody School, and many of our Calvinistic friends who do not accept the Wesleyan interpretation of sanctification as a second work of grace, are frequently heard to say, "Christ is our sanctification," and cite us to 1 Cor. 1:30, where we read that Christ "is made unto us, wisdom, and righteousness, and sanctification, and redemption," and thus they deny the necessity of a cleansing of the heart subsequent to regeneration. Of course this is simply a reviving of the antinomianism and the preaching of an imputed holiness which was met by the Wesleys and their coworkers, and was so fully answered and refuted by Fletcher's "Checks to Antinomianism."

Certainly, we all know that Christ is our sanctification, *provisionally* and *conditionally*, and that we have no sanctification apart from Him; that Christ has provided our sanctification in his death on the cross—and that alone through His atoning merits we may be sanctified.

But we ever need to remember that the provisions of Calvary's cross become ours only as we meet conditions. It is only when we have met the divine requirements that we may lay claim to the provision Christ has made for us on the cross. While we may preach salvation for the universe, we may not preach an *unconditional*, universal salvation. It is only on condition that a sinner repents, and forsakes his sins, and personally, by faith, appropriates the provision that Christ made for his salvation, that he becomes justified: and it is only when we are "justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). It is only in fulfilling these conditions that Christ becomes our "righteousness."

### A REMEDY PROVIDED

It is precisely in the same sense that Christ may be said to be our justification, and righteousness

\* Evangelist, Pasadena, Calif.

(Rom. 4:25; 5:16, 18), that Christ is our sanctification. As a sinner may not lay claim to Christ as his righteousness until he first repents and forsakes his sins, and by a personal act of faith appropriates the provision Christ has made for his salvation, even so a Christian may not lay claim to Christ as his sanctification until he has personally complied with the divine requirements, and thus appropriated the provision Christ has made for his sanctification. Precisely as Christ becomes our righteousness so He becomes our sanctification. The simple fact that an infallible remedy has been discovered and provided does not cure the disease.

Any authentic dictionary will indicate to the reader that sanctification has both a human and a divine aspect. While different phases of the subject may be emphasized by different lexicographers, there is a most substantial agreement regarding the fact that this word, "sanctification," has both a human and a divine aspect; the human feature being a consecration and devotement to God and His service, and the divine work in sanctification a complete deliverance and purification from all sin; "the act of divine grace whereby we are made holy." To use the word contrary to these authenticated definitions is to do violence to the word, and make words meaningless. It is this human aspect that we are stressing; and until men make this "consecration" in a complete devotement to God, and exercise "faith" in Christ to sanctify them according to Acts 26:18, Christ will not be their sanctification.

### SANCTIFICATION A DIVINE ACT

Sanctification is a "divine act"—the act of making holy. It is not imputing the holiness of Christ to us; not a covering us with Christ's holiness, and accounting us holy for Christ's sake, but an "act of divine grace" whereby we are made holy—through the provision that Christ has made for our sanctification.

"The blood of Jesus Christ, his Son, cleanseth [in the present tense] us from all sin" (1 John 1:7). "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:15). In the language of Mr. John Wesley, "Sanctification (in the proper sense) is an instantaneous deliverance from all sin, and includes an instantaneous power then given, always to cleave to God" (Vol. 6, p. 718). It is then that Christ not only becomes our sanctification, but our Sanctifier. And "He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11). Just as our actual sins were all blotted out to be remembered against us no more when Christ became our righteousness, so indwelling sin (termed "inbred" or "original sin" is cleansed away, and entirely removed in the act of entire sanctification, when we are made holy. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes and do

them: I am the Lord which sanctify you" (Lev. 20:7, 8).

While thus pressing the necessity of "the second blessing, properly so-called," some have objected, saying, "Christ is not divisive." No, Christ is not divisive, but His blessings, and the provisions of His grace are—seeing that "Wisdom, and righteousness, and sanctification, and redemption" are not all the same thing. In Christ we have the *all* of redemption, *provisionally*; that is, we may have all that Christ has provided for us on the cross, providing we meet the divine requirements, and thus, by faith, appropriate the same; but it is ever "according as God hath dealt to every man the measure of faith" (Rom. 12:3) and according to "the effectual working of his power," (Eph. 3:7), that every man receives "grace according to the measure of the gift of Christ" (Eph. 4:7). Therefore, "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, R. V.).

## WHAT IS THE BIBLE?

Daniel A. Poling\*

**W**HAT is the Bible?

It is inspired common sense. The humblest man reads it because it meets his various needs; it appeals to his sound judgment; it is reasonable.

What is the Bible?

It is common sense adapted to every walk of life. It not only has a ministry for gladness and for sorrow, but it speaks with equal felicity to the tradesman and to the banker, to the man who runs the elevator and to the most brilliant passenger he carries. And in all particulars its effectiveness has not diminished since its first edition came from the press. Human publications have their day and become obsolete; but God's Word is like Himself—"the same yesterday, today, and forever."

But how inadequate would be any statement failing to emphasize the intimate and affectionate place of the Bible in the soul of man! There are many who seem to see only its severe passages; but pre-eminently the Bible is a love letter—God's love letter. The Bible is God's Word; and because God is different from every other father, so his Letter is different from every other parental epistle.

The Bible is God's Word about Himself. It tells us who and what He is. It describes His purposes and explains His plan. No man can ever find the fullness of knowledge of God who does not search the Scriptures.

The Bible is God's Word about His supreme creation. If man would know himself, he must know the book that Tyndale died to open. You may dispute the biologists of many schools, but with them all you

will find yourself at last quoting the textbook that declares, "In the beginning, God—"

The Bible, alone of all the books opened to human thought, dares chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came, and whither we go.

And because the Bible does reveal God; because it does explain man, his creation, his rise, his fall, his struggles, and his destiny; because it does introduce and interpret Jesus Christ, man's only sufficient Savior—the Bible is and ever shall be the Book for the Ages.

And now you will allow me, I am sure, a personal testimony.

I found its pages, first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw its worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious calm; and in a later year, upon a distant field of war, when I read its message to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the strong and reverent words of my father, "Never have I turned to it in vain." It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind, and to challenge my soul. It has never failed, and it is forever rich and new.

Let me honor it, then; honor it and myself by giving it the central place of my library; honoring it with

\* President World's Christian Endeavor Union

the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom, and that bows down before its divine inspiration. Ah, and let me honor it beyond all words and all sentiments—honor it by giving to it the central place of my life and by making it the guide of my daily living.

### SOUL REFINEMENT

PAUL S. HILL\*

THE refining quality of the blessing of entire sanctification is a well established fact. In the act of sanctification there is a cleansing process by which all sin is washed away from the affections and dispositions, and purity, or holiness of heart is the consequent result. The natural human emotions and dispositions with the affections and native powers are not destroyed or removed, but are cleansed and purified. Thus the same personal characteristics are present as they were before so far as the fact of their existence is concerned, but where they were rooted in the principle of sin in their uncleansed condition, now they are purified and made clean through the baptism with the Holy Ghost.

Such a change as this is a source of great inner joy and peace, as well as of an endowment of power because the soul is possessed by the Spirit. However there is still a future of development essential to the full maturity of character, and only as the affections and dispositions are kept clean can the soul grow to the stature of a perfect man in Christ.

The development of purified personality is one of the most beautiful things there is on the earth. Here we have a refinement that is more than veneer. It is natural to the sanctified soul, and is written deeply into the inner grain of the spirit nature. The standards of polite society are faulty and snobbish, but the standard of the sanctified soul is rigid so far as purity and kindness are concerned. Genuine politeness is one sure characteristic of the sanctified person. It may be that the sanctified person will not know all the little, no account niceties that so-called polite society has burdened the race with, but snarling, fault-finding, disagreeableness in general is not the natural result of the purified affections and dispositions. Cheerfulness, humility, kindness, sympathy, long-suffering and many others, in fact all, of the nice things of society are always present as a heart condition with the truly sanctified.

There is nothing more refined than a holy heart indwelt by the Holy Ghost. Finishing schools for girls, cultural clubs, books on etiquette and all the other processes of attempted refinement are not able to do through a period of years what the fire of the Holy Ghost can do in less than one second in the act of entire sanctification, nor can they anywhere equal that niceness of character which is assured to the holy people when they continue to walk with God in the way of holiness.

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

### "BACK STAGE" GIVING

SOME Nazarene mission fields solicit money from the homeland, the same to be sent "back stage." That is, they do their soliciting privately by letter and receive their money personally and not through the General Budget. They do this by enumerating the pressing, desperate needs of their own field and then assure their readers they are praying frantically for God to supply those needs. This pathetic personal plea wrings the heart of the reader and at once subtracts his or her money from the General Budget, where it would in most cases probably have gone, into this "back stage" channel. We do not question the missionaries' motives in doing this, but we do seriously question their wisdom, for—

*This is distinctly unfair.* If all our mission fields did this, chaos would result; there would be no General Budget; there would be no "Bread Line" for missions; there would be only a mad scramble on the part of twelve different fields to see who could contact the homeland oftenest, and most pathetically. In the end all Nazarene missions would collapse for lack of systematic support.

This method of "back stage" solicitation is, all unknown to, and unintended by, the ones who practice it, *selfish*. The needs of one field are as keenly critical as those of another. It is unbrotherly to pull money, however desperately needed, to your field when it belongs as much to eleven others as it does to yours. At least 90 per cent of all money secured via the "back stage" method is directly subtracted from the General Budget. The Department of Foreign Missions, with prayer and painstaking care divides the missionary portion of the General Budget around to all fields, impartially, according to the needs of each and in proportion to the total amount on hand. The "back stage" method seizes everything it can solicit for the one field which puts up the most pathetic plea—the rest can suffer.

Without intending it to be so, by those who make the plea, nevertheless this personal solicitation is *disloyal and evasive*. The Missionary Policy forbids it. Every missionary who pathetically states his needs to homeland individuals with the full expectation that he will receive remittances from them is violating the Missionary Policy which he promised, when he became a missionary, to keep. It is only the loyalty of the other fields who do not do this, that keeps the Nazarene missionary cause from collapsing, and the General Budget which is the "Bread Line" of Nazarene foreign missions, from failure.

Here is a good rule for citizens, employees, church members, or missionaries:

*Never do anything, which, if everyone else did it, would ruin the cause you love.*

J. G. MORRISON,

*Foreign Missions Secretary.*



## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—On the Watch for God's Blessings

*Whoso is wise . . . shall understand the loving kindness of the Lord* (Psa. 107:43). Read Psa. 107:31-43.

Much time could profitably be spent in enumerating the blessings of God. Many persons are unthankful because they are unaware of His benefits. Next to the gift of His Son and the richness of His love that He has bestowed on us in Him is the marvelous gift of sight and the wonderful, delicate balance of the ear that enables us to hear. But many do not realize these senses are God-given, and do not praise Him for them.

The world in which we live, His lovingkindness in nature, in history, and in the realm of divine grace are blessings from Him that some regard as mere chance. His numerous acts of mercy, in their opinion, are nothing more than luck. All such ignorance hardens the heart and leaves the spirit inert. Are we wiser than that, more alert than they? Are we?

### Monday—God in Sorrows

*Every good gift and every perfect gift is from above* (James 1:17). Read James 1:12-18.

God is in every sorrow. His personal care over us is just as faithful and as tender when we are going through hard places as it is when all is well. There may be financial losses, but He is the Giver anyway, and in Him is new strength for the task that is ahead. Faith may waver, but He is kind and patient in His dealings with us just the same. Doubts and fears may threaten, but He is their Healer and is always near. Courage to overcome is one of His good and perfect gifts to men. Then let us look for His hand in every affliction, for it is there, not to make the affliction harder but to help in the hour of need.

### Tuesday—Unchanging

*Jesus Christ the same yesterday, and today, and forever* (Heb. 13:8). Read Heb. 13:1-9.

We doubt if any other passage of Scripture comforts and consoles the weary, human heart more than does the one above. There is joy in knowing there is one Friend on whom we can count! One who never changes. One who will be tomorrow what He is today. One whose understanding of us is not only constant but complete. One whose help is not only dependable but omnipotent, whose love is not only reliable but infinite. One who will be the same forever no matter how much we may change. Jesus frowns upon sin but never on the sinner.

### Wednesday—Choosing Wisely

*As for me and my house, we will serve the Lord* (Joshua 24:15). Read Joshua 24:14-18.

"Choose ye." When it comes to the great eternal matter of conduct there are only two real choices one

can make—either right or wrong, either good or bad. The ability to make the choice is within reach of every normal being. Consciousness, the Word of God, the world's experience, one's own experience, and the help that comes when divine help is implored, are guides to the right choice. Differences of opinions, creeds, dogmas, all come together on the plane of action and drop like a cloak from the shoulders as one steps out of this world into the world eternal.

Then let us make the one essential choice, shake off the spirit of indifference, and give God all.

### Thursday—The Abiding Comforter

*That he may abide with you forever* (John 14:16). Read John 14:15-18.

The time will come when the physician, having done all he can do, will shake his head. Friends, unable to help, will stand by and wait. Loved ones will have gone as far as they can go. Must we then go on alone? Never! The Comforter is, ever present. Jesus has promised, "I will come to you." And He will. Then we, too, shall plead:

*Abide with me: fast falls the eventide:  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.—LYTE.*

### Friday—Thou Lovest Even Me

*Thou hast in love to my soul delivered it from the pit of corruption* (Isa. 37:17). Read Isa. 38:16-20.

Men and women capable of feeling find tears of gratitude welling up in their eyes and a catch in their throats as they ponder the matchless, never-ending love that God has for sin-blighted souls. The depths of this love cannot be fathomed, its heights and breadths are immeasurable. It includes me!

*O Love that will not let me go,  
I rest my weary soul in Thee:  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.—GEORGE MATHESON.*

### Saturday—Correct Me!

*O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing* (Jer. 10:24).

Jeremiah was human. But he went farther than many do today—he prayed for correction. He knew he deserved it, and was willing to be corrected, but he begs God to be easy on him.

"If we could ask for the penalty," says Joseph Parker, "we should take out of it a good deal of its sting." "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

We need correction as much as we need grace, but if we accept it sullenly and rebelliously we destroy its power to help.

## Religious News of the Week

Compiled by L. A. Reed

We constantly hear of the activities of the women along missionary lines but in Chicago, May 2-5 there will be a National Young Men's Missionary Congress under the auspices of the Episcopal Laymen's Missionary Movement. The chairman of the congress will be Dr. Arthur H. Compton of the University of Chicago.

According to the *Christian Union Herald* a revival recently broke out in a backwoods village of the Congo where no missionary had ever been and no native evangelist had ever preached. Upon investigation it was found that this was the work of a woman, who had been a patient at the mission hospital at Wembo Nyama and who having heard the "good news" there, had gone home to spread the tidings among the people of her own village. Numbers of people came from villages to hear her testimony. The woman's village erected a church of their own, sent tithes and gifts to the mission and asked for an evangelist to be sent to their village to live with them and teach them further.

The year 1935 marks the four hundredth anniversary of the publication of the printed English Bible, the Miles Coverdale translation issued in 1535. Of course there were earlier translations, such as Wycliffe's two centuries earlier and Tyndale's, but until the Coverdale version was published, there was no printed form of the Scriptures available. One hundred years later the great King James Version appeared, but the majesty and beauty of the Coverdale Psalms are known to this day to those who are conversant with the Anglican Book of Prayer.

On January 1 the Abyssinian Baptist Church, located in the Borough of Manhattan, City of New York, reported 13,100 members, the largest colored church in the world.

There is the boast of the liquor trade of the United States that in the first year of Repeal they paid \$400,000,000 in federal and state taxes. But the other side of the picture is quite different. They took out of the pockets of the people \$1,978,439,392, which added to the sales of untaxed bootleg liquor brings the beverage bill for the first year of Repeal up to the grand total of \$3,000,000,000.

Russian writer, Merizhovsky, in his "Life of Christ," prints this challenging sentence, which should stir every soul in Christendom: "The world as it now is, and the Book cannot continue together. One of two things—either the world must become other than it is, or the Book must disappear from the world."

One periodical quoting Roger W. Babson, says that this world renowned statistician pays a high compliment to the management of church finances. He says,

"Many a private investor now holds in his safe deposit box not securities but obscurities. The great church endowment funds, on the contrary, have come through the storm in truly remarkable shape. Big business has broken down." This is a high compliment from a prominent layman to the efficient methods in use by church leaders.

Bishop Francis J. McConnell of the New York Area of the Methodist Episcopal Church, chairman of the Methodist Federation for Social Service, recently released to the college newspapers and the Church press of the United States a report which contains the following indictment: "President Roosevelt's New Deal legislation has created greater unemployment, lowered the American standard of living, and has brought the bankers back into control of government."

While Prohibition has received a setback in the United States, the world moves in the right direction in relation to this question. Probably Japan will be the next nation to go dry as the emperor is a total abstainer and most of the leaders are progressive Prohibitionists and under that "alcohol and efficiency are impossible companions." Australia, New Zealand, Norway and Denmark are making steady progress in the suppression of intoxicants. Then the new president of Mexico, Gen. Lazaro Cardenas, has given assurance that national prohibition shall be given a prominent place on his calendar. If it were politically possible, India would also have prohibition. So the world moves on and we hope America will move with it.

In 1934 deaths due to automobile accidents on state highways in Missouri have increased 91 per cent over 1932. Perhaps liquor drinking has had something to do with this increase.

The *Missionary Review of the World* tells of Dr. Tom Lambie, well known medical missionary of the Sudan Interior Mission, who has worked among the Ethiopians for thirty years, has now decided that he can be of better service to these people by becoming an Ethiopian citizen. He has forfeited his rights of American protection and assistance and says, "I am prepared to take this risk, if risk it be, that to the Ethiopians I might become as an Ethiopian, that I might win the Ethiopians to Christ." This is real renunciation.

Alexander Cruden, the author of "Cruden's Concordance," in his early life was a proof reader. He had the hobby of picking out some word of the Scripture and endeavoring to find how many times it was used in the Bible. This led to his preparation of his "Concordance" which is recognized as the greatest of its kind.

A committee working under the auspices of the Federal Council of Churches is working hard to delete from the hymns of the churches the martial and warlike wording of some of our hymns. Many think this is a great mistake. Even though war could be outlawed, which many others think is impossible, there is still the great conflict with the forces of evil in the world. We still must fight if we would reign.

## The Sunday School

M. Emily Ellyson

### LESSON FOR MARCH 31, 1935

REVIEW—Lessons from the Life and Letters of Peter.

GOLDEN TEXT—*Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ* (2 Peter 3:18).

#### POINTS OF HISTORY

For the past three months our lessons have centered upon one character, the Apostle Peter. All of the apostles were great and good men. But because he was so intensely human, and because of his position in Church history, he commands a more distinguished place in the minds of the people than possibly any of the others save Paul.

Peter's father is named in the Bible as one Jonas or John, and for a period of years his home was in the town of Bethsaida (John 1:43), but in later life he moved to Capernaum. There he purchased a house and Andrew, his bachelor brother—supposedly so—lived with him. By trade these two men were fishermen, belonging to the fishing firm of Zebedee, Sons and Company. Peter was a married man, whose mother-in-law, a very industrious lady, we have reason to believe, lived with them. It is known that Peter's wife traveled with him in later life (1 Cor. 9:5). It is not known that he ever visited Rome but he did receive the crown of martyrdom, A. D., 68.

#### PETER A DISCIPLE OF THE BAPTIST

Peter, we have reason to believe, was a disciple of John the Baptist. When Andrew went in search of Peter he was not far from the place where John was preaching. Peter was probably among the congregation who had come to the Jordan to hear John. John's preaching was very interesting and attractive to all of these men, who were the first disciples of the Lord Jesus. They were of a religious mind before they met the Master. John's testimony concerning Jesus was what led the three men to become followers of Christ. Testimony has always been an opening wedge into man's heart for the entrance of truth. Whenever testimony is crowded out, one of the most effective methods of soul winning is squelched. John, as the forerunner of Jesus, was faithful in his office.

#### PETER'S INTRODUCTION TO JESUS

It was a great day when he met the Lord Jesus, for at that time he received a new name. Previous to meeting Jesus, he was known as "Simon son of Jonas" but the Lord told him, "Thou shalt be Peter," which means a rock. It is thought that he stayed with the Master while His ministry continued in Judea, but a more permanent call is given by the Lord when

He made His headquarters in Capernaum at Peter's home. From that time on Jesus' association with Peter was continuous until His crucifixion. Naturally a leader, this familiar life with the Lord gave Peter excellent opportunity for training. It was Andrew who brought Peter to the Lord. He told Peter, "We have found the Messias." This was wonderful news, which immediately interested "the son of Jonas," for he was anxious to see the "Anointed One" whom the Jews had long expected. It was a momentous occasion for Peter, but not less for all of us. Who can estimate the value to the Church? Through all the ages of Church history this *rock* has never crumbled. Jesus estimated the character of the man before Him accurately. He saw the failures, and blunders, but He also saw the after-Pentecost man, who would stand like a *rock* for the truth of the gospel.

#### FIRST EPISTLE OF PETER

The whole tone of Peter's first letter is that of a man advanced in life and approaching the end of his career. The objects of the letter are, to comfort and strengthen the Christians in a season of severe trial; to enforce the practical and spiritual duties involved in their calling; and to warn them against the special temptations attached to their position. He exhorts to humility, not to be overanxious, to be sober and watchful against the adversary of their souls, "and the God of all grace . . . shall himself perfect, establish, strengthen you."

#### SECOND EPISTLE OF PETER

In this second Epistle Peter presents questions of far greater difficulty than in the first. He is here dealing with questions of doctrine. There was arising a new danger that was more destructive to the Church than persecution, it was false teaching from those who professed to be friends. His scope is widened to include all "those who have faith in Christ." He tells them and us "seeing ye look for such things" the coming of the Lord and the destruction of the world, we are to work "that we may be found of him in peace, without spot and blameless." It is the business of every Christian to make every effort to live an unstained life. Also, we should have a steady, unwavering trust in the Lord. His longsuffering toward us should be rewarded by a simple reliance upon His promises under the most severe and trying circumstances. He will never fail us. Some things that are written are difficult to understand, and unlearned and unstable people wrest them to their own destruction.

### N. Y. P. S. TOPIC FOR MARCH 24

#### THE SECOND COMING OF CHRIST

The aim of this lesson as discussed by Rev. R. E. Swim is to arrive at a scriptural and workable view of the Second Coming of Christ that shall incite us to our best in spiritual attainment and service. For scriptural basis, read Acts 1:9-11; 1 Thessalonians 4:13-18, and Revelation 20:1-6.

But Peter warns us that as we "know these things before," we should beware of "being led away with the error of the wicked, and fall from our own steadfastness." Anyone who heeds these admonitions will certainly "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." To Him be the glory both now and forever.

## 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 READS THE NEWSPAPER

**U**-M-M-M—you do make the best ginger cookies I ever tasted! I never could get them just like you do, Lizzie—just so soft, and yet holdin' together. Give me a little water in a cup—my geranium's dry. Thanks. See, my rose geranium slip's got a new leaf—smells just like rose geranium, too. Aw, now, I didn't go to upset my rug rags—I'm so awkward. No, I'd better not eat another cookie—spoil my appetite for supper. I heard the paper boy—let me see the front page, Lizzie, if you want to look at the funnies. Funnies aren't funny any more—mostly they're continued stories just told in pictures. Interestin', but they don't make you laugh.

Well, what's the big headline? Big baseball player gets a new contract—at a salary that would pretty near keep all our missionaries on the field for a year. Guess the public likes big ball players better'n missionaries. A picture of the President, and another of a performin' dog, and a piece about the higher gas rate folks is goin' to have to pay. And the legislature passed a bill to legalize dog racin' and killed a bill to prohibit the sale of beer to minors. So it goes!

What's inside the paper? Let's see—a whole page of theater news every week, and a church page every Saturday! What a pretty bride—look, Lizzie. Here's the girl that is marrying the son of J. Simpson Herrington—heir to a million. Right sweet face, hasn't she? Now, Lizzie, maybe the beauty specialist did fix it up some, but don't go and spoil my enjoyment of the bride! She's got real lace on her dress—ivory satin, too, and the veil that her grandmother wore. I just hope they'll be awfully happy—but—Lizzie Phillips, give me that page that's got the advice to the lovelorn, this minute. The idea—what would you want with that page, anyway? Did you see this? A young wife wants to know how to get along with her husband's folks when they have to live in the same house together. If they were all Christians, now, I could tell them how to do it—for it can be done. Just by "in honor preferring one another." And by depending on the Lord when the times come that there is a little strain—there's always bound to be such

times, just because He made folks with a variety of temperaments. But for folks that don't know the Lord, I would hardly know what to say, except to "bear and forbear" and for the little wife to always remember that she is not yet in her own house, and to always give in to her mother-in-law's will if possible. And to save and plan and look forward to the time when she and her husband will have a place of their own. I believe in young folks' always going by themselves if it can be managed—but during the depression a lot of couples had to live with their folks or not get married at all.

Well, what else? Some preacher in the Lenten meetings in a theater says that folks fall into crime because they fail to attain their early dreams, and because if they do attain them, they get new dreams—a sort of "flying goal." Well, I didn't attain my early dreams, but I don't believe I'm hardly a criminal yet. I know why folks are criminals—because the devil gets in their hearts. Look at the society page—one, two, three, four, five, six hostesses entertaining with bridge parties. Four clubs having speakers, and—where is it now?—oh, yes, one W.C.T.U. meeting—in small print, way down here in the corner. Lizzie, did you give Mis' Van Buren our dues for the W.C.T.U. yet? I'm not much good, with this old knee; but I'd surely like to give John Barleycorn one more good blow before I die. Some school is planning a Spring Festival, with a dance in the evening—and a Sunday school class is giving a play. What was it Horace Greely said to the church that wrote and asked him how to revive their church—that they had tried bazars and suppers and festivals and socials? Oh, yes—"Try religion!" The Salvation Army has that for a slogan this year—and it wouldn't be a bad slogan for 'most any religious organization—"Try Religion." That's the advice I would give the little wife who wants to know how to get along with her husband's folks—and I would say it to the pretty bride with the ivory satin and the real lace and the heir to millions for a bridegroom. I'd say it to the legislature that is legalizing dog races and refusing to prohibit beer to minors—*Try religion!* Wish I could shout it in the White House, and in the theaters where they're holdin' the Lenten meetings, and in every Women's Club meeting—everywhere—*Try religion! Try salvation! Try the Lord!*

### SENTIMENT IS NOT ENOUGH

**I**N the midst of the World War, the allied nations were horrified one day by the news that Edith Cavell, a British Red Cross nurse, had been sentenced as a spy and executed by a German firing squad. The last words of this brave woman, as she faced the rifles, were "Patriotism is not enough."

It has taken some time for the full meaning of her words to enter into the hearts of the nations. We have learned that it is all right to salute the flag, to stand when the band plays "The Star Spangled Banner," to shout for good old U.S.A. But when it comes to again

making war, to sending thousands of young men to a certain horrible death, they must hereafter have the deep conviction that their country and the cause for which she is fighting, is right. They must have a conviction that the enemy is real, that the danger is real, that the fight is worth while, and that their leader is dependable. Our young men are no longer interested in fighting to fill the pockets of the manufacturers of armaments, nor in shedding blood to protect trade treaties.

In our spiritual life and church life, we might paraphrase these words, and say, "Sentiment is not enough." Many churches scorn the blood, and say, "Preach the love of Jesus." Yes, indeed, by all means, preach the love of Jesus, which, the apostle says, "Constraineth us." But this love has to be more than just a nice sentiment. It has to be deep in the hearts of our people before it can become a restraining influence in their lives.

Even in our own churches we are apt to say to the young man, "You ought to be a Christian. It would please your mother, and Jesus died for you—you ought to give Him your heart." We say it as if it were an exchange of birthday gifts. Youth today needs more than a sentimental reason for giving up old habits, dropping old friends, giving up well-loved pleasures. Just as in war—they must be convinced that the enemy is real, that the danger is real, that the cause is worth while, that the Leader is dependable.

Perhaps the same things might be said of our efforts among the young people in the cause of missions. We tell them:

"Multiplied millions are dying without Christ."

"So what?" asks Youth.

"You ought to pity them, and try to help them."

"For what?" returns Youth.

But just feeling sorry for the heathen is not enough. Our young Christians ought to know that Jesus said, "Go ye," and that to fail is disobedience. Our boys and girls ought to be taught to give to missions as an act of obedience.

Whatever we may say of our young folks, they are honest. They do not propose, in their own language, to "kid themselves." They do not propose to accept any proposition until they have looked it over and satisfied themselves as to its worth. A high school teacher recently said, "This is an 'O yeah' generation." If it is so, it is because the previous generation did not deal fairly with it. In spiritual matters, then, they deserve to be dealt with honestly. They deserve a chance to be convinced as to eternal realities. They are honest enough, then, to render obedience. Through obedience will come fellowship with Jesus, and that fellowship will become a love that is deeper than sentiment, deeper than feeling, deeper than life itself. Then they can truly say:

*My Jesus, I love Thee, I know Thou art mine,  
For Thee all the follies of sin I resign;  
My gracious Redeemer, my Savior art Thou,  
If ever I loved Thee, my Jesus, 'tis now!*

## DELTA MAKES UP HER MIND

BERTHA EHLERS

**M**AYBE you'd better go home, now, Delta," Aunt Minnie Lee suggested hesitantly, afraid that she might offend her ten-year-old visitor.

"Your mother," she added, "is so busy Saturday mornings, and you're such a great help. Of course, though, I'm glad you came. Please tell your mother I'm sorry I can't go with her next Saturday, as she asked me to do. You be sure to tell her that I can't, on account of my incubator eggs hatching that day. Goodby."

But to Aunt Minnie Lee's surprise, Delta Deane came back with her into the house. And Auntie was still more surprised when her niece said, smiling confidentially:

"I don't want to help Mother, this morning. And when I make up my mind, I generally have my way."

"Aunt Minnie Lee," continued Delta, seating herself at the dining table, "you've never showed me that suitcase of pictures. You promised you would."

In a dazed way, Aunt Minnie Lee brought out the suitcase filled with old photographs and listened to Delta's exclamations of surprise. The little guest was especially interested in the old ambrotypes, or tintypes and in the little "gems" in stiff cases covered with imitation leather, with the tiniest hook and hinges! They pictured relatives who had lived at the time of the Civil War. How elaborately the ladies were dressed! It was interesting to see and learn the names of the basque, the polonaise, the overskirt; and to hear about the bustle and the hoops that made the skirts look inflated. Chignons and, later, "rats," were funniest, among the hair dressings.

"These hats are little gardens," said Delta hap-

### MOTHER

LOIS SNELLING

*When I get up at the start of day  
The very first word that I hear myself say  
Is Mother.*

*Then it's Mother-this and Mother-that  
And, "Mother, where are my playthings at?"  
Always Mother!*

*When the sun is gone and the stars are bright,  
The very last person I tell good night  
Is Mother.*

*I don't know what in the world I'd do  
If I hadn't a friend so good and true  
As Mother!*

pily; "and here's a daisy patch on one. Why, here's one with feathers!"

"Yes," said Aunt Minnie Lee sadly, for this was a different Delta from the timid girl who had come only three months before, from the mountains, because she must attend school. How good Delta had been to her mother then!

"Yes," Aunt Minnie said again, "about the time I came to Arizona, there was an ostrich experimental station near Glendale, and several ranchers kept ostriches, but the business stopped at once when ladies quit wearing ostrich feathers on their hats."

The morning wore on, Delta getting permission to look at this and that. The clock struck eleven, and she then announced:

"I'm ready to go home, now."

Delta knew that the dishwashing, the sweeping and the dusting at her home were finished.

Thinking of her prolonged Saturday morning visit, she again remarked:

"When I make up my mind, I generally have my way."

"One wouldn't think that a girl with three older brothers would always get her way," commented her aunt.

"That's just the reason why," said Delta. "I've always been the only girl, except, now, Baby Dorothy."

"Well, be sure, then, that your way is right," her aunt suggested.

"I must go!" Delta now said with decision. "My chum, Queenie May Johnson, has probably waked up. Before I came I told her mother I'd be back in time to tell them goodbye. Queenie May had to rest, you see, 'cause she has a sore throat and they're moving so far—to Ohio!"

"When?" Auntie was walking with Delta to the gate.

"As soon as the trader who bought the cows, can pay for them. He promised to be there at one o'clock. Oh, why-e-e!" she broke off.

Both were at the gate, now; and there had come to them the well-known honk of a certain auto horn.

Aunt Minnie Lee's gaze followed that of her niece, down Palm Lane, to see the Johnsons' car leaving the driveway opposite the Deanes'; going fast, too, bound for that new home, long miles away!

"Oh, dear!" wailed Delta, "I've not told even Queenie May goodbye! And maybe," she ended with a sigh, "maybe Queenie May has gone out of my life forever!"

Then Delta walked sadly home.

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## THE PRESENT JOHN DID NOT LIKE

HILDA RICHMOND

**J**OHN was much disappointed when his uncle who was studying to be a doctor gave him a present of a little first aid kit instead of the ball and bat John had expected. Of course he wrote a polite little note of thanks to his uncle, but all the

same he was disappointed. Uncle William always had given such nice things to John, things that a little boy would like, but the little box with the odd looking things in it was worth nothing. John went back to weed the onion bed to earn the money for the ball and bat himself, but he grumbled as he went and felt sure Uncle William had forgotten how it feels to be a little boy.

"Come and go wading!" called Harry looking over the garden fence. "I have my weeding all done and Mother is putting up a lunch for us. All you need to take is a bag of apples and peaches. We'll be back in half an hour."

John hurried all he could and was washed up and cool when the rest got back. His mother made him take his old coat for fear it might rain, and there was no time to clear out the pockets before starting. They all hurried along to the river and soon were wading in the sparkling, shallow stream having enough fun to make John forget all about his disappointment. It came again, however, when the other boys took their balls and bats for a little game before eating their lunch.

"Uncle William might have remembered," he said to himself. "I'm going to throw his old box of stuff into the fire. I don't want it. The boys would laugh at me for carrying it."

But just then a cry came from a man in a boat near by out in the deeper water. He had cut his hand on a broken water bottle and the man who was with him was rowing as fast as he could to shore to help him. They were both in bathing suits and the man looked around for something to bandage the bleeding hand when they got out of the boat.

"You may have my shirt," said Howard. "You can tear it in strips."

But the shirt was soiled and could not be used. "Is there anything in this?" asked John reaching out the despised gift. "Uncle Doctor sent it to me for my birthday."

"Every boy should have a case like that," said the man quickly binding up the wound in safe, clean gauze. "Your Uncle Doctor sent you the best gift a boy could have on his birthday. See, how nicely these things fit in with our need. I will refill your box for you when we get to town. I am proud to think you had it along."

"Why, you never even showed the gift to us," cried the other boys. "We're going to earn money and buy those things for ourselves."

But when John's box came back from town refilled, and with some things he did not have at first, there was a box for each of the other boys who had been with him that summer day. "And that's the best of all," said John happily, "for I was not the only one who got a first aid kit, though I was the only one who had a birthday that day."

## News of the Churches

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

**TELEGRAM—Barberton, Ohio:** Barberton, Ohio church just closed one of the best revivals this church has had for years with Evangelists Oliver and Ruth Morgan; 164 seekers, several new members; wonderful spirit prevailed throughout the meeting. Rev. Julia Clark conducted a week's meeting previous to the revival with good success. Morgans recalled for '36.—Miss Dannabelle Ruth, N.Y.P.S. President; F. F. Freese, Pastor.

**TELEGRAM—Wollaston, Mass.:** Eastern Nazarene College in midst of greatest revival in history with Evangelist Russel V. DeLong greatly used of God. Revival preceded by gracious convention with General Superintendent Reynolds; nights of prayer are the usual order; remarkable victories. The end is not yet. The Crusade for Souls is on.—R. Wayne Gardner, President.

**TELEGRAM—Seattle, Wash.:** Saints say most gracious revival in history of Central Church just closed; altars filled night after night; C. W. Ruth evangelist.—A. G. Crockett, Pastor.

**TELEGRAM—Augusta, Kansas:** Great revival closed in Augusta, Kansas last night (March 10); about 25 or 30 in the altar the last night. Evangelist Lee L. Hamric of Abilene, Texas at his best; did great preaching, large crowds. This is Rev. Hamric's third meeting with us. Rev. Hamric is my spiritual father of twenty-eight years ago, and he is doing the greatest preaching of his life. Our churches need this man and his message. He has a message for the day; call him. Misses Vera Howerton and Carter of Wichita did great singing; they are among the best.—F. C. Savage, Pastor.

**TELEGRAM—Indianapolis, Ind.:** Just closed a great revival at First Church with Holland and Mrs. London. Greater crowd throughout the meeting than ever; over three hundred seekers, and 36 uniting with the church, making 81 members since July 15. Londons coming back by popular request.—W. E. Albea, Pastor.

**TELEGRAM—Houston, Texas:** Opened Crusade for Souls Sunday, March 10, with mighty day of victory. District

Superintendent Ellis preached during regular services of the day; there were twenty-three in the altar at night service. Great climax to all day of prayer. Sunday school been running over three hundred. Houston gaining ground.—Reginald Snyder, Pastor.

A personal letter has been received from District Superintendent A. F. Balsmeier of Kansas, in which he states that he is improving nicely after their automobile accident. Mrs. Balsmeier has suffered greatly from scalp wounds, shocks and bruises; and X-rays reveal that the third vertebra is fractured, but the doctors believe that she will probably come through all right. As a result of special prayer the Lord has touched both of them, and they will appreciate having our people continue to remember them in prayer.

Edmonton, Alberta—We are co-operating in the "Crusade for Souls" campaign, and having a prayermeeting every night at the church. We feel that our people are advancing and spiritual fervor is gripping their hearts. God is helping financially; just recently \$143 was received for the budgets. We expect to raise the entire amount of \$200 soon. We are planning for a revival in April.—G. E. Sharp, Pastor.

The Parks-Hawkins Quartet report that God has been giving real victory and many souls in their services. They have just concluded meetings at Centralia, Kelso, and Tacoma, Washington, and are now in the midst of a campaign at Snoqualmie. They write, "The work among the children has been most gratifying. The churches have been filled with boys and girls from all denominations, and we have contacted hundreds who attend no church or Sunday school. In every place the church buildings have been filled on Saturday night for a special musical service. Our next campaign is with First Church, San Diego, Calif., of which Rev. V. P. Drake is pastor."

Auburn, Maine—Our church has just had a gracious revival with Evangelist A. B. Carey of Beacon, N. Y. We had a fine attendance at every service; good results with seekers at nearly every meeting. Many new contacts were made. This was a real revival, with conversion of the unsaved, sanctification of believers, and real profit to the most spiritual.—I. A. Temple, Pastor.

New Lothrop, Mich.—We are glad to report victory in our work here. A little over a month ago the matter of financing the building of a new church was presented to our people. Nearly one thousand dollars has been raised for this

project, and we want to break ground as soon as possible. Our Sunday school is forging ahead, and God is blessing in every department of the church. Our budgets are paid up for the year, and we are behind the whole program of the church, and trusting God for a world-wide revival.—J. Clyde Flewelling, Pastor.

Announcement has been made that Rev. Paul J. Goodwin, former Nazarene missionary and minister and son of General Superintendent J. W. Goodwin, was awarded the T. B. Blackstone Fellowship by the Presbyterian Seminary of Chicago. This award is made to the member of the senior class who shows the highest attainment in an examination on the Greek New Testament and must show marked proficiency in the Greek language. The fellowship provides \$1,600 annually which must be used in four semi-annual installments for prosecution without postponement of two years of research in an American or European University approved by the faculty. A portion of the time period may be devoted to travel in Bible lands.

Connellsville, Pa., report they have the youngest subscriber for the HERALD OF HOLINESS, Miss Donna Dean Fisher, seven months old, a member of the Cradle Roll Department of the Sunday school. Her parents are not members of the church, but when Donna Dean was a month old they handed in her name for the subscription list.

Evangelist J. V. Cook reports that he held a meeting in Upper Sandusky, Ohio, in October. God blessed and souls prayed through to victory. His next meeting was in Newark, Ohio, where more than one hundred knelt at the altar in two weeks. Rev. Newcome is the good pastor of this church. Brother Cook writes, "This was my third meeting here. Mrs. Newcome is a fine song leader, and had charge of the singing. My next meeting was at South Zanesville, Ohio, with Pastor Floyd Gale. Here we had a good meeting. No count was kept of the seekers coming to the altar, but there were souls praying through in almost every service. We are now in another good meeting at Upper Sandusky, and expect to get a new church as a result of this meeting."

Ryan, Okla.—Our Sunday school rally on February 23 broke all previous attendance records with 237 present. The superintendent, Fred Pierce, borrowed a school bus and brought forty-eight from Standfield Ranch, which is across Red River in Texas. A beautiful spirit prevails in the church. We have received fourteen new members into the church this year. Our General Budget is paid in full with only one-half of the year gone; the W.M.S. raised most of this. The church has been very kind in presenting gifts to the pastor and wife. The District N.Y.P.S. and Sunday school convention is to be held in this church in June.—Joseph S. Pitts, Pastor.

Charleston, West Va., First Church—Sunday, February 24, was truly a great day in this church. The power of God swept upon us in the morning service until the pastor was unable to preach. A nice class of members were received into the church. Our budgets are paid to date. We are looking forward to our spring revival with Evangelist Bona Fleming.—W. B. Walker, Pastor.

Cape Girardeau, Mo.—The Lord is blessing our work here. The Sunday school is having a steady growth. Almost all bills are paid to date, and the outlook is good for the future. We recently closed a meeting with Evangelist J. A. Manasco of Nauvoo, Ala., and the Knippers Trio. The meeting was well attended and much good was done.—J. E. Smith, Pastor.

Augusta, Kansas—We are glad to report victory, and a marked increase in every department of the church. During the month of January fourteen fine young people were saved, and three united with the church. We are now in the beginning of a great revival campaign with Evangelist Lee L. Hamric, and Misses Vera Carter and Vera Howerton of Wichita, as singers.—F. C. Savage, Pastor.

Naperville, Ill.—This Mission Church of the Nazarene recently closed a successful revival meeting with Mrs. Bertha Humble, District W.M.S. President, as evangelist. The Holy Spirit was manifested throughout the entire ten days campaign, and souls were at the altar in every service. Nine new members were added to the church; and the entire congregation joined the Prayer and Fasting League.—N. M. Row, Reporter.

## Truth on Fire

This new book of 256 pages contains some of the best sermons of Bona Fleming and his Brother John Fleming, who was so recently called to his reward. Included with these sermons are the life stories of these two men—how they were saved from a life of sin and called to preach the unsearchable riches of Christ.

Many of these books have been sold in revival meetings conducted by the Fleming brothers. Since the home going of John Fleming we are co-operating with his bereaved wife in helping to dispose of some of the books. The book sells for \$1.00, postpaid. Send your order to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

### EXTRA SPECIAL NOTICE

The General Superintendents and the Commission on General Assembly hereby give notice that invitations for the entertainment of the 1936 General Assembly will now be received from churches and cities desiring to place such invitations. Full information of requirements necessary for the General Assembly may be obtained by writing the undersigned. The date agreed upon is June 16 to 26, 1936.

E. J. FLEMING, Secretary.

Song Evangelist L. C. Messer reports that he has recently been in a gracious revival meeting with the First Church of Amarillo, Texas. Rev. E. G. Theus of Bethany, Okla., was the evangelist. Many souls were saved and sanctified, and a great spirit upon the people. Rev. L. H. Dickerson is pastor of this church.

Denver, Mo.—Our church is enjoying a good year. In October we observed a week of prayer, closing with an all night prayermeeting. We followed this with a revival meeting, the pastor doing the preaching, and some souls were saved and sanctified. In January Evangelist M. R. Bishop conducted a meeting for us, and some souls prayed through to definite victory. Our District Budget is paid to date, and the General Budget almost paid. We are planning for a summer revival.—R. F. Twining, Pastor.

Harrah, Okla.—Since coming here as pastor last September, following our District Assembly, the Sunday school has exceeded all previous attendance records. We have had two revivals, one conducted by the pastor, and the other by J. E. Moore, Jr., of Bethany, Okla. Twelve new members have been received into the church, and improvements have been made on our church building.—J. E. Perryman, Pastor.

Henry Comer, leader of Zone Seven, Missouri District, states that they are backing the "Crusade for Souls" one hundred per cent. The N.Y.P.S. in each local church is planning to hold a revival or special prayermeetings during March and April. Brother Comer has visited each church in the zone, and the program met with enthusiasm. The next zone rally is March 24 at the Morehouse church.

Evangelists Richard and Dorothea Sharp recently closed a gracious revival with the Hastings, Nebraska, church, in which there were a number of earnest seekers and happy finders. Several subscriptions were secured for the HERALD OF HOLINESS. They write, "On the second Sunday of the meeting we had a good Sunday school rally. Several new members were received into the church. A number of neighboring ministers, also District Superintendent Hammer and family, visited the meeting."

Metropolis, Ill.—Our Sunday school was organized about four months ago, and is steadily increasing in attendance. The Lord is blessing the work, and souls are finding victory at the altar in the regular services. We are planning to erect a building this spring in one of the best residential sections of the city.—H. U. Harris, Pastor.

The Southwestern Florida Zone held the second meeting of the year on February 22, at Arcadia, with Pastor O. H. Ferdon. Rev. H. H. McAfee of Lakeland delivered the morning message which was a great blessing to those assembled. It was a message of the old-fashioned type of second blessing holiness. In the afternoon Rev. W. J. Parker and wife of Avon Park were in charge of the missionary rally, Brother Parker bringing a good message on "Missions," stressing the fact that the church needed a renewal of Pentecost, which would result in the needed finances for missionary work. Evangelist James Miller of Indianapolis, Ind., was engaged in the Arcadia church for a revival campaign, and brought the evening message. The next Zone Rally will be held on April 18 at Avon Park.—W. W. Glenn, Zone Secretary.

Waurika, Okla.—We have just closed a Sunday school contest with the Ryan, Oklahoma, church. We broke all previous attendance records with 364 present. We are handicapped for room; had prospects for five hundred if we had the room. Every department of the church is growing, including the N. Y. P. S.; we recently had ninety-one in the young people's class. Rev. Audry Braswell is now with us in a revival meeting.—C. C. Montandon, Pastor.

Van Zandt, Wash.—On February 24 our church closed a revival meeting with Bernice Bangs and Vivian Chaffee as special workers. Several prayed through at the altar and the church was greatly blessed. The all-day monthly meeting of the Whatcom County Holiness Association met with us during the meeting, and there was a fine attendance. Miss Della Brandenburg, missionary to China, brought a stirring message. The public school, with teachers and pupils, attended in a body. We have been called to serve the eleventh year as pastor of this church.—J. W. Frazier, Pastor.

Lawrence, Kansas—We had fine services on Sunday, March 3rd, a gracious spirit prevailing throughout the day. Ten seekers were at the altar in the evening service. Rev. B. D. Sutton and Wife assisted in a two weeks' revival meeting, and their work was appreciated. The pastor did the preaching. The Suttons were called to return for another meeting.—S. T. Ludwig, Pastor.

Miami, West Va.—We have just closed a very gracious revival in our church with Rev. Miss Angelee Cochran as evangelist and chalk-talk artist. Record crowds attended each service. Finances came easily. The other churches dis-



missed their Sunday evening services that their people might attend the revival. There were forty-five definite cases of salvation or sanctification, and six new members were received into the church. The all-time Sunday school attendance record was broken with 261 present. The District and General Budgets are paid to date. This is the second year of our pastorate here.—D. S. Somerville, Pastor.

Mineral Wells, Texas—Our church has recently closed a very fruitful revival with the pastor, Rev. John L. Knight, as evangelist, and Mrs. Chas. Corbett of Marshall, as special personal worker. The interest increased from the first service, climaxing at the closing service when the altar was filled with seekers, many of whom prayed through to victory. There were thirty-three professions either for pardon or purity, and six members united with the church. The church is encouraged to press on. Our budgets are paid to date.—Reporter.

Charlottesville, Va.—We have recently closed the greatest revival in the history of our church, with eighty-two definite professions. Rev. Johnny Rhome was the evangelist. A fine class of thirty-two members was received into the church. Tommy Younce, an entertainer, was converted, and will continue with Brother Rhome in a meeting in Hickory, N. C.—G. E. Dodson, Supply Pastor.

Eastern Oklahoma District Zone No. 3 held a N.Y.P.S. Rally at Harrah on February 23, with the most of the societies of the zone represented. In addition to the song services, devotionals, morning message, and regular business, the program consisted of a fifteen minutes program from each society. The Konawa Society received the attendance banner. The next rally will be at Prague on May 24.

The Hollow Rock Camp Association (interdenominational) sponsored the first of a series of Holiness Conventions on March 1, at the First Church of the Nazarene, East Liverpool, Ohio. The convention was well attended, twenty-eight churches were represented, with several hundred people present. Musical numbers were rendered by the Young Men's Chorus of the Church of the Nazarene, also the Barton Quartet. Rev. J. L. McQueen, pastor of the Finley M. E. Church of Steubenville, Ohio, delivered the principal address. The next convention will be held at the Finley M. E. Church of Steubenville, on April 5. The Mackay Sisters will be present to sing. The Hollow Rock Camp for 1935 will be held August 1 to 11, 1935; those desiring information write Rev. Geo. H. Johnston, Secretary, Irondale, Ohio.

The Cookeville Zone of the Tennessee District held their second N.Y.P.S. Rally with Pastor S. W. Turner and the church at Sparta, Tenn., on February 23. Souls were greatly blessed because of the presence of the Lord, and everyone is looking forward to the next rally to be held with Pastor G. T. Reed and the Monterey church.—Jean McKay, Secretary.

Port Arthur, Texas, First Church—Our church has just closed a good "Crusade" meeting with the District Superintendent of Louisiana, Dr. B. F. Neely, as the evangelist, and Miss Ella Ruth of Marksville, La., as the special singer and children's worker. Professor and Mrs. A. S. London were with us for a great "Crusade" Sunday school convention, and the convention closed with an altar lined with seekers. District Superintendent I. M. Ellis sponsored and introduced the convention. Many nearby churches were represented. We praise God for the gracious revival. The budgets are paid, and each department of the church looks forward to the best growth we have ever made. On with the "Crusade for Souls."—Geren C. Roberts, Pastor.

Toronto, Ontario, Second Church—Evangelist I. G. Martin concluded a twelve days convention with our church on March 3. His messages were much appreciated, and at both Sunday evening services we not only had a full house, but a number of entirely new converts prayed through to victory. The Young People's Rally had a capacity audience. One of the best services was the Sunday school evangelistic meeting when about twenty boys and girls prayed through.—Robert F. Woods, Pastor.

Evangelist W. W. Hankes reports that the Lord is blessing in the meeting at First Church, Louisville, Ky. They were scheduled to close on March 3rd, but on account of the interest, the meeting continued another week. They are having an old time revival, with seekers and finders. His next meeting is at Second Church, Louisville.

The Blue Grass Zone of the Kentucky-West Virginia District held a N.Y.P.S. Convention at the Kenwick Church, Lexington, Ky., on February 19, with Rev. W. V. Thompson, zone president, in charge. There was a good attendance. Reports were given by the presidents of the local societies, and interesting and helpful papers were read and discussed. The program was interspersed with beautiful special songs. District Superintendent L. T. Wells spoke in the morning service. The zone president spoke in the afternoon service, and the District Superintendent preached at night.—Reporter.

Richmond, Ky.—Our church is moving forward under the leadership of Rev. J. Frank Simpson, who took charge last July. He has been given an increase in salary recently, and a unanimous call for another year. All budgets are paid to date. On February 10 we closed a profitable revival with Evangelist Mason Lee, and Mr. and Mrs. C. G. Rife, chalk-talk artist and singers. We had five hundred present on the last two Sunday nights, and 374 in Sunday school on the closing Sunday. The work of the evangelist and singers was much appreciated. On the closing night of the revival there were twenty-four seekers. Three new members united with the church during the revival, and others are interested.—Church Secretary.

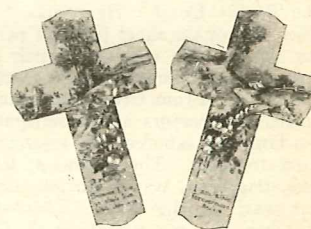


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Evangelist and Mrs. John Thomas, accompanied by the Cleveland Colored Quintet, have been holding successful meetings in Belfast, Ireland. The singing of the Quintet was well received, and they are receiving numerous invitations to conduct services in other places. Under the ministry of Brother Thomas about fifty souls have been led to Christ.

The Canton Zone of the Pittsburgh District held a N.Y.P.S. Rally at the Canton, Ohio, church on March 2. In the afternoon service there were about 225 present, each church in the zone being well represented. About three hundred were present in the evening service. Evangelists Jarrette and Dell Aycock were the workers, and their messages in sermon and song were greatly enjoyed. Two special programs were featured during the day, one of which was on Stewardship. The next rally will be with the Alliance, Ohio church on May 30.—Carleton D. Jones, Secretary.

Evangelists Otho and Billie Schwab report that during the past five months they have been holding revival campaigns on the Pacific Coast. He writes, "This has been one of the most pleasant periods of our lives. This was the fourth time we have been privileged to hold meetings on the Coast. From Oregon to southern California the pastors and congregations with whom we labored are taking new territory for God. The revival at Bresee Avenue, Pasadena, was a glorious climax to our work in the West. There were times when the manifestation of God's presence was the greatest I have seen in ten years. At both the college and church services God came on the meetings, and at times we would give the invitation without preaching, and in a few moments the altar would be more than filled. There was much old-time restitution; with people praying through at all hours of the day and night. Pastor Plumb is leading this great church on to victory. The fellowship of Pastor Plumb, District Sup-

erintendent Sanner, and President H. Orton Wiley and his wonderful student body will always be a bright spot in our lives. Fifty people united with the church as a result of the meeting. The God of revivals still lives and we are asking Him to give us a special harvest during this 'Crusade for Souls'."

Greeley, Colo.—We have recently closed a great revival with Evangelist Glenn Griffith and Howard Hamlin as song leader. It was a hard-fought battle but the evangelist fasted and prayed, and encouraged the church to fast and pray until victory came. More than 140 seekers bowed at the altar, most of whom prayed through to a definite experience. On the last Sunday all previous attendance records were broken in the Sunday school with 320 present. The workers were well taken care of financially, and sufficient money was raised in cash and pledges to take care of both budgets for the year; also funds were raised to redecorate the church. A fine class of people are considering uniting with the church. The evangelist was recalled for another campaign in 1936. Twenty-two subscriptions were received for the HERALD OF HOLINESS.—W. F. Kiemel, Pastor.

Dixie, Wash.—We are glad to report that the Lord is answering prayer for our work here. We have recently concluded a revival campaign with Rev. D. I. Vanderpool of Walla Walla, as the evangelist. Several sought and found the Lord for pardon or purity. We are looking for greater victories as a result of the meeting.—Adrian Roberts, Pastor.

Borger, Texas—Our church has recently closed a gracious revival with Rev. Leon Miller and wife of Fowler, Kansas, as the evangelists. Crowds attended and the interest was good. There were 128 seekers at the altar, with sixty-three praying through either for pardon or purity.—S. R. Brannon, Pastor.

District Superintendent B. F. Harris of New Mexico reports that they have organized a new church at Las Cruces. Rev. F. O. Parr is the pastor.

The Southern Zone of the Washington-Philadelphia held a N.Y.P.S. Rally on Washington's birthday in First Church, Washington, D. C., with Zone President Clifford E. Keys, presiding. Brother Keys is also pastor of the entertaining church. The rally was a time of great inspiration and blessing with the following churches represented: Ballston, Va., Baltimore, Maryland First Church; Capitol Heights, Md.; Hagerstown, Hollywood, and Indian Head, Md.; Park Lane, Va., and Washington, D. C., First Church. There were about four hundred in attendance during the day. Subjects of interest to N.Y.P.S. work and young people were presented during the day. The morning message was brought by Rev. J. Glenn Gould of Baltimore First Church, and the message of the afternoon was given by Rev. M. H. Cave, pastor of Park Lane, Va., church. The evening service was a time of great inspiration, and Rev. Marvin S. Cooper, pastor of Ballston, Va., preached. The attendance banner was awarded to the Capitol Heights N.Y.P.S. Rev. Cooper delivered an evangelistic message with a strong appeal to the youth of the day and the service closed with several at the altar seeking the Lord.—S. H. Williamson, Reporter.

Canastota, N. Y.—Our church has just closed a revival under the leadership of Rev. Helen Emery as evangelist, and Miss Ruth Cooper, song leader. There was a deep spirit of devotion, much conviction, and a few were definitely converted and have taken up their place in the work of the church. This church is having a hard struggle because of the number of Anglo-Saxon people who are moving away, and those coming in are almost all Italians who are Roman Catholics. Prayer is requested for a revival of greater proportions at this place.—Reporter.

The Snake River Valley Zone of the Idaho-Oregon District held a N.Y.P.S. Rally on March 3 at Marsing, Idaho. Dr. Albert Harper of Northwest Nazarene College brought the morning message, with Mrs. Ruth Born Harper favoring the group with a special song. The afternoon service was devoted to splendid papers, and an address by District N. Y. P. S. President, Rev. W. T. Johnson, who exhorted the young people to remember the camp and Institute at Payette Lakes, and concerning the value of establishing libraries in local churches, and of reading good books. Rev. Howard Gardin, zone president, was in charge of the business session. The attendance banner was given to the Caldwell Society. At seven o'clock there was a regular Young People's Society service, and in the evening service Dr. R. E. Gilmore, president of N. N. C., brought the closing message on "Building Roads." Rev. C. A. Dilley and wife of Caldwell brought special messages in song during the day.—Frances Thomas, Secretary.

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50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things; money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of

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Song Evangelist Marian Jenkins reports that she has been witnessing some wonderful cases of salvation the past months. She is now accepting calls as song leader, soloist, children's and young people's worker. Those desiring her services address her at Box 153, Bethesda, Ohio.

Bethany, Okla.—Our N. Y. P. S. sponsored a revival in the local church February 10 to 17. The young people had charge of the music, and the ministerial students from Bethany-Peniel College brought the messages. Those preaching were: Revs. Kittie Lee Simpson, Elmer Stahly, James McGraw, Lloyd Lunsford, Spurgeon Hendrix, Fletcher Spruce, Paul Herrell, Maurice Howard, Ardon Vasey, Robert Morris, Paul Ridings, J. E. Moore, George Gardner, Whitcomb Harding and Ray Hance. Each message was given under the anointing of the Holy Spirit, and about 280 people were at the altar during the eight days. God is blessing the N.Y.P.S. at Bethany.—E. B. Shannon, President.

Missouri District, Zone No. 3, held their Second Sunday School Rally on February 24 at the Lafayette Park Church, St. Louis. Zone leader, Miss Iona Copeland, presented the program. Special music was provided by the Weston church. Each of the Sunday school superintendents gave encouraging reports. Topics of interest to Sunday school workers were discussed, and interspersed throughout the program were special selections in song.—Secretary.

Coraopolis, Pa.—Our church has just closed a fruitful five weeks revival campaign, in which 114 souls bowed at the altar, and a class of eight new members united with the church. Rev. L. S. Mershimer, the evangelist, from Beacon, N. Y., has been supply pastor, and has now accepted the call to the pastorate here. During the meeting we solicited funds for the erection of a tabernacle; to date over four hundred dollars has been raised, and we are working for more. This tabernacle will fill a great need in Coraopolis. God is blessing our work here.—Reporter.

Song Evangelist Harry Fagan reports that he is in the midst of a good revival with the Toronto, Ohio, church with Pastor R. D. Schurman and Evangelist O. C. Mingleddorf. On the first Sunday of the meeting (March 3) a Sunday school rally was conducted with a goal of 301; there were 324 present. This is Brother Fagan's second meeting with this church in the past thirteen months. He has some open dates after March 17. Those desiring his services address him at 925 Euclid Ave., Toronto, Ohio.

Mangum, Okla.—We recently conducted a Sunday school revival with the pastor and Rev. Mrs. Brandyberry of El Reno doing the preaching, and Mr. Paul Gresham of Altus in charge of the music. There were more than twenty professions, with a class uniting with the church.—E. M. Vaught, Pastor.

Sylacauga, Ala.—The Lord is blessing this church, under the leadership of Pastor W. P. Colvin, and we are making marked progress along all lines. We have a splendid W.M.S., a fine Prayer and Fasting League, and the N.Y.P.S. and Sunday school have had a remarkable growth. We are looking forward to a revival campaign in May with Rev. A. J. Dailey.—Jesse Carpenter, Reporter.

Nokomis, Ill.—Last December Brother A. Wilson of Pana started a Nazarene mission here. He held a five weeks meeting with fourteen at the altar, after which Rev. R. A. Denton of Christopher came and conducted a two weeks meeting for us. The mission was wonderfully helped and several were at the altar. On March 5 we organized with ten members, and we expect to have about seven more in another week. The work of these brethren was appreciated.—Mrs. Henry Compton.

#### Northern Indiana Preachers' Meeting

The Preachers' Convention at the South Side Church of the Nazarene, Muncie, Indiana, March 4 to 8, was outstanding in every respect. All regular pastors were present save one; most of them were present in every meeting. Dr. Williams delivered the greatest messages to the preachers and their wives that we have ever heard. Dr. Willingham preached to all the people that could sit and stand in the building each night. God was with him, and his ministry was fruitful. Wednesday night was akin to Pentecost; twenty-five or thirty people saved.

Evangelists Bona Fleming, Holland London, Mack Anderson and others attended each day. Pastors Albea, Wright, Carter, Perkins, Martin, Carmony, Miller and many others paid us a visit and added much to the interest of the meetings.

District Superintendents Towns, Gibson and Chalfant were with us. What a wonderful group of neighbors they are!

We are in our ninth year as a district, and I have never seen better days in the Northern Indiana District than we are seeing now. Almost every church and every department in the church are getting ahead. The revival fires are burning. New churches are being organized, new buildings erected, parsonages purchased, budgets being paid, and a General Crusade for Souls is on. And what a boost the convention gave to all this! We are 100 per cent back of the effort to pray down a Holy Ghost revival over the church generally.

J. W. MONTGOMERY,  
District Superintendent.

#### The Dallas District Tour

A. S. LONDON

The Dallas District is fast taking its place among the leading districts of the church. It took fourth place the past year in gain in membership. The brethren hope with an increase of a little more than 700 this year, to reach the 5,000 mark.

#### A NEW EXPERIENCE

I have been in Sunday school since I was three weeks old, but the tour of the Dallas District brought a new experience. The first two weeks of the campaign were given to the new tabernacle work at Kilgore, Texas. Rev. M. M. Snyder, went into this oil field three months ago, and began the work of erecting a tabernacle church. He had a beautiful, commodious tabernacle erected at a cost of near \$3,000. A large per cent of this amount is paid.

District Superintendent Ellis, Mrs. A. S. London and the writer, went in with Pastor Snyder to have a revival, organize a Sunday school from the ground floor, and make our organization to be known in this city of 15,000 people. The streets

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#### "THE CHURCH OF THE NAZARENE"

These eight page circulars doubtless are well known in the church. They give a bit of the history of the church, a brief doctrinal statement and some interesting statistics. A new edition with revised statistics has just been printed. The price was \$3.75 a thousand, which is about what it costs us to print and deliver these circulars. We have, without regard to costs, established a new price of \$1.75 a thousand, postpaid. A special imprint will be printed on the last page for an additional charge of \$1.75 for the first thousand, and \$1.00 a thousand for each additional thousand. Send for free sample copy.

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were unpaved, the rains descended, the floods came, but we had a revival, organized a Sunday school with 80 new pupils, and completed the church organization with 22 charter members. This was a new experience, but interesting. There must have been near one hundred people at the altar during the meeting.

#### SUPERINTENDENT I. M. ELLIS

Superintendent Ellis is a strong preacher. He was for many years one of the best evangelists of our church. He has led this district successfully now for seven years. He thinks and talks of but little other than the interests of his district work. His health is not good. But his vision has not waned, and his spirit is young.

#### MEETING WITH CHAMBER OF COMMERCE

Rev. M. M. Snyder had gained the confidence of the people of this new oil city. The business men respect him, although he is a stranger trying to organize a new church in the city. He had us speak to one of the largest gatherings of the Chamber of Commerce at their monthly meeting, that they have ever had. The people received us courteously, and had many kind things to say relative to our message. After this new experience, I am sold on home missionary work as never before. I believe with the proper leadership, our church could be established in every town and city in

the United States. It takes time, patience, good sense and vision to establish a new work, but the reward justifies the effort.

#### IDLE PREACHERS

One of the mysteries of the church world is the number of idle preachers. It is said that 4,500 preachers left the ministry last year. Nine thousand churches had to close for lack of preachers and people. Rev. Snyder went into this new field, held cottage prayer meetings, visited the people, collected funds, and made an opening wedge for a church organization. It seems that with seventy millions of our people outside of any church last year, the field would be a challenge to every idle preacher to see the field white unto harvest.

#### VISITING CHURCHES

Rev. and Mrs. Fisher, pastors of our church at Beaumont, were with us in visiting the churches the last week. He is the efficient secretary-treasurer, of the district. Our visit to his church was most profitable. Houston church, with Pastor Rev. Reginald Snyder, has defied the large indebtedness, and is making wonderful progress. This young preacher cleared off \$14,000 of debts last year, and raised \$7,000 extra for current expenses.

We gave one service to Pastor White at Center Texas. He is one of the won-

ders among our men. He left his family on the farm for six or seven years, went away to college, supported his family, made his way through school, and came out with an excellent record. It looks like there is no way to defeat men with vision, determination and religion.

Had one great day with Pastor Geren Roberts, and Dr. Neely at Port Arthur. They were having a good meeting. I heard Geren preach when he was five years of age. He is now one of the strong young preachers of our denomination. Dr. Neely has good vision and interest in his field on the Louisiana District. He is a great preacher.

We had a great service at Martins Chapel with Pastor Alexander. Nearly twenty young people were at the altar, and many found Christ. Pastors Coursey, Fletcher, Bursom and Simpson, of our Dallas churches are making strong churches. Brother Bursom of Central Church had a net gain last year of nearly ninety. Coursey of Park St. Church, went into that field three years ago on his own accord, and now has a good congregation. There are more than 750 Sunday school pupils now in our Dallas churches. Pastor Simpson of First Church entertained the mass meeting Sunday afternoon, and the service was full of interest and enthusiasm.

#### SUNDAY SCHOOLS AWAKENED

The brethren of the Dallas District are awakened on Sunday school work. They are striving for a 25 per cent gain this year. They have asked for us to return for a two months campaign. Many of the pastors have asked for a campaign in their local churches. Texas is my native state. It is 900 miles long and 800 miles wide. It has almost every type of people and clime to be found in the whole world. It is the home of the southern division of our holiness work. It should be stirred from border to border.

#### TIME TO STRIKE

It is now time for all Texas districts to strike for a great forward movement. Differences in the past must be forgotten. Texas must once again launch a forward movement of home evangelism, organize new churches, build greater Sunday schools, and never stop until every nook and corner of the Lone Star state has felt the mighty throbbings of a pure, holiness ministry. Let all Texas preachers shake hands, pull together, love each other, and pray and preach, visit and study until thousands of her youth will be saved from the ravages of this day.

#### ANNOUNCEMENTS

BORN—to Rev. and Mrs. Virgil H. Few of Middletown, Ohio, a daughter, Joyce Evelyn, on February 24.

—to Rev. Lewie L. Watters and wife, pastors at Bloomfield, Iowa, a son, Obed Joel, on March 5.

—to Rev. and Mrs. A. M. Zelnick, pastors at Milo, Maine, a daughter, Gloria Grace, on March 2.

—to Rev. and Mrs. W. Wade Jernigan, pastors at First Church, Savannah, Ga., a son, William Wade, Jr., on March 4.

### For Your Easter Program!

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A sixty-four page book of recitations, exercises, dialogs and songs—all suitable for Easter program material. Not a complete program but miscellaneous material from which to make up a service or to use in supplementing an Easter service. **Price 25c, postpaid**

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**WEDDING BELLS**

Mr. Walter Chandler of Trenton, Mo. and Miss Evelyn Hunt of Morehouse, Mo., were united in marriage February 9, 1935, at the home of the bride's Aunt, Mrs. Guy Owings, with Rev. Rose J. Hurst officiating.

Mr. Ray Cantrell was united in marriage to Miss Rebekah Bates, daughter of Rev. J. L. and Christina Bates, Tuxedo, Texas, at the home of the bride's parents, on February 14, with Rev. H. D. Lewis, pastor at Knox City, Texas, officiating.

**RECOMMENDATION**—Mr. Harold Seeds, 66 Stanley Ave., Medford, Mass., is a member of the Malden church, and a licensed song evangelist of the New England District. He is open for calls; write him at the above address.—Selden Dee Kelley, Pastor, Malden, Mass.

**NOTICE**—Owing to change in slate, I have March 19 to 31 open. Anyone desiring my services may write me at 133 Parkman Road, N. W., Warren, Ohio.—Evangelist B. H. Pocock.

**PRAYER IS REQUESTED** by a sister who was once gloriously sanctified, but who has lost the joy and doesn't know how to meet conditions to be restored; for an unsaved husband who is a semi-invalid; for a son-in-law who is unsaved and stricken with cancer and has a wife and five children; by a sister in Oklahoma for her unsaved children.

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- British Isles .....April 17 to 21
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- North Pacific .....May 22 to 26
- Northwest .....May 29 to June 2
- Idaho-Oregon .....June 5 to 9
- Colorado .....June 12 to 16
- Rocky Mountain .....June 19 to 23

**DISTRICT ASSEMBLY INFORMATION**

Alberta—At Red Deer, April 3 to 7. Rev. Chas. E. Thomson, Pastor, P. O. Box 154, Ross Street. Assembly to be held at First United Church, Ross Street. General Superintendent Chapman.

Washington-Philadelphia — At Bloomsburg, Pa., Church of the Nazarene, located at 258 East 7th Street, April 10 to 14. Rev. J. M. Price, pastor. General Superintendent Goodwin.

British Isles—At Morley, Yorkshire, England, April 17 to 21. Rev. James M. Cubie, Pastor, 5 Pawson Street. General Superintendent Goodwin.

New England—At Wollaston, Mass., April 23 to 28. Rev. E. E. Angell, Pastor, 198 Beach St. Assembly to be held at Eastern Nazarene College, 23 E. Elm Avenue. General Superintendent Goodwin.

New York—At Richmond Hill Church of the Nazarene, 108-05 9th Ave., May 1 to 5. Rev. G. Howard Rowe, pastor, 108-05 9th Ave. General Superintendent Goodwin.

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

Arizona—At Phoenix First Church, located at 441 W. Monroe St., May 15 to 17. Rev. W. D. Godfrey, pastor, 315 W. Culver St. General Superintendent Williams.

North Pacific—At Olympia, Wash., May 21 to 26. Rev. Willard B. Hall, Pastor, 220 East 25th St. Assembly to be held at First Christian Church, 7th and Franklin Sts. General Superintendent Chapman.

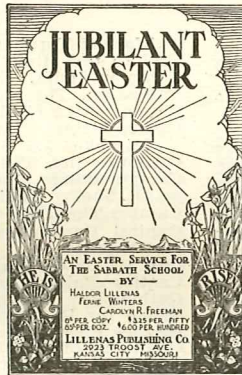
New Mexico—At Portales, Church of the Nazarene, June 13 to 17. Rev. Elmer Pool, Pastor. General Superintendent Williams.

**Easter Services**

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## DEMONS MEET JESUS IN AFRICA

Fairy Chism\*

JUANITA SHIBA is a girl who was raised in the Girls' Home at Schmelzenbach Memorial Station. She is now the teacher and preacher in one of our outstation churches. The following is a translation of a letter which she sent last week:

"Last week we had a revival here in our church. It happened that at noon one day a woman came to me and said that her girl and boy were dying of evil spirits and asked me to pray for them. They were once Christians in our church and left God. Then these demons came to live in them. I was afraid, very much so. I never did see a person like that brought to be prayed for. I had only read of such things. Yet I told her to bring them here.

"They were brought on stretchers, and truly, they were dead [she means that they were indeed very, very bad]. They were thin and could not possibly stand up. The girl had not eaten or slept for months [she means that she had eaten and slept very little] and sometimes she talked and cried all day and all night. The mother declares that just before a child, whose father was the demons—so she says—was born the demons came and ate it all up.

"And the boy, he also had the demons come upon him after he left God. Oh, Nkosazana, [missionary], it is really a very, very strange thing! It sometimes made him to be mad and sometimes he bit people; sometimes he roared just like a lion. Sometimes he was dead [she means unconscious] for a week and then he came back to life. But he said that now he wants to repent and go back to

God. Oh! Oh! it made my whole body tremble to see such a sight. I was afraid and I said to myself, 'From where can power come, power enough to get hold of God for such people until the demons leave?'" Then it just seemed that Jesus came and helped me to trust Him very much. He made me to feel that if they really want Him, according to His Word and His love, He will save and deliver these people. But I trusted also that one of our outstation preachers would arrive that day to help us.

"All the church people trembled with fear and said, 'We have no power to get hold of God for such people.' But I said, 'We must go into the church and after service we will pray and God can touch such people.' But oh, my, we just got into church and started to sing when the evil spirits awoke in them. Such noise!! The demons made such noises that I could not preach. I said, 'Let us pray.' Nkosazana, I tell you, we nearly died. We prayed and we prayed. We fought and we fought. About 8 o'clock that night (about five hours later) two preachers came. We prayed on until after twelve o'clock and Jesus won! Those two people were touched by God. They began to confess their sins, awful sins, in a way that is seldom seen. Jesus forgave them all and the evil spirits came out. Oh, it truly was a very, very wonderful thing! They were clothed and in their right minds. And it has taught us a big thing about leaving the Lord. And I myself have asked Jesus to help me never to break one of His laws and to keep me strong in Him. It is I, Juanita Shiba."

\* Nazarene Missionary in Africa