


# HERALD of HOLINESS



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## Zealous of Good Works

THE one outstanding characteristic of those who have been purified and filled with the Spirit of God is that they are "zealous of good works."\* This zeal is born of an inner heart relationship with God and is a passionate devotion for the spreading of His cause throughout the world. It is the consciousness of a personal obligation on the part of each sanctified child of God to be so enthusiastically devoted to Him and His cause as to produce "good works." Jesus is a splendid example of this zeal for He lost no opportunity to do good to those in need. It is also significant to note that the doing of good is one of those sacrifices with which God is well pleased. To have zeal for good works goes beyond the thought of being good in conduct, or even of the doing of right things. To do good works is to actively engage in lifting people toward God, comforting the sorrowing, relieving the oppressed, sharing the burdens of those weighted with care, and the giving of what we possess in life and talent that others may be blessed. There must be an impelling fervor of spirit born of true devotion to God prompting our good works. No amount of outside pressure or human inspiration can produce results comparable to the zeal resulting from true heart devotion to God.

The lack of this zeal on the part of many professing the high state of heart purity is astounding. The ease with which opportunities for service are neglected is cause for alarm. One cannot permit his long standing as a Christian to exempt him from doing acts of service, or "good works." The difference between success and failure is not always the truth or worthiness of a cause, but the zeal, or fervency and earnestness, with which it is promoted. Christian stewardship principles are given their best practical expression by our being "zealous of good works."—D. S. C.

\* Titus 2:14.



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### THE FAMILY AND THE CHURCH

THE family is the unit of society. Every person enters the world in a social circle of at least three—his father, his mother and himself. This circle may be widened by birth or marriage, and it may be broken by death, but the social meaning is ever the same. The Church is parallel with the family in meaning and importance. The family is the society of *nature* and from it flow all other human organizations. Every village, town and city, every nation and people—all the arrangements and relationships of the body politic are but extensions of the family as the social unit. The Church is the society of *grace*, and from it flow all charitable and benevolent organizations. Only in a Christian nation are works of mercy and charity organized as institutions. Hospitals and orphanages, relief organizations, missionary societies and like institutions flow from the spiritual influences of the Church as the waters flowed from the riven rock in the wilderness. Schools and colleges—the great public system of free education—these are likewise the offspring of the Church. God the Father is the Head of all the families of earth; Christ the Son is the Head of the Church; and the Holy Spirit fills and pervades both institutions. For this reason the family becomes the highest and most perfect earthly type of the Church; and the Church in turn furnishes the true incentive to the highest forms of family life. So fascinating is the family as a symbolical representation of the love which Christ bears to His people, that in his instructions concerning the ethics of the family, the Apostle Paul constantly weaves and interweaves its symbolical reference to the Church. But interwoven and confused as the symbolism and ethics are by their close identity with each other, there are three outstanding emphases—the unity, the power and the purpose of love.

THE unity of love upon which the family rests is the first characteristic of this symbolism, and the fundamental feature of its ethics. No family is

worthy of the name unless genuine affection exists between the husband and the wife. But love must have its subject and its object, and in this intensely individualistic age it is difficult to think of two persons so merging their interests and their personalities as together to become a new and larger social unit. Yet without this there can be no Christian conception of either the family or the Church. They two shall become one flesh. As the social unit, the Christian family exemplifies two fundamental graces, and these are the parents of all other virtues. These graces are love and obedience. The one is exemplified by the husband as the head of the family symbolizes Christ's headship of the Church; the other by the wife, who through loving obedience sets forth the reception and fullness of Christ's love. It is for this reason that the apostle in his instruction to the family says, *Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it.* These passages of Holy Writ, frequently abused and more often ignored, are nevertheless essential both from the standpoint of proper ethics and as a symbol of the higher unity of Christ and His Church. The rule of the husband is the outflow of his love for his wife. God has ordained that his affections shall flow outward and upward and find their natural home in her. The obedience of the wife is simply the response of love to love. To make the rule of the husband a sort of tyranny over his wife; or the obedience of the wife a sort of cringing submission to his every whim is farthest removed from the scriptural standards. Such a condition in the home might form a caricature of the Church, but it could never truly symbolize it.

NEITHER can homes truly represent the Church where there is no headship on the part of the husband or response on the part of the wife. The wife is not the head of the household, and rule on her part and response on his would be a reversal of both nature and grace. The confusion which would arise from this condition is pointed out by that unique and quaint writer, Frances Quarles:

*It thrives the hapless family that shows,  
A cock that's silent and a hen that crows;  
I know not which live the most unnatural lives,  
Obeying husbands or commanding wives.*

As a basis of ethics, the apostle further directs, *"Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.* The love of Christ for His Church, is thus made the ideal and the standard of the love which the husband must bear toward his wife. On the other hand, the obedience of the wife is "as unto the Lord." As such it is a perpetual symbol of the Church's submission to Christ—"the one living center in whom all glories meet." Thus the family is some-



thing more than an institution of nature. It is grounded in nature, it is spiritualized in Christ. It strikes its roots deep into the religious nature of men and women. And as the Church rejoices in the headship of Christ and counts it her highest joy to fulfill His will, so in the home, the rule of love can never be tyrannical, nor the obedience of love felt to be a degradation. *Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

LOVE not only unifies, but it has in it the power of activity. Love also has a purpose—it ever seeks to glorify its object. Here the apostle carries his symbolism still farther. *Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* The apostle has dealt with the duties which the wife owes to her husband; he now considers the character and quality of the love which the husband should bear toward his wife. He is to love as Christ loved—to exemplify the love that manifests itself in action. Christ so loved that He gave—gave Himself. The depths of this love called forth the infinite anguish on the cross for the redemption of His people. Love has in it the power to call into exercise hidden resources of heart and life. If the husband loves his wife with that love which Christ had for the Church, it will call into exercise the latent powers of his being, enable him to develop his gifts and abilities, and lend a steadiness to his purposes which would scarcely be attained otherwise. Who has not seen a careless and irresponsible youth, after marrying the girl of his choice, quickly settle down into dependable maturity. It is said that if men be placed together in a colony, they soon sink into sin and vice; while a colony of women quickly destroy themselves by grief or suicide. But settled together in families, they build homes and cities, develop industry, organize institutions of education and benevolence, grow into a happy people and form states and nations.

LOVE has its purpose as well as its power. Christ gave himself to the Church in order to accomplish two things—that He might sanctify it, and glorify it. Love does just this—it hallows the object of its affection and seeks to glorify it. The infinite love of Christ, therefore, manifested itself in the sanctification of the Church through the washing of water by the Word. When He comes again He will glorify her and then present her to the Father. Invested with new majesty and authority, she will return with the heavenly Bridegroom to rule over a renewed earth. The Church is holy now through the precious blood of Christ; then she will be without blemish. There will be no spot to remind her of her former infirmities; no wrinkle to indicate decay. *So ought men to love*

*their wives as their own bodies. He that loveth his wife loveth himself.* This love will hallow the marriage state. It will lift it from the plane of the carnal into the realm of the spiritual. And it will lead the husband to bestow upon his wife, the fullness of his affection and to honor her with his substance.

But the full force of this text is found, only when we understand that the apostle is referring to that ancient Jewish custom by which when a man died, the next of kin might redeem his widow. Jesus is therefore our great Kinsman-Redeemer. For this reason He came in the flesh and bore our sins on the cross. He perfectly identified Himself with us in the flesh, that we might be perfectly identified with Him in the Spirit. We are then, *members of his body, of his flesh, and of his bones.* The union of husband and wife is full and complete. They two shall be one flesh. He therefore that loveth his wife loveth himself—this is the force of the apostle's argument. They are sharers together of a common nature, heirs together of the grace of God. The husband loving, protecting, and in all things identified with his wife, is the symbol of Christ's care for the Church. The faithful wife, by her loving attachment to her husband and her reverence for him, is the type of the Church leaning on the arm of her Redeemer and with Him braving all the storms of life. Thus the true Christian family becomes a perpetual memorial of the mystical union which exists between Christ and the Church. *This is a great mystery: but I speak concerning Christ and the church.*

### MY PSALM

*All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told!*

*Enough that blessings undeserved  
Have marked my erring track;  
That whereso'er my feet have swerved,  
His chastening turned me back.*

*That more and more a Providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good.*

*That death seems but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight.*

*And so the shadows fall apart,  
And so the west winds play,  
And all the windows of my heart  
I open to the day. Amen!*

—JOHN GREENLEAF WHITTIER.





## Managing Editor's Page



### RECIPROCAL LOYALTY

ONLY recently we heard a discussion of the responsibility of the lay member to the church and pastor. There was nothing particularly new emphasized in the discussion, just the same emphasis as is usually given, namely, that he should support the church with his tithes and offerings, and especially should he be faithful and loyal in his attendance, and in giving his moral support to the church. We could say "Amen" to everything that was presented in the discussion. We are certain that no church can make progress without the loyal support given by the the majority of our laity.

But we wondered if there were not another side to this whole discussion, a side which is often overlooked, especially when the discussion is presented by ministers. The other side may be stated thus, "What is the responsibility or obligation of the ministry to the faithful lay members?" Is the loyalty and support of the laity to be given, but nothing received in return? Are they to faithfully attend the church services just because they have joined a certain congregation and because they have called some minister to be their pastor? Have they not a right to expect some substantial returns from the minister and church they are supporting?

This particular side of the question was brought forcibly to my attention as a certain lay member cornered me and bombarded me with statements like these: "Just how long am I expected to be loyal to a pastor who is quite careless about his obligation as the shepherd of this flock? I am told that if I discuss with others the indifference and lack of concern that is manifested by the pastor toward his work that I am scheming against the pastor and playing politics in an effort to remove him from office at the next annual vote on the call of the pastor. On the other hand my children and family are losing interest in the church. They are asking just how long they must continue to support the church while they are conscious of receiving nothing in return, and their souls are being starved when they might be fed if the pastor would be true to his calling and faithful in his ministry. I love my pastor as a man, but he is careless in his pastoral calling; he is gifted and well trained educationally, but we are scarcely ever conscious that he is giving his very best to the church in the sermons he delivers to the congregation. In fact he has confidentially told some that he is remaining with this church only until he gets a better opening, therefore it is apparent that his heart is not in his work. Now, just how long am I to be loyal in my support when

I know my pastor is disloyal to his obligation as a Christian minister?" With many such statements did this lay member unburden his heart.

He was not one whom we would consider to be a chronic grumbler. He loved his church and he was interested only in its advancement and in the church rendering true Christian service to the members of the congregation and to the community. We assured him that his loyal support would not be in vain for God was conscious of the situation and that surely he would be rewarded. We must confess that we hedged and did not answer his direct questions. We could not take sides with him against a fellow minister, but our heart went out to him in real sympathy, for we felt that if conditions were one-half as critical as he intimated he and the other members of the congregation were victims of an unfaithful minister.

Well, this all has a connection with the matter of Christian stewardship. To be faithful in one's stewardship is much more than to religiously pay one-tenth of one's income into the treasury of the local church. It means faithfulness in the administration of all Christian responsibilities and obligations which we have assumed. The pastor must be a living example of faithfulness as a Christian steward; but he can best manifest this by having careful and faithful supervision as a true shepherd over the flock placed under his care. To neglect his pastoral calling, to presume that a poorly prepared message is good enough for his congregation, to assume that he can use his present position to provide himself and his family with bread and butter while he waits for some larger opportunity, to consciously or carelessly fail in any of his responsibilities as a Christian minister, is to be an unfaithful Christian steward. Perhaps we can best foster the principles of faithful Christian stewardship in the pews by giving them true examples in the pulpits.

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"Not forsaking the assembling of yourselves together." Apparently there were those before the days of radio who found substitutes for remaining away from the house of worship. There is no substitute for the benefits derived from mutual worship in the house of God. When one has legitimate reasons for his absence he may receive some compensation by substituting radio sermons, but to habitually absent oneself from God's house without legitimate excuse surely will lead to spiritual decay.



# CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South

## VI. PHILADELPHIA—THE HOLINESS MOVEMENT (CONTINUED)

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (Rev. 3:11).*

**P**ERMIT us to repeat, for emphasis, the most prominent and essential element of Philadelphian character: Wherever Christ, whom God has set on the throne of grace, to be Head over the Church and Steward of the riches of His grace, is given the pre-eminence due Him, two things invariably attend each other: (1) A Spirit-baptized and Spirit-filled Church no longer feebly struggles for mere existence, but rises up, endued with power from on high, to carry out her Lord's Great Commission, and (2) Open doors of service immediately stand ready to be entered. The outpouring of the Holy Ghost upon the Church, and harvest fields that challenge the Spirit-empowered Church, go together and are Philadelphian. We called attention to the fact that the century of Wesley and holiness was the century of Carey and missions, of Raikes and the Sunday school, and witnessed the birth of scores of Bible and Tract Societies. When the door of blessing opened upon the Church, the door of challenge to missionary enterprise opened everywhere.

### "OPENER OF DOORS"

For millenniums India had been held fast in her system of caste, but that iron-grip must soon begin to give way to the power of Christ, for Christ had a Carey for India.

For three thousand years China had been shut in behind her great wall of exclusiveness, but her wall is about to give way, for a young man named Hudson Taylor has placed himself at the disposal of the Opener of doors.

Vast areas of the Dark Continent, thickly populated, were marked on the map, "unexplored," but the unknown continent was soon to be mapped and became an open door and a challenge to the Church, for the Man with the key of David was laying hold of a Scotch lad named David Livingstone, whose love for Christ would burn its way through thickest jungles to carry the gospel of His redeeming grace to benighted blacks.

Perhaps no country was more isolated than Japan, up to three-quarters of a century ago. It seemed airtight and water-tight to the outside world. But lo, on schedule time, almost before the holiness movement was ready with missionaries, Commodore Perry's gunboat steamed up to the shores of Japan, belching out black smoke like an inferno, while little yellow, slant-eyed people swarmed the beach like ants, gesticulating excitedly. They thought the devil had arrived. But before Perry left, he had secured a trade treaty and the way was soon opened for the gospel. Holiness missionaries have already visited

every home in Japan, and there is in all the world, we are told, nothing else quite like the beauty and sweep and glory of the holiness movement in Japan. So God's "Eliakim," holder of the key of David, has opened doors in South America, Mexico, and the Islands of the Sea.

"For thou hast a little strength." Little enough, indeed, and nothing to boast of. Much more should have been accomplished, everywhere. Unprofitable servants, having done nothing but merest duty, even at the best. But with that little strength there is loyalty to the Word, amid disloyalty; faithfulness in witnessing for Christ amid wholesale denial—"Thou hast kept my word and not denied my name."

### BLAMELESS BEFORE GOD

Faithful Philadelphia and suffering Smyrna share the unique distinction of bearing no condemnation before Christ—no judgment is passed on them. Not that all connected with the Holiness Movement has been above reproach. Far from it. Doubtless Satan has concentrated his opposition on that section of the Christian Church capable of doing his kingdom the greatest damage. And the manifestation of carnality in a holiness church is more conspicuous than anywhere else. All holiness people are not holy people. Some are on their way in and others are on their way out, while still others profess without possessing. And the poorest suppressionist in the world is a professor of holiness who is not a possessor of the blessing. Put it down that carnality will never be effectively suppressed, where its existence is denied, for he who denies its presence in his heart when it is there, is utterly unfit and unprepared to suppress it. But Philadelphia represents a New Testament standard of experience and life in Christ that is blameless before God.

### KEPT FROM THE HOUR OF TEMPTATION

The 10th verse brings us to words of commendation by our Lord that are most interesting. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." "Patience," means steadfastness, stayput-ness, endurance. The suggestion is of a high degree of loyalty in most trying times. It is to Philadelphia that the second coming of Christ takes definite form. The announcement is bold and startling. But it has no terrors for the true Philadelphian, for his character and standard of experience are adequate preparation—"blameless before him in love." Nothing is commanded, counseled, admonished, except to "hold that fast which thou hast." Get the blessing of perfect love and keep it! "Hold fast!" There is an element of warning in the loving exhortation. It



suggests conflict and struggle involving, as a prize, a crown. To hold fast the Philadelphian standard of perfect love means a crown, at His coming. We naturally recall Paul's words, "Henceforth there is laid up for me a crown, and not to me only, but to all them that love his appearing." Hold fast! To a high standard, in trying times. As Shakespeare would say, "Screw up your determination to the sticking point." As Theodore Roosevelt would say, "When you come to the end of your rope, tie a knot in the end and hang on!" Keep the blessing, maintain the standard, at all events, for in the last analysis, nothing else really matters. You can live by it, die by it and in the blamelessness of heart purity, meet Him at His coming, and not be "shamed away from him" (1 John 2:28).

#### "HOLD FAST"

But why does our Lord use the expression, "the word of my patience"? Trying times call for endurance. Sins that have been germinal in society in all ages, are today in a very advanced stage of development—apparently quite ripe for the sickle of judgment. Mind you, we did not say new sins, but old sins highly developed, ripe. They vex the souls of holy men and women. Bodily sufferings, temptations, persecutions, trials saints of all ages have had to endure, but in addition to these, there is in these last days, special satanic influences of deepening intensity.

The "course of this world" is flowing on toward the judgment with increasing momentum. For many, many miles after the waters of the Niagara River leave Lake Erie, the flow is leisurely, but by and by it is more rapid. Soon the waters begin to surge and foam, and then with a wild rush they thunder over the Falls. History has had its leisurely flow. The year 1800 found men living much as they did when our Lord was here on earth. Even sin could move no faster than the ox-cart or on horseback. But from 1800 to 1900 more progress was made than in the previous eighteen centuries. And now the progress made in thirty-four years of the present century is so much greater than that of the previous hundred years that comparison is out of the question. And it is a matter of common agreement that material progress has been rapid, while the social sciences have lagged, and moral restraints have constantly been losing their hold upon the masses, until old standards are pooh-poohed on every hand and ancient landmarks have been taken away. Every phase of advancement seems to contribute to the rapid development of evil. As things are going, no one dare predict what a year may bring. But it is distinctively Philadelphian to attain and maintain the standard, and finally obtain the prize. Faith is the hand that grasps the blessing, and faith is the hand that holds the blessing. "Hold fast!"

## ONWARD TO THE SEA!

A. K. Bracken\*

**Y**EARS ago, in a study of physical geography, we learned of two kinds of rivers. One was young and vigorous. It went dashing forward, washing out obstructions and carving deep its channel, in its certain progress toward the sea. The other was older, more conservative and more sophisticated. It was called a "meandering river." So easily did it turn aside, when obstructions were in its course, that it really seemed indifferent about ever arriving at its destination. It oozed its way forward, at times filling and obstructing its own channel. It was forever doubtful—I think perhaps it was an "open-minded" river—any direction might be right. Slowly and cautiously it got nowhere.

But I should not write long about rivers when I have another thing in mind. I am thinking about the Church of the Nazarene. Up through the years I have rejoiced that our church, like the young river, had started somewhere, knew where it was headed, and was determined to arrive. She has had a message and a faith: she has boldly proclaimed her message, and fearlessly contended for her faith. Without a doubt there is room for a church of this character.

The spirit of the Church of the Nazarene has been, in a proper sense, a militant spirit. A young man,

with a Master's degree from one of our great state universities, remarked to me concerning his uncle, one of our great laymen, that he seemed too pugnacious. He said that he started to fight liquor in Kansas in preprohibition days and "has been ready to fight something ever since." But this layman is just a good, honest fighter for truth, righteousness and holiness. He was fearless and militant in great and good causes.

In many sections of the country the Church of the Nazarene got its start in an atmosphere of cold, dead formality. Men and women were saved and sanctified wholly. They could no more restrain themselves from great demonstrations of joy than could the disciples on the Day of Pentecost. When ministers and church officials attempted to interfere, and when worldlings mocked and jeered, the fight was on—the issue was joined: would these Spirit-filled people cease their praying, praising and shouting? Had they done so the hills and stones must have cried out. It is their glory that they did fight and that they fought in the right spirit. Through all the ages God's program has been militant. It will always be.

Again, I have liked the stand of the Church of the Nazarene for the supernatural in human experience. At no point is the issue more clearly joined

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between true Christian philosophy and the materialistic philosophy than at this point—that God works in a supernatural and miraculous way in the hearts on the bodies of men. The Church of the Nazarene is forthright in the affirmative position. No man can become so much as a half-baked Nazarene and hold a middle position here. Her ministers continue to call men to her altars to seek conscious pardon or purity. They pray for the sick and afflicted with the expectation that they will be miraculously healed. Thank God, the tide of salvation flows today and many sick are being healed. On these matters our church is courageous and outspoken.

Then, too, the Church of the Nazarene is clear-cut in its teaching of a body of fundamental doctrines. I think it is even dogmatic in its teaching. Here we might as well have an understanding with ourselves that we are old-fashioned in that we are dogmatic. No one can take the Manual and read its statement of doctrine and think otherwise. Our hymns, our testimonies, our Manual—in fact our Bible and our Christ are dogmatic. It is the glory of the ministry of the Church of the Nazarene that they have, in these matters, gone at cross-paths with Modernism instead of yielding to the onslaughts of irreverent, so-called scholarship. Our church is out in the open at this point.

Then, the Church of the Nazarene has not feared to challenge sin. One great characteristic of the present day philosophy and of some theology is to be indefinite and equivocal with regard to sin. The result is that to a great host of people, sin is not black and righteousness is not white—everything is just a gray. The Christian Church, as a whole, has allowed irreverent scholarship and wicked and designing men to mix her colors so that now nothing is really in itself bad. The Church of the Nazarene goes to the Word of God for her standard of morals. Righteousness to the church is a practical thing. Sin is more than *dementia præcox*—it is a dynamic, damning force. Worldliness is specified and condemned. Our ministers preach with conviction from the texts, “No man can serve two masters,” and “Be not conformed to this world,” and “If any man love the world the love of the Father is not in him.” How are people to see the light and walk in the light if the church does not give them this light in unmistakable terms?

With its boldness and daring, with its clear thinking and speaking, with its sacrificial spirit and its Spirit-filled ministry, the Church of the Nazarene is forging ahead. The current sweeps forward. Obstructions are thrown aside. It is not meandering but is carving a channel. It is headed somewhere.

What of the future? Sometimes, not often among us, faint whisperings of criticisms are heard. It is whispered that a change of emphasis is needed—it should be not so much on epochal, divinely inwrought experiences, but more on the ethical. To be sure, emphasis must be placed on the ethical. Emphasis

there will not be misplaced so long as it is not substituted for emphasis on epochal, divinely inwrought experiences in the human heart. As a supplement to this it will be a blessing. As a substitute in any sense of the word it is nothing less than a point of departure from orthodoxy. It is part and parcel of humanism. We do not need a *change* of emphasis. We may need to emphasize the ethical more.

There are a few among us, not many, whose ministry is largely characterized by the corrective attitude. The mistakes and narrowness of the movement have a grip on their attention. Improvement is always in order provided we do not lose essentials and magnify the importance of nonessentials in the process of improvement. To improve the quality of music in our churches would be fine. But to do so at the expense of stifling spontaneous emotional reaction to the service would be too big a price to pay.

After all, a merely corrective program will never succeed. If a man is to succeed in a given task he must have a positive program. No man ever built a church on a policy of correcting the mistakes and avoiding the errors of his predecessor or predecessors. Improvement that means widening the stream runs the risk of making it shallower. A shallow stream tends to meander and in the Church of God there is no place for a meandering stream. Let us correct and improve at all times; but I knew a man once who had his expensive automobile ruined by his son's sincere endeavor to correct some minor maladjustment. For the most part the church has been working along the line of essentials. If the progress has been slow, it is well to remember that it is progress, nevertheless. And progress, in any institution, is too precious a thing to be lightly tampered with.

I like the Church of the Nazarene because it is militant. I like its bold declaration of faith in the supernatural in human experience. I like its clear-cut statement of doctrine. I like its challenge of sin and worldliness. I am humbly thankful for the forward progress she is making. It seems to me that nothing much is the matter. If we all sound out a ringing, challenging, positive preaching of the Word of God without quibble, question, evasion, doubt, or apology—then pour out just a little more of the same kind—then the floodtides of God's holy presence will sweep away the obstacles. If the current is somewhat narrow, no matter, it leads to the sea.

It is the grand *depositum* which God has given to the people called Methodists; and *chiefly to propagate this*, it appears God raised them up . . . We believe that God's design in raising up the preachers called Methodists in America was to reform the continent and *spread scriptural holiness over these lands.*—JOHN WESLEY.



## THE SURE WAY TO A REVIVAL

C. W. Ruth\*

**T**HIS article has no reference to a man-made, card-signing, church-joining revival, as the result of human planning, organization and manipulations, but to an old-fashioned, God-sent, Holy Ghost revival in which sinners are convicted of sin, and born again, backsliders reclaimed, and believers sanctified wholly, and filled with the Holy Ghost. Not a revival that is "gotten up" by men, but a revival that is "gotten down," according to scriptural plans, and is heaven-sent.

The first thing we deem essential to a real Holy Ghost revival is a preacher who is filled with the Holy Ghost: a man who has tarried in some "upper room" until he himself has received the promised baptism with the Holy Ghost and fire, in pentecostal power and fullness, subsequent to his regeneration, as did the apostles on the day of Pentecost. Although they had walked with the Savior three years, and thus had the advantage of personal contact, and personal observation and training under the ministry of our Lord, they were not yet fully prepared and qualified for the work of soul-saving until they had personally received the baptism with the Holy Ghost and fire, on the day of Pentecost.

But when the one hundred and twenty disciples—including the apostles—had themselves received the Holy Ghost, the revival was right at hand. There was no further need of planning, and organizing, and preparing and getting ready by resorting to all sorts of devices in order to begin to commence to start a revival—for the revival was right there. No, there was no occasion now even to pray two or three weeks for a revival; when the disciples themselves had received what they needed the revival was on.

In these days we hear much said about praying for a revival, and oftentimes there are certain days and weeks set apart to pray for a revival. We presume this is all right; we ourselves have prayed for a revival, and urged others to do so; but lately we have inquired, Where in the Bible have we been commanded, or told to pray for a revival? I know the Master said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2); and we recall the prayer of Habakkuk when he said, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2); and the prayer of David when he said, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psa. 85:6). But when were they told thus to pray? When or where did God ever tell anyone to pray for a revival? The fact is, God cannot and will not answer this prayer until conditions on the human side have been fully com-

plied with—even as He cannot save a sinner until he surrenders and repents of his sins and trusts Jesus to save him.

We are reminded that the disciples "continued with one accord in prayer and supplication" prior to the Pentecost; but they had not been told to pray for a revival; they had simply been commanded not to depart from Jerusalem, and to "tarry," and "wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4). Hence we may conclude they were not praying for a revival, but rather praying for themselves, that they themselves might receive the promised baptism with the Holy Ghost. And when "they were all filled with the Holy Ghost" the revival was begun. It has ever been so down through the centuries. A Spirit-filled preacher and a Spirit-filled church invariably have a revival. However it seems more popular and easier to pray for a revival, and to urge others to do so, than simply to "tarry until" there has come a personal Pentecost; it is easier to thus pray for others than to pray for ourselves until the Holy Ghost comes into our own hearts in His purifying, sanctifying and empowering fullness in pentecostal fashion (Acts 15:8, 9; 1:8). We would rather direct the Holy Spirit to do certain things—and thus to use Him—than to fully consecrate and abandon ourselves to Him, so that He might purify and possess us, so that He might use us.

Speaking to His disciples, Jesus said, "It is expedient for you that I go away: for if I go not away the Comforter will not come *unto you*; but if I depart, I will send him *unto you*. And when he is come [*unto you*] He will reprove [convince and convict] the world of sin and of righteousness, and of judgment" (John 16:7, 8). There is the secret of revival power and revival success—"When he is come *unto you*."

It is certain we do not need to spend long hours to persuade and constrain the Lord, and thus to make Him willing to come and bless, and save, and sanctify the people, for He is ever willing and waiting and seeking an opportunity to do so. For this purpose He suffered the agonies of Calvary's cross. And when conditions are fully met on the human side, and the way prepared for His coming, He will need no persuading to save the people. Whenever the aforesaid conditions prevail, and the preacher proclaims the gospel of holiness, and honors the Holy Ghost, and believers seek the baptism with the Holy Ghost in His purifying and sanctifying power, a revival may be precipitated at almost any time. In fifty years of holiness evangelism, we have never known this method to fail. Nor can it fail. Praise God! God has said,

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it is "Not by might [or *army*, marg.], nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). We certainly do not mean to intimate that

men should pray less, but rather pray more for themselves, that they themselves might have the preparation essential to a revival.

## GOD'S FAITHFUL STEWARD

A. O. Henricks\*

**H**E that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own" (Luke 16:10-12).

God is the absolute Owner of everything. He has never given a deed to a single foot of land to any individual. The psalmist declares, "The earth is the Lord's and the fulness thereof." We ourselves are His. "The silver and the gold are his, and the cattle upon a thousand hills." But while this is so, God has, by means of stewardship, made it possible for us all to be possessed of true riches, which shall be our heavenly portion, our eternal inheritance.

Nothing in this world is really our own. However, we may become possessed of moral qualities, such as love of justice, mercifulness, humility, truthfulness, benevolence, and Godlikeness, by the proper use of earthly things. These moral qualities, interwoven daily into the very texture of our spiritual being, become a part of us. In building our character, which determines our destiny, we are daily acquiring those things which will be ours forever. Hence we need to be careful lest we make the carnal, sensual and devilish our own, which God never intended.

Duty is universal and unchangeable because God is. Therefore our personal, inherent responsibility to God for the proper use of all we possess, even life itself, constitutes the basis of our stewardship. It not only reveals the personality, character and nature of God, his justice, grace and love, but it likewise reveals to ourselves and the world, our true personality.

### TRUE FAITHFULNESS

There is but one outstanding essential characteristic of stewardship and that is faithfulness. The faithful use of all one has for God is the test of stewardship. It is the essential condition of usefulness and enjoyment in life. True faithfulness makes no distinction between great and small things. Faithfulness in small duties manifests a piety even greater than faithfulness in larger responsibilities. Faithfulness in that which is considered least prepares and qualifies us for a larger field in which to serve God. Faithful men and women are faithful everywhere, under all conditions and circumstances in life. It is not a single virtue or trait, but it permeates and penetrates

the whole character, as the blood does the human body. It is indeed the foundation of all excellencies and moralities of character, and itself rests on faith in God. Someone has said, "Love is the omnipotent principle of the world and faith is the principle upon which omnipotence slumbers." This is indeed true. Faithfulness or unfaithfulness are manifestations of the life within us. They uncover and prove the inward character and habits of the soul.

When we clearly understand what is "another man's" and what is "our own," then the teachings of the text at once become apparent. Only by being faithful in the use of that which is another's may we become possessed of that which God intends shall be ours. By faithfulness in the use of earthly things we may obtain the higher and nobler things that appertain to character and eternal destiny. Material things which of themselves are base and carnal, may be so invested and employed that they shall secure for us the spiritual and heavenly. By proper use we may extract the "true riches" of the kingdom from the "mammon of unrighteousness"; from the transient things of time the abiding things of eternity; from that which is least that which is much; from that which is "another man's" that which is "our own."

Irreparable damage is sometimes done to a man's character in the process of getting and accumulating material wealth, because he uses dishonorable means and methods which are destructive of his nobler self. Ill-gotten gain and the love of hoarding will surely corrode and destroy the lofty nature that God intends should be our own. We are molding our character day by day by the means and methods of accumulating our earthly possessions. A man may suppose that he can do a shoddy piece of business and pass it on undetected, but the falseness he has perpetrated has become a part of himself—part of his own character. Often we have to stand by and let some things go past for the price of taking them would mean the sacrifice of our truest and highest manhood. This truth holds good, not only in relation to great wealth and business transactions, but in all other walks of life.

### ETERNAL RICHES OBTAINABLE

When we as individuals clearly understand the meaning of our stewardship, all the relations of our earthly life become invested with vast importance. We cannot afford to despise or ignore the earthly; we cannot neglect its proper use without forfeiting our own eternal interest. Our attitude toward, and our

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dealings with material things—business losses and gains, ambitions, plans and wishes—are leaving indelible traces on our spiritual being. These material things we are now handling, will soon perish in the using, but the noble qualities of service, unselfishness, generosity, mercifulness, truthfulness, simplicity, trust, love, and Godlikeness of character, which we have acquired in the sphere of worldly duty will abide with us forever. This is true of every temporal possession, and of every earthly relationship, and of all talents entrusted to us. This at once leads us to the question of Christian giving.

The cry for help from some of our foreign fields, and from some of the needy places at home, is one

of the best tests of our wisdom, love and devotion in the use of that which is "another man's." Where can we more surely exchange the carnal things of earth into the currency of the heavenly world? Stocks and bonds, dollars and cents, will have no value in the world beyond; they will have lost their purchasing power. Ere we pass hence, let us exchange the treasures of earth for the true riches of heaven, the fleeting things of this world for the enduring wealth of eternity. Let us so use the mammon of unrighteousness here that in the end we shall be received into everlasting habitations. As faithful stewards let us deal with the things of sense and time in the light of eternity.

## THE W. M. S. AND STEWARDSHIP

S. N. Fitkin\*

### "THIS GRACE"

THIS grace" emphasized in the 8th chapter of 2 Corinthians, is designated as the grace of God and has reference to giving. It is also called the grace of our Lord Jesus Christ and is illustrated by His Supreme Gift. "This grace" in relation to Christians properly has reference to stewardship, as it is the giving freely and gladly of what has been entrusted to us by our gracious heavenly Father. Christian stewardship is but the right use of all that we are, by His grace, and have, through His bounty.

In this "grace of giving," in order to be acceptable to God, we must, like the Macedonian Christians, first give ourselves to the Lord wholly and unreservedly, and ever after administer in service to Him, our time and talents as well as the means entrusted to us. And our purpose and desire should be that His kingdom may come and His will be done on earth as it is in heaven. For we must ever recognize that the stewardship of the gospel of His dear Son is our greatest obligation and sweetest privilege. "This grace" was to enable these early Christians to "equalize" this inestimable benefit, sharing with others the blessings that had come to them through a saving knowledge of the world's Redeemer.

Again, "this grace" was to "prove the sincerity of their love." If His love was shed abroad in their hearts they would "so love the world" that they, too, would exemplify this wondrous grace. They would have a world outlook and interest, and a real heart burden for lost souls everywhere.

Let us notice also in connection with "this grace" that it was to be a "willing service," and that it was to be "accepted according to what a man hath." Those who had little but gave proportionately were commended equally with those who were able to make larger gifts. And how could it be less than a willing service, when they remembered that all that they possessed, whether it was much or little, had been re-

ceived from God, and that even then they were unworthy of His great bounty.

Again, it is recorded that these Christians gave while in "a great trial of affliction," and that the "abundance of their joy and their deep poverty abounded unto the riches of their liberality." Possibly it was a time of drouth or depression from other causes, but as faithful stewards they continued to give and even "beyond their power they were willing." These Macedonians were superlative Christians; they abounded "in faith, and utterance, and knowledge, and in all diligence"; they also abounded "in love," yet the apostle adds this exhortation, "See that ye *abound* in this grace also."

Possibly some of you may be wondering just what place the W.M.S. is to occupy in this article, so I must now tell you that all down through this wonderful chapter I have seemed to catch glimpses of our W. M. S. Have they not like the Macedonian Christians, first given themselves to the Lord in an entire consecration, and to the church in an additional endeavor, to "make Christ known to men everywhere"? Are they not proving the sincerity of their love by giving extra time and money that the light of the gospel may shine out in heathen darkness? Are they not giving a willing service, planning, praying, paying and asking nothing in return, but counting it all a blessed privilege? Have they not manifested their heart interest even during depression, drouth and famine? Do they not abound in faith, in knowledge of world conditions and needs, in love and devotion to God and His holy cause, and in all diligence? I firmly believe that all of these things are true concerning our precious W.M.S. members scattered throughout this needy old world today, and my heart swells with gratitude to God for what He hath wrought. And regarding stewardship, I feel that I need only to pass on to our W.M.S. Paul's exhortation, "See that ye *abound* in this grace also."

\* General President, W. M. S.



## TRUSTING GOD'S MONEY PROMISES

Reginald Snyder\*

*Give and it shall be given unto you* (Luke 6:38).

IS IT proper for us to say, "We give our tithe?" Jesus in His discussion of the tithe stated, "Pay tithes," so in reality it is our obligation to "pay" tithes, and one has not given, in the strictest sense, until after he has paid the tithe, for it is impossible for us to give something which does not belong to us. The only way in which one would "give" a tithe would be to assume ownership, and God has definitely said, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32). Here the statement is very emphatic, the tenth, or the tithe, is the Lord's, so in reality we cannot give God the tenth any more than we can give the property which belongs to another.

### GOD'S HOLY TENTH

The statement that "the tenth is holy unto the Lord" is God's Word, eternally settled in heaven, so we must remember that the tenth is never ours, no more than the property which belongs to some other individual is ours. It is also well to remember that the "tenth shall be *holy* unto the Lord." We as holiness people should recognize it as God's holy tenth. No one has any more right to use God's holy tenth for himself than he has to break into my wardrobe and use my suit for himself. So our failing to pay the tenth to God is the same as robbing God—"Will a man rob God?" One of the great commandments of Scripture is, "Thou shalt not steal." This is a positive scriptural declaration, and also we have the declaration, "The tenth is the Lord's." Are we to believe that the commandment should read, "Thou shalt not steal except from the Lord"? Are we less guilty when we steal from the Lord His "holy tenth" than when we steal from men? So in reality we cannot give our tithe; we can only pay it. As it is already the Lord's, our failure to pay the tithe constitutes us as thieves and robbers, and the Scripture says that such shall not be admitted into the kingdom of heaven.

Perhaps some may think that the above statements are very strong, but let us even go farther. A Christian's stewardship applies only to the nine-tenths of his income. The one-tenth is the Lord's from the beginning, and is not given to us to use as we see fit. It is only after we have *paid* our tithe, that out of a heart overflowing with love and blessing, we can *give* to God. After we have received the fullness of His Holy Spirit we are always glad for the opportunity of giving expression of our love to God, and it is our delight to do as the Master has said, "Freely ye have

received, freely give." Our hearts so full of love and gratitude toward God, will not be content with only paying our tithe, but we will be anxious to be faithful stewards by giving part of the nine-tenths. Perhaps some may emphasize that they have given their limit when they have paid their tenth. That is fine as far as it goes, but it does not go far enough, for true stewardship says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). Here God calls giving "sowing" and promises that we shall reap the increase of all the dollars we sow in the kingdom of His garden. Since God says giving is "sowing" we ought to fully realize this, and it will forever remove from our minds the idea that we are sacrificing when we give to God. So much is said today when offerings are to be given above our tithe until the impression is made that it is a sacrifice to sow where it is promised that we shall reap the increase. Does the farmer talk about sacrifice when he sows his wheat? He would rather sow fifteen bushels than ten so he can reap a greater harvest. God wants every man and woman to plant in His garden, not only all His tenth, but some of his nine-tenths.

### THE REAL SPIRIT OF GIVING

When one is truly sanctified wholly he possesses more than the desire to pay his tithe; he has a real spirit of giving. A desire to give is really one of the qualities of holiness. We are not to give as a matter of business, but as an expression of our true love to God, and for the purpose of spreading abroad the blessing which we enjoy. It is really an act of worship and devotion to God. "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

During the writer's short ministry I have learned some wonderful lessons; some lessons have been learned through humiliations, others have made me ashamed of my ignorance as to the marvels of divine workings. I well remember an experience I had one Sunday morning when making a desperate attempt to raise a special offering to pay a debt that was pressing us. My attempt to build a proper atmosphere before taking the offering was done in an apologetic manner in order to let my people know I was sympathizing with them during the strain of the depression. Fortunately for me, however, God came on the scene, and took the offering out of my hands until the people gave with great liberality, raising the entire debt of several hundred dollars in just a few minutes. I would have failed completely but for God's intervention.

During the taking of this offering a young couple

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who had a very meager income, but who were consistent tithers, pledged ten dollars toward the debt. When the pledging would quiet down for a few seconds, they would pledge another ten dollars, until they had pledged a total of forty dollars. I knew that their pledges were absolutely good. After the offering I tried to preach, but when I would look at the young couple my heart would go out to them with great emotion. Immediately on the close of the service I called them into my study, and here is where I learned my great lesson.

I said to them, "Your salary is very small; you are always prompt to pay your tithe. I know that your pledges are as good as gold, but you have pledged more than I can see you will ever be able to pay. The pledges this morning have gone over the amount necessary, and if you desire you can cut your pledge down." The young couple looked at me in amazement, and said, "No, we pledged the amount because we knew God would have us do it. We may have to live on mush and milk but God will see us through. We enjoy giving; you can't outgive God."

As they left the study I closed the door and fell on my face before God, tears gushing forth, as I begged God to forgive me for my lack of faith. Here was a young couple getting joy out of giving until it hurt. They were willing to give at the price of great sacrifice, but they knew that God would see them through. And, sure enough, a few days before the pledges were due, the young couple came with the payment. Their faces were all aglow, God was truly with them, and they were happy in their giving. Today that young couple are in much better circumstances than they were when this happened. And why? Because they honored God.

We will do well to learn the great lesson that we cannot outgive God. We are stewards of that which God has given to us, and if we are faithful He has promised to reward us by making us stewards of more. "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns [not hearts alone] be filled with plenty and thy presses shall burst out with new wine" (Prov. 3:9, 10). We talk much about trusting the promises of God—the healing promises, the comforting promises, the prayer promises—but we hear little about His money promises. God is just as real in these promises as in any others. He is just as faithful. Have you ever tried Him? Have you ever tested God's money promises? I challenge you to venture on the promises, for they are just as sure as all other divine promises. May we always *pay* God His tithe; then as good stewards *give* a portion of our own amount into His kingdom.

"A French woman said to me, 'You know ze priest he tell me a thousand times my sins were forgiven, but my heart knew it not until Jesus himself spoke; then it leap for joy.'"—RIMOUT.

## THE HEART OF STEWARDSHIP

C. A. McCONNELL

THIS theme has a peculiar value to us in this time of lack and hardship. Paul, writing to the church at Corinth concerning the giving of the brethren of Macedonia, declared that, "in a great trial of affliction the abundance of their joy, and *their deep poverty* abounded unto the riches of their liberality." The value of the gift lies in the heart of the giver. The unwilling, faithless steward is a potential thief. How significant that *joy* is mentioned, not before nor after, but in the midst of affliction and poverty, and that the result was a liberality that God could count as riches. When one's heart has been given to God, then one's service will not only be reasonable, but will abound in riches in the hand of God, and be full of joy to the giver. It is the joy of service in the grace of giving that raises stewardship up into the realm of Christlikeness. Grudging service is the mark of a slave; the gift of love is the prize of friendship. He who has my heart has my all. In the final accounting the balance is going to be struck, not on what we have given, but on what we have withheld. God measures not dollars so much as attitude and purpose. The Macedonians, out of their great afflictions and deep poverty, brought forth abounding riches—with joy. The penny of the widow at the treasury added up, in the reckoning of Jesus, a greater sum than all that had been cast in by the great and rich. The little lad on the grassy hillside fed five thousand men besides the women and children, with his own meager lunch, when he gave his all to the Master's lack. A consecration which takes in all, issues in a love that makes rich the quality of stewardship. Selfishness having been destroyed in the Holy Ghost baptism, the least service becomes dynamic for good. May it be said in the New Acts that the Nazarenes, in the abundance of their joy and their deep poverty, abounded unto the riches of their liberality.

### IN GALILEE

HARRY BROKAW

*Where Christ himself the time and place had set,  
The Master and His friends, a cherished few,  
The ones whose friendship and whose faith He  
knew,*

*Upon the mount in Galilee once met.  
He spoke no chiding words of deep regret,  
But filled their hearts with inspiration new,  
And gave His last command, forever true,  
Destined to touch the lives of untold millions yet.*

*Then forth they went to comfort, teach, and preach,  
To spread the message with its strange appeal,  
All striving lost and sinful souls to reach,  
A mission band possessed of fire and zeal.  
From Galilee Christ's words, sublime and true,  
Have spanned the world to save and comfort you.*



## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Conquest

*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil* (Eph. 6:11). Read Eph. 6:10-13.

God calls each of us to be a victor. And doubtless many of us fail of conquest in our battle against evil because we lose in our skirmishes. Too often we regard the little things as unimportant when in reality they are the beginning of great things.

In its nature, the struggle against evil is twofold. It is both personal and social. Conquest of the outside world must be preceded by the conquest of the inner life. And there is no letting up in the struggle. The greatest danger of defeat lies in the lulls or reactions that follow decisive victories. We must continually keep our own souls filled with noble aims and impulses, then go forth, wearing the whole armor, to conquer evil in the outside world.

### Monday—Forgetting

*The woman then left her waterpot* (John 4:28). Read John 4:25-30.

Someone in Sychar endured the night without water—the Samaritan woman had forgotten her waterpot at the well! But no one seemed to mind. She had met the Christ, and had brought back to her household and to her neighbors, not water, but the most genuine uplifting experience she had ever known—an experience in which they might share.

And if we forget the daily cares as this woman forgot as she listened to that divine message, then truly Christ has come in to take His rightful place in our hearts. And our experience, also, may bless others.

### Tuesday—Forsaken But Not Forgotten

*When my father and my mother forsake me, then the Lord will take me up* (Psa. 27:10). Read Psa. 27:6-14.

Have you been misunderstood, your good name dragged by unscrupulous human beings into the dust? Have friends deserted you, loved ones criticized you? Father and mother, ordained of God to be guardians of your immortal soul, have they forsaken you?

Is there hope and comfort and consolation for one so alone, so discouraged and mistreated? There is. God never forgets. Others may, but He doesn't. There is always a welcome with Him. Then "Wait on the Lord; be of good courage, and he shall strengthen thine heart."

### Wednesday—God's Workmanship

*That they may adorn the doctrine of God our Saviour in all things* (Titus 2:10). Read Titus 2:7-10.

We profess to be the workmanship of God, a pattern, showing uncorruptness, sobriety, sincerity, fidel-

ity, and sound speech that cannot be condemned. To be merely upright, to have integrity, is not enough. We are to adorn the doctrine. Our love, patience and kindness springing up within must draw others and cause them to love in return. Christ desires us to have the same alluring traits he had, to think upon whatsoever things He thought upon, and to do whatsoever things He would do. It is His will that the spirit of emulation in well-doing be kindled in our hearts that our lives also may adorn the doctrine of God.

### Thursday—Servants of Men

*If I yet pleased men, I should not be the servant of Christ* (Gal. 1:10). Read Gal. 1:10-16.

In attempting to please others usually there is present an element of selfishness which is contrary to the will of God, and which renders our services to Him unacceptable. We quickly condemn a minister who preaches to please his congregation; but if there is work to be done in the church, and we agree to do it merely because another desires us to do so, we are as guilty as he. If we contribute to missions, more liberally than we otherwise would, for the purpose of making a favorable impression on another, that contribution will be a witness against us.

The sermon may be some help to the congregation, the work done in the church may benefit the audience, and the offering to missions may lighten the missionary's load; but we have lost our reward. If our motive is to please men, we are not the servants of Christ.

### Friday—The Way

*I am the way* (John 14:6). Read John 14:1-8.

The story is told of a scholar who, at the summit of a pass in the Bernese Alps, looked in vain for the path that led to his boarding place.

"Where is Kandersteg?" he inquired of a small boy nearby.

"I don't know," the child replied. Then, pointing to a dim, hazardous trail on the surface of a huge granite boulder, he continued, "That is the way to it."

Where is heaven? We do not know. But Christ is the way to it. And, despite yawning chasms of sin and mountains of doubt and despair that lie on either side, we are safe so long as we are in this Way. But all about us are others, lost, uncertain, ready to turn back. May we, like the little Swiss lad, know enough about the right path to be able to point them to it.

### Saturday—Witnesses

*Ye are my witnesses* (Isa. 43:10). Read Isa. 43:10-13.

Entrusted to us is the great task of setting before men God's cause. What a thought! How it should humble us! How careful it should cause us to be! Witnesses—both in word and action. What kind are we? Let's think it over? Others may compliment us when we indulge in questionable things, "but deep down in their hearts they wonder—just wonder." And the God of all the earth is grieved.



## Religious News of the Week

Compiled by L. A. Reed

The *New York Times* gave an interesting resume of a questionnaire which was answered by boys of from 11 to 15 years of age of both France and the Soviet Republic of Russia. When questioned about their ideal in life the French boys answered, "To have a bicycle"; "To be rich"; "To be an admiral."; "To read books with happy endings." The Soviet youth gave answers like the following, "To overthrow capitalism and to build socialism"; "To be like Voroshiloff (defense minister)"; "To study to be outstanding in sport." The question was asked, "What do you know about God?" The French children gave views that registered from pantheism to one that God was a sort of a bearded elder who had died long ago. The Soviet child opinion was unanimously that he was the invention of the priests. The views of both relative to the League of Nations was not flattering. The Soviet boys when asked if they were head of Russia what would they do answered, "Develop the waste parts of the Soviet Union and improve living conditions"; "Build new houses and finish the subway," "Destroy class distinction."

The wine and liquor interests are spending \$16,000,000 this year for advertising. "You cannot be optimistic if you have a misty optic."

The *United States News* states that for 33 years regardless of the weather or where he was, Senator M. M. Logan of Kentucky is always at Sunday school. When in Washington he teaches a large Sunday school class at one of the local churches.

The National Conference for Palestine, meeting in Washington, D. C., appointed a council of nine who are responsible in turn to a committee of twenty-five for the purpose of rebuilding Jerusalem as a home for homeless Jews. They have petitioned Great Britain who has the mandate over Palestine to allow the immigration into Palestine to accommodate "tens of thousands of Jews who are suffering from persecution."

It might be interesting to note that in reporting the treasury-post office supply bill, of \$900,025,598, the appropriation committee of the house of representatives stated that repeal had failed to work any such magic as the friends of brewers and distillers had claimed for it. Increased smuggling brought out this observation and so they allowed the coast guard \$4,000,000 more than the measure carried last year.

The church in Bradford, Iowa, made famous as the "Little Brown Church in the Wildwood," from the song of that name written by Dr. W. S. Pitts, is visited by 40,000 visitors annually. Thousands of couples go to the church annually to be married. Dr. Pitts wrote the song in 1857 but it was not publicly

presented for 8 years. It is just 70 years since Dr. Pitts with his singing class walked to the church and led the first public presentation of the song.—*Christian Union Herald*.

Ghandi of India, is now being opposed by nearly every Indian group. The middle class have so much Bolshevism mixed with their aims that they are working openly against religion, which of course is diametrically opposed to Ghandi; the orthodox Hindus oppose him, while the Brahmins are "enraged" because he stands for the admission of the "untouchables" into the temples. The Leipzig Mission Report concludes that the political agitation cannot help India, but only the gospel of Jesus Christ can help her to begin right.

The Rev. James P. Laynse of Peiping, China, missionary of the Presbyterian Church, U.S.A., in the *Missionary Review of the World*, makes the following happy statement: "In thousands of homes in China the idols are falling down. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions are tottering ruins. The temples are vacated. The control of the older generation has slipped away. The youth is in the lead and seeking new ways. As a result evangelism is experiencing a golden age of opportunities. Everywhere around us a clarion call for service is sounded. What will take the place of the idols? Communism or Christianity?"

During the depression 30 Methodist churches have been sold by the sheriff and about 400 others were in a critical condition. About 5,000 out of the 20,000 churches of that denomination have debt problems. The amount of interest paid on church property debts, "exceeds the amount given by the entire church for world service." These figures are discouraging but when put alongside of big business and realizing that these are eleemosynary institutions, their showing is not so bad after all. Bankers are supposed to be better business men than preachers, but it is stated that over 60 per cent of the banks failed during the depression while only six out of every thousand churches had to close.

The "Protocols of the Elders of Zion" is an anti-Semitic book published back in 1905 by one Sergei Nilus, which is a very fantastic story pertaining to a Jewish conspiracy to overthrow Christianity and dominate the world. Lately these documents have been declared a forgery and the Union of Jewish Communities of Switzerland has brought suit for libel, so that these gruesome tales could be stopped. It is believed that much of the present Jewish persecution is due to the circulation of these fake documents which were republished in London in 1920 under the title "The Jewish Peril," but the following year were shown to be spurious by Herman Bernstein, in his pamphlet "The History of a Lie."



## The Sunday School

M. Emily Ellyson

### LESSON FOR MARCH 3, 1935

LESSON SUBJECT: Peter Unmasks Falsehood and Hypocrisy (Acts 5:1-6; 8:18-42).

GOLDEN TEXT: *Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another* (Eph. 4:25).

#### INTRODUCTION

A few societies, since the early days of the church, have ventured to put into practice the theory of communism, but on the whole it has been found to be impractical. Societies thus formed have dwindled, and are now known only in history. The early church practiced a sort of communism, but they were far from theoretical communism. They recognized the right of any to hold private property. The selling of property and putting the proceeds into a common treasury was an expression of love among them. They desired that all needs should be supplied from this common fund. It was a provision to enable them to take care of their own poor and what they did was done voluntarily. Like a big family no member was permitted to suffer want, as long as the others could contribute from their store, and prevent the pinching of poverty. This lesson is calculated to put before the different classes, both young and old, the terrible sin of lying, especially in spiritual matters. Let the date of March 3 be a time of heart-searching and self-examination. Are we keeping our church vows? What if God had dealt with all church liars as He dealt with Ananias and his wife?

#### PETER UNMASKS HYPOCRISY IN THE MOTHER CHURCH

The fourth chapter of Acts closes with the account of the noble action of Joses Barnabas, a wealthy land owner and Levite of the country of Cyprus, who sold a piece of real estate and brought the proceeds to the apostles for distribution among needy Christians. The first word of our lesson introduces to us a similar incident of philanthropic effort, which, in contrast to the record of Barnabas' giving and the spirit and motive of it, is a tragedy of early church discipline. "But . . . Ananias, with Sapphira his wife, sold a possession, and kept back part of the price." The spirit and motive of this pair undoubtedly was to gain prestige in the church for Christian philanthropy by seeming generosity. Deception was practiced by these two to a very acute point, and, as Peter told them, most needlessly. The whole transaction shows a very degenerate spiritual condition. Peter, in his accusation, tells Ananias that Satan has "taken possession of your heart . . . to deceive the Holy Spirit, and dishonestly keep back part of the price paid you

for this land." It was theirs before they sold it, and when sold the proceeds were at their own disposal. "It is not to men you have told this lie, but to God" (Weymouth). The secret of the disastrous downfall of this man and his wife is found in that word "filled" or "possession." The Holy Spirit was given to guide and empower the Church, and it was within the Church that this lie had been uttered, hence they had lied to the Holy Spirit, and were dishonest in keeping "back part of the price of the land" and saying they sold it for the price they put into the common treasury. Luccock says, "There are at least four offences involved in this falsehood: vanity, hypocrisy, lying and deliberate defiance of God." While Peter *unmasked* the sin, God was the Executioner. The charge made by Peter against Ananias is settled before the highest of all courts, a court that never fails to settle a question right. We note in this incident what we have frequently noted, that disaster does not come without opportunity is given for escape. When Sapphira came in, not knowing the fate of her husband, Peter gave her plenty of chance to retract, but she persisted in standing by their sinful agreement.

#### PETER UNMASKS HYPOCRISY IN SAMARIA

Samaria had been blessed with a great revival under Philip, and seed had been sown there by the Master himself. So when Peter and John arrived there, sent out by the apostles, they found the city joyous in their new-found Christian experience. However, they soon discovered that these converts had not received the baptism with the Holy Spirit and immediately began teaching them and praying for them that they might receive the Holy Ghost. Among the believers was Simon Magus, who had "before time . . . used sorcery and bewitched the people." Many authorities believe Simon was sincere up to the time of Peter and John's coming, for, "Simon himself believed also, and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done" (v. 9-13). Whatever Simon's spiritual status had previously been, he certainly manifested a very superficial religious life in the incident before us. Simon "saw"—there was probably some exterior manifestation of the inward presence of the Spirit—"that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money." Such was Simon's valuation of spiritual gifts. He was attracted by the exterior phenomenon and did not know that Peter and John were merely God's representatives. From this unwholesome incident comes the word "simony." This word stands for all efforts to buy and sell spiritual gifts or official position in the church. It became a very profitable business in the Roman Catholic church among the prelates. The sale of indulgences was one of the things that opened the eyes of Martin Luther and brought about the Reformation. The denouncement of Peter was stern and filled Simon with terror, and



he called for prayer. He realized his fearful position and knew his only hope was to do as Peter told him, "repent" of his wickedness and pray. God to forgive him. There was hope for even Simon. And there is hope for all Simonites now if they will take the rugged path of repentance and pray clear through to victory.

## 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

*Entertains a Young Mother*

**L**IZZIE—Lizzie! There's somebody at the door. Hand me my clean apron before you open it—thanks. Why, if it isn't Jennie Lane! How do you do, Jennie? Seems good to see you—believe you're puttin' on a little weight this last while. Sit down there close to the stove! It is snowing now? Well, that's fine—we do need water awful bad. How're the children? Who'd you leave them with? Well, now, you're real fortunate, to have your mother where she can run in and keep them for you, so you can get out once in a while?

Is that right? What seems to be the matter? I thought you looked a little bit down-hearted when you came in, for all your cheeks were so bright with the wind and the cold. Oh, Jennie, you're not telling me that you think you are really *backslidden!* Surely, as faithful as you always were before you were married—and we often said we had never seen a young wife more devoted to the Lord than you were! You don't mean you have gone out in the world and done wicked things, do you? Or are you losing interest in Harry? Haven't seen some fine-looking stranger that you couldn't resist?

There, there Jennie, don't cry! I knew it wasn't any of those things. I was just askin' you for to try you out. Just tired? Of course, you're tired. Three babies, and the oldest not five yet—I know you're tired. And I know just what your trouble is—haven't I been there a hundred times? It's like this, isn't it? You stay inside all day with the children, and iron or clean or sew, while Harry goes down to the office. Then at night, when he comes home, and makes himself all comfortable with the paper, you are just taking up supper. And your back aches and your feet hurt, and the baby is crying, and Junior is begging you to fix his airplane, and Joan is messing herself all up with the bread and jam you shoved into her hand to keep her quiet until supper. And the chops are burning in the skillet, and no matter which way you step, one of the children is in front of you. Then the telephone rings, and it is poor old Mrs. Kennedy wanting to tell you about her neuritis, and right away

the doorbell rings and it is just the paper boy wants to collect for the daily paper. And then—and then—the baby falls down and bumps his head and screams, and—what are you laughing at, Jennie? 'Cause I hit it so close? Sure—and let me finish! Then Junior tries to take Joan's doll, and you *explode!!!* And slap Junior right in the face, and yell at him! And then Harry comes back to earth, and wants to know what all the racket is about, anyway. And you slam supper on the table, and flee up to your room in tears, and throw yourself across the bed. And then, because you are really hungry, you come slipping down after a while, and eat your half-cold supper. But the joy is gone, and you can't pray, and you feel like the Lord was miles away! Bless your heart, I knew I was right.

Well, now listen, Jennie. If you'd ask a hundred mothers, they would all say they went through just the same kind of a test, over and over. It is a sort of extra special little test the Lord reserves just for mothers. And I don't know any way to get around it. I can't sit here and tell you that it isn't wrong to explode! But I can say that I don't think it is a "sin unto death" as St. John says in his epistle. The only thing I know to do is to see the explosion coming, and head it off—to live so close to the Lord that you can signal heaven at a moment's notice; signal hard for help, and grab the baby and flee upstairs *before* you explode—turn out the fire, and push back the chops. And get down by your bed and say, "Lord, hold me steady, steady, steady, right now"; and then wash your face and take a good drink of cold water, and go back down and finish the chops and put supper on the table. Probably Harry will have answered the phone and the doorbell, and in your absence the other children will have pestered him instead of you. The Lord understands now, and you win that victory just once, honey, and you will have the devil whipped for good. Will you hand me my basket of rug rags off the table, Lizzie? Look, Jennie, isn't this going to be a pretty rug?

## THE CHILDREN'S HERITAGE

CLARENCE EDWIN FLYNN

*Their heritage is more than some poor pittance  
Of property and coin to ease their way,  
Some pitiful material remittance  
That any with a bit of gold can pay.*

*It is the background of a house of honor;  
The rich possession of a worthy name;  
A mother with God's guiding hand upon her;  
A father conscious of the Master's claim.*

*It is a path down which no snares are waiting;  
A chance to realize their best, and give  
Their best in service, duly compensating;  
A safe and decent world in which to live.*



## THE HOME PRAYER CIRCLE

EDGAR L. VINCENT

SOMEWHERE the little company of followers of Jesus had halted by the way to wait while the Master spent a little time in prayer. They had observed that these resting places were quite numerous. Sometimes He lingered all night long on the mountainside before the hunger of His soul for communion with the Father was satisfied.

So impressed were they by this habit of Jesus that the desire took possession of them to learn the secret of prayer.

"Lord, teach us to pray." Has this longing ever come to you? I was well past nineteen years of age before I ever uttered an audible prayer. I think I had been a Christian for many years then, but no one ever spoke to me on the subject of praying aloud. Several young men were gathered in a room in the home of one of their number. They asked me to come in with them. There had been prayers by those present. We were all down on our knees. Someone asked me to pray. I never knew what a real conflict of the soul was until then. My heart ran fast, but it did not seem to me I could open my lips in prayer. Oh, how I wished somebody had taught me the secret of prayer! When at last the battle was gained and God gave me utterance, the words were little more than, "Lord, help me!"

Many a young man and young woman, no doubt, have wished the same thing that I did that night, "Would that somebody had helped me to pray when I was young!" Father, mother, are you teaching your young people to pray? Often this is not so. Whatever prayers are made, come from the father or perhaps the father and the mother. Do you realize what a blessed thing it would be for your young folks if you should put your arm about them and say, "Now son, or now daughter, you pray." It is so hard to begin this in later life, so easy when at the knee of father or mother.

We cannot forget that it was while Jesus was praying that the disciples made their request of Him. "Lord, teach us to pray." Are you praying, too, in the sacredness of your own home? If not, how can you expect those you love to know prayer's secret? Begin now, this very day, to build up a prayer circle in your home. God will bless you if you do it. He will bless your boys and girls. They will cherish your memory more and more the more intimate their prayer life is with yours.

## JUNE, JOY, AND TABLE MANNERS

CLARA WENDEL VERNER

OH, JUNE," called Mother, "Joy!" she added, as the two girls went scampering to play, scarcely swallowing the last bite of food. The girls came slowly back.

"I think you know what I want," said Mother,

her lips drawn in a tight line and looking meaningfully at the two deserted plates left in decided disorder.

Sheepishly the girls arranged their silverware neatly on their plates and were gone again.

"Girls," called Mother again, with slightly more patience. Back again they came.

"Is that all?" questioned Mother in a severe tone.

"Excuse me, please," said June, dutifully.

"Scuse me," echoed Joy.

"All right. But why *can't* you remember, girls? I tell you so often."

But the girls were gone long before the question was finished. Mother heaved an exasperated sigh.

"John," she said to her husband, "I just don't see how we are ever to teach them anything at all. You'd think they were dumb. As much as we've talked and explained, yet they persist in forgetting—or *ignoring*—it all."

"Well, that's just the way with what *I* tell them. I've been trying ever since they could talk to get them to ask for their food with a 'please' but you heard them just a bit ago. 'I want some bread,' as if—as if—oh, as if they were little heathen."

No conclusion was reached, but the subject was dropped for a pleasant one. After a while Mother said:

"O yes, I was about to forget. Joe and Elsie have invited the girls to spend the week-end with their little boys. I'd sort of like for them to go; what do *you* think?"

"May as well let them, I guess. Better let them take some overalls along. They'll all be boys together, climbing trees, haystacks and riding horses. Bless their hearts—they'll never be little but once."

The happy week-end arrived. The girls were all excitement when Uncle Joe drove up to the door and honked. Out the youngsters dashed, hi-yi-ed to the cousins—two little boys just younger than they were and could scarcely say goodby, so anxious were they to be off.

Monday morning and they were back home again. What a time they had had out on the ranch. They wanted to both talk at once.

"We rode a horse."

"We found a turkey's nest in the haystack."

"Aw, that's nothin'. We found some of the *prettiest* little white rabbits in the hay-loft."

"N we went swimmin'."

"N oh, Aunt Elsie let us bring in the eggs."

"N Uncle Joe let us help him milk."

"I got the most," bragged June. Joy flushed.

"That's because you are older than Joy," pacified Mother quickly. "She can do as well as you when she is as old."

"When can the boys come to see us, Mother?"

"That's just what I was thinking about," answered Mother. "We'll have to plan about that pretty soon, won't we? By the way, did you go to church Sunday?"

"Oh, sure. We saw some cute little girls—"



"An' Mother, they don't do like we do," Joy explained. "They ate at church."

"Aunt Elsie took a chicken and a cake," supplemented June, "n everybody took something and then we all ate after preaching."

"Wish we could do that some time," suggested Joy.

Mother laughed. "They do that way in the country because they live so far away from each other. They visit on Sundays, that way. In town we visit during the week—if we visit at all—" she added as an afterthought. "But come on to dinner now—here's Daddy."

There was a mighty scramble to get Daddy's kisses. How glad they were to see him and he to see them after being away for so long. By and by comparative calm reigned as all were seated at the table and Daddy offered thanks for the safe return of his babies.

"Please, may I have some potatoes?" asked June demurely. Daddy and Mother exchanged quick glances. June noticed, though, and flushed. Joy explained.

"Mother, at the Sunday dinner there was one little girl that just *grabbed* her food."

"And a boy—her brother," added June, "snatched part of it away from her and just acted *awf'ly* ugly."

"Me an' June said we'd *never* act like that—no *sir*," finished Joy, ungrammatically, but Mother was too happy to correct her.

When the dinner was finished, Joy started to leave the table, but she caught her sister's eye, just as June called, "Show signs."

Joy looked around hurriedly to see if anyone had noticed. Mother and Daddy were busy looking at their plates. Joy placed her knife, fork, and spoon neatly on the plate and then said, "Excuse me, please."

"Certainly, dear," said Daddy, as if nothing was different from usual.

"Junior and Dale," explained June, "say they always have to *show signs*' if they are through eating. It's lots of fun to catch somebody when they forget. The boys hardly ever did forget, though, and we surely did have to *watch* to keep 'em from catching us."

All this time she was "showing signs," and presently said, "Excuse me, please," and was gone.

"I believe it paid to let them go visiting," murmured Daddy, between sips of iced tea. "That's a keen idea—making a *game* of table manners."

"Yes. I wonder what the boys will learn when they come *here*."

"I wonder."

God's promises are the peculiar treasure of believers; the substance of faith's heritage lies in them. All the promises of our covenant God are ours to have and to hold as our personal possession. By faith we receive and embrace them and they constitute our true riches.  
—Selected.

## Good Samaritan Chats



### BELOVED SAMARITANS:

In my last Chat I left you at Macon, Georgia, and from here Brother E. M. Shelton drove us the rest of the week. On Wednesday we drove to the beautiful city of Americus. We have no church here, but we have two unusually fine ladies, Sister Annie G. Jones, who taught for some time in Trevecca College in Nashville, Tenn., and her daughter, Miss Sue Bess Jones. The daughter also is a graduate of Trevecca College and finished her education at Peabody University. At the present time Sister Jones and her daughter live in Americus and the daughter teaches in the Anthony Consolidated School. Professor Shepherd is principal of this high school. He is a graduate of Asbury College. We had the privilege of speaking to the student body of this school on Thursday morning. Professor Shepherd has the best order and the strictest rules of any school that I have spoken in, apart from the holiness colleges, in the country.

We had dinner with Sister Jones on Wednesday. We had service at the Lee Street Methodist Church at three o'clock, but the snowstorm had struck us, therefore we had a small crowd. At the close of the service we drove to the edge of the country to the home of Brother T. M. Furlow, who is a splendid business man and a beautiful, sanctified brother. He and his family attend Indian Springs Camp every year. Brother Furlow is now a subscriber for the HERALD OF HOLINESS. While we were in the city Professor Shepherd also subscribed for the HERALD OF HOLINESS, and Sister Jones is already a subscriber; making to my knowledge three subscriptions going to Americus.

We had more people out at the night service than in the afternoon, but it was very cold. Rev. Grahl, their pastor, was unusually kind to us, and furnished a good, warm room at night for Brother Belew and Brother Shelton, while Sister Jones and daughter entertained old Bud. We have received nothing but kindness from the good people of the various denominations with whom we have labored.

On Thursday morning, January 24, at the close of our service at the high school we hit the highway for Moultrie, Ga. We arrived at 12:30 slow time and 1:30 fast time. This is a religious country; they are like the people in Bible times, they have a time, times and half of time. In Moultrie Brother S. D. Cox is our fine pastor. Brother Cox has done a wonderful work in Moultrie. He has built a church that will seat three or four hundred people. It is not



yet completed, but near enough finished that they can hold all of their services in it.

Thursday noon we took dinner with E. L. Hall and family. He is foreman in the Swift plant and one of our fine Nazarene men; we also had supper with this good family. We had two most excellent services, afternoon and night. Thursday night Brother Shelton and I stayed in the home of Brother and Sister Waters. They have a very beautiful home and took good care of us. While we were there Sister Waters subscribed for the HERALD OF HOLINESS. Brother Belew and Brother Tarvin stayed in the home of Sister Rutherford. Brother Tarvin is now in a revival with Brother Cox, continuing until February 3. He is a splendid revivalist.

Friday morning Brother Shelton, Brother Belew and old Bud hit the road for Thomasville. Here Brother Bruce B. Hall has been our fine pastor for five years, and is now entering on his sixth year. We have a very beautiful church here with a fine congregation. Brother Hall is one of the leading pastors of the Georgia District. He is the District Treasurer, also the District President of the N.Y.P.S., while Sister Hall is the District W.M.S. President. We have no finer young people in the great Church of the Nazarene than Brother and Sister Hall. Brother Hall is one of the most useful young men in our great Church. He is a graduate of Asbury College, and is a very great preacher.

Thomasville is one of the beautiful cities of southern Georgia in a great pecan belt. In a few miles of the city are homes of the rich people of the North; some of the most beautiful homes in the United States. On some of the farms here they raise some of the finest and highest bred cattle in the United States. The climate here is ideal. In the month of May they have Rose Show Day, which is second to none in the United States. The readers may not know that Georgia leads all the states in America in pecan culture; also leads the nation in the fine, yellow yam potatoes, and in the culture of peanuts, and in watermelons and velvet beans. Georgia comes second in cotton, and second in peach culture. While the Georgia soil is not rich like some other states they produce everything here to make a fine living; good corn and very fine ribbon cane. Georgia is probably second in ribbon cane; Louisiana would come first.

On Saturday evening, January 26, we left Thomasville for Valdosta, where we were to have a Saturday night service in the First Methodist Church. The Nazarene pastor here is Brother Chas. H. Strickland, but at the time we were there he had given up the church in order to finish high school, and another pastor was to take charge. The good Methodist pastor is Dr. C. M. Meeks, and he is a most excellent gentleman, and showed us all the kindness that we could expect. We took supper with Brother and Sister Sellars.

After the night service we drove to Waycross with

a fine band of Nazarenes from there. We were entertained in the lovely home of Brother and Sister R. B. McCullough, and it was up-to-date. No two old globe-trotters ever had better entertainment than P. P. Belew and old Bud. We were in this good home over Saturday night and Sunday night. We had two great services on Sunday, January 27, which was my 75th birthday, and we had one great day. Brother Glen Vanhook is the fine pastor and he is doing a mighty fine work in Waycross.

Brother Vanhook had secured the Y.M.C.A. for both morning and evening services, and we had their large dining room for the noon meal. We had over sixty Nazarenes to eat dinner with old Bud on his 75th birthday. The good ladies had prepared a cake that was a wonder to me to look at, it was three stories high. I told them it represented the threefoldness of salvation; the first story represented Justification, the second story represented Sanctification, and the third story represented Glorification. It was one great cake.

We had a great crowd for the morning service, and after the great dinner we made a run to Homer-ville and had an afternoon service in the First Methodist Church. The pastor was out of the city but Brother F. Huxford, editor of the *Clinch County News* had made the arrangements, and we had a fine crowd. Dr. Sawyer is the pastor of the church and a fine Christian gentleman. I have preached twice in his church in the past two years.

We drove back to Waycross for the big rally at night which closed up the campaign on the Georgia District. We had a great crowd and a packed house, with several visiting pastors and evangelists: Rev. H. J. Eason, Rev. H. T. Eason, Rev. J. N. Dell, Evangelist Mrs. W. L. Duncan, and Rev. C. H. Strickland. We had a great service which ran until ten o'clock. It was up to old Bud to preach three times on his 75th birthday, and we had good victory and glory on the services.

On Monday morning we were up at five o'clock and Brothers Belew and Vanhook drove me to the depot, and at 5:50 I left Waycross and the dear old Georgia boys for Florida. More later.

*In perfect love,*

UNCLE BUDDIE.

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

CONSECRATED TALENTS—HOW MUST I USE THEM?

Key Scripture Verse: Acts 27:23

The third and last of the series of lessons on Christian Stewardship as presented by Rev. Weaver W. Hess deals with Talents, and may be studied under the following divisions: (1) Consecrated Talents; (2) Use Them—a. Unselfishly; b. Without Prejudice; c. For the glory of God; d. As opportunity affords; e. With eternity's values in view.



## LITTLE ROCK, ARK., SUNDAY SCHOOL CAMPAIGN

PROF. A. S. LONDON

### OUR VISION

**W**E have had a feeling for some time that there was a better method for building our Sunday schools than most churches had used. The average school goes on a hit-and-miss program. Absentees are not looked after, classes are large today and small next Sunday. Many schools are smaller now than they were five years ago. I have felt that something should be done to get our part of the 27,000,000 young people who are not in Sunday school anywhere. I have never been able to figure out the reasons for a haphazard Sunday school, other than a lack of vision, interest, soul-passion and proper leadership.

I have been greatly interested in Sunday school rallies. The fact that a special day set aside to rally the people, awaken interest, get the people to work, make new contacts, and advertise the church, has always appealed to me. And thousands have been added to our ranks and to the cause of Christ through this method. I had one rally where 50 new pupils were added to the Sunday school the Sunday following rally day. But I have felt for some time that there must be a better way to build up the school than through rallies. Rally day should not be discarded. It ought to be made one big day out of the year for every Sunday school.

I have desired a place to organize personal workers, teachers and church members, zone off our territory, and go at the matter of Sunday school building in the same way that an insurance agent, automobile salesman, or business firm would go about selling their goods. First Church, Little Rock, Ark., gave me the opportunity. I had never seen it done in any Church of the Nazarene. But, I knew what I wanted to do. We went in for a four weeks campaign. It far surpassed anything that we had even anticipated.

### GOALS

We had five goals for this campaign. First, we wanted fifty people to give one hour or more each day to seeking out those who were not in Sunday school anywhere. The territory was assigned them. The people visited not less than 3,000 homes, and secured data relative to ages, and number of those not in Sunday school.

Second, we desired 100 people to pledge themselves to sing in the choir. Music has always been a great factor in building a church. We had 100 singers for the four Sundays. And they rendered some great chorus singing. Mrs. London assisted us in the music work.

Third, we asked that 75% of the teachers and workers attend the evening lectures in leadership training work. We often had 200 and more in these lecture meetings.

Fourth, we wanted 500 people to enroll in the radio Sunday school. First Church has four hours on the air every Sunday. The hour from eight o'clock until nine is now known as the radio Sunday school hour. Beautiful radio certificates were printed, and sent to all those who would enroll in the radio Sunday school, and give this time each Sunday to a study of the lesson, and listen as it was taught over the radio. Six hundred and seventy-five responded to this call in the four weeks. A radio superintendent was appointed, music arranged for, and a wonderful hour planned for the new school. A telegram came one morning while I was teaching the lesson, saying that a crowd of one hundred people were listening to my teaching in one room a hundred miles away.

Fifth, we desired to see one hundred new Sunday school pupils added to the classes during this campaign. This did not mean mere visitors, but those who would become members of the school. There were 262 new pupils actually added to the classes in four Sundays.

### THE UNIVERSAL COMPLAINT

All over the church there is the common complaint that Sunday school pupils will not remain for the church service. We gave special attention to this in the Little Rock campaign. We tried to show that the work of the teacher is not complete until the pupils hear the pastor's message. We stressed the responsibility of teachers' holding their pupils to this program. The teacher is the keynote in this matter. A little agitation, prayer, co-operation and work, caused 90% of the school to remain for the Sunday morning service.

In this campaign classes organized into groups and whole-school contests with each other. The leaders worked, had group meetings, class meetings, practice periods, and put enthusiasm into this program. The Upstreamers had five hundred in attendance in their class during the four Sundays, with 47 gain in enrollment. The John Wesley class had 91 present the fourth Sunday, with a gain of 37 during the campaign. Mr. Ansel Gunter, teacher of teen-age boys, started with 16 the first Sunday and had fifty present the fourth Sunday, with an enrollment of 47. The John Wesley class had a meeting at the Y.M.C.A. building one night with 100 in attendance, music by their own glee club, prayer, refreshments and recreation conducted by the "Y" coach, that would do credit to any organization.

### RESULTS

There were one hundred and eighty people at the altar during the campaign. Most of these were in the Sunday services, as the week nights were given over to Leadership Training work, and personal evangelism. Two hundred and sixty-two new pupils enrolled, 675 radio pupils, and 1,000 letters and telephone calls were received during the month. I spoke 54 times during the campaign, and never saw such an awakening in Sunday school work in my life. I was awakened myself. I actually saw what could be done.

### SOME REVELATIONS

We found that more than sixty church members were not Sunday school pupils. Some were shut-ins, and others hindered from coming to Sunday school by work. But many were added out of this class. Incidentally, we found that out of a church membership of 450, less than 70 people were tithing their income into the church as far as the records show, while 69 others pay something for the upkeep of the church finances. First Church pays more than \$10,000 annually into the budget.

### THE PASTOR

Pastor Agnes Diffie has successfully carried this church on for more than five years. It was my privilege to have the church board and congregation to vote an increase of \$5 a week salary for their pastor. She has carried on one hour each week day, except Saturday, with four hours on Sunday, over the air, for five years. She is loved by the Arkansas people. The church is a beehive of activities. It has harmony, progress, and is talked about as much as any church in the city.

### THE CHALLENGE

I challenge any city church with vision, religion, a "mind to work," and equipment, to a similar campaign. Marion Lawrence said that it is a sin for any school to be smaller than it could be. I affirm that thousands can be gotten into the Sunday school with such a program. It takes work, sweat, soul-passion, vision, leadership in the school, a pastor with more than a peanut program, and co-operation on the part of teachers and people to do it. And the blood of thousands about our church doors will be on our skirts at that day, if we do not do it. May God have mercy on the average Sunday school is my prayer.



## IT PAYS TO TITHE

### Wanted to Be a Bible Christian

I wanted to be a Christian of the Bible standard. I went to church and Sunday school, prayermeeting and campmeeting at the Church of the Nazarene. I loved the church and her holy ways and settled for time and eternity that her people—the holiness people—should be my people, her God my God. I began walking in the light of His Word. By obeying His Word God indeed blessed. I lived in a rented home, I cooked, washed, ironed, worked in the cotton, wheat and corn fields, raised gardens and poultry, and paid tithes of everything that came into my hands. I have so many things I had no way of putting into the church so I gave to every needy person that came my way, asking the Lord to accept my efforts in trying to please Him. I find I have something to give to nearly every one that enters my doors. I am praying that I can soon live where I can attend the Church of the Nazarene and all her means of grace again.—B. A. T.

### God Blesses the Unsaved Tither

About eighteen years ago our pastor preached a sermon on tithing and though we were not saved at the time we saw that it was God's plan for folks to tithe. We were in debt almost all our property was worth. God has blessed us both spiritually and temporally, and helped us to pay off nearly all of that debt. Through the grace of God we have been able all these years to faithfully pay our tithes even though at times it took the last penny we had; *God always supplied our needs and our barns were filled and we have always had bread in the house.* For some time we tithed only our net income, but God revealed to us that it was His will for us to tithe everything that came in; not only our money, but our *fruit, vegetables and clothing given to us and all other gifts.*

During the past winter money came in so plentifully that we felt that God would have us give a *second tithe* of all cash income. This we put into home and foreign missionary work and God is wonderfully blessing. His promises are true. Glory be to His precious name! He is always faithful.

The nine-tenths have gone *much farther* toward supplying our needs than the ten-tenths would have gone if we had not tithed. Our clothes have worn longer, and *God has seen fit to give us better ones* than we ever could have gotten ourselves. We are so glad we kept on faithfully tithing. It pays in every way.

*A few years after* we commenced tithing the Lord showed us *we needed to be born again and when we met the conditions, He saved our souls and later sanctified us wholly;* since then tithing has been a *blessed privilege* instead of a duty.

### I Love to Tithe

In reading the HERALD OF HOLINESS of April 14th I noticed your request for a tithing testimony. I was saved in 1923, but not sanctified, so did not last. So when I was saved again in 1930, I was sanctified about the same week and began paying my tithes regularly. My every need is always supplied. The man of the world takes out life insurance. We take Christ, as He insures us eternal life. Tithing is a good insurance policy against hunger. I say this by experience.

Just last week we proved it. My brother, my sister and I live together. Mother and Dad passed away just the past year. Brother is not able to work, except at light jobs. Sister takes care of the home. So it is my lot to supply the biggest share of the family needs. Was out of work the last three weeks and groceries got pretty low. Last Tuesday I

went with a friend to see a sick member of his Sunday school class. On the way back I was wondering to myself what we would have for dinner. I knew there was nothing at home. But as I came home through the back way, through the kitchen, to my joy and surprise I saw all spread out nicely one of the largest sirloin steaks I believe I have seen in some time. A roomer had bought it for us on his way home. I do not believe he knew we were out of grub.

Now we had two roomers. The other one came in in the afternoon with vegetables, flour, sugar, bread, potatoes, rice, oatmeal. Thursday I got about a half-day's work, worked Saturday and will work Monday and Tuesday. After this another man wants me to work a few days. Tithing is one sure thing. God will provide all our needs according to His riches in glory by Christ Jesus. I always tithe 15 per cent of my wages. Other money that may come in I tithe 10 per cent. I love the Lord and I love to tithe for I know it goes to missions and helps the needy.—F. H. E.

## FACTS AND FIGURES

HOBART WICKENS

Our denomination shattered all membership increase records last year when the 42 districts rolled up a grand total net gain of 10,510 church members, equal to 9.1-3 per cent. This is 623 more than the 1933 increase and is the first time in our history to pass the 10,000 mark. First place honors for last year go to a Southern district—Western Oklahoma, for making the largest gain. The net increase for each district is as follows:

Western Oklahoma, 625; Chicago Central, 582; Michigan-Ontario, 541; Dallas, 515; Southern California, 510; Indianapolis, 462; Arkansas, 428; Ohio, 408; Alabama, 390; Tennessee, 374; Kansas, 367; Pittsburgh, 357; Kentucky-West Virginia, 348; Florida, 328; Northern Indiana, 311; Northern California, 294; Eastern Oklahoma, 282; Iowa, 282; Colorado, 264; New England, 249; Washington-Philadelphia, 246; Northwest, 242; Georgia, 216; Missouri, 198; Abilene, 191; Idaho-Oregon, 187; Nebraska, 179; San Antonio, 171; Arizona, 159; Southeast Atlantic, 135; North Dakota, 129; Alberta, 128; Mississippi, 106; Central Northwest, 79; Louisiana, 66; New York, 49; British Isles, 42; Rocky Mountain, 40; New Mexico, 36; Manitoba-Saskatchewan, 22.

A year ago four districts reported a membership loss. Last year the number was reduced to two and we hope this year not a single district will have to report a loss in membership. The North Pacific District reported a loss of nine members and the Kansas City District lost 13 members last year.

## BLIND?—PERHAPS

ELIZABETH HASSELL

*Am I blind, did you say? Well, to some things, yes,  
But others are quite plain to me;  
I'm blind to the beauty of the songbird's dress,  
But not to his gay melody.  
I'm blind to the splendor the rainbow displays,  
But not to the patter of rain;  
Blind to the grace with which the organist plays,  
But not to the organ's sweet strain.*

*I'm blind to many of the rose garden's charms,  
But not to its fragrance divine;  
Nor blind to the feel of dear baby arms,  
Or a soft cheek pressed against mine.  
Blind to the color of my friends' hair and eyes,  
But not to the kindness they show;  
So when you ask if I'm blind, my reply is,  
"To some things, yes—to others—NO!"*



## News of the Churches

**TELEGRAM—Detroit, Mich.:** Campaign closed tonight (February 10) with Holland London and wife. More than three hundred seekers, large percentage were new people; fifty members received into the church. Best attendance in many years; a host of new friends for the church. The Londons were recalled. Outlook is encouraging for First Church, Detroit.—Orval J. Nease, Pastor.

**TELEGRAM—Konawa, Okla.:** Closed last night greatest revival in history of Konawa church; 76 seekers, 51 professions, 26 joined the church. All-time record in Sunday school broken with 253 present. W. H. Minor great evangelist. We have wonderful people in our church.—Jack and Ruby Carter, Pastors.

**TELEGRAM—Akron, Ohio:** Just closed one of the best revivals in history of church; Evangelists Daniel E. Patrone and Lawrence J. and Mary E. McAllen, workers. Church recommends evangelists. Goodyear Heights Church, Akron, Ohio.—John F. Haslett, Reporter.

### A Holiness Convention

It was the privilege of the Managing Editor to conduct a Holiness Convention with Pastor L. O. Green and his fine congregation at Evansville, Indiana. We were with this congregation for eight days and were honored with the presence and blessing of God in the services. We had splendid attendance, with the house being filled to capacity on the last Sunday afternoon when the Evansville Holiness Association held their monthly meeting in connection with the convention. Representatives from the two local Pilgrim Holiness churches, Free Methodist

church, the Gospel Tabernacle, and the Church of the Nazarene were present. It was a fine service. We also had the privilege of visiting the bi-monthly meeting of the Southwestern Group of Indianapolis District Nazarene churches, held at Oatsville, Ind. This meeting was well attended and we were happy to present the plans of our special program, "A Crusade for Souls," to this group. They pledged their most loyal support to the entire program. District Superintendent Jesse Towns was present in the group meeting and also in one service of the convention. Pastor L. O. Green is doing a splendid work at Evansville.

Evangelist Bessie M. Stites of Brookville, Ohio, reports that she had a good meeting in Princeton, Florida, with Pastor McCall. She writes, "We were there eight nights, with seventy-three at the altar. From there we went to the South Side Church in Miami where Rev. Howard Smith is pastor. Here we were in five services, and forty-seven were at the altar. Our next meeting was in Uleta, Florida, a baby church where Rev. Bert Wheeler is pastor, and here fifty souls sought God."

Pine Grove, Pa.—This is a new church organized by the writer by the authority of District Superintendent D. E. Higgs. It was an independent organization, which on January 2 was received into the Church of the Nazarene. We have forty-three members, a Sunday school enrollment of 143. N.Y.P.S. of 26 members, and a Junior Society of about 37. We take 28 subscriptions to the *HERALD OF HOLINESS*, one copy of *The Young People's Journal*, and use Nazarene liter-

ature in the Sunday school. Every family in the church is receiving the *HERALD OF HOLINESS*, which makes Pine Grove a "two-star" church. We have a fine church property valued at \$6,000, free of debt; a nice parsonage valued at \$4,500 with an indebtedness of \$1,850 on it. We hope to have everything in fine shape by the time of the District Assembly, so that this church may be a great material and spiritual asset to the Church of the Nazarene.—H. B. Brenner, Pastor.

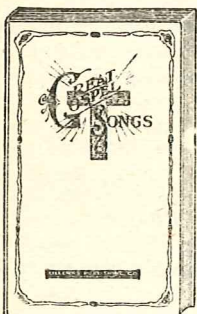
Revs. Edward and Velma Moses report that they have been doing Home Mission work in the state of Missouri since resigning their pastorate at Forsyth, Montana, last June. A number of these meetings have been held in the Ozarks section of the state of Missouri, in which numbers have been saved; some have been held in churches, others in schoolhouses. They are doing strictly home missionary work, endeavoring to establish a circuit of Nazarene churches in this neglected field. They write, "While holding meetings we have slept on church floors, cooked on campfires and church heaters, ate what was brought in, and although we got very tired, we had the best times of our lives." At the present time they are holding a meeting at Frankclay, Mo., with Pastor Havener.

Van Wert, Ohio—On February 3 we closed a gracious revival campaign with Rev. J. W. Edwards of Paulding as evangelist, and Professor Clarence Bailey and wife of Portland, Ind., in charge of the music. We had good attendance with numbers of new people attending the meetings. Several prayed through, and six new members were received into the church. Several subscriptions were taken for the *HERALD OF HOLINESS*. The church is encouraged to press on to greater victory.—Dwight Boice, Pastor.

The Eden Church of the Nazarene (Long Bottom, Ohio) closed a revival meeting on January 27, with Rev. J. W. Foster of Manchester as the evangelist. There were twenty-five definite professions, either of salvation or sanctification. The church is in much better spiritual condition, with two new members uniting.—Drell H. Goff, supply pastor.

Evangelist Mrs. Morris Gill reports that since entering the evangelistic field last October she has been busily engaged in revival campaigns, laboring with the church at Gladewater, Texas, where Rev. E. L. Harris is pastor, and the new church at Overton with Pastor Mrs. Cora Westbrook. In these campaigns many found Jesus precious to their hearts, and seventeen members were added to the church. On January 1 she began a month's campaign with Pastor C. P. Clayton and his fine people at Fresno, Calif. At the present time she is in a meeting at Porterville, with Pastor Ira L. Dumas and people. Souls are at the altar in each service, and the prospects are good for a real sweeping revival. Mrs. Ruth Camp Hoskins, singer, is accompanying Mrs. Gill in these campaigns.

## Great Gospel Songs



This popular gospel song book has been on the market a number of years but seems to have lost none of its early popularity. That the book is well named is evidenced by the large number of orders we are receiving.

The book contains 163 songs and hymns including some of the most popular copyrights selected from our own and other publishers' collection of songs. There are many new songs that first appeared in this book, that have since its publication, become popular.

The book is issued in two bindings: **Bristol** (tough paper with reinforcing cloth strip) 25c a single copy, \$20.00 a hundred; **Limp Cloth**, 35c a single copy, \$25.00 a hundred. Single copies are postpaid; quantity prices do not include delivery charges.

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In a communication recently received from Brother Allie Irick, he states that he is praising God for healing and helping him and that he humbly requests the prayers of God's people for his complete recovery.

Evangelist Minnie Echols reports a good meeting at Roswell, New Mexico, with Pastor W. A. Huffman and his good church; a good class of new members united with the church. A wonderful spirit of unity prevailed among the people. The church gave to both the pastor and to the evangelist a new Thompson Chain Reference Bible. Sister Echols' next meeting is at Tahoka, Texas.

Kalispell, Montana—After serving the Sidney, Montana, church for four and one-half years we resigned to accept this newly organized work. Arriving on the field January 2, we found a good class of new Nazarenes. District Superintendent L. E. Hall, Brother Paul Phillips and wife, had just closed a good revival. Those having friends or relatives in or near here, please write us at 412 Fourth Street, West, giving their name and address. We left the Sidney church with property paid for, and all budgets paid to December 1. On the last evening the church presented the pastor with cash for a new suit of clothes. We are expecting God's blessings upon us in this new field.—L. G. Nees and Wife, Pastors.

Stigler, Okla.—Our church has just closed a gracious revival with Evangelist C. M. Whitley and wife of Electra, Texas. Between thirty and forty were definitely helped at the altar. Five new members were received into the church, and several others are expected to join later. At several of the altar services the scene was indescribable with the manifest presence of God. Brother Whitley's preaching, and Mrs. Whitley's work with the children and young people was appreciated.—S. H. Owens, Pastor.

Evangelist C. C. Sellards reports that they are continuing another week in the meeting at Kankakee, Ill. Several souls have prayed through, with nine new members uniting with the church. His next meeting is at Mattoon, Illinois.

Alton, Ill.—Our church has just closed a good revival with Evangelist J. P. Wolpe. Several new people were reached, and a fine class of young people were received into church membership. This church was organized only about six months ago, and we are glad to report an increase in every department.—Harry Gray, Pastor.

A new church was organized recently in Oklahoma City, Okla., with sixteen charter members. We have recently closed a gracious revival with Miss Kitty Lee Simpson of Bethany-Peniel College as the evangelist. A number prayed through, either for pardon or purity, and sixteen new members were received into the church. Lots have been purchased

and we have built a nice new church 40x50 feet. The fourth Sunday in our new building we had 143 in attendance in Sunday school, and we are working hard to reach the 200 mark soon. The Lord is blessing us, and in most of our services we are having seekers and happy finders.—D. B. Murphy, Pastor.

East Pasadena Church, Calif.—A report in the form of a poem, but too long for publication, states that the Lord is blessing the work of this church under the leadership of Pastor U. E. Harding. The Sunday school is growing spiritually as well as numerically.—Norman B. Scharer, Reporter.

The Pittsburgh Zone of the Pittsburgh District held a N.Y.P.S. Rally on February 1 at the Terrace, Pa., church, with Zone President Miss Vera Mae Lackman, presiding at the afternoon service. The young people had complete charge of the program. Presidents of the local societies brought good reports of the progress being made. Representatives were in attendance from the following churches: Sheraden, Lincoln Place, Mt. Washington, Wilkinsburg and Terrace. It was a great pleasure to have present in this rally sixteen young people from the newly organized church at Wilkins-

burg. The program consisted of hymn stories and songs presented by each society. Miss Hazel Koedel presided over the evening service, and the message for the evening was brought by Evangelist A. J. Tosti. Several raised their hands for prayer. The next rally will be held at Wilkinsburg on March 29.—Mildred McGinley, Secretary-Treasurer.

Stuebenville, Ohio—The N.Y.P.S. under the leadership of Clarence Hoffman, sponsored a two weeks revival meeting with Evangelist L. M. Tucker of Cambridge. The meeting was a blessing to the entire church. Seventy-three seekers were at the altar, many young people were reclaimed and the society built up. A Bible reading contest resulted in 3,204 chapters being read. Ten subscriptions were received for the HERALD OF HOLINESS. The work of Brother Tucker was appreciated by pastor and people.—C. G. Schlosser, Pastor.

El Reno, Okla.—On February 3 we closed a successful Sunday school revival with twenty persons at the altar throughout the day. Most of them were children and young people. Rev. E. M. Vaught, pastor of the Mangum church, assisted us for ten days, and God made him a great blessing to the church.—M. T. and Lida Brandyberry, Pastors.

## AN OPEN LETTER

To the Southern District Superintendents  
My Dear Fellow Superintendents:

You will recall that the recent conference of Superintendents held at Kansas City elected the writer to serve on Crusade Committee, which is to agitate for revivals during the year 1935. As representative for the Southeastern Zone, it is my sincere desire that our section of the church shall figure largely in this "Crusade for Souls."

My duty, as defined by the committee, is to assist the Executive Secretary in disseminating propaganda and contacting the District Superintendents of this zone. It is my purpose to try to serve as a sort of clearing house for receiving and transmitting inspiration concerning the revival.

I would like for each District Superintendent in this zone to give me information once a month concerning the progress of the revival in his district, especially these three items: the number of revivals held, the number of seekers, and the number of new members. This information will be resolved into a Crusade Bulletin and sent to the Executive Secretary and each District Superintendent in this zone. The District Superintendent can pass this information on to his pastors. This, I believe, would serve to "provoke one another to love and good works."

Suggestions and constructive criticism concerning any little service that I can render to further our great cause will be gladly received.

With best wishes, I am

Yours in His service,

P. P. BELEW, Southeastern Member

Crusade Committee.



Moultrie, Ga.—We are now in a good revival campaign with Evangelist E. C. Tarvin of California, Ky. About sixty people have already knelt at the altar, and we are expecting the meeting to close with victory and some new members to unite with the church. We are nearing the completion of our church building, which will seat six hundred people, and we are completing it without debt.—S. D. Cox, Pastor.

Sylacauga, Ala.—Our church has just closed a two weeks revival campaign with Rev. and Mrs. C. K. McKay of Hernando, Florida, accompanied by Sister Mary Barnes Harris. There were many seekers at the altar, with a number praying through, and four new members united with the church. District Superintendent H. H. Hooker visited us on the closing night.—Jesse Carpenter, Reporter.

Henryetta, Okla.—Our church is moving on nicely and the offerings are exceptionally good. We have averaged \$512.42 per month since our District Assembly. In the past two and one-half years our indebtedness has been reduced from \$8,500 to \$4,986.42. Our membership is gradually increasing. We are planning for a revival with Evangelist C. B. Fugett beginning March 11.—Arthur C. Morgan, Pastor.

Pawtucket, R. I.—Emmanuel Church of the Nazarene is a thriving baby church just five weeks old. On January 30 we observed guest night at the church. Rev. M. K. Moulton, pastor of the People's Church of the Nazarene, Providence, R. I., gave splendid welcome address to the church, and brought with him a goodly company of his member-

ship. The chorus from the People's Church sang several selections. Rev. Virgil M. Hoover, pastor of our church at Worcester, Mass., gave a timely address. Mr. Cyril Thomas of the Wesleyan Church of the Nazarene of Providence, in the absence of the pastor, Rev. Martha E. Curry, represented that congregation, bringing words of welcome. It was zero weather outside, but the warmth of fellowship was felt inside. The pastor spoke briefly of her joy in having the church unite with the Church of the Nazarene. The service closed with singing, "Blest Be the Tie that Binds."—Lura Horton Ingler, Pastor.

Ada, Okla.—On February 3 Evangelists Jarrette and Dell Aycock closed one of the greatest revival campaigns in the history of the church. The interest was good throughout the meeting, and there were a few services in which there was not room to seat the people. The work of the Aycocks was much appreciated. There were scores of seekers at the altar, many finding definite victory. At the last service twenty-four fine people were received into church membership. This puts the Ada church above the 200 class in membership, as we now have 214 on the roll. The prospects are good for the future.—Haley Messer, Pastor.

Zone Four of the Dallas District held a N.Y.P.S. Rally at Orange, Texas, on January 20. We had a splendid representation from the societies on the zone. Rev. Geren C. Roberts, pastor of Port Arthur First Church, led the afternoon devotions. Inspiring papers on subjects vital to the Young People's Society work were read. District Superintendent I. M. Ellis spoke briefly to the group. Mrs. T.

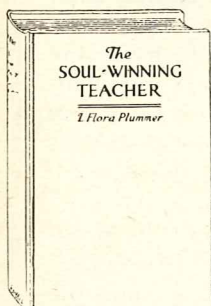
J. Cox of Orange, rendered several solos, with piano-accordion accompaniment. Reports were given by five societies, all of which reported as being standard societies, and having received zone certificates. The next rally will be held on April 28 with the Port Arthur Grace Church.—Miss Tommie Gilchrist, Zone President.

Rosholt, S. Dak.—We are in the midst of our fourth year as pastor here, and the church is advancing materially and spiritually. Since the last District Assembly we have made repairs on our church building, paid the Sunday school out of debt, purchased new songbooks, and both budgets are paid almost to date. We recently closed a revival meeting with Evangelist E. E. Wordsworth. His ministry was appreciated and souls prayed through at the altar. We are planning for another meeting this spring. Also, we are planning at least three home mission revivals.—E. E. Kinzler, Pastor.

Denair, Calif.—In December our church enjoyed a revival with Evangelist Elmer Gandy. Brother Gandy's chalk pictures drew a large crowd to the church. There were fifty or more seekers at the altar, most of whom prayed through. Many days were spent in fasting and prayer. The last Sunday night was a very unusual service. The altar was filled. Eight new members were received into church membership, and the church was greatly encouraged. This is one of our new organizations, but is growing rapidly. Our General Budget is paid in full, and our District Budget paid to date. We recently enjoyed a visit from Dr. J. G. Morrison, and he received five new subscriptions for the HERALD OF HOLINESS.—Wm. E. Allen, Pastor.

Evangelist Kittie Lee Simpson reports a good revival in southwest Oklahoma City. The revival lasted four weeks, and at the close of the meeting, a new church was organized by the District Superintendent with thirty-two charter members. On the fourth Sunday there were 143 in Sunday school. Brother D. B. Murphy of Bethany was unanimously called as pastor. A beautiful little church building is nearing completion. She writes, "I am attending some classes at Bethany-Peniell College, and have some open dates for revivals after school is out in the spring. Those desiring my services may address me at Bethany, Okla."

Washington, D. C., First Church—This has been a year graciously blessed of the Lord in our church. Our pastor, Rev. C. E. Keys, came to us at the beginning of the assembly year, following Rev. L. B. Williams, who had devotedly given of his time and means to bring the work where it was. Rev. Keys, a young man, has evidenced wise leadership, securing the whole-hearted co-operation of the church. This has been indicated in a deepened spiritual life of the people, and loyal support of the financial program. Through his leadership the attendance at our services has increased at least seventy-five per cent, and we have been able to carry a heavy financial program.



### THE SOUL-WINNING TEACHER

A new book that we consider worthy of a place in every Sunday school library; more than that—its message is so intimate and worth while that it should be the personal possession of every teacher, to read and reread, to mark and to underscore.

It is not a book of teaching technique, not a book of psychology, not a scientific treatise on religious education, not a set of rules. Instead this book presents, with simplicity, the principles that should be observed by teachers in order to reap enduring results.

The setting forth of old plans and practical methods that have borne the test of years of experience, with a thread of appeal running all the way through—an appeal for deeper personal devotion, for more earnest and effective soul-winning endeavor—these are what this book contains.

This book is an approved reference for unit No. 2, Principles of Teaching, in the Leadership Training Course.

There are 192 pages and yet the book is priced at \$1.25  
(And We Pay the Postage)

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While our District Assembly does not convene until April, yet all our budgets are paid. About eight hundred dollars has been paid on church indebtedness, and a forward step has been taken in launching a campaign to liquidate at least one-third of our present indebtedness by September. We have a valuable piece of property and have made some decided improvements during the year. We have made marked progress in all departments of the church, and by assembly time our membership will be approximately 150. Rev. Keys has been unanimously called for a three year period.—E. Perry Cunningham, Sunday School Superintendent.

Altoona, Pa.—Our church recently closed a good revival with Rev. C. C. Shaffer of Homer City as the evangelist. Many souls were reached, some were saved and others sanctified, and the saints were strengthened and deepened in the faith. On the last Sunday morning we had a record attendance of 105 in the Sunday school rally. The work of the evangelist was appreciated.—Mrs. M. McCaulley, Reporter.

Wilmington, Del.—The two years that I have served as pastor of this church have been the best two years of my life. God has wonderfully blessed our work here. We have recently closed a revival meeting with Evangelist W. R. Cox of Greensboro, N. C., with about twenty-five at the altar praying through either for pardon or purity. Five new members were received into the church at the close of the meeting, with several more to join soon. The Savage Sisters of Marcus Hook, Pa., assisted some in the music. The work of Evangelist Cox was appreciated. We now have a membership of forty, and we have been called to return as pastor for another year.—W. H. Binkley, Pastor.

Henderson, Ky.—We came here as pastor at the close of the District Assembly last fall, and the church is making progress. The General Budget was paid in full by our W.M.S. at the time of the Thank Offering, the District Budget is paid to date, and our Sunday school literature is paid for to date. God has answered prayer in regard to saving souls, sanctifying believers and healing the sick. Professor and Mrs. A. S. London were with us on two occasions for a day at a time. Professor London spoke and a number were at the altar. We recently closed a three weeks revival with Evangelist F. P. Cassidy of Lexington. This was a time of real blessing for all, with many sinners being saved and believers sanctified. The evangelist was successful in having the pastor's salary raised seven dollars a week.—M. E. Turner, Pastor.

Royersford, Pa.—We have recently closed a two weeks revival campaign with Rev. Alvin Young of Northville, N. Y., as evangelist. There were more than thirty seekers at the altar, some of whom were hardened sinners; they were gloriously saved and are uniting with the

church. The ministry of Brother Young was appreciated. We have recently dedicated a beautiful new church building, and too much cannot be said for the way the people have prayed and stood by the work. The church is growing in every department, and the pastor has received a call to remain for three years.—J. I. Beideman, Pastor.

Shelby, Ohio—Our church has just closed the second revival meeting since our District Assembly. The first one was conducted by Evangelist Mason Lee. His work was appreciated and he was unanimously requested to return for another engagement. We have just closed a wonderful revival with the Latham Sisters. The house was crowded from the beginning, which broke all records for attendance at this church. These evangelists appeal to all classes of people. More than one hundred people were saved or sanctified. Finances came easily; our local, District and General Budgets are paid in full to date. We took an offering Sunday evening to finish paying \$417 on local debts since the assembly. Our Sunday school is steadily increasing. My daughter has been called unanimously to be assistant pastor, which we believe will prove a blessing to the young people and to the newly organized Junior Society.—Floyd Honchell, Pastor.

Ironwood, Mich.—Five months have passed since the organization of the first Church of the Nazarene in the Upper Peninsula of Michigan. On January 31 we closed a twelve days revival campaign conducted by Rev. B. T. Vargas, the Filipino Evangelist, and Brother Norberto Abnan as song evangelist. This was the first revival in the new church, and God graciously blessed. A wonderful spirit prevailed throughout the meeting, and forty-four different individuals were seekers at the altar, most of whom prayed through. A class of nine new members

were received into the church, bringing our membership up to fifteen. A N.Y.P.S. of ten members was organized. The work of the evangelists was much appreciated.—C. E. Cameron, Pastor.

The Lamesa Zone of the Abilene District met recently at O'Donnell, Texas. This was a meeting of the ministers and laymen, and these group meetings are proving very beneficial to the churches. The Lord blessed our hearts in the different messages presented. Brother John W. Warrick is the chairman of this group.—Reporter.

Williston, N. Dak.—Our church has recently closed a revival meeting with Rev. A. J. Lamm of Minneapolis as the evangelist. A goodly number of people prayed through to victory, and every department of the church was revived. The work of Brother Lamm was appreciated.—L. F. Schroeder, Pastor.

Evangelist J. H. Crawford reports that he is in the second week of a revival meeting at Clinton, Iowa, and souls are praying through. The crowds are increasing, and good interest is manifested. Rev. Hall Swain and wife are the young pastors of this work. They expect to receive a class of members at the close of the meeting. Evangelist Crawford then goes to Tuscola, Ill., for a meeting, following which he has some open dates. Write him at 421 School St., Hot Springs, Ark.

Wewoka, Okla.—Progress is being made in the work of the church here. Rev. Oscar Hudson of Arizona recently closed one of the best revivals our church has had in ten years. In spite of the inclement weather, the attendance was good, and words cannot describe the altar services. On the last Sunday night nearly one-half the church auditorium was converted into altars after the reg-

## New Gospel Song folders

Here are nine new Gospel Song folders. Most of these songs are suitable for solo work. There are several attractive mixed quartets and some good duets. All of the songs are not new but most of those that are not, are songs that we have recently acquired, or which have been either out of print or hard to obtain.

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No. 39—What Jesus Is To Me—Crowded Out.

No. 40—Keep Me On the Firing Line—Where We'll Never Grow Old.

No. 41—In God's Sometime (Trio)—'Twas Jesus Who Came—When Jesus Meets the Soul in Prayer.

No. 42—The Jesus Way—I'm Going Home—Just One Glimpse.

No. 43—My Ivory Palace Home—God Bridged Death's Stream When We Pray Through—The Beauty of Holiness.

No. 44—I Shall Know Him—More Like Jesus—What A Savior.

No. 45—The Old Family Church.

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ular mourner's bench had been filled. This revival was a direct answer to prayer. There were fifty-one professions, with twelve substantial people uniting with the church. Our church building is inadequate to accommodate our growing congregations, and we plan to enlarge.—J. E. Williamson, Pastor.

DuBois, Pa.—Our church has just closed one of the best revivals we have ever had, in which a number of souls bowed at the altar, and three new members united with church. Evangelist B. Orwill Donaldson was in charge as preacher and singer. His work was very much appreciated.—Reporter.

Owego, N. Y.—Our church has recently called our pastor, Rev. Walter S. MacPherson, to remain with us for another year. Under his ministry the church has grown, a church building has been erected, and several new members have been added to the roll.—Mrs. Floyd Jayne, Reporter.

Pahokee, Fla.—Our church has just closed a good revival meeting with Evangelist James Miller of Indianapolis, Ind., Uncle Bud Robinson of Pasadena, Calif., and Professor Clyde B. Rodgers, song evangelist and chalk-talk artist, as

special workers. The meeting was well attended, the house being filled almost every night. The church was greatly helped by this meeting. The same workers have been called to return for a meeting in 1936. This section of the state is practically a new field, but we are believing God for definite victory in the future.—W. W. Glenn and Wife, Pastors.

Evangelist E. O. Tapley reports that he is in the midst of an old-time revival with Rev. O. S. Free and his church at Bells Chapel, Blevins, Ark. Souls are praying through to victory.

Detroit, Mich., Kercheval Ave. Church—Our church closed a profitable meeting recently with Evangelist C. T. Corbett and wife. There were some additions to the church membership, and a good list of new subscriptions and renewals secured for the HERALD OF HOLINESS. The church is making progress in all departments and reaching new people. The response to the recent signing of tithing pledges is very encouraging; finances are greatly improved. This is the second year of our pastorate here, and the Lord has helped us to more than treble our membership in this time; and also pay one-third of the church indebtedness. The devotional and spiritual life of the church is deepening.—R. H. Starr, Pastor.

#### Rest Cottage, Pilot Point, Texas

We have been connected with Rest Cottage at Pilot Point, Texas, for the past twenty-five years. This Home is owned and controlled by the Church of the Nazarene. It is very gratifying to the entire membership to know that this institution is clear of debt, and is operated upon a sound, safe and sensible pay-as-you-go basis.

The Home has been achieving glorious fruitage for thirty-two years all under the management of the original founder, Rev. J. P. Roberts, which means that there has been no change in the personnel, policy, principles and methods of Rest Cottage for the past thirty-two years. Save in the homegoing of Mrs. Minnie Roberts some five years ago we have practically the same ones at the helm of this worthy institution. Mrs. Lue Roberts is carrying the burden and proving herself capable with her distinguished husband. Also, of late years, we have had the valuable addition of Revs. John and Grace Roberts in the operation of the work. They are leading Rest Cottage on to greater triumphs for God and for the call of human need.

Another most gratifying fact about this rescue home is the great work of salvation, healing, helpfulness and social restoration that is going on week after week. Through these years there has been no change whatsoever in the methods employed. Another fact remains unchanged, namely, the absolute necessity for rescue work, the crying need and present-day demand for support of a genuine, well-defined rescue home. If anyone is in doubt as to the necessity for such a home, you may write Rev. J. P. Roberts, Pilot Point, Texas, and seek

information concerning the number of applicants who seek admittance each week. We are indeed grateful to God for keeping the doors open and the altars filled with seekers, and continuing the great work, while the church receives the honor and the credit.

At the present time Rest Cottage has the best rating and standing in the state of Texas she has ever had. The public knows full well its aims and claims. The church should be more familiar with its burdens, blessings and achievements. The physical assets and the spiritual forces were never in better and more commanding and commendable position than at the present time. In the month of May we will celebrate the thirty-second anniversary of Rest Cottage. Our people everywhere should pray for this worthy and deserving institution, that a great awakening may come to the Church of the Nazarene of the importance and place of such an institution as Rest Cottage.

ALLIE AND EMMA IRICK.

#### Colorado District Convention

Thursday night, Feb. 7, marked the close of one of the greatest District Conventions ever held on our Colorado District, Rev. J. A. Phillips and his people of the Colorado Springs church had everything in readiness for our entertainment and we were well cared for.

General Superintendent J. B. Chapman was our special speaker. Three times each day we sat and listened while he brought to us helpful messages of things new and old. At eleven o'clock each morning he addressed the audience. Then at one-thirty he spoke to ministers and their wives. At seven-thirty he presented the gospel truth to large audiences. It is hardly to be expected that we shall remember all he said but many words will influence our lives through the days to come. We must not be the same again.

Three afternoons were devoted to departments of the church. The W. M. Society presented their work on Tuesday, with the District President, Mrs. Florence Davis, in charge. The Church Schools

#### Diary and Budget Account for 1935

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

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came Wednesday in charge of Rev. Melza Brown of Denver First Church and Thursday Rev. T. P. Dunn presided at the Young People's Society Rally.

Other district interests such as Tithing, Campmeeting and Home Missions were discussed. Our District Superintendent, Rev. C. W. Davis, led in these interests and also presided throughout the convention.

From time to time we enjoyed special singing by the Long Quartet, Rev. and Mrs. Wilcox, Brother Elliott, Miss Mendenhall, Mrs. Elsa Hipple, McGuires and Floyd Nelson. The fellowship was beautiful and by unanimous vote another convention was ordered for next year.

L. E. GRATTAN, Reporter.

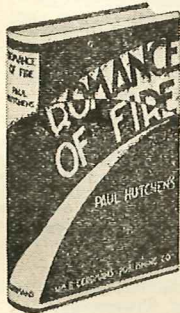
**Pasadena College**

Pasadena College has just closed a very encouraging semester. The total enrollment was two hundred and sixty-five. Out of this number there were one hundred and forty-three who had never attended the institution before.

The spiritual life of the school has been upon a high plane. The student body is composed of young people with exceptionally fine Christian character. The chapel services have been marked from time to time with the peculiar presence of God and many have sought God in the regular chapel services. The general feeling is that a revival is just at hand.

The financial outlook is encouraging.

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The "fire" burns warmly on each page of this enthralling new story by Paul Hutchens. The swift-moving, vigorous story flames with love for Christ, kindling that same fire in its readers.

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living today: then you will be as enthusiastic as we are, about the ROMANCE OF FIRE by Paul Hutchens.

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While there is still considerable pressure, the Lord has been helping and the finances have been coming in. There is a general whole-hearted co-operation with the present financial plan which calls for two thousand Living Endowments. Living Endowments are one dollar a month subscriptions given for a period of a year at a time. The first five hundred dollars derived each month from this plan goes solely for current expenses. The next one thousand dollars each month will be divided equally between current expenses and reduction of the indebtedness. All over this amount will go for the reduction of the indebtedness. At present there are around five hundred subscribers to this plan.

Rev. Erwin G. Benson, formerly pastor at Artesia, New Mexico, and then at Quindaro Church, Kansas City, was recently elected as Executive Field Secretary. He has been devoting his entire time to publicity, Living Endowments and student solicitation.

Recent plans authorized by the board of trustees provide for two years of graduate theological work leading to the degree of Master of Arts to be headed by Dr. Wiley.

ERWIN G. BENSON, Reporter.

"Just a line or two to thank you for the good poems you print in our paper (HERALD OF HOLINESS). I take it and have cut them out of the paper and given them to my daughter to read. God has given her talent in elocution and as she is in the second year of high school, she loves to memorize them. Thank you so much for the good poems. Keep up the good work is my prayer."—Mrs. A. B., Ind.

**DEATHS**

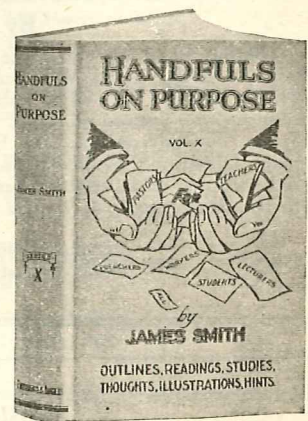
McFARLAND—Rev. Wm. T. McFarland was born July 29, 1853, at Schuylers, Pa., and peacefully passed away February 2, 1935, at the home of his daughter, Mrs. Minnie E. Stiles, in Earlham, Iowa. With the exception of ten years of residence in Illinois, he has spent his entire life since a small boy in Iowa. He was united in marriage to Mary Jane Reynolds on February 27, 1873, and this union remained unbroken until two years ago when Mrs. McFarland passed to her heavenly home. To this union were born ten children, eight of whom are living and were in attendance at the services. They are: Willis G. and Clifford of Crystal Lake, Iowa; Minnie Stiles of Earlham; Mrs. Mary Morrison and Mrs. Margaret Minor of Lincoln, Nebr.; Mrs. Emma Arnett of Canton, Ill.; and Josephine Welcher of Aurora, Ill.

About fifty years ago he gave his heart to Christ and was converted and united with the Methodist Church. In the year 1907 he joined the Church of the Nazarene. At his conversion he was called to preach, but it was not until he experienced the blessing of entire sanctification that he surrendered to the call. His early ministerial life was spent in the evangelistic work, and later accepted a call to a pastorate, and served in that capacity for ten years in the state of Illinois.

The next several years were spent in evangelistic work, holding revivals in schoolhouses, missions, tents, tabernacles, building up churches in the most holy faith. Under his ministry many sinners were converted, backsliders reclaimed, and believers sanctified wholly. The last fourteen years have been spent at Allerton, Iowa.

He leaves to mourn his passing, beside his children, two sisters, Mrs. Etta Stephenson of Clearfield, Iowa, and Mrs. Maggie Shield of Maloy, Iowa, many grandchildren, a host of other relatives and friends.

Funeral services were held in the Benton M. E. church. Brother McFarland's mind was good to the last and he chose the text for his funeral sermon from 2 Timothy 4:7, 8. He requested that Rev. W. D. Merryman of Des Moines should preach the funeral. Brother Merryman was saved, sanctified and called to preach under Brother McFarland's ministry, and has known him for fifty years. He was assisted by Rev. A. K. Jones, pastor of the Allerton Church of the Nazarene. He was laid to rest in Benton, Iowa, Cemetery, beside his precious wife.



**Handfuls on Purpose**

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**McClain**—Willie Elizabeth McClain was born in Overton County, Tennessee, July 27, 1919, and departed this life January 19, 1935. She was converted at the age of ten, and beautifully sanctified last August. She was pianist in the Cookeville Church of the Nazarene where she held her membership. She leaves to mourn her departure her father and mother, three brothers and five sisters. Her mother is a sister of Rev. A. P. Welch of Monterey. Funeral services were conducted by her pastor at the local Church of the Nazarene, and her body was laid to rest in the family cemetery at Monterey.—E. H. Hendrix, Pastor.

**Siler**—Albert P. Siler was born December 29, 1862, in St. Omer, Indiana, and departed this life January 27, 1935, from his home in Pontiac, Ill. Late in life he moved to Pontiac, where he worked at the barber trade for forty years. He was converted two years ago and has been an outstanding monument to the transforming power of the Lord Jesus. He was a faithful member of the Pontiac Church of the Nazarene.—O. E. Nelson, Pastor.

**King**—Mrs. Melissa Risalie Donahoo (Mrs. W. A.) King was born near Blakesburg in Wapello County, Iowa, January 10, 1864, and departed this life January 16, 1935, at Hays, Kansas. On January 1, 1883, she was united in marriage to William A. King, and to this union four sons were born. She was converted at the age of ten, and had always remained a conscientious Christian worker. It was through her prayers and efforts that

the Church of the Nazarene was organized in Hays, Kansas. She is survived by her husband, William A. King; her sons, Ernest R., and Asa A. of Hays, Kansas, and Clarence L. of Denver; two brothers, Wm. P. Donahoo of Moravia, Iowa, and E. L. Donahoo of Lincoln, Nebr. She was preceded in death by her third son, Fay Comma, who died May 2, 1907.—Hilda Wild.

**Lent**—Lewis Lent was born January 20, 1868, in Cherokee County, Kansas, and departed this life October 24, 1934, at his home in Lomax, Ill. He was converted in November, 1921, and was a charter member of the Church of the Nazarene in Lomax. He was a faithful member of the church, and so walked before God that he was recognized as one of God's holy people. He leaves to mourn their loss, his wife, one brother, one sister, and a host of friends. Funeral services were conducted by his former pastor, Rev. A. B. Johnson, assisted by Revs. E. Davis and W. T. King.—A. B. Johnson.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—H. D. THOREAU.

## ANNOUNCEMENTS

**NOTICE**—The *North Dakota District* Midyear Convention will be held at New Rockford, North Dakota, March 5 to 7; beginning, however, with a service on Monday night, March 4. One day will be devoted to Sunday schools. A fine joint program has been arranged for preachers and Sunday school workers, with Dr. E. P. Ellyson as special worker. This is his first visit to our district and I am anxious to have every preacher and worker meet him and receive the benefit of his ministry. Plan to be there. This is your convention. You need it, it needs you.—S. C. Taylor, District Superintendent.

**NOTICE**—The *Southern New England Holiness Association* will hold its Annual Convention for the promotion of holiness, March 1 to 11, in the Broadway Evangelical Church, Pawtucket, R. I., Rev. C. E. Willson, Pastor. Rev. Howard Sweeten of Ashley, Ill., is the evangelist engaged, and Eastern Nazarene College Quartet will have charge of the singing.—Rev. Lura Horton Ingler, Association Secretary.

The *Golden Wedding Anniversary* of Mrs. Cora and Mr. Sanford Boyles was observed by a beautiful service on January 30, at the First Church, Denver, Colo. Mr. and Mrs. Boyles were married fifty years on January 29. Mrs. Boyles has served as deaconess of First Church for the past ten years, and is loved and appreciated by the members. Pastor Melza H. Brown officiated in the confirmation service, and members of the congregation and friends rendered appropriate musical selections.

### BORN

—to Rev. and Mrs. Floyd Kinzler, pastors at Valley City, North Dakota, a son, Clarence James, on February 4.

—to Rev. and Mrs. J. C. Allen, pastors at Tahoka, Texas, a son, James Harold, on January 15.

—to Mr. and Mrs. Fred Turner of Bloomington, Ind., a daughter, Mary Esther, on January 16.

### WEDDING BELLS

Miss Ruth Pearl Rodda, daughter of Rev. and Mrs. B. G. Rodda of Dines, Wyoming, was united in marriage to Mr. Morris Edward Vavold of Rock Springs, Wyoming, Sunday evening, January 13th, at the Church of the Nazarene, with her father, Rev. B. G. Rodda, officiating.

Miss Delpha Melvina Taylor and Mr. Tuss Monroe Bond, of Tishomingo, Oklahoma, were united in marriage on February 8, at the home of the bride's parents, with Rev. Joe Stevens, local pastor, officiating.

Mr. Walter Norris of Mangum, Okla., and Miss Myrtle Burgerson of Dallas, Texas, were united in marriage on February 6, at the Nazarene parsonage at Mangum, with the local pastor, Rev. E. M. Vaught, officiating.

**NOTICE**—We are ready for evangelistic calls wherever our services are desired. Will go anywhere for freewill offerings, entertainment and expenses; preach, sing, fast and pray for salvation of souls.—Rev. Belle B. Burns and Mrs. Myrtle H. Winchell, Ellenburg Depot, N. Y.

**NOTICE**—After more than thirty years in active Christian service, mostly pastoral work, I desire to spend the remainder of my life in evangelistic and revival work. Those desiring my services address me at 38 Race St., Athens, Ohio.—Evangelist D. E. Miller.

## THE HERITAGE OF THE TWO ADAMS

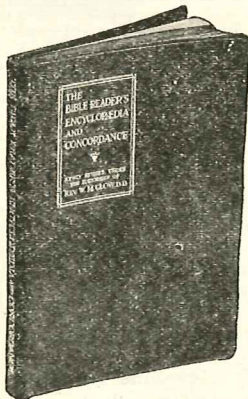
By N. H. Pieper

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

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NOTICE—Rev. H. W. Sanders has recently united with the Church of the Nazarene at Charlotte, N. C. He is a graduate of Temple College in Philadelphia, and is a strong, evangelistic preacher. His wife entered into the experience of holiness before him and is a valuable asset in his work. Those desiring his services address him at 1833 N. Park Ave., Philadelphia, Pa.—Wilbur H. Parker, Charlotte, N. C.

NOTICE—Owing to conditions in our family we have been able to be in the evangelistic field only occasionally for the past six months, but now God has helped us to arrange everything so we may give full time to this work. Mrs. Price plays the piano; we are both commissioned song evangelists, and I am a licensed minister, and have evangelistic commission. We can either take full charge of preaching and singing, or just the singing. Will go anywhere for entertainment and freewill offerings. Address us at Box 12, Arthur, Mo.—Lester and Eunice Price, Preacher and Singers.

PRAYER IS REQUESTED for the healing of a brother who is in a serious condition, and is in a hospital in Wyoming.

“Enclosed find one dollar for my subscription to the HERALD OF HOLINESS. I wish to say that it is worth more than that to me. I enjoy reading it so much and get blessed each time in reading it, and receive so much inspiration. It is good from cover to cover.”—Mrs. A. M., Alabama.

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

- Washington-Philadelphia (Bloomsburg, Pa.) ..... April 10 to 14
- British Isles ..... April 17 to 21
- New England (Wollaston, Mass.) ... April 24 to 28
- New York ..... May 1 to 5
- Pittsburgh ..... May 8 to 12

**Fall Assemblies**

- Michigan (Vicksburg Campground) ..... July 31 to August 4
- Northern Indiana (Elwood) ..... August 7 to 11
- Indianapolis (Indianapolis 1st) ... August 13 to 17
- Ohio (Columbus) ..... Aug. 28 to Sept. 1
- Missouri (Moberly) ..... Sept. 4 to 8
- Kansas City (Topeka) ..... Sept. 10 to 15
- Eastern Oklahoma (Tulsa) ..... Sept. 18 to 22
- Western Oklahoma (Ponca City) ... Sept. 25 to 29

R. T. WILLIAMS  
Office, 2923 Troost Ave., Kansas City, Mo.  
Spring Assemblies

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

**Fall Assemblies**

- Nebraska ..... Aug. 21 to 25
- Chicago Central ..... Aug. 28 to Sept. 1
- Kentucky ..... Sept. 3 to 6
- Tennessee ..... Sept. 11 to 15
- Arkansas ..... Oct. 2 to 6
- Dallas ..... Oct. 8 to 11

- San Antonio ..... Oct. 15 to 18
- Abilene (Abilene) ..... Oct. 22 to 25
- Louisiana ..... Oct. 29 to Nov. 1

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**Spring Assemblies**

- Alberta ..... April 8 to 7
- North Pacific ..... May 22 to 26
- Northwest ..... May 29 to June 2
- Idaho-Oregon ..... June 5 to 9
- Colorado ..... June 12 to 16
- Rocky Mountain ..... June 19 to 23

**Summer and Fall Assemblies**

- North Dakota ..... July 3 to 7
- Manitoba-Saskatchewan ..... July 10 to 14
- Central Northwest ..... Aug. 14 to 18
- Iowa ..... Aug. 21 to 25
- Kansas ..... Aug. 28 to Sept. 1

**DISTRICT ASSEMBLY INFORMATION**

Alberta—At Calgary, April 3 to 7. Rev. L. E. Channel, Pastor, 124-14 Avenue West. General Superintendent Chapman.

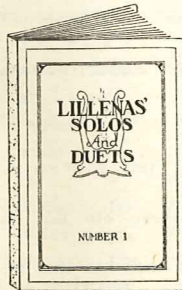
British Isles—At Morley, Yorkshire, England, April 17 to 21. Rev. James M. Cubie, Pastor, 5 Pawson Street. General Superintendent Goodwin.

New England—At Wollaston, Mass., April 23 to 28. Rev. E. E. Angell, Pastor, 198 Beah Street. General Superintendent Goodwin.

Pittsburgh—At Niles, Ohio, May 8 to 12. Rev. H. M. Kirkpatrick, Pastor. General Superintendent Goodwin.

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This book has already met with widespread favor. It contains 118 solos, duets and quartets; among them the following:



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- Life Would Be Empty Without Him
- He Took Away My Heart of Stone
- Steer for the Light
- Sunset and Dawn
- You Miss A Great Deal Without Jesus.
- His Love Won My Heart
- I Know a Name
- The Land of My Dreaming
- I Have Been Born Again
- I've Had a Glimpse of Jesus

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Specimen of Type

*Christ's sermon on the mount.*

**ST. MATTHEW, 6.**

**CHAPTER 6. 6**

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time,

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

**T**AKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine*

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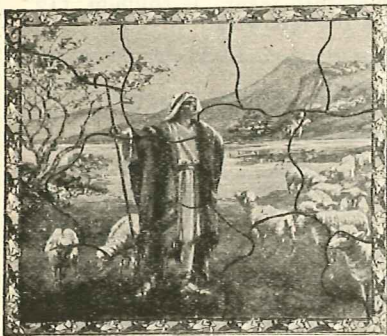
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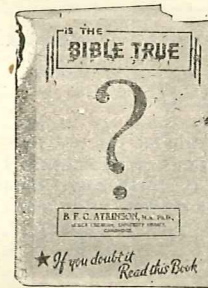
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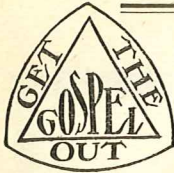
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# “Get the Gospel Out”



Read this important announcement of drastically reduced prices on all our tracts

**D**URING the Crusade for Souls in which the entire Church of the Nazarene will engage especially throughout the current year we hope that millions of tracts will be distributed. To encourage the use of these silent preachers of the gospel we have drastically reduced the prices of all our tracts to considerably below cost. This is our part in the Crusade for Souls.

**One-page tracts** have been reduced from 15c to 10c a hundred and from \$1.00 to 50c a thousand; **two-page tracts** have been reduced from 20c a hundred to 10c, and from \$1.50 to 60c a thousand; **four-page tracts** have been reduced from 25c to 15c a hundred, and from \$2.00 to \$1.00 a thousand; **eight-page tracts** have been reduced from 50c to 25c a hundred and from \$3.75 to \$1.75 a thousand. No, these new prices do not represent costs of printing and mailing. Our special Free Literature Fund will absorb the difference between costs and selling prices.

Each tract has been given a number to facilitate ordering. Notice that a letter precedes each number. These letters are to classify each tract according to the subject matter. The key is as follows:

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- B—True Stories of Redemption from Sin.**
- C—Holiness.**
- D—Christian Life and Experience.**
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- A—206—Simply Trusting
- E—207—Tobacco
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- C—406—Definitions of Sanctification
- E—408—Empty Seats
- B—409—From the Gaming Table to the Sacred Desk

- A—409—Goodnight or Goodby
- B—410—He Picked Me Up
- A—411—Hell—What Is It?
- B—412—How Spurgeon Found Christ
- A—413—How Shall We Escape?
- A—414—Let No Man Deceive You
- B—415—Only One Way
- D—416—Praying Through
- A—417—Profit and Loss
- A—418—Regeneration
- C—419—Sanctification
- A—420—The Blood of Jesus
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- E—425—Tithing Facts
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- D—807—Imperative Soul Winning
- E—808—Is Tobacco Injurious?
- F—809—Organized Holiness
- C—810—Scriptural Holiness
- E—811—Shouting
- E—812—Thanksgiving Ann
- F—813—The Church of the Nazarene What It Is and What It Stands For
- E—814—The Church and the World
- E—815—The Infallibility of the Word of God
- B—816—The Man that Died for Me
- E—817—The Missing Ones
- E—818—The Purity of Little Girls
- A—819—What Must I Do to Be Saved?
- E—820—Scientific Facts About Tobacco
- C—821—Is Sin Suppressed or Eradicated?



## THE JEWS IN PALESTINE

A. H. Kauffman\*

PALESTINE would seem to be the natural place in which to expect to find the Jewish people, in view of the definite promises which God made to Abraham, giving the land to him and to his seed forever. However, today the Jews are scattered throughout all the civilized countries of the world. The land was literally emptied of them in the Great Dispersion. As late as 1880, there were only about 8,000 residents in their own land.

In our generation there has been an unprecedented returning of the Jews to the land. During the past ten years over 124,000 have entered Palestine as immigrants and in that period there has been a net gain of nearly 100,000 in its Jewish inhabitants. The Jews are entering Palestine now at the rate of about 3,500 a month. The present Jewish population is nearly 200,000 or approximately one-sixth of the whole.

With unmitigated zeal these Jews have been transforming the land. Palestine is the most rapidly changing country in the Near East. It is being modernized. There is a remarkable industrial development. The antiquated methods of agriculture are being exchanged for those of western efficiency. Unproductive land has been reclaimed. Cities are being improved and enlarged. Modern methods of communication and transportation are being widely used. It is indisputable that the credit for most of this development is due the Jewish people. They have the wealth, the ability, and the initiative to undertake such a task.

In the acquisition of land for agricultural purposes they have bought great tracts, much of which is the very best in the country. The total land owned by the Jews is over half a million acres. There is much resistance to Jewish aggression on the part of the Arab politicians.

The economic situation in Palestine is slowly but surely passing into Jewish control. They have established banks and loan companies, and have monopolized certain lines of merchandise. One public utility—the production and supply of electric current—is almost entirely in Jewish hands. The professions—medicine, dentistry and law—are overcrowded through the influx of Jews. The



Brother Kauffman in native costume

same could be said of work in engineering and technical lines.

The political position of the Jews is interesting. It is not true to say that the country is governed by the Jews, although many of them do occupy high and important posts in the Palestine government. It is true to say that the land is governed by the British whose administration of Palestine is, no doubt, influenced by the Jews. The Balfour Declaration and subsequent interpretations of that famous edict define the attitude of Great Britain toward the ambitions of the Jews and the welfare of the Arabs. In the actual working out of the plans, considerable pressure, favorable to Jewish interests, is exerted in Parliament, in No. 10 Downing Street and in the Colonial Office by very influential Jews and the Zionist organization.

The present religious situation in Judaism gives cause for alarm to rabbinical leaders. Some view with apprehension the disaffection and alienation of younger Jews and foresee the disintegration of their religion. The modern Jew is rapidly being loosed from his old moorings. There is a wide-spread drift from the synagogue.

The Jews who return to their ancient homeland are not going there wholly from religious reasons. Most of them are actuated by racial, economic or political motives. Among the Jewish immigrants one may discern every modern trend in Judaism. There is a noticeable increase in their openness to the gospel but one must not conclude that the swing from Judaism is mainly in the direction of Christianity, for the movement toward atheism is probably much greater.

In conversation with a young Jew of Jerusalem, I remarked, "You are looking for your Messiah, aren't you?" "Yes," he replied with a sneer, "but we are not looking for Him to come riding on a donkey!" So, "even to this day the veil is upon their hearts." One day, thank God, they will realize the truth and will accept Jesus Christ en masse but, until then, there must be a patient, persistent, consistent presentation of Him to His own people in all His beauty, purity and power—as their Redeemer and their coming King.

\* Missionary on furlough from Palestine.