


HERALD of HOLINESS



OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. 23, NO. 46

KANSAS CITY, MO., FEBRUARY 2, 1935

WHOLE NO. 1190

Stewardship Month

E. J. Fleming, Stewardship Secretary

A WHOLE month of stewardship?" And why not? What relationship of life does stewardship not touch? First, life itself is a stewardship trust; and if *all* of life, then its many parts. Second, the gospel—the truth of God's revelation, the whole body of divine truth is a stewardship trust; and if all of truth, then its component parts. Upon what phase of *life* shall we discourse? We cannot escape its stewardship implications. Upon what doctrine of *truth* shall we speak? We cannot escape the stewardship implications of that doctrine. Nothing escapes the responsibility attaching to either life or truth. Life is all of *us*; truth is all *about* us.

The month of February is set apart more particularly, that, by united, co-operative effort, our whole church, with every part thereof, may have its attention fixed upon leading principles of stewardship, but more especially emphasizing the "Stewardship of Material Possessions."

How may we state it? All wealth, whether real or personal property, belongs ultimately to God. Man is a steward only of that which he possesses and is responsible to use his possessions in such a way as to advance the kingdom of God. A recognition of his stewardship obligates every man to devote a portion of his possessions directly to interests that are specifically religious in a Christian sense. The idea of Christian stewardship applies to time, influence, opportunities, relationships—in fact, nothing that we have or cherish is exempt from the law of Christian stewardship.

Let pastors, evangelists, District Superintendents, general officers, all unite in giving "Stewardship" a mighty voice during the month of February.

HERALD OF HOLINESS

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

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

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

HEROES OF THE CROSS

IT IS difficult for us to comprehend the fact that a few centuries back, our own forefathers were as completely heathen as those now living in darkest Africa. To England in those days came missionaries—Augustine, Paulinus, Patrick, Columba and Boniface. The story of Paulinus is one of the beautiful incidents of missionary history. It was near old York in England that a great company had gathered in the banquet hall, when a stranger came and asked to speak to them. Men said, Shall the stranger speak? To this an old thane replied, "What is this life we are living? Where did we come from? Whence are we going? We do not know. It is as though a little sparrow flew into our banquet hall on a cold night out of the dark, circled around and then flew out again. That is our life. We do not know where we came from. We stay here for a little while and then out into the dark we go. If this stranger can tell us anything, let him be heard." And then Paulinus told the story of Jesus Christ and His salvation, and how his life lighted up with hope and joy in His presence. It was in this manner that the gospel came to our forefathers.

Dr. A. T. Pierson estimated that the nineteenth century had upward of seventy outpourings of the Spirit which in general features paralleled the development in the Acts of the Apostles. Students of modern missions have characterized seven of these as the "Miracles of Missions." Among these, may be mentioned the revival among the blacks in Sierra Leone. The Church Missionary Society sought for a man for this difficult place and found one in the person of William A. B. Johnson, a German Moravian. They said to him, "These are the worst people on earth," and doubtless they were, for they had been gathered from the slave ships. When he arrived, therefore, he found the people living in an awful state of immorality. They were given over to everything low and vile. To these seemingly hopeless peo-

ple he began preaching the gospel of Jesus Christ. He persisted in it, and within eighteen months he could sit on his piazza and listen either night or day to groups of people gathered under the trees shouting the praises of Jesus whom they had found as a Savior. Mr. Johnson remained in Sierra Leone seven years and then left for England in order to regain his health, but died at sea. Only seven years, and yet the entire community was so changed that not a relic of their former heathen orgies remained. Instead the community was gathered into a church which had its own missionary society. So zealous were these people that they could not be kept away from church even by the floods. They would swim across the rivers with their clothes on their heads, and then dress and go on to church. If they were forced to be absent one Sunday, they brought their offering the following Sunday in order that there might not be a shortage in missionary funds. They had received much and they loved much.

THERE is then before us both the need and the remedy. Our greatest need is a genuine and widespread revival. Without it, the great problems facing our government can never be solved, for they are at base moral problems. Let the people of this country look to God in genuine repentance. Let them turn away from the covetousness of money, and seek after spiritual things; let them through divine grace re-establish the deep and lasting moral convictions of our forefathers, and this country will be able to settle every problem. The remedy then is a genuine and widespread revival, but this will come only as men yield themselves in full devotion to God. The Spirit must have agencies through whom He can work. Preceding and following every great revival God has raised up devoted and heroic men and women, who have made the kingdom of God and its advancement the goal of their lives. To it they have brought such heroism that they are entitled to worthily be called the "heroes of the cross."

When Livingstone was told that no white man could cross the Kalahari Desert and live, he made the attempt and succeeded; when he heard that certain tribes would not allow him to enter their territory, he not only passed through it but made a friend of the chief. No wonder this heroism won for him the title of "The White-Man-Who-Would-Go-On." Even in his student days it was said of him that "Fire, water, and a stone wall would not stop him from any recognized duty." Not only so, but there were an astonishing number of men and women of the last century who drew their inspiration from such sources as these. William Carey, Henry Martyn, Eliza Agnew, Samuel Marsden and George Grenfell all felt the influence of the great men who had lived and labored before them. Henry M. Stanley once spent three weeks with Mackay and wrote of the influence of this great man in the following words: "If ever man had reason

to be doleful and lonely and sad, Mackay had, when after murdering his bishop, and burning to death his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day by day for twelve years bravely, and without a syllable of complaint or a moan amid the wilderness, and to see him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment one derives from it." Yet Mackay, as a boy, never wearied of hearing his mother tell the story of Carey and Martyn, Moffat and Livingstone, and these examples of faith and courage were the source of his own heroism. Youth will continue to be inspired by the achievements of men and women moved by faith and courage. The heroes of the cross are not all dead. They did not cease with the catalog given in the eleventh of Hebrews. God has men and women who are still willing to do and dare for the kingdom.

Can the twentieth century be said to have witnessed any great outpourings of the Spirit as did the nineteenth? If not, is it not due to a lack of faith and heroism on the part of God's people? Shall we of the twentieth century not be held accountable to God for our service to our own generation? What then must be our course. There must be a fresh call to service and sacrifice. There must be a revival of true religion that will stop the tides of worldliness and sin and turn men's hearts to holiness and heaven. Lukewarmness and indifference must give way to intense zeal and devotion. Prayer must supersede pleasure; worldliness must give place to spirituality. God is still on the throne. The heavens are still filled with pentecosts, but there must be devoted, self-sacrificing men and women upon whom the Spirit can fall. The Church must stir itself from its lethargy. We must not be found asleep when Jesus comes. The only hope of the world is a general revival of righteousness and true holiness; and for this the Church must bear the responsibility in the great day of judgment.

EDITORIAL MISCELLANY

THE need for Bible study is indicated by Nicholas Murray Butler in the following paragraph: "There was a time, not so very long ago when anyone who should address an American audience in any part of the land might safely make reference, by quotation or otherwise, to the Bible or the works of Shakespeare, with a feeling of certainty that the reference would be understood and appreciated by the vast majority of his hearers. That time has passed. The Bible and Shakespeare are now usually read by title only and the superb literature which is their content is, unhappily, no longer part of the ordinary and everyday knowledge of American youth." There

must be a revival of Bible study. The churches can do no greater things than to instil in the minds of its children and youth the precious Word of God.

Similar to the above is another paragraph by Henry Seidel Canby in the *Saturday Review of Literature*. He says, "Something happened in '24 to '34 to the inner life of younger American writers. Leaving out of the list a few conspicuous exceptions, it would seem that they had none. There is plenty of ego, but no confidence of inner living in the new writers of this decade. They write like sensitive typewriters operated by forces outside themselves. They are sometimes intensely subjective, but find nothing inward that does not shock, or confuse, or distress them. They have no standards, no faith, no certainties, and this after the war and the depression is natural, but also no faculty of resting upon an inner confidence in their own existence as a soul and mind alive, reflective, philosophical against fate, and capable of pleasure in being and thinking in desperate circumstances. They have a fierce passion for experience, but naturally no joy in life." This evidence of a lack of inner life is another clear call to preach Christ. He only is the Way, the Truth and the Life. Men may build up beautiful forms in literature and art, but without the inner life—the soul of truth and beauty, these must sooner or later come to nought. Christ only is the source of abiding joy.

There has been much discussion concerning the authenticity of the "Protocols" which have been used to discredit the Jews. A correspondent of the *London Times* traced their origin, some time ago, and found that they were a forgery, although a few agitators continue to circulate them. Maurice Joly published a book in 1865—a political pamphlet directed against Napoleon III. For this he was imprisoned. A second edition was published in 1868 containing a note on the author's imprisonment. The author of the "Protocols" supposed to be a Russian Police in Paris, took certain passages from this book and placed them in the mouth of a Jewish elder, for use against the Jewish revolutionaries in Russia.

The Lutherans last year spent \$472,219.30 in one of their synods for education. Since there were 2,091 students in their colleges and seminaries in this synod, the estimated cost per student was \$140.61. The year before it was \$151.68, and the year preceding that, \$172.41. These figures did not include property investments or repairs.

Where does the United States spend its money? Five hundred million dollars was spent for jewelry; seven hundred million for amusements, and about the same amount for pleasure travel. Two million dollars a day is spent for the army and navy.



Managing Editor's Page



THE INVESTMENT OF LIFE

TO save is not to waste. It means to exercise thrift in the investment of valuables and to use them in such a manner as to obtain the largest possible results. This phase of salvation is often overlooked. The actual deliverance from sin is emphasized as the limits of salvation. But salvation or to be saved includes the uses which one makes of his redeemed life. He has been saved from losing his life in sin that he may save this life by using it wisely for God. The Christian who is truly saved is saving his life by investing it in service and godly living.

Christian stewardship in actual practice is the wise investment of life with all of its accompanying possessions so that the largest possible results will be obtained. In many instances there is not much thought given as to how to invest one's life for God. On the other hand if one is to buy a home, invest in some securities, or purchase anything involving a considerable amount of cash, he gives due consideration to all things involved. He considers the value of the property to be purchased, gives some time to calculating the returns to be realized from the investment, and if the article will give the desired service should he purchase it. Life is the most precious thing with which we have to do. It can, perhaps, be wasted as easily as anything we may possess. It can be spent for useless things without bringing any immediate consciousness of loss. It can be saved only by wise and carefully considered investment.

A Christian steward should consider the manner in which he is using his life and his various possessions, such as talents, time, abilities and material things. "Am I using these as 'instruments of righteousness unto God?'" "Is there not some way in which I may more wisely use my life in the service of my Master?" These are questions which we may well ponder. Perhaps we may come nearer to some definite conclusion as to the value of our life investments—if we are saving, not wasting—if we carefully consider the manner in which we have invested our redeemed lives during the past year. What have we done with that life of which God says, "ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." If we have not saved life by using it for God's service and glory, we have not been as true to our trust as Christian stewards as we might have been.

We gather from Paul's statement in 1 Corinthians 3:13-15, that the results of a person's life investments may be destroyed yet he himself may be saved. But who would be satisfied to get into heaven without

saving something from his life while on this earth? The life that is saved through the careful and consistent application of the principles of Christian stewardship enables us to lay up treasures in heaven which will enrich us throughout eternity. The faithful Christian steward will have a larger inheritance in heaven than the steward who has not been fully true in his trust of stewardship.

World Day of Prayer

The annual World Day of Prayer will be observed by Woman's Missionary Societies of most Protestant denominations, March 8. Our own W. M. S. through the Department of Foreign Missions has issued a call to all pastors and churches to co-operate in this prayer program. The theme for the day is "Bear ye one another's burdens." Our churches are especially urged to observe this day of prayer, not only to enter into world-wide fellowship of worship and prayer with those of other denominations, but also to launch "A Crusade For Souls" which will foster—during the remaining part of the year of 1935—a real Holy Ghost revival in every Church of the Nazarene around the world. Where possible many of our people should assemble in the church for an all-day prayermeeting on March 8, but special emphasis should be placed upon a church-wide prayermeeting on that evening. Pray for the salvation of souls—in your own church and community, within the bounds of your own state or district, on all foreign fields and in all lands around the world. We will launch the Crusade with a concerted World Day of Prayer.

Christian Certitudes

This is the title of a booklet recently published by our own House. It is a compilation of radio sermons from representative preachers of our church gathered by Superintendent J. W. Montgomery of Northern Indiana District. It contains eleven sermons from as many different Nazarene preachers, including General Superintendents Chapman and Williams, District Superintendent J. W. Montgomery and the following pastors: Raymond Browning, Columbus, Ohio, First Church; A. L. Parrott, Springfield, Ill.; H. B. Jensen, Decatur, Ill., West Side Church; Arthur L. Leach, Kalamazoo, Mich.; H. V. Miller, Chicago, Ill., First Church; O. J. Nease, Detroit, Mich., First Church; Selden Dee Kelly, Malden, Mass.; and J. E. Williams, Long Beach, Calif., First Church. It is a splendid booklet, with a vital message. Price, only twenty-five cents.

CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South

V. SARDIS—THE PROTESTANT REFORMATION

I have not found thy works perfect before God (Rev. 3:2).

IT IS somewhat puzzling that scholarly and devout men with access to the Greek text and to the history of the city of Sardis should have, almost without exception, missed the point of this letter. Once more let us give credit to that eminent archeologist and scholar, Sir William M. Ramsay, for providing us with the key to an interpretation of the Sardian message that we believe will stand any test to which it may be put. The conclusions drawn and the applications, however, are our own.

Christ spoke to Sardis as "He that hath the seven Spirits of God and the seven stars," suggesting the Lordship and direction of Christ over the Church, expressive of the activity of the Divine Being in the Church—the life-giving efficiency of the Spirit, in the fullness of His office. It would seem that the great Head of the Church was about to set in motion divine activities and forces that would purge and bring forth a body of saints, blood-washed and ready for the Bridehood.

"THOU . . . ART DEAD"

But our attention is arrested by the fact that the regular order is reversed, in this letter, and the commendation is not at the opening, as in the others, but in its place is death. "I know thy works, that thou hast a name that thou livest, and art dead." This seems to have the effect of throwing out into prominence a dreadful condition in the church at Sardis—for the most part her membership was locked in the cold grip of death. The thought of death, indeed, pervades the whole letter. "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy." In Old Testament times a man was ceremonially defiled when he even touched a dead body. Spiritual death is so corrupting, and is so abominable to God that the very contact with it is defiling. Heaven, however, treasured a few names, even in a church that was a spiritual morgue, that had kept themselves undefiled.

Now the question arises, where are we to look for the death-condition so prominent in this church? The answer is found in the text, "I have not found thy works perfect before God." Rotherham translates, "For I have not found thy works fulfilled in presence of God," and Berry, "For I have not found thy works complete before God." The idea is, as Mr. Ramsay points out, of incompleteness—works half done. The Sardian believers had not carried forward to completion the Christian life and course upon which they had entered. The history of the city it-

self was a prophecy of the course the church was to take. No city in the Province of Asia had had a more brilliant and splendid history in past ages than Sardis. Neither did any city present such a melancholy contrast between past splendor and present decay.

We are simply faced with that woeful tendency in converts to Christianity, after the first flush of life and burst of enthusiasm, to slacken and let down. High hopes, warmth of enthusiasm, that early burst of energy promise much, but there is too frequently a discrepancy between promise and performance. Intentions and expressions of faithfulness are good but there is the tendency to let up and leave half-finished ends of works. The first show is often superior to the final result. This fact can be explained only by the prominent Bible doctrine of depravity—carnality in the heart, virtually a seed of death, an evil heart of unbelief in departing from the living God that often draws back unto perdition instead of believing to the salvation of the soul. Mr. Ramsay's searching exegesis shows that this is the prominent feature of the letter, that Christ stamps upon that church His disapproval because of this serious charge of incompleteness. There seems not the slightest possibility that Mr. Ramsay was prejudiced in favor of holiness as a second, definite work of grace.

THE GREAT DOCTRINE OF REFORMATION

Justification by faith was the great doctrine which distinguished the Reformation. Justification introduces the believing soul into the spiritual life and brings it into the favor of God. But this means but a beginning. All God's gracious dealings with the soul, and the soul's partaking of the benefits of redemption through the precious blood, lie ahead of the newly justified one. The baptism with the Holy Ghost alone can usher in the experience which Paul called "the fulness of the blessing of the gospel of Christ." Any stopping short of gospel fullness is likely to prove fatal. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Andrew Murray, missionary and well-known devotional writer of South Africa, says, "The preaching of pardon and acceptance with God, emphasize it as we may, concentrate upon it as we can, will produce but feeble Christians." We must go farther. Professor Drummond gives us a forceful illustration in his lecture on death. He quotes Spencer's definition of life, as the best with which he was acquainted, "The continuous adjustment of internal relations to external relations." Physical life, as he shows, might be said to be normal when the living organism is in correspondence with its environment—the body provided with food and water and able to receive and

assimilate them; the lungs provided with air and adjusted to its use; eyes provided with light and adjusted to it, etc. But if there is failure of adjustment at some point, if some function breaks down, there is trouble. No matter how external or how internal the failure. For instance, if a man is making a trip out into the desert or to the North Pole, he will be compelled, either to carry along with him, some of his necessary environment, or else suffer the consequences. Any break-down of a vital function will cause a fever to set up in the body. Drummond shows that this truth has its exact equivalent in the spiritual world. Spiritual life consists in adjustment, or correspondence. The redeemed soul, cleansed from sin and brought into union and correspondence with God, the very Fountain and Source of life, has eternal life. But Drummond did not follow the analogy far enough. There is a "somewhat" that remains in the soul of the believer after justification and regeneration, that will not "adjust," that is not subject to the law of God, neither indeed can be. The law of God is the law of love, and the new spiritual nature functions in correspondence with the divine, under this law. But the carnal nature is impossible of adjustment to this law, for it is from beneath and is the antithesis of love. This nonadjustment sets up a fever in the soul and tends to death, just as disease tears the body down. "To be carnally minded is death." In the justified soul the carnal and the spiritual struggle for possession of the soul. "The flesh striveth against the Spirit and the Spirit against the flesh: and these are contrary, the one to the other: so that ye cannot do the things that ye would." Mere spiritual existence would consist in a rather nice balance between the life-function that builds up and the death-function that tears down. But mere existence, even the most perfect balance, is unsatisfactory. It would be existence in the very shadow of death, for what if death should for some reason, known or unknown, get the upper hand? A "TB" sufferer would never be content with the most delicate balance between the life-function and the "TB" germ—one building up, the other tearing down. He would live in constant danger of death, would have no endurance, no reserve and would be merely negative in his existence. Eradication of the disease from his system and fullness of physical life alone would answer his need.

INCOMPLETENESS OF REFORMATION

Church historians tell us that within one hundred years after the death of Luther the Reformation had spent its force and was locked in dead formality. Spiritual life, once so promising, had subsided. Sardis had brought none of her works to completion. Nor can the fact be overlooked that missionary activity and evangelistic zeal and fervor were sadly lacking. One historian says, "Often the whole energy of the Church was occupied with the struggle for existence."

Ah, how like the experience of many a justified person! The Reformation produced some great names. We would take away none of their glory. But search as we may, and make all allowance possible, we are bound to conclude that none of them progressed beyond the Sardian incompleteness of doctrine and experience.

To go back to John Calvin to disprove the doctrine of holiness as a second work of grace, received and wrought subsequent to regeneration, is just about like the tactics of those who go back to the long-fulfilled and abolished ceremonial law to prove that we ought to worship on the seventh day. It is impossible, by any manner of argument we know of, to evade the fact that incompleteness is stamped on the church at Sardis and that it exactly portrays Reformation weakness, and illustrates the fact that justification as an experience is a good start, but a poor place to stop and linger very long.

SUPPOSING

HALDOR LILLENAS

*Supposing skies that once were blue
Have turned to somber gray,
And those who once were kind and true
From you have turned away;
Supposing fame and fortune flee
If such you once have known,
Remember God your strength will be,
He still is on the throne.*

*Supposing gates that once swung wide
Seem closed with bolt and bar,
Within those gates you must abide
When you would roam afar.
Supposing thus you must remain
Though freedom you have sought,
That freedom shall be yours again
When God His will has wrought.*

*Supposing easy paths have changed
To rugged mountain roads,
And pleasant tasks have been estranged
And yours are heavy loads,
Supposing moods that once were gay
Have serious become,
Rejoice, O pilgrim, on thy way
That way will lead thee home.*

*Supposing days are full of toil
Of heavy stress and strain,
And like some tiller of the soil
You seem to plow in vain;
Remember toil shall change to cheer
When harvest you have won,
And God shall brush away each tear
When toiling days are done.*

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WALKING IN THE LIGHT

Erwin G. Benson*

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

ONE of the most important features of Christian living is that of walking in light. Every newly converted individual hears much about light. To many this term is clear and definite in its meaning. To others there is just some question as to what composes light. For all practical purposes, light can be defined as knowledge of what one ought to do. A sinner may receive light in that he feels that he ought to give his heart to God. A seeker may receive light while praying at the altar when he realizes that he must sever connection with worldly associates or when there is some restitution to be made. A converted person will receive light and it may come to him very rapidly. He is beginning the Christian life and there will be some very definite things which he ought to do. Sooner or later he will receive the light of entire sanctification and will realize his need of heart purity. The seeker after holiness will undoubtedly receive light in connection with his consecration. He is entering into a new experience and follows each step carefully. After a person is sanctified there will be new light constantly. In fact from the first hearing of the gospel message to the end of the way, it is a matter of walking in the light or doing that which one ought to do.

WHEN DOES TRUTH BECOME LIGHT?

A great point in the entire question is just what and when does truth become light to the individual? Many individuals do things or leave things undone that they are convinced is light to them. Many preachers make a sad mistake by charging the entire audience with having received light when in reality there may be many individuals to whom the truth is not clear. The truth in question may be that which would become light to everyone if it were properly understood. However clear the matter may be in the mind of the preacher there are many possibilities of its not being clear to all in his audience. He may be very poor in expressing his ideas and the truth at hand is mutilated by improper symbols of thought. Even then, proper symbols of thought may have the wrong meaning to many in the audience and they would thus refuse to accept the truth. It is possible in many cases that the minister has not as yet substantiated his truth with sufficient argument and reasons. All of which means that just because the preacher has preached is no sign that what he has said is light to everyone.

* Financial Secretary, Pasadena College.

However, on the other hand, this matter calls for strict honesty on the part of every individual. Every person should listen to every preacher with the idea in mind that he will recognize light when it comes to him. There is no question but what the Holy Spirit will help such an individual and the truth will be easier understood. It necessarily follows that knowledge of what one ought to do does not really belong to him until he becomes convinced and admits that it is light for him. It is then the duty of every person to walk in this light or do what he then knows he ought to do.

Not only should every individual listen to the ministers of the gospel to find light but an effort must be put forth to seek and find light from other sources. Because one does not have light on a certain point of action is no excuse to the one who has ready access to a Bible. Only when and if an individual puts forth constant effort to find light or find out what he ought to do can he be excused for that of which he is ignorant.

THE SOURCE OF LIGHT

The question may be advanced as to where one can get light. There should be no doubt and no hesitation in believing the fact that the Bible is the sole source Book for human action. If this be not true, there is then no standard for moral action and every man can do what is right in his own eyes. Various interpretations of the Bible may hinder here but a conscientious search with the solicited guidance of the Holy Spirit will result in a generally accepted line of action on most important questions. Other individuals may be used of God to throw light upon someone's pathway. A sermon may be preached that is clear and decisive. A prayer may be uttered or a testimony given which brings light upon some particular point. Again, providential happenings may be means of bringing light to individuals. By careful observation, meditation and diligent search, every individual can be certain as to what he believes God would have him to do.

The more an individual walks in light the more clear, specific and full will light become. To the sinner only those main actions of Christian life will be clear. To the saint the finer and more specific points of action will become clear. The case at hand is comparable to the rising of the sun. At early dawn only the larger pieces of furniture in a room are discernible. Soon the smaller objects take form. Then, as the sun reaches its full glory, the very small objects can be readily seen and even the dust on the table and chairs becomes quite prominent. Every person must allow the sun or light to come up in its fullness in his own life.

STRIVING TO WALK IN THE LIGHT

To keep this light clear and in order to maintain those finer convictions of what one ought to do, one must strive to walk in every ray of light. If some physical hindrances were removed, a person could, by much effort and proper conveyance, keep the sun directly overhead. He would then never know darkness. This, of course, is impossible at the present time and everyone must again walk in darkness at the close of the day through his inability to keep walking in the sunlight. It is quite noticeable that those smaller objects are the first to become obscure and as the sun sets only those larger objects are again discernible and even they are fused into the darkness of the night. In like manner, one must walk in every ray of light or do that which he knows he ought to do or he will

soon find that those finer and more specific points of action have become obscure and no longer necessary to his living. When he further fails to walk in his light, all other points of moral action will be fused into the darkness of the night. And that darkness is all the denser for having once known and walked in light. It is then that an individual refuses to recognize any standard of action for him and he many times slips into deep abysses which would not have occurred had he walked in the light.

Since God is light or the dispenser of what men ought to do, it most readily follows that man must walk in the light in order to have fellowship with Him. It is also true that there will be a fellowship with others who are likewise doing what they know they ought to do. The result will be a clear personal experience and a fellowship with the saints.

AN OPEN LETTER

DEAR FELLOW LAY MEMBERS:

I would like to preach a sermon, but I can't—I am no preacher. And if I were I could not preach it. Some laymen just would not listen to a sermon on the subject by a preacher. How glad I am that the Lord never called me to be one, or a preacher's wife, either. Any other vocation, any other job is preferable. And why? Because there is no other class of people that receives so much criticism.

Why is it that we lay members expect so much of our preachers and preachers' wives? No matter what they do or fail to do someone finds fault with them. We do not want them to have any human weaknesses, and yet if they were angels we would not like that either for they could not understand and sympathize with our human infirmities. I wonder many times if this is not a hindrance to revivals, especially when this criticism is not kept within the church. We invite our friends to church and expect them to rush to our altars, forgetting that we may have told them something about our pastor or some leading member of the church that has given them the impression that these people are not what they profess to be. And naturally, if we talk about the preacher or fellow church members, outsiders will have no confidence in us ourselves.

But why must we criticize our preachers even among ourselves? Of course they are human. Even though they are sanctified they are not glorified any more than we are. They have physical and mental weaknesses too. We expect them to make allowances for us but make none for them. If a preacher gives us the straight truth, he is an old crab. If he tries to be charitable with us, he is a compromiser. If he raises money, he is a beggar. If he fails to, then he is not doing his duty. If he can preach good sermons, we find he does not do enough calling. If he is an ideal pastor, caring for the flock, he cannot preach worth a cent. O why must we expect the impossible?

If, instead of finding fault, we did a little more praying for our preachers, I think a lot of difficulties could be overcome.

I would like to make a suggestion to all lay members. Why not make this resolution or promise to God?—

Inasmuch as I realize that my pastor and his wife are both human; that they are tempted and tested just like I am; that they are doing the very best they know how to further the cause of God and His kingdom, I will henceforth find no fault with them. If I cannot understand all they do or fail to do, I shall speak to no one about it. I shall take it to the Lord in prayer, and then, *if* He should direct me to do so, I shall go to *them* (not anyone else) about it. If my pastor is not the best one in the city, state or nation, no one shall hear the fact from my lips. I shall always endeavor to speak of his good qualities.

(And that reminds me—why do we always take the preacher's good qualities for granted while his smallest fault sticks out like a sore thumb?)

I think it is about time we lay members should wake up and boost for our preachers, pray for them, forget their weaknesses and give them a helping hand. If we did, I have no doubt but that we would have the greatest revival we have ever seen. Why not give it a trial anyway? If after a year we found it did not work, we could go back to our old way and make up for lost time by finding twice as much fault as we formerly did. What do you say? Here is one lay member who has promised God, *never*, by His grace, to speak of the preacher's shortcomings to any other human being. Who will join me? Thank God, there *are* a few members of the Church of the Nazarene who do not need to make this resolution, because they never have developed the fault-finding habit. Would to God that there were more of them!

Yours in Christian love,

FERN WOOD, a Lay Member.

WHEN A MODERNIST FACED DEATH

E. Wayne Stahl

WILLIAM RAINEY HARPER was for many years president of the University of Chicago; he was one of the foremost Modernists of his time. Appalling was his influence as a destructive critic of the Bible. An incident that took place at the close of his life is illuminating as showing the powerlessness of the Higher Criticism to minister to certain vital needs of the human spirit.

Dr. Harper was characterized by an amazing activity. His strong personality and his seemingly inexhaustible energy enabled him to make the school of which he was the head renowned over the world, both as a scholastic center and as one of the most richly endowed institutions of learning. Probably no one man ever secured more money for education (so-called) than did he for the University of Chicago. At the same time he seemed to have an equal genius in attracting famous professors to its faculty. The elder John D. Rockefeller poured millions and millions of his money into the university, money made from the Standard Oil Company.

To digress somewhat, it has appeared to me that we can see the working of a great law of retribution when we consider this money. If you will read "The History of the Standard Oil Company" by Ida M. Tarbell, you will be horrified to learn of the unscrupulous methods employed in making this company the dominant one in its field. These methods are matters of record, a record of business buccaneering almost unparalleled. As a consequence of such piratical practices the money flowed in great golden streams into the coffers of Standard Oil, and considerable amounts were relayed to the endowment fund of the University of Chicago.

Is there not a certain ghastly consistency in the fact that these sums, acquired by dealings plainly condemned by the Bible, should be used for an institution of learning whose influence has been so conspicuous in counteracting the teachings of this Bible? On money gotten by unrighteousness there is the curse of God. Inevitable is the ruin that follows from making the rule of gold the substitute for the Golden Rule. There is an unholy alliance between Mammon and Modernism.

But let us return to the case of Dr. Harper. After a spectacular career as educator and money-raiser he was attacked by a lingering disease. The earth was ransacked for remedies, but in vain. He found that his days were numbered, that the hour was approaching when he would cease to have a portion in those things that are done under the sun. For him the night was nearing.

But around his life's sunset were clouds and darkness; at eventide it was not light for him, the mellow light of a sunset that gives promise of a serene mor-

row. Harper, though for years he had been active in religious work, realized that he was not prepared to die! He had been careful about many things, but had failed to give attention to the "one thing needful." Though one of the famous scholars of his time he found that he was not "wise unto salvation."

In his distress he sent for Dr. Frank Gunsaulus, one of the foremost preachers of Chicago, and a believer in and an experiencer of the merits of the atoning blood of Jesus. The great preacher came to the great president. And Gunsaulus led Harper to Jesus the Redeemer, the Savior and Lord. What a scene that must have been as Chicago's chief clergyman spoke the simple words of gospel promise to Chicago's chief educator, and pointed him to the Lamb of God that bears the world's iniquities! The sick man found that "the faith of our fathers," which he had scorned in the days of his health, was the faith he wished to die in. What was his fame compared with "the name"? I think that rejoicing angels must have thronged that sickroom as the internationally known scholar experienced that in Christ are hid all the treasures of wisdom and knowledge.

The essential facts of the foregoing were vouched for to me by a lady who was a member of Dr. Gunsaulus's church, who himself communicated to her by word of mouth this story.

To me it is immensely suggestive. What does Modernism have to offer its upholders when one is near the waves of Jordan? If Jesus is just a mere man, as the Higher Critics aver, what comfort will He be to those who must soon enter those dark waters? They cannot sing, "Jesus can make a dying bed seem soft as downy pillows are." Socrates or Marcus Aurelius, according to the critics, would be of as great a solace then.

Denying the efficacy of the atonement, these Modernists can furnish no source of peace to the soul soon to leave the world; blasphemously denouncing a blood theology as a "gospel of gore" as a "slaughter-house theory," they would deprive that soul of the peace of being able to sing:

*When time seems short and death is near,
And I am pressed by pain and fear,
This thought shall still my refuge be,
I know the Savior died for me.*

In the swellings of Jordan William Rainey Harper found his Higher Criticism tragically inefficient and insufficient. One of the mightiest arguments for Fundamentalism is that the beliefs which it represents enable people to "die well."

As I have expressed it in some lines of my writing:

*Oh, Jordan is a deep, dark river,
Where mist and cloud are hanging low;*

*A chilling wind blows down it ever,
And over Jordan I must go.*

*I do not fear that river's passage,
Though full of danger it may be;
For Jesus sent to me this message,
"I'll cross that river dark with thee."*

*Since Christ I'll have as my companion,
Whose brightness far exceeds the sun's,
There will be glory in that canyon
Through which the fearful river runs.*

*Though Jordan is a deep, dark river,
Where mist and cloud are hanging low,
I there shall meet my Shepherd-Savior,
When over Jordan I must go.*

THIRD JUNGLE CAMP IN INDIA

MRS. P. L. BEALS

WE have just closed our Third Annual Campmeeting at Rajur. Our bamboo tabernacle was all ready by the middle of November, but on account of heavy rains the camp had to be postponed two weeks. The great enemy of all camps and many circumstances seemed to be against us, but our faith was in God and He gave us one of the best camps we have had.

There is something very helpful to the people in the fact that they leave their homes, just take the necessary things for camp life with them, and go away from towns and villages into the jungle. People have just one thought and that is to meet God. Everyone was looking forward to hearing Rev. and Mrs. John McKay, who have recently returned from America, as special speakers. They preached with great blessing and melting power of the Holy Spirit. They literally poured out their souls in preaching and bearing a burden for the people.

From the very first hour God put His seal upon



THIRD ANNUAL CAMPMEETING HELD NEAR BULDANA,
INDIA, NOV. 25 TO DEC. 2, 1934

the gathering. Early in the morning, all during the day and far into the night, the sound of prayer, singing and praise to God could be heard throughout the camp and from the surrounding rocks and trees. Blessings increased upon the people, and as blessings increased, the conviction settled upon those who did not have victory.

Day by day, individuals and small groups were reporting victory. One day, soon after noon, a group of our young men went into the jungle to pray. They prayed and wrestled for hours, when just a few moments before the bell rang for the night service victory came to them. They came marching and singing into the tabernacle. I know now exactly what David of old looked like as he danced before the Lord. After a song or two the burden of prayer came again upon the young men. The altar was opened and without any preaching people flocked to the front until the whole front of the tabernacle was filled with people seeking God. A great sight followed as one after another wept their way to the cross. All glory be to Jesus forever! At the close of the day eighty-two stood to say they had received victory that day!

The great camp closed with two testimony meetings that lasted for hours. For four hours people testified, sometimes several on their feet at once. The meeting was then dismissed and in an hour all met again in the tabernacle for praise. All the women came with their babies and children wrapped in blankets. The children were all soon asleep on the ground, but these women sat on for hours, waiting their turn to tell what God had done for them. The faces of poor, ignorant, village men and women glowed as they told their experiences. All praise to our loving Father.

"WHEN—"

ELIZABETH HASSELL

*When you are down-hearted, and say you are through
Because you have failed or made a mistake;
When those you have trusted deal falsely with you,
And all of their vows and promises break;
When hopes, so long cherished, are now lying dead,
And fondest of dreams have faded and gone;
When health has departed, and gloom lies ahead,
With no ray of light or promise of dawn;
When seemingly nobody loves you, or cares
How deeply you're hurt, how heavy your load;
When crosses you carry that nobody shares,
As slowly you trudge up Life's rugged road;
When fear and temptation your pathway have crossed;
You've suffered a wrong that's hard to forgive;
When weary with weeping for loved ones you've lost,
And life doesn't seem worth trying to live;
My friend, just remember there's One ever near
To comfort and help when you are distressed.
He says, "I am with you, my child, do not fear;
Just come unto me, and I'll give you rest."*

THE WORLD BY WISDOM CANNOT KNOW GOD

Neal C. Dirkse*

THE world by wisdom cannot know God"—a strange statement, that, in an age of wisdom like this. Never before have we had such wisdom as is today rampant in the earth. Never before have such great things been realized by reason, by logic, by wisdom. We have our Millikan, our Einstein, our great men in all walks of wisdom, and yet by wisdom we cannot know God? Is it strange that we cannot discover God by syllogism? Cannot the chemist, the biologist, the physicist discover God? They have discovered practically everything else, then why cannot the world know God by wisdom?

Science recognizes the incontrovertible fact that life can be adjusted to one and only one set of stimuli at one time. This stimuli or environment constitutes a world for that form of life. The fish can respond only to its aquatic environment, the bird can respond only to its aerial environment. And the only manner in which they find themselves in their respective environment is by birth—they are born into it, never in any other way.

Similarly with man, but he is the only form of life who can be responsive to one of two environments. He can choose one or the other, the natural or the spiritual. He is born into the natural, he must be born into the spiritual. Man was created to glorify God. If he were born a spiritual man, he would serve God more as an automaton than a free moral agent and hence God could get no glory. When man deliberately chooses to be spiritual, he chooses a new environment—one adjusted to God, his proper environment, and consequently serves God for love, not duty, and God is glorified. Thus, by birth, not wisdom, man knows God.

As long as man remains in this environment, he cannot be susceptible to the natural environment. One must serve God or mammon, he cannot serve both, for that would not only be contrary to the law of Scripture, but also the law of science.

For man to be adjusted to any other environment than the spiritual environment, he is dead. Man was created for God, as the fish was created for the water and the bird was created for the air. For any of these forms of life to be in any other environment than that for which it was created, renders it dead, for Spencer says, "Death comes when the organism falls out of adjustment with the environment for which it was built." Surely, it is quite easily seen that for a bird to be in a fish's environment, he would soon be dead. And for the fish to be in the bird's environment would render him as truly dead. Then for man to be in the natural environment as contrasted with the spiritual, renders him equally dead, for did not He who formed us say that the natural man was "dead in trespasses

and sin"? Consequently, the natural man does not live, he merely exists, as does the tree from which life has departed. The tree still exists, but it does not have life.

Science again states that one form of life cannot comprehend the next form of life above it. For the vegetable kingdom to comprehend the animal kingdom is as impossible as for the natural kingdom to comprehend the spiritual kingdom. The reasons for this are quite self-evident.

Therefore man by wisdom cannot know God, "wherefore marvel not that I say unto you, ye must be born again."

IMPRESSIONS OF THE JANUARY MEETING

GENERAL SUPERINTENDENT R. T. WILLIAMS

THE meeting of the General Board, also the conference of the General and District Superintendents held a few days ago in Kansas City, were, in my judgment, two of the greatest gatherings we have ever had here, or elsewhere in the church.

Both meetings were characterized by good-will, harmony, oneness of purpose, unselfishness and Christian co-operation. I have never seen our General Board face its responsibilities with more courage and confidence.

The attendance of the District Superintendents surpassed every hope and expectation. Only four were absent, including our good Brother Purvis of the British Isles. The meetings of the Superintendents were all that could be asked or expected. My heart rejoiced when I looked at these men. No finer, more intelligent, more unselfish and devout group of men could be found. Their discussions were all in the spirit of true holiness, and aimed toward one end—the salvation of this poor, broken-hearted world.

The only sad feature of this meeting was the heart cry of men on some of the weaker districts for some home missionary money with which to evangelize new and untouched fields, and for the organization of new churches, both of which could be done with just a little financial aid. Without it they are succeeding, but their progress would be easier and faster with this deserved help.

We are praying that God will make our local churches more home missionary minded and conscious. Our District Budgets should be paid in full so these God-sent leaders can carry out their commissions more effectively, and with less handicap.

May I urge every pastor to give attention to his District Budget, for in doing this he is making it possible to reach more souls and to build more churches.

The close and whole-hearted co-operation of all of our Superintendents is one of our points of greatest strength.

On with the battle!

* Pastor, Kenesaw, Nebr.

ONE THING AND ANOTHER

LON R. WOODRUM*

YOU read about her. They found her sitting in her hotel room, dead from poison she had swallowed. Nine rings that flashed with valuable diamonds encircled her cold fingers. In her purse was over two hundred dollars. She had made her last rhythmic movement behind the "Follies" footlight.

Why had she flung herself into eternity? Nobody knew. Obviously it was not for lack of temporal necessities. The money in her purse and the glittering stones testified to that. Was it "love"? Her pale lips were silent.

Poor, dead girl—you are one more witness to that tremendous truth that things—like paper currency and hard, blazing bits of rock—cannot make life worth while. While you were sitting there, dead from your own hand, thousands milled through the streets, and thought if they could have wealth they would be happy. Many a girl would have surrendered her soul, almost, to wear those nine lovely diamonds. But those sparkling jewels couldn't make you happy—or save you from leaping into the black gulf.

Poor, dead girl—I wonder if you ever heard that there is a peace that passeth understanding, a peace that empowers and beautifies the soul, even when the purse is empty and the hands unadorned. I wonder if anybody ever told you?

* * * * *

The other day, while browsing through a book store, I fell into conversation with the manager. He informed me he had once been a preacher, but had turned atheist. "No doubt," he said, "religion has hindered the advance of civilization. Churches have blocked the progress of science at every turn of the road. The idea fostered by Christianity that men without religion will rush into crime is not true. People without a belief in God can be healthy, happy and progressive! The tales told about Russia are lies! Russia is sitting on top of the world!"

Probably there are many men in the world in that frame of mind. It is so easy to point to the mistakes and sins of "the Church," to talk of its "hindering progress"—but they do not seem to notice that the highest civilization has been upreared where men were at least nominal Christians. Remind them of that fact, and they shout, "Science has pulled us through in spite of religion!" Then why doesn't science advance more rapidly in those regions where there is little religion?

This man in the book store said, "In my country, New Zealand, we haven't any religion to speak of, and we get along all right!" Funny isn't it, that science hasn't created a super-civilization in New Zealand, instead of in America?

* Evangelist, Kansas City, Mo.

But it is useless to argue with men who insist there is no God. One might do well to take a lesson from one of our Presidents. Someone told him a certain agitator was slandering the name of George Washington. "I notice Washington's memorial is still standing!" replied the chief executive.

BUILDING ACCORDING TO THE PLAN

H. B. MACRORY*

EMERSON tells an amusing story of the erection of a building in New England. When on a trip to New Hampshire he found a large structure going up in a country town. Struck by its ungainly and rambling appearance, he asked a man who was working at it, the name of the architect. To his surprise the reply was, "Oh, there isn't any architect settled on as yet. I'm just building it, you see, and there's a man coming from Boston next month to put the architecture into it."

Men many times blunder along in life, much like the man in New England with his building, without a plan to follow. Such tragedies are discovered at times even in the work of the Church. But when this occurs men are without excuse.

The supreme business of God in this age is the building of the Church. Like all the works of God, the Divine Architect, He has a plan for this great enterprise. A plan that deals with both the organism, the mystical body of Christ, and the organization representing that body.

Of the many great doctrines of the Bible there is, perhaps none that offers a more interesting study than that of the Church. The month of February presents to us an opportune time for a study of this outstanding doctrine while special emphasis is being placed upon Christian stewardship.

Bishop Thoburn of the Methodist Episcopal Church one time said, "The greatest dangers of the church are not from without but from within. We are not to fear the infidels and agnostics without the Church as much as we are to fear the unbelief within the Church. We are to fear those who will not believe God; who will not step out upon His promises, and who will not bring all their tithes and offerings into the storehouse."

The Church of the Nazarene with her message of full salvation owes it to herself and to the world to be faithful to the plan of God for the Church. The measure of our success as a denomination will be determined by the measure of our faithfulness in building according to the divine plan.

* Pastor, Bethany, Okla.

"Full surrender to God may be entirely without emotion. There may be no inward sense of our acceptance. It matters little whether we feel the change or not; the thing is to be sure that the will has acted, and faith comes to our assistance at this point."—REV. F. C. SPURR.

GOD'S PROMISES

E. J. Fleming, General Stewardship Secretary

IN THE Gospel of Matthew we are directed to "ask," to "seek," and to "knock," and in First Thessalonians we are directed to "Pray without ceasing." And again "prayers" are to "be made for all men." Look up other commands to prayer.

We are taught in Isaiah 65th chapter that "before they call, I will answer," and in Psalm 91:15 "He shall call upon me, and I will answer him." In Jeremiah 33:3, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Here, and elsewhere, are promised rewards for prayer. For what are these rewards promised? *For obedience.* God commands prayer. We obey and pray. The reward promised is not for our asking, *but for our obedience.* Do not pass this idea lightly by. Think deeply on it. We do not pray to be rewarded; we pray to obey God.

Again we are commanded to search the scriptures (See John 5:39). "Search the scriptures—they are they which testify of me." This word "search" is an imperative, a command, given to us of today as well as those to whom originally spoken. Again, in Deuteronomy 17:19, "And it [the Word of God] shall be with him [the king—and if the king, certainly his subjects], and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." And further, in Isaiah 34:16, "Seek ye out of the book of the Lord, and read." The readiness with which the Bereans (Acts 17:11) received the Word preached and "searched the scriptures daily" marked them as of noble character.

From all these references we gather that God enjoins us to study His Word. To His command He adds promise of reward. If we search the Scriptures we shall find Christ, the Pearl of Great Price; we shall be instructed in the things of God; we shall be instrumental in bringing truth to others. For what are these rewards promised? *For obedience.* God commands us to "search the scriptures." We obey. The reward promised is not for our searching, *but for our obedience.* We do not search to be rewarded; we search to obey God.

We are enjoined to preach the gospel. "Go ye into all the world, and preach the gospel to every creature." "But go . . . and as ye go, preach." "Go ye therefore, and teach." To these commands promises were subjoined. From these other scriptures we gather that God commands us to teach and preach the good news. He promises rewards. For what are these rewards promised? *For obedience.* God commands us to "Go preach" and "teach." The reward promised is not for our preaching and teaching, but

for our obedience. We do not preach and teach to be rewarded, *but to obey God.*

We raise a fourth point. Does God command us to pay tithes for the support of His cause?

TITHING AN ANCIENT PRACTICE

First—It is evident that a primitive revelation of God's will in property matters was made, for we find that widely scattered nations, far distant from each other, practiced paying tithes. In Egypt, in Babylonia, in Arabia, in Greece, in Ethiopia, in Rome, and in every case tithes were paid to the support of the temples and worship. This argues that somewhere in the earlier history of man, presumably before the dispersion from Babel, God's will was made known. A primitive revelation.

The rejection of Cain's offering was by early Christian nations connected with tithing. Tertullian in the third century wrote that God rejected the sacrifice of Cain because what he offered he did not rightly divide. This interpretation is accepted by many others.

The first mention of tithe-paying is in Genesis 14:20 in the most casual words, "And he gave him tithes of all." No argument, no command, no setting forth of a new idea. The record is very easy, as though an already established custom made it clear that a "tithe" of material gain was set apart for the support of worship. And why? Because they were acquainted with the earlier revelation by which nations already knew that God laid claim to one-tenth of material gain. "Abram was long familiar with the practice in his Babylonian home." "How are we to account for this ancient tithe-paying by nations widely separated in many ways, if it were originally left to every man to give for religious purposes according to his own inclination, as much or little as he pleased? Tell me, if you will, how so many people hit upon the tenth as God's portion, rather than a fifth or a fifteenth? Does not this fact point to a time when the ancestors of those nations lived together, and so derived the custom from a common source?" "Long before the Bible was known—how long we cannot know—this law of the tenth was a part of the life of the peoples of the ancient world."

The next mention of the tithe or tenth is in Genesis 28:22. Jacob, like all other backsliders, had ceased to pay tithes after he backslid. Now he renews his covenant with God and recalls the tithe, or thank offering, in gratitude and awakened loyalty to God. The mention is incidental, *not as a new law.* Jacob, like Abraham, knew the primitive law and custom.

TITHING IN THE MOSAIC LAW

Second—Let us look at the Mosaic law. The first mention of tithes is in Leviticus 27:30. Study this closely. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Is this the giving of a new law? Is "tithing" set forth here as an *original* law or commandment? No, verily. "And all the tithe . . . is the Lord's." It "*is*" as the continuation of that which had long been recognized. Not "shall be" as though from this time forth: but "*is*," denoting the continuance of that which had been since "the whole earth was of one language, and of one speech." For during that ancient period of oneness of the human family God had instructed them in the knowledge of His will concerning the support of worship.

Sundry directions relating to "redeeming tithes" and reckoning tithes were given. These were merely instructions *how* to meet the requirements of a system known for over 2,500 years. Further directions are recorded in Numbers and Deuteronomy.

At this point it is well to consider the laws (law) of Moses in their ceremonial and dispensational aspects and in their moral aspects. None will question that certain features of that law wherein Christ and the plan of salvation are prefigured were of a temporary nature. When the true came, the figure or symbol of the true was fulfilled. Christ fulfilled the ceremonial law. The moral law had to do with personal conduct. It both directed and prohibited. It had both positive and negative attitudes. In the Ten Laws or Commandments the negative is evidenced by its prohibition of profanity, murder, adultery, stealing, etc., and the positive by its enjoining remembrance of the Sabbath day to keep it holy, and the honoring of parents. None of these laws were fulfilled in Christ. It is plainly stated, "Thou shalt not steal." Was this a ceremonial or a moral prohibition?

It certainly was not fulfilled in and by Christ so as to be done away, therefore was not ceremonial. Is this law binding *today*? Is it wrong to "steal" today? Does stealing involve moral turpitude *today*? Does the act of stealing bring condemnation, guilt, *today*? Is there any difference between robbery and stealing?

God, through the Prophet Malachi, charges His people by saying, "Will a man rob God? Yet ye have robbed me." They counter, "Wherein have we robbed thee?" He replies "In tithes and offerings." Was their offense a breach of moral or ceremonial law? Moral.

It has been clearly established that "tithing" was not original in the Mosaic law. It dates back to "before Abraham." Israel was not charged simply with breach of the Mosaic law, but with transgression of a primitive command. Again we repeat, "Tithing was not *original* in the laws of Moses." It began in primitive times. It was universal among nations widely scattered before the law was given. It was the primitive, universal law that Israel transgressed.

NEW TESTAMENT AND THE TITHE

Third—It is argued, "But there is no law of tithing given in the New Testament." Why should there be? Is there any law on murder, stealing, coveting, adultery? Why was Cain condemned for the murder of his brother? Because the primitive law forbade murder. Why should the New Testament enact a law for that for which a law already existed? So also, why should the New Testament enact a law for tithing since it is evident that primitive law established tithing for the support of worship?

Jesus, in His controversy with the leaders said to them, "Ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these [paying tithes] ought ye to have done, and not to leave the other undone" (Matt. 23:23). We have the parallel record in Luke 11:42. Jesus did *not* condemn their tithe-paying, He said, "This ought ye to have done." "Ought" expresses the obligation of duty, moral necessity, or righteousness. It was equivalent to His saying that tithe-paying was a duty, a matter of moral necessity, a question of rightness. The Pharisees' condemnation was in their neglect of the weightier matters of judgment, mercy and faith.

TITHING IN THE EARLY CHURCH

Fourth—The history of the early church shows that tithe-paying was taught and practiced. Clement said, "Worship and tithes go together." Ambrose: "It is not enough that we bear the name, if we do not the works of Christians, and the Lord hath commanded that the tithe of all our increase is required." Innocent III: "God has commanded the payment of tithes to Himself as a token of His universal ownership." Chrysostom: "If it were a dangerous thing for the Jews to fail in giving tithes, it surely is much more dangerous now." The Council of Seville (A. D. 590): "Let every husbandman and every artisan make a just tithing from his business. For as the Lord has given everything, so from everything He demands the tithe. . . . If anyone, however, does not tithe everything, he is a robber of God and a thief." The Council of Trent (A. D. 1550): "The payment of tithes is due to God."

Therefore we conclude: (1) That God instituted tithing in primitive worship; (2) that it was an acknowledged rule of worship from Adam to Moses, a period of 2,500 years before the giving of the Mosaic law; (3) that the law of Moses simply enforced the ancient law of tithing; (4) that Jesus did not by any statement abrogate the ancient law of tithing; (5) that tithing was clearly recognized by the early church as the divine order for the support of God's cause. Finally, we conclude that tithing is God's law today for all Christians: that God commands us to pay tithes as a minimum acknowledgment of divine ownership of all material things.

PROVE GOD THROUGH OBEDIENCE

In Malachi 3:10 God urges us to "prove" Him by bringing in all the tithes. He promises to "open you the windows of heaven, and pour you out a blessing"; to "rebuke the devourer"; that the vine shall not "cast her fruit before the time" of harvest. In Proverbs 3:9, 10 we find: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And again: "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee."

For what does God promise these rewards? *For obedience.* The reward is not given for paying tithes, but for our obedience. We do not pay tithes to be rewarded: we pay tithes to obey God.

God's Word is full of promises of blessing to the obedient. True obedience springs from the heart of love. "He that hath my commandments, and keepeth them, he it is that loveth me." Do you love Him? Do you love Him enough to keep His commandment concerning kingdom support? "If a man love me, he will keep my words." Do you love Him enough to

keep His word about property—money? Are you building your spiritual house on a rock? Or on the sands of partial obedience—*your* choices in the matter? Are you a "wise man" or a "foolish man"? Read Matt. 7:21-27. "And why call ye me, Lord, Lord, and do not the things which I say?"

Giving is an act of worship as much as prayer or singing. It is a high duty we owe to God and to ourselves. Would you deny the reward of the poor widow who gave her two mites? In olden days worshipers were warned not to come to meeting empty-handed. Shall we do less? Of course if one does not have that to give it is not required. But he gives the worship of a truly consecrated spirit.

Giving to the support of a human being makes that being more real to us. I may know of a person who works at a mission station in Africa but that person will be more real to me when I contribute to his support. I may know God in a spiritual way but that knowledge becomes more real when I take of my material possessions to support His cause.

By all means let us obey God in tithing. It will increase our interest in His cause, connect us more really with the progress of His kingdom, and make more genuinely real our interest in His interests.

REDEEMED TO SERVE

Melza H. Brown*

Ye are not your own; for ye are bought with a price (1 Cor. 6:19, 20).

NO Christian can consistently deny the obligations and responsibility of stewardship. The underlying basis for salvation is the blood redemption which purchases the individual from the slavery of sin. Thus if even we ourselves are not our own possessions but belong to another how can we lay claim to ought entrusted to us?

The first stewardship which Christ expects and demands of every blood bought Son of God is obedience to Him. If we are not our own then we cannot serve self, but must serve Him to whom we belong. So no Christian can put his temporal interests of work ahead of his religious service and worship, for his first duty is to his Owner. The one business in this world for the Christian is to serve Christ. We are servants of the Lord. The Apostle Paul called himself, "A servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Primarily he was a servant. His apostleship was an order from the one whom he served. So with every Christian. We are all servants of the Lord Jesus Christ. As to where or in what capacity we serve is for Him, the Master, to determine and order. Unquestioned and instant obedience is the road to Christian success, happiness and victory.

The stewardship of property is of course included

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in the relationship of the servant. God cannot own me without owning what I possess. Thus for any individual to deny or reject God's right of ownership to what he may possess is to deny or reject God's ownership of himself. The facts are that God is still the owner of all this material earth. While He gave man dominion He never gave man the ownership or title. The earth is still the Lord's and the fullness thereof. Man surrendered his dominion in the fall but the title to the earth was not his to surrender, and so salvation restores dominion in the spiritual life and will finally restore the same in the temporal life, yet the earth is and always was, the Lord's.

The relationship of the individual to material things thus proves also his relationship to his God. Material possession in general is included in stewardship but money is the leading factor of this possession, thus, "Money is the acid test." "Ye cannot serve God and mammon."

Stewardship of time is also included in the thought of divine ownership. We will of necessity be required to give an account of time. Even more valuable than money is time. With time money can be procured; but no amount of money can purchase the least of time. The waste of time is as criminal as the squandering of money. Idleness is thus as sinful as extravagance. The same God, who hath redeemed the individual, commands the individual to redeem the time.

Stewardship of the entire possession, however,

does not do away with the sacredness of that part which God hath consecrated and set aside as holy. Of this entire possession of man which God owns, a tenth is reserved by the Lord as holy and not to be used for common or secular business. God also reserves one-seventh of the time entrusted to man for

worship and rest from secular labor. The stewardship of man is so tied up with the sacred observance of these two hallowed portions that this really becomes the proof of our recognition of God's ownership and the lack of this observance proves the absence of true stewardship.

OF MONEY? NO, OF LIFE!

J. G. Morrison

EARTHLY existence is one prolonged stewardship. Whether we approve of such an arrangement or not, still it is true. We are entrusted at birth with the strange something called *life*—nor are we consulted about it—whether we will or no, we are launched on this earthly career, as though a bag of jewels were thrust into the hands of a child. Our lives are ours to invest them. We are stewards of all the mysteries of body, mind and soul, and we cannot get out of it. Even if we refuse to invest and cut ourselves off in youth, *still we have invested*.

Our bodies are ours. Within limits we can make or mar them. True, they may be cramped, warped and twisted by forces over which we have had no control. True again, they may be "cribbed, cabined and confined" by circumstances, disease, want, severe toil, and lack of privilege, before they are ever handed to us. Ill circumstances may continue to war upon them, all of our days, but all that is only to be considered as a part of the "capital" entrusted to us, and the terms under which the investment shall be made. The question is not what sort of a body did you receive, nor is it the question what sort of conditions it was under, or has continued to be subjected to since being handed to you. The only one that will be asked "in that great day" is, What did you do with it, after you had received more or less control over it?

Our minds in like manner are ours. They may be defective, limited and handicapped—still they are more or less ours, under our control, we can invest them if we will. The "capital" may be small, but if we do not invest them for good, then we must let them go to waste, and be used for evil. The eternal *must* of stewardship rests upon every bit of mentality the world over. "*Give an account of thy stewardship*" is written across the brain power of every human being. If they are developed for God, righteousness and the welfare of the race, happy will be the accounting day for that person. If for evil, sin and selfishness, sad indeed will be the verdict of the great assize.

Our souls are ours. That strange "something" within us which combines personality, consciousness, volition, affection, memory and conscience; that bit of "something" that is as eternal as God; that once was not, has now begun, and will never end; that even after all material things have ceased to be, or been changed to something vastly different from what they are now, this soul "something" will go on and

on, and exist as long as God exists—that "*thing*" is *ours*. We can make it or mar it. We can save it or damn it. We can destine it for celestial glory, or we can consign it to perdition. *We are stewards of it*. It is entrusted to us. We are responsible for it. It may seem worthless to human eyes, but it is eternal and consequently worth everything. You are its keeper. What will you do with it?

The judgment day is the accounting day for human stewards. What sort of an account will you give of the treatment you have accorded your own body? Is it weakened by sin, wasted by selfish indulgence and cut off in its prime because its powers were ruined by a life of unrighteousness? Can you then say, "I loved the Lord with all my strength"?

What will you say when your own mentality is brought up for review before the Inspector General of the universe? When the wasted opportunities and lost privileges come trooping by, witnessing against you; when the Word of God and ten thousand good books stand looking on and offer testimony that you turned your back upon them, and chose for your mental beverage the fictitious froth from the wayside pool; when the wise of many ages, the crystal stream of whose wisdom you could have shared, condemn you for choosing the sluggish currents filled with the foolish frivolous flotsam and jetsam, can you say that you loved the Lord Jehovah with all your *mind*?

And what about the stewardship of the soul? Have you loved God with all its powers? Will that marvelous "something" be lost? Whose choice was it then, that sent it to the regions of the damned? Who was its keeper? What steward invested its resources, and how did he lay them out?

Rest assured the accounting day is coming. Some day the Judge of heaven and earth will say, "This night thy soul shall be required of thee." To evade it is impossible. The destiny of all will bring every steward face to face with his divine Employer. Let us invest our resources of body, mind and soul so that we can report to the heavenly Father that we have done the best we know how to *love Him with all our hearts, and with all our minds, and with all our souls and with all our strength, and our neighbors as ourselves*.

The only requirement exacted of a steward is, that he shall be faithful.

Religious News of the Week

Compiled by L. A. Reed

The Lutheran Church in America is in the last stage of a death throes pertaining to the matter of making English the language of their public services. In the modern transition and the breaking of national ties outside of America, their old stand has become obsolete. Those denominations which use English have been taking the members of the Lutheran churches which use German. It is to be hoped that this denomination which has done so much good in the world, will make their services available to everyone by using the English language.

There have been so many accessions to the Evangelical Church in Austria from the ranks of Catholicism that there is not room for the people in their auditoriums; they have not enough Bibles and catechisms to distribute to the newcomers, and there is also a dearth of evangelical literature and worst of all they have not enough pastors to take care of their increased numbers.

OUR EARLY SETTLERS: Said the financial secretary, "That man over there is one of our early settlers and we are proud of him." "Oh, you must be mistaken. That man was born here." "No, no, that's not what I mean. He settles his account with the Lord early and regularly."—*Choicely Selected*.

Mr. Charles Farah, a former Nyack, N. Y., student, sends the following free translation from the Arabic of the Lord's Prayer to the *Alliance Weekly*: "Our Father, who inhabits the heavens; may Thy name be sanctified in the mouths and lives of Thy creatures; may Thy righteous reign on earth be hastened; may Thy will and desires be fulfilled on earth as faithfully as they are in the heavens. Give us today our sufficiency for spirit, soul and body. Stay us from entering into temptation, and deliver us from him who is the evil one, from his emissaries and from his children. We have confidence to believe that Thou art able and willing to answer our prayer for Thou art absolute Monarch of all and hast the power; and that all this shall redound to thine honor and glory. Amen."

On the last Armistice Day all the preachers of Niagara Falls, N.Y., exchanged pulpits with all the preachers of Niagara Falls, Ont., Canada, and they all preached on the theme, "International Peace and Good Will."

Since the Salvation Army was nearly disrupted in 1928-29, Mrs. Bramwell Booth, husband of the deposed second leader, has never appeared in public, that is since her husband's death. When the Army's new commander, Evangeline Booth, went to London to assume command, she received a telegram from Mrs. Bramwell Booth to stay with her during her first

week in England. She in turn wired Mrs. Bramwell Booth to sit beside her on the platform at the installation. So friendly relations again exist in the family and the unhappy situations of five or six years ago are forgotten. And the whole world is happy over the conclusion of the matter.

The Methodist Church, South, gained 38,038 members during 1934, according to the official statistician, Dr. Curtis B. Haley. Also the Women's Missionary Society increased 20,000. Two million one hundred ninety thousand dollars more was given for all purposes than in 1933. The total membership is placed at 2,751,971.

The Presbyterian Church has some wonderful missionaries abroad. Among them is Tshisunga Daniel, called the "flaming evangelist of the Congo." He was orphaned at the death of his mother and reared and trained by the Presbyterian missionaries and has become a preacher of great power. It is recorded that in one year he has won over two thousand souls for Christ. This was a good missionary investment.

We note from the *News Bulletin* of the Lutheran Church that the leader of the German Faith Movement, Prof. Hauer, has substituted nine new commandments for the Ten Commandments as follows:

Honor the Deity;

Honor your forefathers and descendants;

Honor the great of your nation;

Honor father and mother;

Keep yourself pure;

Be true to your nation;

Do not steal;

Be true;

Help the noble.—Which looks to us like a poor substitute for those that Moses received on Mt. Sinai.

Under the caption of "Recognizing the Vatican," the *Free Methodist* publishes the following interesting paragraph. "The pope is no real civil ruler. The territory he controls as a special concession from the Italian Government is—about the size of three or four city squares, and the population was reported a couple of years ago as 518." Thus states a writer in *The Watchman-Examiner*, and adds that, "At intervals during several months there have appeared in our American newspapers items from Rome broaching the matter of diplomatic relations—feelers sent out to test public opinion in America regarding official recognition. In the latest cablegram it was stated 'that a definite agreement is reported to have been reached by President Roosevelt and the Vatican that diplomatic relations shall be established between the United States and the Vatican as soon as public opinion in America can be brought around to the idea.' It is also stated that 'The general plan of action was agreed on by the Postmaster General and Cardinal Pacelli when the former visited Rome in December last.' Since the 'American people believe in separation of church and state—we cannot recognize the pope as a religious head, and be true to our principles'."

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—God So Loved the World

God so loved the world that he gave his only begotten Son (John 3:16). Read John 3:16, 17.

It was the week before Christmas. The holiday spirit was everywhere—except in the heart of a young CCC worker, far from home and desperately ill of double pneumonia. Too weak to talk, he whispered to a nurse that he did not care for Christmas because his mother was so far away. This message, relayed to his comrades in Fair Park camp, brought forth a contribution from their meager Christmas savings sufficient to pay that mother's train fare from North Dakota to Arkansas, a distance of some fifteen hundred miles. But the result was worth the sacrifice. The mother's presence did what tanks of oxygen and blood transfusions had failed to do. The improvement was instantaneous.

All about us are sin-sick souls. They want the Christ. Are we contributing toward helping to bring Him to them?

Monday—For Jesus' Sake

We which live are always delivered unto death for Jesus' sake (2 Cor. 4:11). Read 2 Cor. 4:5-11.

Every trouble that comes upon us shortens our physical lives to an extent. Every persecution, every perplexity takes its toll of human strength. Engrossed in the task of spreading the gospel, we give more of ourselves than we realize we are giving until a break in health is inevitable. But if we have done all for Christ's sake these sacrifices—if they may be called sacrifices—will be sweet in our memory as we near the borderland, for we know that what we do in His name is counted dear to Him.

Tuesday—A Summary of Life

Blessed are the dead which die in the Lord (Rev. 14:13). Read Rev. 14:13-20.

In the beginning is God. Infinite mercy extends over a period of years, and then the closing word of life is God, again. How true is Joseph Cook's summary of life:

"Man's life means
Tenter 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God."

We cannot escape meeting God, and the way we spend our years will determine whether He shall be our Judge or our Father.

Wednesday—Sowing and Reaping

Whatsoever a man soweth, that shall he also reap (Gal. 6:7). Read Gal. 6:7, 8.

Would you have sown exactly as you did had someone told you that "wild oats," sown in laughter, are reaped in tears? Would you?

Space prevents our giving all the anonymous poem, "If I Had a Boy." But may we not ponder profitably these few lines?

*If I had a boy, I would want him to know
We reap in this life just about as we sow,
And we get what we earn, be it little or great,
Regardless of luck and regardless of fate,
I would teach him and show him the best that I could
That it pays to be honest and upright and good.*

Thursday—Who Is To Blame?

Why could not we cast him out? (Matt. 17:19). Read Matt. 17:14-21.

The sad case of the epileptic boy is an example of many similar cases today, just as sad. In homes all about us are boys, girls, young people, bound by sin. They come, not only to our churches, but to our altars, and go away unsaved. Who is to blame? The disciples asked, practically, the same question. And Christ's answer to them should disclose to us our own lack of faith and corresponding lack of power.

*It's not my brother,
It's not my sister,
But it's me, O Lord,
I'm to blame.*

Friday—A Drifting Away

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (Heb. 2:1). Read Heb. 2:1-9.

We think of sin as a sharp break with righteousness; but the wrong-doing had been months, if not years, in preparation. There is first a drifting away. And then what ruin a single hour may bring! A life of rectitude is undone by a single sin. And "a moment's unbridled ferocity may plunge into blackness all the days to come." Satan, no longer disguised, guards the fortress of the heart against the Holy Spirit's return. No wonder we are admonished to give the more earnest heed to the things we have heard.

Saturday—Meeting Temptations

Incline not my heart to any evil thing (Psa. 141:4). Read Psa. 141:1-10.

Temptations will come. None may escape them. If the first fails to appeal to us, the attractiveness of the second is increased. And so by successive stages Satan offers his gilded snares. The human heart, already inclined to evil, needs help. And Christ is our Helper. Without Him, we shall fail. But if we manifest the spirit He manifested in the wilderness we shall overcome as did He.

The Home Circle

Conducted by Mary Ethel Wiess

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

THE BEST YEARS

WHEN Elinor was a little girl, kindly old ladies looked at her and said with a sigh, "These are her best years—poor little thing! No responsibility, no worries, just long, happy hours of play."

But it was not so. Elinor was an orphan, and her childhood was clouded by a loneliness and a fear which she could not explain. When she heard that remark from well-meaning old ladies, despair came over her, for she thought, "Will all the rest of my life be worse?" Surely, this was not the best.

High school days came and Elinor was one of a group of jolly, lively young people, full of fun and of good times.

"These are your best years," she was told again. "Youth, fun, gayety, everything to make you happy!"

But Elinor hoped it was not so, for the burden of earning her way through school, the responsibility of finding her place in life, weighed heavily on her. Yet she knew this was better than her childhood had been.

A few years following found Elinor in her own home, surrounded by her three small children, with their incessant questions and ceaseless demands.

"Now is your happiest time," exclaimed an old grandmother. "You have your children all around you, and can put them to bed at night, and know just where they are. They tread on your toes now, but after a while, they will tread upon your heart."

Elinor, weary in her very bones from the care of her household, smiled. Surely, this was better than childhood had been, and better than her school days. But was there to be no relief? Had God so ordered life that there were worse and worse years to look forward to? Was there to be no relief? Must she always be so utterly weary from the long hours of labor in the kitchen and nursery, and would she always find so little time to rest?

It was holiday time, and Elinor's children were home from college; all the school friends were in for the evening, and the young folks were very gay. Elinor, busy with games and refreshments, paused a moment to hear an elderly friend say, "Now is the best time of your whole life—your children are old enough to be companions to you."

And Elinor, flushed with happiness, thought perhaps it might be true. It was better than childhood, better than school days, better than the days when the children were tiny. Yet—yet, was this really the best

that she could know? Her husband so busy that she scarcely saw him—days and nights of anxiety to meet the financial needs of a big home, of school and college? Uncertainty as to the future of her children—a kind of depression for those that had not found the Lord, a sinking of the heart when she thought that soon they would be choosing their mates, and a wild prayer that they might choose wisely? Was this, indeed, the best she would ever know?

At last Elinor and her husband, with hair now turning gray, were receiving their guests at the marriage of their youngest daughter. An elderly lady approached.

"This is a sad day for you, dear," she said tenderly "Now begins your lonely time—I know just how you feel."

Elinor looked at her in amazement.

"Why no," she exclaimed. "This is my happiest time. Of course we shall miss Esther; but then I am praising the Lord that now all my children are happily settled in their own homes, with good, Christian mates. I feel so secure about them, and have the quiet peace of a task well done. And now, if the Lord will spare Tom and me for a few more years, and give us our health, we will have a little time for ourselves, to do some of the things we have always wanted to do, and could not. We have put by a bit of savings, and I can see just ahead the thing we have always been looking for—the happiest years of our lives. We plan to travel a bit—someone has said, 'Life begins at forty,' so we are by no means old yet."

And twenty years later, on her death-bed, Elinor smiled and said, "Praise the Lord, the last years were the best years."

BECKY

Dearly Loves a Wedding

HERE, that's done. I've got all the green worked into my picture of Shakespeare's Garden, and some of the pink, and all the brown in the roof of the cottage. Know what I'm going to do with this, Lizzie? Well, I'm going to hurry and finish it and give it to Bessie's Evelyn for part of her wedding present. Oh, sure—I'll give her some other things, too. But this yarn picture will brighten up her living room a lot. There ought to be a letter from Bessie this morning—did you look in the mail box yet? Yes, do, right away.

Well, now, ain't that nice? Evelyn wrote me her own self. That's what I call thoughtful, for that girl to remember her old grandmother, when her own weddin's only a few weeks away. She says:

"Dear Grandmother: You can scarcely imagine how I appreciated your lovely letter—and especially the 'memories' you gave me. I guess I rather forgot that you were a prospective bride once—"

Bless her heart—I'm glad I wrote her that letter of memories. M-m-m-m—oh, yes, she says a lot more

here! She's all anxious and worried, now, 'cause Jim's gone back home to work until time for the wedding. Well, I know just how she feels—Tom was away from me for six months before we were married—just got in the day before the ceremony. My, how my folks teased me—my brothers all told me he wouldn't show up—but I knew he would. And I sewed, and hemmed linens, and planned my home, and didn't even look at any of the other young men that came around. And sure enough, almost night on the day before the weddin' here came Tom, ridin' a tall black horse, lookin' as fine as the governor himself. Sure, Lizzie, I know just how Evelyn's feelin'.

Well, maybe I am—I guess I am hopelessly romantic, Lizzie, but I do love a wedding. Oh, get along with you—I didn't mean any wedding for myself. No, Lizzie, I'm an old woman, and there's just one wedding and one bridegroom that I'm interested in for myself any more. And that's the one there's goin' to be when the Lord comes back. And do you know, Lizzie, if the church folks everywhere only knew that they was just like Bessie's Evelyn, awatchin' and awaitin' for their Bridegroom that's comin' sure as anything, purty soon they wouldn't be a flirtin' and a foolin' around with the world like they are now.

Don't you remember in the Bible, where it tells about the marriage supper of the Lamb? And about the Bride makin' herself ready, without spot or blemish or wrinkle or any such thing? Of course, that means the Church—and she's waitin' and waitin' for her Bridegroom, and that means Christ. What's He goin' to say when He comes back, and hears His ministers sayin' that the Word of God is mostly folklore, and that we ought to enjoy ourselves in all kinds of amusements, and that probably there is no hell anyway, and that the way to live good lives is to be educated? What's He goin' to say when He finds dancing parlors and swimming pools and bowling alleys instead of prayermeeting rooms? What's He goin' to say when He sees the women in His Church imitatin' the Hollywood harlots?

Lizzie, I believe if folks really knew about Him comin' back purty soon, that the whole Church would be startin' gettin' her robes of righteousness ready, just like Evelyn is now, and just like I was when I waited for Tom; sewing and plannin' and dreamin'—but if we'd try to tell 'em, they would just think we had turned some kind of funny religionists. But there's one thing that we can be doin'—and that's to make sure and get our own robes ready, nice and clean and white and pressed, without spot or wrinkle. Lizzie, I can remember after I got my wedding dress made—I was just in fear all the time, that some of the younger children would get their dirty hands on it. But the Book says to keep ourselves unspotted from the world, so I guess there is a way to walk right through the old world, with our weddin' dresses on, without a bit of it stickin' to us. Now, ain't that glorious, Lizzie?

LITTLE LU DEE

LITTLE Lu Dee lived in faraway China. She lived with her father in a little hut down by the river. Mostly her father, old Lu Sing, dozed on a bench in the sun; but when he did not have opium to smoke, he would beat Lu Dee until she was covered with bruises. One day the missionary from the school for girls came to see Lu Sing, and made a bargain with him, so that Lu Dee might come to her school. Those were happy days for Lu Dee, for she gave her heart to God, and loved to learn, and was helpful and industrious. All the girls in the school were her friends—all but Ah Lui. Ah Lui was the only girl who was not a Christian, and for some reason she hated Lu Dee.

The days went happily on, and Lu Dee was growing to be a big girl—as big as our junior high school girls. And old Lu Sing, when he came to visit her, began to talk of finding her a husband.

"Oh, no!" exclaimed the teacher, "Christian girls do not marry so young—let Lu Dee study and be a nurse, to care for the sick people."

"My daughter must be no nurse, excellent lady! Old Hi Chen, the seller of porcelain, has seen her, and will pay me a high price for her. His first wife is old, and he is ready to take a second."

Lu Dee, listening, turned away in despair. She knew the old merchant—rich but cruel. Then, too, she thought of the young native preacher who had come to the school—young Charles Chen, who had shown her much kindness. If she must be married, how she hoped it might be someone like this fine young pastor. She did not know, however, that the kindness Charles Chen had shown her was much more than mere courtesy—that the young pastor was praying for such a helpmate as Lu Dee.

Not many days after Lu Sing's visit, Charles Chen came to the school. He sat in the courtyard and had a long talk with the missionary.

"Honorable lady," he said, "it is not good that young Chinese Christians should live alone. I seek a wife, but not a heathen wife. I must have a Christian wife, good and kind, and taught in the ways of cleanliness. I have seen such a one in your school—Lu Dee, daughter of Lu Sing, the opium smoker. I have seen in her all that I desire, but I would not be married as the heathen. I would have her know me and love me, as Christians do, before we marry. Have I the excellent lady's consent that I may come to the school, and talk with Lu Dee, and win her heart like a Christian gentleman?"

To this long request the missionary gave her consent—it was better than marrying her to old Hi Chen. So for weeks Charles came regularly to the school, and he and Lu Dee sat in the courtyard together, under the great ginkgo tree, talking of many things; of their love, their future, the Lord they both loved. At last they set a day when Charles was to bring the

red bridal chair, to take his bride to his own home. For days Lu Dee had been sewing on her bridal clothes, and her friends had brought her presents—each one a cake of white soap. So in her big chest was not only her linens and an embroidered wall-hanging, but her new clothes and a great pile of soap.

The afternoon before the wedding, while the happy pair sat with their teacher in the courtyard, one of the girls came running out breathlessly.

"Someone has been stealing soap from the bathroom—that great pile that lay on the shelf is all gone! One of the girls said that a candle is gone from her room, and another has missed a jade clasp. There is a thief here—a thief!"

Just behind her came Lu Dee's enemy, Ah Lui, and her shrill voice rose as she told her story to the missionary.

"I know the thief—it is Lu Dee! I looked in her wedding chest—the soap is there! A big pile of it! The other things she has hidden—Lu Dee is a thief."

Such a turmoil arose in the courtyard! Poor Lu Dee was in tears. Charles was bewildered. As soon as Ah Lui had created all the confusion she could at the school, she slipped away unnoticed to the hut of Lu Sing and told him her story. Lu Sing was furious—but he also saw his chance. He sent a messenger for a magistrate, who arrived at the school almost as soon as Lu Sing himself. With much loud talk, poor little Lu Dee was tried and convicted of theft, before the teacher could decide what to do. Ah Lui was chief witness, and the soap brought from the wedding chest as evidence. Then the magistrate passed upon her a sentence often given in China. She must wear a board hung about her neck, before and behind, and on the board the story of her crime. With this, she must walk up and down in front of the school for two whole days.

So on the morning that was to have been her wedding day, Lu Dee, in spite of all the missionary and Charles could do, walked back and forth, back and forth, with a board that announced that this despicable one had stolen soap. From across the road a mournful lover watched, and tried to shout consoling words to her. For an hour he stood there—two hours—watching idly all that went on in the courtyard. In the dead top of the great ginkgo tree crows had a huge nest, and they continually circled about, cawing loudly. Suddenly Charles saw a big crow alight on the edge of the nest with something white in his mouth—and the young man understood it all!

"Excellent lady," he called excitedly, "I have found the true thief."

Immediately ladders were brought, and Charles himself climbed to the crows' nest and took from it a great basketful of soap, a candle, a jade clasp, besides a dozen other trinkets that had not even been missed.

"Let me run and bring the magistrate," he begged, and with the teacher's permission he sped away, re-

turning soon with the magistrate. When he was shown the lost articles from the crows' nest, the magistrate at once released Lu Dee. She and Charles both wept and praised God for her deliverance. Finally Charles took her hand.

"Shall I bring the red bridal chair, Lu Dee?" and Lu Dee answered "Yes."

So the day of her shame became her wedding day, after all.

The Sunday School

M. Emily Ellyson

LESSON FOR FEBRUARY 17, 1935

LESSON SUBJECT: Peter Teaches Good Citizenship
(1 Peter 2:11-17; 4:1-5).

•GOLDEN TEXT: *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law* (Romans 13:10).

INTRODUCTION

Both James and Peter addressed their readers as those of the dispersion, a Jewish term which was transferred by them to scattered communities of Christians, as God's true Israel. This letter is for all the churches of Asia Minor. In the first verse of chapter one, the order of the provinces is given. This may indicate the route which the bearers of the Epistle may have taken in delivering the Epistle. These Asiatic Christians were exposed to much persecution at the hands of the state. The letter is one of encouragement to faithfulness and unity, even in the midst of greater sufferings than they had known. This they feared would be their lot, and if so they were to follow the example of Christ, and remember that persecution tests faith, and is much more precious than perishable gold which is proved by fire (1 Peter 1:7). In the text chosen for this lesson they are entreated to restrain the cravings of the lower nature, for, in every age, good citizenship begins with correct individual conduct.

A GOOD CITIZEN PRACTICES SELF-CONTROL

Not all our foes are without. This we have all found to be the case. There are enemies within which must be strenuously resisted. Character is revealed by our attitude toward inner foes which we are told "war against the soul." We are entreated by Peter to "restrain the cravings of your lower natures. . . . Live honorable lives among the Gentiles . . . that . . . they may witness your character and may glorify God on the day of visitation" (Weymouth). This statement places us by inference within the realm of the law, but also beyond it. There are many things that lie within the sphere of law that one might do and be a perfectly consistent law-abiding citizen, but those

same indulgences are not only degrading to one's personality, but very detrimental to the welfare of the community, from a social, business and industrial standpoint. Persons practicing such things, while they are protected by law, cannot be considered *good citizens*. The word *abstain* in the eleventh verse puts a padlock on all forms of fleshly indulgence "which war against the soul." Such self-control is possible only with those whose aims in life are the establishment of righteous principles in the state and nation, for "righteousness exalteth a nation." The way that leads to "peace and prosperity" is the way of holiness. The nation that protects the brewer and trafficker in spirituous and malt liquors, and makes it not only decent, but patriotic for its subjects to drink the damning, firewater of hell, is bound to come to want and shame, and lose its prestige as a God-honoring nation. The same can be said of the corrupt, vile picture that is flaunted before the youth of our land, thus making sin an attractive thing. Also in this class is debasing literature that is found at every news depot, and devoured by the people as a sweet morsel. No wonder the so-called Christian nations of the world are fast becoming Christless, when they set at naught the principles of Christian living, which were spoken by Christ for every generation to build upon as a lasting and sure foundation for national and social well-being. The day has arrived when a man's conduct may be within the bounds of the law, and yet he be a menace to the community in which he lives. A good citizen must practice self-control.

A GOOD CITIZEN HAS SPIRITUAL IDEALS

A good citizen is armed with the mind of Christ. We are to be partners with Christ in His sufferings. He was the greatest Sufferer the world has ever known, and the best Citizen. Hence the man who makes Christ the center of his life comes closest to the ideal of good citizenship; for he accepts the standards of the only faultless Citizen earth ever knew. Christ suffered for the principles He taught even unto death, and this same *mind* must be in all His followers. The will of God should occupy our time. To find the will of God upon every question, and stand for it unflinchingly, is not only our privilege, but, as a Christian citizen, our highest duty. Whatever may be the will of others does not suffice for the Christian. His aim is higher both for himself and the community. Peter tells us that they will be astonished at our attitudes, and will abuse us; but so they did to our Master, and His example should inspire us with fortitude to suffer for the right regardless of the result. Purity of life and not excess of revelry is the standard of *good citizenship*. Then, too, we are accountable to God, not merely as an individual or the head of a family, but as a citizen of the state and nation, and while our influence may seem small, yet no truth ever uttered and sincerely espoused will ever die. God will reward our earnest endeavor, and supplement our strength by His almighty power. But, what we do

must be done in love, the love of Christ must constrain us, and restrain us, and sustain us in all our endeavors. Then we will work no ill to any.

N. Y. P. S. TOPIC FOR FEBRUARY 10

"THE TITHE IS THE LORD'S"

(Lev. 27:26-34)

February is Stewardship month and the three lessons for the study of the N.Y.P.S. during this month as presented by Rev. Weaver W. Hess, all deal with Christian Stewardship. This interesting lesson on tithing may be discussed as follows: (1) What is the Tithe? (2) The Tithe in History; (3) Tithing in the Old Testament; (4) Tithing in the New Testament; (5) Reasonableness of Tithing.

FAITH COMETH BY HEARING

E. E. WORDSWORTH

Faith cometh by hearing, and hearing by the word of God (Romans 10:17).

A TRUE and living faith is indispensable to the life, health and progress of the redeemed. We do not advance in faith by hearing eloquent sermons and orthodox truth. Learned divines may assist our faith if we have right attitudes and Christian discernment and intelligent obedience to God. But it is only as we apply truth to our hearts and appropriate it that we see clearly and make progress. Faith must have a "thus saith the Lord," a divine promise. When the soul waits upon God and gives loving heed to the illuminating pages of Holy Writ, then the Word sends forth its shafts of light and faith leaps to embrace the revealed truth. Faith and the Word are inseparable.

When Mueller of the Bristol orphanage wanted to strengthen his faith he never failed to search diligently for a promise in the Book to cover the immediate need. Having found it he rested securely there, and claimed unwaveringly the contents of the promise.

If you pray and do not read your Bible your tendency will be toward fanaticism and a supposed superior piety. If you neglect prayer and still read the Bible the tendency is toward formality, intellectual knowledge and spiritual coldness. One gives poise and balance to the other. The oar of faith on one side, and the oar of Bible reading and devout study on the other, will propel the skiff toward its destination.

"Having received the baptism with the Holy Ghost you can stand and say that, 'The very God of peace sanctifies me wholly.' God can give you, in safety to yourselves and to His work, the power of His indwelling. The power of a holy man is not himself, but the indwelling Holy Ghost. He has power to witness, to suffer for Him to be made partaker of His sufferings."—DR. P. F. BRESEE.

IT PAYS TO TITHE

Fruitage from Tract Sowing

I am glad for an opportunity to tell how I came to be a tither, to the glory of God.

Before our marriage my husband had tithed some, but I never did as I did not know much about it. Soon after our marriage I was canning fruit and had about a dozen new quart jars. *On opening the box I found a tract on tithing.* It told how God would bless us and supply our needs if we would only give Him his tenth. It also told how all things belong to God and we are His stewards, and really owe Him a tenth of our increase as much as we owe rent to our landlord. And that lots of good people wouldn't think of robbing their landlord, and yet they rob God because they do not pay their tithe, or His tenth. It gave Malachi 3:8-11 as proof.

I can truthfully testify that *God has wonderfully blessed us and supplied our needs* during this depression when so many suffered want. I am convinced that He will continue to keep His promise for He said, "Heaven and earth shall pass away but my word shall never pass away."

I am confident in my own heart that it was the hand of God that brought that tract on tithing to me. That was over ten years ago. We began tithing at that time and we are still practicing it and expect to keep right on until Jesus comes.—Mrs. E. S.

Our Business Picked Up

My daddy was a Methodist preacher of the old order and my mother a blessed saint of God. I was converted at the age of sixteen or seventeen but backslid. This early training in a Christian home stayed with me. I have always known that tithing was and still is God's plan to carry on the Christian work.

Down in W—, about five years ago, my wife and I decided to give God His share of our income. Our business is teaching stringed instruments and running Hawaiian orchestras. Although out in sin we did not train them for dance orchestras but rather for churches. Praise God, our business picked up and from that day till this (giving God all the praise) we've never been in want. Times got tough for the different trades but God continued to pour out His blessings on us.

Through God's mercy last year my wife and I got redeemed and by the grace of God we'll never steal another cent of God's money.

Our schools, "White's Hawaiians," are known throughout Texas, Oklahoma, Missouri, and Kansas by the radio world. But praise God, they're on the altar and belong to God, besides our "tithes."

We belong to the Church of the Nazarene here in P— and have a junior orchestra which opens services every Sunday morning.—E. W.

Does It Pay To Tithe?

I was taught by my parents that if I would always recognize God first and help to support His cause He would bless me. As time went on I went out into life for myself to build a home. By the leading of the Holy Spirit I consecrated my life to God in a fuller sense and after reading my Bible the Lord revealed to me in a new way that the tenth of everything really belongs to God.

Dear reader, words fail to express as I would like to what God has done for me for being a tither. Because He has been so wonderful to me in so many ways as I acknowledge him in the things He gave to me, I praise Him. I have been a tither now for over thirty years and find great blessing in it.

I was blessed to see that with God I could do more with the nine-tenths than if I had kept the whole ten-tenths. God

has blessed me in every way for recognizing Him in tithes and offerings.

Dear reader, let me say here, if you want God to bless you, be true to Him and give Him what belongs to Him. How can we expect to be blessed when we have taken what does not belong to us. Tithing has been and is a great blessing to me.—G. J. S.

The Potatoes Taste Just As Good

Fifteen years ago the Lord gave me the light on tithing. I have been faithful ever since and the Lord has helped me. My husband is not a Christian and so he doesn't pay a tithe. We started a bank account together fifteen years ago. I used to keep boarders so I had a chance to save some money after I paid my tithe. I took the rest to the bank. Two years ago we both had \$2,000. My husband lost his job and so we used his \$2,000 to live with. When it was all gone I said "Now what are you going to do; you have no money and no work and we have eight children to feed?" Well, he knew that I had some money, but mine wasn't to be eaten up. The Lord knew our need so He gave us an idea and we bought a little house with two acres of land. We live there now and get \$35 a month for our home in the city. With this \$35 a month I pay \$4 tithe and \$1 for missions. That leaves me a dollar a day to feed ten of us. We have lived on that for a whole year now and have never been sick or hungry because the Lord has kept His promise. The potatoes to us taste just as good as beefsteak to somebody else. Praise the Lord!—T. W.

An Engineer Tithes

I am a tither, first, because God's Word teaches it (Mal. 3:8-12). Many more scriptures could be used. Second, because it is God's plan to take care of the Church and God's work in general. Third, I believe if we who are saved would obey God's Word and really tithe our income, we would never see God's work and cause in need; and would always have money in the treasury for any emergency that might come up and we wouldn't have to call on the outside world for help. Fourth, I would tithe for the peace and enjoyment I get out of it here on this earth. I am an engineer in the oil fields, not boasting, only in the Lord, but I have gone through several shut-downs and this awful depression that has been on us for the last three years and I never was laid off nor missed a day's pay, so I believe that God will honor one of His children if we will obey His Word and honor Him.—W. B. B.

Helping Win Souls

I have been a Christian just a few short years. Was converted here in this city under Brother A's preaching June 10, 1929. Shortly after I was saved I began to read about tithing and found a Christian should tithe. When I was in the world I would give the devil a tenth and a lot more when he said so. I never went to a show without paying for it. I never received anything from Satan that I did not have to pay for. So, after all, *the more you put into a thing the more you will receive from it, and the more you give to the Lord the more He will bless you, not only spiritually but financially. He will keep the meal in the bag and the grease in the jar.*

And as soon as I was sanctified I saw the world's great need of salvation, and by giving I would help win souls to Christ. And another reason I tithe is that God has called men to feed His sheep. They eat just the same after God calls them as they did before; they wear clothing just the same as before; and God says in His Word he would care for them. *The way He does it is by our tithing and giving.*

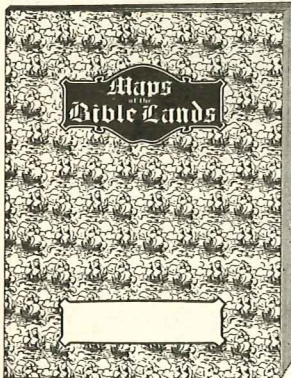
I do not call tithing giving because it is the Lord's anyway. When we tithe we are not giving, we are just paying God His part.

There are unspeakable blessings in tithing. Just to think you are not laying up for yourself treasures on earth where moth and rust doth corrupt and thieves break through and steal, but laying them up in heaven.—R. C.

News of the Churches

Charleston, W. Va.—We have closed a successful revival meeting in First Church, with Evangelist and Mrs. C. B. Cox of Franklin, Ohio. We had splendid congregations with some mighty altar services, and a class of new members will be received into the church next Sunday. We recently paid off all our indebtedness on the church building, except one obligation. Our budgets are paid to date, and every department of the church is making good progress. We have had seekers at the altar fourteen Sundays since our assembly.—W. B. Walker, Pastor.

Pierpont, Ohio—We have just closed a good revival in our church with Rev. R. J. Smeltzer of Alliance as the evangelist. God gave us a good meeting with seekers and happy finders, and five new members united with the church. This is the second time within five months that Brother Smeltzer has held a meeting for us, and he was used of God in winning new friends for our church. Mrs. W. A. Reynolds had charge of the singing and was used of the Lord in her special songs. Our Sunday school is making good progress, and our Young People's services are an inspiration to the church. God is blessing our work.—G. B. Schlosser, Pastor.



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Akron, Ohio, Springfield Heights Church—Our church is starting the new year with victory. Last fall we had a most helpful revival campaign with the Bohannan Evangelistic Party of Brazil, Ind. The gospel messages and inspirational singing of this Quartet won many friends to the church. In November we had Pastor Ralph Schurman of Toronto, Ohio with us for a three nights N.Y.P.S. Convention, and this convention was a great blessing to both young and old. On Sunday, January 20, we closed a week of special services with Evangelist B. H. Pocock of Warren, Ohio, as the worker. This was a big meeting, the church was blessed, and souls were saved and sanctified.—Ernest B. Marsh, Pastor.

Chicago, Ill., Roseland Church—We are in our third year as pastor of this growing church on Chicago's southside. We have recently closed an excellent revival meeting with Evangelist Harold C. Johnson and wife of Springfield. There were thirty seekers at the altar, six praying through in the last service. The Sunday school rally showed a record attendance of 133, with an offering of \$10.25. One new member united with the church, with several more coming in later. The work of the Johnsons was appreciated. All departments of the church are on the increase, and finances are coming reasonably well.—C. E. Fritsch, Pastor.

Durand, Mich.—At the close of the District Assembly we came to Durand and found some splendid people here. We had revival services in November with Evangelist John Mellish. This was a good meeting, with some finding victory. On January 20 we closed another good meeting with Evangelist Hugh Putnam. We had a real break with several people seeking the Lord in the last service.—F. Houghtaling, Pastor.

Middletown, Ohio—We have just closed one of the best revivals in our six years pastorate of this church, with Evangelist Holland London and wife as special workers. Capacity crowds came to hear the messages, about two hundred knelt at the altar, and seventeen members have been received into the church. The church was strengthened in every way.—Harvey S. Galloway, Pastor.

Mt. Sterling, Ohio—Our church has recently closed a good revival campaign, which was well attended, and the blessing of the Lord was upon every service. A number of souls bowed at the altar of prayer. During the short time we have been here as pastor God has been good to us. The church is gaining in favor with the people, and the ministers of the town have been very cordial. At the close of the revival several new members were received into the church.—L. L. Kollar, Pastor.

Just as this HERALD was ready for the press, telegram was received, as follows: Ashland, Ky.—Rev. John Fleming, evangelist, slipped away to be with Jesus on Wednesday morning, January 23rd. Though his suffering seemed unbearable he fought a good fight and kept the faith until the end. Pray for bereaved family.—Mrs. John Fleming.

Miami, Fla., Central Church—"Here we are away down in the sunny Southland. We landed here on January 13, and since that time twenty-eight have sought the Lord in our regular services, and God is blessing in a marvelous way. Thirteen were at the altar last Sunday. The crowds are increasing each Sunday both in church and Sunday school. The second Sunday we were here we pledged the District Budget for the first two months of the assembly year. We will receive a class of eight new members into the church next Sunday, making a total of twelve since we came. We are expecting many victories, and a continual stream of salvation."—C. E. Pendry, Pastor.

Gary, Colo.—On January 13 our church closed a successful revival meeting with Evangelist P. S. Dye and wife of Denver. A goodly number of seekers were at the altar, with some praying through to definite and clear experiences in salvation. Our church is only a little more than a year old, but God has blessed in spite of depression and drought. We have been able to build a three room parsonage, with only a small indebtedness left on it. Friends and members have stood by us loyally. The work of the evangelists during the meeting was appreciated.—R. L. and Mossie Campbell, Pastors.

Oil City, Pa.—We have recently closed one of the best revivals in the history of our church with Evangelist Ruth Bishop. The church was filled every night, and on the closing night many people were seated in the basement. More than one hundred seekers were at the altar, with fifteen members uniting with the church; several more have expressed a desire to join later. The meetings were held under the auspices of the N.Y.P.S. The work of Miss Bishop was appreciated. Rev. B. H. Mead has been called to continue his pastorate for three more years. During the meeting we received word that our local society had won the N.Y.P.S. banner on the Warren, Pa., Zone.—C. L. Patmore, N.Y.P.S. President.

Dodge City, Kansas—We accepted this pastorate last September, following the close of our District Assembly. The church is forging ahead. In spite of being in the drouth area, the finances are coming well. We had a good revival in October with Evangelists V. W. and Marguerite Littrell, and this proved a great blessing to the church. We also had a union revival with four other churches of the city, in which the pastors did the preaching. This placed the work of our church before the town. At our regular prayermeeting service on December 19 the people gave the pastor a fine pounding.—A. S. Howard, Pastor.

Evangelist J. L. Burkhead of California was a recent visitor at Headquarters.

Sapulpa, Okla.—We have just closed a gracious two weeks revival with Evangelist J. A. McNatt and Johnnie and Jackie Douglas as the workers. There were seekers at the altar from the very first service, and there were large congregations. The work of the evangelists was much appreciated. A fine class of new members united with the church on the Sunday following the close of the revival. We came here as pastor the second week in December, and in our twenty-five years with the church we have not found a finer class of people. Our finances are being taken care of systematically through the unified budget plan.—P. L. Pierce, Pastor.

The Central Zone of the Florida District held a rally on January 10 at Bartow, with representatives present from Lakeland, Lake Mary, Orlando, St. Petersburg, Tampa, Winter Haven and Bartow churches. Rev. C. A. Condon, pastor of the entertaining church, and Rev. B. F. Graham, zone president, presided over the sessions. The theme for the discussion was "The Holy Spirit" and different papers were read and discussed. Visiting ministers present were Evangelist M. M. Bussey and J. E. Gaar, and their timely messages were a blessing to the rally. The next rally will be held at the Orlando Church.—Viva C. Crawford, Reporter.

Cambridge, Ohio—This has been a great year for the Cambridge church. Two years ago we had only three subscriptions to the HERALD OF HOLINESS in our church, and now we have more than fifty. Some of the finest people in the community have recently united with our church. Every department of the church is functioning well. There is a good outlook for a strong work in this city. Our good pastor, Rev. J. Alvin Boyd, has served this church for the past two years.—Reporter.

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Manchester, Ohio—We have recently had a good revival in our church with Rev. Otto Grace as the evangelist. During the meeting sixty people prayed through to victory, ten new members were received into the church, and twenty-three subscriptions were secured for the HERALD OF HOLINESS. This gives us a church membership of seventy-three, with fifty-six subscribers to the HERALD OF HOLINESS. Our next revival meeting begins April 7 with Evangelist Allen Wagner.—C. P. Smales, Pastor.

Smyrna, Del.—We have recently closed a meeting of great victory with Rev. Harvey G. Nyce of Lansdale, Pa., as evangelist. He was assisted by Miss Helen Haines of West Philadelphia and Miss Mattie Mayer of Arkansas. Sinners were saved, believers were sanctified, backsliders were reclaimed, and the church built up. The meeting continued for three weeks with Rev. Mattie Mayer doing the preaching when Rev. Nyce suffered an attack of the grippe. The workers were invited to return for another meeting.—Mrs. Daisy Cox, Reporter.

Evangelist C. C. Sellards reports that God is wonderfully blessing in a meeting in Kankakee, Ill. The meeting will continue until February 6.

Evangelist Marvin P. McCoy writes that he and Mrs. McCoy have opened a mission work at Edcouch, Texas, a short distance from Edinburg. In the second service there were thirty-five present, and eighty in attendance at the third service. They have been given the use of the Baptist Tabernacle as long as they desire to use it. They expect to begin a revival at an early date. Any one having friends or relatives in the valley may send their names and addresses to Brother McCoy at Edcouch.

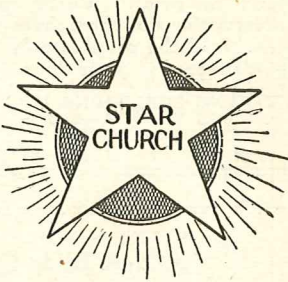
Savannah, Ga.—We came to this church in October, 1934 and held a revival meeting, at the close of which we were unanimously called to remain as pastor. God has blessed our efforts with souls at the altar in nearly every service at the church, also in the cottage prayer-meetings. A Young People's Society was organized and now has fifteen fine members. We also have a fine W. M. S. The recent revival with Evangelist C. C. Knippers and song director Floyd W. Kline was a great blessing. Twelve new members have been received into the church since October.—W. Wade Jernigan, Pastor.

Marietta, Ohio—We have recently closed one of the best revivals ever held in this church. Evangelists B. H. Pockock and B. Orwill Donaldson were the special workers. There were a number of seekers with some souls definitely praying through. Every department of the church was benefited and new friends made for the church. A fine love offering was raised for the pastor. We heartily commend the evangelists and their work.—C. F. Hunt, Pastor.

Fairbury, Nebr.—We have recently closed a revival meeting with Evangelist Harold Kiemel and Song Evangelist Howard Hamlin. The work of these two splendid young men was appreciated. Bad weather throughout the meeting was a great hindrance, but a number of backsliders were reclaimed, and the church generally stirred and revived. We are looking forward to a revival with Evangelist R. R. Sharp and wife in March.—J. B. Miller, Pastor.

Cloud Chief, Okla.—We have just closed a good revival at the Eshcol Valley Church with Evangelist A. L. Cargill and wife as workers. Ten people prayed through, and twelve members were received into the church. Financial condition of the people, and also the extremely cold weather hindered the attendance, but we were well pleased with the results of the meeting. We have had the Cargills for three revivals.—I. J. Spurlin, Pastor.

Augusta, Kansas—We are glad to report victory for the beginning of the new year. Many victories were won during 1934. As a result of association with the brethren during the meeting of the General Board, I returned to my church to fight harder and to make this the greatest year of my life. Sunday, January 20, was a great day along all lines, with four at the altar. We begin a revival February 15 with Evangelist Lee L. Hamric, and we are preparing for this meeting by conducting a number of prayer-meetings.—F. C. Savage, Pastor.



This week finds us four churches nearer our goal of 1,000 Star Churches—churches with a subscription list equaling one-third of the church membership. Last week's report indicated 661; these four bring the total to 665.

STAR CHURCHES

- ★ **Francisco, Indiana**
Essel Cooper, Pastor
22 members—9 subscriptions.
- ★ **Van Zandt, Washington**
J. W. Frazier, Pastor
24 members—8 subscriptions.
- ★ **Capitol Heights, Maryland**
S. H. Williamson, Pastor
43 members—15 subscriptions.
- ★ **Bakersfield, California**
E. J. Ewell, Pastor
91 members—31 subscriptions.

Malden, Mo.—On New Year's Eve our church entertained the other churches of this section at a farewell service for Miss Ora V. Lovelace, who sailed for South Africa on January 12. The house was crowded and speeches of love and appreciation for Miss Lovelace and her work were made by Rev. A. J. Mitchell, Rev. C. F. Transue, Mrs. Elwood Taylor and Mrs. Lina Fitz, all old friends of Miss Lovelace. District Superintendent Welsh spoke of his association with Miss Lovelace since her return from Africa. Miss Lovelace gave a parting message which we shall never forget. Her earnest appeal for our prayers and help and interest will result in Africa seeming nearer. Missouri District has two missionaries in Africa, Miss Lovelace and Miss Cox.—Erna Patterson, Reporter.

Roanoke, Va.—We have just closed a fine revival meeting with Evangelist Mason Lee and Brother C. G. Rife as singer and chalk-talk artist. Both of these workers have been with our church before and their services were greatly appreciated. For the last week of the meet-

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ing we moved into the new three thousand dollar basement of our new church. The basement is two-thirds paid for, with almost enough pledges to cover the balance. As a result of the meeting several new members were received into the church. The future looks bright for our church.—C. C. Brown, Pastor.

Evangelist Bee Early of London, Kentucky, writes: "Since our District Assembly I have held five revivals, and most of these meetings were in Methodist churches. God has blessed and we have seen the church revived, souls saved, backsliders reclaimed, and some sanctified. There are many hard struggles in these smaller churches, and I need your prayers that I may be able to reach more souls in the coming year."

Muskogee, Okla.—Rev. T. L. Taylor came to us as pastor at the close of our District Assembly last September. Since that time our church has been making good progress, especially along spiritual lines. Every department of the church is well organized. Through a new systematic tithing plan we have increased our finances about one-third, having paid our Publishing House more than one hundred dollars on a back account for literature. The average attendance in our Sunday school has increased from 328 to 357, with an average collection of over ten dollars each Sunday. We have an interesting and spiritual N.Y.P.S. with an average attendance of fifty-five. We have a large assembly room in the basement, where there are seven other Sunday school classrooms. We are looking to the Lord and expecting still greater things.—Frank H. Craft, Reporter.

Fort Worth, Texas, First Church—On November 25 we closed our last revival for 1934 at Marlow, Okla., coming immediately to accept the call to the pastorate of this church. The Lord is wonderfully blessing the work here, and the crowds are steadily increasing. Several people have prayed through at the altar,

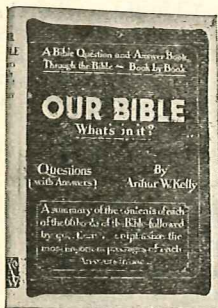
and we have received several good members into the church. Our prayermeetings are well attended. Thirty-six of our members have joined the Prayer and Fasting League. The church and friends here have received us kindly and everyone seems to have a "mind to work." We have also received several subscriptions for the HERALD OF HOLINESS. We are determined by the help of the Lord to show an increase in all departments of the church by assembly time.—P. R. Jarrell, Pastor.

The Eastern Zone of the Nebraska District held a N.Y.P.S. Rally at the Beatrice Church on New Year's Day. There was a good attendance, with representations present from Fairbury, Lincoln and Beatrice. Among the visitors were Rev. and Mrs. Glen Bohlke of Kenesaw, and District Superintendent and daughter. Several students from Bethany-Peniel College were present and assisted in the services during the day. Rev. Glenn Siefarth brought an inspirational message in the morning. Interesting papers were presented by the Omaha Central and Fairbury societies. An interesting program showing the difference between "Religion and Salvation" was given by the Beatrice society. District Superintendent Hammer brought a fine message in the afternoon service. The following officers were elected for the coming year: Rev. J. B. Miller of Fairbury, President; Opal Gouker, secretary. The convention closed with a fine evangelistic message at night by Rev. Hammer.—Reporter.

Hot Springs, Ark. First Church—We are now in the third year of our pastorate here, and are seeking a good, substantial gain in all departments of our work. In spite of financial burdens, we have been able this year to put a full basement under our church building, and this will be a great asset to our Sunday school. At the request of the church we held our own revival during the holidays, and it was owned and blessed of the Lord. Several souls were saved or sanctified and some good members were received into the church. For two years we pastored both churches in this city, but at the last assembly we gave up the Chapel in order that I might evangelize part of the time, while Mrs. Crawford has charge of the pastorate. I have a few open dates; if you desire my services write me at 421 School Street, Hot Springs, Ark.—J. H. and Maggie Crawford, Pastors.

Zone Three of the Missouri District held a joint rally of the N.Y.P.S. and W.M.S. on January 13 at the Zion Church, St. Louis, Mo. There was a splendid representation from each of the churches, with Miss Opal June Moss and Mrs. Margaret Roach presiding over the meeting. Messages were given by Mrs. Wanda Duncan, Gertrude Davis, District Superintendent Welsh, and District W.M.S. President, Miss Myrtle Doerle. At the N.Y.P.S. program the presidents from the societies of the following churches were the speakers: Union, Maplewood,

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First Church, Golden Gate, Lafayette Park, and the vice president from the Zion Church. Special numbers in song were rendered. As a result of the rally the churches of St. Louis caught a deeper vision of what can be done on the district, and also our responsibility to the missionary cause. The next rally will be held at the Golden Gate Church on April 14.—Miss Calbreath, Zone Secretary.

Shipperville, Pa.—On Sunday, January 20, we closed a good revival meeting with Pastor H. B. Burkett, doing the preaching, and Roy Ion in charge of the singing. The blessings of the Lord were upon the services from the very beginning. We are looking forward to another great revival in March.—Reporter.

Emporia, Kansas—We have just closed a good, although short, revival meeting with Evangelist J. B. McBride of Pasadena, Calif. There was not a barren altar service from the beginning, and many times the altar was filled. As a result of the meeting seven new members were received into the church. The church has requested Brother McBride to return for a tent meeting in the summer.—Samuel Linge, Pastor.

Kirksville, Mo.—This church has just witnessed the greatest revival in its short history, with Evangelist C. E. Shumake and the Dixie Radio Quartet as the special workers. Large crowds attended the meeting. The church fasted and prayed up into the morning hours, and believed God for victory. Three ministers of other denominations, and one minister's wife, were sanctified. In all there were about one hundred seekers during the meeting, most of whom claimed victory. A nice class of members was received into the church. All Sunday school attendance records were broken with two hundred people present. The evangelist secured a fifty per cent raise in the salary for the pastor. We face the new year with faith and courage, well assured that the days of revivals are not past.—Reporter.

Mrs. Lucille Cox Younger, chalk-talk artist and children's worker, of Winchester, Indiana, writes: "During the past few months I have had to be out of the work on account of an operation; but have had the privilege of helping in meetings at Odon, Valparaiso and Dunkirk, Indiana. Beginning February 3 I will be in a meeting at First Church, Muncie, Indiana."

Jacksonville, Fla., South Side Church—We are praising God for a good revival in our church in which much good was done and splendid interest shown. There were a number of seekers and happy finders. Rev. W. E. Melton of Lake Placid, Florida, was the evangelist, and Professor Clyde Rodgers of Miami, special singer and chalk-talk artist. The work of these evangelists was much appreciated.—R. A. Kisse, Pastor.

We have got to be done with conscious compromise and be set breast-forward on the road that leads to life.—S. M. SHOE-MAKER.

RESOLUTION

Whereas, it has come to our attention in the form of numerous complaints that certain of our evangelists have engaged in meetings with independent tabernacles and so-called independent churches in places which are so situated as to cause constant embarrassment to our District Superintendents, pastors and local churches; and

Whereas, these evangelists are under definite obligation to promote the Church of the Nazarene which provides for them their principal field of labor and from which they get their main support for themselves and families; and

Whereas, we feel that such evangelists should manifest the highest degree of courtesy and ethics toward their church and the officers of the church; and

Whereas, we feel it is their duty to consult and consider the wishes and judgment of the District Superintendents, pastors and local churches adjacent to such independent movements;

BE IT RESOLVED, that we, the District Superintendents in session, express our disapproval of such methods and do hereby agree that when such methods and practices occur in our respective districts, that we advise the evangelist kindly concerning this matter and if he persists in this practice that we will inform the District Superintendent and General Superintendent of the district where the offending evangelist holds his membership and from which he secures his evangelistic commission.

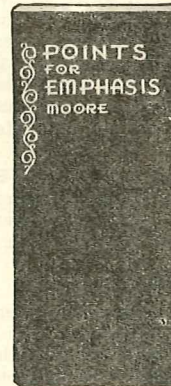
This action upon our part is not to be interpreted as any effort at legislation that would prohibit our evangelists from holding meetings in churches or centers other than our own denomination. But we do feel that we have a right to expect Christian courtesy and whole-hearted cooperation from every man who is ordained to our ministry and who assumes the sacred obligations of the ministry of the Church of the Nazarene.—Adopted by Conference of General and District Superintendents, Kansas City, Mo., January 9, 1935 with request it be published in the HERALD OF HOLINESS.

It is a perilous thing to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling be suffered to awake without passing into duty, the character becomes untrue.—F. W. ROBERTSON.

Louisiana District

Immediately upon receiving the appointment to the Superintendency of the Louisiana District, at the hands of General Superintendent Chapman, we made a pre-holiday trip to Shreveport, Monroe, Jonesboro, Alexandria and New Orleans. Our information was that three of the churches were without pastors.

From the all-State Preachers' Convention at Dallas, Texas, early in January, on the strong recommendation of Dr. Williams, we took Rev. Joe Bishop, a good preacher and fine pastor, to Alexandria, and landed him as pastor of our



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church there. He preached both morning and evening. At the close of the evening service we took in four new members, a fine young preacher, his wife and two daughters from the Pilgrim Holiness Church. The people seemed greatly encouraged. It took only three minutes by the watch to raise the pastor's moving expenses.

We felt it our duty to represent our district at the joint meeting of the District and General Superintendents at Kansas City, January 8, and are sure it was worth much more than the time and effort. The Superintendent of the Louisiana District had the honor of being selected as one of the committee of ten composed of the four General Superintendents and six District Superintendents to work out plans, and in a general way direct the forces of the church in a worldwide revival campaign; and a five-Sunday holiness emphasis program, the latter to end on Pentecost Sunday.

Rev. Herschel Murphy of Cisco, Texas, is being located in the pastorate at Jonesboro, and we are expecting real progress to be made there within the next few months.

Oil City is another church without a pastor, and Rev. A. D. Ashby is there at this time holding a revival. In response to the expressed desire of the church board he has been appointed to the pastorate. This completes the pas-

toral arrangements of all the churches, except Marksville; and it is being ably supplied by Rev. Mrs. L. J. Coco, than whom that church would prefer no other.

At this writing we are engaged with our pastor, Rev. Ed. N. LeJeune at Lake Charles, in a revival meeting.

This is a great and needy field, but our financial backing is weak. We need three good tents in order to help us plant some new churches.

B. F. NEELY, *District Superintendent.*

So let me learn that it is no profitless thing for me to cry unto the God of my life. For myself, for others, for the world, for the Church, threatened by craft and deadly foes, let me lift up holy hands without wrath or doubting. There is One who hears, and who will make reply. Not one petition escapes His ear or eludes His memory.—*Selected.*

DEATHS

Van de Mark—Miss Belle Van de Mark, daughter of Mrs. Ethel Van de Mark, was born October 25, 1902, in Summit Township, Clay County, Iowa, and departed this life at Fergus Falls, Minn., on December 28, 1934. She was converted in her early teens, and in 1921 attended University Park College. While attending college she united with the

Church of the Nazarene. During her five years in College she was preparing for the mission field, but owing to ill health, her plans were changed. She took a commercial course in Des Moines and was employed as a stenographer for a few years. During 1930 she held pastorate of the Church of the Nazarene at Ames, Iowa. While in Des Moines she was very active in the church work, being president of the N.Y.P.S., and Sunday school teacher. In the fall of 1932 she went to Fergus Falls to accept a position as industrial teacher in a state institution. She was prominent in social, religious and church circles at Fergus Falls. Surviving her are her mother, Mrs. Ethel Van de Mark, five sisters, Mrs. Chris Weiland and Mrs. Henry Schoorman in the vicinity of her home, Mrs. Leonard Hansen of Spencer, and Verna and Iva at home; three brothers, Walter, Vern and Cecil, all at home. Services were held at Fergus Falls, Minn., by Rev. R. L. Hobza, pastor of the Church of the Nazarene. Further services were held at the Cobb Funeral Home at Spencer, Iowa, with Rev. C. H. Vandersall, pastor of the Evangelical church, officiating. Interment was made in the Riverside Cemetery.—Verna Van de Mark, Sister.

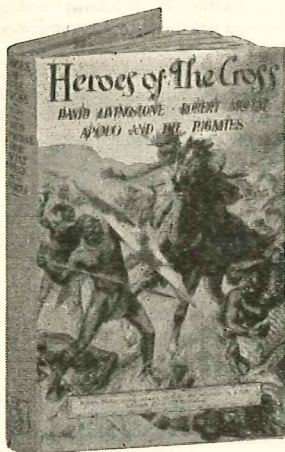
Gilmer—Joseph Lee Gilmer was born September 16, 1902 at Centerville, Tenn., and departed this life August 9, 1934. On April 22, 1922, he was united in marriage to Miss Edna Prince at Columbia, Tenn. He was converted and joined the Church of the Nazarene of Chicago Heights, Ill. about six years ago. He died suddenly, being electrocuted while running a machine at his place of employment. Only twenty-four hours before his death he had bid his family goodbye as they left for a visit in Nashville, Tenn. Funeral services were conducted at Chicago Heights Church of the Nazarene, with Pastor L. E. Smiddy in charge, and interment was made in Centerville, Tenn. Rev. O. A. Smith was in charge of the services at Centerville. Besides his wife and children, he leaves to mourn his departure, father and step-mother, Mr. and Mrs. John Gilmer of Boyle, Miss.; also several step-brothers and sisters, and one sister.—His wife.

Wetzel—Mrs. Margaret Cracker Wetzel was born in Muscatine, Iowa, November 18, 1895, and died at the Hershey Hospital, Muscatine, November 20, 1934. On June 5, 1916 she was united in marriage to Charles Wetzel. She was an active worker in the Church of the Nazarene. Surviving her are her husband, two sons, Wayne Wilbur, age 17, and Robert Charles, age 15; her parents, Mr. and Mrs. Andrew Cracker, three brothers and one sister. Funeral services were held at the Fairbanks Funeral Home, conducted by her pastor, Rev. Horace Ireland.

Wilson—H. C. Wilson was born August 9, 1844, at Cannelton, Ind., and passed away October 5, 1934. At the age of eighteen he enlisted in the 81st Regiment of Indiana Volunteers, serving in the Civil War. On February 5, 1868 he was united in marriage with Mrs. Margaret Palmer. God permitted them to live together until July 6, 1901, when death took Mrs. Wilson. At a later date he married Mrs. Mary Allen. He was wonderfully converted forty-seven years ago and sanctified in December, 1891, under the ministry of Brother M. L. Haney. He leaves to mourn his departure his wife, two stepdaughters, and some step-grandchildren; also three daughters by his first wife, five grandchildren, five great grandchildren, and one great-great-grandchild. He was a true and faithful member of the Church of the Nazarene. About four years before his death he made arrangements for his funeral, stating the Scripture Text, Psalm 16:11, naming the preacher he wished to conduct the service, and the songs to be sung. His last request was that no flowers be placed on the casket, but that a collection plate be placed at the head of the casket, and the money that would have been spent for flowers to be put in the plate, together with an offering of fifty dollars which he left, and all to go to Miss Mary Cooper, a missionary in Africa.—T. A. Gookin and R. W. Herstein.

Ghen—Sister Clara Ghen, for many years a faithful member of First Church, Los Angeles, Calif., passed to her heavenly reward on January 25, 1935. Funeral services were conducted from the Breese Funeral Parlors with Pastor H. B. Wallin officiating. Interment was made in the Rosedale Cemetery. Sister Ghen had been a faithful member of First Church, Los Angeles, for many years. Previous to her coming to California she resided in East Boston, where for several years she was a faithful member of the church of which the writer was pastor.—Robert Pierce.

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Pilot—Mrs. Mary Holmes Pilot was born in Brecksville, Ohio, on April 20, 1863, and passed to her reward on December 3, 1934, at Cleveland, Ohio. On January 7, 1895, she was united in marriage to Charles Pilot. To this union were born three daughters; the first, Geneora, preceded her parents in death at the age of five years; then Mr. Pilot passed away on August 21, 1933. The two daughters, Charlotte and Lucille, a step-daughter, Mrs. Mary Knight, a sister, Mrs. Nancy Wilcox, with three brothers, Henry, Martin, and Dan Holmes, survive her. Mrs. Pilot was a member of the Lakewood Church of the Nazarene. Six ministers, four of whom were of other denominations, took part in the message.—Guy Nelson, Pastor.

Nankivell—Charles Nankivell was born in Toronto, Canada, July 1, 1876, and passed away January 18, 1935, at Mt. Sinai Hospital, Chicago, Ill. He was converted at the age of thirty-seven and from that time was active in city mission work. In 1927 he was united in marriage to Catherine Smith, returned missionary from China. To this union was born one child, Kenneth Milton, now five years old. Funeral services were conducted by Rev. J. T. Myers, pastor of Austin Church of the Nazarene, Chicago, with Mrs. Myers singing.—Louise Nankivell.

Adams—Lola Cozad Adams was born in Elvas-ton, Ill., August 29, 1877, and departed this life December 31, 1934 at her home in Cherrysvale, Kansas. At the age of six years the family came to Missouri, later to Kansas, where she resided until her death. She was converted at the age of fifteen years and united with the Methodist Church. In April, 1934, she united with the Church of the Nazarene of Cherrysvale. At the age of twenty-two years she was united in marriage to William Adams at Oswego, Kansas. To this union twin girls were born, but only Mabel survives. She leaves to mourn their loss, her husband, her daughter, Mabel, Overturf of Parsons, Kansas, two grandchildren, two brothers and six sisters. Funeral services were conducted by her pastor at the Church of the Nazarene, and interment was made at Altamont, Kansas.—B. F. Lehman, Pastor.

Hester—Mrs. Sula Hutchinson Hester was born September 1, 1896, and went to heaven January 19, 1935, at Macon, Ga., after only a brief illness. She was saved when quite young, and sanctified under the ministry of Rev. C. E. Shaw nearly twenty years ago, and united with the Church of the Nazarene at Adrain, Ga., (now Emmanuel Church). She was a consistent Christian, faithful and true. She was a devoted wife, and a sweet, patient mother. She leaves to mourn their loss her husband, six children, Herschel 20, Albert 16, Marguerite 14, J. B. 12, Doris 9 and Lillian, one year; three children preceded her in death; also her mother, and several brothers and sisters. Funeral services were conducted by Rev. Mrs. Lillian Duncan, and a trio sang her favorite song, "When I Get to the End of the Way."

Pilley—Sallee A. Pilley was born at Aden, N. C. on April 11, 1860, and departed this life on December 3, 1934. She was converted at the age of ten years and joined the Baptist Church; later in life she was beautifully sanctified, and became a charter member of the Church of the Nazarene at Hagerman, New Mexico. For the last fifteen years she had been a constant sufferer, but through it all she was patient and uncomplaining, manifesting a beautiful, Christian spirit. Her life was a blessing and inspiration to all who knew her. She leaves to mourn their loss five sons, Luther, Edward, Fred, Herman and Abner, all of Hagerman; fourteen grandchildren, and ten great-grandchildren, with a host of friends and acquaintances. Funeral services were conducted at the Church of the Nazarene with the pastor, Rev. E. L. Askins, in charge, assisted by Rev. W. A. Huffman of Roswell, her former pastor. Special singing was by Brother Clarke Wilde and wife, and Brother Huffman and wife. Interment was made in the Hagerman Cemetery.—E. L. Askins.

ANNOUNCEMENTS

BORN—To Rev. and Mrs. Walter E. Nichols, pastors at Chelan, Wash., a daughter, Mildred Dorine, on January 7.

WEDDING BELLS

Miss Blanche Knowles Adams and Mr. George Schriber, both of Boulder, Colorado, were united in marriage, in the Boulder Church of the Nazarene, on December 25, 1934, with Rev. A. L. Hipple, local pastor, officiating, assisted by Rev. Samuel Heath.

Myrtle Silvers and William Harmoning were united in marriage on Sunday, December 16, 1934, at the Church of the Nazarene, Kimberly, Idaho, with Rev. Theodore E. Martin, local pastor, officiating.

Miss Millie Fryar and Mrs. Edward Wallace, both of Porterville, Calif., were united in marriage, on December 9, 1934, at the Porterville Church of the Nazarene, with their pastor, Rev. Ira Dumas, officiating.

Mr. Otto Conrad Kreie and Miss Vivian Mae Kuhne, both members of the Church of the Nazarene of Dodge City, Kansas, were united in marriage on December 25, 1934, in the parsonage at Dodge City, with the local pastor, Rev. A. S. Howard, officiating.

Mr. Marion Francis Cotter of Kansas City, Kansas, and Miss Ethel Elizabeth Keith of Dodge City, were united in marriage on December 30, 1934, with Rev. A. S. Howard officiating.

Mr. Fred Larrey Kuhne and Miss Euneva Imogene Brock, both of Dodge City, Kansas, were united in marriage on January 13 in the Nazarene parsonage at Dodge City, with Rev. A. S. Howard officiating.

NOTICE—After serving a five year term, I am resigning the pastorate of our Bristol, R. I., Church; am now open for calls for supply or evangelistic work, or would consider a pastorate. Can sing and play as well as preach. Address me at 806 Broad St., Providence, R. I.—Howard S. Hurd.

RECOMMENDATION—I am writing to say a word regarding the evangelist who conducted our midwinter meeting at Bethany, Okla.—Rev. E. G. Theus. We were delighted with his services, the absence of professionalism, the clear and accurate exposition of the doctrines of the church and the Word of God, and his deep spiritual fervor. We have no hesitancy in recommending Brother Theus to any church for evangelistic services. Address him at Bethany, Okla.—C. A. McConnell.

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PRAYER IS REQUESTED, by Mother Tetrick, retired minister of Shawnee, Oklahoma, as they have lost their little

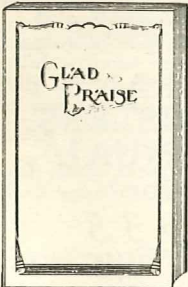
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home; by a sister in California that she may be healed, also sanctified; by a sister in Oklahoma that she may be faithful until death, also that her children may be saved; for Miss Myrta Garrett of Erick, Oklahoma, who has been sick for nine weeks—she is a true Christian and a loyal Nazarene; by a sister in Oklahoma that her husband may be saved, that she may be all the Lord wants her to be, also for her five brothers who are unsaved that God might have His way in their lives.

RADIO ANNOUNCEMENTS

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

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

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

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.

Each Wednesday and Friday the Southern Illinois Nazarene churches will broadcast from 3:00 to 3:30 p. m. over WEBQ, (1210 kilo.), Harrisburg, Ill.—I. W. and Marie Gibson.

Ballston Tabernacle (Church of the Nazarene), each Saturday 6:30 to 7:00 a. m., via WJSV, Alexandria, Va., The Columbia System (1460 kilo.).

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

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

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

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

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

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

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

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. Dief-fee, 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.

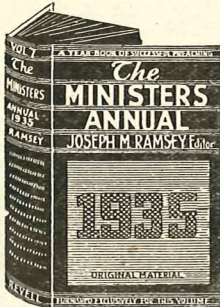
New Bedford, Mass. Church of the Nazarene broadcasts every Sunday, 7:30 to 9:00 p. m., Station WNBH (1310 kilo.).—R. J. Kirkland, Pastor.

First Church of the Nazarene, Cumberland, Md., broadcast each Saturday afternoon, 3:30 to 4:00 over 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.

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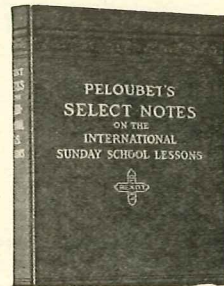
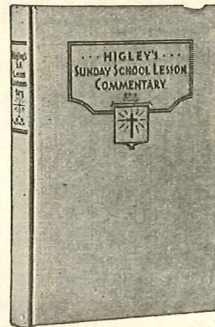
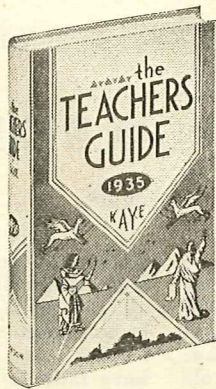
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A JOLT TO THE OLD KINGDOM

W. A. Eckel*

JAPAN, as is generally known, is 2,595 years of age. She is one of the old among the aged. No foreign people have ever raided her shores. As the West was introduced to her, however, she saw wherein changes must needs be made to be as western nations. In fifty years the old kingdom was made new. No stone was left unturned to introduce the ways of the West. Today we have a modern Occidental nation in the Orient—improved, educated, westernized.

In it all a certain amount of keepsakes have been preserved. Religious faith is classed here. The educators have undertaken to blend with the West the stories of the days when men were gods and gods were men; a grand mixture of ancient Israel and idol practice. This nation sprang into being at the time the tribe of Jacob were scattered upon the face of the earth. It is believed by many that here is hidden a portion of those tribes. Jacob's well is found there dating back to those days. The harp as was known in David's time is claimed by them to be their own. A feast is held at the opening of each year not unlike the feast of the passover. Indeed in some of the islands far distant from their chief land, Honshu, they eat this feast with feet shod and staff in hand, as is practiced to this day by the Jews. The formal court music and dance is like that of the old psalmist. To get a picture of the shrine, its forms and customs, read Moses teaching Israel how to worship God.

The Japanese layman, knowing but little or nothing of God's Word, will not accept these parallels. His country was spoken into existence by his gods of whom the emperor is the son, and any statement otherwise is only to bring wrath down upon one's head. To such a system a jolt is only a question of time.

A few short years ago one of our fellow Christian workers led a young man to the Lord. He grew in spiritual wisdom and power. Although a successful professional man he loved to work for his Master. Alone, week after week, he would stand in one of the parks in a large city and exhort the people to turn to Christ. In one of these park services he pointed out the fact that there was but one God. At once he was asked about Japan's goddess, only to reply that she was no god, neither history nor good sense could prove it. His hearers turned to a mob and the young doctor was drawn to the police station. The word of the crowd was sufficient to throw him into jail to await trial. For the winter months he was kept in a 9x9 room with twelve or fourteen others. The only sanitation for those men was in the center of their room. One small window far above their heads was the only light or air they had. No heat was given them, they warmed each other. They slept upon the floor, they sat upon the floor.

* Missionary on furlough from Japan.

Through those winter months no one was taken from that cell day or night. When one sat they all sat—each with his knees to his neighbor's back. When one would rest they all would rest. During these months he taught his class how to have faith in Christ. One day he was visited by the district judge, who wanted to know of his case. He was interviewed. Asking for his Bible he spent more than two hours teaching the judge what the Christian faith is. At the end the judge thanked him saying, "You have almost persuaded me to be a Christian." A little later the attorney for the state called to see him. After he heard his testimony he said, "For your offense I must ask ten years imprisonment, but please forgive me as I am the state lawyer."

The trial came behind closed doors. He called upon them to prove their goddess was divine. When asked to prove his Christ, he pointed to the Word of God. "Only a God," says he, "can die upon a Roman cross and arise from death and the grave the third day." To let him go unpunished would say their goddess was not divine. They asked him to take back his statement—but he would not. They feared the people and he was given one year. But they told him he could appeal to a higher court. At once he did so, and his Christian friends, both native and foreign, began to contribute funds to help his fight. Not only was enough gathered to help him, but also to provide for his good wife and baby. All had to be done by word of mouth for a ban was on the publication of the case. The spring of 1934 he was called by the higher court of Osaka. Again behind closed doors the case was heard. They expected to meet a man meek and ready to accept their words. But when he stepped upon the witness stand God was there too, and through lips of clay once more a voice from heaven was heard. For two hours he gave them the Scriptures. So fast did he quote the Word of God that the scribes were unable to get it. He opened his Book and placed it upon their table saying, "Transcribe everything in red and write it into my testimony." His Bible was marked with red ink from Genesis to Revelation. He continued "For this gospel am I called in question this day, but to indict me for this faith you must indict three hundred thousand of my friends who cherish this same hope. We bow to no other god but Christ, we love our nation and will die for our emperor but Christ is our God." Again he said, "If this court fails to sustain me I shall appeal to a higher one, and continue until I will have testified in every high court in the land, last of all reaching the house of peers, the seat of his majesty's government. We have the right to worship God as we please in our fair land and the privilege shall not be taken from us."

The court fears to rule against him, yet they fear for their own heads if they do not. A jolt to the old kingdom!