

HERALD of HOLINESS

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The Strength of Knowing

C. A. McConnell

WITH school men of the day it is considered almost a crime against intelligence to admit definite conclusions. It is the proud boast of science that no final word can be said. It is true that knowledge is progressive in its revelation; that new light continually adds to human understanding. But if there is no answer to man's quest; if a question mark is the highest sign of human attainment, then is satisfaction and rest, along with truth, an idle dream. There is that in human personality which demands conclusion. In all the resistless urge of the soul for that which is beyond, there is a no less insatiable necessity for certainty. It is true that faith is an adventure into the unknown, but discovery and knowledge are the rewards of faith.

In his approach to God man believes unto salvation. Knowledge can never come save through conclusive belief, but this faith certainly brings knowledge as day follows night. It is possible to have faith in an individual, and to act upon that faith, without having personal knowledge. Indeed the business of the world is largely upon this plane. In much of life's activities trust plays a major part. But how great assurance comes when our affairs are in the hands of one whom we know intimately and love.

We believe that God is, and is a rewarder of them who diligently seek Him. That is the faith which saves. But there is a result of seeking in which we may say with all confidence and joy, "I know Him." Truly this is not merely a rhetorical expression. There is a revelation of the personality of Jesus Christ to man's consciousness as definite, as knowable, as the light from the noonday sun. God seeks spiritual fellowship with redeemed men, and fellowship is possible only in mutual knowledge. What confidence, what strength, comes to the soul who can truthfully say, "I know whom I have believed."

HERALD OF HOLINESS

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HOME MISSIONS IN NEW TESTAMENT TIMES

IT IS interesting to study the Apostle Paul's evangelistic principles and methods in the light of home missionary work at the present time. Some authorities contend, that we should not view the apostle's work in the light of "missionary journeys" but rather from the standpoint of selecting the great centers of population and planting churches in these leading cities. Corinth was the center for the evangelization of the Peloponnesus, Ephesus, the center for proconsular Asia, Philippi, for Macedonia. Planting churches in centers of culture or commerce is no easy matter. The beginnings of the church in Corinth well illustrate the problems which the great apostle faced in his work of evangelization.

Corinth was the commercial city of the New Testament times. It had its origin in prehistoric legend, was destroyed by Mummius and rebuilt again by Julius Cæsar and the Emperor Hadrian. Situated on the isthmus it had two magnificent harbors, the western one at Lectænus, the eastern at Cenchrea. From one port to the other merchandise was drawn across by slaves, Corinth receiving revenues from everything that passed over the isthmus. A beautiful highway of limestone stretched out for fifty miles or more to Athens the city of culture and education. There were four more or less distinct classes in society—the slaves which were by far the most numerous, the freedmen, the plebeians or poor people and the wealthy aristocrats. The apostle found it impossible to reach the higher and lower classes at the same time so turned his attention to the common people.

THE moral and religious conditions judged in the light of Paul's gospel were exceedingly bad. The people were intensely religious, but the religion of the heathen cults carried with it no conception of morality such as was inculcated by either the Jews or Christians. There was in Corinth, the magnificent temple

of Aphrodite with the horror of its religious prostitution. It is said that there were at one time a thousand priestesses of this cult attached to the temple who sold themselves in the name of religion. Titled ladies occasionally offered themselves in the service of the goddess, and in certain portions of the country, every young woman was required to offer herself to a stranger at least once in the temple of Astarte. In addition to this infamous temple which so attracted travelers as to be known as "the temptress of nations" there were two sanctuaries of Isis with their heathen mysteries, two of Serapis, altars to Helios, a temple of Ananke and Bia, and one of the mother of the gods. It can easily be imagined that in such a city immorality abounded. The catalog of vices in Romans 1:18-32 was written at Corinth as was also 1 Thessalonians 4:1-12. Then again, the Isthmian games were held once every four years just northeast of Corinth and these brought a great rabble from long distances. It was into this busy, bustling city, filled with religious cults and sunken into the grossest immorality, that the Apostle Paul came to preach the gospel of Christ. Modern discoveries have opened up to us something of the culture and vice of ancient Corinth, and in proportion as we understand the conditions under which the apostle labored, we are filled with admiration for the courage of that Christian Jew who could establish a church in this great center of wealth and iniquity and expect to conquer it for the pure and lowly Nazarene.

THE beginnings of the church in Corinth are interesting. It is suggestive that the apostle did not venture to preach here until he had received a special revelation from God in which the Lord spoke to him by night in a vision saying, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9, 10). Up to this time he had been preaching in the Jewish synagogue with but little success—now he continues with the pleasure-loving, money-getting Gentiles, making this city the base of his missionary operations for a year and six months. Having been shamefully treated at Philippi, and having preached with little success at Athens, Paul came to Corinth. He determined that he would not accept monetary support from the money-loving Corinthians, and so sought out a Jewish tentmaker and secured a position making tents, preaching only on the Sabbath days in the synagogue. A recent writer draws a pen picture of Paul's entrance into Corinth and his work with Aquila. "How long was it," he inquires, "before Aquila discovered that he had taken into his shop a man who was active with his mind and spirit as well as with his hands? When did he discover that this fellow tentmaker had ideas that were of the greatest interest? How many talks they then must have had about Jesus, the Messiah, as they worked together cutting out and sewing up the heavy tent cloth. And in the evening in the home, Priscilla,

the Roman wife of Aquila, probably became as deeply interested as her husband, and soon instead of one Christian there were three, two tentmakers and a woman. Could they affect the wealthy city of Corinth?"

THE next step in this home missionary project was the reaction of the synagogue. Crispus, the ruler of the synagogue, was converted and as a consequence was ejected from his office, and another Jew by the name of Sosthenes succeeded him. Titus Justus was also converted—his house being the next door to the synagogue. Paul, finding the Jews hardening themselves against his message, turned his attention to the Gentiles, probably as a result of his divine vision. With the election of the new ruler of the synagogue, Paul's mission there was finished, and he began preaching in the house of Justus, which "joined hard by the synagogue." This was more than the Jews could stand. To see great companies passing by the synagogue and going next door, stirred up their wrath, and inciting an insurrection, they brought Paul before the judgment seat. A new proconsul of Achaia had just been elected, by the name of Gallio, brother of Seneca the philosopher. They had hoped for favor from the new governor. Gallio, however, when he found that it was nothing more than a religious question of the Jews, declined to hear the case and drove them from the judgment seat. Then the enraged people who had resented the injustice of the Jews, taking advantage of the governor's indifference, fell upon Sosthenes, the chief ruler of the synagogue, who had been elected in the place of the newly converted Crispus, and beat him before the judgment seat. "And Gallio cared for none of those things." Thus the church won a signal victory, and had gained the favor of the people through a manifest injustice of the opposition and the indifference of the governor. Perhaps not so much now, but frequently in the earlier days of our movement, the opposition carried matters too far and the sentiment of the people reacted favorably to our own work. Frequently, also, the wisdom of city officials—police officers and judges of the courts, after having examined the charges against us, have dismissed them as unjust and turned favorably toward us. We have before us just now a letter from an official of the police force of a large city, stating that the chief holds our ministers in high repute because they are not always asking for special privileges.

Home missionary work is still difficult, and doubtless will always be so. But those who have the spirit and courage of the Apostle Paul, and like him are inspired by the divine Presence, may still plant churches in commercial and cultural cities, even though they be as luxurious and immoral as was ancient Corinth. Corinth is now but a desolate village but the pean of praise—the thirteenth of 1 Corinthians, addressed to this church, still remains a triumphant song of victory.

REPEAL HAS FAILED

ETHEL HUBLER, editor of the *National Voice*, is perhaps the most outstanding champion of prohibition in our country at the present time. She is also probably the opponent most feared by the liquor interests. Her use of the article, "Rats in the Vats" stirred up so much opposition, that she was compelled to desist from referring to this tract in her radio broadcasts. It is to her that we are indebted for the catchy phrase, "Repeal has Failed," which is being so widely used as a slogan by the dry forces. There is a certain educational value in the frequent and persistent use of this slogan, and if the dry interests will so use it, attention of the public will sooner or later be drawn to the truth which it represents.

That repeal has failed there can be no doubt. The *Los Angeles Times* recently made the statement that the "Alcohol Row" smugglers are costing the country from \$40,000,000 to \$50,000,000 annually in the loss of revenue. The paragraph closed with these stinging words, "And we scrapped prohibition to stop it!" With all the pre-repeal talk about doing away with the illicit traffic, the biggest illicit still ever taken in the state of Michigan was discovered in December, 1934—just one year after the repeal. The *Arkansas Baptist* reports that in Little Rock, the capital city of the state, the number of arrests for drunkenness increased from 2,059 in 1933 to 2,585 in 1934—almost twenty-five per cent. In Des Moines, Iowa, the number of arrests of drunken women increased from 163 during the period, April 1, 1932 to April 1, 1933, to 261 during the period one year later. Most certainly repeal has failed. We need to sound this in the ears of the people persistently and continuously.

WORLD DRIVE ON INTOXICANTS

EDWARD PAGE GASTON, founder of the World Prohibition Federation, in his recent address to the Los Angeles Woman's Law Observance Association reviewed the world situation with reference to the prohibition question. His outlook is hopeful. "While prohibition has received a temporary setback in America," he says, "other countries are pushing steadily forward in the race for increased national efficiency which is attained through sobriety." He thinks that Japan will probably be the next country to go dry. The emperor of that country is a total abstainer as are most of the leaders in that progressive country. They realize that alcohol and efficiency are irreconcilable.

Other countries are making rapid progress also in the suppression of intoxicants. This is especially true of Australia, New Zealand, Norway and Denmark. The recent victory of the dry forces in Alabama is an indication that even our own country is beginning to awaken to the menace of the liquor interests. Mr. Gaston thinks that the flood of alcohol in this country is a threat to the nation's premier position in the world, and that the liquor problem should be attacked at once through local and state option.



Managing Editor's Page



"VAIN IS THE HELP OF MAN"*

ONE is impressed with the absolute hopelessness of the efforts of man in endeavoring to correct the outstanding evils of the day. We are tempted to discouragement as we consider the many agencies at work and the influence of the churches, and yet note that moral and spiritual conditions are not materially improved. Yet we wonder what conditions would prevail if these influences were not at work in the world. Dr. Coffin, president of Union Theological Seminary, declared recently, "We live in a world which is falling to pieces internationally, racially and industrially." In the same meeting Dr. Edmund Chafee said, "A great sense of failure has come to all of us. God himself has convicted us of sin. We have been glibly saying for years that this was a lost world, but the terrible truth of that statement had never been driven home to us. Now we know civilization for what it is—spiritually hollow, cruel, blind, literally sliding toward hell. Unless Christ's gospel is preached quickly, fearlessly, passionately, ours is a lost world. Even now it may be too late." Surely in God alone can we find a remedy for these appalling conditions.

What is our Nazarene answer to this situation? Have we anything to offer this lost world? Only by presenting ourselves as a group of true intercessors may we be able to serve this day as we should. God has His Abraham to plead for Sodom. May not the Church of the Nazarene and other holiness groups be God's Abraham today? Let us take seriously the "Crusade for Souls" program and present to God an open channel through which He may bring a real Holy Ghost revival to the communities in which our churches are located and to the world at large. The seriousness of the situation demands immediate action; next year may be too late. Today the ten righteous may be found, tomorrow they may be gripped by modern apostasy. Let us work while it is called today.

*Psalm 60:11.

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SOME INTERESTING FIGURES

THE United Stewardship Council has recently issued a statement showing the per capita giving and the total amount raised for all purposes of the twenty-five denominations—including the Church of the Nazarene—who are members of the council. Three items in particular attracted our attention, namely, the per capita giving for all purposes, for congregational expense (which includes local and district expense), and for denominational benevolences (General Budget).

The Nazarene per capita giving for all purposes for the year of 1934 was \$21.20. In this particular item our church ranks third, the Moravian church leading with \$24.16, and the Reformed in America holding second place with \$21.42 per capita, and the average giving for all denominations represented is \$12.07. In the column showing the per capita giving for congregational expenses our church holds first place with an amount of \$19.58, the Reformed of America is second showing \$17.52. The average giving for this purpose is \$9.92. In the column showing per capita giving for denominational benevolences (General Budget) we have a very unfavorable showing, our church ranking twenty-third—just third from the bottom—paying only \$1.63 per member. Only two denominations gave less for these purposes; they are Disciples of Christ, giving \$1.16, and the Southern Baptists giving 93c. The average giving in this column is \$2.09; hence, the Church of the Nazarene is 46c below the average.

A study of these figures reveals the fact that the Church of the Nazarene is not an average church in the matter of giving for missions and other general church benevolences, but that we are above the average in giving for home interests. Is there not some manner in which we could raise our per capita giving for General Budget purposes to at least that of the average Christian denomination? The Ways and Means Committees of our district assemblies should give this matter serious consideration in their planning. Let us raise the amount given to General Budget, or at least call for a more equitable distribution of the money now raised by our churches.

* * * *

God's people are to be a separated people—separated from the world and sinful things on the one hand and on the other they are separated to God. But mere separation from the world and sinful things has little value unless such separation begins and ends in love and devotion to God. One may be far removed from sinful associations, may live as a hermit and never contact worldly things, but that will not make that one holy. The separation which brings holiness is a full separation of all the powers of soul, all the life to God, because His love has won our hearts to that extent that we desire to give up all to be His and His alone. It is well for us to analyze our motives at times. Are we fully devoted to God in heart and life as well as being fully separated from those things which may be worldly?

THE ESTATE OF THE GODLY

· T. M. Anderson*

But know that the Lord hath set apart him that is godly for himself (Psalm 4:3).

THE person counted worthy for such a place of honor as being set apart for the Lord must be godly. Certainly God would not elevate any man to such rank unless he was a holy man. The fact that the godly are given this honorable position shows us that we all may qualify for the honor of being set apart for Him. All men can become godly. It requires neither wealth, social prestige, superior intelligence, nor extraordinary abilities to be godly. It does require holiness of heart and life; and a will completely yielded to God at all times. Such a state is within the reach of all men who will become godly through the grace of Christ. It is well to note that this is a personal matter between man and God. It is not said that the Lord hath set apart *them* that are godly, but *him* that is godly. I know it is true that all godly persons are accorded this honor, but I here emphasize the fact of individual responsibility between each man and God. We cannot wait until men become godly in masses; this is not being done. It is necessary that each of us see to it that we qualify, and act in this matter as if no one else cared for godliness but ourselves. The man or woman who steps out in complete separation from all persons and things, choosing to be holy, shall be accorded the honor of being set apart by the Lord for Himself. To this one shall be given all the privileges of this holy estate.

I

"But know that the Lord hath set apart him that is godly for himself." Consider that we are to *know* this fact. I shall take it for granted that this is addressed to both saints and sinners. God is calling sinners' attention to the estate of the godly. He would have sinners know something of the favor and grace He has bestowed upon the holy. Sinners are to see that a little that a righteous man hath is better than all riches of the wicked. Sinners are to see the results of godliness in the godly, and be made to see the emptiness of a life of service in sin. If Satan has a people for himself, making of them slaves, dupes and beggars, God shall have a people for Himself, making of them saints and kings and priests. This world needs to see in full contrast the saints of God and the slaves of sin. We have seen the devil's worst, shall we not see the Lord's best?

Again we are to know by certain marks and evidences that we are set apart for Him. Upon seeing evidences of God's favor manifest in our lives, let us ever recognize that we are His, and do nothing that will be a discredit to this holy calling. In other words, if we know this, let us never forget that fact and thus become careless in deportment. Let us never take off

the altar one sacrifice laid thereon. Let us never break a vow made to God to be His, let come what may. The relationship of the godly is such that they are not free to do as others. They are not their own, they are His possession. Their talents, and powers are dedicated to Him for His use.

II

We see in this text the purpose of God. He is to have a people for Himself. I pause to ask, does God need us? To raise this question is only to answer, yes. God needs a people to fill in a place in His nature. God is social in His nature, requiring persons of intelligence and affection to satisfy that desire. The whole end of redemption is summed up in this truth. God is to find pleasure in such a people. It was to fill this place that He created man; and it is to satisfy this craving that He redeemed man. Furthermore, we know that God needs a people to carry on the work of evangelization of the world. Only the godly can fill either place in the requirements of God. He cannot fellowship the unholy neither can He use them in service to mankind. Godliness, then, sets us apart to this sacred end. Let each one feel that he or she is of great value to the Lord. God has no pets; all are of importance to Him; none are to be despised. All are dear to Him as the apple of an eye, objects of His Fatherly love. From them He will withhold no good thing; to them He shall give grace and glory.

III

We shall now note some results of the holy estate of His people.

"The Lord will hear when I call unto him." The full assurance that He will hear us is based upon the fact that we are set apart for Himself. Such a relationship guarantees answered prayer. It gives His people full rights and privileges in all that belongs to God. If the world is His, then such things in it that are necessary to the welfare of His children shall be given them for the asking. He will hear when we call unto Him for temporal blessings.

Likewise we are assured that He will hear us when we call unto Him for power to withstand temptation; and power to perform all known duties. Weakness in moral tests are inexcusable since such assurance is given to His people. Failures in performing the duties of a Christian should never occur. Every saint should be a success; every one fruitful, and not one unfaithful. The Lord will hear when we call unto Him.

"Thou hast enlarged me when I was in distress." In this statement of the psalmist we see that because we are God's people we shall not be saved from distressing things; but in that distress we shall be enlarged. God has set us apart for Himself, but not to hug us to His breast in selfish Jacob fashion when he refused to send Benjamin to Egypt for bread. Rather the Lord sacrifices us for others; for His love is sacri-

* Evangelist, Wilmore, Ky.

ficial in that it gives rather than withholds. Thus we see that distress is no mark of His disfavor, but is rather an evidence of His favor. In such distresses we are enlarged. Yes, enlarged in every phase of nature and experience. Enlarged in faith, in love, in patience, in hope. Our ministries to others are enlarged, even as the persecution of the saints at Jerusalem scattered them over the earth, enlarging their ministries. Even

Christ learned obedience by the things which He suffered. Let us not chafe in times of distress, nor heed the voice of the tempter suggesting that we give up. God has set us apart for Himself, and since He pleases to sacrifice us, we shall count ourselves happy to suffer for His name. In such distresses we shall not be left without mercy, for the trial shall not be greater than His grace.

“SIRS, WE WOULD SEE JESUS”

C. H. Strong*

THIS was the cry of the Greeks. And this is the need of this heart-sick, hungry world today. Jesus has said that His followers are the light of the world, which is equal to saying that one cannot live in the presence of Christ unobserved. There is a reflection that gets out. When He is crowned within His life will be revealed in our worship, in our work, in our words, and in our walk.

First, in Our Worship. This was the cry of the Greeks—to see Him in worship. To them their worship would be complete if He were present. Worship is always different when and where He is present, and we all need that sort of difference in our worship. The Greeks had met the disciples, but no substitute would do for them; they must see Him personally, and be thrilled with His presence and be blessed with His beauty. The poet who wrote, “Let the beauty of Jesus be seen in me,” wrote quite a big order. It seems that it was the raising of one from the dead that climaxed the desire of the Greeks to worship with Christ. The raising of the dead has an attraction to live folks, but to some people it is not so encouraging. The resurrection of Lazarus was about to ruin the Pharisees’ constituency, and the concern of the chief priests was how they might get Lazarus back into the grave again. A resurrected, living, talking, working, walking worshiper of Christ did not fit into their order of things. There is an attraction in worship where Christ is that can be found no place else. Pentecost was the fullness of the power of Christ flowing through unobstructed channels. The world must contact this Holy Ghost attraction in the worship of the church to keep it from ruin and the judgment of God.

Second, in Our Work. I do not think that Peter, James and John knew what good thing was in store for them when they trudged up the mountainside with Christ, but it was while there that they saw Him in resurrection glory and transfiguration splendor. There is always beauty in the heights for climbers. James was a practical man, and he said, “Show me your faith by what you do.” I think that is what Paul did on his voyage to Rome. He tackled something. For fourteen days and nights the storm had raged. Then one night Paul got into the presence of Christ, and then in the teeth of the storm he told those terror-stricken mariners the things that Christ had told him, and the

storm-tossed crew took heart again. It was the presence of the Infinite in a man that made a night vigil that allayed their fears.

Third, in Our Words Men Should See Christ. We cannot say so much here for the most of us talk too often, too long, and too frequently out of turn, but nevertheless the scripture that declares that “words fitly spoken are like apples of gold in pictures of silver” is true. People divulge their native land by their brogue. Peter did, so do I, and so also do you.

Fourth, in Our Walk Men Should See Christ. One time when the disciples were at their best it was noised around that they had been with Christ and learned of Him. It was noticeable. Then there was Moses. He did not put on a badge to inform the people with whom he had been in company when he came down from the mountain, but something took place while he was absent that told on him when he came back to his people. God had met him, and no man can meet God intimately without carrying some evidence of where he has been. One pastor of much learning found pinned to his pulpit one morning these words, “Sir, we would see Jesus.” He took the rebuke to heart, and in a few Sundays was rewarded when he read, “Now we see Jesus and are glad.” I am just wondering what some of us would do if the same thing was tried on us. I do not think anyone would choose the fiery furnace for a place to walk with Christ, but that was the reward attributed to the Hebrew children for their fidelity.

Somewhere I read of a ship that was tempest-tossed, and in that tragic hour one of the passengers braved the storm and crawled up to the pilot’s cabin, and there he saw the master of the ship lashed to his post of duty. When the captain saw the terror-stricken passenger he smiled, and that smile was enough to cheer all on board. “I saw the captain, and he smiles, all is well,” was the report of the passenger. There is a tempest in the world; that I know. And the devil has thrown a lot of dust into the air and confused the people, but yet I believe that down in the hearts of multitudes of people there is a cry like that of the Greeks, “Sirs, we would see Jesus”—in your worship, in your work, in your words, and in your walk. And now that we may do our best in our brief stay here, let us make that line of song our prayer:

Let the beauty of Jesus be seen in me.

* Pastor, Norfolk, Va.

SPIRITUAL RAIN

P. P. Belew*

IN figurative scriptural language rain symbolizes spiritual blessing. The growth of a normal crop in Palestine required two rainy seasons a year. These were called the early and the latter rain. The early rain supplied moisture for germination and growth, while the latter rain matured the crop for harvest.

These semiannual seasons typified the two great experiences of Christianity, regeneration and sanctification, also periodic outpourings of the Holy Spirit and consequently revival seasons. They had light rainfall at other times in Palestine, but the early and latter rains were the principal ones without which a normal crop was impossible. It is even so in the realm of the spiritual. The blessings of God are perennial, but the special revival effort is essential to the greatest ingathering of souls. Hence, the leaders of our beloved Zion have designated nineteen thirty-five as a year for intense revival activity.

That a revival world-wide in scope is needed will not be questioned by the readers of this article. Even statesmen say that such an awakening is the only hope of our present civilization. Respect for law is gone. God ordained and time honored standards have been thrown to the winds. Cigarette smoking is all but universal. Drunkenness and indecency are rampant. Atheism and communism threaten to destroy what is left of the finer things of life. Amid such wreckage stands the nominal church, effete and helpless, neither discerning the signs of the times nor possessing the power of God. Awake! O Church of the Nazarene, "fair as the moon, clear as the sun, and terrible as an army with banners." Upon thy faithfulness rest eternal destinies. Put on thy armor of renewed vigor and come quickly to the help of the Lord in the battle against the mighty. And in the strength of His might go forth to fight valiantly for thy God.

A GLORIOUS PROSPECT

Yes, there is a great drouth in the land, but there is also a glorious prospect for rain.

1. The law of extremes demands it. Day follows night and rain follows drouth. So will revival follow declension. This was the order in Old Testament times and in fact has been the order in all times, as attests church history. Both the Lutheran and the Wesleyan revivals had their incipiency at a time of great spiritual and moral decay. While these facts do not constitute an absolute guaranty that the revival will come, they furnish presumptive proof of its possibility and should inspire us to work and believe for it.

2. God has promised it. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain." "In the wilderness shall waters break out and streams in

the desert. And the parched ground shall become a pool and the thirsty land springs of water." "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thine offspring." "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." After all necessary margin is left for different interpretations and applications of these scriptures, ample material remains to support faith for a mighty revival.

Just as rain is frequently accompanied by such phenomena as lightning, thunder, and sometimes wind, so is a revival charged with displays of divine energy and human demonstration. It is this manifestation of spiritual power that convinces the sinner of the reality of God and religion and convicts him for sin and salvation more than all the human arguments that can be mustered. "Through the greatness of thy power," says David, "shall thine enemies submit themselves unto thee."

CONTRIBUTING FACTORS

Again, rain comes only when atmospheric conditions are favorable. There is little immediate prospects for a revival where there is frost in the pulpit, snow in the choir and ice in the pew. "The north wind," observes King Solomon, "driveth away rain." There are several factors that contribute to the creation of the atmosphere in which the Holy Spirit can operate.

1. *Practical preaching.* This is a divinely appointed means for the salvation of men. "It pleased God by the foolishness of preaching to save them that believe." "The gospel of Christ is the power of God unto salvation to every one that believeth." The world does not need a mass of theological speculation on nonessential issues, but the gospel preached "with the Holy Ghost sent down from heaven." That such preaching will produce results there is no doubt, for what saith Jehovah? "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

2. *Fervent prayer.* Elijah "repaired the altar of the Lord that was broken down." This was preliminary to the demonstration of divine fire which convinced the mass of Baal worshipers that Jehovah was the true God. Then "Elijah went to the top of Carmel; and cast himself down upon the earth, and put his face between his knees." There he wrestled with his Lord until "the heaven was black with clouds and

* Superintendent of Georgia District

wind, and there was a great rain." The God who in the days of Elijah demonstrated His supremacy over false prophets and their gods and discomfited the workers of iniquity is just the same today. The God who in answer to prayer broke the awful drouth that had held Israel in its grim grasp for three years and six months, and sent rain to refresh the land of His love, has never changed. He now longs to be gracious; He will send spiritual rain. To your knees, O Nazarenes, and lift your hearts and voices in importunate prayer to the God of your salvation for a mighty revival throughout the world.

3. *Unwavering faith.* "All things are possible to him that believeth." "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." The faith of the revivalist does not, nay, cannot, stand in circumstances, but rests in the purpose and power of God. It was with no cloud in the sky that Elijah proclaimed, "There is a sound of abundance of rain." God had promised and that was sufficient. Even now will such faith in God cleave

the vaulted skies and precipitate upon the arid wastes of a sinful world copious downpours of spiritual blessings.

4. *Personal effort.* The command is to "go out into the highways and hedges, and compel [constrain] them to come in that my house may be filled." If this command was taken seriously there would be fewer empty pews in the church and more victories around the altar. Too many assume the attitude of the proverbial deacon who when called upon by his pastor to lead in public prayer said, "Pray yourself; that's what we're payin' you for!" But the preacher cannot do everything. There is work for the layman besides paying the bills and "warming the pews." He may distribute gospel literature, talk and pray in the homes, invite people to meeting, conduct cottage prayermeetings, work in the congregation during the invitation, pray more fervently around the altar, and in numerous other ways help to promote the great work of soul saving. If more of our good laymen would become active in personal work, the revival for which they pray would be forthcoming. On to victory in nineteen thirty-five!

THE BLOOD OF CHRIST

Dr. G. Campbell Morgan Answers a Questioner

LETTERS are constantly coming to me concerning the subject of the wisdom or otherwise of making reference to the blood of Christ in the preaching of the gospel. One correspondent is exercised as to whether or not the shedding of the blood of Christ was an atoning fact or whether it was merely a symbolic rite.

The only answer possible, so far as I am concerned, to all such questions is an appeal to the New Testament. This constantly refers to the blood of Christ. It, moreover, distinctly teaches that such shedding of blood was atoning. You have only to take your New Testament and carefully go through it, marking the great passages, to see that this is true. "Purchased with his own blood" (Acts 20:28), "Justified by his blood" (Romans 5:9), "Redemption through his blood" (Eph. 1:7; Col. 1:14), "Peace through the blood of his cross" (Col. 1:20), "Redeemed . . . with the precious blood of Christ" (1 Peter 1:19), "The blood of Jesus Christ his Son cleanseth" (1 John 1:7). These are examples of the use of the Sacred Word, and there is unmistakable reference in every case to the actual blood of Jesus of Nazareth. Yet, of course, there is a much deeper significance than the mere fact of the shedding of blood. No other blood shed was of any value whatever. All the blood of animals slain in past generations had no value at all, save as they suggested the need of sacrificial suffering, and pointed on to the shedding of the blood of the Perfect One. Abel was pardoned, not by his sacrifice of an animal, but by

the sacrifice of Jesus. He did not see this, but he expressed his faith in God by obedience, and God forgave him on the basis of that infinite sacrifice not yet historically offered, but offered even then in the counsel and purpose of the Godhead. The value of the blood-shedding of the Son of God was created by the infinite perfection of His human nature and life. Without that perfection, the shedding of His blood would have meant nothing. Yet, on the other hand, that perfection was equal to saving men only through the vicarious suffering and blood-shedding of the Perfect One. We are saved by Him only, and through the shedding of His blood only. It has sometimes been suggested that because the blood is the life, it would be correct to say that we are saved by the life of Jesus. But that is not the teaching of Scripture. Not by blood are men saved, but by blood-shedding; that is not by life, but by life laid down through suffering and in sacrifice. Therefore, we are perfectly justified in using every phrase which indicates the truth. Very much latter-day refinement which objects to the mention of blood is sickly and sinful. A deeper sentiment would be conscious that the awful blood-shedding of the Son of God is the most terrible revelation of the meaning of sin, and is in itself proof of the dire necessity for such means of salvation. Yet that cross of blood and shame is radiant with the glorious light of infinite grace, for even at the cost of such suffering as makes poor, half-cultured man shudder, Love, determined on man's salvation, accomplished it.—*The Presbyterian.*

SPIRITUAL EDUCATION

Erwin G. Benson*

IN A recent newspaper article Roger W. Babson makes a survey of the cost of our public schools in their relation of value to the country. He examines the profit and loss statements of the schools and proceeds to list the school system's credit and debit standing.

He considers the question of the large amount of money being spent on the schools. He examines the question as to whether or not the American people have been spending too much on education and comes to the conclusion that, "The real question, however, is not so much whether we have spent too much on public education but whether our investment has yielded a good return. Taxpayers and citizens have a right to expect good dividends on this huge investment—dividends in the form of better citizenship and stronger character."

Mr. Babson points out, among other things, that there is a "lack of real character-building as evidenced by the fact that crime costs this country \$5,200,000,000 annually." He maintains that the public school is in debt to this country along this line. "The crying need of today," he says, "is not more education along cultural lines, but in the spiritual sphere. Our standard of living will collapse of its own weight unless our spiritual growth catches up with our material growth. The old-fashioned qualities of reverence, obedience, willingness to do hard and unpleasant tasks, respect for laws, integrity and loyalty must be taught."

This situation is very peculiarly true of a Christian denomination which endeavors to maintain educational institutions. These private schools will necessarily cost a great deal of money. The question, however, is not exactly one of how much it costs a church to keep up its institutions of learning but one of how much is being yielded by the investment. Churches have a right to expect a good dividend. The dividend they expect is trained ministers and missionaries who have the ideals and doctrines of that church stamped upon them. It can further expect its institutions to turn out a vast number of young people who have become established in their Christian experience and who will help to make up the vast constituency of the church. A denomination will collapse of its own weight unless this is done. The need of today in our denominational schools is not more education along cultural lines but rather more education in the spiritual sphere. As Mr. Babson says, "The old-fashioned qualities of reverence, obedience, willingness to do hard and unpleasant tasks, respect for laws, integrity and loyalty must be taught."

The Church of the Nazarene has sensed this same situation for many years. It has endeavored to make it possible for its young people to get a combined education along cultural and spiritual lines. It has realized that unless it maintains these institutions and educates its own young people that its existence along

present lines will not continue. The question which the Church of the Nazarene is interested in is not so largely how much it is investing in its schools but what kind of a dividend is being yielded on this investment.

Happily the educational institutions of the Church of the Nazarene are fully aware of this great fact. They are endeavoring to return to the Church the largest dividend possible. This dividend which they are endeavoring to return is not, of course, dollars and cents but rather trained spiritual workers and young people with good Christian characters. A survey of the field would reveal the fact that at present a very large proportion of the ministers and missionaries of the Church of the Nazarene received their education in one of its educational institutions. It would further reveal that hundreds who are workers in the Sunday school, Young People's Society and the Woman's Missionary Society were educated in one of its schools. It is also encouraging that the educational leaders of the Church of the Nazarene realize that the hope of the church is not in more education along cultural lines but in education along spiritual lines.

Two cents a day for twenty-one days in April—Easter comes on the 21st you know—would be forty-two cents as a Sacrifice Offering to send the Crusade for Souls to every mission field. If half of our Nazarene people did that much it would mean a blessed offering of over \$25,000 which would be given this coming Easter. Can we not do that much for Him, who gave His all for us? Three young couples and four nurses are needed at once to reinforce the mission fields. Please help. Easter Day, the Crusade Offering. All credited on your General Budget.

THESE I CRAVE

M. RAWLEY LEMLEY

*I go the humble walks of life,
Nor ask for glory or renown;
Enough for me, that somewhere,
Long my way,
There may be souls that I may serve,
Some simple deed, my day to crown.*

*I ask to serve with willing heart,
And meet each one with smiling face;
To bring some gladness into life
Where all was woe,
So some, down-hearted, may take hope,
And courage once again embrace.*

*I crave the gift to smooth some path,
And bring some joy to hearts bowed down;
To stay some stumbling feet, and
Strength supply,
Just things like these, not selfish aims,
Then give me rest, when night comes down.*

* Business Manager, Pasadena College, Pasadena, Calif.

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

The Christian's Crowns

IN the New Testament the noun "crown" or "crowns" is used twenty-one times. Two Greek words are employed. One is *diadema*, which has been transliterated into English as "diadem." In the Greek New Testament we find it but three times, each time in the book of Revelation (12:3; 13:1; 19:12), and each time in the plural. The other Greek word for "crown" is *stephanos*, from which we get the masculine given name "Stephen"; and it is found altogether eighteen times in the Gospels, Epistles, and the Apocalypse.

The ancient Persian kings wore a certain headpiece over which was put a band or fillet. This was called the *diadema*; and in time, by association, "diadem" came to signify "crown."

The other Greek word for "crown," *stephanos* comes from the verb *stepho*, to put round, to encircle. It suggests the making and the purpose of the *stephanos*, which was not used at first for adorning the brow of a king, but as a reward for having won a victory. We are given, in this word, a glimpse of the great games of the Greeks. In those mighty contests the successful competitors were given crowns made of leaves, and were famous for the rest of their lives.

Diadema, therefore, primarily referred to royalty, while *stephanos* conveyed the thought of triumph after a struggle. Paul, who illustrated great spiritual truths by alluding to the games of his time, never uses *diadema*; his word is always *stephanos*. A student of Paul must that songwriter have been who wrote the line, "Sure I must fight if I would reign."

The verb that comes from *stephanos* is *stephanoo*, to crown; we find it but three times in the New Testament, in 2 Tim. 2:5; Heb. 2:7, 9.

In time the distinction between *diadema* and *stephanos* as referring respectively to royalty and to victory in contests or struggles was lost, and the latter word was also sometimes applied to regal insignia. Thus in Revelation 4:4 we read of the twenty-four elders having on their heads "crowns" *stephanous* of gold."

Stephen, to whom I referred earlier in this article, was not an elder in the Christian church of Jerusalem; he was a "deacon." As we read his name in the sixth and seventh chapters of Acts it is "Stephanos." It would be quite interesting to meet a man whose wife addressing him by his first name would say "Crown"; for this is the literal meaning of "Stephen."

How fitting was it that the member of the early church who first won the "crown" of martyrdom should be called "Stephanos!" How he illustrates Jesus' glorious promise, "Be thou faithful unto death and I will give thee the crown of life" (Rev. 2:10). The martyr became a monarch; those cruel stones which

battered out his existence were, as we might say, stepping stones by which he ascended to the royal palaces in the City of the Twelve Precious Stones.

This "crown of life" which Stephen won is not only referred to by John in Revelation, but James, our Lord's brother, writes of it also, in the twelfth verse of the first chapter of his epistle. In both instances the phrase is, literally rendered from the original. "The crown of the life;" *ton stephanon tes zoes*; the use of the definite article in connection with "life" here is significant. It suggests that *the* life is eternal life. "A man's life consisteth not in the abundance of things which he possesseth."

Besides "the crown of the life" the Christian has three other crowns, as revealed in the New Testament. They are:

1. *The incorruptible crown.* Paul tells of this in 1 Cor. 9:25, where he uses one of his athletic metaphors. We learn that as an earthly contender in the games practiced self-control and self-denial, so aspirants for "the incorruptible crown" as they run their spiritual "marathon" must in all things exercise temperance.

2. *The crown of righteousness.* We get a glimpse of the splendor of this celestial adornment in the aged apostle's words, as he writes his valedictory in 2 Tim. 4:8, where he refers glowingly to the *stephanos* laid up for him in the City of Thrones. And let us thank God that Paul adds that such glory is not for him only, but that it is "for all them that love his appearing." (James writes that "the crown of the life" is for "them that love him." If we love our Lord we will love His coming).

3. *The crown of glory.* Peter, in words sweeter than music (1 Peter 5:4) tells us of this lustrous and illustrious recompense for the faithful servants of the Crucified. And it is a crown that "fadeth not away." A thousand billion years from now it will shine with undimmed brightness.

These crowns are for us in the perfect land because Jesus in this life of tears wore the crown of thorns, and died on Golgotha. Through His death we have "the crown of the life." Because He came to this world "where moth and rust doth corrupt" we shall wear the "incorruptible crown." Wearing that crown with the awful spikes and the purple robe of the mockers, He made it possible for us to be clad in His righteousness and to wear the "crown of righteousness." Because He wore that crown of shame we shall wear the crown of glory, fadeless as amaranth. (Greek students, note *amarantinon* of 1 Peter 5:4).

Because He was a Sufferer, sovereigns are we in the glory that shall follow. Richer than all the rubies of our diadems to be are the drops of blood that came from His blessed heart. More effulgent than the diamonds of our diadems are the tears He shed for us. Only because of Calvary is our coronation. Our chief bliss in the Loveliest Land is that we are trophies of the Victim who became the Victor. Yes, our "prospects are bright as the promises of God."

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—The Lost Sheep

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine . . . and go after that which is lost? (Luke 15:4). Read Luke 15:3-10.

The writer was with friends in the country when the farmer came in one morning through a drenching rain and said, "Son, the sheep have come home, and there's one missing."

A hush fell over the household. The smaller children left their play. A lad of some fourteen years glanced up at his mother. "I'll find it," he volunteered. A horse was saddled, a raincoat found, and hurriedly he rode away as lightning flashed and thunder rumbled.

Presently, he returned, dripping wet. "Has the sheep come in?" he hopefully asked.

"It hasn't, son," the father replied.

Again the boy rode away. The hush grew tense. Swollen streams were forded, fissures examined, all known caves, holes, and brush thickets, visited.

At last the sheep, wet, cold and tangled in briars, was found and returned to its fold. We doubt if the family ever thought of its cash value, it was of the sheep itself they had been thinking, and their evident joy over its having been found was touchingly beautiful.

Is there a lost soul in the home where you are staying? All heaven is interested. The Son of God has done His part to find that one, have you?

Monday—Astray

I have gone astray like a lost sheep (Psa. 119:176). Read Psa. 119:169-176.

The psalmist was human. All through the 119th Psalm he reminds God of the excellent life he has lived and begs Him to hear his cry. His petition, as such petitions will, brought an answer; and he cried out in alarm, "I have gone astray."

Similar prayer inevitably leads us to see ourselves as the Lord sees us. Such an awakening brings distress to an honest soul; and one immediately begins to pray, "Deliver me." Seek me. Help me back to the fold, "for I do not forget thy commandments."

Tuesday—Reaping

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psa. 126:6). Read Psa. 126:1-6.

The vision of lost souls, plunging into eternal destruction, has been so severely marred by pride, indifference, and selfishness, that few tears today accompany seed sowing. May God have mercy upon us! Nothing is wrong with the seed, but too little interest goes with them. And after a while, empty-handed, we shall appear before the Lord of the harvest. Does it

matter to you whether or not you have ought to offer Him for all He has done for you? It does?

Go, then, even weeping, sowing for the Master,

*Though the loss sustained our spirit often grieves;
When our weeping's over, He will bid us welcome,*

We shall come rejoicing, bringing in the sheaves.

—K. SHAW.

Wednesday—The Gospel Invitation

Whosoever will, let him take the water of life freely (Rev. 22:17). Read Psa. 22:16-21.

God's whosoever includes all. Not one is left out. The poor have an equal chance with the rich, the illiterate with the philosopher, the vilest sinner with the moral man. Does it seem unfair? God's free gift of pardon is for every one. His forgiveness gives all a new start in life. The only stipulation to this invitation is, "Let him take the water of life freely." Keep drinking. Don't try to live tomorrow on today's supply. Drink deeply especially each morning and the last thing at night. The more of the water of life one takes, the more he craves. And the more he drinks, the stronger spiritually he becomes. Are we drinking as deeply today as we did yesterday?

Thursday—Unpleasant Tasks

Lord, I have heard of this man (Acts 9:10). Read Acts 9:1-18.

How often the followers of Jesus, when confronted by an unpleasant task, have, like Ananias, shrunk from its performance. Frankly, he was afraid of Saul. What did he do? Dr. Jowett says, "He talked it out with the Lord." He remained in the fellowship with God until he had slain his fear. He then was ready not only to go, but to go as a brother. And he was neither afraid nor ashamed to say who sent him.

There are two commendable things about Ananias, the Lord could depend on him; and Ananias' sympathy was so gracious and tender that the would-be persecutor could feel the power of it and taste the sweetness of it.

We must first impress men with the sense of our brotherhood and deepest sympathy if we would have them know the love and Fatherhood of God.

Friday—The Name of Jesus

At the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord (Phil. 2:10). Read Phil. 2:5-11.

The name of Jesus is earth's hope, and heaven's joy. And yet how glibly and indifferently many speak of it.

Let us be more careful in its use and give to it the heartfelt reverence and thoughtful love it deserves, for "there is none other name under heaven given among men, whereby we must be saved."

Saturday—Looking to God

Unto thee lift I up mine eyes (Psa. 123:1). Read Psa. 123:1-4.

How helpless is the soul without God. How undone and hopeless! As the eyes of servants look to the hand of their masters, we look to Him for sustenance. And today's supply will not suffice for tomorrow. Let us not attempt to make it suffice.

Religious News of the Week

Compiled by L. A. Reed

The Twelfth World's Sunday School Convention will be held in Oslo, Norway, July 6-12, 1936. This is the first time it has ever been held in a Scandinavian country and, conscious of the honor, both church and state have united to make it the most inspiring yet. The steamship companies will make very reasonable rates, the cabin class being \$285 for the round trip and third class \$164, direct to the convention city.

We have been severely criticized by some through the mail for giving facts relative to Russian Communism and the Soviet government. We have only stated facts. Anti-Christian people do not like to hear them. The *News Bulletin* of the National Lutheran Council is absolutely dependable and gives the truth. Just to show you what we might print, I will quote a few isolated sentences from the issue of March 8: "What tales of modern martyrdom come out of this vast and gloomy land! All through history Russia has furnished a pitiful multitude of stories vibrant with human injustice. Today the only saving feature of many of the sorry accounts is the element of religious courage and faithfulness. . . She [a pastor's wife] tells us with tear-dimmed eyes of the coming of the news that her loved husband had been shot in cold blood as he went about his pastoral labors" (in Siberia). An old man speaks: "We were to be sent to Siberia because we were Kulaks . . . we still owned 18 acres of land. They imposed a fine of 6,000 rubles increase of export tax on us. We had already paid the regular taxes. This fine must be paid within 24 hours. Our friends and neighbors collected their property and goods and lent it to us." Even then they had to flee or be sent to exile, "When we had crossed the river we fell down on our knees, as we stepped on Polish territory, and thanked God for the wonderful rescue from the hell of the Soviet." And so forth.

During March and April the 700 year old "Choir of the Holy Cross" of Dresden, Germany, will tour the United States. Sixty-six boys, none less than ten and none older than nineteen will sing their first concert in the Metropolitan Opera House in New York City. They will sing in Philadelphia, Baltimore, Washington, Pittsburgh, Cleveland, Cincinnati, St. Louis, Chicago, Milwaukee, Detroit and Buffalo.

"Alcohol Row at sea, as the smuggling ports are known, is costing the government from \$40,000,000 to \$50,000,000 in losses in revenue, despite the closing of many ports by agreement."

"In Finland an atheist bequeathed his farm upon his death to the devil. It is reported that in a contest by the relatives, the court upheld the will and the land is to be absolutely untouched by human hands, allowing it to revert to wilderness."—*Christian Union Herald*.

Dr. Howard Kelly, famous surgeon of John Hopkins University says, "There is no disease in the world for which alcohol is a cure. It does undeniably cause thousands of cases of diseases. Its use is ruinous to the kidneys, liver, heart and smaller blood vessels, and gives rise to that common fatality, high blood pressure. All this has been proved by innumerable tests. Two men play tennis or chess equally well. Give one of them a single glass of beer, and he will be easily defeated by the one who abstains."

We presumed that the Presbyterian press would not stand for Miss Ruth St. Denis dancing at the services of the Park Avenue Presbyterian Church, in New York City and with due respect for many fine Presbyterians and their congregations we print an extract from their official organ in protest. "Are we turning back to medievalism, with the church trying an evangelical minister in one place, and a minister turning to a professional dancer to proclaim his message in another place? Is it not just the natural fruitage of our low spiritual level, our antidoctrinal prejudice, our overweening desire to attract a crowd at any price? We, for our part, are intensely ashamed that the Park Avenue Church and its minister have not a zeal for those things which are, in the sight of God and His Son who went to the cross, of far deeper moment than these trumperies. The astounding thing is that any man concerned for the regeneration of men, preaching in season and out the gospel of Christ, living in the midst of a world of lost men and women, should ever have thought of such a thing."

The *Public Safety Magazine* says that 75 per cent of accidents which cause death or injury are due to alcohol. This statement will explain the following statement: "The worst automobile accident casualty toll ever experienced in the United States was recorded last year when 36,000 persons were killed and nearly 1,000,000 injured as a result of 882,000 personal injury collisions on streets and highways."

Quoting Philip Bernstein in *B'nai B'rith*: "Synagogues are empty except on holidays when a few old men and beggars attend. There is not a single Hebrew school in Russia. The five day week has broken down the observance of the Saturday Sabbath, and kosher laws are neglected. For the first time in history a community of 3,000,000 Jews are living without Judaism. Children of the few old Jews who brood over traditions of their people ridicule the things which their fathers count most precious. What the future of the Jews in Russia will be, none can foretell."

In New York, the Manhattan Church at Broadway and Seventy-sixth Street, being vacant, the owners saw a financial prospect of \$25,000 annual rental for a dancing and drinking place. They wanted to put in a bar 400 feet long and call it the Cathedral Bar. But God intervened. The Supreme Court Justice refused to allow the dance hall, and now a gospel mission will occupy the premises for the thousands of needy souls in this hotel neighborhood.

The Sunday School

M. Emily Ellyson

LESSON FOR APRIL 14, 1935

LESSON SUBJECT—Christ the Savior (John 3:14-17; Romans 5:6-10; Philippians 2:5-11).

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life* (John 3:16).

INTRODUCTION

Last week we had for our lesson the doctrine of God, this week we are to study the fundamental doctrine of Christianity, the work of redemption. That redemption for the human race is provided by God the Father, in the gift of His Son, is the central truth of the gospel. So our second lesson in this series of doctrinal studies deals with the Second Person of the Triune God, "Christ the Savior." This central truth distinguishes Christianity from every other religion. No other religion attempts to offer a remedy for the malady of sin in the human race, but when that remedy, provided by the Father, is His only begotten Son—in equality one with God—and the particular remedial cause His blood shed on Calvary's cross, the world of religions is astonished at the magnanimous gift of God that provided a divine, suffering Savior in the Godhead. The great miracle of the ages—man's redemption—could never have been performed by any other than the incarnate Son of God, made sin for us, who knew no sin.

FAITH ESSENTIAL TO SALVATION

The Bible teaches that God the Father is the first great cause of all the acts of the Godhead. The plan of redemption was God the Father's plan. John 3:16 tells us that "God so loved the world that he gave his only begotten Son" that lost and perishing humanity might have "everlasting life" if they would but believe on Him. Also, we read that God sent His Son into the world. Thus we see that Christ was both given and sent by God in order that man should not perish in his sins. The brazen serpent uplifted by Moses for the healing of snake-bitten Israel is the figure used by our Lord to express to the people the remedial value of His crucifixion. But the bitten son of Abraham had to look believingly to the shining metallic serpent or he would die of the venomous bite he had received. So the sin-bitten soul must look to the crucified Savior by faith in the atoning merits of His shed blood for soul healing. Faith is essential. Faith in His deity, God's Son. Faith in His mercy, He came "not to condemn the world" but to save the world. His was a mission of love and mercy, infinite mercy, infinite love. He was the Divine Word. A word is a vehicle of expression. Christ—the Word—was the expression of

God's infinite love and mercy to the world. If we turn to Him and trust in Him, we are cleared of the penalty of sin, for nothing will then stand against us on the divine ledger. "Justified by his blood . . . saved from the wrath of God through him." Had it been God's desire to condemn the world, just a single stroke, a single sentence from God would have been sufficient. But God's love gift to the world was a reconciliation gift, and His justice was satisfied when Christ in love took upon Himself the punishment man deserved, and man was "reconciled to God through the death of his Son." But the Father's unfathomable sacrifice, and the willing obedience of the Son, fails of the miracle of redemption unless men believe and accept by faith God's redemptive plan. It is then we pass from death into "eternal life."

*His Spirit answers to the blood,
And tells me I am born of God.*

Faith is the essential requirement of God to the obtaining of salvation. Natural birth is followed by natural death, but the *new birth* set in operation the life that never ends. Christ the eternal Savior gives life that is eternal. He said, "I am the way, the truth and the life."

HUMILITY ESSENTIAL TO CHRISTLIKENESS

"Let this mind be in you." The Master chose the path of humility that led Him to the deepest humiliation possible to mankind. His rank and position, beyond our ability to comprehend, makes His humility luminous with glory. The path of humility always leads to the highest honor, but the spirit of humility must be sincere, as Christ was sincere. "Let this mind be in you, which also was in Christ Jesus." Christ existed in the form of God, but "counted not the being on an equality with God a thing to be grasped" (R. V.). He did not determine to hold on to that equality "but made himself of no reputation and took upon himself the form of a servant. "He became incarnate in flesh and emptied himself" (R. V.) of His pre-existent glory, in order to become a real man tempted and tried, sorrowful and suffering. "Let this mind be in you." What condescension! Someone has said "What a divine plunge from zenith to the lowest possible point." The climax of His humiliation is seen in His crucifixion as a criminal but this degradation was attended with Godlike dignity. He did not empty Himself of anything that was essential to His deity. Because of His humiliating death, "God also hath highly exalted him, and given him a name which is above every name." Even the instrument of His torture lost its shame and ignominy and is exalted to a place of sacredness and honor.

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time
All the light of sacred story
Gathers round its head sublime.*

From His divinely chosen humiliation, His name is exalted above every name, and heaven, and earth, and

things under the earth, kneel and pay reverent homage to Him who went to His exalted position by the way of the valley of humiliation. "Let this mind be in you, which was also in Christ Jesus." Be Christlike!

The Home Circle

Conducted by Mary Ethel Wiess

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

OUR LOST SERENITY

PASSING along the streets of any town, and scanning the faces of men and women, one is struck by the great variety of expression. A few young folks seem eager and joyous. A few old folks seemed resigned. But in the faces of the great majority, we see discontent, worry, anxiety, pain and disgust. The rarest thing is to see a face that is serene.

Recently we have found a few serene, contented folks. Among the descendants of the Pennsylvania Germans are some eighty-odd sects which have sprung from the teachings of Jacob Menno. These are, for the most part, intelligent, God-fearing people, many of them well read and well informed. There is a great variety of beliefs and practices among them. The more progressive of them preach and teach much like Nazarenes—in fact they consider the Nazarenes near spiritual kinfolks.

But the thing that is most conspicuous among all these people is the placid countenance and the clear, innocent eye. Many of the men have eyes like children, and most of the women have clear, bright faces. What, one asks, have we done to rob ourselves of these graces that they seem to retain without effort? What has written those lines of hurry and worry in our faces—even in the faces of the saved and sanctified? What is their secret?

Studying these people, we are impressed by at least four things. First, these folks are a rural people. They live close to the soil, and draw from it strength and virtue that cannot be had from a paving block. Whether it be chemical or electrical or magnetic, we do not know; but there is something about the soil that makes for health and sanity. Then, in their rural pursuits, they have time to think about God in a way that we, in our rapid business of turning faucets, punching buttons and pulling levers, never can do. We insulate ourselves from Mother Earth, perform our tasks by setting machinery in motion, buy our food from the nearest chain store, and then worry about mineral water, reducing diets and setting up exercises.

Again, these people have managed to eliminate competition. Many of them wear a distinctive garb. We do not believe that this adds one whit to their piety, nor subtracts from their pride—some of them

are proud of their plainness. But it does get away from the constant strain of "keeping up" with one another. The poorest among them is dressed in the same manner as the richest. In their homes the only adornments are plainness and cleanliness—and the poorest young woman can be as plain and as clean as her well-to-do neighbor. What a strain this would remove!

Third, these people live and sleep in quiet. Many of them dwell on remote roads and byways in the hinterland of our country. Hundreds of them do not own automobiles or radios. No motor whirs in their homes; no light fuses burn out; no gas pipes leak and no water pipes freeze up. Many of them travel, but their homes are a haven of quiet where the machine age has not yet arrived.

Last of all, these rural folks probably never heard of birth control. They are good farmers, and their soil feeds as many little ones as they bring into the world. The women accept motherhood cheerfully, and a big family of boys and girls is an asset in managing the farm. Most of our young women limit the size of their families from the very beginning, and they are never free from the fear of motherhood. "We don't want any babies for a long time," they say, "and then we want only one or two—it costs too much to keep a family nowadays." They say this in prosperous times as well as in hard times, and the effort to hold to this standard is writing lines of worry and anxiety on the faces of our young women, and spoiling the joy of their homes.

We need not become Dunkards or Mennonites or Amish in our attempt to regain our lost serenity. We do need to get away from these things that are writing those lines of worry on our faces. We do need to get back to the soil. If we have nothing but a back yard, we need to cultivate it. If our lawn is no larger than the proverbial kerchief, we need to get down on our hands and knees and dig in it, and plant seed, and water it and watch it grow. If we can have only a window-box—let's have a window-box then. And our young folks and older folks need to put less energy into "keeping pace" with other folks. In dress, in furnishings, in equipment, we would be happier if we paid less attention to competition. Again, we could do with a lot less noise and machinery. Sometimes one feels tempted to disconnect the doorbell, tip the telephone over and pull down the house-switch to the lights. Radio is marvelous, but must we start in the morning, and listen down through the day, to Uncle This and Ma and Pa That, to the Whosis Hour and the Whatnot Serenade, until the last night club signs off? And last of all, must we continue to be frightened to death lest the Lord send a mouth to feed and nothing to fill it? Lest He send a little body and no garment to clothe it? Lest He send a little mind to train and no means to educate it?

*Consider the lilies of the field—how they grow!
They toil not, neither do they spin—yet Solomon
in all his glory was not arrayed like one of these.*

THOSE LOVELY LULLABIES

We appreciate the response of our appeal for lullabies. Some of the verses sent in were of rare beauty—much too lovely to be lost and forgotten. Some, too, were sent by mothers of great age, and some by mothers of extraordinarily large families. In the months to come we hope to use these little songs in some unusual manner. Meanwhile we are taking this opportunity to thank all of those who responded to our appeal.

BECKY READS A NEW BOOK

THIS is an awfully good book you brought me, Lizzie—this one by, by—let's see! Seton. Ernest Thompson Seton—he writes all about animals just like they were folks. You'd never imagine how interesting it would be just to watch some little animal going about its business and housework for a day. Oh, sure, it's all so—he's a regular naturalist. I've read about him before. I do enjoy a little clean fiction now and then—but this kind of a book is all the more interesting when we know that the writer knows what he is talking about.

Here's a little story about a squirrel—a fox squirrel, I think it said. Well, anyway, Lizzie, this squirrel was a family man, with a wife and several children at home in the nest. And one day he went quite a ways from home, and was looking here and there for something to eat, and he found some edible mushrooms. Now, it seems that those edible mushrooms are perfectly all right for squirrels to eat, if they just use some sense. Enough is enough. But Mr. Fox Squirrel was good and hungry, and he ate and ate and ate mushrooms, until he got so sick and swelled up and didn't hardly know where he was nor what to do—and it was a long time before he got home, and his wife and children were all worried about him. And that little squirrel could never eat a mushroom again.

Well, maybe that isn't so much of a story all by itself; but I just got to thinking. I read a little farther, and Mr. Seton says that the reason Mr. Fox Squirrel could never eat a mushroom again as long as he lived, was because he was what is called *surfeited*. That's a fine word, Lizzie. I'm going to write that down—s-u-r-f-e-i-t-e-d. He explains it like this. Every food that we eat, he says, has a little poison of some kind in it. But that poison doesn't hurt us a bit, because the Lord puts all the antidotes for those poisons right in our bodies before we are born. Isn't that thoughtful of Him? The Lord surely is good, Lizzie. Well, then he says that if we don't use the good sense the Lord gave us, and just eat and eat all we can hold, of any one kind of food, we are apt to use up all that antidote that He put in our bodies, and then the poison takes hold of us. And once we have used up all the antidote, the body never manufactures any more of it. We are just simply out of that antidote for life, and so as long as we live, we can never eat that particular food again. Isn't that wonderful, Lizzie? That is what it is to be surfeited.

Now, I just got to thinking, about folks and religion, and all. A lot of folks when they were still sinners, got surfeited on some things that are comparatively harmless; and after they are converted, they can never do those things again so long as they live. That is why there is so much difference among Christians. Some can do one thing, and keep a good experience, and another would be completely backslidden if they did the same thing.

I heard of a boy in one of our colleges once, that had been a football star in his home school before he was converted. Well, the other students had lots of fun playing football among themselves; but they could never get this former star to play with them. He had been surfeited with football before he was saved, and football was poison to him from that time on.

We find a lot of folks that can't read any kind of a story at all. There may be exceptions; but I believe a lot of those folks read a lot of cheap literature before they were saved—surfeited themselves with fiction, and now since they are saved, any kind of fiction is poison to them. They cannot read it at all, and keep an experience. And a lot of other folks, who only read a moderate amount, and selected their reading carefully, can still enjoy good, clean, wholesome stories as well as anyone.

Do you remember Mis' Standish, that used to come to our church? She never would hang up any kind of a picture in her home—not even a motto, 'cause she said when she was a girl, before she was saved, she had her room just plastered with pictures of actors and plays and things. She wouldn't even hang up a picture of Jesus that someone gave her—pictures were just poison to her. I never understood her before—but I think I do now.

I'm glad I read about the little squirrel, Lizzie, I don't believe from now on I'll criticize anybody because they won't do some certain thing, or even if they insist on doing some certain thing that I can't do—so long as it isn't just really wrong and sinful. It's worth a lot just to understand people, isn't it. When you go back to the library, bring me another book by Mr. Seton.

DOTTIE'S DIME

DOTTIE had a shiny new dime. It was the brightest and cleanest one she had ever seen and she took great pleasure every little while taking it out of her small, red pocketbook and examining it.

At first Dottie thought she would buy candy with it. She loved the pink and white cream candies with nuts which were sold at the drug store nearby.

Then the idea of spending it for an ice cream soda, or for plain ice cream with strawberries in a rich, red syrup, poured over the ice cream, seemed to her a better plan yet.

Then she wondered if she wouldn't rather spend her dime for a ride on one of the pretty swan boats

on the pond in the park. The boats looked like swans and there were seats between the wings. A man sat up in front and made the boat go. You couldn't see the man if you were facing the swan boat on the bank of the pond.

O, Dottie thought of ever and ever so many things she could do with that dime! It was really a case of finding out what she wanted to do most of all!

Then Dottie, who was five years old, heard of the little children away off across the ocean in a country called China, where little girls, as young as she was, had to go to work early in the morning and work all day long in big silk factories.

They could soak and wash the small silk cocoons so as to loosen the threads. When the silk threads would come apart readily, they could be taken by older workers and twisted and spun into stouter threads out of which to make stockings or cloth or other things.

Dottie's daddy often called her "Baby" for a pet name, and certainly no one expected her to do anything harder than to put fresh water into the pan for the chickens, or to help Mother carry out the dishes from the dining room and wipe part of them when they were washed.

At first Dottie could scarcely believe that many little girls over in China no older than she was, had to go to work at five in the morning, and work washing cocoons all day and until seven o'clock at night.

Dottie got her brother Don to show her the picture of a cocoon in the dictionary. It was a little round case in which the silkworm had lived while he spun the silk fiber.

Dottie shut her eyes again and again, and tried to imagine she was one of those little girls away off in China, washing—washing—washing cocoons, hour after hour, and day after day, even when her head ached, and her eyes smarted, and her shoulders drooped with weariness.

And it made Dottie feel bad to know that while some of the silk factories were run by Chinese business men, that many of them were run for profit by American men, who went over to China where they could get people to work so cheaply—only ten cents, or just one dime, for a whole long, tiresome day, for a little girl!

Some way or other Dottie didn't want cream candies with nuts, or ice cream soda, or even a ride on the swan boat when she thought of that. She wanted most of all to put her dime into the missionary box at Sunday school, to help make things a lot better and happier for little children everywhere, in her own country and in countries far away as well.

So the next Sunday Dottie took her dime and gladly gave it. It made her happy to think that she hadn't spent her money for something for herself which she didn't really need, and Dottie only wished she had more dimes to give.

She told her daddy that she was going to put away part of all the money she got after that, for the little children she'd like to help.

And her daddy said, "That's fine, Dot—just fine, and I know, honey, you'll enjoy what's left a lot more than if you used it all for yourself!"

And Dot found she did!

Twenty pitiful pleas have reached the Home Mission Department since the adjournment of the General Board. They ask for small sums with which to carry the Crusade for Souls to some unreached place in America. An effort is also being made with Home Mission funds to carry salvation to the Yuma and Zuni Indians. A portion of the Easter Crusade Offering is to be used for Home Missions. We beg for help with which to assist these needy places. Give a coin a day for the salvation of the other fellow, April 21.

Good Samaritan Chats



To the Saints scattered abroad over the best land on the face of the globe:

I greet you again this week from the land of fruit and flowers, where it is impossible to starve a man to death, if he will eat at all, for the lakes and rivers are full of fish and the bay is full of oysters, and the land is covered with fruit and vegetables. It is true that some fruit and some vegetables were hurt by the freeze, but by the time it was over men were setting out plants and planting seed. After the December freeze men planted tomatoes and have grown another crop, and at present they are shipping train loads of fine tomatoes and getting a great price for them.

Well, after I left Lake Mary my next meeting was with Brother John and Opal Drake, our fine pastors at Tampa, Florida. We had six days there and they were wonderful days. We filled the church, and in the six days there were fifty-four at the altar and some fine cases of salvation, and three were received into the church. The offerings came up fine, and all bills paid, and no fussing, and no broken dishes and no spoons lost, and no ice cream freezers to take home, and everybody in a fine spirit; so after all it does pay to trust the Lord.

While in Tampa we made a drive down to Sarasota and visited the great art gallery of the Ringling family. They have built a great building and have over seven hundred of the finest paintings by the old masters, and they have been gathering them up for more than thirty years. It is a wonderful place to visit, and it gave us a fine day.

Then on another day we drove to Tarpon Springs; this is the only place of its kind in the United States. Tarpon Springs is the headquarters of the sponge business, and it is operated by the Greeks and they do over a million dollars worth of sponge business a year.

It is an interesting sight to a fellow who has never seen it, and I happened to be that fellow. We took a boat trip and saw them giving a demonstration of the way it was worked. They put a diving suit on a man and had him go down into the bay and walk around and gather sponges. It was interesting to see them put the concern over his head and fasten it to the suit and put in the long hose and pump the air down to him, and if my mind serves me correctly they cannot stay down longer than thirty or forty minutes. It was the first that I had ever seen and that made it interesting. We bought a big fine fish, and as we had our little gas stove, we had a fine fish fry and all together it was a lovely day.

We closed up on Sunday, March 3, and we had a full day. I talked to the Sunday school and then preached three times and then was full of life and pep at ten o'clock that night at the close of the service. Well, there is no way to tell how much work a man can do if he walks and talks with God. On January 27 I passed my 75th milestone and I am as happy as a bald-headed bumblebee in a hundred acres of red-topped clover. Glory to God and peace on earth and good will to men!

On Monday morning of March 4th Brother Jimmie Miller came up from Arcadia where he had been for a three Sundays meeting; we closed the same day and he came to Tampa. After a fine dinner in Tampa we drove to Winter Haven and spent four days with Brother Will and Sister Viva Crawford and their four fine tots. If there are any better people on earth than the Crawfords I haven't met them.

On Tuesday we had a fine boat ride, as Brother Crawford has a fine boat and gas motor and he can go over those lakes like a bird flying. We fished with trolls but caught nothing, and on Wednesday we went to another lake and fished for trout and Brother Miller caught two fine ones, but Crawford and Robinson caught nothing. After a fine trout dinner, we made a run to Lakeland and took supper with Brother Garrison and Mother and their fine daughter, Sister Ard.

We had a fine crowd that night in the Nazarene church of which Brother Shaw, one of our old southern California boys, is pastor. We had one great crowd, and I boosted the HERALD OF HOLINESS, sold some books and talked for fifteen minutes, and Brother Miller brought a great message.

We drove back to Winter Haven that night, but were up early Thursday morning and off to the trout lake before sunrise, and that was my lucky day. I caught the largest black bass that I ever saw caught or the largest one that I ever caught, and Brother Crawford pulled in two large ones, and Brother Miller never caught a single one, but we had plenty for a great dinner. After dinner Brother Miller left us for Orlando, where he is now in a fine revival with our good pastor, Brother Deware.

While we were in Lakeland Brother Crawford took us through some of the great packing houses, and one of the canneries. Winter Haven has eight great

packing houses and three great canneries, and the canneries are working day and night; they run three shifts and do not stop day or night. Six years ago the first cannery was built at Haines City and today they are all over Florida, and Brother Crawford says that in the next five years from three-fourths to almost all of the grapefruit will go out of Florida in cans instead of boxes. They can put it up and it is as good and fresh as when it came off the tree and that saves so much heavy hauling. There is another new industry, and it is this, all the undersize fruit is put through their machinery and all the juice extracted and the juice is canned and tastes just like you had taken the fruit off the tree and taken the juice from it, so that will prove to be a great saving.

Well, on Friday morning we were all up early and Brother Crawford and family drove me to Venice, some hundred and twenty miles down on the Gulf of Mexico. I had from Friday to Sunday morning with my old friend, Brother J. E. Bartlett, the proprietor of the Venice Hotel, and also a large real estate dealer. I had a lovely time in his beautiful hotel and no cost to old Bud. Well, thank the Lord, we old globe-trotters do strike some good times.

On Sunday morning Brother and Sister Bartlett drove me down to Fort Myers for the day and stayed over for the morning service and then drove back home. It is only fifty miles from Venice to Fort Myers. We had a fine service in the morning, and then in the afternoon Brother W. A. Eckel and wife and fine twin boys had a great missionary service, and it was among the best that I have ever heard. After the service they left for Punta Gordo and had a great service at night, and I preached in Fort Myers.

On Monday night Brother Williams and son and his wife and two other ladies drove to Punta Gordo and I preached that night, which was March 10, and then drove back to Fort Myers for the night. Brother Earl Vennum and his good wife are the fine pastors in Fort Myers but they were in Nashville and Brother Roby is in charge while they are away. We have no church in Punta Gordo, but Brother Melton and Brother Clyde Rodgers are there in a home missionary campaign trying to dig out a Nazarene church.

After a fine nights rest I left Fort Myers on Tuesday morning, the 12th, for the east Coast by the bus. Well, I will have to ring off and say goodby for this week.

In love,

UNCLE BUDDIE.

There are several hundred native converts in the mission fields, who feel called to evangelize their own countrymen, but have no training in Bible study, hymn singing, and the rudiments of the native ministry. A goodly portion of the Easter Offering April 21, will go this year to our Bible Training Schools. A trained native ministry means an extension of evangelization over there. We beg of you to help. Ten thousand souls could be reached in two years, if we could put all available native preachers into the field.

THE W.M.S. IN OTHER LANDS

SEE THEMSELVES IN DIFFERENT WORLD

W.M.S. IN SYRIA

Our Woman's Missionary Society in Syria is quite strong and vigorous. She is only a baby yet, but a growing one. Our women see themselves now in a different world. They never felt so responsible for others before, neither for their own souls. But now they feel their responsibility, not only for their own salvation but "For Others" as well. They never before have felt to give one piastre for bringing others into the kingdom of Christ, but now they do.

Our women who haven't money save the few eggs that they need so much for their children, sell them, and gladly give that money in the Missionary Society. They don't raise many chickens in Bludan. It averages only about four chickens in every home. So the eggs are not many. I can see God's approval upon the meetings, in blessing these hearts.

We meet once each month, and take an offering at every meeting. On Christmas and Easter we have special offerings. That is twice double offerings. We do praise God that our Society is growing in grace and in offerings. We want our saintly women in the States to pray for our women in Syria and Palestine. We have faith in your prayers, to present also the case of the city of Damascus before our great King. Can't we have also a Woman's Missionary Society there?

M. A. TEAHABEYAH.

W.M.S. IN PERU

We have five W.M.S. societies in Peru, with 128 members. Mrs. Lucile Taylor is our district president. Carmen R. de Obando is vice president, Marcelina Gonzales is treasurer, and Ruth Arregui, secretary. We set a goal for 12 societies for next year, and to double our membership. One new society has already been organized, and our president expects to organize four or five more in a trip to the mountains soon. We have no Junior societies yet.

My illness interfered somewhat with study course plans. However, beginning with January, all of our societies are taking up a study of Africa and our work there. Most of the



W.M.S. OF BLUDAN, SYRIA

societies hold monthly meetings, and also weekly meetings for evangelistic purposes. They take offerings, and in some places have a P. and F. League. In Jaen, our new society, both the men and the women are members of the P. and F. League. Their P. and F. money is to be applied on purchase of a district truck, for evangelistic work. Other societies are raising money for the Aguaruna work.

At our Assembly a very interesting program was given, illustrating the work among the Aguarunas. An Aguaruna boy, dressed in native garb, sang Christian songs in his native tongue, and gave his testimony. A girl represented an Aguaruna woman. At that time the birthday offerings from the Sunday schools on the district were presented for the Aguaruna work.

The women have had their part in the revival which is breaking out on the district. We are going forward in the Lord's name, and expecting mighty things. He had done marvelous things for me lately, bringing me back to health rapidly after hospital treatments in Lima. I thank Him from the depths of my heart for it, and for the prayers offered by God's people for me.

MABEL PARK WINANS, *Supt. S. and P.*

AN EFFECTIVE PROGRAM

ADDITIONAL FROM PERU

(From a letter by Rev. Ira N. Taylor, in which he speaks of the W.M.S. meeting in Peru, reported on this page.)

Sister Walworth's talk was climaxed with a song by the Walworths and one of our Aguaruna boys dressed in the garb of the Aguaruna. They sang "Jesus Loves Me," and "Nothing but the Blood of Jesus." It was to me very effective. Not just because of the strangeness of the language, but because of what it represented. All the work of the Winans in opening up the field there, then all their trials and their victories. Right now that is an open field, with new converts coming all the time. The young Aguaruna boy testified clearly to his conversion, and to a call to preach the gospel to his own people. I hope to be able to help prepare him for it.

Mrs. Taylor then gave a stirring message, in which she referred to the work of the W.M.S. in Africa, and also spoke of God's dealings in her own experiences and those of others. The Lord blessed her, and in turn the people were blessed. Sister Walworth interpreted for her. The last number was a song by four of our native girls. Wouldn't you have liked to be in the service?

We have been impressed with the deep earnestness of the people. We believe the Lord has great things for us here.

IRA N. TAYLOR.

GOD IS PROSPERING US

W.M.S. IN MEXICO

A few years ago the W.M.S. at Tonalá, Chiapas, put on an exposition of the handwork of the members, and of articles which others had donated. One humble woman had nothing to give but a potted plant, which the president received with some misgivings as to their being able to sell it. However it was put near the entrance of the exhibit. The plant attracted so much attention that it was auctioned to the highest bidder.

Mexico District now has 12 societies of the W.M.S., with 208 members; 2 Y.W.M.S., with 30 members; and 2 Junior societies, with 32 members. Our plans are: (1) That every president have the experience of entire sanctification; (2) That our field have a continuous revival. Amen.

Our P. and F. League has 150 members, and the Cent-a-Day (instead of Indian-Head) League has 50 members. During the year we have collected 514 pesos. (A peso is about 28 cents.) God is prospering us. Hallelujah!

Two very humble sisters came to our last Assembly from a small distant church, for the specific purpose of learning how a Prayer and Fasting League is to be conducted. It seems they received definite help from Dr. Morrison's remarks in

this respect. They were wanting to follow exhortations in our letters.

A year ago I went with my husband to Guadalajara, Jalisco, to organize a W.M.S. in the new group of Christians there, who were coming into our church after having battled independently for a time, gaining many new converts. The women seemed surprised to see a woman taking any leading part in the church. They had come from a branch of Protestants who do not allow women to preach, or directly from Catholicism. At present the W.M.S. at that place is the most active one on our district.

REBECA L. DE SANTIN, *President.*

PLANNING BEST YEAR YET

MEXICAN BORDER W.M.S.

Our W.M.S. work here on the Border has been rather neglected this year. Our president, Mrs. J. E. Wallace, was hindered by the illness and death of her husband, Rev. J. E. Wallace. And now she works as a nurse in the Pasadena Public Schools, so of course has very little time for other things. Her assistant, Mrs. Orozco, also has to do work which takes up her time. My own time has been more than taken up with the new churches and missions. With our great growing number of young people, it became very necessary to give attention to N.Y.P.S. work, and I have given my time to that. Now that that is going so well, I am getting back to our W.M.S. work again.

We have 9 societies in the Mexican Border District, with 145 members. Our total offerings the past year were \$330. Of this amount, \$75 came in through the P. and F. League.

This has been a year of serious problems and difficulties, but God has given great VICTORY. We do praise Him, and we are taking up the new year with greater VISION, PLANS, and COURAGE. Our women over the entire district are planning for the greatest year we ever have had. The work is on the heart of the natives as it never before has been. PRAY FOR US.

MRS. E. Y. DAVIS.

ALABAMA GOES DRY

GEORGE W. WALL*

AFTER a furious bombardment from our pulpits on the camp of the liquor crowd, we had a children's march and street speaking on the day before the election, February 26.

Our ministers' association of the town, consisting of the pastors, evangelists, and local preachers, had agreed to be at the polls early and stand by ready for any assistance we might be able to give. We hoped to put feet under our prayers and flesh behind our sermons.

Almost as soon as the polls were opened we began to receive calls to help get the aged to the polls to vote. My Sunday school superintendent helping me, we started in to respond to the calls. We found many old people sitting by their fires almost praying for a chance to go vote dry. Some we had to help up and down the icy steps of their homes and to the car. We carried one man, over ninety years of age, to the polls to vote.

About noon the *Birmingham News* (wet) came out. It carried a statement that the bad weather seemed to be favoring the drys. I asked Brother Nations how did he suppose they could make such a statement, when it had always been a fact well known to wets and drys, that the wet vote had their greatest support in the most populated center near the voting places, while the drys draw the most of their strength from rural districts. It was not long before the question was settled before our eyes. We began to find men and women who had walked six and seven miles over this rugged country to cast a vote against liquor. Some of them were hovering around the stoves in these voting places almost exhausted because of the distance they had walked. We were

glad to assist them home. I have fought the rum interests, in this my native state, for over twenty years, at the polls and in my pulpit, but I wonder if I am worthy of being called a dry. I never have walked seven miles through a blizzard to vote and hope that I will not ever have to face that test. If the blizzard made a few half-hearted wets—who could not stand the cold wind on the outside and the lashing of their conscience on the inside—stay at home, then perhaps the weather favored the drys. At least the weather did not beat back the moral stamina and zeal of these native Alabamans who voted dry.

We hope the liquor crowd has been able to see the character of their opposition and will not challenge us again soon. The Humorist in the *Birmingham Post* (wet) said that while he thought the weather would hold back the rural vote, the boys and girls from over the creek came anyway.

Our beat and county went overwhelmingly dry and the state by a decisive majority. We have fine soil in which to plant the Church of the Nazarene. Pray that we may sow the seed while the season is on.

* Cordova, Ala.

FACTS AND FIGURES

HOBART WICKENS

THE Nazarene Young People's Societies of our movement reached a new high membership mark at the close of 1934, when the forty-two districts reported a total membership of 53,654. A year ago these societies had only 48,533 members. The Pittsburgh District continues to have the largest membership of all the districts. The number of members in each district is as follows:

Pittsburgh, 4,292; Chicago Central, 3,137; Ohio, 3,003; Southern California, 2,781; Michigan-Ontario, 2,625; Western Oklahoma, 2,588; Indianapolis, 2,565; Northern Indiana, 2,440; Eastern Oklahoma, 2,013; Arkansas, 1,663; Kentucky-West Virginia, 1,574; Dallas, 1,510; New England, 1,494; Washington-Philadelphia, 1,462; Northern California, 1,418; Abilene, 1,381; North Pacific, 1,333; Colorado, 1,279; Kansas, 1,197; Missouri, 1,160; Kansas City, 1,130; Iowa, 992; Idaho-Oregon, 907; Tennessee, 886; New York, 851; Northwest, 826; Alabama, 747; Nebraska, 643; Central Northwest, 585; Florida, 564; San Antonio, 563; Southeast Atlantic, 527; North Dakota, 424; New Mexico, 409; British Isles, 403; Georgia, 401; Alberta, 388; Louisiana, 329; Rocky Mountain, 302; Manitoba-Saskatchewan, 293; Arizona, 291; Mississippi, 278.

A net gain of 5,121 members was shown by the forty-two districts for the year. The Arkansas District reported the largest membership increase. The gain for each district is as follows:

Arkansas, 447; Michigan-Ontario, 388; Kentucky-West Virginia, 365; Southern California, 328; Chicago Central, 313; Indianapolis, 306; Pittsburgh, 289; Dallas, 256; Washington-Philadelphia, 251; Western Oklahoma, 217; Northern Indiana, 212; Southeast Atlantic, 195; Missouri, 180; Eastern Oklahoma, 144; Colorado, 142; Northern California, 138; Iowa, 128; Alabama, 119; British Isles, 119; Nebraska, 116; Idaho-Oregon, 106; Arizona, 70; North Pacific, 67; Abilene, 60; Georgia, 51; Manitoba-Saskatchewan, 46; Mississippi, 46; Central Northwest, 39; North Dakota, 38; Rocky Mountain, 25; Tennessee, 25; New England, 18; San Antonio, 12; Kansas City, 11; Ohio, 2.

Seven districts closed the last assembly year with a loss in membership. The districts and losses are as follows:

Florida, 3; Alberta, 20; Northwest, 26; New Mexico, 38; New York, 52; Kansas, 72; Louisiana, 154.

The only way to send the great "Crusade for Souls," plan to our far-flung mission fields, is by means of prayer and the Easter Crusade Offering. Offer the Lord a small sacrifice daily during April, so that someone else may know our glorious Christ in His full salvation power.

News of the Churches

Telegram

New Castle, Pa.: Good revival closed here tonight with Evangelist Perry R. Rood; 24-hours prayer brought victory; 108 seekers, 16 new members, 300 in Sunday school. Offering \$140, budgets paid to date, pastor's salary up, \$30 love offering for pastor, evangelist well paid, 10 subscriptions for *HERALD OF HOLINESS*. Evangelist called back for '36. A Crusaders Prayer and Soul-winner Band organized; church united; victory!—Chas. F. Whetsell, Pastor.

Reading, Pa., Calvary Church—We are closing the first year of our pastorate here. It has been a year of spiritual progress along all lines, and the church has won its way and made many friends. We have not suffered the loss of any members, but have added some new ones. We are interested in the whole program of the church, and are united in the Crusade for Souls. The Reading Holiness Association will hold their Thirty-third Annual Ten Days Holiness Convention in the Church of the Nazarene, beginning April 12, with Evangelist J. M. Hames as the special worker.—J. A. Ward, Pastor.

Amarillo, Texas, First Church—This church has recently closed a gracious revival with Evangelist E. G. Theus and L. C. Messer as song evangelist. God was with us from the very first service, and many sought and found the Lord, both in regeneration and sanctification. A class of fourteen united with the church. The attendance was good throughout the meeting. We took the pastorate of this church a little more than a year ago, and God has blessed our efforts in many ways. We pledge our support for the Crusade for Souls program.—L. H. Dickerson, Pastor.

Valparaiso, Ind.—Rev. and Mrs. L. E. Myers have been pastors of this church for the past four years, and had considered accepting a call elsewhere. The congregation, friends of the church, and the ministerial association of the city joined together in requesting that they stay for another year, believing that their work was not completed.—Solon E. Deal, Reporter.

Toronto, Ohio.—This church has enjoyed a very helpful three weeks revival campaign with Evangelist O. C. Mingle-dorff of Douglas, Ga., and Professor Harry Fagan, blind singer and pianist. More than one hundred sought the Lord, and the final service closed with good victory and some twenty individuals seeking God. A nice class of new members were welcomed into the church. Rev. Mingle-dorff has been invited to return for another revival series. Brother Fagan

delighted his many friends with his instrumental and vocal numbers, and put over a fine Sunday school rally with 324 in attendance. We are approaching another District Assembly with all local, district and general obligations met, and bright outlook for the future. More than ninety new Nazarenes have entered the church membership in the past two years, and are making contribution to every department of the church. The pastor has been called to return for the third year.—Ralph Schurman, Pastor.

Evangelist Heddie T. Olson, assisted by Rev. C. G. Rife, singer and chalk-talk artist, recently conducted a revival campaign for Rev. Mason Buckner and his church at Indianapolis, Ind. There were thirty-one people at the altar, and twenty-three new members were added to the church. The church was well filled each night, and often it was necessary to add extra seats to accommodate the crowds. A love offering was taken for the pastor.

Okarche, Okla., Olivet Church—We accepted the pastorate of this church at the close of the assembly last September. We have had a steady increase in all departments of the church. Ninety per cent of our members belong to the Prayer and Fasting League. The W.M.S. has doubled its membership; the Sunday school is gaining in interest and numbers, and the N.Y.P.S. services are interesting and spiritual. We have just closed a fine meeting, sponsored by the N.Y.P.S. with Brother James McGraw of Bethany, Okla., as the evangelist. There were about forty professions, and nineteen united with the church, making a total of twenty-six since the assembly. March 8 was a day of great rejoicing and blessing; several believers were sanctified on that day. We are one hundred per cent back of the Crusade for Souls program.—Ray and Anna Boone, Pastors.

Vernon, Texas—The Lord is blessing the work of the Nazarene City Mission. We have 165 enrolled in the Sunday school, 46 in the N.Y.P.S., 35 in the seniors. Souls are coming to the altar in the regular services. We are planning to have a campmeeting May 30 to June 16, at which time we expect to organize a good church. Finances are very close and the pastor is remaining here at great sacrifice.—Clyde T. Dille, Sr., Pastor.

Paden City, W. Va.—After five weeks of unusual visitation of the Holy Spirit and untiring interest and labor for souls on the part of our people the revival here closed on March 17. The meeting began under the ministry of Evangelist Ruth Bishop. Miss Bishop was called to her next meeting after the first two weeks, but her brother, Rev. Preston

Bishop, a Spirit-filled evangelist from the New York District, continued the work, without a break in the interest or the Spirit's work. During the revival 243 different individuals prayed through to victory. Every church in town was benefited by the services. Twenty new members have been received into the church since the meeting, with more prospects.—Laura Moreland, Secretary.

Ava, Mo., Highway Church—We recently closed a good revival with Rev. J. J. Steele, pastor of our church at Pittsburg, Kansas, as evangelist. It was a hard-fought battle, but victory finally came with a number praying through at the altar. We expect to receive a nice class of members into church membership.—Geo. I. Laeger and Wife, Pastors.

Miamisburg, Ohio—Our church has recently closed a good two weeks revival with Evangelist Allen H. Wagner. A goodly number were saved and sanctified. The meeting closed on Sunday night in a breaking up time with fourteen at the altar.—Chas. B. Sylvia, Pastor.

Corona, Calif.—This church has recently enjoyed the fellowship and labors of Evangelist Harold Kiemel of Greeley, Colo., and Rev. George Scriber of Pasadena, as song evangelist. The anointing of the Lord was upon the workers, and many confessed that the power of God was upon the services. Twenty-six different people bowed at the altar either for pardon or purity. The services of these young men were appreciated, and we are glad to recommend them to other churches. As a church we are determined to push ahead.—Mrs. Pearl Terrell, Reporter.

Fort Wayne, Ind., First Church—March 10 marked the closing of one of the best revivals in this church for several years. Large crowds attended throughout the meeting, which continued for three Sundays. From the first Sunday there were seekers at almost every service, and many times the altar was lined from one end to the other. The church united in their effort to have a great revival, and God answered prayer. Evangelist Mack and Ethel Anderson were the special workers. General Superintendent R. T. Williams was with our church on March 10 and preached in the afternoon to a large crowd. Following the sermon \$140 was pledged to be paid in thirty days on the District Budget. Every department of the church is moving forward.—G. H. Harmon, Pastor.

Dayton, Ohio, First Church—Our church has been able to go beyond the required number of *HERALD OF HOLINESS* subscriptions for a "star" church, and we are endeavoring to keep renewals and subscriptions coming in. Our church has been making progress during this assembly year. Our Sunday Bible school has been averaging above three hundred. Evangelist C. B. Cox and wife conducted a splendid revival with us last fall. This meeting greatly helped the church and added ten to the membership; also a

number of subscriptions were secured for the HERALD OF HOLINESS. On March 3 Evangelist and Mrs. C. T. Corbett closed a splendid revival, in which the church was greatly blessed. About 170 were at the altar, most of whom prayed through. Nine new members united with the church, making twenty-two since the assembly. Twenty-five subscriptions were received for the HERALD OF HOLINESS. One of the special features of the meeting was the excellent work of Sister Corbett with the boys and girls. One afternoon there were 247 present, 74 of whom were not attending Sunday school anywhere. Finances came easily, and Brother Corbett took a splendid love offering for the pastor.—A. H. Perry, Pastor.

Newport, Ky.—Our church has recently closed a very profitable revival meeting with Evangelist H. N. Dickerson of Ashland, Ky. A number sought and found the Lord in forgiveness of sins or sanctifying power. The ministry of Evangelist Dickerson was greatly appreciated. Our church is making progress along every line. We have a progressive N.Y.P.S.; the W.M.S. is doing good work and is a blessing to the church and the cause it represents. The Sunday school is progressing splendidly with an average weekly attendance of nearly 260 for this year. Local bills are paid promptly, and we have been able to pay some on the indebtedness on the church property. Budgets are paid in full to date. We have received thirty-eight into church membership since last September. We are co-operating fully in the Crusade for Souls.—R. L. Ihrig, Pastor.

Spring Hill, W. Va.—During the last six months the Lord has been richly blessing this church. Our Sunday school has grown from thirty to one hundred in enrollment. We have been able to purchase a church building and a six-room parsonage, with a present indebtedness of only \$385. Our budgets are paid to date. We have just closed a gracious revival, assisted in the services by Rev. D. S. Somerville, pastor at Miami, West Virginia. We are going whole-heartedly into the Crusade for Souls, and expect a great revival in June with the Trevecca Nazarene College Quartet.—E. W. Cochran, Pastor.

Rossville, Ga.—We have recently closed a ten days meeting with Rev. E. M. Shelton, pastor of our church at Macon, as the preacher, and Mr. and Mrs. R. A. King of Chattanooga, Tenn., in charge of the music. The Lord wonderfully blessed in saving, sanctifying and reclaiming a number of souls.—Cora Lee Sims, Reporter.

Owego, N. Y.—Our church has recently closed a profitable revival meeting with Evangelist LeRoy A. Lindsley and Rev. A. P. Fischer as singer. The Lord richly blessed the ministry of these workers; this was the second engagement of Rev. Lindsley with us in the past two months. As a result of the meeting five new members have united with the church and we have several more prospects.

Many friends were made for the cause, and the future outlook is encouraging under the leadership of our efficient pastor, Rev. Walter MacPherson.—Charlotte Jayne, Reporter.

North Little Rock, Ark.—Our church spent the month of February in revival services with Evangelist C. J. Frost and the Knippers Brothers and Parker Trio as special workers. The evangelist spoke the first ten nights on dispensational truths. The Trio sang the glory down. The house was packed each night and on Sunday evening extra chairs were used. Evangelist Frost spoke over the radio a number of times. The workers were invited back for 1936. On the last Sunday a class of members were received into the church. The budgets are paid to date. We are pushing the Crusade for Souls.—R. S. Rushing, Pastor.

Kirkland, Wash.—The March Preachers' and Workers' Zone Meeting of the North Pacific District was held in this church. The Parks-Hawkins Quartet had the morning service, with Brother Parks bringing the message. The Bundy Brothers, assisted by the Bundy Instrumental Quartet had the afternoon and evening services. It was a day of refreshing from the presence of the Lord with seekers at the altar every service. This is a growing church, our attendance is increasing, God is working and we are encouraged. Rev. Newton Kendall is the pastor.—Mable G. Himes, Reporter.

Ontario, Calif.—This church is pressing toward a good closing of the first year of our pastorate here. It has been a year of victory and progress in all departments and the church seems to be swinging back to the memorable days of victory and blessing which were known under

the ministry of our deceased Brother C. E. Cornell. Our budgets and financial obligations have been met in full each month, giving us the rank of an honor star church during the year. The 30th Anniversary revival was conducted in November by General Superintendent Goodwin. At the present time we are in a revival meeting with Evangelist Mrs. Morris Gill and Mrs. Maryland Wallace as chorister. The attendance is good and already a number have prayed through to victory. The young people are planning a revival the first of June. Evangelist and Mrs. Harold C. Johnson have been slated for a fall revival in October. At a recent meeting the church voted to retain us as pastor for two years.—Ralph C. Gray, Pastor.

Lincoln, Nebr., First Church—The Crusade for Souls has begun in Lincoln First Church. A splendid revival has just closed. It was one of the best the church has ever enjoyed. The church was well filled each night, and the last night of the meeting there was an overflow crowd, with many standing throughout the service. The Claude D. Long Quartette of Denver, Colorado, did wonderful work, and made many new friends for the church. The altar was lined each evening with earnest seekers. The church is encouraged. We are determined to push the Crusade in Lincoln.—G. W. Siefarth, Pastor.

Gary, Ind., Glen Park Church—God is wonderfully blessing the work here. Recently we closed a good revival with Rev. Raymond McClung, pastor of the Hammond South Side Church, doing the preaching. There were many remarkable answers to prayer, with young people praying through who have been on prayer lists for three years. Eight adults

The Circulation Man was privileged to attend the Chicago Central District Preachers' Convention at Chicago. The usual program of lectures, papers, discussions, etc., was followed. The C. M. made some feeble efforts in behalf of the Herald of Holiness. These efforts were backed up with gusto and characteristic enthusiasm by our friend E. O. Chalfant, the militant generalissimo of Chicago Central. Every pastor promised either to work for or to exceed the Star quota of subscriptions totaling one-third of membership total. Well, if you know of anyone who is a bit pessimistic concerning the future of the church—spiritually, numerically, financially or in any other way—send him over to Chicago Central. Pessimism can't live there.

At Ironton, Ohio, on the Ohio District, there labors a pastor and people who are Herald of Holiness minded. This church of 175 members is credited with approximately 212 subscriptions. In the past six weeks or so this church has sent in \$100.00 for subscriptions. Their goal is 300. We understand that the N. Y. P. S. organization is directly responsible for this outstanding record. But any group, in order to achieve such results would have to have one hundred per cent backing from both pastor and people.

were received into church membership, making a total of eighteen since the assembly, and a grand total of fifty-four in our two and one-half years pastorate here. The church has called us to remain for another year. We have accepted the call and are going in for greater things by the help of the Lord.—C. W. Brough, Pastor.

Somerset, Ky.—We have just closed a revival sponsored by the N.Y.P.S. This proved to be the greatest meeting in the history of our church. Almost one hundred sought the Lord, and ninety-five were happy finders. Eighteen new members were received into the church, with more to follow. The pastor, H. A. Hall, was assisted by Rev. L. H. Roebuck of Bentonville, Ohio, in the meeting. Since the assembly we have added thirty-three new members to the church; the Sunday school has increased from an attendance of thirty-eight to more than one hundred. All departments of the church have made splendid progress. We have a good start on a building fund for a new church building here.—Ruth Pennington, President N.Y.P.S.

Cherry Hill, Va.—This church was reorganized October 28, 1934, by Rev. M. H. Cave at the request of District Superintendent R. E. Dobie. The church was established fifteen or twenty years ago under the guidance of Rev. Schade. From September, 1934, to March, 1935, Rev. E. McCowan labored here and re-

vived this Nazarene work. At the assembly last November they reported thirty in Sunday school, fifty in N. Y. P. S., and fifteen church members. Now we have a membership of almost twice that number in each department, with fifty-eight members in the Senior and Junior Missionary societies. We are proud of our forty-five Bible readers who led the Southeast Atlantic District enrollment of ninety-one to read the Bible through in 1935. We have a group of at least ten who will join the church soon. It is our plan to improve the church property, and erect another building for Sunday school purposes.—Harold W. LaQuay, Pastor.

Evangelist E. C. Tarvin reports that he has recently closed a good meeting with the Thomasville, Georgia, church, where Rev. Bruce B. Hall is pastor. God came upon the meeting from the very beginning, and the altar was filled with seekers; during the meeting eighty people sought the Lord. At the present writing Brother Tarvin is with his home church in California, Ky., in a revival, and his next meeting is at Bloomington, Ill.

Meadville, Pa.—We recently had a most victorious campaign in our new church here with Evangelist Preston Bishop of Binghamton, N. Y. There were definite and positive victories at the altar. Brother Bishop is a true Crusader.—Gordon Graves, Pastor.

Evangelist and Mrs. Chas. A. Strait report that they have conducted a financial campaign for the building of the auditorium to the basement church at Bay City, Mich. In the fall of 1923 these evangelists conducted a meeting in Bay City and organized a church with fifteen members, at which time a lot was purchased and the basement church built. They pastored the church for two years, leaving a membership of forty. For the past three years Rev. Clayton Bearinger has been the pastor. They have outgrown the basement, now having ninety members in the church and near 250 in Sunday school. During the campaign \$1,060 was raised. Their next meeting is with the Grand Ledge, Mich., church. They have some open dates for the summer, and those desiring their services may address them at 816 W. Lapeer St., Lansing, Mich.

Norfolk, Va.—We are having a steady increase, both in Sunday school and church attendance; finances are all well taken care of. At the present time we are making some improvements on the church and parsonage property. Our radio service is going good.—C. H. Strong, Pastor.

Iberia, Mo.—Our church has recently closed one of the best revivals we have had under the leadership of Evangelist T. C. and Rhoda Grigsby of Piedmont. The Lord blessed, and a goodly number were saved, sanctified, and added to the church. At the close of the meeting the Missouri District Group Preachers' Meet-

ing was held in our church, with Dr. R. T. Williams as the special speaker. Mrs. Williams accompanied the doctor. District Superintendent F. A. Welsh presided. Sixteen churches were represented. At the last service Dr. Williams preached on "Sanctification" and the altar was filled with seekers. Our church is under the able leadership of Rev. A. O. Shearer, who has been pastor for three years. Finances are being well taken care of.—Leslie E. Lee, Reporter.

Providence, R. I., People's Church—Our church has been greatly blessed in co-operating with other Nazarene and holiness churches composing the Southern New England Holiness Association in a convention held in Pawtucket, R. I. Rev. Howard Sweeten brought clear and practical messages, and many people were saved and sanctified. Our church, under the leadership of Pastor M. K. Moulton, is taking forward steps, the interest in the Bible school being especially good. Finances are in good condition. With the help of the W. M. S. the General Budget is raised in full.—Rose E. Angilly, Church Clerk.

Davenport, Okla.—We have recently closed one of the best revivals in the history of this church with Evangelist G. Chester Morgan, and Raymond Kiefer as singer. There were ninety seekers at the altar, with fifty-one praying through to pardon or purity, and a class of thirteen were received into church membership. Every department of the work is going forward under the leadership of Pastor W. H. Davis. General Budget is overpaid for the year, and the District Budget is paid to date.—Church Reporter.

Evangelist W. P. Jay and daughter report that the Lord has given them a fine revival at the Suwannee River Camp, near White Springs, Florida. No count was kept of the seekers, but a number were at the altar in most of the services. Pastor D. M. Coulson expects to receive a nice class of members as a result of the meeting. Brother Jay writes that the Nazarene work in Florida is moving forward under the leadership of District Superintendent J. E. Redmon and wife and their untiring pastors.

Marietta, Ohio—Our church is in good spiritual condition, the membership is in harmony, and we will go to the assembly with both budgets overpaid. All local expenses are met regularly; the Sunday school is on a cash basis. The W. M. S. is alive and doing good work. We are behind the entire church program. We had a fine service on March 8, the Day of Prayer. We are planning a revival to begin April 16 with Evangelist G. D. and Agnes Urschel.—C. F. Hunt, Pastor.

Marysville, Ky.—We have recently closed a good revival with Evangelist W. B. Dunkum of Louisville. At the close of the meeting eight new members were received into the church. The work of the evangelist was much appreciated.—W. V. Booher, Pastor.

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Bakersfield, Calif.—Our church has recently closed a good revival with the Edwards Evangelistic Ladies' Quartet. Both General and District Budgets are paid to date, as well as all local obligations, including the building fund. Rev. E. J. Ewell, who has been serving as pastor, was unanimously elected to return for another year. The church is launching out into the field of radio broadcasting, having a "Nazarene Hour" broadcast 3:30 to 4:00 p. m. on Sunday, over Station W6XAI.—Mrs. J. E. Hays, Church Secretary.

Mr. and Mrs. Orville Imel, and Mrs. H. B. Morrisett, all of Muskogee, Okla., were recent callers at Headquarters.

Crawfordsville, Ind.—The Lord is doing great things for this church. We have recently closed a splendid revival meeting with Evangelist Fred Thomas. There were excellent crowds, more than one hundred seekers, 416 in the Sunday school rally, and twenty-seven members have united with the church since our coming here last November. The average attendance in Sunday school has increased from 118 to 202, and we are now discussing an enlargement of our church building. We have recently received a unanimous call to return as pastor for another year, with an increase in salary. On March 17 forty-three new members were added to the Prayer and Fasting League. We have a good opportunity here.—Grant M. Barton, Pastor.

The Annual Convention of the Southern New England Holiness Association convened in the Broadway Evangelical Church, Pawtucket, R. I., March 1 to 10. Evangelist Howard W. Sweeten was the special worker, assisted by the Eastern Nazarene College Quartet. About one hundred souls were at the altar as definite seekers, and many were happy finders. Seven churches co-operated in putting the convention across.—Rev. Lura Horton Ingler, Convention Secretary.

Evangelist J. P. Wear reports that God is blessing his work. He writes, "Our meeting in January with the church at Elkhart, Kansas, was the best meeting of our entire experience. Two hundred souls bowed at the altar, and on the last night fifty-five stood testifying that they had been either saved or reclaimed during the meeting, and fifteen had gone on to be sanctified wholly. A nice class was received into church membership, and thirteen subscriptions secured for the HERALD OF HOLINESS. We are now in a Crusade campaign at Halltown, Missouri, and the meeting is starting off well."

Cincinnati, Ohio, Carthage Church—The Crusade for Souls is well under way at this church, and we are seeing results from this special effort. At our regular service last Sunday evening seven were at the altar. Crowds are increasing at all services, the Sunday school is growing, and every department is encouraged to believe for greater things.

We are encouraged to believe for a real Holy Ghost revival in this church. We begin a revival April 29 with Evangelist Bum Jones of Ada, Okla.—W. Edwin Haggard, Pastor.

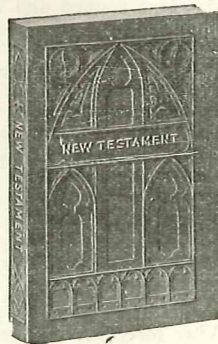
Franklin, Ohio—Our church is experiencing some of the earnest of a Holy Ghost revival, which we expect to climax under the spiritual leadership of Evangelist Bona Fleming, April 8 to 21. We have been serving as pastor of this church since last September. Since that time the church has doubled the subscriptions for the HERALD OF HOLINESS, now having a total of sixty; also more than doubling subscriptions for *The Other Sheep*, now having seventy-two, and we will soon be a one hundred per cent missionary church. All budgets are paid to date with the District Budget paid ahead.—C. E. Ryder, Pastor.

Evangelist B. A. Fox reports that he has recently closed a revival meeting at Rosanky, Texas, with good results. Large crowds attended the services. There had been no altar call for fifteen years in the church (not a Nazarene church). There were a number of professions among people who had been church members for years. They plan to build a brush arbor for another meeting this summer. Brother Fox was accompanied by P. O. Pults and wife and will be joined immediately by Little Willie Voigt of Red Rock, Texas, who is sixteen years old and an accomplished pianist.

Bovill, Idaho—Our church has recently had a fine revival campaign under the ministry of Rev. I. V. Parker. The meeting ran thirty-nine days with afternoon and evening services. The church was wonderfully revived, and eight new people were converted. A baptismal service was conducted in which seven people were baptized; several were healed. We have several good prospects for membership. The church has called Brother Parker for another engagement this summer.—George L. Fitch, Pastor.

Los Angeles, Calif., First Church—The two weeks' Crusade for Others conducted by Evangelist Lon R. Woodrum, assisted by N. B. Vandall of Akron, Ohio, is now a matter of history. For two weeks, every night except Saturday, hundreds attended the services to hear these inspiring workers. Night after night many bowed at the altar. Those who have been long with the mother church say that this meeting drew the largest continuous crowds for many years. The life story of Evangelist Woodrum drew a crowd of seven hundred on Monday night; likewise a large congregation attended the service at which N. B. Vandall gave his life story. The church was filled for the closing service on Sunday night, at which many sought the Lord. A nice class of members were received into the church, and the evangelists were well paid. This campaign was supported by our people praying every hour of the day and two half-nights. The church has been strengthened, and we are looking forward to continuous victories about our altars. On one Sunday since the close of the campaign, the morning service was marked by the manifest presence of the Holy Spirit. After preaching on "Holiness," twelve people came forward for prayers without an invitation. We commend Brothers Woodrum and Vandall to our friends everywhere.—Henry B. Wallin, Pastor.

Georgetown, D. C.—We have a very encouraging report from this work. The church was left without a pastor for some time, having forty enrolled church members, and thirty to fifty active Sunday school members. We returned to the task and reorganized the Sunday school last October, and now with the Home Department and Cradle Roll we have about 120 Sunday school members, and twenty-seven church members. We are expecting a greater Bible school, and converts at our weekly meetings. We have thirty-one Bible readers for 1935.—H. W. LaQuay, Superintendent-pastor.



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"The Bible clearly teaches that the sin principle can be removed in this life, and the preponderance of the testimonies of the saints corroborates this teaching. This is another step that God is enabling His people to take, in their effort again to possess, through the grace of His Son, our lost estate."

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"But," says the objector, "does not sanctification make it impossible for one to have his feelings wounded?" The fact that you have been the recipient of any degree of grace, large or small, does not make you less human. This in itself ought to answer the question. God is grieved; Jesus was grieved; the Holy Spirit was grieved; we certainly cannot anticipate any work of grace exalting us above the Trinity. There are many things that may wound the feelings of a sanctified person. It is said that Jesus died of a broken heart, sorrow and grief over a lost world broke His heart and He died prematurely, and not according to nature or custom, as was shown by the fact that though it was often necessary to break the bones of the suffering victims of crucifixion, when they came to Jesus for that purpose they found Him already dead. It might well have been written upon His tomb, "He died of a broken heart." Sanctification will not make it impossible for you to feel, either mentally or physically, and you may find yourself in heaviness for various reasons, in sorrow and in affliction. Sanctification is not a warranty deed to nothing but happiness all the remainder of one's life. It guarantees nothing except the deliverance from sin."

From *A MORE EXCELLENT WAY* by Howard W. Sweeten. One of the clearest and most logical presentations of the doctrine of holiness that can be found. Price has been reduced from \$1.00 to 50c.

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Sandusky, Ohio—On March 10 we closed a good two weeks' revival campaign with Rev Otto M. Grace of Marion as the evangelist. Twenty-six seekers were at the altar for pardon or purity, and every department of the church was revived. Two new members were received into church fellowship. The evangelist was called to return for another meeting. We are planning another revival in June with Evangelist Daniel E. Patrone.—Donald E. Maxson, Pastor.

Lindsay, Calif.—On March 17 we closed a profitable meeting with the Edwards Ladies' Evangelistic Quartet. The attendance throughout was splendid, and many new friends were made for the church; in fact, in the three years of our pastorate here we have not made contact with as many nonchurch people. The work of the party was greatly appreciated. All departments of the church felt the impetus of the labors of this consecrated group. We are enthused, and join heartily in the Crusade for Souls.—Willard R. Ingram, Pastor.

That Pine Forest Meeting

The writer was called to hold a revival at the old Pine Forest Camp ground. This camp was established some thirty years ago by R. M. Guy (since gone to his reward). When we arrived at the old camp site we found the shed had been down for a number of years—a brush arbor being used for a church. Well, the first service saw real, old-time conviction on several who came forward for prayer.

In two or three days several were gloriously converted and the people said to me, "You are a good hand to build churches; why not build one here?" and I replied, "O.K." So I called for volunteers to saw logs for the lumber and told them I wanted six men with saws to meet me the next morning near the church ground. They responded—twelve men and saws. We cut logs for the lumber, then I called for four men with crosscut saws to cut shingle blocks. There was a response of twelve men and four or five saws. The lumber was cut, the shingles made and everything put on the old camp site. This old evangelist hewed the sills, and myself and others framed and built the church during the three weeks meeting under the arbor, and had the last three or four services in the new church—all for God's honor.

But that is not the best part of it. The fire that consumed Elijah's offering began to fall at the first service and continued until the close. A goodly number of precious souls were saved and sanctified, and the Nazarene church greatly helped—all to God's glory.

Brethren, throughout the nation, I am not dead as was reported years ago, but very much alive for the lost souls of men and women. After forty years of intensive holy evangelism, I am more determined than ever to fight this battle to the very gates of hell to save souls. If you want my services anywhere, just call me; a post card will do.

The same old camp evangelist in the Church of the Nazarene.

N. G. PULLIAM,
Robertsdale, Alabama.

Kansas City District Preachers' Meeting

The District Preachers' Meeting of the Kansas City District was held at Joplin, Mo., March 11 to 13. This year the day sessions were for the active ministers and their wives only, and the night sessions open to the public.

Monday night, after the address of welcome by the mayor of the city and a representative from the Ministerial Alliance with response by the District Superintendent, Rev. J. G. Morrison preached a strong sermon on the "Baptism with Fire" which he interpreted as the "Baptism with Perfect Love." Dr. E. P. Ellyson preached on Tuesday night on "Pentecost" and a great altar service followed. The convention closed Wednesday noon.

Rev. E. E. Hale, the District Superintendent, presided in a masterful way during the day sessions. All of the pastors of the district except three were present; also every one assigned to a place on the program was present and read his own paper. These papers were rather unusual, clear in presentation, inspiration, spiritual and practical. The discussions were free, interesting and helpful. It seemed to be the general opinion that this was the best preachers' meeting ever held on the district.

Rev. Ira Stevens and his faithful church rather outdid themselves in their care of the convention. Several visitors were present from the Arkansas, Oklahoma, and Kansas Districts.

The midyear report of the District Treasurer showed the financial condition to be good. The enthusiasm for the Crusade for Souls was strong.

Reporter.

Northern Indiana District N.Y.P.S. Tour

A tour was recently made on the Northern Indiana District in behalf of the N.Y.P.S. This tour was made by the president, Rev. C. W. Brough, Evangelist Holland London, special worker, and Rev. J. W. Montgomery, District Superintendent.

The tour covered all four zones; 16 churches were visited and better than 4,000 people attended these 16 services.

Evangelist London brought a heart-searching and soul-stirring message on the Subject, "Youth and Its Possibilities in Pentecost." During these 16 services our young people at the close of the services came forward and stood around the altar and pledged themselves to go forward in a greater measure and work for God and lost humanity.

The tour was blessed of God and will not soon be forgotten by those who attended.

In many places the churches were packed to their greatest capacity. The presence of our beloved Superintendent, Brother Montgomery, was much appreciated, and his kind words of encouragement blessed the hearts of the young people.

Our Annual Convention is to be June 11, 12, at Gary First Church, with Our General President, Rev. Williamson, as special speaker. The Young People's Society work on the district is progressing nicely, for which we give God the praise.

C. W. BROUGH, District President.

Alabama District

These are days of prayer, effort and sacrifice in Alabama and God is giving glorious victory. Our people have caught the spirit of the Crusade for Souls and plans are well in hand for the forward marching orders. Pastors, evangelists, Young People's Society leaders, Woman's Missionary Society leaders, and Sunday school leaders are taking their places in this crusade which will mean the greatest harvest of souls this district has known. We have no place for slackers and drones and everybody seems to want to be a worker or pray-er. With Christ as our Captain and with such unity and co-operation we are expecting victory to be crowned with victory.

The fight has begun at several points and reports indicate the enemy is putting up the hardest fight yet, but he is being driven back and losing many souls to the onward march of our victorious soldiers. Rev. L. B. Mathews, Superintendent of the Tennessee District, and the Trevecca Nazarene College Quartet have just closed a successful campaign with our Jasper church. Rev. A. J. Dailey is with our Fairfax church and great crowds are in attendance and souls praying through. Rev. B. D. Sutton and wife are with our North Birmingham church and the report is "victory." Rev. J. A. Manasco is with Pastor Richardson at Holt. He says the fight is face to face, but God is giving souls nightly. Evangelist John Saxon is with our Mobile church with prospects good for a revival.

The District Superintendent and his wife recently closed a three weeks campaign with our Pensacola church and while it was not a big meeting it was successful. Pastor J. O. Lee and his noble people were well pleased. Pensacola is coming to her own. We are now with our Brewton church with H. C. Tubbs as pastor and a real revival is on. The prospects are for the greatest revival in the history of the church. This meeting will climax with the District Preachers' and Workers' Convention which convenes March 27-31 with Dr. John W. Goodwin, General Superintendent, as guest speaker. We are asking for at least one hundred souls and forty members by the time the convention will have closed.

Immediately following the convention revivals will be launched in a number of churches and some home mission territory. Pray for a great harvest of souls. Last year every dollar that went into Home Missionary work meant two and a fraction souls and one Nazarene. We want to do even better this year.

Let every pastor take advantage of the Crusade for Souls Sacrifice Offering April 21, to raise his General Budget up to date, and as April ends the first half of our church year, both budgets should be raised in full up to date. We shall publish a list of the star churches immediately following the close of April.

Read your Bible daily, pray through daily, and co-operate with your pastor and the district in making 1935 the great revival year in our history.

H. H. HOOKER,

District Superintendent.

Mississippi District Preachers' and Workers' Convention

The Mississippi District Preachers' and Workers' Convention for the Northern Zone was held March 13 to 15 at the Rosebloom, Mississippi, church. The attendance was small on account of recent floods, but a goodly number of the churches were represented. It was one of the most spiritual conventions of the district, with District Superintendent R. H. Watson presiding.

Subjects of interest to the pastors and workers were discussed. Among these were: "How a Pastor Can Raise a District and General Budget," "How to Settle the Difficulties of the Church," "What I Should Recommend in Prayer and Study," "Forgiving One Another," "The Power of Love" and "The Importance of Holding On." Evangelistic messages were delivered by Revs. V. L. Nabors, Howard, H. F. Tate and N. O. Nabors.

In the afternoon program, given to the interests of the W.M.S. under the leadership of Mrs. W. A. Burt, subjects of interest to this department of the work were discussed.

Rev. R. B. Phillips and his church and Rosebloom entertained the convention well.

MRS. W. A. BURT,
Convention Reporter.

Decatur, Ill., West Side Church Sunday School Campaign

PROF. A. S. LONDON

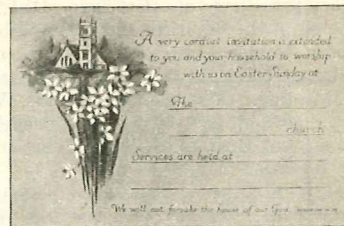
Just recently closed a ten days Sunday school convention with Pastor Jensen, Decatur, Illinois. He came to this church nine years ago, and found 73 in Sunday school, and a church discouraged, with some advising to close the church doors. He now has a membership of more than 300, and a Sunday school enrollment of more than 1,200.

The average Sunday school attendance for the past two years was 720. About 250 are brought in buses from many sections of the city. There were near 1600 in the classes in the two Sundays we were with him. He has people of all classes from all over the city.

There were near 300 people at the altar in ten days. Forty-four were received into church membership. Saw one of the biggest altar calls of my life in this campaign. I had a census taken the first Sunday morning to see how many pupils above the primary department were not Christians. We found more than 300 who said they were not Christians. After a message from the text, "Who hath hardened his heart against him, and hath prospered?" 125 people responded to the altar call. Many found Christ.

Mrs. H. B. Jensen, has built up a good music program, and with Mrs. London assisting, the music was a special feature. Have not heard such shouting in twenty-five years, as we heard the last night of the meeting, as we sang, "The Rose of Sharon."

Pastor Jensen is a living monument to what can be done in building up a Sunday school, where the church doors were about to be closed.

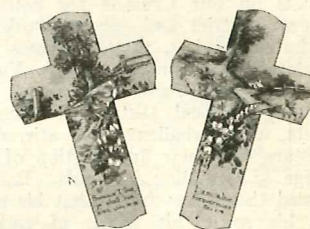


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No. 631H contains Scripture verses on prayer.

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Ohio District Preachers' Meeting

The preachers of the Ohio District gathered at the beautiful and commodious Stanton Avenue Church of the Nazarene, Cincinnati, Ohio, for their Annual Preachers' Meeting. The pastor, Rev. C. W. Perry, assisted by the other Cincinnati pastors, and their folks, left nothing undone in caring for our comfort.

The Holy Spirit was present creating a high tide of spiritual optimism and victory. We felt His blessed and holy presence from the opening evangelistic message by Rev. Jarrette Aycock on Monday night (March 11) to the great closing message on "The Man Who Always Prospers," by Dr. R. T. Williams on Thursday night. Our genial District Superintendent, C. A. Gibson, presided at all the sessions in his usual gracious and efficient manner.

Dr. Williams spoke twice daily on the intimate problems that concern a minister's thinking, living and preaching. His searching analysis of the inner life and problems of the pastor, in both his private and his public life was as beautiful as it was helpful, as sympathetic as it was keen, as tender as it was piercing. His emphasis on our Crusade for Souls in our local, district and general work; in our church services, prayermeetings and revivals; in our Sunday schools, Young People's Societies and Missionary Societies; in our local, District and General Budgets, was a challenge that stirred us as pastors to a new appreciation of the privilege of crusading for souls. Pastors expressed themselves freely that his messages, his spirit, his words of encouragement, his notes of warning in this convention have made a permanent contribution to the Ohio District as well as to them individually. The topics of the various papers were selected and assigned by Brother C. A. Gibson. Care and thought were shown in their preparation and presentation. Their wide range, variety and timeliness are evident from the following list in the order in which they were given:

"The Evangelistic Methods and Message of Jesus," "How to Conduct a Funeral," "The Inner Life of the Minister,—how to deepen, maintain, and radiate the same," "The Place of the Pastor's Family and Home Life in the Church," "Why, When, and What a Preacher Should Read," "The Sunday School Plan for Closing the Gap of Absentees, and Increasing the Attendance," "Raising Our Budgets and Other Finances in Hard Times in Face of a Large Church Debt," "The Revival,—Its Helps, Organization, and Progress," "The Results of a Missionary Spirit on Every Department of the Church," "Correlating the N.Y.P.S. Program with the Pastor's Plans and Views," "The Need, Method, and Blessing of the Easter Offering and N.Y.P.S. Finances," "The Place of Secondary Doctrines in Our Thinking and Preaching," and "Humor—Its Place and Value in Our Ministry." The writers of many of these papers were requested by the convention to submit their manuscripts to the editors for publication in *The Preacher's Magazine* or the *HERALD OF HOLINESS*.

A large number of evangelists, singers and also pastors and District Superintendents of other districts were welcome visitors.

J. F. LEIST, Reporter.

Leadership Training Graduation

The church at Sikeston, Missouri, has been doing some fine Leadership Training work under the supervision of the pastor for the past year. Sixteen have completed courses for the red seal certificate. A joint Zone Rally and Leadership Training graduation was arranged for March 15 to 17, with our General Church Schools Secretary, Dr. E. P. Ellyson, as the special speaker. Dr. Ellyson spoke Friday night, Saturday afternoon and night, and three times on the Sabbath; also presented the certificates to the class at the close of the Sunday school.

Sunday afternoon the Sunday School

Zone Rally was conducted with the following churches represented: Cape Girardeau, Charleston, Caruthersville, Bernie, Bell City, Malden, Mathews and Sikeston. Mrs. Gertrude Patterson, the zone leader, was in charge. District Superintendent F. A. Welsh and Mrs. Erna Patterson, Chairman of the District Church School Board, were present and added much inspiration to the rally.

Sunday morning Dr. Ellyson's subject was "Pentecost" and the congregation was greatly moved and responded with shouts of victory. His evening subject was "The Will of God." This was a great evangelistic service with seven at the altar.

These days brought to us such an enlarged vision as will bring forth lasting results in the spiritual and numerical growth of our Sunday school and church. Already we are taxing the capacity of our church to its limit to accommodate our numbers, and we have a building enlargement program on, the work to begin in April. The tide is rising.

C. F. TRANSUE, Pastor.

DEATHS

Another Soldier Gone Home

BUTLER—Rev. C. C. Butler was born May 1, 1880, in the state of Tennessee, and departed this life at his home in Jasper, Alabama, March 7, 1935. He was converted at the age of thirteen and sanctified fifteen years later after which he immediately joined the Church of the Nazarene. He was married to Miss Mary Humphries in 1900 and to this union four children were born, all of whom were at his bedside when he died, also their foster child. The Butler family are much devoted one to the other. While he was alive he tried to make his home the most attractive place in town to the family, and when his health failed they spared neither money nor effort to restore it and to make him comfortable.

He has served the church as pastor, evangelist, District Secretary, and was District Field Secretary of the Sunday School when he died. He also served one year in some capacity at the Nazarene Publishing House. It is said that for many years he has preached more funerals than any other minister in his home county. He was one of the best loved men of his town and county. The presence of more than eight hundred people and the beautiful and gorgeous tribute of flowers at his funeral spoke of the love and high esteem of his many friends.

His funeral was conducted Sunday morning at the Sunday school hour. We felt this very fitting as this was the hour of the church service that he loved best. It was a very beautiful scene when scores of Sunday school children in a body marched by to view the remains of the man whom they loved and esteemed. Ministers from all parts of the state made arrangements to supply their pulpits and were on the rostrum for the funeral. Rev. W. R. Donaldson, his pastor, Rev. P. C. Ramsey, Rev. P. M. Covington, door neighbor of many years, and Rev. W. R. Platt, another door neighbor of years had part in the funeral with a talk by

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Rev. C. H. Lancaster, a close friend and collaborer of Brother Butler in the pioneer days of the district. District Superintendent H. H. Hooker was in charge of the funeral and brought the funeral message.

He is survived by his widow, Mary Artie Butler, and five children, Mrs. J. H. Powell of Texarkana, Texas; Mrs. H. K. Carrington of Magnolia, Ark.; Mrs. W. C. Barclay, Guy Butler and Charley Butler, all of Jasper. His homegoing was about 8 o'clock in the evening. He finished his life as if he had finished a hard day's work and lay down to rest in peaceful slumber. It was "Good night here, but good morning up there." We miss him, his family miss him, and the church will miss him. He has left a gap in our ranks that will be hard to fill. "God buries His workman, but carries on his work." While we mourn our loss we rejoice in his gain. We sorrow not as those who have no hope, we know how he lived, how he fought and how he died. He lived beautifully, he fought valiantly and he died triumphantly. Like Lazarus "he sleepeth," and in the morning Christ will come and awake him out of his sleep.

H. H. HOOKER.

Land—Mrs. Lucy Pearl McClanahan was born May 8, 1874, at Webberville, Travis County, Texas, and died February 21, 1935, at Abilene, Texas. In November, 1893, she was married to Hope Giles Land, and to this union were born fourteen children, twelve sons and two daughters. Her husband preceded her in death seven years ago, and two children died in infancy. She, with her husband, was converted in 1901, and a year later was sanctified, and soon gave their lives to the work of the ministry and the church. They were charter members in the early organization of the church twenty-five years ago, and her husband was for twenty-eight years one of the pioneer holiness preachers of Texas. She died very suddenly, in the midst of a revival meeting which Evangelist C. B. Fugett of Ashland, Ky., was conducting. Most of her large family are members of the Church of the Nazarene; three of the ten sons who are living are ministers and pastors in the church: Horace N., pastor of South Denver, Colo.; Herbert, pastor at Hillsboro, Texas; and E. Homer, pastor at Abilene, Texas, where the Mother is a member. Other children surviving are: Victor H., Tom P., Gladys Hone, Albert Jefferies, Auburn, Clarence Braxton, Mary Lucile, Paul B., Hallie W., Roy T., and Harlin. Funeral services were held in the Abilene church of which she was a member. District Superintendent V. B. Atteberry was in charge of the services, assisted by Revs. H. C. and Mary Lee Cagle, also her son, Rev. Horace Land of Denver. She was laid to rest, beside her husband, in the Knox City Cemetery.—Reporter.

Albin—Martha Jane Albin (nee Nelson) was born near Wakarusa, St. Joseph County, Indiana, December 16, 1865, and departed this life January 27, 1935. On May 5, 1885 she was united in marriage to Luther Albin. At the age of seventeen she was converted and united with the United Brethren Church. In July, 1931, she united with the Church of the Nazarene at Tefft, Ind., of which she was a charter member. She is survived by her husband, Luther Albin, seven children: Ira of Montana, Grace Nelson of Hammond, Mae Seegrist of Tefft, Ella Petterson of Chicago, Amanda Peregrine and Ed of Tefft, and Earl of Greenup, Ill.; one son, Ervin, preceded her in death. Her life was one of steadfast devotion to her God and her family.—D. R. Morris, Pastor.

Meyer—Emma L. Meyer (nee Kain) was born in Pulaski County, Indiana, July 29, 1881, and died January 28, 1935. On December 12, 1899, she was united in marriage to Conrad Meyer. To this union were born eight sons and six daughters. She was a resident of Tefft, Ind. She was converted February 21, 1898, and sanctified September 30, 1927. In July, 1931, she became a charter member of the Church of the Nazarene

at Tefft. She is survived by her husband, and thirteen children: George of Chicago, Arvey of Cincinnati, Ohio; Wesley, Clarence and Virgil of Tefft; Lester of Tiffin, Ohio; Russell and Ivan at home; Evelyn and Myrtle of Cincinnati; Hazel, Fern and June at home; one infant daughter preceded her in death. She was a devoted mother, a faithful wife, and an exemplary Christian.—D. R. Morris, Pastor.

Osborn—Mrs. Lillian Lavinia Osborn was born October 9, 1879, in Alabama, and departed this life February 23, 1935, at her home in Zellwood, Florida. On July 19, 1901, she was united in marriage to Lewis A. Osborn, and to this union were born five children. Her husband preceded her in death seven years ago. She was converted in early life and united with the Methodist Church. She organized the first Sunday school in Zellwood. In later life she was beautifully sanctified, and on December 2, 1934, she united with the Lake Mary Church of the Nazarene. She leaves to mourn her departure her five children: Leon, Wallace, Ralph, Rufus and Ruth; one sister, Mrs. M. M. Lord of Lake Mary; and one brother, Rev. L. B. Hammond of Vero Beach. Funeral services were conducted in the Methodist church at Zellwood, with Rev. Bud Robinson of Pasadena, Calif., officiating; Mrs. B. F. Graham read the obituary and Rev. B. F. Graham, her pastor, led in prayer. Rev. Sargent, of the Zellwood Methodist church, paid a lovely tribute to her faithfulness in the Master's service. Her four sons, her brother and a nephew were the pall-bearers.—Mrs. B. F. Graham.

Westbrook—Mr. T. P. Westbrook was born December 10, 1852, and departed this life March 3, 1935, at Hamlin, Texas. He was converted in early childhood and united with the Methodist Church. In 1900 he united with the New Testament Church, having been sanctified under the ministry of Rev. Mary Lee Cagle (then Mrs. Harris), and continued with this church until it merged with the Church of the Nazarene. He was married on February 18, 1875, to Miss Catherine Martin, to which happy union seven children were born; three of them having preceded him in death, while four remain, with their aged Christian mother to mourn their loss. The remaining children are: Mr. Martin Westbrook, Secretary-Treasurer of the Abilene District; Mrs. A. H. Brannon of Abilene, Texas; Mrs. James Gilbert of Potosi; T. H. Westbrook of Sweetwater. Funeral services were conducted by his pas-

tor, Rev. J. H. Whitaker, assisted by Father Westbrook's son-in-law, Rev. H. M. James, pastor of the Methodist Episcopal church, Watonga, Okla., and Rev. C. C. Scott, pastor of the First Baptist church at Westbrook, Texas.—J. H. Whitaker, Pastor, Hamlin, Texas.

Peterson—Miss Lovana Peterson was born in Sherwood, Oregon, February 18, 1910, and departed this life on January 19, 1935, from her home in Canby, Oregon, after an illness of one year. At the age of ten she was converted and became a member of the Church of the Nazarene at Canby. Funeral services were conducted by her pastor, assisted by Evangelist C. W. Ruth of Pasadena, Calif., and Rev. C. Wicker, a former pastor. Interment was made in the family burial plot at Gresham, Oregon. She is survived by her father and mother and other relatives.—D. Swarth, Pastor.

House—Arthur House was born at Lee, Maine, January 27, 1850, and departed this life February 15, 1935, at Orlando, Florida. In 1929 he came to Orlando and took over the mortgage on the Angebilt M. E. Church. After the church had been disbanded Brother House continued to have worship each Sunday. The Orlando Church of the Nazarene was on the point of disbanding when opportunity was given for conducting a revival in Brother House's church. District Superintendent J. E. Redmon and wife, assisted by Chas. E. Deware, held a three weeks campaign, which resulted in reviving the work. Brother and Sister House uniting with the Church of the Nazarene, and the purchasing of the beautiful church property from Brother House. He leaves to mourn his departure his wife, Mrs. Alla House, and a daughter, Alice.—Chas. E. Deware, Pastor.

Maggs—George H. Maggs was born at Canandaigua, N. Y., September 14, 1867, and departed this life February 28, 1935, at Muncie, Ind. He was a prominent layman of the Church of the Nazarene for more than twenty years, being a charter member of the First Church, Muncie, Ind. He died while attending prayer service on Thursday evening, soon after giving his testimony. A memorial service was held at First Church on Sunday morning and beautiful tributes were offered by the members who had known him for years. Funeral services were conducted at the Meeks Mortuary at Muncie by his pastor, Rev. C. R. Mattison, and interment was made at the Elm Ridge Cemetery.—C. R. Mattison, Pastor.

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Henderson—Mrs. Sarah Elizabeth Vandarsdall Henderson was born June 1, 1848, at Keokuk, Iowa, and departed this life February 14, 1935, at the home of her daughter in Denison, Iowa. In 1862 she was married to A. J. Henderson, and they lived together over sixty-three years before he passed to his reward. Twelve children were born to this union, one son dying in infancy. Funeral services were conducted by her pastor, Rev. J. W. Gruver at Mora, Minn., and the body laid to rest in the Oakwood Cemetery in Mora.—Reporter.

Smith—George William Smith, son of Mr. and Mrs. Otis Smith, was born May 19, 1922 at Taintor, Iowa, on February 14, 1935. He leaves to mourn his departure his parents, four sisters and three brothers, all at home. He was converted and united with the Church of the Nazarene at Bloomfield in November, 1934. His parting testimony was, "I'm going home to be with Jesus." Funeral services were conducted by his pastor, Rev. Lewie L. Watters, and interment was made in the Taylor Cemetery at Unionville, Iowa.—Lewie L. Watters, Pastor.

Kerst—Mrs. Bertha Grace Kerst (nee Gunckel) was born in Parker, Indiana, January 1, 1887, and departed this life February 7, 1935, from the Methodist Hospital, Indianapolis, Ind. When three years of age, she with two sisters, was left motherless. At the age of sixteen she was united in marriage to Alvin E. Kerst at Winchester, Ind., and to this union was born one son, Albert LeRoy. In 1914 at Fort Wayne, Ind., she and her husband were converted in a union revival. They united with the Church of the Nazarene at Anderson, Ind., where they were led into the experience of entire sanctification. Her husband was soon called into the ministry, and for twenty-one years she has stood faithfully and untiringly by his side. She has served with her husband as pastor in the following churches: Fort Wayne, Auburn, Kendallville, Ray St. and Westbrook Churches in Indianapolis, and Beech Grove, Ind. Through evangelistic efforts, in addition to their pastoral work, several new churches were organized. For the past four years she has been in poor health. She leaves to mourn her departure her loving husband and son, LeRoy; one sister, Mrs. Lula Knapp Muncie.—Mary S. Ferguson, Church Secretary, Beech Grove, Ind.

Sims—Mrs. C. E. Sims (nee Bertie Morrison) was born in Brown County, Texas, March 8, 1879, and departed this life February 19, 1935. She was converted in June, 1917, and on Easter Sunday in 1918 was sanctified and united with the Church of the Nazarene. Surviving are her husband, C. E. Sims; one son, Jack Sims of Oklahoma City, and four daughters: Mrs. Hershel R. Gough of Shady

Grove, near McAlester; Miss Jessie Sims and Mrs. Raymond Lindley of Ashland, and Mrs. Dan Akins of McAlester, Okla. Funeral services were conducted by her pastor, Rev. W. F. Green, and the body was laid to rest by the side of that of her mother, Mrs. Henry T. Morrison.—W. F. Green, Pastor.

Barrett—Mr. R. F. Barrett was born on April 2, 1875, and departed this life January 22, 1935, at his home in Thomasville, Georgia. He was converted early in life and united with the Church of the Nazarene in 1931. He leaves to mourn his departure his faithful wife, five sons, several brothers and sisters. Funeral services were conducted at the Thomasville Church of the Nazarene by his pastor, and interment was made at the Cairo Cemetery.—Bruce B. Hall, Pastor.

ANNOUNCEMENTS

NOTICE—The Annual Meeting of the National Association for the Promotion of Holiness will be held at Greenville College, Greenville, Ill., April 23 to 28. A program that will be both inspirational and instructive is being prepared. The convention opens Tuesday with the special program by our Committee on Education, and continues over the Lord's Day, with many features of real interest. We urge all corporate members and all friends of holiness to come to this meeting. Let every Auxiliary send its full quota of official delegates. Begin now to pray and plan for this gracious event.—C. W. Butler, President.

NOTICE—I am an elder on the Western Oklahoma District, and am now available for engagements as singer and evangelist. Any church desiring my services may write me at Erick, Okla.—Paul H. Garrett.

NOTICE—After being detained at home for the past year or more on account of the prolonged illness of my father and his deceased wife, I am again entering the evangelistic field. We are both ordained elders and commissioned evangelists on the Indianapolis District. Address us at 1052 River Ave., Indianapolis, Ind.—J. Herbert and Pansy Morgan.

BORN—to Rev. and Mrs. M. M. Matlock, pastors at Dalhart, Texas, a son, Thomas Winford, on March 23, 1935.

MISSOURI DISTRICT Gold Star Churches

(Those paid in full to March 10)
Caruthersville, J. L. Cox; Cape Girardeau, J. E. Smith; Charleston, John Fleurdelys; Clarence, K. H. Ladman; Dexter, Harry McElrath; Eldon, H. T. Davis; Esther, Romaine D. Wood; Holcomb, Elmer Esterline; Irondale, E. L. Moore; Kirksville, W. E. Carlton; Maplewood, J. A. Duncan; Moberly, F. B. Moore; Poplar Bluff, S. L. Mosley; Rush Chapel, O. R. Handricks; Sabula, —; St. Louis First, J. W. Roach; St. Louis Lafayette Park, A. L. Roach; St. Louis Golden Gate, Glen Pace; Sikeston, C. F. Transue; Union, J. W. Hiffert.

Silver Star Churches

(Those over half paid to March 10)
Fredericktown, O. C. Granger; Hurdland, K. H. Ladman; Lodi, M. E. Daggett; Ilasco, Lee Wolverton; Des Arc, Paul Bynum; Bloomfield, Ed Hughes; Bernie, S. B. Damron; Malden, A. J. Mitchell; Morehouse, Rosa J. Hurst; Oxley, Roy Venable; Piedmont, Wm. Seal; Redford, Walter Pennington; Ricker Memorial, Otis James; Bell City, J. F. Young.

Red Star Churches

(Those having paid less than one-half to March 10)

Aquila, J. F. Young; Annapolis, Laverta Welsh; Beulah, —; Fulton, Frank Wasson; Hannibal, Harlow Reed; Iberia, Otto Shearer; Mill Spring, —; Matthews, —; St. Louis, Zion —.
H. T. Davis, District Treasurer.

SPECIAL NOTICE—This is to introduce and recommend Rev. D. E. Miller as an evangelist. Brother Miller has for years been a pastor on the Ohio District and now feels definitely led to enter the evangelistic field, and I feel sure God will give Brother Miller some good revivals. In fact he has just closed one of the best, if not the best revival, we have had in our church at Logan, Ohio. Write him at Athens, Ohio.—Chas. A. Gibson, Superintendent Ohio District.

WEDDING BELLS—Miss Marie Elizabeth Shull of Bayfield, Colo., and Rev. Joseph Bierce of Durango, Colo., were united in marriage at Bayfield, on February 22, with Rev. Maud O. Groseclose officiating.

NOTICE—Northern Indiana Missionary Tour, the Eckels and the District Superintendent, May 22nd, Mishawaka; 23rd, Elkhart; 24th, Auburn; 25th, Churubusco; 26th, Fort Wayne First; 2:30 p. m. Fort Wayne South Side; 7 p. m. Huntington; 27th, Olivet; 28th, Crawfordsville; 29th, Veedersburg; 30th, Lafayette; 31st, Frankfort; June 1, Bluffton; June 2, Muncie South Side; p. m. Winchester; 3rd, Marion; 4th, Kokomo; 5th, Elwood; 6th, Anderson; 7th, Alexandria; 8th, Modoc; 9th, Muncie First; p. m. Montpelier; 10th, Valparaiso; 11th and 12th, Gary (convention); 13th, Glen Park; 14th, Whiting; 16th, Hammond First; 2:30 p. m. Hobart; p. m. Gary First. Our goal is a fully paid up General Budget in all of our churches. This tour is arranged for the purpose of assisting each one in the undertaking. We are counting on every pastor and W.M.S. president to prepare the way for the most effective missionary service possible when we come to you.—J. W. Montgomery, District Superintendent.

SPECIAL NOTICE—Alabama District: According to the Manual, Par. 139, Sec. 11, page 95, as District Superintendent I hereby appoint Rev. L. M. Blackburn, 112 Sycamore St., Florence, Alabama, to take the place of Rev. C. C. Butler, deceased, on the Board of Examination. Let each pastor make this note in his Minutes so he can give this information to licentiates who inquire about the Course of Study.—H. H. Hooker, District Superintendent.

SPECIAL PRAYER is requested for my mother, Mrs. R. L. Morgan, the wife of Rev. R. L. Morgan, pastor at Davenport, Iowa. Pray that God will touch her body and restore her to health again.—Evangelist Oliver Morgan.

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By A. S. London

A forty-eight page book containing seven addresses for Mother's Day. They are filled with touching incidents and illustrations. Here is material suitable for use in building a Mother's Day sermon or for readings to be used in a Mother's Day program. For gifts to mothers or for Mother's Day awards, this book could not be surpassed.

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BORN—to Rev. and Mrs. W. Edwin Haggard, pastors of Carthage Church, Cincinnati, Ohio, a daughter, Carol Wauthalean, on March 4.

PRAYER IS REQUESTED by a sister in Minnesota that God will touch her body and draw her closer to Him, also that her son and his wife may be healed soul and body; that God will undertake for a dear sister who has a terrible goiter.

RADIO ANNOUNCEMENTS

First Church of the Nazarene of Pontiac, Mich., broadcasts over WEXL, Royal Oak, Mich., Sunday, 4:00 to 4:30 p. m., (1310 kilo.) E. S. T.—F. W. Domina, Pastor.

N. Y. P. S. of Konawa, Oklahoma Church broadcasts first Sunday in each month, 3:00 to 3:30 p.m., Station KADA, Ada Okla. (1200 kilo.); also the pastors, Jack and Ruby Carter, broadcast every Friday morning, 10:30 to 10:45, same station.—Jack and Ruby Carter, Pastors.

The Southern Illinois Nazarene churches will broadcast every Friday afternoon, three to three-thirty, over WEBQ (1210 kilo.), Harrisburg, Ill., supervised by Rev. G. N. Mitchell, pastor, Murphysboro, Ill.

Ballston Tabernacle (Church of the Nazarene), each Saturday six-thirty to seven a. m. via WJSV, Alexandria, Va., The Columbia System (1460 kilo.)—Marvin S. Cooper, Pastor.

Church of the Nazarene, Little Rock, Ark. KARK (890 kilo.) each day from 10:00 to 11:00 a. m.; Sundays, 8:00 to 9:00 shut-in hour; preaching 11:00 to 12:00 a. m. and 5:00 to 6:00 p. m. and 7:45 to 9:00 p. m.—Mrs. Agnes W. Diffe, Pastor.

We broadcast every Sunday 2:30 to 3:00 p. m., over WTAX, Springfield, Ill., Station, 1210 kilo.—A. L. Parrott, Pastor, First Church of the Nazarene.

Twin Falls, Idaho, Church of the Nazarene, The Sunshine Gospel Hour, in southern Idaho, KTFI, 1,000 watts (1240 kilo.), every Sunday afternoon from three to four (M.S.T.)—L. D. Smith, Pastor.

"Bible School of the Air"—Lexington, Ky., every Saturday, 9:15 to 9:45 a. m. Lesson presented by Rev. Madison F. Grose, Pastor. WLAP (1420 kilo.).

Grand Junction, Colorado Church of the Nazarene, over KFXJ (1200 kilo.) every Sunday afternoon, 4:30 to 5:00 p. m.—Olaf Sundal, Pastor.

West Side Church of the Nazarene, Decatur, Ill. On the air every Sunday, 10:45 a. m. to 12:00 m. WJBL (1200 kilo.)—H. B. Jensen, Pastor.

First Church of the Nazarene, Cumberland, Md., broadcast Sunday morning service direct from the church, eleven a. m. to twelve noon; also Tuesday at three p. m., Station WTBO "The Voice of Cumberland" (800 kilo.) 250 watts.—J. H. Parker, Pastor.

Spence Memorial Church of the Nazarene, Bloomington, Ill., broadcasts each Thursday, 4:30 to 5:00 p. m. over WJBC, Normal, Ill. (1200 kilo.) 250 meters.—J. O. and Edna Wells Hoke, Pastors.

Muncie, Ind., South Side Church broadcasts every Saturday, 8:30 a. m. over WLBC (1310 kilo.), Muncie.—H. W. Cornelius, Pastor.

Minot, North Dakota, Church of the Nazarene broadcasts every Sunday 2:00 to 2:30 p. m., over Station KLPM (1240 kilo.)—H. A. Erdmann, Pastor.

First Church of the Nazarene, Detroit, Mich., is broadcasting over Station WEXL (1310 kilo.) the Sunday morning service, 11:30 to 12:30. Also, under the direction of Harold W. Gretzinger, the church choir brings a late Sunday night music program known as "The Old Village Choir," 11:30 to 12:00 midnight.—Orval J. Nease, Pastor.

Church of the Nazarene, Arkansas City, Sacred Hour over Station WBBZ, Ponca City, Okla., every Sunday afternoon at four o'clock.—L. T. Edwards, Pastor.

"The Nazarene Hour" Columbus, Ohio, every Sunday, three to four p. m., over WAIU (640 kilo.), conducted by Rev. Raymond Browning, pastor First Church.

Miami, Fla., First Church. "Back to the Bible," 5:15 to 5:30 p. m., every Sunday, over Station WIOD, 1300 kilo.—L. Lee Gaines, Pastor.

Kenmore, Ohio, Church of the Nazarene, over WJW, Akron, Ohio, every Sunday afternoon at 1:30, (1210 kilo. or 248 meters).—Charles Dye, Pastor.

North St. Church of the Nazarene, Lansing, Mich., each Sunday afternoon, 2:00 to 2:30, E.S.T.—J. C. Lambert, Pastor.

Church of the Nazarene, Zanesville, Ohio, every Tuesday morning, ten to ten-thirty, over WALR (1210 kilo.)—Floyd Gale, Pastor.

Elkhart, Ind., Church of the Nazarene broadcasts over Station WTRC each Sunday evening six to six-thirty.—C. C. Chatfield, Pastor.

Wellsburg, West Virginia, devotional services every Saturday, 9:00 to 9:30 a. m., over Station WNBO (1200 kilo.), Silver Haven, Pa.—John R. Henry, Pastor.

Northern Indiana District broadcasts each Sunday afternoon 3:30 to 4:00, Station WOWO, Ft. Wayne, Ind. (1170 kilo.); Fred Hawk, Paul and Helen Mayfield, singers; District Superintendent J. W. Montgomery, speaker.

Church of the Nazarene, Malden, Mass. WBSO (920 kilo.) Roger Babson's Station, Wellesley, Mass., Fridays, Good Cheer Service, 3:30 to 4:00 p. m.; Sundays, Nazarene Hour, 9:00 to 10:00 a. m.; radio choir singing, Harold Chapman at the piano.—Selden Dee Kelley, Pastor.

First Church of the Nazarene, Canton, Ohio, broadcasts every Sunday, 12:00 to 12:45 p. m., over WHBC (1200 kilo.). The program consists of gospel songs and a brief gospel message.—Carl Banner, Choir Director; Stephen S. White, Pastor.

The Chicago Council of Nazarene Churches, Chicago, Ill., over WGES (1360 kilo.), daily 7:00 a. m., Sunday 11:00 p. m., supervised by Rev. J. T. Myers, pastor Austin Church.

The Little Church of the Fireside, over KFOX (1000 watts) 1250 kilo., Long Beach, Calif., every Sunday at 4:30 p. m., under the direction of Rev. J. E. Williams.

Denver, Colorado, First Church of the Nazarene, KVOB (920 kilo.) The Voice of Denver, each Sunday, 8:00 to 8:30 a. m.—Melza H. Brown, Pastor.

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Blytheville, Ark.—We broadcast every Tuesday morning 10:30 to 11:00, over Station KLCN (1290 kilo.).—Eupha D. Beasley, Pastor.

VESPER BELLS, 6:30 p. m. each Sunday, KABC (1420 kilo.) First Church of the Nazarene, San Antonio, Texas.—Dr. Basil W. Miller, Pastor.

We broadcast every Sunday morning, 9:00 to 9:15, C. S. T., over Station WCLS (1310 kilo.) Joliet, Ill.—J. W. Brown, Pastor. Church of the Nazarene.

First Church of the Nazarene, Muncie, Ind., broadcasts each Saturday, 9:15 to 9:45 a. m. over WLBC (1310 kilo.).—C. R. Mattison, Pastor.

Edmonton, Alberta, First Church of the Nazarene, Carols of Praise, sponsored by N. Y. P. S., every Sunday 6:30 to 7:00 p. m. over CFRN (1260 kilo.).—G. E. Sharp, Pastor.

The Southwestern Indiana Zone of the Indianapolis District broadcast each Thursday, 2:00 to 2:30 p. m., over Station WDBF (630 kilo.), Evansville, Ind.—H. L. Kennedy, Secretary.

Norfolk, Va. over WGH, ten to thirty p. m. every Sunday night.—C. H. Strong, Pastor.

Portsmouth, Ohio, "Grand Old Story of the Air" 2:30 p. m. every Sunday; "Grand Old Story Home Period" for shut-ins and the sick, 8:30 a. m. every Wednesday; the Sunday school lesson, Friday 6:45 p. m.; over WPAV, Portsmouth, (1370 kilo.).—R. B. Frederick, Pastor.

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Spring Assemblies

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

Fall Assemblies

Michigan (Vicksburg Campground)
Northern Indiana (Elwood) July 31 to August 4
Indianapolis (Indianapolis 1st) August 7 to 11
Ohio (Columbus) 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

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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

DallasOct. 8 to 11
 San AntonioOct. 15 to 18
 Abilene (Abilene)Oct. 22 to 25
 LouisianaOct. 29 to Nov. 1

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Spring Assemblies

AlbertaApril 3 to 7
 North PacificMay 22 to 26
 NorthwestMay 29 to June 2
 Idaho-OregonJune 5 to 9
 ColoradoJune 12 to 16
 Rocky MountainJune 19 to 23

Summer and Fall Assemblies

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

DISTRICT ASSEMBLY INFORMATION

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

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

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

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

New York—At Richmond Hill Church of the Nazarene, 108-05 95th Ave., May 1 to 5. Rev. G. Howard Rowe, pastor, 108-05 9th Ave. General Superintendent Goodwin.

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

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

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

Northern California—At Stockton, Church of the Nazarene, Corner Park and Hunter (214 E. Park St.), May 29 to June 2. Rev. F. Arthur Anderson, Pastor, 214 East Park. General Superintendent Williams.

Southern California—At Pasadena, First Church of the Nazarene, Cor. Raymond and Chestnut Sts., June 4 to 9. Rev. Weaver W. Hess, Pastor, 530 N. Holliston Ave. General Superintendent Williams.

Idaho-Oregon—At Nampa, Idaho, June 5 to 9. Rev. E. E. Martin, pastor, 604 15th Ave. South. Assembly to be held at Auditorium of Northwest Nazarene College. General Superintendent Chapman.

Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

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

Easter Services

JUBILANT EASTER

By Haldor Lillenas, Ferne Winters and others. This is our 1935 Easter service, designed for use in Sabbath Schools, and contains ten new and attractive Easter songs, three pages of excellent program material, readings, dialogues and exercises; also a responsive scripture reading.

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GOD WORKS IN A MYSTERIOUS WAY

H. A. Wiese*

I SAID that I never would go to hear those 'foreign devils' and I want to say here that I was very set in that decision." A man of about thirty was speaking. He had been saved sixteen months and was giving his testimony to a good crowd in one of our small tents.

He gave a vivid description of his vain search for peace of heart and ease of conscience. He joined first one religion and then another in his quest for something to satisfy his hungry heart. Because he had a talent for speaking he soon became a leader in one sect. He felt sure this ought to bring satisfaction, but it only opened his eyes to see more clearly the hopelessness of his quest. He found the other leaders were not seeking any moral or religious good, but were concerned only in monetary gain.

Some of his friends in his village had become Christians and they would try to get him to go to special meetings. He was determined, however, to never enter a mission. But one day at a fair he heard a preacher proclaiming the message of life. The few words that he heard made him anxious to know more, but he could not make up his mind to go to the mission.

About this time he had a dream in which a man appeared at his side and said, "Unless you find a 'Way' (or doctrine) you will die. If you find a 'Way' you may live." This dream left a deep impression on him. Early the next morning, for an excuse he went to a Christian who was a barber, to have his hair cut. He took this opportunity to ask if the Jesus church had any books that a person could read. This barber had a pocket Testament which he lent him to read.

He started reading the New Testament with earnest intent and did not stop with the first time through, but read it a second time. As anxious as he was to understand the book, he says that he never got one idea as to what it all was about. He went to the barber for help, but this man told him he was a poor reader and knew little and sent him to another Christian who knew more of the doctrine. This man told him to pray for understanding. This was a new idea to him, he had to ask what prayer meant.

He was also urged to go to the mission meetings and instruction would be received there.

He found out what day the Sabbath came on and went the first Sunday. He did not go till the afternoon and the service was a Y.P.S. service. The topics were written on a blackboard, a main topic and seven sub-topics. Two or three took part in the program. At the close the leader asked this man, Mr. Chung if he wanted to speak on one of the sub-topics. He attempted to evade the request by excuses, but was finally persuaded to speak a few words while others prayed for him. He said that he took the main topic and every sub-topic and spoke at length on all of them. One sub-topic was on keeping the Sabbath and he said he laid the law down to the people and said if they did not keep every Sabbath they could not claim to be God's children. And he remarked in his testimony at the tent, "It was the first time in my life to be in a church and keep a Sabbath."

This was only thirteen days after reading the Testament through and since he had the dream. He says it was September 11 when he had the dream and the 24th was the first Sunday he went to church. The following Sunday he went again and the third Sunday he was asked to speak at the regular morning service. He preached, and after he finished he became a seeker and repented, and became a staunch Christian from that very day.

Mr. Chung taught school under the old educational system for two years. All who know China, know that this means he was above the average scholar. His relationship with men as a leader in a Chinese religious sect also has taught him to have an unusual understanding of the motives and aspirations of the human soul. His preaching under the tent caught the ear of the people. God is blessing him and he gives a lot of his time to preaching and testifying in the villages.

Pray for this man. God can use him to the salvation of hundreds if he keeps true to God. We need many more like him.

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