


The Bell

HERALD of HOLINESS



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Audience With God

C. A. McConnell

TRUE prayer, that is, effectual prayer, is commerce with and in the conscious presence of God. It is not true that all men everywhere pray. All men—even the most abject heathen—have consciousness of a Power outside of and higher than humanity. To most that Power is malign, filling the heart with fear. He is one who must be placated. The cry of fear is not, and cannot of itself, be prayer. All men have a sense of need, all men desire. However selfish, however base, that desire may be, men have dared to call upon God to grant them their desire. Expressed, or unexpressed need, or even the most intense desire, is not in itself prayer. It is true that God is the source of all good; it is true that He stands ready to give; it is true that He knows our desires and our needs. Why, then, pray? Because of the nature with which God created us. He did not make us as machines, even valuable machines, to be fed and tended with care. He created us like Himself, with personality, granting us the privilege of choice. It is in the exercise of that privilege that man reaches his highest state. In prayer man recognizes God; he acknowledges his own dependency, but exercising his God-given privilege of choice, he presents the case to Jehovah. Why is it that some petitions may not be granted? First, a heart in rebellion to the will of God cannot safely be entrusted to have its desire. "If I regard iniquity in my heart, the Lord will not hear me." Second, a desire that compasses self alone finds no favor with Him. "Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." Third, a half-hearted, doubting soul does not open the door of blessing. "He that wavereth is like a wave of the sea . . . let not that man think that he shall receive anything from the Lord." A pure heart earnestly, definitely seeking that which is conformable to the program of God, shall find responsive audience with the Most High.

HERALD OF HOLINESS

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SANCTIFICATION

SANCTIFICATION and words derived from the same root, are much misunderstood theological terms. It would help us greatly in our presentation of this glorious truth of full salvation, if we could clear away these misconceptions and disabuse men's minds of the false notions that attach to them. In the thought of many, only those are saints who after death have been canonized by the church. Others think of a saint as one who has withdrawn from the active affairs of men to spend his life in the seclusion of the cloister. The holy men of heathenism are those who give themselves over to extreme ascetic practices. These conceptions of sainthood are unscriptural and misleading. Some of them are carried over from paganism; others arose in the church itself during the period of the Dark Ages. Take for instance, that remarkable painting of Raphael's entitled "The Miraculous Draught of Fishes." Beautifully drawn and exquisitely colored, it portrays twelve men, not in their fishermen's garments, but arrayed in splendid ecclesiastical robes. To the great artist, fishermen's garments were out of keeping with sainthood. Only the cassock and surplice, beretta and stole, could express the conception of sainthood as held in his time.

As used in the New Testament, the term saint is applied to all Christians. So general is its application that it was not even reserved for those who had attained some degree of eminence for their work's sake. The primary meaning of the term is that of separation. Christians were a separated people and therefore saints. But the term in both sacred languages also signifies "clean," "pure," "without blemish," and hence was applied to the followers of Christ who had escaped the pollution that is in the world through lust (Acts 9:13, 32, 41; 26:10). In the Old Testament the thought of separation was largely external and ceremonial. With the deepening of the

conception of the law by our Lord who made murder to include the hatred of the heart, and adultery the unclean look, there came a deepening of the meaning of sanctification also. No longer is it a mere legal or ceremonial separation, but an inward purifying of the heart by which the believer is cleansed from the pollution of sin and enabled to love God with his whole heart, soul, mind and strength. Inasmuch as only the best and purest were set apart to God under the old dispensation, the word "holy" soon became synonymous with consecration to God, and in this respect also, believers became saints.

THE false notions which have attached to the idea of sainthood grow out of a misconception of what is meant by separation. Interpreted to mean a withdrawal from the common pursuits of men, it gave rise to monasticism. Even among those who reject the idea of monasticism, the error sometimes persists in a mild form of an asceticism that is unwholesome. Some withdraw from all the pleasures of life, and think by this means to make themselves more holy. But in the cross of Christ, pleasure is sanctified as well as pain; and the simple joyousness of life commends the grace of God more than the strained effort after dignity and solemnity. There are some who refuse to engage in pursuits that are commendable, simply because they are new. Others refuse to exercise the rights of their citizenship, because the world engages in politics. No, sanctification does not consist in this sort of separation! They are wrong who think that holiness consists solely in a change of environment. A fisherman may be sanctified and be a fisherman still—but he will be a different fisherman. So far from suggesting a change of environment and work, the Apostle Paul exhorted the early saints to abide in the same calling that they were in when they became Christians. True sanctification belongs to men and women immersed in the everyday duties of life, burdened down with perplexities and cares, and worried with the anxieties which fret us all. A man may work in a shop or a mill, and be a saint according to the New Testament standard of sainthood. The hurry of the marketplace, the jangling of the courtroom, the noise of the factory or the taxing duties of the home—none of these prevent men or women from enjoying the grace of God and being so separated as to enjoy sweet communion and fellowship with their Lord.

WITH the coming of Pentecost and the gift of the Holy Spirit, a new dispensation opened in which the law was to be written upon the hearts of men. Consecration deepened in its meaning to include a perfect separation unto God in heart as well as in life. This was wrought by a cleansing of the heart from the carnal mind which each individual inherits from the race. While the word "saint" is generally used of all Christians, the full privileges of the

New Covenant ushered in at Pentecost are usually designated by the use of the word "entire" in connection with sanctification. Sanctification begins in conversion, but entire sanctification applies to those who after conversion have been cleansed from the carnal mind as a second work of grace. This is the privilege of every converted man or woman. Purity of heart is obtained by consecration and faith in Jesus Christ, as conversion is wrought through repentance and faith.

We need to guard, however, against making purity of heart an end in itself. The primary element of "separation" must ever occupy an important place in the teaching of entire sanctification. We are cleansed from sin that we may be devoted unto God. Too many, we fear, are tempted to rest in an experience of purity instead of making that experience a means to an end. Sanctification in its New Testament significance is as exacting as that of the Old Testament. It does not do away with the necessity of a separation from the world, in the sense that the world is opposed to God and holiness. Instead it deepens the concept of separation to include the very thoughts and intents of the heart. True consecration is a surrender of the will, and this must always be our own act. It means the bowing of the neck to the gentle yoke of Christ. It means the giving up of one's own ways to become a lowly learner at the feet of Jesus. It means the calling out into service all the powers of the soul, and laying them in loving sacrifice upon the altar of Christ. Entire sanctification is a purification of the heart so that the believer may fully devote himself and all the powers of his being to the service of Christ; but the term "saint" in the simple New Testament use of the word is applicable to all Christians.

EDITORIAL MISCELLANY

ONE of the most beautiful legends of mediæval times is that of the vision of St. Martin. Given to prayer and benevolent works, the lowly monk was well instructed in the deep things of God. Once while spending an entire night in prayer and meditation, there came to him in a vision one gorgeously appareled, glittering with jewels and beautiful in form. He stood before the praying saint and said, "I am thy Lord." The apparition then spoke of the many things he had to give, but as the monk looked upon him his heart thrilled not. Mustering his courage, he at last said, "If thou be my Lord, where is the print of the nails?" The vision faded away. And so it must ever be, the mark of those who follow Christ is the bearing of the cross. Sacrifice and love are essential characteristics of the Christian life.

The death of former ambassador to the United States, Hanihara, as reported recently in Tokyo is an illustration of what harm can be done by an improper use of words. Mr. Hanihara was Japanese ambass-

ador at Washington in 1924 when congress was considering the immigration bill, which had in it a clause recommending the exclusion of Japanese. In protesting against this clause, Mr. Hanihara wrote to Secretary Hughes stating that the enactment of this bill would be followed by "grave consequences." This was an unhappy choice of words, and the statement was misinterpreted to contain a veiled threat. The Japanese ambassador explained that he was writing in an unfamiliar language, and did not use the words as interpreted by congress. However, the misunderstanding was such that it hindered his usefulness in fostering friendly relations and he was soon recalled. It is stated by his friends that he constantly brooded over this unfortunate circumstance and that his death can be traced to the event that "broke his heart." If such grave consequences can follow the mistake of an earthly ambassador, what great consequences must necessarily follow those ambassadors of Jesus Christ who fail to properly represent the kingdom of God?

Mrs. Cochran, wife of the new Governor of Nebraska is to be congratulated on the stand she has taken against the serving of liquor. "The executive mansion has always been dry," she says, "and I intend to keep it so. I am personally dry."

There is an old rule to this effect—"Believe your beliefs and doubt your doubts." Horace Bushnell in his sermon on "The Dissolving of Doubt" gives us the philosophy of it. To one who has begun to lose his hold on the moral verities of life he says, "If you begin to live as you would live if your doubts were true, your life will vindicate your doubts for you. If you still live as if your doubts were not true, as if Jesus Christ, as if all the religious sanction of morality were abiding, or at least the morality without the sanction, if you persist still in trying to localize those doubts and in striving to force them down in Christ's presence that you may have His judgment upon them, just as truly as the sunrise comes after the sunset, will those doubts dissolve in the brightness of that light that shines upon the righteous life from the face of Him who was never unwilling and is not unwilling still to have us bring to Him every difficulty of mind or heart or will that He may resolve it for us."

A philosopher once worked out a complete scheme of salvation for a lost and ruined world. He submitted it to an old hermit for judgment. The saintly man read through this new gospel and said, "It is very good." "Now," said the philosopher, "in what way shall I proceed to induce the world to accept it?" "There is but one way," replied the hermit, "go and preach it, be crucified, and rise again from the dead. Then the world will receive it." Needless to say, the world never heard further, either of the philosopher or of his gospel.



Managing Editor's Page



OUR LOYAL EVANGELISTS

HERE perhaps has been no group of ministers more seriously affected by the depression than our evangelists. Their income has not only been greatly reduced, but in many instances their offerings have been scarcely sufficient to cover the actual traveling expense to and from the meeting. In most cases these evangelists have regular home expenses to meet, the support of the family rests heavily upon them, and unless they are properly paid for their meetings their families must suffer. We are certain that in most instances where the evangelist is not properly remunerated it can be traced to some lack of forethought or preparation on the part of the church for whom the meeting is held and that there is nothing of a malicious nature involved.

Often the evangelist is the victim of some circumstance of which the most thoughtful pastor is not aware. But occasionally he is the subject of some mistake on the part of the local church leaders. At times these leaders are too ambitious and secure too many workers for the revival campaign when the financial strength of the congregation is not sufficient to pay for entertaining the large party and at the same time properly remunerate them for their services. Other churches make the mistake of conducting so many special meetings that the congregation cannot adequately support them. Others are too indefinite in raising the offering for the evangelist. Often it is stated that the offering is for the meeting and some kind friend thinks he is giving for the support of the evangelist, while the facts are that after the money is raised it is used to pay local expense incidental to the meeting and the evangelist is given what is left. To be sure the church does not want to be burdened with items of expense after the meeting is concluded, but the faithful work of the evangelist and his living expense should also be considered.

Our local churches and pastors should exercise care in calling evangelists. An evangelist without credentials is not worthy of your support. At the time an evangelist is interviewed relative to accepting a call he should then be made familiar with conditions existing in the local church, especially if it is likely that his offering may be small. If the church board has settled upon a definite amount to be paid the evangelist he should be informed concerning this action, for that is as much a form of contract as stipulating the salary of a pastor at the time he is called. The church board should deal thoughtfully with the matter of paying evangelists. It is surely not fair for a church to pay its pastor forty dollars a week, provide him with parsonage and pay his utility bills, and at

the same time pay a competent evangelist one hundred dollars or less for a meeting which has consumed three Sundays of the evangelist's time. It seems that no church board should be satisfied to call an evangelist whom they consider capable of conducting a meeting in their church and then pay him less than they have paid their pastor for the same length of time. Our evangelists hold meetings for large and small churches, for those that are capable of paying large offerings and for those that cannot pay well. It is therefore proper that the larger churches pay according to their ability even though it may seem to be a rather large sum, for the law of averages operates with evangelists the same as with others. An evangelist is always capable of doing his best work when he is conscious that the pastor and church board are playing fair with him, so in the end the church that will play fair with an evangelist will be fully compensated. For whatsoever a church soweth with evangelists that shall it also reap.

We have no more loyal group of workers in the church than our evangelists. They deserve a large place in our thinking and in planning our church program. Let's play fair with them.

(This statement is written without the knowledge or request of any evangelist).

* * *

"Bible Readings on Christian Stewardship" is the title of a new booklet written by Basil W. Miller and recently printed by our Publishing House. It contains Bible Readings under six different headings: Christian Stewardship, Tithing Practices, Giving, Concerning the Collection, Christian Liberality, and Money and Wealth. This booklet will be helpful to pastors in preparing messages on Stewardship, to Sunday school teachers and to N.Y.P.S. leaders in the preparation of discussions on the vital subject of Christian Stewardship. Order from the Publishing House. Price, ten cents.

"It is, I think allowed on all sides, that 'we are saved,' that is, sanctified, as well as justified, 'by faith.' Now, that particular height of sanctification, that full 'circumcision of the heart,' which centrally purifies the soul, springs from a peculiar degree of saving faith, and from a particular operation of the 'spirit of burning': a quick operation this, which is compared to a baptism of fire."—JOHN FLETCHER.

CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South

VII. LAODICEA—NAUSEATING LUKEWARMNESS

WE have sought to touch upon the central truth in each of the seven letters, endeavoring to show that in them we have an inspired picture of the Christian Church through all the centuries, from Pentecost to the end of the age. We started with Ephesus and the waning of the first love. That is where spiritual decline begins, and a whole train of evils always follows. Evils in the Church have been both cumulative and progressive in their development. The seven periods more or less clearly marked out by the seven churches, however, not only blend into one another, but in some instances elements belonging to one period carry over into succeeding ones. Many still continue to lose their first love as at Ephesus. Rome continues to domineer and to corrupt with idolatry, and although given space to repent, is evidently headed straight into the throes of the great tribulation. Sardian incompleteness has paralleled Philadelphia from the first and continues to lock multitudes in the icy clutches of dead formality and legalistic antinomianism. Laodicean conditions could not have gotten hold in the Church in an earlier period, for the proper background was lacking. Human governments had to run their course from absolute monarchies to complete democracies. Universal educational advantages and the wide dissemination of the gospel make up other essential preparations for Laodicea.

A PICTURE OF THE PRESENT-DAY CHURCH

This seventh church stands for conditions that perfectly fit a large section of present-day Protestantism, and so perfectly does the language fit that it finds its way unconsciously into our prayers, sermons, exhortations and Christian conversation. In some respects the Laodicean letter is the most striking of the seven. We look in vain for anything that suggests commendation such as is found in the other six. It carries a note of unqualified disapproval and rebuke. Laodicea seems to be the opposite of Nicolaitanism. If the latter means the domineering and oppressing of the people, the name of this seventh church is believed to suggest the idea of "judging by the people," or "the rights of the people." God, the Judge of all the earth, has committed all judgment to the Son, who said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." When the word of Christ is applied to the hearts of men and its judgment is rejected, the very same word will have to be faced again at the judgment bar, for to reject the word of Christ is to reject the person of Christ. But this is the people's day. They judge for themselves. The Word of God is sharp and piercing, even to the discerning of

all the thoughts and intentions of the hearts of men, and before the eyes of Him with whom we have to do all things are naked and open. But far from submitting their hearts to the judgment of Christ and His word, it is characteristic of this Laodicean age that men should rise up and themselves, judge both Christ and his word. Paul forewarned that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." The ears of this generation fairly tingle for the prophesying of smooth things concerning the unrenewed human heart, and that will salve-over the putrefying sores of carnal infection.

The demand for ear-ticklers is great and ample numbers are qualifying. Some months ago the *Literary Digest* carried the result of a questionnaire sent out by Professor George H. Betts, head of Graduate Research in the School of Education in Northwestern University, to 1,500 ministers of various denominations, relative to what should be taught in the Sunday schools. Fifty-four per cent of those replying said that there is no devil; 80 per cent did not believe in a literal hell and 41 per cent were doubtful even as to the existence of heaven. In one denomination 96 per cent did not believe a hell exists.

TAMPERING WITH THE COMPASS

Mark you, we are dealing here with elements basically Laodicean. But what are the results of these things? In the case of a ship at sea, if a perfectly good and reliable compass is tampered with the result will most likely be a terrible smash-up on the rocks. Or, to change the figure slightly, every sea-going vessel is furnished by the government whose flag it flies with a reliable and accurate set of charts of all waters, coasts, channels, rocks, shallows, etc. Those charts are as accurate and trustworthy as it is humanly possible to make them. For a ship's officer to tamper with or alter them in the least is sheer madness and will almost certainly result in destruction of ship and crew. And what of men who brazenly sit up in judgment on the guiding Word of God, the only sufficient rule of faith and practice for fallible man sailing the seas of life? A messenger from the court of heaven has no right or authority whatever to modify, change or adulterate his message. To do so means not only to incur the disfavor of God, but to imperil the souls of those who ought to be given the truth as it is in Christ Jesus.

THE FAITHFUL AND TRUE WITNESS

To Laodicea, Christ is "The Amen, the faithful and true witness." Let men deny Him and mutilate His Word, but He remains the faithful and true Wit-

ness, he cannot deny Himself. Through Isaiah, God said of Him, "Behold I have given him for a witness to the people," and to Moses God said, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." But men rise up and judge for themselves how far they care to follow Him and how much of His Word they will accept. The results and consequences are fearful to contemplate. Everything essential to sainthood is lacking wherever the Church has gone Laodicean. There is miserable depravity, spiritual blindness and stark nakedness before God, and there is no sense of sin and shame, no trembling at the Word of God and no apprehension for the future. Phariseelike, all is pride, self-righteousness, self-sufficiency and rebellion. "Because thou sayest, I am rich and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked; I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see" (R. V.) It is no crime for the heathen to be in the condition described here when the gospel light first reaches them, for such is the universal condition of mankind without the redeeming grace of Christ. But it is dreadful to be found in that state after the light has come, and doubly dreadful to feel no need. But what shall we say of the sin, rebellion and hypocrisy of those who have tampered with the Word of God, sinned against conscience, resisted the Holy Ghost and trampled the blood of Christ under foot until their spiritual sensibilities have become so desensitized that although reeking with corruption and utterly devoid of spiritual life, yet they profess to belong to Christ and to be redeemed children of God? The terrible guilt of such a state is many fold worse than that of the heathen, since guilt is graduated by the degree of light men have. It is a state of apostasy that is ripe for the sickle of God's judgment.

CHRIST'S COMING KINGDOM

Gentile world governments are now in the period indicated in Nebuchadnezzar's image by the feet and toes of amalgam—materials that would not coalesce. Weakness, crumbling, deterioration is depicted. But it is in that period when the "stone cut out of the mountain without hands" comes crashing down, smashing the present wicked order. The stone is Christ at His second coming, and He will establish a government that shall never be destroyed. The Church is in the Laodicean period, largely disowned and rejected. Philadelphia, minority, a church within a church, remains loyal and true, and with her open

doors—upward, of blessing, and outward of opportunity, has a little strength and uses it for Christ, keeping His word, refusing to deny His name when it is unpopular to do so, holding fast, enduring—is already looking up, knowing that her redemption draweth nigh. In earth autumn birds are seen gathering in the trees, twittering and calling to one another, showing more activity than usual, for there is a certain change of color in the leaves and something in the air that reminds them of winter, and there is the pull of warmer climes. Migration is the only course, and they must soon start. Woe to any that might carelessly stray off and remain behind. So Spirit-filled ones feel the chill about them, and also the pull of a fairer clime. Just before winter breaks in fury, will they not hear the summons, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity"? (Isaiah 26:20, 21).

THE FRUIT OF LOVE

E. E. WORDSWORTH

But the fruit of the Spirit is love (Galatians 5:22).

WHEN God gives the Holy Spirit, His great object is the formation of a holy character. It is a gift of a holy mind and spiritual disposition. In ancient days the Holy Spirit came upon men. In this dispensation it is the office work of the Spirit to indwell human personality. When the Spirit enters the heart He brings with Him all the sweet nine graces mentioned in verses 22 and 23. What a luscious basket of fruit it is!

When Holland engaged in a religious war against Spain many years ago and stood out so nobly in defense of their homeland one of their mottoes was, "Unity gives strength." It is only when God's people stand together in one body: one before God in the sweet fellowship of divine love, one toward another in deep Christian affection, one before the onlooking world in the bonds of love, that the world can see and believe in our profession. Love is the badge of Christian discipleship. "By this shall all men know that ye are my disciples, if ye love one another."

Can you imagine a good mother, who has an afflicted and demented child, busying herself by informing everyone who chances to enter the home and delighting to tell them all about the inferior mentality, weakness and infirmities of her son? Nay verily! She seeks to withhold information. She would let her blood freeze in her veins rather than publish it abroad. Love shields and protects. If we have the divine Spirit we have love. This fruitage accompanies holiness.

It is the difficult task that reveals both your weakness and your strength!—ROY W. POTTER.

BUILDING FOR ETERNITY

Paul S. Hill*

THE great characteristics of eternal permanency are found in the kingdom of Christ. The successive stages of advancement in the affairs of God in relation to the affairs of men have been such as to point to eternity. They are based on eternal plans and eternal values. There is a sureness about the things of the kingdom of Jesus that can be found in no other program in which men are engaged. Therefore it is reasonable to plan and build every hour and minute of our life with the idea of permanency in mind.

It is true that many apparent disasters have overtaken the earthly program of religion. Many times it seemed that the cause of God was lost, or on the road to obscurity and untimely end, but each time, when the smoke of battle cleared away, there was seen the permanent foundation and the permanent building, standing solid and secure after the chaff of discussion and dissension had blown away. False religions, man-made creeds, human notions and programs have well-nigh covered over the real issues of religion and living faith, but the truth has prevailed, and the permanent things of God in His dealings with humanity have weathered the storms and come through with the stamp of eternity upon them.

The failures of men have been many. Man failed in the garden, failed again in the days before the flood, failed during the days of Moses, during the period of the Judges, the period of the Kings, failed when Christ was here, failed after Pentecost, failed after the Reformation, is failing now, *but* with every failure of man there has appeared more of the lasting and permanent things of the kingdom of Christ. The failure of the Garden left the promise of the Seed of the woman, the failure during the antediluvian days left the promise established with Shem and Abraham, the failure during the wilderness under Moses left the written moral law, the failure under the Judges left a people prepared to propagate the doctrines of the true God, of which they were the custodians, the failure under the Kings left the record of the prophets and the prophecies, the failure during the days of Jesus left the world with fulfilled prophecies and a historic Christ who had obtained eternal redemption for us, the failure after Pentecost left a New Testament in written form, and the history of pentecostal sanctification for the Church, the failure after the Reformation left a page of history showing the power of salvation by faith as compared with empty works, the failures that now are being made only show up the fallacy of all other grounds of human government except the cross of Jesus. All of these things that have passed through the ebbs and flows of human events have the stamp of the eternal upon them.

To see these things of lasting worth, and to join ourselves to them by faith and practice is at once both the heritage and the work of the Church. As a heritage they are peculiarly the property of the Church. The politician does not recognize them nor heed them, the business man, unless he is a true Christian, passes them by, the educator misses their importance. They are the property of the Church of Jesus, and as possessors of these things of eternal value, tested by experience, and vouched for by history, we are the richest generation of Christians the world has ever beheld. Truly other men have labored and we are entered into their labors.

Our work is to join ourselves by faith to these things of permanency in the kingdom of Christ. We identify ourselves with God's program when we join in the battle of faith for the carrying on of the program of eternal things. Our future here and hereafter is knit to the truth of God by a faith that carries on in every kind of storm and every period of apparent defeat. There is a certainty about the future because it is in the hands of God. Faith ventures all with Him. Faith claims the victory for the kingdom. Faith joins us to the onward march and carries us forward toward the final victory. "This is the victory that overcometh the world, even your faith." Let no man think that the Church will fail, for the Church is joined by faith and practice to the permanent and eternal things of God's program in His dealings with men.

SUBMISSION HOUR

CLARENCE EDWIN FLYNN

*There is a sweet submission hour,
When wilfulness
Departs, and the almighty power
Do we confess.*

*Self's specious visions die away;
Wrong wishes pass,
As do the shades of dying day
Upon the grass.*

*The dreams of our misguided years
Release the heart,
And all their burdens, cares, and fears
Softly depart.*

*God reigns supreme. He wears the crown;
His bounties fall
Into our hands. His peace comes down,
Enfolding all.*

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

A CHALLENGE TO THE CHURCH

Henry B. Wallin*

NO subject is more vital to the perpetuity of the kingdom of God than that of tithing, and yet no subject is given so little consideration save by comparatively a few.

If the Church of Jesus Christ is to meet successfully the growing responsibilities made possible by the opening of the doors of the world she must give careful attention to Christian stewardship.

A study of the history of this subject indicates that it was not practiced by the Jews alone, but antedating Moses every form of pagan religion rested its financial obligation upon the tithe.

The Phoenicians, Carthaginians, Arabians, Pelasgians, Egyptians, and every other nation whose history is known paid tithes.

Historians and writers such as Aristophanes, Herodotus and Pliny give unquestioned testimony to this observance. It was a universal custom. Prejudice should not arise however because it was practiced by a pagan people to support an idolatrous religion. Let us search for the source from which tithing forced itself into every financial system of religion.

THE AUTHORITY FOR TITHING

This being found we shall be able to determine the value of the authority upon which it rests. We know that tithing was born in one mind from which grew the faith and practice of the centuries. It is not irrational to presume that mind was God. The skies of sacred history are clear and the voice is certain. Tradition surrenders to revelation and tithing is enacted as a positive law.

It is written in the 27th chapter of Leviticus, "All the tithe of the land whether of the seed of the land, or of the fruit of the tree is the Lord's; and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This being distinctly the Lord's tithe is basic to any divinely ordered system of finance. The book of Deuteronomy presents a second tithe in chapter 14 which was for festival purposes. The Lord's tithe was given to the Levite, a tenth of which he in turn gave to the priest, while the second tithe was to be used by the givers. There was also a special tithe given for the poor every third year. However we now concern ourselves about the fundamental tithe which was the Lord's tithe. The other tithes were enactments of Jewish law and passed with the fulfillment of the law. The temporal had its rise in Moses, and its ending in Christ; while the fundamental was before Moses, reaching back to Adam and sweeping across the path of the centuries, becomes inseparable from the constitution of the Church.

Four hundred years before the Exodus Abram met Melchizedek, priest of the most High God, in the king's

dale, and gave him tithes of all, and Melchizedek blessed Abram. Three salient facts are herein seen: (1) Melchizedek was a priest of God; (2) Abram gave tithes to God's priest; (3) this high priest of God gave Abram a blessing.

One hundred and fifty years later Jacob, sad-hearted, but awed by a sense of the presence of God and of religious responsibility, heard the voice of God saying, "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Jacob's reply was, "If God will be with me and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, . . . and I will surely give the tenth unto thee."

The conclusion is that sacred history establishes the fact that tithing was before Moses, that it was written into the law, and that it is the only financial system upon which God has ever placed His stamp of approval. It was anti-Judaistic and was not annulled when the dispensation of Moses ended in Christ because the passing of the temporal cannot affect the stability of the permanent.

NEW TESTAMENT AUTHORITY

The writings of the New Testament indicate quite clearly that Christ himself was a tither. He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Van Rank says this was the greatest statement that ever fell from the lips of Christ. Again he said "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; *these ought ye to have done*, and not to leave the other undone." Christ who respected law and order could not be a violator of law both civil and moral. Therefore tithing was the practice of the patriarchal age, the custom of pagan peoples, it was incorporated into Levitical law, urged by God's holy prophets, and kept and approved by our Lord.

THE SYSTEM NEEDED TODAY

A system of church finance so universally recognized must not be ignored by the Church of Jesus Christ, at a time when the doors of the world swing wide and the cry of the hungry-hearted is like the sobbing of little children for bread.

If the kingdom of God in those far-off days of Jewish provincialism needed the tithe to support her altars, it carries without argument that nothing less than this can be adequate for the modern church which is embarrassed in nothing so much as her inability to answer the piteous and ever increasing calls for help. In every land new doors are opening and hundreds of young people trained in our colleges are

* Pastor, First Church, Los Angeles

ready to give their lives in sacrifice; but the church is impoverished for lack of funds and cannot send them.

The paying of God's tithe carries a double function. It blesses the giver and the receiver. Neglect to honor God with one's substance brings God's displeasure. The last note of alarm before the silence of four centuries was sounded by Malachi, "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Then He offers the remedy—"Bring ye all the tithes into the storehouse . . . and prove me, . . . if I will not open you the windows of heaven and pour you out a blessing."

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

TITHING EQUALIZES THE BURDEN

Observance of God's tithe will distribute the financial obligations of the church on a basis of equity as can no other system. It will place responsibility where it belongs and equalize the burdens. It will also prevent many questionable devices for raising money over which many good people have stumbled. It will properly house the minister's family, build commodious churches, give adequate support to pastors, maintain our Bible schools, fill the coffers of home and foreign missions and convince a skeptical world that the Church of God is the greatest institution among men.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it teadeth to poverty." When will the Church believe this? God is patiently waiting for that day to dawn. Then will the desert begin to blossom as the rose and the nations of the earth will study war no more. Swords shall be beaten into plowshares and spears into pruning hooks, the lion and the lamb shall lie down together and the child shall play upon the hole of the serpent for the nations of this world have become the kingdom of our God.

Horace Bushnell says, "There is need of one more revival and only one, namely, that of the tithe." In the language of Dr. Doty, "For the church to falter now and write defeat upon her banner; for her to palliate her tardy indifference will be a tragedy infinitely worse than that which befell Napoleon at Waterloo or Lee at Appomattox—a tragedy which explains the breaking heart of the Son of God upon the cross."

Arise, O Church of the living God, and lift the shame and dishonor that hang like a midnight pall over our beloved Zion by bringing all the tithes and offerings to her altars and God will verify His promise and vindicate His Word, bringing to us a revival of magnitude and blessing hitherto unknown.

Will we accept the challenge?

THE LAW OF THE RIVER

Chas. E. Thomson*

THE term "law" is used here, not in the sense of an outward rule or precept, but to mean an inward controlling principle that inheres in the very nature of a thing.

A river, at any given point, receives from above, to the end that it may give, and give immediately, to the lower needy levels over which it pursues its way. Just as soon as the river begins to withhold and hoard that which it receives from above, it ceases to be a river, and stagnation and death take the place of fruitfulness and life. Amos R. Wells says:

*I looked upon a sea, and lo, 'twas dead,
Although by Hermon's snows and Jordan fed.*

No fish swim in the Dead Sea; no birds fly over it, and no plant life adorns its shores. It is nature's striking parable of any life that bountifully receives but selfishly clings to all.

God has written this principle very largely in the kingdoms both of nature and of grace, and yet how slow even Christians are to really grasp it. "Give and it SHALL be given you" is an unchangeable law, subject to as little variation as the equally divine mandate that makes water to flow and light to shine.

The sacred Scriptures employ the figure of the river to portray the bountiful and ceaseless outflowing of the Divine Beneficence that turns every parched

and barren life it touches into an oasis of fertility. This was the river that the prophet Ezekiel saw proceeding from the sanctuary, and everything lived whithersoever the river went.

*Even with so soft a surge and an increasing,
Drunk of the sand and thwarted of the clod,
Stilled and astir and checked and never-ceasing
Spreadeth the great wave of the grace of God.*

—F. W. H. MYERS.

Christ uses this figure in John 7:38, where He declares that "He that believeth on me . . . out of his innermost being shall flow rivers." Not a disappointing trickle, or even a river, but *rivers*. Amazons, Volgas and Danubes of grace and blessing, shall proceed from the life which through faith becomes a channel for God.

Christ was liberality incarnate. Paul declares that He was possessed of equality with God, but that He counted that equality not a thing to be jealously retained. He emptied Himself . . . relinquished universal dominion, and became a servant; finally poured out even His own life's blood, that by His thus impoverishing Himself, we might be rich.

There can be little doubt that the violation of this principle by selfish men and nations is the deep underlying cause of the economic tie-up that confronts the world at this moment. God has made lavish provis-

* Pastor, Red Deer, Alberta, Canada

ion for the abundant supply of the needs of the race, but sinful greed has blocked the channels of distribution. Suicidal selfishness threatens to barter civilization for chaos.

If we as a church lose the lavish liberality that was characteristic of the earlier days of our history, our lessened giving will of course be followed immediately with a proportionate closing of the windows

of heaven. Some ask, "What will happen to the heathen if we fail to pay our debt to them?" It is equally pertinent to ask, "What will happen to us?" It requires no prophet to answer that question. The result is as sure as the law of gravitation.

But the liberal soul or movement SHALL be made fat, and the church or individual that watereth others SHALL be watered. God will be no man's debtor!!!

SAVED BY GIVING!

Lloyd B. Byron*

SAVED by giving! What heresy is that? Is it not enough that we have rung the changes on giving sufficiently but that we must now relate faithful stewardship thus to salvation! And yet I am not so convinced that the phrase does not have some element of truth. In the wonderful fields of human experience there is many an incident that would tend to substantiate the subject "Saved by Giving!" Let us start with one we lift from the life of Elijah.

In those days rugged Elijah was sent by the Lord God to a widow of Zarephath, arriving at her home as he appears upon the pages of history, unannounced. It was in that period of severe drought that he was thus guided to the widow's home to find food. He found her all right, but also he found the poor woman was in no position to feed another, especially a stranger. Hence when he asked her for food she explained very frankly that there remained but a little meal in a jar and but a little oil in a cruse; and she herself was in the act of gathering fuel that she might cook the remnant of oil and meal, eat it with her son and resign to starvation and death.

In this incident we have a man clearly called of God. He was a prophet of God carrying on without compromise or cessation His divine commission—reproving the wicked king, Ahab, warning the people of the divine displeasure, and calling them to decision. At his word the heavens were closed, the showers withheld; at his word the heavens opened and the waters poured out. This godly man prayed and God answered and the people knew that the Lord was God and Elijah was His prophet. All along Elijah was God's man, obedient to the heavenly call, a great representative of the men of God of today who have been called, who proclaim the gospel, who stand in the gap, who lead churches, colleges, districts, general organizations, man mission stations and give themselves to the limit to carry out the divine program. We have pastors, district leaders, general executives, missionaries, college professors—a host of men and women called of God for definite gospel ministry, equipped for the task, standing at their posts.

Another person prominent in this experience is a widow, also a called individual; not called to the work

of God as a prophetess, to be sure, but called nevertheless. This husbandless woman, mother with her dependent son, at the end of her slender resources, calmly preparing to die, was a woman with God's call in her ears! Her call consisted in sustaining God's prophet, God's special workman, Elijah. To be sure, she had insufficient for her own bare necessities, but God called her nevertheless to share, to consecrate, to offer, to give what she had. If we were to give only that which was over and above our own requirements, our conservative needs; if we were to contribute only when we were cared for adequately, more than one of us would be absolved from ever giving. But this widow was not excused on such grounds, rather she was called, she was challenged! She was to take from her little to nourish Elijah; literally to take from the mouth of herself and her son to give to this man of God. These preachers can be so exacting and merciless, can't they? (But how else is God's work to be financed and advanced except by called, consecrated stewards?)

SHE GAVE WHAT SHE HAD

The widow could have refused, she could have been stingy, she could have demurred on the ground of self-preservation and her responsibility to her son. But had she done so, we would not have this story to illustrate the subject "Saved By Giving." For that is truly what happened to her and to her son. She responded to God's call to give what she had, and the Lord replenished her supply until the drought had passed. She had sufficient because she gave, she was "saved by giving!" To have wiggled out would have meant starvation; to come through faithfully meant food and life.

When you stop to consider the matter, however, this is not as unheard of as we might at first think. The one to whom the Lord promises to give is the one that first gives, "Give, and it shall be given." To receive in such miraculous way is first to have given in the recklessness of obedience to God's call. Many stories may come thronging to your mind as you read this that verify the claim of the subject—experiences of healing from sickness, of deliverance from disease, of escape in times of trouble, of provision for hours of need and extremity. Times, beyond our knowledge, folks who have responded to the appeal of ripened

* Pastor, Lowell, Mass.

fields, burdened workers, institutions hampered by insufficient receipts; yea, more times than we know, have faithful stewards proved that their giving did not ruin them, but rather brought about their salvation and victory in some way.

They tell us that Billy Bray started out once with a sum of money to pay a doctor to come and minister to his sick daughter, and she was a very sick girl. But on his way Billy stopped in to see a needy family and when he left the home he left one-half the doctor's fee. Then he visited another home and gave up the rest of the money before he was through there. Then as he journeyed along he realized his position, but the Lord whispered to him that He had taken care of his daughter. And isn't that another instance of a person who was "saved by giving"?

How MUCH MUST I GIVE?

But how much must I give if I am to be so in-

sured? Certainly this widow did not stop with a tenth! Nor did that other widow who was immortalized by Christ—she who cast in *her all*. The bare minimum is the tenth, then beyond that is the giving as God calls.

It may be too late for us to try to prove this in the lean years of a depression, but it is altogether possible that if more folks had obeyed the call of God for His churches, for His whitened fields, for His training schools and native workers abroad, for His colleges in the homeland, for His missionary work everywhere—it is altogether possible that if we had given to the limit with nothing in sight that we would know more about the subject right now. Sure am I that God's called man—Elijah—knew about it, and God's called woman—this widow of Zarephath—also knew. They knew, I know, and many another knows a little about the subject, "Saved by Giving."

AN IMPORTANT PHASE OF STEWARDSHIP

General Treasurer M. Lunn

MANY consecrated Christians neglect to arrange for proper distribution of their material possessions after they have passed to the more excellent glory. During their lifetime they practice Christian stewardship by definitely devoting a portion (at least one-tenth) of their income to the Lord and disbursing it in a careful manner as His stewards. However, they fail to recognize fully God's ownership of all things, if they do not realize that a Christian steward is also under solemn obligation to give serious and prayerful consideration to the final disposition of his means.

This important phase of stewardship can be taken care of by a last will and testament which will provide gifts to carry on Christian work at home or abroad. At the same time there is forming an accumulation of good works which shall follow on to the judgment.

Have you neglected this phase of your privilege as a Christian steward? Why not attend to it at once? Through your will, you can have a part in:

- Missionary activities in foreign fields,
 - Missionary work in the homeland,
 - Building churches,
 - Assisting wornout preachers and their families,
 - Sunday school work,
 - Christian education,
 - Publishing interests.
- Christ looks to His people to provide for world-wide evangelism.

With love for all mankind the Church of the Nazarene lifts the cross of Christ in the full meaning of the words, "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," giving particular heed to the Lord's commission, "Go ye into all the world and preach the gospel to every creature." This organization holds that its special work is not only to preach the gospel of full salvation to all men, but also to organize the people into such a form of church life as shall encourage and cultivate the fullest expression of the life of the indwelling Christ, and thereby provide churches where the doctrine and experience of holiness shall be especially promoted.

The General Board is authorized to receive gifts, annuities and bequests; therefore if you desire to have a part in carrying on our work of world-wide evangelism, get in touch with the General Board of the Church of the Nazarene, 2923 Troost Avenue, informing us of your desires and plans. We will gladly give you correct information as to our work, names of our organizations and departments which you may wish to help. This will assist you in complying with legal requirements, avoiding mistakes, and so far as is possible prevent your will subsequently being declared invalid.

Send for our new booklet—"Making your Will."
General Board—Church of the Nazarene,
2923 Troost Avenue, Kansas City, Missouri.

Please send without cost or obligation on my part, your booklet "Making Your Will."

NAME

STREET

CITY & STATE

THE QUESTION BOX

General Superintendent Chapman

Q. In the HERALD OF HOLINESS for September 29, on the editorial page, I found this, "We must choose whether we shall have the pattern of Marx or the pattern of the kingdom of God." I do not know much of the pattern of Marx, so will you please inform me of the difference between Marx's pattern and God's pattern; comparing with James 5:1-7?

A. The item referred to was not on the editorial pages, but was on Rev. L. A. Reed's page of "Religious News," and was a quotation from Dr. E. Stanley Jones, written after he had visited Russia on his way to India. To sum it all up, the pattern of Marx is that of an earthly paradise based upon material prosperity in which all citizens share. The pattern of the kingdom of God is that of a spiritual kingdom in which spiritual rights and heritages are over all, and God is supreme. Materialism (Marxism) is normally atheistic, and its prevalence means opposition to true religion and the attempted blocking of the carrying out of the Great Commission which Christ gave to the Church. Therefore Dr. Jones warns us that we must hasten the Christianizing of the world or we shall lose our opportunity; for without Christ, Communism seems to offer men the best that can be found in earthly programs, for it makes earthly things supreme. As to James 5:1-7, the conclusion there is that God's people should be patient under present injustice in the hope of the Lord's soon coming. And our observation is that men who become enamored of social or political idealism usually lose their vision for spiritual conquests. They usually yield to the temptation to divide the kingdoms of the world with Satan instead of claiming them all for God as our blessed Master did.

Q. Recently a Nazarene evangelist made the statement that he would not say a man that used tobacco would not go to heaven, but he would say that a man could not be a member of the Church of the Nazarene and use it. This looks like making a higher standard for membership than for admittance to heaven. What do you think of this?

A. Well, it does make the standard higher than the minimum for getting to heaven, but this is also the case in many things. For instance, one cannot join the Church of the Nazarene unless he accepts the doctrine that Christians are sanctified after they are justified, but he might get to heaven without being able to make any doctrinal construction at all. But this is not the way of Nazarenes only: one cannot join the Baptist Church without being baptized by immersion by an ordained Baptist preacher; but there are few of even the most ardent Baptists who would bar all from heav-

en who have not been so baptized. The fact is that membership in the visible church can scarcely be based upon a minimum of either light or grace, for we cannot judge down to that fine point. Therefore a certain standard of testimony, light and practice has been agreed upon as a practical and reasonable rule by which to measure those who are eligible for membership, although, as God knoweth hearts, there may be many who fall beneath this standard who are living up to their present measure of light and would therefore be comfortable in the presence of their Lord, but on these we shall have to wait until their evidence is clearer before we can make them custodians of the gospel of the grace of God which has been committed to the Church.

Q. In the Sunday school lesson for November 25 there were three men, one with one talent, one with two, and one with five. The man with one talent buried it, while each of the others doubled theirs. When the master came back he gave the buried talent to the man with ten. Why did he not give it to the man with four so he would have had five? (Billie Bowman, a small boy in Western Oklahoma).

A. Well, I had never just thought of it before; but you see the parable was intended to teach that "to him that hath shall be given, and from him that hath not shall be taken even that which he hath," and this lesson could not be made quite so clear in any other way than by giving to the man who had the most. If we lose our souls we lose all. If we give our hearts to God and get saved, then reward may be added for worthy service rendered.

Q. Where and when were Sunday schools first started? By whom?

A. The Teachers' and Pupils' Cyclopædia, 1906 edition, says, "Martin Luther was the first Protestant leader to organize Sunday schools. Sunday schools were first organized in England by Robert Raikes, who in 1780 formed several local organizations in the poorer districts of his city. Rowland Hill in the same year (1780) established the first Sunday school in London. The Philadelphia Society for the Support of Sunday Schools was organized in 1786." And there are some other claims made in behalf of those who were first in this great work, but the general date is fairly well established, and the movement was somewhat spontaneous and simultaneous.

Q. Please explain about Paul's conversion. Was he justified on the road when the light shone about him and sanctified in the house of Ananias in Damascus? If not there, where was he sanctified?

A. Yes, I think it is clear that Paul was born of the Spirit that day on the Damascus road and baptized with the Spirit in the house of Ananias.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Love That Never Forgets

Can a woman forget . . . yea, they may forget, yet will not I forget thee (Isa. 49:15). Read Isa. 49:13-17.

Our dailies flaunt front page headlines of greed, graft and murder. Occasionally, in some obscure corner, one will read of a mother's losing her own life in an effort to save her child. Mother love, devotion and sacrifice are so old and so common they are not news.

Isaiah, searching for means of expressing the eternal, unchanging love of God, said in substance, "Mothers may forget, but God never will." The deepest and most lasting thing in all the world is a true mother's love. But God's love is greater and deeper. Frequently we hear of fathers' disinheriting their offspring; but it is a rare thing for a mother to do. The wanderer is seldom out of her thoughts; and so it is with God. "Yea, these may forget, yet will not I forget thee."

Monday—The Tenderness of Jesus

And he . . . took a towel, and girded himself (John 13:4). Read John 13:4-17.

The disciples had fallen into contention as to their future places in their Master's kingdom. And Jesus very patiently and tenderly preaches His wordless sermon on humility by girding Himself with the towel and becoming their servant.

He came to Peter, impulsive, resolute Peter, who Jesus knew would deny Him. To Peter's protest He answered, "If I wash thee not, thou hast no part with me."

Then He came to another whom He also loved to the end. As He looked at this man's feet He perceived they had already been to the high priest's court and had carried away thirty pieces of silver. Yet He washed them just as carefully and as gently as He did the others. The betrayer was given another chance to save himself. All was done that the Savior could do to soften that heart of stone, but Judas refused to yield.

Tuesday—Just a Telegram

Behold the Lamb of God (John 1:29). Read John 1:29-34.

The story is told of a young telegraph operator who, deeply convicted of sin, was blindly, but earnestly, seeking pardon when a message addressed to another came over the wire. "Behold the Lamb of God which taketh away the sin of the world," it said. Those precious words were what he needed to enable him to find the Savior. And they are for you, if you, too, have wandered from the fold.

"Behold"—look—Christ is nearer than you thought. "Lamb of God"—the sacrifice offered for you. "Taketh away the sin"—your sin, whether actual transgressions of sin inherited from the fall.

His death purchased your redemption. His resurrection brought to you life eternal, here and now. Will you accept it?

Wednesday—At Midnight

At midnight there was a cry made, Behold, the bridegroom cometh (Matt. 25:6). Read Matt. 25:1-10.

Midnight—the turning point—they key that forever locks the door on today's opportunities and opens another to tomorrow's pains or pleasures.

"At midnight there was a cry made." The crisis was on. The wise were ready for the emergency; the foolish were not—their lamps had gone out.

A similar cry will come to each of us. It may be the voice of the angel of death, or the sound of the last trumpet. Either will reveal our character—prove us, whether we are wise or foolish.

And the time to prepare for this hour is now while we have an opportunity to fill our vessels with oil, to store up grace in our hearts, to become intimately acquainted with the Savior of men.

Thursday—Do You Know?

He that believeth on the Son of God hath the witness in himself (1 John 5:10). Read 1 John 5:10-21.

Do you know your sins have been forgiven? Has all the burden rolled away? Do you have the assurance now that Christ completely saves? You no longer wrestle with signs and groans, doubts and fears? Does the Spirit abide? Is the witness clear and bright?

Have you changed your behavior? Do others know you are saved? Would they ask your assistance were they lost themselves? Would you be able to help them—like an anchor firm and strong? Can Christ depend upon you? He may need you any time.

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true."

Friday—Victory Through Faith

This is the victory that overcometh the world, even our faith (1 John 5:4). Read 1 John 5:1-9.

A vital, active faith in the Son of the living God is more than a match for all the combined forces of evil. It tempers the world's fierce winds, dulls the keen edge of temptation, shields from lurking dangers, lifts the load of affliction, brings the Savior very sensibly near, and crowns the efforts of His followers with victory that overcomes the world. Faith, kept active, grows; left alone, it soon dies.

Saturday—Walking in the Light

If we walk in the light (1 John 1:7). Read 1 John 1:1-10.

If we walk in the light, Christ is with us, for He himself is the Light. If He is with us, His blood does cleanse us from sin, for sin cannot remain in His presence. But "If we say that we have fellowship with him, and walk in darkness, we lie." And how terrible is that lie! Who can tell where its influence may end? And what will the judgment mean to those who profess one thing and live another? Let us be careful.

Religious News of the Week

Compiled by L. A. Reed

Here is what a ten per cent return from 300,000 ballots sent to college students revealed relative to matters pertaining to war. They thought "the United States could stay out of war if it tried; that they would fight if our land were invaded; that they would not fight as a part of an expeditionary force; they are skeptics about the 'second to none' policy; they want the munitions industry controlled; they want universal conscription in case of war, and they were almost evenly divided on the League of Nations question, the yeas having the advantage."

The American Business Men's Research Foundation met in Chicago last month and *The Presbyterian* outlines its program as follows: It is "an organization not for profit, but organized to disseminate the truth about the alcohol problem, pointing out that every claim of the repealists has been shown to be false, and that the comparatively little revenue received by the government from the three billion dollar liquor bill, scarcely eleven cents of each dollar spent for drink, cannot even cover the cost of taking care of the relegalized liquor-bred crime and poverty and the waste of the constantly growing number of accidents and deaths resulting from increased consumption of liquor."

Events are not improving in Mexico. The state of Tabasco is the most extreme when it comes to anti-religious propaganda. Many of the adherents to religion have suffered all but martyrdom at the hands of the government. Some of the most famous cathedrals have either been leveled to the ground or are used for schools to propagate antireligious teachings. Much prayer should be made for the suffering faithful ones of all denominations, that God might still work out a better plan for religious liberty in our sister republic.

Moscow was once called the "City of Forty Times Forty Churches." The forty churches still open were crowded with worshipers on Christmas Eve. It is reported that the majority of the worshipers were elderly people. Some looked as if they had once been prosperous. All are now poor. During the holiday season many Soviet wireless officials and announcers were removed from their posts because they permitted the broadcast of a phonographic record of the voice of Paul Robeson, the American Negro, singing the spiritual, "Steal Away to Jesus."—*Christian Union Herald*.

One large state in China was run by the Communists but General Chiang has recently "extermin-

ated" them from the state and defeated definitely the "Soviet army." While they were in occupancy over 400,000 people were made homeless and the total property loss was \$50,000,000. It was one of the defeated roving bands of Communists from this area who killed Rev. and Mrs. Stam recently. They have no social program but are just subsisting on their ravages. The reds in China are ruthless desperadoes as are all such political adherents, even though covered by a veneer of civilization.

The "Youth and Religion" campaign in China conducted by Dr. Sherwood Eddy is receiving a hearty reception everywhere it holds services. It is received by the highest officials and the meetings are crowded with the youth and foremost citizens of China. China is seeking a way out and anyone who announces that he can show her a way out of her difficulties always gets a hearing.

An interesting note states that the First Church of Cambridge, Mass., has had only twelve ministers and it has had three hundred years of existence. The longest pastorate was 66 years.

The following was taken from a Baptist paper, "Dr. Henry Rimmer declares that the Presbyterian Board has repeatedly sent men out to represent the gospel who did not believe in that gospel as a supernatural revelation of God to a lost world." Dr. Charles R. Erdman, President of the Board, in answer says, "Allow me to state that the charges against the Presbyterian Board of Foreign Missions, published by Rev. Henry Rimmer—are false and unfounded." So there! These Presbyterians sound for all the world as if they were Baptists.

Do you remember when Franklin D. Roosevelt said, "I ask especially that no state shall by law or otherwise authorize the return of the saloon either in its old form or in some modern guise?"

In the most recent release from the Universal Christian Council for Life and Work, the following note is interesting: "The Soviet government has always obstinately refused to admit the presence of famine anywhere in Soviet Russia or to allow relief agencies to come to the aid of the sufferers. William Henry Chamberlin in his new book, 'Russia's Iron Age,' based on fourteen years residence in Russia, makes the statement that millions died in the famine of 1932-33 because the government blockaded the affected areas against relief agencies and exercised the strictest censorship of the news from these districts which included the Caucasus, the Ukraine and Chernigov Province."

The Sunday School

M. Emily Ellyson

LESSON FOR MARCH 10, 1935

LESSON SUBJECT: Peter Preaches to Gentiles (Acts 10:34-48).

GOLDEN TEXT: *God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him* (Acts 10:34, 35).

INTRODUCTION

The text of this lesson is well chosen, not only for a lesson dealing with racial prejudice, but is excellent for a world-wide missionary topic. Judaism would have held Christianity fettered to its laws and ceremonies, and thus have thwarted God's great purpose of a universal faith. Christ's disciples questioned His attitude toward the Samaritan woman at the well, and though He completely ignored the traditions and exclusiveness of His own race—the Jews—the followers of the Master did not catch the basic truth of Christ's coming, foretold by the prophets and seers, that, in Him *all nations* of the earth should be blessed. His was a far-flung mission—a world-wide Savior, and world-wide salvation. Peter at Joppa through a special revelation caught the vision, and at the same time to Cornelius, thirty miles away, came divine messages, and when the two came together, the result was a Gentile Pentecost that astonished the believing Jews. Philip had a mighty revival in Samaria, and had taught and baptized the Ethiopian eunuch. It is strange, but true, that, in the light of such facts as the Bible records, there should be any race prejudice at all, or any who do not believe in world-wide missionary activity.

PETER'S SERMON SUBJECT

The subject of Peter's sermon is clearly seen in our text. He does not mince the matter of his sermon in the least, and the subject shines all through the entire discourse—salvation for all races. His very first statement reveals his position. Jew as he was, conviction as to God's design had broken the thick crust of Judaistic belief in God's favoritism for the Jewish people. He said, "I perceive God is no respecter of persons." If God accepted the alms and prayers of the Gentile Cornelius, of course any other sincere Gentile, regardless of race or color, would be accepted with Him. Probably no other man was ever more prejudiced in national and race ideas than Peter. That the gospel he preached was for the whole world had never taken root in his thinking, for when the vision burst upon him, and the command of God said, "Rise, Peter; kill, and eat," he replied, "Not so Lord, for I have never eaten anything that is common or unclean." There was plenty in that big sack that

would make a Jew's stomach turn inside out at the thought of chewing and swallowing such a medley of live stock. Poor Peter! He saw them all, and, if not actually, in imagination, he heard dogs bark, pigs squeal, horses neigh, sheep bleat, wild things scream and roar, and snakes hiss. What a squirming, wiggling mass was let down from the sky that day before him! And there could be no mistake about the person who was to do the *killing and eating*, for his own name was called. It was a drastic measure, but God was dealing with age-old traditions that were, and are, so thoroughly inoculated into the blood stream of humanity, that to cleanse the poison away required the application of the most drastic antidote that divinity could devise. In reply to Peter's refusal the same voice spoke a second time, "What God hath cleansed, that call not thou common." Three times the vessel came down and then disappeared into heaven. When the messengers from Cornelius arrived, Peter was ready to go with them on the thirty-mile jaunt, to preach the gospel to the Gentiles. He was convinced that salvation was for all earth's races.

THE EFFECT OF PETER'S SERMON

Probably one of the greatest racial problems with which we have to contend now arises from immigration. Great groups of foreigners are to be found both in city and country throughout the land, who have nothing in common with any but their own nationality. Their language, customs and religious belief are adhered to strictly. The western coast is honey-combed with what is known as the "Yellow Peril," which with the spirit of Peter could be converted into "Golden Opportunity." There is also the problem of the Negro, who is here through no fault of his own. Surely there is an amazing debt due to these sons and daughters of Ham. Then we have the American Indian in our midst, the aboriginal people of our own land. What are we doing for them? The Hindu of India has come to our shores, the Mexican, our neighbor from across the border, is with us. All nations, all races are represented in this great republic. Surely God has entrusted to His Church a mighty task. We did not go to them, so they have come to us. We will Christianize them, or they will paganize us. The *Voice* that *spake unto Peter the second time* is speaking to every Christian of every denomination saying, "What God hath cleansed, that call not thou common." In the spirit of Peter let us *rise* to the task before us!

*Men die in darkness at your side,
Without a hope to cheer the tomb,
Take up the torch and wave it wide—
The torch that lights time's thickest gloom.*

—BONAR, 1848.

"While Peter spake these words, the Holy Ghost fell on all them which heard the word." There were "many that were come together"—verse 27—"and the Holy Ghost fell on *all*." Peter had a fine listening

congregation who were open to the truth. The demonstration of the Spirit at Pentecost was repeated at this time in a sufficient measure to cause the believing Jews to exclaim with astonishment, that, the Holy Ghost was poured out on the Gentiles. A baptismal service followed immediately by command of Peter. He too recognized the Spirit's power and manifest presence, and though he probably did not administer the rite himself, he very likely enlisted the Joppa Jewish brethren to perform the ordinance, which was a very wise decision on the part of Peter. A final effect of Peter's sermon was to awaken the people of Caesarea so thoroughly "that they begged Peter to remain with them for a time." It is probable that he consented to stay on, for he was prepared to work according to the lesson he had been taught by God in the housetop vision. Obedience to the heavenly vision silenced the censuring Jews, when the apostle returned to Jerusalem and reported his work. And all down through the years of Church history to the present time, the question of "who may be saved" is answered by Peter in his defense when the party of circumcision found fault with him.

The Home Circle

Conducted by Mary Ethel Wiess

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

AN OPEN LETTER TO YOUNG WIVES

MY DEAR GENEVIEVE:

Your charming little letter came to me yesterday, and I am writing immediately, for I am just full of the things I have to say to you, that will perhaps help you in this time of beginnings. As you say, the confusion and excitement of the wedding seem ages in the past (surely you had as pretty a wedding as I ever saw) and your brief trip has become a memory; and now you are up to your neck in the work of getting used to your new home.

How I wish I might see you in your little apartment, surrounded by the new, shiny things you chose with such care, and the gifts we all bestowed with so much love. Probably there is no more charming place in all the world than the new home of a young couple who love one another. And yet, honey, it takes more than a "perfectly ducky" apartment and a lot of wedding presents to make a successful marriage.

No doubt you have had advice by the mile—it is almost the only thing that is to be had free of charge nowadays; yet, Genevieve, I feel constrained to hand you a little more, because I have known you both for so long, and perhaps because we are soon to celebrate our own thirtieth anniversary of a successful marriage. While you and Bill were courting, it seemed impossible to find enough time alone with him—and now you have all the time he is at home—alone and un-

chaperoned. At first this made you feel like a millionaire—and then, one night, you wanted with all your heart to be alone! I don't know whether or not you burst into tears, or whether Bill slammed the door or banged a chair, or shut up like a clam behind his newspaper. But knowing human nature, I am quite sure by this time, you have had some kind of adjustments to make; and knowing you and Bill, I am quite sure it has not been altogether easy to make them.

In the first place, Genevieve, don't forget that all men are just grown-up boys, and that like yourself, your young husband is having his first experience away from his old home circle. And because men are just grown-up boys, wives must play a sort of double role; they must be the clinging vine, letting the young husband feel that he is in truth the strong, protective

THE OLD FAMILY ALTAR

LON R. WOODRUM

(Dedicated to Geo. R. Marlin, who suggested the
the theme)

*When day is dispersed, and evening
Drops 'round me on wings of gloom,
Then memory calls up a vision:
I think of an old-time room,
Where people were gathered to worship,
And spiritual power was felt—
A room with an old family altar,
Where father and mother knelt.*

*So strong were the prayers they offered,
They seemed to ascend the skies—
I think of them yet with emotion,
And tears spring up in my eyes.
For there in that room in those moments
My life's foundations were laid
On a Rock—at that old family altar,
Where father and mother prayed!*

*The glory of that simple altar,
Still shining across the years,
Awakens my soul to its duty
Today when evil appears.
My spirit is stronger in battle
When foes at its ramparts crowd,
Because of that old family altar,
Where father and mother bowed.*

*At last when I'm over the River,
With duties of time all done,
And stand on the hyaline Broadway,
Beneath an unsetting sun,
I think I shall stand near the Master
And sing what I long have felt—
A song of the old family altar,
Where father and mother knelt!*

male, and at the same time must be the wise, tender mother, encouraging, comforting, praising and scolding this big, foolish boy. Just when to cling and when to mother your boy is a matter of pretty fine discretion.

I need not remind you that the marriage relation is the earthly symbol of Christ and the Church. Neither need I remind you how many times the writers of the epistles admonished husbands to love their wives, and wives to obey their husbands. Some say that this is old-fashioned; but I know a certain business—a chain with a million-dollar investment—that is dropping a hundred thousand dollars a year because it has two executives who are pulling against each other instead of pulling together. Just so, a home cannot have two heads; and the Bible says that the man is the head of the wife, as Christ is the head of the Church. Are you going to be a scriptural wife?

It is fine that you are both attending church regularly together. Don't drop the habit. Hold faithfully to your church attendance, your family prayers, your faith in your Savior. After all, the surest way to preserve a marriage is to make your home a truly Christian home. If you are both steadfast in your Christian experience, many a trifling adjustment will be smoothly made. For just as a sudden error under stress, and *immediate* sorrow and restoration need not blot us forever for the Book of Life, so those few hot words that you and Bill exchanged so unexpectedly need not ruin forever a marriage that you thought was perfect. Kiss and make up—and stay off that slippery ground after this.

With much love to both of you,
AUNT ANNE.

BECKY

TALKS ON THE OLD, OLD SUBJECT OF DRESS

COME in, Harriet. I'm glad to see you, honey—and how are you, child? Well, it is easy to tell that you are well, by the color in your cheeks and the brightness in your eyes. And such a pretty new dress! Look, Lizzie—isn't this just the ideal dress for a young girl like Harriet? I like it! All those pretty colors in the plaid, just like God put in nature; and it fits just nice and easy, not too tight, nor like it was made for your Aunt Mary, either. And I like those sleeves, down to your elbows, and that pretty, white collar and cuffs makes you look sweet enough—come here, child, I want to kiss you. There!

What do I think about dress? Well, Harriet, like most other questions, I like to go to the Bible for the answer. Lizzie—bring me my Bible, please. And do you know, sometimes I think if instead of looking what it says about clothing our bodies, we would look first at what it says about clothing our souls, we would have less trouble about the bodies. Let's see—I had a lot of places marked about that. O yes—here it is, in Psalm 132:16, about the priests of Zion—they shall be clothed with righteousness—you know He

makes us all kings and priests, or maybe you and I would be queens and priestesses. Well, right in the same Psalm it says His enemies shall be clothed in shame. And back in Judges it says the Spirit of the Lord clothed Gideon—that's in the Revised Version—and in 2 Chronicles it says His priests are clothed with salvation. Over here in 1 Peter, we are admonished to clothe ourselves with humility. Now, I think those three qualities would make a right nice outfit—maybe righteousness for your dress, and salvation for your coat, and humility for your belt, to hold them all in, and keep you from getting puffed up.

Sure, Harriet, that's right. True humility would keep you from getting vain of your looks, and wanting to hang jewelry on you, like decorations on a Christmas tree; and righteousness would keep you from wanting to make an exhibition of your nice, young, girlish body, and salvation will make you want to look just as nice and clean and attractive as you can for Jesus' sake, so that others will want to follow Him. If we use good sense in applying these rules, we ought to know just about how to dress, without the churches having to lay down rules, and the preachers having to rave and rant about clothes. Almost every year the stylebooks contain some models that are neither extreme nor immodest, and it is those that we have to seek for. Isaiah in the third chapter, draws a picture for us of how the "daughters of Zion" ought not to be; and when we add to that the things that Paul said in his first letter to Timothy, we get a pretty good idea of where the limits of godly dress are.

Why, yes, Harriet, it does give us a lot of freedom in dress—freedom enough so that the old ladies like me can be as sober as they want to, and the young folks can enjoy a bit of color and variety. Has your narcissus bloomed yet? See, my geranium has two new blossoms. Mis' Jenkins promised to bring me a slip off her rose geranium—it smells so sweet. Plants are like Christians—some of them, like this scarlet geranium, catch your eye as soon as you get in the room; and some of them, like rose geraniums, you hardly know are there, only that they just make the atmosphere around them sweet and wholesome.

TOMMY FINDS A WAY

ETTA W. SCHLICHTER

HIKE was a rubber dog. He came in a box and he was so thin that he looked as though there was nothing to him at all but his skin.

The postman had left the box for Tommy on his birthday. When he opened it and saw the rubber dog, he said, "That's the flattest dog I ever saw."

He stood it on its legs, but it fell right over like a piece of paper. "It has two sides," said Tommy, "but there isn't anything in between. It's just like an envelope after the letter is out."

Then he found a little hole in the dog's neck with a cork in it. Now Tommy knew why the rubber dog

was flat. It was just like a toy balloon. You had to blow it up. So Tommy took out the cork and blew and blew till he blew it up so fat it wobbled on its legs.

"He never can go on a hike while he's that fat," said Tommy. "I'll have to haul him in my express wagon till a little of the air gets out. But I want him to go on hikes with me. I think I'll name him Hike. I know nobody'll ever guess that name."

All of a sudden a thought struck Tommy. Out in the West there was a school for little Indian children who were very poor. Miss Nancy, Tommy's Sunday school teacher, had asked the class if they shouldn't like to earn some pennies to send to the little Indians. They all said yes, and Jimmy was going to distribute little posters for the grocer, and Jack was going to take care of a neighbor's dog, and Paul was going to weed the garden. Nearly all the boys but Tommy had found something to do.

"I know," said Tommy. "I'll take Hike around in my express wagon and let folks guess his name for a penny. I'll tell them what the money's for, and keep on going till somebody guesses right, and that will be a long time."

He started with Mother. "I guess his name to be Rover," said Mother and gave him a penny to put into his new money bank.

Mrs. Brown, the next-door neighbor, guessed Fido, and gave Tommy another penny when she knew what it was for.

Next, he met Jimmy's big brother Max and told him about the little Indians.

"What do I get if I guess right?" asked Max.

Tommy looked surprised. "Why you don't get anything," he said. "The money all goes to the little Indians."

Then Max laughed and gave him two pennies.

Tommy had a lot of fun that day hearing folks guess the rubber dog's name. They guessed Rags and Tatters and Laddie and Snip and Spot and Tyke and Jack and Jigs and ever so many more, but not a single one guessed Hike.

A lot of the children gave a penny to guess, but when some of the older folks heard about the little Indian children, they gave more, and Tommy's money bank had a lot of nickels and dimes besides the pennies when he took it to Miss Nancy.

Miss Nancy was so pleased with her class. Every boy had earned something and each one told her how he had done it. Then she made them feel very proud, for she said she would write about it for the church paper and tell how each boy had earned his pennies. Then perhaps children in other schools would help too.

"Then we'll all earn some more for the little Indians," said Paul.

"But I'll have to find a new way," said Tommy, "for Hike's name will be in the paper and everybody will know it."

Good Samaritan Chats



To the Saints Scattered abroad over the finest country in the world, and from beautiful Florida where the sun comes to spend the winter to make it interesting for travelers and the tourists:

Well, I left Waycross, Georgia on Monday of January 28th at 5:30 and reached West Palm Beach, Florida, at three o'clock and was met by Brother Jimmie Miller, and Brother Mack Todd and wife, and driven to Pahokee. This little city is located on the southern bank of the beautiful Okeechobee Lake and in the richest country that I have ever put my two eyes on. There is a block of twenty thousand acres in that reclaimed Everglades and it is the headquarters of the finest beans and peas in the nation, if not in the world, but everything that grows on dirt will grow there. Every kind of a fine vegetable that your mind will grasp is found here in the great belt. As they take off their beans and peas, they set the land to tomatoes, and raise them by the thousands of bushels. One man hauled out of there last year 75,000 bushels of as fine tomatoes as you ever put down the neck of a hungry man.

We have in Pahokee as fine a band of Nazarenes as walk the earth, and Brother W. W. Glenn and wife are the fine pastors. Brother Miller began there some ten days before I arrived and Brother Clyde Rogers and wife were in charge of the music. Brother Rogers drew a beautiful picture every night before we preached, and sometimes he drew the picture while the song was being sung. He is a fine artist, and one of the finest singers in the state of Florida. Brother Miller and I made our home with Brother Mack Todd, and we made some calls to the homes of our fine people. We took supper one night with Mother Todd and her son, and one day we were at the home of Brother Jim Mizelle and his fine wife.

One day we all got off and drove to the ocean some twenty miles north of West Palm Beach for a fishing trip, and the boys pulled in some very fine ones. It was great sport to see them handle the big ones; they had long, heavy poles and big lines and big hooks and a heavy piece of lead on the end of the line. They would swing them around a few times and throw them out into the big waves as they rolled in, and bring in the big bluefish right out of those great rolling waves. We went to a fine park and secured permission to go in and cook our fish. Brother Jim Mizelle is a mighty fine cook, and the boys all stood by and watched him do the job up just right. There were five of us in the party: Brother W. W. Glenn, Brother Mack Todd, Brother Jim Mizelle, Brother

Jimmie Miller and old Bud. It was one great day! There are more good things in Florida than any country I think on the globe; so many fine lakes and fine fish, and all kinds of fruit and vegetables, and at this time of the year such quantities of fine strawberries.

Well, we closed our meeting on February 3, and left early on Monday morning for an all-day meeting at First Church, Miami. Such crowds as we had, and preachers from a dozen denominations, I judge. We had a great morning service and it was up to old Bud to bring the message. We had a great dinner on the ground, and then Brother Miller brought the message in the afternoon. At night we had folks, and then some more folks. My, my, but they were there! And at night it was up to old Bud to tell them of the Holy Land. Brother L. Lee Gaines is the fine pastor at Miami First Church and I spent the night with Brother and Sister Gaines. Brother Miller spent the night with his old Indiana friend, Brother Pendry, who is now pastor at the Miami Central Church.

Tuesday morning we were up early and left for Tampa where we were to preach on Tuesday night. We left over the famous Tamiami Trail, one of the most interesting driveways in America. This road is built through the great Everglades of Florida, and no city between Miami and Ft. Myers—143 miles—but if you have never made the trail you have never seen the cranes' paradise. We saw enough of the great white cranes and blue ones to give everybody one of each. My, my, where they all do come from is a mystery. The earth and the trees are simply covered with them. It is worth a trip to Florida to see the cranes on great Tamiami Trail.

We stopped at Fort Myers for dinner with Brother and Sister Earl Vennum and Mrs. Vennum's mother and father, Brother and Sister J. L. Roby. We had one fine dinner, and then left for Tampa, arriving there about five o'clock. Here Brother John and Opal Drake are the fine pastors. He knew that their church would not hold the crowds so secured the Christian and Missionary Alliance church and we had a fine service there and a big crowd. They had one of their leading men there in a convention, and at present they have Billy Sunday there in a campaign.

We spent the night in Tampa, leaving there very early on Wednesday morning headed for Orlando, where we were to have a service at eleven o'clock in our church. But a fine young Baptist preacher was there in a large tent, and he offered the use of it to our good pastor, Brother Charles Deware, for the service. We had about seven hundred out and a mighty fine service. We took dinner with the good Slocum family, and it was up to date.

After dinner we made the run to Jacksonville where we were to be at night. Brother Powell, the pastor, had advertised the meeting well and we had one great crowd; there were so many they could not all get in the building. We had a fine service. Brother Miller and old Bud were entertained in the home

of Sister Allen and her married daughter and the little Walker family. Brother Walker is in the mail service, and he was up early on Thursday morning and left for the post office before we got up. But we had a fine breakfast and turned back to the south headed for the Lakeland Camp, which brings us up to the 7th of February.

It is one fine trip from Jacksonville to Lakeland, some of the most beautiful cities of the state are on the great highway. We passed through the great celery country at Sanford; I have never seen as much celery in my life as they have there, simply miles of it as fine as you ever saw. Well, Florida is becoming one of the garden spots of the nation. It is surely the rich man's play garden and the poor man's paradise. We had a most delightful drive for more than two hundred miles and reached Lakeland at about two-thirty o'clock, and got located and ready for the opening on Thursday night. May heaven smile on the readers of this Chat.

In perfect love,

UNCLE BUDDIE.

"THE SIN"

(Hebrews 12:1)

E. E. SHELHAMER

I DO not say just what it is. But it is big enough to "beset," yea, sometimes upset us. And unless it is laid aside, it will completely separate from God. Let us look squarely at it—then renounce it forever:

1. The sin I am most unwilling to own.
2. The sin I try to believe is an infirmity.
3. The sin that causes doubts of my acceptance with God.
4. The sin I do not like to look at and denounce.
5. The sin that most often beclouds my sky.
6. The sin I am quickest to defend.
7. The sin that causes remorse most frequently.
8. The sin that most easily leads me captive.
9. The sin that my thoughts dwell upon most.
10. The sin for which I find most excuses.
11. The sin I avoid naming in prayer.
12. Yea, the sin that is as dear as my "right hand" must be *cut off with one blow*, else it will finally damn me forever. God help me then not to trifle, but *rise up in His might* and overcome everything that formerly overcame me.

"So shall my walk be close with God,

Calm and serene my frame;

So purer light shall mark the road

That leads me to the Lamb."

N. Y. P. S. TOPIC FOR MARCH 5

CHRIST VERSUS PAGANISM

For this Missionary lesson the Scripture basis may be found in Isaiah 44:9-23, also Acts 4:7-12, as suggested by Rev. J. Glenn Gould. The lesson is taken from Chapter Six of the study book "Native Torch Bearers."

THE BENEFITS OF TITHING—A PERSONAL TESTIMONY

MELZA H. BROWN

TITHING is but one phase of Christian stewardship and one might tithing and still not be a real steward, but no one can be a true steward and fail to return to the Lord His tithe. The tithe is one proof of stewardship and the recognition of divine ownership.

I desire in this article to give the benefits I have personally received by tithing. I was converted almost twenty years ago and immediately began a careful tithing of my income from whatever source. Looking back today over those twenty years I can see that the practice of this Christian duty and privilege has been of great benefit to me.

I united with the Church of the Nazarene soon after I was saved and so the tithe of my income has gone into the treasury of the Church of the Nazarene during these years, which has given me a definite interest and a part in the finances of the church. This has also helped tie me to the church and the church has been of untold blessing and help to me spiritually and also to my family. I know of no better influence nor atmosphere that I could have thrown around my children than that of the Church of the Nazarene.

Tithing has given me a clear conscience regarding finances and I have not been troubled regardless of how much preaching or teaching I have heard upon the subject. This is worth something. Outstanding has been the benefit of being able to go to the Lord with my temporal needs knowing that He would hear me because I had listened to his Word concerning His kingdom's needs. Many times during my Christian life, while in school preparing to preach, while pastoring a church, while providing for and educating a family of six children, I have found it necessary to implore heaven for financial help and a way through the problems. I can testify today that He has never failed me and in His own way, sometimes in miraculous ways that I can never understand, He has provided.

The systematic giving of the tithe has also enabled me to put into the channels of the church and into the interests of God's kingdom several thousand dollars which I could not have done by any other method and which will and is bearing fruit in the salvation of souls which is the greatest business on this earth.

I would not today be willing to part with the blessings that come from the systematic practice of storehouse tithing and would attribute some of the little success and advancement that the Lord has given me as a minister in His Church to the fact that I have always been faithful to Him in the regular and systematic support of every interest of His church.

* Pastor, First Church, Denver, Colo.

FACTS AND FIGURES

HOBART WICKENS

AT the close of 1934 our denomination had a membership of 122,415. This is an increase of 10,510 members over 1933. If our movement continues to grow at the same rate of increase as we have for the last four years, the Church of the Nazarene will pass the 200,000 membership mark, with about 9,000 members to spare, in six years. The membership of each district according to rank is as follows:

Pittsburgh, 9,006; Ohio, 7,845; Chicago Central, 6,835; Southern California, 6,001; Western Oklahoma, 5,628; Indianapolis, 5,245; Northern Indiana, 5,000; Eastern Oklahoma, 4,848; Michigan-Ontario, 4,772; Tennessee, 4,579; Kentucky-West Virginia, 4,292; Dallas, 3,771; New England, 3,753; Kansas, 3,262; Arkansas, 3,173; Kansas City, 3,126; Abilene, 3,054; Northern California, 2,856; North Pacific, 2,761; Colorado, 2,751; Washington-Philadelphia, 2,515; Iowa, 2,421; Missouri, 2,407; Idaho-Oregon, 2,207; Alabama, 2,095; Northwest, 2,057; New York, 1,753; San Antonio, 1,456; Central

Northwest, 1,396; Florida, 1,378; Nebraska, 1,252; Georgia, 1,119; Louisiana, 1,108; North Dakota, 1,022; Southeast Atlantic, 961; Alberta, 904; British Isles, 845; New Mexico, 776; Arizona, 691; Rocky Mountain, 545; Mississippi, 475; Manitoba-Saskatchewan, 364.

Most of the districts held the same rank as a year ago. However, there were a few changes. Dallas District exchanged positions with New England, which raised Dallas District to 12th place. Kansas moved ahead of the Kansas City District, which suffered a membership loss for the year, and Arkansas passed three districts—north Pacific, Abilene and Kansas City—to land next to Kansas. Iowa climbed above Missouri, while the Florida District, with a membership gain of 31 per cent, advanced one place. Alberta, with a membership gain of 128, nosed the British Isles District out of 36th position.

DEPENDING UPON GOD

E. HOMER LAND*

IT came to pass as a certain church board gathered together for a monthly meeting; in due time the financial problems and obligations of the church were under consideration. The pastor, as a man ought to do, took up every obligation, as each one had need: the church building payment, a note to an individual member, an account due the Publishing House, and the janitor's salary. When all these were satisfactorily arranged the board was anxious to move on to other considerations.

On this same day the church was somewhat behind with the pastor's salary; but no man doth mention it—not even the treasurer. And verily this same pastor had a car payment due and a grocery bill to meet; but he kept all these things and pondered them in his heart. But as the board meeting came near to a close, the pastor, being only human, repeatedly asked, "Is there any more business?" And no man was able to answer him a word, neither durst any man from that time forth ask him any more questions. Consequently, the pastor felt like Haman of old time, when he said, "Yet all this availeth me nothing"; so he asked the board to stand and offered the following benediction: "Dear Lord, we are glad that Thou knowest our needs, and that we have Thee to depend upon. Amen."

So straightway this pastor determined in his heart, that if never before in his life, this one time he would trust only in the Lord in deed and in truth. Immediately after the board adjourned at 10 o'clock the pastor went to his home and toiled past the midnight hour in behalf of the church; then lay himself down for some rest.

So it came to pass on the following day when it began to be near the middle of the morning, a friend knocked on the pastor's door and handed him a check equal to his delinquent salary. Then that same pastor thought of his prayer, "Dear Lord, we are glad that Thou knowest our needs, and that we have Thee to depend upon."

* Pastor, Abilene, Texas

One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought by every possible means to press every serious believer to forget the things which are behind and with all earnestness go on to perfection. Indeed, if they are not thirsting after this, it is scarcely possible to keep what they have. They can hardly retain any power of faith if they are not panting after holiness.—JOHN WESLEY.

News of the Churches

TELEGRAM—Celina, Ohio: Greatest day in the history of the Church of the Nazarene; city hall packed, fifty-four at altar tonight (February 17); continue until February 24. Evangelist Bona Fleming preaching wonderful messages backed up by the power of the Holy Spirit. God is surely working in our midst.—Rev. and Mrs. A. M. Morehead, Pastors.

TELEGRAM—Pasadena, Calif.: Bresee Avenue Church and Pasadena College in gracious revival. All night praying. Spontaneous manifestations of the Spirit's power. Altars filled again and again at church and chapel; human leadership often set aside. We favor the present nation wide Revival Crusade.—Otho Schwab and R. J. Plumb.

TELEGRAM—Logan, Ohio: Logan, Ohio in the midst of great revival, house packed, altar full, place stirred. Rev. D. E. Miller of Athens, Ohio, evangelist; the old veteran hewing to the line, fire falling. Pastor and church encouraged; the end is not yet. Praise the Lord!—F. H. Landgrave, Pastor.

Owego, N. Y.:—On January 20 our church closed a successful revival meeting with Evangelist LeRoy A. Lindsley. There were a number of seekers. By request of the church Brother Lindsley is returning for another meeting to begin February 24.—Charlotte Jayne, Church Reporter.

Sylacauga, Ala.:—On February 3 our church closed a good revival meeting with Brother McKay of Miami, Florida, as the special worker. Several souls were saved, backsliders reclaimed and some sanctified. Several new members were received into the church. The Lord is blessing the work here under the leadership of our pastor, Rev. W. P. Colvin, and the crowds are steadily increasing, both in Sunday school and church. We are looking forward to another revival in April.—Reba Hammett, Reporter.

The Caywood-Griffith Musical Messengers report good victory in recent meetings. Brother Griffith writes, "We have just closed the greatest forty-five days run of our lives; three weeks at Arkansas City, Kans., with Pastor L. T. Edwards. Here God gave us many souls, record crowds, increased Sunday school attendance, and a good class of new members. Then two weeks at Eureka, Kans., with Pastors Irl and Fannie Dunbar. Here we had a great week with the children; fifty-five forward in one service. One Sunday morning we were privileged to minister to the Wichita West Side Church, with a crowded house and a good altar service. Sunday afternoon with the Wes-

leyan Methodists where we had a glorious time; then with Wichita First Church at night in a blessed service. We attended the Preachers' Meeting at Hutchinson, and are now beginning a meeting at Kirwin, Kansas."

La Junta, Colo.:—Our church has recently been blessed with a gracious revival conducted by Evangelist Glenn Griffith. He was wonderfully used of God, 178 seekers at the altar, with many real victories. A nice class was received into church membership. On the last Sunday afternoon in a missionary service, the evangelist collected "old gold" amounting to \$28 for Miss Robinson's tabernacle in Africa. At the close of this service nine young people responded to the call for special work. Pastor B. F. Griffith was unanimously recalled to return for another year. Beautiful harmony prevails. General and District Budgets paid to date. Fine offering for evangelist, and love offering for the pastor.—Reporter.

Newcastle, Ind.:—We accepted this pastorate two months ago, and found a good, loyal people who have opened their hearts to us. Fine crowds are attending the services, and the Sunday school is averaging around four hundred. We have organized a Leadership Training class, and departmentized the Sunday school. Our folks are enthusiastic, and co-operating in a fine manner. The W. M. S. has undertaken to raise the entire General Budget apportionment for the church. Every department of the work is making good progress, and the church is encouraged. Mrs. Miller's health is much improved.—Glenn E. Miller, Pastor.

Akron, Ohio, First Church:—Our church is enjoying a great revival with Dr. Howard Jerrett of Detroit, Michigan, as the evangelist. Dr. Jerrett is giving us some wonderful messages, souls are being blessed, and the church is filled every evening. The church, under the leadership of our good pastor, Rev. G. Edward Gallup, is praying and believing for a real revival. Song Evangelists A. H. Johnston and wife have charge of the music.—J. V. Smith, Reporter.

Bedford, Ind.:—We are glad to report genuine success in our recent two weeks revival campaign. Our pastor, Rev. A. L. Emmert, who has been with us more than three years, was the evangelist, with the McKinley Sisters of Greenfield as special workers. Their singing and personal work in the congregation and at the altar were a great asset, and we are glad to recommend them. The church was filled almost every night, and about seventy seekers were at the altar. The church was greatly helped by this meeting.—Grace Howell, Reporter.

Placerville, Calif.:—Under the leadership of Pastor J. H. Jamison, the work of our church is growing. The Sunday school is increasing in attendance, the W.M.S. is growing, and the church is greatly burdened for souls. We were stirred greatly by the messages given by Dr. J. G. Morrison at Stockton on February 1 on the subject of "Prayer and Fasting."—Mrs. Hazen, Reporter.

Evangelists T. C. and Rhoda E. Grigsby report that on January 20 they closed a good meeting at Irondale, Mo., with Pastor E. L. Moore and his good people. The meeting was well attended. The church held on in much prayer until God came in convicting power. There were forty-nine people at the altar to be saved, reclaimed or sanctified. On the last Sunday five new members united with the church. The Grigsbys received a call to return for a summer campaign.

Zone Number Six of the Eastern Oklahoma District held a N.Y.P.S. Rally at McAlester, Okla., February 8 and 9. Evangelist C. M. Whitley preached a gospel message on Friday night. Rev. Mendel Taylor, District N.Y.P.S. President, brought a splendid message at eleven a. m. Saturday. Rev. T. L. Taylor, pastor at Muskogee, also gave a fine message. We were inspired by the presence of a number of older people in the convention. Brother Roberts and his people at McAlester made us feel at home. The rally was favored with special music by Brother Keifer and Sister Craft of Muskogee. The next rally will be held at Stigler about the middle of May.—Robinette Brand, Zone President.

Springfield, Mo.:—Our church has enjoyed a refreshing from the Lord in a revival closing January 27. This was the fifth revival I have conducted in my own church since coming here as pastor two and one-half years ago. In many respects this was the best. There were about sixty seekers, with thirty-five definite professions. This was especially a young people's meeting, in that almost all of those who were saved and sanctified were young people. We have needed young people in our work here, and they are now going forward with great zeal. Ten new members were received into the church. The all-time Sunday school attendance record was broken. The music was in charge of our own able leader, Brother Bernet, every officer of the church worked, and God gave the victory.—George H. Talbert, Pastor.

Owosso, Mich.:—On February 10 our church closed a good revival meeting with Brothers Shirley and Smith, pastors of our Lowell and Portland churches, who are now entering the evangelistic field. They preach, sing and play guitars. God put His seal on the meeting in that there were seekers from the first service, with about eighty-seven different people seeking God in the three weeks; nearly every one found victory. The old hall was filled with shouts of victory and praise, such as we have not seen in a long time. A fine class of nine new members united with the church, and Brother

Smith secured sixteen subscriptions for the HERALD OF HOLINESS. The meeting was such a blessing to the church that we have asked Brothers Shirley and Smith to return to us for another meeting in August. We have purchased a lot in a good location, made a substantial payment on it, and plan to build a tabernacle this summer.—R. C. Warland, Pastor.

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Atlanta, Ga., First Church—We were graciously favored and blessed of the Lord recently in having District Superintendent Belew and Uncle Bud Robinson with us for a convention. A great crowd of people came out to hear "Uncle Bud-die" preach on his favorite theme of "Sanctification, a Second Work of Grace," and twenty-two adults came to the altar to seek the blessing. We are planning a revival in April with Evangelist H. H. McAfee and Chalk-talk Artist Clyde Rogers as special workers.—A. M. Wells, Pastor.

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Roswell, New Mexico—Our church recently closed a fine revival meeting with Sister Minnie Echols as the evangelist. A number were saved, sanctified and reclaimed, and the church was blessed and encouraged. Ten good members united with the church, making a total of twenty-two since our last District Assembly.

We are making the largest percentage of increase in membership this year of any year of our pastorate here. The work of Sister Echols was appreciated.—W. A. Huffman, Pastor.

Evangelist C. M. Whitley and wife report that since the assembly they have held meetings with Brother and Sister Akin of Bonham, Texas. Brother Whitley writes, "Here they have the finest young people of any group we have ever met. Our next meeting was with Rev. C. C. Montandon at Waurika, Okla., and God gave us many souls. Brother Montandon is a fine pastor, and took care of us royally. Their church and Sunday school are growing to the extent that he is having to enlarge his church building. We then went to Vernon, Texas, for a meeting with Rev. and Mrs. Dilley. This was the most blessed revival in the life of the church, and old settlers said the best in twenty years. Seventy-three people prayed through to victory. Brother Dilley is an untiring worker. With his car, and trailer he brings from fifty to sixty people to Sunday school. Our next meeting was at Stigler, Okla., with Pastor S. H. Owens and wife. Here we had very bad weather, but God came upon the meeting in a blessed way, and forty or more prayed through. We are now in a meeting with Brother Roberts at McAlester, Oklahoma."

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Waycross, Georgia—God's blessings are upon the church here in a remarkable way. We are having seekers in our regular services. All local bills and District Budget paid to date; General Budget almost paid to date. We had the honor of having Uncle Bud Robinson with us on his 75th birthday, which was January 27. The church gave him a birthday dinner and the Y.M.C.A. and sixty of us helped him to celebrate. A new church building is being erected on a site recently purchased.—Glen Van Hook, Pastor.

Fergus Falls, Minn.—Our second quarterly church meeting was held recently and it was interesting to listen to the reports given by the different departments. The Sunday school is going forward, having received the District Banner for attendance during the months of November and December. The W.M.S., Y.W.M.S. and Junior Societies gave encouraging reports; and the N.Y.P.S. have added ten new members in the past quarter. The treasurer reported just a slight deficit for the past six months. The number of HERALD OF HOLINESS subscriptions is almost equal to three-fourths of our church membership. We are planning a revival for March, and are looking to the Lord for definite victory.—R. L. Hobza, Pastor.

St. Louis, Mo., Lafayette Park Church—Our church closed a revival on February 10 with Evangelist Lon R. Woodrum and the Knippers Brothers and Parker Trio as special workers. In all there were about sixty souls who prayed through to victory. The last Sunday morning was a glorious service with the outpouring of the Holy Spirit; the evangelist did not try to preach, but made an altar call to which twenty-five quickly responded, and many of them prayed through to victory. Fourteen members were received into the church with several more to come in later. Our church was never in a better condition. So far this has been the best year we have had in our seven years' pastorate here. Our Sunday school is breaking all previous records in average attendance, and we have about completed five nice Sunday school rooms in the unfinished part of the basement. The W.M.S. is doing fine; the N.Y.P.S. is breaking all records in interest and attendance.—A. L. Roach, Pastor.

Vernon, Texas—The Lord is blessing the work here in the Nazarene City Mission. Recently there was an attendance of 104 in Sunday school, the blessing of the Lord was on the preaching service with the saints shouting, and four hands raised for prayer. There were between thirty-five and forty in the N.Y.P.S. and about twenty-five in the Junior meeting, with the blessings of the Lord on the night services. Evangelist C. M. Whitley and wife did us great good in their recent meeting. Finances are our worst drawback here; we have only two families who are not on relief. Although it means sacrifice, we believe the Lord is going to give us a great church in Vernon.—Clyde T. Dilley, Pastor.

Delaware, Ohio—We have recently closed one of the best revivals our church has ever had. Evangelist Otto M. Grace of Marion and Miss Olive Duhl of Weston, as song leader, were the special workers. Twenty-four seekers prayed through at the altar, and many friends were made for the church. Five subscriptions were received for the HERALD OF HOLINESS, and we expect about five new members to unite with the church as a result of the meeting.—J. C. Bolin, Pastor.

GENERAL BUDGET RECEIPTS

May 1, 1934 to January 31, 1935

Abilene	\$ 1,886.64
Alabama	743.51
Alberta	1,360.78
Arizona	605.44
Arkansas	1,276.03
British Isles	1,620.92
Central Northwest	1,402.66
Chicago Central	10,231.89
Colorado	3,239.31
Dallas	2,069.22
Eastern Oklahoma	2,039.93
Florida	1,010.73
Georgia	490.75
Idaho-Oregon	2,074.69
Indianapolis	5,240.13
Iowa	2,996.28
Kansas	3,678.45
Kansas City	3,634.01
Kentucky-West Virginia	2,246.65
Louisiana	478.95
Manitoba-Saskatchewan	380.96
Michigan-Ontario	5,894.10
Mississippi	147.71
Missouri	1,421.90
Nebraska	1,654.09
New England	11,034.56
New Mexico	771.84
New York	5,944.79
North Dakota	1,513.81
Northern California	3,270.61
Northern Indiana	5,899.33
North Pacific	5,060.15
Northwest	4,089.20
Ohio	9,117.06
Pittsburgh	11,504.63
Rocky Mountain	696.69
San Antonio	836.04
Southeast Atlantic	464.82
Southern California	8,823.24
Tennessee	2,121.01
Washington-Philadelphia	4,125.88
Western Oklahoma	4,198.47
Miscellaneous	4,565.99
Legacies	2,559.41
Transfer from Specials	921.32

\$145,344.58

M. LUNN, General Treasurer.

Evangelist H. N. Dickerson reports that he has just closed a good campaign with our church at Huntington, Indiana, in which he was assisted by the Knippers and Parker Trio. After the first break there was a constant stream of seekers and happy finders. No count was kept of the number of seekers, but a fine class of thirty-seven members was received into the church. Brother Dickerson writes, "Rev. and Mrs. R. L. Rich came to Huntington fifteen years ago, after two other pastors had stayed only three months. At that time they had nothing but a prospect, but today they have a fine church building, with a membership of 431. Brother Rich was instrumental in stopping dancing in the high school, without even the co-operation of the ministerial association. He has a united church. Our next meeting will be held with our church in Newport, Ky."

Felicity, Ohio—Our church closed a great revival on February 10 with Evangelist Fred Thomas. On the last Sunday of the meeting we had a record attendance in Sunday school. Eleven new members were received into church membership. A N.Y.P.S. was organized with twenty-one members. This is the second revival Brother Thomas has held with our church. The church is in good condition and we are looking forward to greater victories.—Chas. Barkley, Pastor.

Evangelist J. B. McBride reports that he closed a good meeting at Wellington, Kansas, on February 10. In spite of inclement weather the last week, there were several fine cases of deliverance from sin. They received a nice love offering for the pastor and wife, Rev. and Mrs. Fetters. They expect to receive a class of members. Brother Fetters is doing excellent work, and has a splendid people.

Sharon, Okla.—Evangelists J. C. and Dorothy Tryon closed a profitable revival with our church on February 10. The crowds increased until the house was well filled. Twelve seekers were at the altar. The meeting was very helpful to the church in overcoming prejudice and opposition, and bringing our church folk closer together.—Reporter.

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Ottumwa, Iowa—Last November we had a good meeting with Evangelist C. W. Ruth of Pasadena, Calif. This was a great meeting for the church, with many saved and a number found the blessing of entire sanctification. At the close of that meeting I went to El Centro, Calif., to labor with Rev. Stanfield for a three Sundays meeting. The church thought best to continue another week; we stayed over and the meeting was a great success. Brother Stanfield has a great church and they know how to pray the fire down and help seekers through to victory. We were called for a meeting with the Whittier church, where Rev. Lehman is the good pastor. The Lord came on this meeting in the first service, and by the closing night the altar was filled to capacity with seekers. The Whittier meeting was the best I have ever been privileged to work in. We left our work at Ottumwa in charge of Rev. Roy Gilkerson, a Free Methodist preacher, and he did much to help the church, making no charge for his services; on returning we found the church in better condition than when we left. Ottumwa church is measuring up to the average church; attendance is good at all services.—Thos. F. MacLearn, Pastor.

The Smith Mills Campmeeting and Midwinter Convention was held in the New Bedford, Mass., Church of the Nazarene, February 5 and 6, with Rev. O. C. Mingleldorff as preacher and Robert Motenson as singer. Many people were convicted and stirred under the straight Bible preaching, and a few sought the Lord for peace and pardon. We had an abundance of winter weather, but there was a good attendance at all the services. Rev. Tom M. Brown, president of the association, was in attendance at the convention. We are anticipating a great campmeeting at Smith Mills, July 12 to 21, if Jesus tarries.—Annie M. Cunningham, Secretary.

Red Rock, Texas—We have recently closed a revival meeting with great victory after four weeks of hard fighting. The crowds were good, many times there were twice as many present as the church would seat. The town and community have been stirred more than in the past twenty years. Thirty-seven people were saved or sanctified, and nineteen new members were received into the church. We plan to have a great baptismal service soon. Thieves, drunkards and gamblers were saved. We went into the saloons where they were drinking and gambling and called them to prayer. Rev. B. A. Fox was the evangelist.—Mrs. O. M. Fox, Pastor.

Evangelist Andrew Johnson of Wilmore, Kentucky, reports that the Lord is giving him some great revivals these days. He has just closed a splendid old-time revival at Flora, Ill., in the First United Brethren Church, where there were fifty-four clear-cut cases of conversion and sanctification. The church in general was wonderfully blessed. Rev. I. E. Vanwey, the pastor, is evangelistic in his ministry, and is also a good singer. A number of preachers of various denominations and different communities attended the services. Brother Johnson writes, "We are now in a meeting in the Methodist church at Sumner, Ill., with Rev. E. Grey Wininger as pastor. We have had good crowds and fine co-operation. The revival fires are beginning to burn. We have conducted four services in the business places of the town with an average attendance of sixty men. We go from here to Cambria, Ill., then on to Noble, Ill., for a siege meeting."

Coffeyville, Kansas—Rev. N. B. Herrell, after serving as Superintendent of the Kansas City District for ten years, accepted the pastorate of this church last fall, to succeed his wife, Mrs. Lillian B. Herrell, who had been our pastor for almost two years. These two servants of God are leading our church on to victory. Since our District Assembly we have rebuilt our church property, both inside and out, to such an extent that we now have a commodious edifice that will take care of about five hundred people. The spiritual condition of the church is good, with seekers at the altar almost every Sunday. During the past month we have had around seventy seekers at our altars. All departments of the

church are active and pressing forward. District and General Budgets are paid monthly, and local expenses are cared for from the tithes and offerings of our good people. We are planning for a revival in June with the London Party, and are praying for a mighty revival.—Church Reporter.

Ellis, La.—Since our District Assembly (two months ago) our Sunday school has increased in attendance from 53 to 83, and we expect to pass the hundred mark within a few months. This will necessitate rebuilding the church to accommodate the increased attendance. We now have three good buses making regular runs for all services. Brother C. C. Martin, one of our local preachers, has secured a good mission hall in Crowley, only seven miles from Ellis, and we expect to have it well equipped and open for services in a short time. We believe this will be the foundation for a strong church in Crowley. Every department of our church is functioning nicely. Our budgets are paid. We have made over three hundred calls in the last two months.—Dick Moore, Pastor.

Medford, Okla.—We have just closed a good week-end revival meeting with Rev. Archie N. Norsworthy of Bethany-Peniel College doing the preaching, and the Kansas Male Quartet also from the college, assisting as singers. This quartet is composed of Oscar Ball, Spurgeon Hendrix, D. E. Beck and Harold Harcourt. Three of these young men are preachers. There were seven seekers at the altar, and ten dollars was raised as a love offering to the pastor. These young men are expecting to engage in evangelistic work next summer.—Joe Norton, Pastor.

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Centralia, Wash.—We have just closed a series of revival meetings with the Parks-Hawkins Quartet. A number of souls prayed through, and the church received a new vision. We are now nearing the close of our second year as pastor of this church, and are enjoying the best co-operation and fellowship we have ever experienced. The work of the quartet was appreciated.—Milo L. Arnold, Pastor.

Georgia District

The work of our church continues to make progress in this section of the great Southland. Faithful pastors are pressing the battle with more or less success on all fronts. Several of the churches have recently had revivals with increases in membership and the others are planning to have.

Since the District Assembly I have distributed hundreds of booklets on stewardship and have spoken in most of the churches on stewardship and home missions. We recently had Bud Robinson for an inspirational tour lasting thirteen days. A goodly number sought the Lord, many others requested prayer, a nice list of subscriptions was received for the HERALD OF HOLINESS, some money was raised for home missions, and many new people were brought in touch with our church. We count it an honor that we were permitted to have "Uncle Buddie" with us on his seventy-fifth birthday.

Rev. W. A. Eckel, recently returned from Japan, will be on the district for a missionary tour, beginning March 15. General Superintendent Goodwin will be the special speaker at our District Workers' Convention, which will be held at

Waycross, Ga., May 21-23. Let every pastor and, at least, the heads of each department in his church arrange to attend this great gathering.

We are planning the most intense home mission efforts in the history of the district. Our district has adopted the slogan, "Each church get a church or help get a church," and pastors are co-operating beautifully to translate it into action. On with the battle!

P. P. BELEW, *Superintendent.*

Arkansas District

We have visited most of our churches since the District Assembly, and find them progressing nicely. The W.M.S., N.Y.P.S. and Sunday schools are all doing good work. The pastors are encouraged, and it seems we are on the threshold of a great forward move. Most of the churches have had good revivals since the assembly, and others are now in the midst of revival campaigns. The zone rallies have been times of inspiration to the different departments of the church.

Professor A. S. London held a month's Sunday School Institute in First Church, Little Rock, which was very profitable to the work there.

The District Treasurer reports that the receipts for the first quarter of this assembly year have been the best since we have been on the district; more churches on the "star" list. But, pastors, let's make it one hundred per cent next report!

We are planning a progressive Home Mission campaign in the spring and summer. We have already made tentative arrangements to enter several cities and

centers of population where at present we have no work.

Rev. N. B. Herrell is to tour the district with us the first part of May, touching every zone in one or more places, especially emphasizing Home Missions and Stewardship.

The month of March will be HERALD OF HOLINESS month when every pastor and church on the district is urged to make a special effort to place his church on the "star" list for HERALD OF HOLINESS subscriptions. We can do it and we must!

We are endeavoring to get every preacher to work and to bring every evangelizing force on the district into action, and yet we have room for a number of live, wide-awake, young preachers who have a passion for the lost, and are looking for an opportunity to win souls; and not for a soft snap. The field is indeed ripe and ready for the harvest and we are encouraging the workers to do their best.

We are in full sympathy with the great "Crusade for Souls" campaign during the year, and will endeavor to co-operate one hundred per cent with the general church.

J. C. HENSON,
District Superintendent.

Louisiana District

Immediately upon my being appointed as Superintendent of this district, Rev. Ed. N. LeJeune, pastor of the church at Lake Charles, called the new District Superintendent for a revival meeting. We began on January 20 and continued over three Sundays. In spite of the snow, rain and ice we had victory. There were about thirty-five professions in all, including some Catholics; and five new members united with the church, among whom were two preachers, Rev. and Mrs. A. G. Whitlock, coming to us from the Pilgrim Holiness Church. This makes three preachers from that denomination we have received into our church during the last month. One fine young man from the Catholic Church was converted in this meeting and joined the Nazarenes. Brother LeJeune is much loved by his people, and his efficiency is appreciated by them.

Miss Ella Ruth of Marksville had charge of the singing, both as director and soloist. She is one of the very best singers it has ever been my privilege to have in meetings. She is a graduate in voice and piano from Taylor University, a student under Professor Kenneth Wells. Any church will be fortunate in securing her ministry in song for a revival campaign.

B. F. NEELY, *Superintendent.*

DEATHS

Leonard—George Lewis Leonard, infant son of Mr. and Mrs. Earl Leonard of Selden, Kansas, departed this life February 8, 1935. Beside his parents he leaves to mourn his departure four sisters; Mrs. Twila White of Lincoln, Nebr., Darleen, Earleen and Jo Ann of Selden. Funeral services were conducted by Rev. Chas. H. Hall, pastor at Oberlin, Kansas, assisted by Rev. Ben L. Gash, with the Monroe Sisters singing. Interment was made in the Oberlin Cemetery.—Chas. H. Hall, Pastor.

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Stanley—Emma Adelaide Donoho Stanley was born July 28, 1863, at El Dorado, Calif., and went home to glory January 22, 1935. She lived in California all of her life, residing at Diamond Springs at the time of her death. On July 8, 1889, she was united in marriage to Joseph Stanley, who passed to his reward January 12, 1926. To this union were born one daughter and three sons, one son having preceded her in death. She leaves to mourn her departure beside her children, two brothers. She was converted when young, and united with the Church of the Nazarene at Placerville about ten years ago. Funeral services were conducted at the funeral parlors at Placerville by the pastor, Rev. J. H. Jamison, and the body was laid to rest in the Diamond Springs Cemetery.—Mrs. C. Hazen.

Rader—Clark Rader was born March 18, 1871, in Roane County, West Virginia, and departed this life February 9, 1935, at Spencer, West Virginia. He leaves to mourn his departure his wife and six children: Myrl and Wade Rader of Baltimore, Md., John of Spencer, Edna Starcher of Roane County, Flora Parker of Toledo, Ohio, and Pauline Keplinger of Spencer. He was converted at an early age, later sanctified wholly, and lived a consistent Christian life. He was a member of the Church of the Nazarene of Spencer, West Virginia. Funeral services were conducted by Rev. B. W. Murphy, and the local pastor Lida Strickland.—Pastor.

ANNOUNCEMENTS

NOTICE—Due to the cancellation of several engagements Evangelist H. G. Purkhiser is now available for meetings. Brother Purkhiser is a strong preacher and a good soul winner. Address him at 2923 Troost Ave., Kansas City, Mo.—Managing Editor.

WEDDING BELLS—Miss Flora Mae Parret and Rev. Ross E. Fiddler of Konawa, Oklahoma, were united in marriage at the Nazarene parsonage in Konawa, January 10, with Rev. Jack A. Carter, local pastor, officiating.

WEDDING BELLS—Miss Naomi Kathryn Herrell, daughter of Rev. and Mrs. N. B. Herrell of Coffeyville, Kansas, and Mr. J. Lewis Strimple, also of Coffeyville, were united in marriage in the Coffeyville Church of the Nazarene, December 24, 1934, with the pastor and ex-pastor, Rev. and Mrs. Herrell, officiating on their 31st wedding anniversary. Both young people are students at Bresee College, Hutchinson.

PRAYER IS REQUESTED, by a sister in Texas that her husband may be saved; by a friend in Georgia for unsaved loved ones; by a sister in Illinois for her recovery as she has recently undergone a serious operation, and she also requests prayer for her blind sister; by a sister in Oregon for her husband, who is under conviction, that he may yield to God and be saved.

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New England (Wollaston, Mass.) ...April 24 to 28
New YorkMay 1 to 5
PittsburghMay 8 to 12

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Northern Indiana (Elwood)August 7 to 11
Indianapolis (Indianapolis 1st) ...August 13 to 17
Ohio (Columbus)Aug. 28 to Sept. 1
Missouri (Moberly)Sept. 4 to 8
Kansas City (Topeka)Sept. 10 to 15
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Chicago CentralAug. 28 to Sept. 1
KentuckySept. 3 to 6
TennesseeSept. 11 to 15
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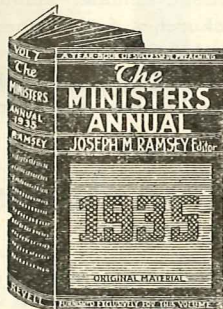
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Manitoba-SaskatchewanJuly 10 to 14
Central NorthwestAug. 14 to 18
IowaAug. 21 to 25
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Alberta—At Calgary, April 3 to 7. Rev. L. E. Channel, Pastor, 124-14 Avenue West. General Superintendent Chapman.

THE MINISTER'S ANNUAL

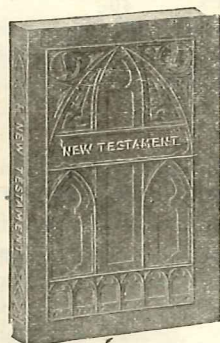


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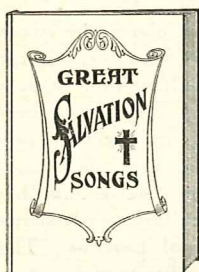
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 Chandler, Okla.....March 5 to 10
 Kingston, Okla.....March 15 to 17
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- C. B. and Jewel Cox, 14 Hudson Ave., Franklin,
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 Coshocton, Ohio.....Feb. 13 to March 10
 Hutchinson, Kans.March 17 to 31
 Kansas City, Kans.April 1 to 14
- Prof. C. C. and Margaret Crammond, 726 1/2 W.
 Washtenaw St., Lansing, Mich.
 Open Dates.....After Feb. 11

- Stella B. Crooks, 237 W. 61st St., Englewood Sta.,
 Chicago, Ill.
 Brooklyn, N. Y. (Utica Ave.).....
Feb. 24 to March 10
 New Haven, Conn.March 12 to 24
 Elmira, N. Y.March 26 to April 7
- J. Paul Crowe, 17-year old Singer and Evangelist,
 Memphis, Texas
 Hedley, Texas.....Feb. 17 to March 3
- Russell V. DeLong, 8 Branch St., Lowell, Mass.
 Wollaston, Mass. (E.N.C.)...March 1 to 10
 Boston, Mass. (At University)...Until April 3
 Berkeley, Calif.April 7 to 21
 San Francisco, Calif. (1st Ch.)
Apr. 21 to May 5

Easter Services

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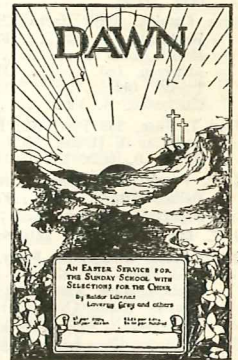
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ITS OBJECT—A Real Holy Ghost Revival in Every Church.

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