

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE



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WHOLE NO. 1194

To Prayer! To Prayer!

D. Rand Pierce

To prayer! Ah, that is it; to humbly own
Our human helplessness, our bitter need,
When burdens grow too heavy to be borne,
And thorny pathways cause our feet to bleed.

To prayer! to prayer! when suddenly the foe
Turns certain victory to seeming rout,
And in our flurry we to human helpers go,
When prayer alone will bring the victor's shout.

To prayer! to prayer! When will we ever learn
That His omnipotence God links with prayer?
His sweetest music—travail's anguished moan?
The weak alone Almighty may share?

To prayer! to prayer! O saints of God! Once more
Your long abandoned closets seek in shame!
The world excluded, there your hearts outpour
Till burns anew the pentecostal flame!

To prayer! to prayer! back to the beaten path
The Church in every age has dauntless trod!
Yea, to your tents, O Israel! till forth
Again triumphant march the hosts of God!

HERALD OF HOLINESS

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A NEW INTEREST IN THE FAMILY

THE importance of the family to both Church and State cannot be overemphasized. In proportion as the home declines, religious interest subsides and political corruption increases. We heard a preacher make the remark one time, that if he had his way the Church would provide for the social and recreational activities as well as the religious life of its members. This thought lies at the basis of what has been called the institutional church. It is attractive but false. It does not preserve the proper relationship which should exist between the home and the church. It minimizes the one in order to magnify the other. The church will succeed only as it individualizes and spiritualizes the home.

One of the encouraging features of the present time is the renewed interest which is being taken in the life of the family. The Committee on Marriage and the Home which has done such excellent work in recent years, has recently printed a small booklet entitled, *Building the Christian Family*. It is intended as a program for the churches and points out that "in a time of world crisis, the Christian home offers the best hope for building a better future. During this difficult period homes have been more secure than economic or political organizations, and Christian homes have been more stable than other homes. Therefore those who guide the home are in a position to lead the world to a better day. . . . Moreover, the home is the fundamental school of Christian living. The church can inspire parents, and help both individuals and families, but the family must do a large part of the work of God's kingdom on earth, or it will not be done. One of the greatest opportunities we have in modern Protestantism is to strengthen the stakes of religion through family life. This is desirable for the sake of effective transmission of our religious heritage, but even more, for the highest life of the home and the well-being of the state. The responsibility for maintaining a Christian

atmosphere must lie with the parents, for religion is best transmitted by sharing it in the fellowships of the family. It cannot be forced on our children, but by the power of example they may be led to seek the way, the truth and the life."

PRINCIPAL Fairbairn was right when he said that the recovery of the home is the final necessity of the situation. The church shows its wisdom when it seeks to strengthen the home rather than to supplement it. We fear that a church program which calls parents away from their homes night after night is productive of more harm than good. There are oftentimes numerous committee and board meetings which in the last analysis are only airy nothingness. The preacher who makes a place in his church program for due attention to the home life is taking the surest means of advancing the interests of the church. The diversity of interests among the members of the home, the influence of easy removal from place to place, and an overemphasis upon individuality are some of the disintegrating influences which have served to break down the unity and solidarity of the home. Something must be done to reunite the members in the home, develop common interests and strengthen the bonds of affection. In order to do this, one minister planned for a "Family at Home Night." Monday night was chosen and the families in the church were requested to guard sacredly for a time of family fellowship. The programs varied according to the plans of each home—games, reading, music, candy-making, or anything they desired. "Whatever the entertainment," he says, "the evening in each home was brought to a high point just before the good nights were said, with a worship service suited to the occasion, with Bible reading, and perhaps some devotional poetry or favorite hymns and prayer. In some families members were brought closer together than ever before, for parents got the young people's point of view, and the children understood their parents better." It is no wonder that the same preacher reported one of the most interesting prayermeetings on record, on the Wednesday night following "Family Night."

ALONG this same line, another writer states that "The older forms of religious expression such as grace at meals and family worship are to be fitted to modern needs but cannot be forgotten or ignored without distinct loss. A recent study has shown that children are more influenced religiously by parents whose voices they hear in prayer in the home. Songs of the family circle about the piano, stories and pictures for children, and reading aloud from some loved book help to unite the family in common interests and appreciations." Thousands of church schools are organizing homemakers' or young married people's classes in order to emphasize the importance of the home and the necessity of spiritual training for its members. It is pointed out that the question is not

merely one of parents instructing their children, but of a growing life in which all the members share, for "none but growing parents are qualified to guide growing children." One pastor has adopted the plan of keeping in touch with every couple that he marries. He does not allow a year to go by without addressing at least one letter to them. As a result of this continued pastoral oversight, he found that of the 722 couples he had married over a period of about fourteen years, where according to the divorce average there should have been 123 broken families, there were less than a dozen shattered homes.

The family is vitally related to the church, and the church should be the guard and defender of the family. In New Testament times the church was frequently held in the home. The Apostle Paul addresses a word of greeting to Priscilla and Aquila, and "the church which is in their house." Nothing must be allowed to break down the home or interfere with its progress. It is a divine institution, the foundation of national greatness, and the guardian of spiritual progress.

DESPISED AND REJECTED OF MEN

WHEN Isaiah wrote that marvelous prophecy, "He was despised and rejected of men," he did not use the word which refers to mankind in general, but that which is used to refer to men in high places—men of distinction and influence. This word does not occur elsewhere in the writings of Isaiah, and is found only twice in the Old Testament. A correct understanding of this term gives new meaning to the prophecy. It was not mankind in general that rejected Jesus. The poor received Him gladly. The common people thronged about Him and followed Him into the desert places. Upon them He had compassion as sheep having no shepherd, and at different times miraculously fed them. He healed the sick, gave sight to the blind and raised the dead. He comforted those who mourned, and turned their sadness into joy. But He was despised and rejected of men—of the men in high places. Polite society of that day had no place for Jesus. Resting in their self-righteousness, secure in their worldly possessions, content with the plaudits of men, they felt no need of a Savior.

The poor have always loved Jesus, the rich have usually rejected Him. Sometimes they go away sorrowful as did the rich young ruler, but they usually go away. Sinners stung with remorse for their ungodly ways, have sought Jesus with true repentance of heart and have found in Him forgiveness for all their sins. In the light of spiritual communion with Jesus Christ, men have suffered because of the pollution of their own hearts, and have found in His blood the power which cleanses from all sin. The prince of this world uses wealth and position and power to deceive men and to lead them to reject the Messiah-

ship of Jesus. Christ walked this earth in humiliation and shame, but when He comes again it will be without sin—or a sin offering. He will come then, not in humiliation, but in glory, not in weakness, but in power. Every eye shall behold Him. The Apostle John seems to have seen the end of this rejection. "The heaven departed as a scroll when it is rolled together; and every mountain and island moved out of their places." Then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come and who shall be able to stand?" The great who rejected Jesus, and those who were deceived by this rejection, whether bond or free, must some day bear the penalty of that rejection.

TALKING WITH GOD

The following excellent article on prayer and communion with God is taken from "Spiritual Life," published in London, England.

FIRST, guard zealously a quiet unhurried spirit. Hurry means flurry. God is never in a hurry. Hurry and speed are opposites. Nothing so hinders one's inner life as letting the worldly spirit of hurry get into either this waiting time, or into one's own spirit.

Second, remember you have come to meet the Master; not even for more knowledge of the Bible itself, but to know Him better through it, to hear His voice, to realize His presence, to look into His face.

Third, your chief business—for a while at least—is listening, listening to God's voice. There are two parts to prayer—listening and speaking. Listening first, then speaking. Keep first things first. So much prayer is one-sided. God has difficulty to get men to listen to Him. What He says to us will make such a difference in what we will say to Him. Give God a chance to be heard. Say earnestly, "I will hear what God the Lord will speak."

Fourth, God is an author. He has written a Book. He speaks today in that Book. There are countless other books, helpful and inspiring, written by godly men. Put these books down on a second shelf. Put God's Book on a shelf by itself. If you have plenty of time for both—good; but give His own Book the place in this quiet trysting time with Him.

Fifth, be frank and honest with the Master. His Word is certain to search your heart and life. It is a mirror, and sure to show you your mistakes, and sins, and meannesses, and pride and selfishness. Let it. Do not excuse and cover up and dodge. Be frank with Him. It will show you too, His gladness to forgive, and His power to cleanse and keep. Let Him.



Managing Editor's Page



THE POWER OF PRAYER

P RAYER is one of the most potential forces in the Christian life. It has limitless reaches and inconceivable possibilities. Even those who have been most successful in prayer have but reached the edges of its boundless power. By the power of prayer Elijah closed the heavens so that it did not rain for the space of three years and six months, and through his prayer rain was brought to the parched earth. Numerous other examples are brought to our minds as we consider the power of prayer.

The importance of prayer is emphasized by Jesus in the fact that He gave Himself to extended seasons of prayer. The early apostles emphasized its importance by their insistence upon the lay members' assuming the responsibilities of the church details, while they gave themselves to prayer. It is vital to our spiritual existence as Christian individuals and it holds a very important place in the progress and life of the church. There is no substitute for prayer. Human organization works for efficiency, physical and mental equipment provides a human agency through which God may work, but prayer and faith alone can release the divine resources upon God's work. Dr. A. C. Dixon has wisely said, "When we depend upon man we get what man can do, when we depend upon organization we get what organization can do, when we depend upon education we get what education can do; but when we depend upon prayer we get what God can do."

The most effective form of prayer is that of intercession. Prayer is not to be consumed entirely upon one's own self and needs. It is to be used for the salvation of others and for the spreading of the work of Christ throughout the earth as well as for personal profit. Through intercessory and importunate prayer the power of God is released on persons for whom we pray and situations for which we are praying are affected. Mighty conviction has seized the hearts of individuals for whom devout Christians have prayed as the prayer of intercession has released God's power upon their lives. There is no other way to account for the salvation of some persons except through the power of intercessory prayer. The effects of intercession upon conditions are also numerous. Elijah's prayer for the drought and his further prayer for rain changed physical conditions. Prayer and faith have been the channel through which large sums of money have been directed toward the financing of Christian institutions, missionaries have been sent out and mission projects financed; and the results of prayer have been apparent in correcting human relationships or

settling strife among the brethren. Through the powerful agency of intercessory prayer certain Christians have identified themselves with others in their needs and difficulties, and God has answered in bringing the solutions for their problems and straightening out their difficulties.

The limitation of the effectiveness of prayer is placed by Jesus. For personal or individual prayer the limitation is, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And the scope of united prayer is emphasized by His statement: "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." In reality the possibilities of prayer are limitless for God promises to answer according to the "desire" of the individual and to the extent of which two "agree" in united prayer. The "desire" which prompts prayer must be of the strongest nature; a desire which nothing can satisfy except the things desired. This desire coupled with a knowledge that God alone can meet that desire inspires one to pray. Such desire will encourage one to hold on in spite of discouragements, to persevere in the face of seeming defeat, to continue to pray even though at times the atmosphere seems to be charged with satanic power. "What things soever ye *desire*, when ye pray, . . . ye shall have." The condition for successful united prayer is to "agree;" to agree in heart desire; to have two or more individuals concentrate in prayer and faith on one object or desire. And this united prayer extends to "anything that they shall ask." Thus God places within our reach the power of prayer which assures us of possessing "What things soever ye desire."

Prayer and faith are inseparable. The apostle implies that faith in God inspires prayer: "He that cometh to God must believe that he is"; but he further intimates that through prayer or diligent seeking faith is increased to appropriate the answer. Hence our faith in God, and our consciousness of His willingness and ability to answer prayer inspires us to pray, and the fact that because of such knowledge we have prayed, increases our faith to reach out to appropriate the objects we desire. Such prayer and faith does not place God under obligation to us, rather it places us in the position of being channels through which God may work and offers to Him opportunity to release His power upon others or upon the world.

The church is challenged to pray. Jesus said that

(Continued on page eleven)

DO MEN CONTINUE TO LIVE AFTER THEY DIE?

General Superintendent Chapman

JOB asked, "If a man die, shall he live again?" and this question has been answered in the affirmative by all who have believed what is written in the law and in the gospel—there is to be a resurrection of the dead: all the dead.

But to a surprising extent there has passed through Christendom a leaven of heterodoxy relating to the immortality of man. This false doctrine has taken a number of forms

1. There are the atheists, including the followers of Marx who, in Russia and the rest of the world, hold that man is entirely material and that when he dies he perishes like the beasts of the field. With such, salvation consists in being delivered from temporal want and the good life consists in material abundance. And while this doctrine can scarcely be said to have invaded Christendom, it is yet so prevalent as to be an influence wherever Christianity would enter to establish itself.

2. There are the theories of various and sundry Adventist bodies which hold that that portion of mankind which has not been saved through Christ perish at death, and that those who are saved "sleep" in the tomb until the resurrection trumpet shall call them forth.

3. There are the Annihilationists, followers of "Pastor" Russell, etc., sometimes calling themselves "International Bible Students," who hold that although the wicked will be resurrected, they will finally be utterly annihilated, if they refuse to take advantage of that "chance after death" which they hold will be accorded.

4. Although somewhat in contrast with these, yet in order to make the category complete, we must mention the theory of transcendancy which in various forms is held by the Swedenborgians, Christian Scientists, etc., who hold there is no resurrection at all, since material is not real. Some even going so far as to hold that death itself is but an illusion, and that only the spiritual and intangible are real anyway.

5. While it is not possible to segregate and classify, there are some of various spiritualist persuasions who hold that all men, without much if any regard to moral and spiritual fitness, are not only immortal, but blessed and happy after the body is laid aside. Some in this school admit that time may be a factor and that the more fit will get the sooner into bliss, while others may linger about the threshold for a time before being fully admitted.

But I think all these false notions are as well answered by the presentation of the true doctrine of the Bible and of the Church through the ages as they could be in any other way. This true, orthodox posi-

tion is and has been all along that as a spiritual entity man is indestructible and hence deathless. Annihilation, even in the ordinary sense, is possible only with things capable of division. But man in his essential personality is pure spirit and this is the final form beyond which there can be no simpler element.

God is Spirit, man is spirit. For the present man has a body. But if he loses that body through its dissolution, the man is not destroyed thereby. His contact with the world of material things is indeed affected by the death of the body, but the existence and identity of the man remain. Out of the body the good man, though not yet clothed upon with his house from heaven—his glorified body—will continue to remember, think, feel, know, and contemplate the future in the midst of surroundings more favorable to holy living than he ever imagined could exist. Out of the body the wicked man will also continue to remember, think, feel, know, and contemplate the future in the midst of surroundings fearful beyond compare in the land of spirits.

There will be no cessation of existence or of the functions of intelligent existence between death and the resurrection. It is this continued existence that makes the resurrection possible. If conscious existence should cease there might be a new creation, but there could be no resurrection, and no identification of the present life with that which should be on the other side of the grave.

Finally the bodies of all men will come out of the grave—in their order. First will come out the bodies of the saints in glory and power to become the everlasting residence of the sanctified souls which once inhabited them here. Later shall come out the bodies of the wicked, debased and marred, but still deathless and imperishable to become the abode of the lost spirits which left them here at death. In these glorified bodies the saints will live forever in the presence of God. In these debased bodies the wicked shall spend eternity in the lake of fire. This, we think, is the doctrine of the Bible, and of the Church down through the ages.

Men have been prone to speculate, but the Word of God standeth sure. Men continue to live after they die, and even the bodies of men shall all be resurrected from the dead. Now that we have come to have an existence, we can never cease to be. We may cause the death of our bodies by violent hand, but our spirits will survive the deepest death that any can die. There is no end to human duration. In the body, out of the body, and in the body again, man is an imperishable spirit, incapable of division or dissolution, bound to spend eternity either in heaven or in hell. Where will you spend eternity?

SONG EVANGELISM AND SINGERS

Prof. A. S. London*

ONE of the leading pastors of our church wrote me a few days ago, saying that he wished I would write on the subject of song evangelism and our singers, as something would have to be done soon, or most of our people engaged in this work would be out of the field. Similar appeals have come from many sections of the country for more than two years. It was my privilege to call attention to this matter at our last General Assembly. It seems that the matter is a serious one. It might be well to call attention to a few things in connection with the field of song evangelism.

In the first place, God has always used song and singers to carry forward His work. The work of singing has gone side by side with the preaching of the Word of God. I would not say it is as important as preaching. This is not for us to say that it is or that it is not. But suffice to say that it has a place, and that God has always blessed the ministry of song in saving the people, and carrying forward the work of the church. It will be a sad day in the history of our church when we set aside, or treat lightly this phase of evangelism.

In the second place, God has peculiarly blessed the ministry of song in the Church of the Nazarene. Our people love to sing. Thousands have been interested in our program through the message in song. Other movements have had their Moody and Sankey, Sunday and Rodeheaver, and Wilbur Chapman and Alexander. Our movement has swept forward with a preacher and a singer. And without any thought of boasting, it is doubtful if ever a movement for evangelism has been blessed with as many beautiful singers as can be found in the Church of the Nazarene. Many of them are trained, devout men and women. They should not be neglected in these days of strain and test.

It has been my privilege for the past quarter of a century to have a little part in this field of song evangelism. I can see several reasons for the condition that exists now relative to our singers. In the first place, many of our churches have become strong enough to support their own musical program, without any outside help. They have their own chorister, and talent for special singing. In the second place, many churches are unable to support both a preacher and a singer. Times and conditions have changed in the church world, just as they have changed in every other field. We must face facts just as they are.

I would like to call attention of our singers to a few things which we have to face at the present time. First, a singer is not engaged to entertain an audience. This is not his task. Plenty of entertainment at other places. He is engaged to help the church get in touch with new people, just as is ex-

pected with the preacher-evangelist. No singer, regardless of how spiritual he may be, or how good a voice he possesses, is an asset to the church or meeting if he sings only to the church crowd. He becomes a liability.

Second, a singer cannot draw any great number of people just with his voice. The radio gives the people some of the best sacred music from some of the most talented singers in the nation. A singer must do something besides just sing. He has more to do than just lead the people in three or four congregational songs, and sing a solo. He should make new contacts, meet the people, see the strangers, and carry his part of the burdens of a meeting.

Third, a singer should organize a choir that fills every space in the place allotted for singers. I have never been able to see why any singer would be satisfied to start the music in a church service with the choir half filled, when there were plenty of good singers in the congregation just waiting for an invitation to help render service in this part of the meeting. As one great preacher in our church wrote me relative to this matter, and said, that for every stranger a singer will place in the choir, there will be three strangers in the congregation. It might be well for our singers to do something besides draw their breath in singing a few songs, and their salaries at the end of a meeting.

Fourth, a singer might do well to become familiar with all the songs in the songbook. It is a little strange that so many of our leaders in song are satisfied to sing the same old songs that are worn threadbare, when our Hymnal has several hundred good songs almost unheard of in the average meeting. A congregation likes new songs. They bring inspiration and life. It might be well for soloists to learn new solos.

Rev. Raymond Browning, has suggested that it will be well for singers to know what they are to sing before getting up to lead the congregation in song. It seems that but little thought has been given to singing if a singer gets up before his crowd and begins to turn through the songbook to find a song suitable to sing. It would be poor business for the preacher to undertake such an arrangement.

A song leader should be clean in his life, neatly dressed in his appearance and "without suspicion." He should be kind and courteous to all. He is not to be a dictator, a boss, or a hindrance to the church where he serves. He is to be a gentleman. He ought to take a great interest in the children, build up a great junior choir, and give some time to the training of them. He must be respectful and manly where he is entertained. He should love and be loved.

Our singers should be paid for their services when rendered in an efficient manner. The laborer is worthy

*Sunday School Evangelist

of his hire. It is a great expense to become an efficient song evangelist. The singer must study. Vocal work comes high. The church and pastor must recognize this fact. Singers are called of God.

Preacher-evangelists ought not and must not be unfair with our singers. It is not right for the minister to receive \$150 for his services in a meeting, and the singer receive \$15. A singer called for a meeting

should be given consideration in the matter of an offering. He should be well paid. He has expense the same as the preacher. Every church and pastor and evangelist should do in the matter of remuneration of singers just as they would like to be done by themselves.

"Do unto others, as you would that others should do unto you."

GOD AT WORK MAKING A KING

Fletcher Galloway*

SOMEONE has said, "Great crises make great leaders," but that is not the case. Great crises only reveal great leaders for a character is not built in a day. When a storm has swept through the forest and left a single oak standing amidst the wreckage of other trees, the strength of that lone oak was not created by the storm but only revealed by it. So it is with life. Daniel Webster was called upon to make one of the most significant speeches of his career, his reply to Hayne, practically extemporaneously. There came in Hayne's address a challenge which seemed to Daniel Webster to strike at the very heart of our national security and he felt that he could not afford to let it pass without a reply. His reply is a classic. Someone asked him afterward how it was possible for him to deliver such a masterful argument without any time for preparation. He answered, "Everything I ever heard or read or thought or imagined just seemed to take fire in my brain." Did I say he had no chance to make preparation for that address? Ah yes, unconsciously he had been preparing for it from childhood, and when the moment of destiny came he was ready. So it is with every life. Every experience is significant. Notice the hand of God molding David, the humble son of Jesse into Israel's greatest king.

It was a thrilling moment in the life of that shepherd lad, fresh from the flocks and the field when he heard the words of the venerable prophet, "Kneel. Bare your head." And then he felt the oil as it flowed down. Perhaps he did not receive the full significance of this anointing at the moment but he must have known very largely what it meant. From that very moment on, yes, even from infancy, God was making a king. Notice God's process.

SOLITUDE

A king must have poise. He must be master of every situation in order to hold the confidence of his subjects. Poise is born of the consciousness of strength. Out on those Judean hills, under the stars, there came into the heart of this shepherd lad a mighty calm, the calm of the greatness, and power, and glory of God. "The heaven's declare the glory

of God; the firmament showeth his handiwork." We live so close to "things" and so constantly with "men" that if we are not careful we lose a proper perspective. Our lives become too largely "much ado about nothing." God took David out on those lonely hill-sides where there was room for his soul to expand and where the unhurried hours gave time for him to tune his heart to hear the voice of God. In later years when the stress and the pressure came on, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for *thou art with me.*"

MUSIC

To while away the long hours as he watched the sheep, David learned to strum the lyre and accompany his singing. Seemingly this was just a harmless pastime but remember God was making a king. This was vitally significant. If David was to be a king he must learn statecraft, he must have an introduction to the leaders of the kingdom. The skill in music developed during his leisure hours became the key to his introduction at court and a wonderful opportunity to watch at close range the workings of the kingdom. You remember how "the evil spirit from the Lord" troubled King Saul and how the fame of David as a musician brought him into the court and in close touch with the affairs of the kingdom. David was taking a course in political economy and God saw to it that he was able to pay his tuition by playing the lyre.

CONFLICT

One of the most familiar stories of the Bible is that of David and Goliath. We are all hero worshipers to a greater or lesser degree and the strong appeal of this story is along this line. God designed that it should be so. He could have routed the uncircumcised Philistines by some other method. He can save by many or by few but God was making a king. Saul had so greatly disappointed the confidence of the people that it would be difficult now for any man to gain the support of the entire nation. Then David had no claim to the throne by right of blood or descent. If David was to be king, he must have the love and confidence and support of the en-

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tire nation so God set about to make him a great national hero. This challenge that came so unexpectedly to the shepherd boy certainly must have tried his mettle. It was a real test of faith to go out to hand-to-hand conflict with this trained giant when other hardened soldiers were trembling in their boots. But after the battle David was a national hero, "Saul has slain his thousands but David his ten thousands." It is significant too, that God used the skill with the sling, another of David's hillside attainments, as the means of this victory over the giant. If you are in God's will, "All things work together" for good.

INJUSTICE

One more element in God's great divine recipe for royalty was thirteen years of weary waiting, and that as a fugitive from the face of King Saul. David was loyal and never even lifted a finger against the life of the king but poor old Saul, deserted by God and burning with the insane jealousies of his miserable failure, had to have an object for his wrath and David became that object. It seems strange that after God had anointed David as king he would allow him to be unjustly hated and hounded for thirteen long years, chased from one hiding place to another and his life constantly in danger. "God moves in mysterious ways his wonders to perform." One incident from these years of forced outlawry shows something of the tremendous testing through which David was called to go. A band of daring and adventurous souls had gathered about him and he was hiding in the forest of Hareth when he heard that the Philistines had resumed their marauding practices and were carrying off the grain from Keilah. David besought the Lord to know if he should go to the help of his brethren and the Lord bade him to go. His expedition was successful and David and his men took up their abode in the city but Saul heard that they had left their hiding place and were in this walled city. He said to his men "God hath delivered him into my hand." "We'll surround the city and take him." But David learned of his intentions and again he sought counsel of the Lord to know if the inhabitants of Keilah would betray him into the hands of the king. God revealed to him that they would give him up so he and his men again had to flee for their lives. Think of the injustice of his situation. First he was compelled to flee from Saul although there was no justification for this persecution, then later when he and his men went to defend the inhabitants of Keilah, risking their lives to do it, these ungrateful Keilahites inform King Saul of his whereabouts and plot to deliver him into the hands of his enemies. This is just one of the amazing injustices which tried the very mettle of the future king. Why all this?

In the first place the hatred of King Saul became the background for one of the most beautiful friendships of all history. Jonathan who would have been the natural successor to the throne and who had every

reason to be jealous of David if anyone had any reason, yet resigned his claims in David's favor and there grew up a wonderful attachment between them. A man's friends have much to do in shaping his life. Perhaps it was the beautiful magnanimous spirit of Jonathan which became the inspiration for this same spirit which became the outstanding characteristic of the life of David. This was a part of his greatness and it was developed through injustice. You remember how upon two different occasions when David was fleeing for his life, he had the chance to avenge himself upon Saul but he refused to do it. Once Saul and his men came into the cave where David was hiding and they all lay down to rest. David could very easily have killed him but he only cut off the corner of his garment to show Saul that he held no malice. Again David and Abishai came into the midst of Saul's camp while they were sleeping and Abishai begged to be allowed to strike Saul. He said, "I'll strike him only once and that will be the end," but David said, "No."

Another blessing which came from David's exile was a wonderful training in warfare. Israel's position in Canaan was far from secure and Saul's encounters with the nation's enemies had not been very successful. Israel needed a strong military leader. God was developing one out there in the wilderness of Ziph.

The greatest benefit which came, however, from these years of hardship was a growing faith in God and a strong dependence upon God. If a man takes the right attitude to his trouble it only draws him closer to God. When David learned of the treachery of the inhabitants of Keilah whom he had befriended he cried out to God in the words of the 31st Psalm, "Pull me out of the net that they have laid privily for me for thou art my strength" and again, "In thee, O Lord do I put my trust. Thou art my rock and my fortress. My times are in thy hand."

The hand of God in the life of David, molding him for kingship should be an inspiration to us today for just as God had a plan for David so He has a plan for every life. If your life is surrendered to God, whatever comes works for your good, for "All things work together for good to them that love the Lord." In mechanics there is a device known as a ratchet gear which is designed to apply power in only one direction. If it happens to be attached to a lever this means that whether the lever is moved up or down the gear turns only one way. A familiar use of this is an automobile jack. Now God has a great divine ratchet gear for every life so whatever comes will only draw us closer to Himself. If joy comes, our gratitude just draws us closer to God. Or if sorrow comes it too draws us closer to God. If friends love us it draws us closer to God or if enemies hate us it just draws us closer to God. Are you geared to the world with a ratchet gear or are you geared up with a straight gear?

WHAT SANCTIFICATION IS NOT

E. E. Wordsworth*

THE great Wesley said that whenever the doctrine and experience of entire sanctification is placed either too high or too low the cause suffers, therefore it seems to us it becomes necessary ever and anon to set forth the essential tenets of holiness, and, in order to do so the negative aspects of truth need to be emphasized. There is much of misapprehension and misunderstanding regarding this precious doctrine, hence we want to state some facts that are very familiar to some, but to others they may be new.

Entire sanctification is *not regeneration*. Regeneration is "the impartation of divine life to the soul," while sanctification is a subtraction, or removal of the dead body of sin. We are first born of the Spirit and later baptized with the Spirit. As in nature so in grace birth always precedes baptism. Regeneration removes our actual transgressions and all our sins are forgiven, but sanctification deals with the very taproot of iniquity—our inbred sin—and cleanses from its pollution. The disciples were first converted to Christ and then on the day of Pentecost they were cleansed from sin and baptized with the Spirit (Acts 15:8, 9). This is always the order of God.

SANCTIFICATION AND PERFECTION

It is *not the perfection of God* or absolute perfection. Our holiness is relative and derived and dependent. God's is independent, and underived and is His essential nature from all eternity. Ours is finite while His is infinite. We have the same in kind but not in degree. A cup of ocean water taken from the mighty Pacific or Atlantic has in it the same chemical properties as the boundless sea but there is a vast difference in quantity.

Neither is it the *perfection of angels*. The angels are not a fallen body, nor do they live in a fallen world. Angels have never been tainted with sin. They have no flesh and blood to contend with as we have. They are not beset with the many infirmities that we have fallen heir to. Neither are they susceptible to temptation like unto us in this fallen world. We are in a probationary state. They are not.

Sanctification does *not* restore us to *Adamic perfection*. Adam was made in the image of God. Wesley, in speaking of Adam's moral and unfallen nature said, "He was created free from any defect, either in his understanding or his affections. His body was then no clog to the mind; it did not hinder his apprehending all things clearly, judging truly concerning them; and reasoning justly if he reasoned at all." Adam, before the fall, had an incorruptible body, but by the fall his body became corruptible like unto ours. Yea, we have inherited that corruption and physical death is the lot of man. Sanctification re-

stores to us *the moral* image of God but the physical and mental are left with many infirmities, defects and shortcomings.

Again sanctification does *not* mean the *perfection of our judgment*. Wesley says of himself, "I do not expect to be freed from actual mistakes till this mortal puts on immortality." We have heard of only one man who dares to claim infallibility—the pope of Rome—and this writer is a little doubtful concerning him. We have noticed that in the event of his death the Catholics say masses for him. Good and holy men make mistakes. Paul and Barnabas disagreed. Also Peter and Paul had misunderstandings and "the contention was sharp" at times. We can differ without being carnal. Wesley and Whitefield had theological differences and had much correspondence to try and correct each other's views, but neither one succeeded. Nevertheless both of these eminent saints believed most sincerely in each other and loved fervently. When we differ and lose our love we are carnal.

NOT FREE FROM TEMPTATION

It is *not exemption* from temptation. Adam was tempted and also Christ himself, and we will be to the end of life. The sanctified are tempted to disobedience, discouragement, relaxation of spiritual effort, distrust, unjust criticism, prayerlessness, indifference and carelessness, and many other ways. Our instructions are to "Watch and pray lest we enter into temptation." You may be tempted without committing sin but the least yielding and sin is committed. "Resist the devil and he will flee from you." "Underneath are the everlasting arms." Christ will succor you (Heb. 2:18).

Sanctification *does not* deliver us from the possibility of sinning, backsliding and apostasy. We can pluck ourselves out of the hand of God. We are not secure eternally. "*If ye continue*" is still a statement of Holy Writ. And "*If ye do these things ye shall never fall*." But salvation is always conditional. Forgiveness of sins, sanctification, preservation in grace, admittance to heaven are all conditional. We do not have to backslide, but we *may*, and *can* if we so choose. Oh, how many have made shipwreck of their faith! Sad and deplorable! "Let him that thinketh he standeth take heed lest he fall." Judas fell (Acts 1:25). Demas fell away, "having loved this present world." The Ephesian church left its first love (Rev. 2:4). There is no life in Christ where we do not need His atoning blood. Hence to keep free from sin we must be on guard every moment. We need Christ every hour. But sin is a moral impossibility as long as we abide in Christ and keep His commandments.

* Evangelist, Seattle, Wash.

HUMAN, THOUGH SANCTIFIED

Sanctification does *not* dehumanize us. We must keep under our bodies and bring them into subjection to the sweet will of God. Our bodily appetites should be controlled and regulated, but grace does not destroy any appetite or normal function of the body that was given to us in creation. Grace will give us a mastery over everything wrong and abnormal and help us at our very weakest point. None need to sin and fall from grace and bring the cause of holiness into disrepute. "He giveth more grace." David fell because he looked in the wrong direction but Joseph ran from the presence of sin. More attention to proper diet and bathing regularly and exercise will be found to be very beneficial.

Holiness does *not* mean deliverance from deep sorrow, fiery trials, and "heaviness through manifold temptations." Christ was a "Man of sorrows and acquainted with grief." Job had fearful trials. Daniel spent a night in the den of lions. Paul said, "Sorrowful yet always rejoicing." This sounds paradoxical but it is true. A brother insulted another man—a real saint of God—and then said, "Well he's got the blessing; he won't feel hurt." But he *did* feel it.

Just today I visited in the home of a real child of God. She broke down and cried as we talked together and prayed. Many sorrows are in that life, domestic and in the church, and she is bearing bravely a heavy load but the heart is often heavy and sad, but she said, "I intend to hold on to God and make

heaven my home." I think she could and ought to learn to walk closer to God and cast the burdens on the Lord more. Perhaps she carries the burdens alone all too often and her devoted heart is heavy when it should not be. Dear child of the King, take your burden to the Lord and leave it there. It can be done, and in this way your heart will be light and the clouds will rift. Paul prayed and praised his Lord in the darkest dungeon and on the bosom of the wild, tempestuous sea, and kept the victory even among "false brethren." So if your heart is heavy and you are bowed down with care just go to the blessed Master in prayer and he will whisper, "Peace be still."

ON TO MATURITY

Again, sanctification must *not be confused with maturity* in grace. An apple on the tree may be perfect but not mature. A sweet, flaxen-haired and blue-eyed baby may be normal and rugged and yet the child is not full grown and no one expects adult judgment and actions of the baby. Likewise conversion and sanctification are only the crises in religious experience—the initial stages of the Christian life. We have many things to learn after these experiences. Our knowledge can be increased, our love deepened, our faith developed, our vision enlarged, our light made brighter and there is a perfection through suffering. After Israel crossed Jordan they found "much land ahead to be possessed." Press on then, O saint of God, until you see the city of the King.

LITTLE MOTIVE, LITTLE ACHIEVEMENT

J. G. Morrison

A SPIRITUAL or political movement moves because of motives. *Big spiritual motive, big achievement; little spiritual motive, little achievement; no spiritual motive, no achievement.*

Freedom thrilled every breast in Revolutionary War days, until men toiled, struggled, starved and died, but the cause was won. Men will not do that without a powerful motive. The clash between the states in Civil War times was desperate and terrible because of the all-consuming motives animating the hearts of each side. The Reformation under Martin Luther was so powerfully motivated as to commandeer men's lives, fortunes and honor. The motives on each side of the World War were so gigantic, overwhelming and heart consuming that few, if any, paused before the awful tragic sacrifices demanded. Again we repeat: Big motive, big achievement; little motive, little achievement; no motive, no achievement.

We have a Nazarene movement. What is the Nazarene motive? If it is a big, driving, consuming, heart-gripping, crusade-demanding motive, that's the kind of achievement it will generate.

Is the Nazarene motive merely a desire to establish another denomination? If it is, then we are head-

ed for a first class defeat. Such a motive will never generate the necessary degree of heroism, self-sacrifice and devotion to accomplish the purpose. Few will go hungry or shabby for denominational success.

Is our motive just a protest over the interpretations, views and opinions of some other denominations with which we differ? In other words are we just fundamentalists? If so, we can look for the early collapse of our cause; who will suffer and die for fundamentalism?

Is our motive just a desire to evangelize? To inaugurate great meetings for the sake of the stir, crowds, emotion and thrills? If so, ruin is just ahead; unless there is something more substantial than this, as a reason for revivals, they are a failure, and so are those who rely upon them. There is little sacrificial pull in a great religious powwow, simply for its own sake.

What, then, is our Nazarene motive? *It is holiness.* Holiness of heart and life. Holiness as an experience. Holiness as a life. This was the motive of the church of the first century and the cause ran everywhere like a fire in the grass. This is what motivated the Wesleyan revival, and drove its sacrificing

hero itinerants far afield. It broke forth in the holiness movement under Inskip, McDonald, Gill and Pepper. It flamed again under Bresee, McClurkan, Bud Robinson, Seth Rees, Father Riggs, John Short, H. F. Reynolds and H. D. Brown. Some of these men caught its exuberant powers and organized them into a denomination. Like steam in a boiler it now drives our denominational train.

Holiness is our motive; the Holy Ghost is our driving power; "*Thy kingdom come*" is our prayer. To establish the reign of Jesus in the hearts of men, in anticipation of His speedy return, is the Nazarene purpose. This is big enough to commandeer the utmost resources of every man or woman. This is potent enough to maintain enthusiasm at the highest pitch. This is as eternal as God himself and will keep us going at full speed till the light of our lives merges into the sunset of the golden hills. This is sufficient to live for, sufficient to suffer and sacrifice for, sufficient to go hungry and shabby for, sufficient to die for. For the sake of full salvation we will hail the power of Jesus' name and crown Him Lord of all.

Live holiness, preach holiness, testify to holiness, propagate it, publish it, sing it, girdle the globe with it. *The Nazarene movement is a holiness movement.* Our church's crusade is a holiness crusade. Our people are holiness people. Our chief task is to spread scriptural holiness over these lands.

Big motive, big achievement!

THE POWER OF PRAYER

(Continued from page four)

men *ought* to pray. Paul said that men should pray everywhere and about all things. God's many promises to answer prayer are a challenge to pray. The fact that God has placed the power of prayer within our reach is a challenge to exercise it. Prayer is the one outstanding undeveloped resource of the church. Let us pray!

FAITH AS A SEED

FRED M. WEATHERFORD*

Faith as a grain of mustard seed (Matthew 17:20).

IN the parable of the mustard seed as taught by Christ in the 17th chapter of Matthew, the Bible student will recall that this parable was given by Christ in reply to the query of the apostles as to the reason for their "faith failure."

The complete text draws an analogy between a mustard seed and a mountain. In this parable Jesus took the largest obstacle and one of the smallest active forces to reveal to us the potentialities of faith.

It cannot be that Jesus concerns Himself merely with size in this parable. The only part that size plays is to teach us that apparent impossibilities may be realized by faith.

"Faith as a grain of mustard seed" can move a

greater power than a mountain. Faith moves God. This leads us to an analysis of the mustard seed. Of itself it is impotent—helpless, but dig a hole in Mother Earth and cover that seed. It will demonstrate what its harnessed energy can produce. Shortly we observe it pushing its way through the apparently impenetrable mountain of earth, coming out of darkness to light. Here we see the seed transformed into a branching herb. But it is to be noted that it was required to yield itself to Mother Earth before the power of transformation took place.

But suppose I say I have no faith in the transforming power of the mustard seed, because I do not understand the mystery by which it grows. I could as consistently say, I will eat no mustard greens, or any other vegetable, because I do not understand the mystery of their production. But I have yet to see a man whose faith is skeptical at the table. The element of mystery involved in no way interferes with the demands of satisfying his physical need. He boldly exercises faith by saying, "Please pass the greens."

It would be a criminal offense for a doctor in certain instances to not use the X-ray. The fact that he may not know how barium chloride makes gamma rays visible, is no handicap whatever to him in getting a perfect photograph of an invisible bone. Following the instructions he has faith that the application of the instrument will produce the desired results.

This is also true in the field of faith as it relates to the transforming power of God in man's spiritual recovery. Faith alone is impotent, but tie that faith to the power of God, through repentance and a forsaking of sin, and the transforming power of God becomes operative in the life of man. Surrender yourself, commit yourself to God.

Your opinions and the expression of them are of concern to God, to yourself, and to others, only in what they lead you and others to do. What you do certifies the conclusion of your faith as related to the philosophy of life. If your faith is grounded upon false premises, your conclusions will also be false, but if your faith rests upon true premises, your conclusions will likewise be true.

Jesus said, "I am the way, the truth and the life," then He is the truth. He also said, "Ye shall know the truth and the truth [He] shall make you free." His forgiveness frees from guilt and condemnation. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psa. 37:5).

Faith is the contact switch in the soul by which man turns on God. Turn the switch and God becomes your Savior. "Believe on the Lord Jesus Christ and thou shalt be saved."

God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at logic of your prayers, how methodical they may be; but the sincerity of them he looks at.—T. BROOKS.

* Pastor, Medford, Oregon

Religious News of the Week

Compiled by L. A. Reed

We have before us a picture which is entitled, "The Fruit of Communism." It states that the emaciated young man (Russian) pictured, killed and ate his baby brother a few hours before the picture was taken. The committee which has to do with international relief has recently told the world that another famine is imminent in Russia. In 1933 the Soviet government refused to allow relief assistance from the outside as she did not wish the world to know the real conditions. The nations would gladly send relief but this atheistic nation has no regard for human life and so lets multiplied thousands of her peasant citizenry die of starvation.

From *The Defender* we take the following interesting paragraph: "The Protestant clergy, if not apostatized, is the most powerful force in the world. The first serious opposition that Hitler has encountered has come from 3,000 German preachers who prefer persecution rather than have the Bible butchered and made into a conglomerate mass of mythology. Reports say that the Berlin dictatorship is showing alarm even though many pastors have been herded off to prison camps. If the preachers of America would come out of their petrified state and plunge into a campaign of red-hot evangelism, the future would look much brighter." The Nazarene answer to this paragraph is "The Crusade for Souls."

Our Lutheran friends suggest that Protestants should not protest spending of money for promotional literature in the light of what the Roman Catholics have recently done. It is reported that the "Society for the Propagation of the Faith" has credit for distributing the first issue of a rotogravure quarterly magazine, *Catholic Missions* to each one of the 2,845,000 Roman Catholic homes in the United States.

A German Lutheran congregation in Odessa (Russia on the Black Sea) formerly numbered 10,000 souls but since the war has shrunk to 253 members.

The full text of the Greek papyrus which has recently come into the possession of the British Museum will soon be given to the public. These fragments appear to be from a gospel unknown to us at the present time. At certain points they run parallel with the synoptics and at another with the Gospel of John but appear to be copies from a manuscript which might date back to the first century.

Dr. Louis Mann, Chicago rabbi, threw a monkey wrench into the machinery when he addressed a conference on the "Cause and cure of War" by saying,

"There should be no chaplain in any army. A chaplain is not there to comfort the dying and bury the dead. That is merely camouflage. He is there to give divine sanction to the hellish business of human slaughter."

There are 750 Chinese in Washington, D. C., and an effort will be made to form a nonsectarian church for them.

The *Christian Century* writes, "Finding not a single international note in any known national hymn, Benjamin Copeland, Methodist minister of Buffalo, has added a new stanza to 'America.'" The revised hymn will probably appear in the new Methodist Hymnal. There is the added stanza:

*May all the nations share,
Lord God, Thy gracious care,
Thy Name adore.
Praise to the Prince of Peace!
His kingdom still increase,
Till wrong and wars shall cease
Forevermore.*

In the spring of 1936, Kagawa, the famous Japanese Christian will be in the United States to lecture. This will be a treat for American Christians and we will all want to hear him.

The latest statistics on the religious population of the world are as follows: Catholic 19%; Confucians, 16.4%; Moslems, 13%; Hindus, 12.1%; Buddhists, 10.8%; Protestants, 8.9%; Schismatics, 7.1%; Animists, 6.6%; Atheists, 4.1%; Jews, nine-tenths of 1%.

The Mayor of Vancouver, B. C., issued a call for prayer for Jan. 6th and in his proclamation the following significant paragraph appears which might relate to many other cities: "Intoxicated by the success of a purely material prosperity, we became too self-sufficient to feel the necessity of rendering and preserving grace; too proud to pray to the God who made us. It behooves us, then, to humble ourselves before the offended Power, to confess our civic sins, and to pray for clemency and forgiveness."

That he who runs may read: "A man who took up tithing at fifty, was getting \$1,500 a year. He tithed, and found at the year's end he had taken in \$1,650. He continued and at eighty-three gave up a job paying \$25,000. His tithe amounted to \$2,000 in one or two years in the interval, that is, his income was \$20,000. He has invested many thousands of dollars in bonds of our boards, which pay him interest as long as he lives. His tithe today is about \$700 so he is still 'getting along' on about \$7,000 a year. We have his letter. We know his name. Steady prosperity marked his tithing career even into the higher brackets, etc."—*The Presbyterian*.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Why?

My God, my God, why hast thou forsaken me? (Mark 15:34). Read Mark 15:27-38.

As it was with our Savior on the cross, so it sometimes happens to us that through the overruling providences of God no glimpse of comfort appears during the long, trying hours to strengthen the fainting heart. Surrounded by gloom, beaten back by opposing doubts, with dangers and distress lurking on every side, we cry out as we endeavor to pierce the impenetrable darkness, "My Lord, why hast Thou forsaken me? Why must I endure this anguish alone? Why, O why dost Thou not hear my cry?"

God does hear. And for the wisest and best reasons only does He delay the answer.

Monday—To Those Who Mourn

Lord, if thou hadst been here, my brother had not died (John 11:21). Read John 11:1-27.

Has some cruel and seemingly unnecessary tragedy stalked into your home and left you numb with sorrow and blinded by grief? Like Martha, have you felt that if something had happened which has not happened the event might have been less wretched?

Was not the death of Lazarus for a purpose? Does not the God of heaven and earth order all things and do all things well? Was not He present when the loved one was taken away?

With all our experience and all our faith in a kind, heavenly Father we may never be able to answer the tremendous question, "Why do such events occur?" Yet we need not falter in our faith nor grow bitter in our feelings. Instead we may "cling to our eternal belief in a good God, and in the compensation of a fully satisfying future." Then "cease as far as possible from vain regrets and leave all calmly to Him who has promised that all things shall work together for good."

Tuesday—Cast Not Away Your Confidence

Yet a little while, and he that shall come will come (Heb. 10:37). Read Heb. 10:35-39.

The storms will not always rage. The waves will not forever overwhelm. Yet a little while, and deliverance will come. There will be peace and rest and quiet by and by. And then we shall find that the wind and the waves were the things we needed to waft us onward and heavenward. They were His means of bringing us home to Himself.

Wednesday—God's Love for His People

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty (Joel 2:25, 26). Read Joel 2:21-27.

God may, and does, punish His people when they drift from Him. But His punishments are tempered

with mercy. The moment His child repents, He forgives—and forgets. He not only blots out the transgression, He restores that which has been lost. There is fullness of joy to overflowing. There is plenty and to spare. The hungry soul is satisfied. God has dealt wondrously with the wanderer. And His promise now is, "Ye shall know. . . I am the Lord your God."

Thursday—Spiritual Channels

Make this valley full of ditches (2 Kings 3:16). Read 2 Kings 3:6-20.

What a picture the armies of these three kings, marching through Edom, make. Shining armor flashing in the sun, gorgeous colors dazzling the eye, bronze chariots with red wheels drawn by richly adorned horses, hurrying on.

But despite the equipment they took the wrong road which led them into a desert where nothing less than the prophet of God, newly dug ditches, and a cloudburst up in the mountains could save them.

Many today have taken the wrong road and are lost in a spiritual desert. There is only one hope, and that is first to seek divine guidance, then open the channels through which the floods of divine love enter the soul. God's tides of love and mercy are as great today as they ever were. If the channels are prepared, the trenches dug, the streams of salvation will sweep into parched and barren hearts. God's command to us is, "Make this valley full of ditches."

Friday—The Judgment

It is appointed unto men once to die, but after this the judgment (Heb. 9:27). Read Heb. 9:24-28.

Death is not the end. Man may escape justice here, but not there. When heaven's court assembles before the throne every deed will appear. The God of mercy now will show no mercy then. His word can never change. He wills the death of none, but this fact will not prevent His pronouncing the sentence of doom upon the wicked as they cry in vain for rocks and mountains to hide them from His face.

Let us think earnestly and prayerfully of the solemn, tragic horrors of that sad hour as we do our work today.

Saturday—Where Is the Profit?

And Lot . . . pitched his tent toward Sodom (Gen. 13:12). Read Gen. 13:1-18.

"Until one has seen things in the light of eternity he is not likely to evaluate life in terms of Spirit." How true!

If Lot could have seen the results of his choice would he, we wonder, have chosen the plain of Jordan? He wanted wealth, and he got it. With wealth came the desire for prestige and political position. He gained both, but lost his family. And from that day to this the same tragedy has been enacted over and over.

Where is the profit if a man gains what he covets and loses his soul? Or what else is as valuable as one's family? In the light of eternity true values will be placed where they belong.

The Home Circle

Conducted by Mary Ethel Wiess

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

ANNOUNCEMENT

IT seems that each generation has two major adjustments to make. In youth and early maturity the new generation must adjust itself to the one that has gone before, and in their own middle age they must make an adjustment to the generation that is to follow. These adjustments are not always easy. Most parents can remember the time when their own parents sighed over youth, and wondered what the world was coming to—even back in the horse and buggy days, when Hollywood was only a bunch of shacks. Our young folks today were born into this world of machinery and speed—a world which still seems a little fantastic to some of us. The adjustment is therefore all the more difficult to make. This is a generation of Nineteenth Century parents and Twentieth Century youth. How can the two groups better understand each other?

How can our Christian young people help to bridge the gap between the two generations? How can our Christian parents more nearly approach an understanding with the young folks under their own roofs? Are our young people better or worse than their parents were at the turn of the century? Whose fault is it if the coming generation always appears to be headed for destruction?

This department of the HERALD OF HOLINESS would like to have *your* answers to these questions. We want to hear from fathers and mothers, from sons and daughters along this line. Please write us letters, not to exceed three hundred words. For the three best letters answering these questions, the HERALD OF HOLINESS is offering as a reward three fine Bibles. One of these Bible will be given for the best letter from a parent, one to a young man between fifteen and twenty-five, and one to a young woman between fifteen and twenty-five. These Bibles are all well bound and in good print, and well worth possessing. Four letters in each group receiving honorable mention will be rewarded with a year's subscription for the HERALD OF HOLINESS. Be sure to write with pen and ink, or typewriter, on one side of the paper only, and mail your letter before May 1 to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., care of Home Circle Department.

We should pray with as much earnestness as those who expect everything from God; and should act with as much energy as those who expect everything from themselves.—COLTON.

BECKY

DISCUSSES INHERITED RESTRAINTS

HELLO, hello! Oh, good morning, Mis' Jenkins! How are you this morning? I guess there's some noise on the wire—jiggle your receiver. There, that's better. Oh, I'm just fine! Yes, I walk around the house quite a little, with Lizzie to lean on. Yesterday I got into the front room with just my stick to help me. Yes, I praise the Lord every day for making my old knee better. How's all your folks? Dorothy's cold better yet? Oh, that's too bad! Yes, U-m-m-uum! Have you tried lard and turpentine? M-m-m-m-m, oh, Mis' Jenkins—you don't tell me! Why, that's just awful. An' him with such a good little mother, and raised in Sunday school and all—won't she be just broken-hearted? All right, Mis' Jenkins—call up again.

Lizzie—Lizzie! Awful bad news, Mis' Jenkins told me—she didn't get to finish it, 'cause her doorbell rang. But she said Mis' Holden's boy Harry, that used to come to Sunday school, got drunk, and got in a shootin' affair in some roadhouse, and is in a hospital. Poor little Mis' Holden. Keep prayin' for her, Lizzie. She'll need all our prayers.

Why, it does seem that way, doesn't it—back in the old churches we hardly ever heard of anything like that happening. But soon as we got into a holiness church there were more scrapes and scandals—the devil surely likes to mess up the families of holiness folks. I can count up a dozen scandals without stopping to think. Well, it's the devil, of course—he's our enemy. And then, again, I can think of something else about it, Lizzie. I think a lot of it is due to the lack of inherited restraints.

What do I mean by that Well, you know how long the Lord was preparing and training His chosen people, from the time He called Abraham out of Ur until He was ready for Jesus to come? Three times fourteen generations—and all that time He was picking and choosing—rejecting the Ishmaels and choosing the Isaacs—rejecting the Esaus and choosing the Jacobs. And finally came Mary of Nazareth, whom He chose to be the mother of His Babe. Abraham's folks back there in Ur were heathen, you know, and it took a long time to train out that heathenism. And aside from salvation, it takes long generations of decent living to breed in respectability.

Well, I don't know whether I can make you see just what I am trying to say; but you go into 'most any community, and you will find a substantial body of church folks, Methodists and Baptists and Presbyterians and Disciples, who are good and moral, law abiding, decent, the good folks of the community. For a hundred years their folks have belonged to church, and the young folks, when they got old enough, joined church, whether they had been saved or not. And they live decently, and vote dry, and pass the collection plate on Sundays, and pay their debts. From a long line of respectable ancestors they

have inherited a lot of restraints that make it unlikely that they will ever go out and rob a bank or get drunk or land in jail for anything. This will never take them to heaven—nothing but salvation will do that. But it sorta keeps them in line.

Now, here come our holiness churches, with a gospel that lifts folks right up out of the mud and mire, and sets them on the Rock Christ Jesus—praise His name! But Lizzie, just a lot of our folks come of long generations of sinners and drunkards. A lot of them never were converted until after their own children were born—little babes born into sinful, worldly homes. Lots of them still have sinner husbands and fathers and even wives and mothers. Lots of our young folks, that we are so proud of, are praying for unsaved mothers and fathers—one of the most pathetic things in the world! Now—don't get me wrong, Lizzie! I praise the Lord for every soul that has been saved out of the raw, deep sin; and inherited restraints and respectability will *never* take anybody to heaven. But can't you see, Lizzie, why it is that we lack those restraints that keep some of the older churches from having scrapes and scandals? Can't you see that it will take more than just one generation of holy living to breed respectability into the *unsaved* members of our families? Can't you see how an unsaved Methodist boy might dance and play cards and still keep out of jail, and how an unsaved Nazarene boy might never be allowed to do any of those things, and still break loose some day and do something terrible? And that's why, Lizzie, *we've just got to get* our young folks *really saved*, before they marry and raise their families; see, Lizzie?

No, no, not for worlds. I couldn't go back into the other churches. I couldn't stand it to be in a church that didn't have seekers at the altar. Lizzie, I don't believe I could stand it six months to attend services without an altar service. But I'm telling you all this, because I think we ought to double and treble

our efforts for our own young people. I'm telling you this, because I feel we can't depend upon inherited respectability to keep our sons and daughters straight. In our crowd nothing is going to do the work but the blood of Jesus. Will you reach me my rug rags, Lizzie? Thanks.

RIDING THE BEAM

EVERY new invention brings into our language some new terms and phrases. Aviation has brought in a lot of words that our grandfathers never heard when they were young. Nose-dive, air hostess, tail-spin, cock-pit would all have been as strange to them as a foreign language. There is one term, comparatively new, that suggests much in the spiritual realm. It is *riding the beam*. It has to do with the radio beacon. We all know the great lights that swing across the sky on the course of the trans-continental planes. These lights, as long as the air is clear, guide the pilot to his landing place. But sooner or later, every pilot comes into cloud and fog so dense that the ground lights are obscured, and even the moon and stars are invisible. Then he has to depend on this little sharp toot-toot-too of the radio beacon. These waves are directional, so that it makes, really, a little narrow path of sound across the sky; and as long as the pilot can hear this, he is on his course and headed for a happy landing. This is riding the beam.

In our spiritual life we have many splendid beacons in God's Word and when our sky is clear we set our course by them. As we swing across our sky we can know that we are headed for that blessed port for which we embarked. But the time sometimes comes when our sky is so obscured by troubles and cares that we cannot see sun or moon or stars above, nor beacons below. How often the mother in the home grows so weary with the care of the house, so confused with the multitude of worries that press in upon her, that the printed page of the Book become meaningless. Sometimes she falls asleep on her knees if she tries to pray, and God just seems to be gone. The clouds and fogs of distress, weakness, anxiety and fear fill her sky, and she seems to have lost her way. Then is when she can ride the beam—for through the fog comes the clear, plain promise, "Lo, I am with you always!" As long as that welcome voice comes through to our souls, we are still on the course, still headed for heaven. "Lo, I am with you always!" If we turn to the right or the left, we lose it—turn back on the course, and there is that beam of promise, safe and sure. When all else is obscure, *ride the beam*.

GAY BOARDERS

FRANCES MCKINNON MORTON

*When Father takes his spade to dig
The small birds seem to know
And quickly come to follow him
Along the garden row.*

*They snip and snap at bugs and worms,
And act as pert and gay
As if they thought my father had
Come out to join their play;*

*But Father says this is their work,
And every little bird
Destroys bugs and worms enough
To pay his garden-board.*

Prayers are unanswered sometimes because—they are not in accordance with God's plan; for example, Paul's "thorn in the flesh." —sin hinders faith; for example, the burning of Sodom. —we dodge our responsibility; for example, the death of Eli's children.

—C. W. V.

EMMA JANE'S AFRICAN PARTY

NELLIE MILLS

THE hot African sun was high in the sky. The little black boys and girls didn't mind how warm it was today.

Happy children came running from their dirty, mud-hut homes. Everyone went in the same direction. Where could they be going?

The kind missionary lady stood at the door of her neat little African home. She was tenderly watching the poor, excited village children as they came near. She wasn't alone, for Emma Jane, her own little daughter, was eager to greet her little guests.

Today was Emma Jane's sixth birthday, and she had wanted a party. "Mother, could I invite the little children of the village? They never heard of a party and they would have such fun."

Mother was pleased with the idea and together they had made the plans.

"Come, let us play out under the cocoa tree," called Emma Jane to her little guests.

"What would you like to play?" politely asked the little girl.

"Hen and Wildcat, let's play Hen and Wildcat," cried several, for all African boys and girls like this game.

Emma Jane was chosen to be the hen and a little black boy was the wildcat. All the other children were chickens. The chickens wandered about with Emma Jane as Mother and the wildcat tried to catch them. The hen gave a cry of warning when the black-boy "wildcat" came near. Any chicken that ran to the mother and crouched at the warning was safe, but some of the children failed to crouch and they were caught by the wildcat. How they did scream! And what fun they had!

The wildcat was lively and sly and soon he had caught all the chickens.

Then the first chicken he caught became the wildcat and so the game went on.

After a while everyone wanted a change, so they played a different game.

There were rubber balls made from the African rubber trees. Everyone was given one of these to play with.

Never in their lives had the little village children had so much fun.

Soon the lovely missionary lady came out of the hut carrying a large basket.

Of course Emma Jane knew what this meant, but no one else had any idea that there were things to eat at a birthday party.

Each child was given a stick of sugarcane to eat. To these almost starved children, this was as good as candy.

Then, would you believe it? Emma Jane's mother brought out a box of table salt and gave each eager child a few grains in the palm of his hand.

"Good, good!" cried all the children as they hurriedly licked up the salt. "Our mothers don't have salt," explained one of the children to Emma Jane, "and we like it very much."

Here came Mother, again, with a large banana for each child.

While the children ate, Emma Jane sang, "Jesus Loves Me," in the language of the children.

Before they left Emma Jane sweetly explained that in America everyone coming to her party would bring her a birthday gift, but she, instead, wished to remember each of them with a tiny gift to take to their own huts.

How very much pleased every child was with the lovely colored picture of Jesus blessing the little children! Their little black faces beamed with pleasure as they hurried home.

Emma Jane was happy too, as she watched her little African friends. "It was a lovely party, Mother" she whispered.

Good Samaritan Chats



*To the Saints up and down the land
and on the way to the Glory Land:*

Well, I greet you again from the land where the sunshine comes to spend the winter. How wonderful is the sunshine! What would we do without it? It takes the sunshine to paint the blush on the cheek of the strawberries, and they are grown here to feed the tourist on while he visits this land of sunshine and plenty.

Florida is easily one of the most interesting countries on the face of the earth. The lakes of Florida cannot be improved on, and the fish that are taken from these lakes are the best. And when it comes to fine vegetables, Florida is unsurpassed. Sure enough, here is the rich man's play garden and the poor man's paradise.

But what of the Lakeland Campmeeting? Well, that is just what we are going to talk about right now. The camp opened on Thursday night of February 7, with Dr. H. C. Morrison in the pulpit, and the other called workers all on the platform ready for business. The called workers were Dr. Morrison, Rev. John Church, Bud Robinson and Brother and Sister Redmon as the singers. We have had many of the greatest men and women in the United States at this great midwinter campmeeting, and it is the only one of its kind in the nation.

Here are some of the great men and their families: Dr. H. C. Morrison and Sister Morrison, Brother John Church and wife, and Brother Redmon and wife. Here are some of the great men whose wives have

gone on to the glory land—Dr. D. F. Brooks of the Troy Conference of the M. E. Church, who is now ninety years old and still active. Also, we had with us Colonel Brengle of the Salvation Army, one of the most beautiful men that you will meet in a lifetime of travel; Brother Gaar and wife from Des Moines, Iowa; Brother and Sister Sam Haines from Atlanta, Ga., and the Superintendent of the Indianapolis District, Rev. Jesse Towns, and wife. Also we had with us Brother E. E. Shelhamer and son from California, and Brother Riley, pastor of the Hoople Church of the Nazarene in Brooklyn, N. Y., and a fine band of returned missionaries from Japan, Korea, China and India. And then we had Southern Methodist preachers and Methodist Episcopal from many parts of the nation; and we must have had thirty or forty Nazarene preachers and their wives, and quite a number of fine Baptist preachers, and some Pilgrim Holiness preachers. In the first two services we had sixty-three preachers, and then they came until we could not keep track of them.

I have been preaching with Dr. H. C. Morrison for over forty years, and it is my honest conviction that he is now doing the greatest preaching that I ever heard him do. He is strong in body and soul, and his mind is well trained and so well preserved that he is a wonder to men and a holy terror to the devil on the platform. Brother John Church is a young man but a great preacher, and in him we have the making of a great campmeeting preacher.

We had as fine singing here as I have ever heard. While Brother J. E. Redmon was in charge of the music he had many fine singers. Brother Clyde Rogers led most of the time and he is a most wonderful singer, and there is a quartet of as fine young men as I have ever heard sing; Brother Rogers and Brother Brown and two of the Eby boys make up the Florida District Assembly Quartet, and they are simply great.

Also, we had many fine evangelists there. My old friend Bussey was here for several days; Brother Jimmie Miller, and one of my early day boys, Brother W. P. Jay, and daughter from Tennessee. Brother Jay lived with Mother and me back before he was married.

Brother H. H. McAfee and wife were in charge of the camp, and he is surely a natural born campmeeting leader. I have never seen one man who could look after more people and do the thing up in as good shape as Brother H. H. McAfee. When he is free from looking after this camp he is evangelizing, and he has his slate made up until some time in May, and we ought to see to it that he is busy from now until the day of his death. He is one of the most useful men that I have met in years, and his wife is one great woman and a mighty preacher of scriptural holiness. There is no way to tell what a fine man and good wife are worth to this lost world, and we have no finer than the McAfees.

Some of the finest old couples that I have almost ever met are in attendance at this campmeeting; such couples as Brother and Sister Garrett, and Brother and Sister Hutchinson from the Troy Conference; and Brother and Sister Dye from the Tennessee Conference. On Friday Dr. C. F. Wimberly from South Carolina came down, but he was called home the next day to bury one of his stewards, so he was with us for only a part of two days. And on the last Saturday we had with us the noted Billy Sunday and "Ma" Sunday, and he preached for us; a great message on the "Second Coming of Our Christ." Billy Sunday never fails to ring clear on the second coming of Christ, and he stands for the old Book from cover to cover.

We had the greatest camp this year in the history of the camp. We had, up to the last Saturday, two hundred at the altar, and on the last Sunday we had ninety clear cases of seekers and finders, making nearly three hundred at the altar during the eleven days. We will have to build another dormitory this summer or fall in order to take care of the crowds.

We had in this camp thirty-nine states represented, and twenty-two denominations, and some visitors from Canada, and when it comes to brotherly kindness and a sweet spirit, I have never seen this campmeeting surpassed in forty years of campmeeting work.

The last Sunday was the greatest crowds in the history of the camp and the greatest altar services in the camp history. On Sunday morning Dr. Morrison brought us one of the greatest messages that I have ever heard him give, from Genesis 1:1. I have been preaching with him for forty years, and today he is doing the best preaching of his life. He is fighting the battle in fine shape, and he is fighting a winning battle, and he is ripe for a chariot ride through the skies. May heaven smile on him and Sister Bettie as they do the work of half a dozen people. I am of the opinion that Dr. Morrison is now doing at least three men's work: to be editor of the *Pentecostal Herald* is one man's work; to evangelize as he is doing is another man's work; and to be president of Asbury College is another man's work, and he is doing the three great jobs in fine shape.

Well, the state of Florida is coming back to the front after her hard losses, but Florida is like a good man, you can't keep him down. May heaven rest upon the readers of the *HERALD OF HOLINESS*.

In perfect love and all for Jesus,

UNCLE BUDDIE.

N.Y.P.S. TOPIC FOR MARCH 10
THE SECOND WORK OF GRACE—ENTIRE
SANCTIFICATION

The aim of this lesson as presented by Rev. R. E. Swim, is to set forth the scriptural and practical basis for the distinctive doctrine of the Church of the Nazarene. This is a fine lesson for the N.Y.P.S. and the leader for this service should spend much time in careful study and preparation.

The Sunday School

M. Emily Ellyson

LESSON FOR MARCH 17, 1935

LESSON SUBJECT: Peter Delivered from Prison (Acts 12:5-17).

GOLDEN TEXT: *Prayer was made without ceasing of the church unto God for him* (Acts 12:5).

INTRODUCTION

Fourteen years of faithful service have passed by since Peter had preached on the day of Pentecost opening the door of the church, the beginning of Church history. We are studying now in the spring of the year, A. D. 44, and the place is Jerusalem. Through trials and difficulties, but with joy and satisfaction, Peter has moved steadily forward, and as a faithful steward of the manifold grace of God, his efforts have been rewarded for he has seen the church, from that memorable ingathering of three thousand on the Day of Pentecost in Jerusalem, become an established organization in different parts of the country. Surely he was a successful "fisher of men," a strong and mighty "rock," a *foundational* rock upon which the church structure was builded. In our lesson we find Peter in a sore predicament, awaiting execution, but calmly sleeping between two guards. He was ready for either life or death, and would accept either as the will of God, which was His pleasure.

THE CHURCH AT PRAYER

The church in Jerusalem was facing a crisis, such a crisis as drives both churches and individuals to their knees. James the apostle had been seized by Herod and beheaded, and when Herod saw "it pleased the Jews he proceeded . . . to take Peter also." Our lesson opens with Peter in prison awaiting the fate that befell James. But the Passover was not yet completed and the church took advantage of the few days of respite this afforded them to pray day and night for his deliverance. Our text says they prayed "without ceasing." There was not a time when prayer was not being offered in his behalf. It takes such praying to accomplish such results. Probably they prayed in shifts or groups, successively, so there was no break. The church should know that the secret of prevailing prayer lies in united and continuous praying. Prayer is more than a theory, it is a practice. There are many advancements being made in church work that are of value to the church, such as practical equipment for service, the giving of money, which is far in advance of any preceding age, and methods are multiplied in all departments of church life. There is no lack of rally days, contests and planning. Yet with all these advantages at hand, the ability to bring men into loving and saving touch with Christ, seems

less than in the days of the Church's incipency. One sometimes wonders if many of our methods are not fungus growths, sapping the vitality of the Church and making no contribution to her fruitfulness. At any rate there is a sense of lack seen and felt in all orthodox denominations. Where is the lack? We would reply, the majority of us do not know the secret of prevailing prayer. We are practicing our methods, we are doing things, but methods that are not soaked in prayer, impoverish rather than enrich the Church of God. There are plenty of men and women at Christ's disposal for the home and foreign field, but the Church lacks spiritual energy to send them forth. Get the picture before us. Peter in prison, the church at prayer *without ceasing*. Result: "The angel of the Lord came," the prison was lighted, Peter's chains fell off, and he followed the angel past the *first* and *second* ward, the *iron gate* opened to them, and they went out. Peter said, "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." This while the church prayed without ceasing. Note the difficulties—soldiers, binding chains, doorkeepers, wards and an iron gate, but all gave way while the church prayed *without ceasing* unto God for Peter.

THE CHURCH AMAZED

In deep thought Peter walked toward the house of Mary the mother of John Mark, "where many were gathered together praying." At this prayermeeting they were a united body. They came *together* to pray for a specific object unitedly, and in doing this they were fulfilling the Master's requirement for fellowship in prayer. There is a passage that insists upon loneliness in prayer, where Christ instructs His disciples that in each life there must be a special time and place for secret prayer. "Enter into thy inner chamber . . . shut thy door, pray to thy Father which is in secret." Every third person is excluded in that hour of secret prayer. But He just as surely insisted upon fellowship in prayer when He said, "Where two or three are gathered together in my name, there am I in the midst of them." They were gathered together and He was in the midst. So intent were they in praying that they seemed oblivious to all else. But the girl Rhoda heard a knocking at the gate, and came to listen, not to open. "She knew Peter's voice" and in her great joy forgot to let him in, but ran to tell the others he was there. They could scarcely grasp the wonderful news, but finally opened the door and saw it was Peter and not his guardian angel, and they were filled with "amazement." They did not anticipate such a deliverance as this, possibly they had prayed that God would restrain Herod. At any rate their prayers were answered beyond their expectation of what God's deliverance would be. They prayed and God rewarded them. May the practice of prayer be increased in the Church of the Nazarene.

"BELMONT COVENANT PLAN SWEEPING CHURCH"

E. J. FLEMING, *Stewardship Secretary*

WE take our caption from the December issue of *The Covenanter*, published by the Committee on Stewardship and Finance of the Southern Presbyterian Church.

You wonder what is "sweeping the church." The "Belmont Covenant Plan." The report says, "From all over our church are coming enthusiastic reports of the adoption of the 'Belmont Covenant Plan' by our Presbyterian congregations. Some ministers and officers are even going into churches of other denominations with this good news. Obviously something unusual is happening which demands the attention of every church in our General Assembly." We quote the following from a leaflet entitled "The Belmont Plan Works Wonders in Church Finances."

"Rev. G. L. Whiteley, Pastor of the Belmont Presbyterian Church of Roanoke, Virginia, has, during the last few years of depression, experienced what has become common to most Presbyterian ministers. Hard times took their toll and it seemed that the church was doomed to gradual extinction due to financial difficulties. Convinced that a mere surrendering of his pastorate would be no solution to the Belmont Church's problem, and certain that something more than a simple reducing of church expenses was necessary to guarantee the church's continued existence, this minister set out to challenge his officers and people to experiment with the original scriptural basis of church support. To this end he thoughtfully studied his problem, carefully examined his possible resources, and then went to work. From this point on let Mr. Whiteley tell his own story just as he told it to the 1934 General Assembly:

"Belmont has a membership of 352 active members, with a total membership of about 425. This membership is made up of the great middle class of men and women who are the backbone of our nation, with neither demoralizing poverty nor delusive wealth. The income of the church is from the weekly wage-earners in the Rayon Plant, the Norfolk and Western Shops and department stores of the city.

"In 1932-33, on account of lack of work, this church found itself in a serious financial condition. In 1929 a new church was built at a cost of \$30,000, with a debt of \$15,000. In August, 1933, there began to spread in the congregation a spirit of defeat. Some were saying, "We cannot carry on, and our debt is too heavy." The pastor would not admit that it could not be done, and from the pulpit one Sunday morning spoke of the destructive pessimism that was creeping into the church. He said that before we say we cannot carry on, let's find out our ability. To find out approximately the financial strength of the congregation, the people were asked to designate on a slip of paper with no name signed to it, their weekly income, and drop this into the offering plate when passed. The congregation entered into the suggestion with a fine spirit and the figures turned in showed that the average weekly income of the people who were working was \$18. Then a careful study of the church roll showed that 137 people had definite incomes. This number was further studied and it was found that of this number about seventeen could not be depended on to do their part, leaving 120 dependable members with an average weekly income of \$18 or a total weekly income of \$2,160.

"Then the question arose, how much of this \$2,160 has the church the right to expect. Of course, there was only one answer and that was the 'tithe,' which was \$216 a week. Formerly the church had been getting an average of \$50 a week. Due to this fact bills had been incurred to the amount of \$2,600 plus a spirit of defeat and pessimism in the congregation. Studying the facts and figures, the pastor found that if his 120 dependables would tithe for one quarter, or for October, November and December, they would wipe out

all deficits and carry on while they were doing it, and end 1933 with all bills that were due fully paid.

"Calling the twenty-seven officers together this plan was presented for their consideration and adoption or rejection. Quite a heated debate followed, with the result that all the officers signed a pledge to do it except two, one being away and the other having no work. The deacons were told that if the officers would sign up to tithe for fifteen weeks, the pastor himself would personally call on the 120 members and present this plan, but if the officers refused to sign, he would not ask the congregation to do it, as the officers were to lead the congregation and set an example. The congregation was called on by the pastor and 118 of the wage-earners signed to bring their "tithe" into the church. The period decided on was September 17—December 24, 1933. Formerly the offerings had averaged \$50 a week, but when the new plan started, on September 17 the offering was \$173; on September 24 it was \$228. The largest offering was \$450.

"At the end of the fifteen weeks the people who had been saying, "We cannot carry on," had paid \$2,626 and had wiped out all the deficit, ending 1933 with all bills paid and 2 cents in the bank to the church's credit. God promises only "enough" and he had given these people enough and a little more. They believed God, tried what he said in Malachi 3:10, and found it to work. He opened the windows of heaven and poured out a blessing. Some members secured better jobs, some had wages increased, all had received a great spiritual blessing, and the congregation was transformed in interest, enthusiasm, devotion and joy.

"A congregational meeting was held at the regular morning worship to hear what these people would say about their experience in "tithing." The pastor was compelled to limit these testimonials to one-half a minute. Men who said at the first of the campaign, "I do not believe in tithing and cannot afford to do it," stood up and said, "I have had a wonderful experience, and have met my obligations easier and lived better since I have been using God's plan for my money, and as long as God gives me any kind of an income I am going to pay Him the tenth." As a result, when Belmont made her Every Member Canvass for 1934, she oversubscribed her budget \$2,000. To date the weekly offerings of the congregation are more than doubled, almost three times what they were a year ago.

"This plan has spread until scores of Presbyterian, Brethren, Methodist, Baptist and Christian churches are working it with marvelous results. Twelve churches in and around Roanoke were questioned as to the results, and it was found that these twelve had given during thirteen weeks \$17,000 over and above their usual offerings. If half of the 3,545 churches in our Southern Presbyterian Church would do this, and they can, based on the figures of these twelve just mentioned, they would contribute in thirteen weeks more than a million and a half dollars over and above what they are now."

WHAT DOES IT

The following figures are selected from a three months' trial by one church showing comparisons between the same months in 1933 and 1934. Do you notice that the increase of the three months of 1934 over the three months of 1933 is almost double the amount contributed in 1933? Study the following figures:

	1933	1934
October Offering	\$340.00	\$ 472.00
November Offering	277.00	915.00
December Offering	428.00	1,314.00
Three months	\$995.00	\$2,701.00
		995.00
Increase		\$1,706.00

What did it? The Belmont Covenant Plan. What is the Belmont Covenant Plan? Just simply God's plan, the Bible plan, put in operation on a three months' trial basis.

A Great Warrior Called to His Reward

REV. JOHN FLEMING, nationally known evangelist of the Church of the Nazarene, passed to his reward at his residence, 2813 Holt St., Ashland, Ky., January 23, 1935, at 2:30 in the morning.

How fitting that a convoy of angels should descend on the wings of the morning, at this the deceased's favorite hour of prayer, and so quietly and peacefully slip him away to his mansion not made with hands, that loved ones who had watched untiringly could scarcely reach his side.

Nature joined with the heavenly host in preparation, spreading a mantle of white across God's footstool, while the moon that long ago witnessed the agonies of Gethsemane, slipped from behind the clouds, to shed her silvery rays, turning snowdrops into sparkling diamonds, a background for the homegoing of this soldier of the cross, as he stepped from the scenes of mortality to receive his harp and crown and join the ranks of the redeemed of all ages, thus bringing to a close the earthly career of one who spent twenty-five years of his life in pastoral and evangelistic work, his ministry leading him into forty-six states, Canada and Mexico.

He labored in the gospel with practically every Protestant denomination in the largest churches and camps of our nation, receiving unnumbered calls each year which he could not fill. More than a hundred thousand penitents have bowed at an altar of prayer in his services.

For years he fought a losing battle with poor health, having recently been confined to his bed for several months, but recovered sufficiently to again enter the work dear to his heart. A special anointing of divine favor rested upon his labors during these last months, as burning, flaming passion for the lost possessed his soul anew. With a body racked with pain he continued to tell the old, old story until the candle of life was consumed.

Closing one of the most successful campaigns of his ministry near Charleston, West Virginia, he returned to his home on December 17 and became seriously ill the following day. More beautiful words could not have been chosen for a farewell message at the close of life's work, than those expressed in the words of the text from which he preached the last Sabbath afternoon before his illness, 2 Timothy 4:7—"I have fought a good fight, I have finished my course, I have kept the faith."

The intense suffering of his body at times assumed the aspect of an angry tempest, yet the testimony of saving and sustaining grace sounded around this nation, rang out clearer and stronger when, as he expressed it, his feet were touching



the chilly waters. His was a faith that in darkness knew no doubt. Anxious hearts waiting could hear the voice that moved thousands drifting from the sick chamber in song, "One Glimpse Through the Gates of Pearl, Will Be Worth Everything."

From the beginning of his illness he declared that his work was finished and acted accordingly—he, as it were, put his house in order, business affairs, funeral arrangements in detail, the care of his body after he was gone—the admonition to his wife, "Bury me in the clothes in which I have preached up and down the nation, place my Testament in my hand, and let me go."

Turning to his brother, Bona, "I have preached my last sermon; you continue to preach the same gospel we have always preached," then grasping his hand and pointing heavenward while tears rained upon his pillow he continued, "and if it's possible when I get up there for me to intercede for you I will do it."

Glimpses of another world were his, greeting the Apostle Paul and Peter, describing his mansion, viewing the Marriage Supper. Those who were privileged to stand in this heavenly place with this suffering saint turned away with a prayer, "Let me die the death of the righteous."

Every ministration that could come from the hands of loved ones, friends and neighbors was his. Long distance calls, letters and telegrams unnumbered, nights of prayer, radio greetings, but the answer to all seemed to come through the sufferer's lips, "I will ride on the clouds with my Lord."

The faithfulness of his wife and companion, Lilly Rose Fleming, cannot be penned in words. He leaned upon her

constantly in the years of declining health, and pillowed his head upon her arm in the hours of death. When asked if she had seen the roses sent by his minister friends from another state, she shook her head and with tears streaming placed her hand upon the brow, now damp with death's dew—replied, "No, here is my rose—fading away."

What pen can describe the farewell scene of this devoted father as he called to his bedside his five children who reside at home, three daughters, Ethel, Edith and Maxine Fleming; two sons, John Milton and Talmage Fleming, and commended them to Jesus the best Friend man has ever known.

He was privileged to have at his bedside his only sister, Lucy Fleming Waddell of Willard, Ky., his four brothers, Charley Fleming of Willard, Ky., William, Bona, and Frank Fleming of Ashland, Ky.

In the hours of delirium he was hurrying for the trains, rushing to fill an engagement, but after a moment he added, "I am going but I shall not return;" and to loved ones, friends and neighbors left in a world that will never be quite the same, we say in the words of David, "We cannot bring him back, but we can go to him."

John Fleming was born in Mt. Savage, Carter County, Kentucky, and departed this life January 23, 1935; converted and called to the ministry in young manhood; united in marriage to Lilly Rose, to which union six children were born, five above named. He was preceded in death by an infant daughter, his father George W. Fleming, his mother Catherine Fleming, one brother, George Fleming, two sisters, Mary and Catherine Fleming.—Mrs. Bona Fleming.

Funeral Service

The funeral service was conducted from the First Methodist Church in Ashland, Ky., the largest auditorium in the city, having a seating capacity of around twenty-five hundred. Practically all available seats were taken, despite the fact that we were experiencing the worst winter weather of recent years. Ministers and friends drove hundreds of miles to be present; a host of others desired to come, but dangerous road conditions prevented them.

The favorite hymns of the departed brother were sung. The quartet from God's Bible School sang, "The Home Coming Week" and a song of "Heaven." Rev. E. C. Martin, pastor of Warren Avenue Church, Columbus, Ohio, sang the song known as "John's song"—"I Was Once Far Away from the Savior."

Rev. W. W. Hankes, whose life has been so closely interwoven with that of the loved ones throughout the years,

sharing with them their joys and sorrows, told of his call from far-off fields of Africa back to the mountains of Kentucky—a call questioned by his fellow-workers, and even by his beloved companions—but under his ministry the deceased was converted, so that he knew that his call was not in vain. Rev. Hanks then led in prayer.

Rev. M. G. Standley, a life-long friend and brother, whose spiritual help and guidance meant more perhaps than any other in getting Brother Fleming out and established in the ministry, preached the funeral sermon from the text, "Mark the perfect man." He stressed the fact that the life of the deceased was in harmony with the glorious gospel which he preached.

Rev. Gene E. Phillips, his beloved pastor, whose deep spirituality was such a comfort and solace to him in the hours of death, brought the closing message, telling so touchingly of their last words and moments together.

The floral pieces were many and beautiful, one especially of a pulpit with an open Bible.

A host of visiting ministers from his own denomination, together with many from other denominations, were present. His brethren in the ministry acted as pall-bearers, carrying him to his last resting place in the Ashland Mausoleum.

Tributes

A FAITHFUL BROTHER AND A GREAT FRIEND

John Fleming was a great soul winner. This was a statement all made concerning him, and there were many who longed to know his secret. And, of course, the principal content of the secret was that he was a man whom God anointed to preach the gospel, and that he preached in the power of the Holy Ghost sent down from heaven. But also there were human qualities which, touched and used of the Lord, helped in making him a Christian and an evangelist of the first magnitude. Among these qualities was that of the capacity to be a brother and a friend. It is now many years since I met John Fleming for the first time. When I met him first it seemed to me immediately that I must have known him before—he was such a comforting brother. Then I learned to look forward to the times when I was permitted to be a collaborer with him in campmeetings and conventions—blessed times of fellowship these. And, finally I found out through various channels that he was just as faithful as a brother and friend in my absence as when we were together. In late years this quality became one of the most beautiful of all to me. Weeks and even months would pass that I would not meet him personally, but I always knew that wherever he was he was doing his part and thinking and speaking

kindly of me. All this drew upon the best there is in me, and made me reach out to be more like the Pattern of brotherhood and friendship from whom I knew John Fleming took his lessons. And so when a minister said to me a few days ago, "John Fleming was buried last week," I felt myself bereaved as I have not been in many months. A faithful brother and a great friend has gone to heaven. I am glad for his sake that he is with those so much better fitted to be his brothers and his friends; but there is a breach in our ranks that will be difficult to close. But we shall see him again—"In the Morning."—General Superintendent J. B. Chapman.

"We were gathered in an Advisory Board meeting in First Church, Lexington, Ky., when the news reached me of the death of Rev. John Fleming. Our church has lost one of its greatest evangelists, and the entire holiness movement has lost one of its best soul winners. I have known of the work of Brother Fleming for some fifteen years, and have been closely acquainted with him and his work for the past eight years. I have always found in him a passion to win souls. This gripped his very being, and one could feel the deep sincerity of this good man. He was a blessing in our district gatherings, always boosting the work of God. He was a good husband and father. He had a very beautiful atmosphere in his home that made one feel like praising God. I always felt nearer heaven when it had been my privilege to visit his home. We will miss him on the district. Our loss is heaven's gain."—L. T. Wells, Superintendent Kentucky District.

"We first met Brother John Fleming on Sunday after we had preached the opening Sunday of our pastorate in Ashland. He was not well and a few days after our first acquaintance with him he took very seriously ill, and some thought he would never preach again. Knowing as we did of his usefulness as an evangelist and of his active life, we felt it would be difficult for him to be confined to his bed, so we called on him often. We felt we owed it to him, and to his many friends who were unable to get to him. Our visits were usually short, but to me very precious moments, which possibly meant more to me than to Brother Fleming. After he began to mend and be able to be out our visits were less frequent, for it was but a short time until he had dismissed the thought of saving himself, and had again walked into the white harvest field. These last meetings were among his very best, and his passion for a lost world seemed to grow more fervent. If he had remained at home during this last summer he might have lived much longer, but the pull of

his call was so strong he could not be satisfied to rest.

"During his last illness we were again with him many times, and there was one special visit we had together which will linger with me to the end, and will be remembered as an almost sacred moment in my life. As we were trying to think of some passage of scripture with which to begin our remarks as a closing word at his funeral service, we were directed by the Spirit to these words, 'The precious Sons of Zion comparable to fine gold.' God considered John Fleming precious; he was valuable to God in His work; rare in type, had a prized spirit, possessed excellent gifts and was a bright, shining character. He was precious to his family. They loved him. To his brothers and sister, and to his many friends he was precious.

"Few people are possessed with the spirit of Brother Fleming. He was forgiving, tender, thoughtful and kind. His suffering was intense, but through it all he was patient and thoughtful of others. His death was victorious and truly a great climax for the life he lived. He said when he came close to the end, 'Think of what is ahead of me,' and sang often, 'I'm going to ride on the clouds with my Lord.' We will miss him greatly in our church. Just a few weeks before he took sick he spoke one Sunday morning to our Sunday school and closed by giving an altar call to which possibly fifty boys and girls responded. There was no preaching service that morning, but we closed by receiving thirteen into church membership. Ashland has lost a great, good man."—Gene E. Phillips, His Pastor.

"A good man and a great soul winner has fallen. Always was glad to have Brother John on the district. His work remains and his influence will live. We revere his memory and shall miss him greatly."—C. Warren Jones, Superintendent Pittsburgh District.

"When the sad news of the home going of my old friend and Brother John Fleming reached me I sat down and had a good cry; and said to Brother Jimmie Miller who was with me, 'How in the world can we ever do without Brother John in the field as an evangelist, for of all the men that have lived in our day, we have had none that seems to be his equal as a soul winner?' He was to my way of thinking the greatest revivalist and soul winner in the nation. May heaven smile on his little wife and children, and watch over them until some sweet day they shall be reunited at the great Marriage Supper of the Lamb."—Uncle Buddie Robinson.

"The late Rev. John Fleming, as both a brother and a preacher, meant more to my life than any other man on earth. I

have lived in his home, and was called to preach in one of his revivals. Immediately after I was called to preach, he rented a building, seated it, and called me to my first pastorate, a small congregation. He also made me assistant pastor of his church, and helped support me until I really got started. He was the greatest *Jesus* preacher I ever heard, and one of the sweetest spirited men that I ever met. I had the privilege of standing by his bedside almost continually for ten days and nights before his death; he sang and praised God until he lost consciousness. Among his last words which meant so much to me, were, 'Fugett, I have lived good, and the gospel that we have preached all over this country holds good now.' I believe that we as a church have lost one of our greatest soul winners, and I feel that I have lost one of my best friends."—Evangelist C. B. Fugett.

"In the providence of God it was my privilege to fellowship Brother John Fleming in a campmeeting in the latter part of August of last year. It was my first time to hear Brother John preach. To express my appreciation of him is to say as one said of Barnabas, 'He was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord.' His home going leaves a vacant place hard to fill. God buries His workmen, but carries on His work. The loss to the church on earth by the translation of our brother is a serious one, but heaven is richer by our loss."—Evangelist T. M. Anderson.

"In the home going of Rev. John Fleming the church has lost a great warrior and multiplied thousands of ministers and laymen have lost a true-hearted friend. It has been my rich lot in life to be closely associated with Brother John for the past twelve or thirteen years. For four years I served as his District Superintendent, during which time we toured together, visiting each church on the Kentucky District. His one battle cry was for a deeper spiritual life among the churches, and for mighty revivals that would reach the masses. He did not know how to spare himself when others were in need about him. As in the case of his Master and Lord, it could be truly said of Rev. John Fleming, 'He *served* others, himself he could not save.'—J. W. Montgomery, Superintendent Northern Indiana District.

"What a loss the Church of the Nazarene and the holiness movement have sustained in the home going of dear Brother John Fleming. His unctuous preaching, his searching messages, his earnest appeals, with his tender spirit, made him one of the greatest soul winners of recent years. To know he was

called as a worker to a campmeeting, or engaged for a campaign in one of the churches, gave promise of a coming revival and outpouring of the Spirit. He was one of my favorite evangelists, a loving brother, a loyal friend, and a choice saint. It is hard to realize that his voice will no longer be heard in our meetings. His memory shall ever be a bright spot in our home and thinking."—J. Howard Sloan, Superintendent New York District.

John Fleming, the Evangelist

Gone is a watchman that blew a clear trumpet,

Gone is John Fleming who fought a good fight,

Sweetly he sleeps in the hills of Kentucky
Near to the place where he first saw the light.

Bold and untamed as the swift-moving panther,

Wayward and reckless, the talk of the town,

One night he chanced to attend a revival,
Heard Sister Hanks and God struck him down.

Often we've shouted and wept o'er that story,

How Jesus met him and made him all new,

How he won Bona, his dearly loved brother;

Nothing but death ever parted these two.

Seven and twenty the years they have labored,

Hundreds of thousands have heard them both tell

How the pierced hands of Infinite Mercy
Led them both back from the border of hell.

Daring as Peter who trod on the waters,
Bona and John sought the deep things of grace,

Rested not till they were sanctified wholly

Making them fit to behold our Lord's face.

Back to the wife and the children who loved him

Came the sick preacher one cold winter day.

Life's lovely pitcher soon broke at the fountain,

Death claimed his dust but John went away.

Dying he dreamed of another revival,
"Wife, help me dress. I must tell you goodbye.

Hurry," he said, "I hear the train coming"—

But 'twas God's chariot come from the sky.—RAYMOND BROWNING, *Pastor First Church, Columbus, Ohio.*

"Rev. John Fleming was a man in every respect. He knew and enjoyed every side of life in the proper sense. He enjoyed a social hour with his friends, and he craved an hour alone with God. He was a fine example of a true Christian, having a right spirit even under great pressure, and he loved and boosted for his fellow comrades in the ministry. He preached and lived a life of holiness. He was a lover of his church. While his ministry called him into many fields outside our church, he proved always fair to all. Yet when he was with his own people, and thus building the church of his choice—the Church of the Nazarene—he always mounted to his greatest heights, and seemed to enjoy most receiving converts into church fellowship. He was a great soul winner. Probably John Fleming was the peer of all men I have known when it came to stirring a crowd to action in the shortest time allowed. He could do the most in a one-night stand or a week-end meeting of any man I have ever met. Plain, jovial, entertaining, prayerful, stirring, loving and loyal—this was John Fleming as I knew him."—Chas. A. Gibson, Superintendent Ohio District.

Evangelist W. W. Hanks writes concerning Brother Fleming's funeral, "Brother Fleming had planned the funeral service for nearly a year before his death, and I feel very highly honored to have been mentioned in the plan. Just a few days before he went home I was in to see him, and he took me by the hand and gripped it, and said, 'Brother Hanks, but for you I might have been in hell.' How I did praise God that I heard the call when I was away down in Africa, and made my way back to Kentucky. The first place I landed after I had been with my folks about four days, was at Willard, Ky., and God surely did work miracles there, for which I give Him the glory. Eternity will tell the rest. We do not know what will happen when we obey God and trust Him." Note—Brother John Fleming was converted in this meeting held by Brother Hanks at Willard, Ky.

"Brother Fleming held next to the last meeting of his life with the Linden Church at Columbus, Ohio. He came a week after having held a great meeting in First Church with Rev. Raymond Browning, beginning with us on Monday evening. From the first service there was a splendid attendance until we had to put in more and more seats, and still they came and filled the house. The saints had been praying with strong crying and tears for some weeks. There had never been a greater burden for souls on the church. And how the Lord did answer prayer! Brother Fleming preached with great unction and power. He said

when we remonstrated with him a little for preaching so hard that he could not hold himself in, that the Lord was just preaching through him. It was by far the best meeting our church has ever had. At the close we received sixteen into church membership, and have received six more since then, a part of

whom were the result of Brother Fleming's meeting. We had known Brother Fleming for nearly twenty-five years and heard him many times, but never heard him preach better. A saint has gone to heaven and his works will long follow after him."—W. R. Gilley, Pastor Linden Church of the Nazarene, Columbus, Ohio.

Clinton, Iowa—Our church has recently closed a good revival with Rev. J. H. Crawford of Hot Springs, Ark., as the evangelist. Rich Bible preaching characterized this meeting and God honored His Word, with thirty-three professions during the meeting. A Sunday school rally resulted in an attendance of seventy-one. We are looking forward to greater things.—Hall Swain, Pastor.

News of the Churches

TELEGRAM—*Blytheville, Ark.*: Gracious revival on with Evangelist G. Chester Morgan of Alliance, Ohio, and the Dixie Radio Quartet; hundred seekers, tremendous crowds, all records broken in church school with 331 present. Ten members taken into church with others ready to be received. Twenty HERALD subscriptions. Revival continues another week.—Mrs. Eupha D. Beasley, Pastor.

TELEGRAM—*Port Arthur, Texas*: Dallas District campaign with Professor and Mrs. London in Kilgore, Texas, great; church organized with 22 members; Sunday school of eighty. Last week touring district; then all-day rally at Port Arthur First Church in connection with Nelly Roberts revival; last service had a packed house, with eighteen praying through. District progressing; six new churches organized in the last three months.—I. M. Ellis, Superintendent Dallas District.

TELEGRAM—*Miami, Florida*: Closed revival with Rev. E. E. Zachary as evangelist with 47 seekers last day. Zachary highly recommended as preacher and singer.—Central Church of the Nazarene, Ethlyn Harper, Secretary.

TELEGRAM—*Pasadena, Calif.*: Revival closed on Tuesday night best in all our pastoral experience; fifty new members. Pasadena College sharing the holy visitation; much prayer is the secret of the success.—R. J. Plumb, Pastor Bresee Ave. Church.

Porterville, Calif.—Our church has recently closed a successful revival campaign with Rev. Mrs. Morris Gill and Ruth Camp Hoskins Evangelistic Party. During the three weeks meeting eighty-eight souls prayed through to victory, and eleven new members united with the church. The evangelists were helpful in every way, developing every department of the church. A Sunday school rally doubled the attendance. An all-day meeting of the W.M.S. was highly profitable. The N.Y.P.S. addresses exalted the church and her purpose. We have been pastors here for twenty months, and thank God for the victories won. Excluding the mortgage all old debts have been paid, and we have just completed the enlarging of the church building which doubled the floor space. We owe

less than seventy-five dollars on the improvements. The pastors have been recently called by unanimous vote to return for another year, with an increase in salary of \$7.50 per week.—Ira P. and Aletha Allen Dumas, Pastors.

Evangelist J. D. Saxon of Greenbrier, Tennessee, writes that he has recovered from his recent serious illness, and is now back in the work again. God has been blessing his efforts and giving him souls. He will close a meeting at Mobile, Alabama, March 17, and has some open dates after that. Write him at his home address.

Columbia, S. C.—Our church is only nine months old, and we have a church membership of thirty, with 150 on the Sunday school roll. We have just closed a good meeting with District Superintendent P. P. Belew as the evangelist. About forty seekers were at the altar of prayer, and the entire church was greatly blessed. There were 147 present in the Sunday school for the special rally. Help us pray for victory in our work in this city.—C. M. Kelly, Pastor.

Trenton, N. J.—We have just closed a very successful revival with Rev. H. M. Couchenour of Washington, Pa., as the evangelist. Brother Couchenour's splendid messages resulted in seekers at the altar, a number praying through to victory. Some new members were received, and the church was strengthened along all lines. The pastor was unanimously recalled for three years.—G. Thomas Spiker, Pastor.

Evangelist Roy L. Hollenback writes, "We had a four Sundays campaign at Grandview, Wash., in January with Pastor F. L. Cook. This was a hard pull. We had good crowds, but only about seventeen praying through. Following this we had a good meeting with Pastor B. L. Simmons and his fine people at Freewater, Ore. This meeting assumed the proportions of a real revival, and there was a steady rise of the tide until the last service. God was there in power, but as we had only thirteen days, all felt the meeting was too short. I am now with Pastor L. T. Borbe and his aggressive people at East Oakland, Calif. Meeting starting off well with eight responding to the first invitation. We are looking for a gracious outpouring of the Spirit."

Huntington, Ind.—For the past several months our church has been enjoying a special outpouring of the Holy Ghost with many wonderful and visible results. In the early fall we were privileged to have Evangelist I. G. Martin of California with us for three weeks. His messages were blessed of God and wrought wonders in the heart and life of the church, with a number praying through to victory. The N. Y. P. S. sponsored this meeting. In January we had a meeting with Evangelist H. N. Dickerson of Ashland, Ky., and the Knippers Brothers as singers. This fine group of workers conducted programs in several schools in the city and surrounding country, and this brought a steady stream of new folks to the revival; many were clearly converted and others sanctified. About fifty seekers were at the altar on the last day. About forty new members have united with the church, and we expect to receive fifteen more. The power of this meeting is still sweeping on with seekers in our regular services. The Sunday school is steadily increasing in interest, and the attendance will soon reach the four hundred mark. We have about three hundred babies enrolled in the Cradle Roll department. We have several personal workers teams which have made more than four hundred calls during January and February. Finances are improving. There is a spirit of unity, praise and faith in our midst.—R. L. and Pearl Rich, Pastors.

Pontiac, Mich.—We were favored recently with the ministry of Rev. I. G. Martin and District Superintendent R. V. Starr in a week's convention. We had a great day Sunday (February 17) with three services, and made contact with several new people. The Sunday school established a high record in offering on that day; having an attendance of 170 and an offering of \$104.03. We continue the campaign another week with Rev. Vernon Shirley and Raymond Smith, singing evangelist, as workers.—F. W. Domina, Pastor.

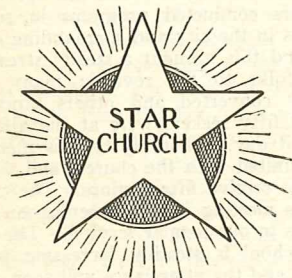
Hillsboro, Ohio—We came here last July—while we were pastoring the church at Chillicothe, Ohio—and conducted a revival campaign which lasted four weeks, and resulted in the organization of a Church of the Nazarene with nineteen members. We purchased a lot and completed a tabernacle 36x56 feet. Evangelist H. N. Dickerson of Ashland, Ky. and Song Evangelist Hilman Barnard, were called to conduct a revival campaign. There were 125 bowed at the altar of prayer, and many of them were happy finders. On the last Sunday afternoon Evangelist Dickerson raised \$1020

in cash and pledges for the tabernacle. We have already had twenty new members unite with the church from the result of this meeting, and more are to follow. We now have forty-eight church members and the Sunday school is growing. Pray for the work here.—James Flannery, Pastor.

Muncie, Ind., First Church—We have just recently closed a good revival with Rev. Heddie Olson as evangelist, and Mr. Irvin Younger and Lucille Cox Younger as song evangelist and chalk-talk artist. There were seventy-four at the altar the last week, and seven new members were received into the church. The Sunday school, N.Y.P.S. and W.M.S. are doing excellent work. Both District and General Budgets are overpaid. Our radio broadcast each Saturday is being well received. We are expecting greater victory for the remaining part of this assembly year.—C. R. Mattison, Pastor.

Rochester, N. Y.—We have pastored this church for the past four and one-half years. Although we have had a good call to return we feel led to other fields of labor. We have never worked harder than we have here; in the main we have had beautiful co-operation. Fifty-six people have been received into full membership, and the Sunday school and N.Y.P.S. have had a remarkable growth. We are leaving with all budgets paid and a good interest manifest in the church. Rev. A. M. Babcock from Wilmington, N. Y., has been unanimously called to be our successor. It is with regret that we leave these dear people. We are glad to say that we are both in better physical condition than when we came to Rochester. We plan to do evangelistic work this spring and summer. Those desiring our services may address us at 103 Elba St., Rochester, N. Y., until April 1; following that at Greensboro, Ind., Box 55.—E. E. and Ora J. Turner, Pastors.

Osage, Okla.—Our church has just closed a very gracious revival meeting with Evangelist G. Chester Morgan and wife of Alliance, Ohio, and Miss Leta Mae Curnut of Prague, as special workers. The building was crowded every night, and the work of the evangelists was appreciated by the congregation. More than forty people bowed at the altar during the meeting; sixteen were saved or reclaimed, ten were sanctified, and the church was greatly blessed and encouraged. We made many good friends, and have some very fine prospects for new members. On the last Sunday of the meeting we broke all Sunday school attendance records of our three years pastorate here, with 127 present. This is large since we are in a village of only 450 population, with five Sunday schools. Twelve subscriptions were received, thus making us a "star" church for the HERALD OF HOLINESS.—P. A. Lewis, Pastor.



From now on Star Churches will be reported once a month. This time we have a fine list of nine churches to welcome. With 670 previously reported our list now totals 679.

STAR CHURCHES

- ★ Searcy, Arkansas
Phillip Hamilton, Pastor
49 members—17 subscriptions.
- ★ Osage, Oklahoma
P. A. Lewis, Pastor
44 members—17 subscriptions.
- ★ Science Hill, Kentucky
John Willingham, Pastor
101 members—34 subscriptions.
- ★ Modesto, California
Arthur F. Grobe, Pastor
83 members—31 subscriptions.
- ★ Rudolph, Ohio
S. Ellsworth Nothstine, Pastor
16 members—6 subscriptions.
- ★ Dayton, Ohio
A. H. Perry, Pastor
325 members—108 subscriptions.
- ★ Columbiana, Ohio
Chas. W. Snyder, Pastor
114 members—38 subscriptions.
- ★ Winfield, Kansas
Herbert Lilly
25 members—15 subscriptions.
- ★ Owosso, Michigan
R. C. Warland, Pastor
15 members—17 subscriptions.

TWO-STAR CHURCHES

- ★★ Manchester, Ohio
C. P. Smales, Pastor
- ★★ Fergus Falls, Minnesota
R. L. Hobza, Pastor
- ★★ Owosso, Michigan
R. C. Warland, Pastor

Prague, Okla.—Our church has recently had two short revival meetings. The first was in January with Evangelist G. Chester Morgan and wife of Alliance, Ohio. Their work was constructive and a goodly number sought the Lord for pardon or purity. The second meeting was in February with Rev. Clarence Baldwin as evangelist, and Rev. Virgil Higgins as pianist and soloist, both of Wister, Okla. The work of these brethren was appreciated by our people. We had a good meeting. The closing Sunday (February 17) was a "Home Coming" with three services, and a basket dinner at noon. All recent Sunday school attendance records were broken with 126 present. Our people are encouraged, and the outlook for the church is good.—Reporter.

Evangelist E. M. Kennedy and wife report that since the Missouri District Assembly last September they have held nine revivals and have seen many souls pray through to victory. They recently closed a meeting at Bloomfield, Mo., one of the new churches on the district, in which the Lord wonderfully blessed. Brother and Sister Hughes are the pastors and have a real work started in Bloomfield. Brother Kennedy writes, "The Lord then seemed to lead us to Wellston, Mo. We held a revival meeting with about forty at the altar. We have reached the 97 mark in Sunday school, with fifty in the N.Y.P.S. meeting. On February 17 we organized a church with twenty-three members, and more to come in this week. We are using our own Sunday school literature. Wife and I have accepted this pastorate."

Zone Five of the Missouri District held a Joint N.Y.P.S. and W.M.S. Rally on January 27 at Des Arc, Mo. There was a splendid representation present from Annapolis, Piedmont and Des Arc churches. Mrs. Lina Fitz and Billie Seal presided over the meeting. Messages were given by Mrs. Fitz, Miss Laverta Welsh and others, with several special messages in song. The next rally will be held at Annapolis in the month of May.—Zone Leader reporting.

Akron, Ohio, Kenmore Church—February 1 to 10 was a time of spiritual feasting for our church under the ministry of Evangelist T. M. Anderson and the Barnes Sisters as singers. About 150 were at the altar during the ten days. On February 17 we celebrated the tenth anniversary of our church by dedicating a 66x30 feet addition. About eight hundred people attended this special service, with District Superintendent C. Warren Jones officiating. The economy with which this structure was built is a modern miracle. We broadcast every Sunday 1:30 to 2:00 p. m. over WJW (1210 kilo.). We are praising God for His blessings, and for our good pastor, Rev. Chas. Dye.—Earl Boone, Secretary.

Des Moines, Iowa, First Church—We have recently had the privilege of having Dr. D. Shelby Corlett, General N. Y. P. S. Secretary, for a week-end Young People's Society Convention. A number of neighboring Young People's Societies and pastors attended the convention. Dr. Corlett's messages were beneficial to both young and old, and the church was greatly edified. The attendance was cut down somewhat at the closing service because of the worst snowstorm of the season.—R. A. Steely, Pastor.

Lakewood, Ohio—Our church has been organized for more than two years, and this is our first report to the HERALD OF HOLINESS. We have had two revivals since our assembly last August. The first one was with Evangelist Allen Wagner, and the second one with Evangelist and Singer Florence Williamson. Both of these evangelists were used of the Lord. Many outsiders were helped. The last meeting made considerable change in our N. Y. P. S. and the church in general. The revival spirit continued with four at the altar the Sunday following the close of the meeting. Our church is located in the aristocratic section of Cleveland; Lakewood is a city within the corporate limits of Cleveland on two sides; Rocky River and Lake Erie on the other. It has a population of about 70,000, well churchied, but our church is the only

holiness church. We have had considerable trouble getting established. Our first pastor remained about a year, then the church was without a pastor for six or eight months. District Superintendent Gibson appointed the writer as pastor, and the work is growing.—Guy Nelson, Pastor.

Evangelist W. P. Jay reports that he and his daughter, Chloe, are in a gracious revival at White Springs, Fla., the old Suwanee River camp grounds. Souls are praying through to victory. The pastor, Rev. D. M. Coulson, is much loved by his people. The Jays have some open dates for summer and fall. Those desiring their services may address them at 2600 Gallatin Rd., Nashville, Tenn., or according to their slate.

Jerome, Idaho—Our church is gaining ground. We are serving the fifth year in this pastorate. We have a fine Sunday school, with the best attendance this year of any time during our pastorate. We also have a good N. Y. P. S. and a fine Junior Society. The prayermeetings are well attended, and the presence of the Lord is manifested in all services. We have a splendid W. M. S. and a fine Prayer and Fasting Band. We have recently had a gracious revival with Rev. L. D. Smith, pastor of Twin Falls, Idaho, as the evangelist. About thirty-two seekers were at the altar for pardon or purity, most of whom prayed through. The entire church was edified as a result of the meeting.—A. R. Herring, Pastor.

Evangelist K. S. White writes that he is now in a battle at Enterprise, Oregon, with Pastor Stark and his good people. Since he last reported he has held a good meeting at Parma, Idaho, with Brother Arechuk and his church, with about fifty seekers at the altar. His next meeting was at Ontario, Oregon, with Pastor Ray Davis and his people. In this meeting many were saved and sanctified, and Brother White states it was the best meeting of the year. Brother Davis is doing a good work there. He then went to Chadron, Nebr., with Rev. A. McQuay, who is President of the District N. Y. P. S., as well as pastor there. Some fine young college students were won to the Lord in this meeting, and united with the church. Seven new members were received as a result of this meeting, and two have joined since the meeting closed.

District Superintendent R. H. M. Watson reports that the church at Columbus, Mississippi, under the leadership of Pastor Joe Bright, is doing well. They have recently made some repairs on the building, and are getting their forces organized for a stronger church.

Kankakee, Ill.—Evangelist C. C. Sellards has recently closed a revival with the new church at this place. There were a number of professions, and ten new members were received into the church at the close of the meeting. The Lord has been blessing me in my work in praying with people in their homes, and some have been saved and sanctified.

Some have called on me in their dying hour, and God has helped me to win them to Christ. At the present time Brother Sellards is in a campaign at Mattoon. We had several professions Sunday and the meeting will continue until March 3.—J. K. Davidson, Pastor.

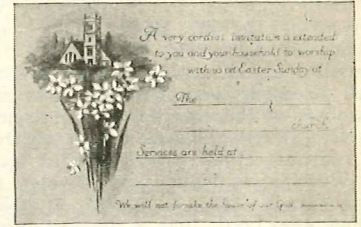
Lansing, Mich., North St. Church—We have recently closed a good revival with Evangelists Mack Anderson and wife. This is the second meeting that the Andersons have held for this church. There were 150 seekers at the altar, with many happy finders. A nice class was received into church membership. The last Sunday of the meeting the church observed its sixth anniversary, with the house packed, and 620 in Sunday school without a special rally day effort. The church was organized six years ago with 24 charter members; today we have over three hundred members, with an average attendance of five hundred in Sunday school. Our budgets are paid up to date.—J. C. Lambert, Pastor.

Evangelist E. C. Tarvin of California, Ky., reports that he recently conducted a wonderful revival at Pavo, Georgia. A number of people from different denominations were saved, reclaimed and sanctified. The Pavo church had prepared for the meeting with much prayer, and entered into the revival with unity. Splendid congregations were had throughout the campaign. Rev. S. D. Cox is pastor of this church, and also at Moultrie, Ga. He states that just recently a business man gave him fifty dollars on the church building, and they will soon be able to report the building completed, free of debt. The auditorium will seat over six hundred.

Evangelist Richard S. Taylor writes that owing to his wife's prolonged illness he accepted a unanimous call to the pastorate of the church at Ridgefield, Wash., taking up his work there February 1. He writes they are falling in love with the people and the work. They have a substantial property, almost clear of debt, a well organized Sunday school, and good congregations attending the services.

Dewey, Okla.—The Lord is blessing the work here. The church is paid out of debt, and all back obligations have been met. We are paying cash for Sunday school literature and other purchases. We have made marked progress during the five months since the last assembly; especially is this true along spiritual lines. The blessings of the Lord are upon the regular services, souls are being saved and sanctified at the altar, and new members are uniting with the church.—Walter M. Carter, Pastor.

Indianapolis, Ind.—The South West Street Nazarene Mission has just closed a wonderful revival conducted by Rev. O. J. King of Olive Hill, Ky. There were twenty-seven at the altar. Rev. Herman Myrich is pastor of this mission.—Reporter.

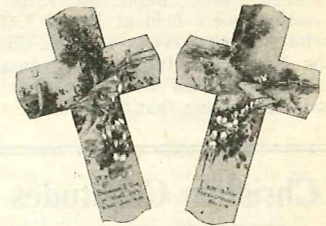


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Easter Crosses No. 1. Four assorted designs of Easter flowers each with the background of a Cross. A Bible text is printed on each Cross. Size 2 3/4 x 4 1/4 inches.

Price 1 1/2c each



Special Bargain! For those who want an inexpensive item to use as an Easter souvenir or a reward we suggest one of the three cards listed here. Each is

4x6 inches in size and is printed in colors with an attractive design. They have been catalogued at 2c each. We offer them at 1c each in dozen lots. All alike or assorted.

No. 631B contains the Twenty-third Psalm.

No. 631F contains the One hundred and twenty-first Psalm.

No. 631H contains Scripture verses on prayer.

Offered at half-price—12c a dozen

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Akron, Ohio, First Church—We have recently had a six days prophetic convention conducted by Dr. Howard W. Jerrett of Detroit, Mich. These were wonderful days, and God visited the church in a real way. The meetings were well attended, particularly by those not members of the church. At the request of Dr. Jerrett different people pledged to pray at certain periods until a total of seventy-five hours were devoted to prayer each day. A number of folks found the Lord, and a number were reclaimed, with about seventy-five at the altar and hundreds received blessing from the preaching of the Word. Pastor Gallup and the church are rejoicing in the fact that God answered prayer. Rev. A. H. Johnston and wife and Mr. and Mrs. Harry Luce of Akron, and the church quartet rendered valuable service in the singing. Dr. Jerrett raised a love offering for the pastor. Our next convention is March 3 to 10 with Dr. J. B. Chapman.—Reporter.

Kansas District Preachers' Meeting

The Kansas District Preachers' Meeting opened Tuesday noon, February 12th, and closed Friday noon, the 15th. All day sessions were held at Bresee College and the evening services at First Church of the Nazarene, Hutchinson, Kansas.

It was expressed by many that attended the meeting that "This is the very

Christian Certitudes and Other Radio Sermons

Eleven radio sermons by eleven different preachers. Here are representative sermons—doctrinal, evangelistic, devotional, expository. For consumption in our own church circles and for distribution among others, we know of nothing better than this new book—sixty-four pages, attractively bound, reasonably priced.

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best Preachers' Meeting that I have ever attended." Dr. R. T. Williams was the special speaker, speaking twice daily to preachers and their wives. He seemed to be at his very best. We had a very large attendance with all but eight or ten out of the nearly sixty pastors that we have on the district present. We also had many visiting pastors and evangelists from other districts; and the following District Superintendents: C. W. Davis, Colorado; J. W. Short, Western Oklahoma; W. A. Carter, Eastern Oklahoma; E. E. Hale, Kansas City, and Ira Hammer of Nebraska.

Rev. A. C. Tunnell's District Treasurer's report showed that district finances were in very excellent shape. Every pastor seemed encouraged and the work of the district seems to be forging ahead along every line.

A. F. BALSMEIER,
District Superintendent.

Lakeland Campmeeting

The Tenth Annual Encampment of the Florida Holiness Camp Grounds, Inc., Lakeland, Florida, closed Sunday night, Feb. 17. This was by far the greatest campmeeting in the history of this organization. We had people present from thirty-nine states and Canada, representing twenty-two religious denominations. The campmeeting committee had completed another dormitory on Feb. 6, with a capacity of thirty-six bedrooms. Every space in all the dormitories was filled and many guests were forced to find rooms in town. We had present more than one hundred ministers of the various denominations. While this campmeeting is interdenominational, it stands strictly for the Wesleyan interpretation of the New Testament, with special emphasis upon "second blessing" holiness.

The engaged speakers were Dr. H. C. Morrison, Rev. Bud Robinson and Rev. John Church. Dr. Morrison, in his unique and masterly way, gave to us wonderful sermons. He seemed to be at his best in the pulpit and assisting in every part of the campmeeting work. Uncle Buddie preached with great power and to the benefit of all present. Many remarks were made with regard to his address on the Holy Land. The consensus of opinion was that no writer or speaker has given to us a clearer nor more comprehensive address on Palestine. Uncle Buddie is an inspiration and benediction wherever he goes. Rev. John

Church is comparatively a young man but a great preacher and his sermons greatly blessed the campmeeting. It was conservatively estimated that more than three hundred souls sought the Lord at the altar of prayer during the ten days. Rev. and Mrs. J. E. Redmon, Nazarene District Superintendent of Florida, conducted the music in a very efficient way. Also the Nazarene quartet of this district rendered fine service. In fact we had the best music we have had for a number of years.

Billy Sunday was present twice and preached once. He gave to us a great sermon on "The Premillennial Coming of Christ." Approximately 2,500 people were present to hear him. Also the attendance was almost as large throughout the last Sabbath of the encampment.

Our campmeeting committee is greatly encouraged to go forward with enlarged faith and preparation to make the Lakeland Campmeeting one of the great spiritual centers of this nation. It has already become one of the greatest religious gatherings in the state of Florida. During the month of February we desire to touch the spiritual life of hundreds or even thousands of people who may come to Florida from other states to spend the winter.

H. H. McAFEE, President.

Annual Board Meeting Bethany-Peniell College

BETHANY, OKLAHOMA

The annual meeting of the board of trustees of Bethany-Peniell College met in the Fine Arts Building, February 5, with almost all of the members present.

Rev. H. B. Macrory, chairman of the board, called the meeting to order at nine a. m. After a short devotional service, the board devoted itself to business.

Dr. A. K. Bracken, president, and Professor B. M. Hall, business manager, gave some very excellent reports of the school for the past year. The school enjoys the largest enrollment of any year during its history, with a very fine type of young people, who are, for the most part, deeply spiritual.

The school has erected a beautiful Fine Arts Building of brick and tile and have it adequately furnished. It is next to miraculous that they have been able to complete the building on the "pay as you go" plan. They owe only a comparatively small amount for equipment. This beautiful structure was dedicated on the evening of the 5th with a very impressive service.

The school has been able also to brick-vener the college gymnasium and make some other necessary repairs on the same.

A beautiful spirit of harmony has prevailed among both the faculty and student body.

Professor B. M. Hall, business manager, presented the need for a Girls' Dormitory to enable the school to house the increasing number of students coming to Bethany-Peniell College each year. After due consideration, Professor Hall was authorized to go ahead with the building of the same.

A rising vote of thanks and appreciation was given Dr. A. K. Bracken, presi-

FAVORITE GOSPEL SONGS

Here is a very serviceable song book containing 69 songs and hymns. The book is just what its name implies. It is crowded full of songs that are well known and to these have been added a good number of the newer but well tried songs.

The book is bound with a very durable Bristol cover and sells at a very low price.

One copy 15c postpaid, fifty copies \$4.00 not prepaid,
100 copies \$7.50 not prepaid.

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Favorite
GOSPEL
SONGS

dent, and Professor B. M. Hall, business manager, for their wise leadership and untiring labors in making the school a decided success, and they were unanimously re-elected to their respective offices for a term of five years.

God seemed to smile upon the deliberations of the board throughout, and I think all were unanimous in declaring it to be the best of any that we have ever attended. Indeed, Bethany-Peniel College has a promising future.

W. H. BARLOW, *Reporter.*

Pittsburgh District

We have just organized a new church in Pittsburgh with sixty-two charter members, all adults. The credit must go to Rev. W. F. Miller for this good church in Wilksburg, for he has been working with these people for months. Brother Miller has a fine Sunday school and a Young People's Society with thirty active members. He is remaining with them as pastor, and the prospects are good for a fine work. This has been no easy victory, but God has blessed Brother Miller in his labors. This new church needs a place of worship, but Miller is the kind of a man to solve this problem.

This is the sixth church for us in Pittsburgh, and the ninth new church in the district since our assembly last May.

C. WARREN JONES,
District Superintendent.

My Impressions of Southern California

It was my first trip to California. What a trip it was! Returning home I thought of the big, warm place those southwesterners had in my heart, and wondered what I had done with that empty place before I went down there. Never knew it was there before. How folks can get to be so fine, and think of so many nice things to do for one, and so many wonderful places to take him is more than I can understand.

We witnessed a truly fine revival in Long Beach where Rev. J. E. Williams is pastor. Not what we would term a great revival from the standpoint of numbers. Almost one hundred people took the matter of getting religion by the job, and some prayed earnestly for three and four hours, while others continued to adjust their lives for several days before they got relief. God answered the prayers of those who continued in waiting before Him hour after hour throughout the campaign. The tide was on in such a way that the board pressed the writer to continue another week. That was impossible, but we held over through Monday night, and the church secured Dr. Bulgin to continue the meetings. Sixteen fine members united with the church, including young W. D. Eckel who was saved, sanctified and called to the ministry during the meeting. He preached his first sermon in the early part of a service while the revival was in progress.

The personal workers made 12,000 contacts where they invited people to attend the meetings. While they did a world of good, and naturally brought

EXTRA SPECIAL NOTICE

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

E. J. FLEMING, *Secretary.*

many to church who would never have attended otherwise, it was the smallest per cent of those invited attending services I have ever seen anywhere. One is bound to admire those great pastors and church leaders of Southern California who fight on and build up their work in spite of the fact that most of the population around them seems to have gone to that land of perpetual summer to enjoy a life of ease and pleasure. Rev. Williams is leading his church in a most aggressive program in spite of this, and is preaching to multiplied thousands over the radio. It was one great joy to be with the Williams family again.

Then a week with Drs. Wiley, Sanner, Plumb, Widmeyer, Hess, the college, Bresee Avenue Church, First Church Pasadena, and the Preachers' Meeting! I'll never forget it! Was entertained in the home of Mr. and Mrs. J. W. Gammage. It was so pleasant there. Then the good visits with the Schwabs who are doing such outstanding work in the field of evangelism on the coast. A fine visit in the home of Dr. and Mrs. Goodwin! That was a treat. They grow richer in grace as the years go by! A visit in the home of Dr. U. E. Harding, the great Hoosier preacher who served five successful years as Superintendent of Indiana District. Revs. Haldor and Bertha Lillenas were with him in a campaign.

How I did enjoy them all. Several visits with Professor and Mrs. John E. Moore. Another great treat. Sunday afternoon I visited Rev. Bud Robinson's wife, children and grandchildren. He was in Florida. I enjoyed the visit so much, and picked oranges and avocados off the trees in his yard and brought them home with me. I was impressed with a motto on his wall which is so characteristic of the mighty evangelist who has led two hundred thousand souls to the Master. It reads, "It is always morning somewhere in the world." After all these long years of service, he is still looking forward to the day in which to labor for his Lord!

The Lord gave us a great convention, and a mighty sweep of victory in the school. One day the front end of the house was filled with seekers, and after some three hours a host of students had prayed through. I never was in a finer school atmosphere. The Lord seems to be in charge of Pasadena College. Professor Stevens' male and female choruses cannot be excelled anywhere.

All but ten or a dozen of the Southern California pastors attended the Preachers' Meeting, and a great host of ministers without charge. District Superintendent

**Diary and Budget Account
for 1935**

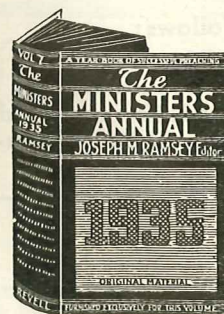
A vest-pocket diary and expense account book for tithers. It is prepared by the United Stewardship Council of Churches in U.S.A. and Canada. The book has four lines of space for each day in the year; pages for record of income and expenditures; blank pages for memorandums; calendars; several pages for addresses.

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THE MINISTER'S ANNUAL



The Annual continues to place the busy pastor in its debt for the valuable, almost indispensable service it renders him. It is a work standing alone in the measure of usefulness. In it are morning and evening sermons for every Sunday in the year; mid-week topics for the entire twelve months; sermons to juniors and children; periscope sermons and Sunday School Lessons. The entire volume is a marvel of comprehensiveness and an invaluable aid to preachers and teachers everywhere.

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Davis of the Mexican District was there. Dr. Sanner, the District Superintendent, has a great program on the district, and has the full confidence of his pastors and people to work it out. He is a hard worker, a true friend to his pastors and a devout man of God. Southern California is indeed fortunate in its leadership of the district and of the larger churches especially. I am sure the smaller churches are well manned also, but it was not my privilege to look in on them. One thing sure, they have as fine a looking band of pastors throughout as one would ever find.

The people of the conventions bought three hundred of my books on "Personal Evangelism" and would have bought many more if they had been available. Then, the students from Japan secured permission from the author and from the publishers to translate it into their native language.

It is impossible to tell much about Southern California in a single article. It is a grand old California! May heaven bless the great souls who make up the local churches, the district and the college in that fair garden of fruit and flowers, and increase their tribe throughout the world!

J. W. MONTGOMERY, *Superintendent Northern Indiana District.*

DEATHS

Linza—Mrs. N. E. Linza was born September 10, 1853, in Washington County, Missouri, and departed this life February 3, 1935, at the home of her son, George Linza of St. Louis, Mo. She was saved at the age of fifteen and sanctified about thirty-five years later. She and her husband, Rev. N. E. Linza, who preceded her in death seven years ago, were members of the Holiness Church of Christ when it became part of the Church of the Nazarene. They established a church in their home town of Irondale, Mo., where Brother Linza remained as

pastor seventeen years. For the past several years "Grandma" Linza has been a member of the Esther church. She leaves to mourn her departure seven children: Mrs. Eva Anderson of Irondale; Mrs. Julia Swacker of St. Louis; Rev. J. E. Linza, pastor of the Church of the Nazarene of Ft. Smith, Ark.; Mrs. Lucy McKinney of Esther; Mr. George Linza of St. Louis; Mr. Charles Linza of Flat River and Mrs. Anna Baker of Caledonia. Funeral services were conducted by her pastor, Rev. Romaine D. Wood, assisted by Rev. John Havener, and interment was made in the Hopewell Cemetery.—Romaine D. Wood, Pastor.

McFerren—William James McFerren was born August 10, 1867, at Goshen, Ind., and departed this life February 5, 1935, at Kenesaw, Nebr. In 1891 he was united in marriage to Emma Booth and to this union were born five children; one daughter who died in infancy; Glenn Freeman who preceded his father in death in 1926; Edna Margaret, Paul Dallas and Flora Crystal, all of Kenesaw. At the age of forty-four he was wonderfully saved, and later definitely sanctified, and united with the Kenesaw Church of the Nazarene, of which he was a faithful attendant to the end. He leaves to mourn his departure his wife, three children, several sisters and brothers, three grandchildren, and a host of friends. Rev. Neal C. Dirkse, his pastor, officiated in the funeral services, held in the local Methodist church, and interment was made in the Kenesaw Cemetery.

Shelton—A. Lonnie Shelton was born August 28, 1867, and departed this life December 30, 1934. He was converted early in life and later sanctified. He was married to Mackie Miles and to this union were born seven children: Mrs. Undine Logan of Columbus, Miss., Durell and Hirst Shelton and Mrs. Erlene Nabors of Nashville, Tenn., Mrs. Lelenna Lawley and Misses Oline and Ruby Shelton of Millport, Ala. Brother Shelton was a faithful attendant of the Church of the Nazarene. He leaves to mourn his departure three brothers, two sisters, wife and children, and a host of friends and other relatives. Funeral services were conducted at the Millport (Alabama) Methodist church by District Superintendent H. H. Hooker, and Pastor H. F. Tate.—Mrs. H. F. Tate, Reporter.

Ayers—Gary Dee Ayers, son of Bert and Golda Ayers, was born February 4, 1934, and departed this life February 13, 1935, after a brief illness. He leaves to mourn his departure a loving father and mother, one sister and seven brothers, all at home. Funeral services were conducted by his pastor and interment was made in the Womer Cemetery.—Philo Conrad, Pastor, Smith Center, Kansas.

ANNOUNCEMENTS

NOTICE—*Missouri District* Preachers' Convention will be held at Sikeston, Mo., March 26-28. Rev. Chas. A. Gibson, Superintendent of the Ohio District, is to be the special worker. For complete information write Rev. C. F. Transue, Pastor.—F. A. Welsh, District Superintendent.

NOTICE—*Kansas City District* Midyear Preachers' Convention will be held at Joplin, Mo., March 11-13. All preachers and District Superintendents are invited to attend. For further information write Rev. Ira F. Stevens, Secretary-Treasurer, and local pastor.—E. E. Hale, District Superintendent.

NEW ENGLAND DISTRICT
Double Gold Star Churches
(District Budget paid to February 28, or later)

Burlington, Vt., Nyles Eaton; Cundy's Harbor, Me., Frank Bowers; Fairfield, Me., D. S. Deware; Franklin, Mass., Kimber Robertson; Lincoln Park, N. H., W. F. Harrington; Manchester, Conn., H. B. Anthony; Nashua, N. H., C. C. Parker; New Haven, Conn., Chester A. Smith; Portland, Me., Chester F. Austin; Skowhegan, Me., L. E. Mann; South Elliot, Me., L. P. Mingleddorf; Springhill, N. S., W. B. Hallows; Union, Maine, Ralph Haines.

Gold Star Churches
(District Budget Paid to January 31)
Beverly, Mass., Mabel R. Manning; Cliftondale, Mass., T. B. Greene; Concord, N. H., Leon Ranlett; Jackman, Me., J. F. Wellwood; Lowell, Mass., L. B. Byron; Milo, Me., M. Zelnick; Providence, R. I. (People's), M. K. Moulton; Saint Albans, Vt., John Weightman.

Star Churches
(District Budget Paid to December 31)
Derry, N. H., W. N. Harrington; Everett, Mass., T. M. Brown; Johnson, Vt., G. M. Young; Lynn, Mass., C. B. Strang; New Glasgow, N. S., E. J. Myatt; Worcester, Mass., V. M. Hoover.
ASA R. SHEPHERD, *District Treasurer.*

RECOMMENDATION—This is to certify that Rev. F. E. Putney, 207 S. Millwood, Wichita, Kansas, is a commissioned evangelist on the Kansas District. Brother Putney has been kept out of the active work for the past two years on account of the illness of his father. His father passed away a few months ago and Brother Putney is now ready to be in the active evangelistic field. He has done good work on our district and we recommend him to our people.—A. F. Balsmeier, Superintendent, Kansas District.

NOTICE—Mrs. G. M. Akin (nee Ina Lee Hughes) desires to hold revivals during the spring, summer and fall. She has conducted revivals in Texas, Oklahoma and Louisiana for years, and is capable of holding meetings for any church or camp. Address her at 2712 Dick Taylor St., Monroe, La.—G. M. Akin, Pastor.

NOTICE—Because of cancellations on account of local changes, I have open dates, March 25 to April 7; April 14 to 28, also August 12 to 25; will be glad to give dates to any camp or church. Address me, 948 Anderson St., Bristol, Tenn.—Va.—Evangelist Perry Rood.

RECOMMENDATION—We wish to recommend Evangelist O. C. Mingleddorf of Douglas, Georgia, who has been working in New England and New York this winter. We had made tentative plans to use him for a meeting April 8 to 21, but through some unavoidable circumstances have had to cancel our plans. Any church in the Eastern section that can use Brother Mingleddorf for the date mentioned, write him in care of his brother, Prof. L. P. Mingleddorf, E. N. C., Wollaston, Mass.—John W. Poole, Pastor, Keene, N. H.

Reduced Prices on Gospel Tracts

In order to promote greater interest in tract distribution and also that we might co-operate in the Crusade for Souls we have drastically reduced prices on gospel tracts. The new prices have been established arbitrarily without regard to costs. On most of the tracts the reduction has been more than one-half.

Our New Tract Prices are as Follows:

One-page tracts—10c a hundred; 50c a thousand
Two-page tracts—10c a hundred; 60c a thousand
Four-page tracts—15c a hundred; \$1.00 a thousand
Eight-page tracts—25c a hundred; \$1.75 a thousand

sand

10c

Sample package containing one each of all tracts—

(Remember that we pay the postage)

Send 10c for a sample package and a list showing titles of two, four and eight-page tracts.

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NOTICE—I am an elder on the San Antonio District, and doing evangelistic work. Will close a meeting at Shelbyville, Ill., March 17, and have open dates after that; will go anywhere for freewill offering and entertainment. Write me at Shelbyville, care Rev. Huddleston, or at home address, Glenwood, Ark.—Evangelist A. L. Alkire.

**ALABAMA DISTRICT
Star Churches**

(Budget for first quarter of district year)
Berlison, H. A. Kidd; *Birmingham 1st, M. L. Garrett; Brewton Chapel, J. O. Lee; Calvert; Alice Hawkins; Calera, Mrs. J. E. Morris; Cordova, G. W. Wall; Cullman, Calvin L. Vest; Fairfax, J. W. Chambers; Jasper, W. R. Donaldson; Lanett, W. H. Crouch; Mobile, R. H. Spears; Rosington, R. H. Spears; Selma, W. R. Platt; *Snoddy Chapel, G. L. Studdard; Sheffield, E. E. Barber; Sylacauga, W. P. Colvin.

*Birmingham First Church and Snoddy Chapel sent in their budget payment to qualify them for a star church just after the statement was printed and mailed out. We have a number of other churches on the district that lack only a small amount of being a star church.

TRAVIS H. JOHNSON, Treasurer.

NOTICE—Rev. L. E. Forbes of Clovis, New Mexico, passed away on February 13; prayer is requested for the bereaved family.

PRAYER IS REQUESTED, by a lonely old couple in Kentucky who have little of this world's goods, but desire to lay up riches in heaven; by a heart-broken mother in Pennsylvania for the salvation of her daughter who once knew God but who is now deep in sin.

RADIO ANNOUNCEMENTS

First Church of the Nazarene of Pontiac, Mich., broadcasts over WEXI, 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.

New Bedford, Mass. Church of the Nazarene broadcasts every Sunday, 7:30 to 9:00 p. m., Station WNBH (1310 kilo.)—R. J. Kirkland, 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.

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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.

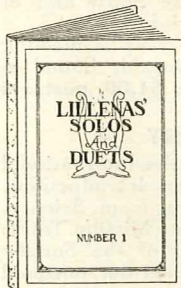
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