


HERALD of HOLINESS



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WHOLE NO. 1188

The House on the Rock

General Superintendent Chapman

EVERY man's life is a house, and it is customary for men to choose a foundation in keeping with the character of house they intend to build. One would scarcely "go down to bed-rock" to begin a sod-house or lay thick cement in preparation for stretching a tent. It is therefore necessary that one should decide what he is going to build before he can make sure what the foundation should be.

Usually men select their building material on the basis of the use they intend to make of the house and how long they expect to use it. And this principle holds still in the building of a life. How long do you expect to live in time and in eternity? It is a calamity for one's house to begin to leak just when the rains set in or to collapse when the storm is raging. These are just the times when one needs his house. And for one's good of life to fail when a depression is on, or when he himself is sick or dying is a calamity a million times worse.

God has given us the rock of His Word—both in the written Word, the Bible, and the living Word, His Son—for a foundation, and we should build a house worthy of such. To build a shack of tinder or a tent of straw on such a basis is to insult the Master Architect. He has suggested that He wants us to build so that our house will last. Shall we build according to His plans?

If we refuse to build of enduring material (the consistency haunts us) we shall awake to find we are on a foundation of shifting sand. We built simply upon fleshly pleasures, the inflations of pride or the doubts of man-made philosophy; and when our house falls the foundation will also melt away. O man, look well to your foundation! Build your enduring house on the Rock.

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THE ENDURING WORD

WHAT is the secret of the enduring power of the Word of God? It is to be found, not merely in external proofs, valid as they may be, but in the depths of experience, divine and human. This secret is revealed in the very origin of the Scriptures themselves—holy men spake as they were moved by the Holy Ghost. *First*, the Bible springs from the depths of human experience; *secondly*, it is the revelation of God's holiness; and *thirdly*, it is a revelation given under special tuition of the Holy Spirit.

1. The Bible truths spring from the deepest depths of human experience. Men spake—not angels, glorious as they may be. The reason, therefore, that the Bible appeals to the deepest and best in men, is to be found in the fact that it springs from a common human experience. This in itself is a guaranty of its enduring appeal to mankind. As long as the race is what it is; as long as men have hopes and fears, joys and sorrows, the Bible will endure. Here it may be truly said that "deep crieth unto deep." It was this that Samuel Taylor Coleridge had in mind when he said that the surest evidence of the genuineness of the Bible is, "It finds me."

To further illustrate our meaning we call attention to the alleged statement as to the origin of the Book of Mormon. According to one account, Joseph Smith was guided to a certain spot where he found a stone box, and in it the Book of Mormon written on thin gold plates. These were bound together by gold rings and formed a volume about six inches in thickness. The writing was in a strange language, but with the book there were spectacles which conferred the ability to read its pages. Here is something apart from human experience—an attempt to prove the authority of a book by the strange and fanciful. How much stronger the appeal of the Bible as it searches the depths of human experience! During the darker periods of church history, something of the strange and fanciful attempted to fasten itself upon Christi-

anity also. There is a tradition that the Council of Nicea found it difficult to determine the genuine books of the New Testament. There were beneath the altar in the church, great numbers of books—some genuine, some spurious—all purporting to be the words of the Lord. Which books should be included in the canon—which should be omitted? This was the problem. Suddenly the genuine books were lifted out of the mass and laid on the sacred table without any visible power. These writings were therefore declared canonical, and the remainder regarded as spurious. Here is an attempt within the Church to prove its writings by the pseudo-miraculous, but it is a tradition held only by the ignorant and unlearned. The books of our New Testament were not chosen by any such spectacular means. They were chosen because they touched the deepest springs of human life, and have endured because they continue to satisfy the hearts of men. Only in times when human life runs in shallow currents has the truth of the Bible been attacked. In times of distress and need, in trials and hardships, in persecution and suffering, men turn naturally and lovingly to the Bible as the true Word of God, and it never fails them.

2. The Bible flows not only from the experience of men, but from the experience of redeemed men. *Holy men spake*—this is the second characteristic of the Scriptures. The Bible is not only from men, but from holy men. It speaks not only from a common race by nature, but from the common experience of redeemed men and women. The writers of the Scriptures were holy men. They had been delivered from the condemnation and guilt of sin and stood justified in the sight of God. Not only so, they had been cleansed from the pollution of native depravity and had become partakers of the divine nature. They were holy men—and therefore in a position to understand the true nature of God and speak His word with authority. They spoke not only from the viewpoint of men linked together by the ties of nature, but from the exalted plane of redemption through divine grace.

3. But this is not all. The Bible is something more than the experience of even holy men. The Scriptures declare that they were given special assistance and spoke under the direct illumination and guidance of the Holy Spirit. *Holy men spake as they were moved by the Holy Ghost*. As the coming of the Spirit on the day of Pentecost burst into utterance through cleansed hearts and anointed lips, so in the Old Testament, those called of God were under a divine urge to speak forth the message of God to men. They were under special tuition of the Spirit, and their words were therefore the authoritative declaration of God. There can be but one step possible in advance of this—the full revelation of God in human flesh, the Living Word. The revelation given to men through the Old Testament was necessarily partial because of the imperfect medium through which it was given. God spake at sundry times and in divers man-

ners through the prophets—a human medium, and therefore the revelation was external, symbolical and preparatory. But in these last times God has spoken to us through His Son, who is a perfect medium of revelation—the effulgence of the Father's glory and the express image of His person. This revelation therefore is internal, spiritual and perfect. Out of this full embodiment of the Word in Christ, God has given us the New Testament through His holy apostles and prophets—at once the Word and the record of the Living Word. Christ is the eternal Logos, whether in nature, in history or human personality. He is in created nature the principle of reality; in history its guiding purpose; and in human personality its enlightening and redeeming power. The spoken and the written Word therefore, find their ultimate source in Christ the Living Word.

The writer of the Epistle to the Hebrews was deeply impressed with the enduring power of the Word. Looking up into the starry heavens, he burst forth into a hymn of praise, saying, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail." Yes, when the heavens and the earth shall pass away, Jesus Christ shall remain; and when the created universe which now declares the glory of God shall be folded up like a worn-out garment, and there shall be a new heavens and a new earth, He will be the same and His years shall not fail. The Word, therefore, is enduring because it springs from life; from holy life; from holy life under special divine tuition; and above all because it has its ultimate source in Christ the Eternal Word. It will endure forever and ever.

LUTHER'S INFLUENCE

DURING the past few weeks much attention has been given to the celebration of the fourth centennial of Luther's translation of the Bible. The story is well worth being told. Disguised as "Knight George" and hid away in Wartburg Castle, Luther as a bearded monk completed his translation of the New Testament in 1521. From 1521 to 1534 he was busily engaged in the translation of the Old Testament, and when it was completed in 1534, Luther gave to the German people the Bible that has become, since his day, the standard of the German language. But its influence has been far wider than this. Tyndale, observing the popularity of Luther's translation of the New Testament, and the wide demand for it, saw the necessity for something like this among the English speaking people. "I perceived by experyence," he says, "how that it was impossible to stablysh the laye people in any truth, excepte the Scripture was playnly layde before their eyes in their

mother tongue, that they might se the processe, ordre and meaninge of the textes."

Tyndale's translation has done for the English language, what Luther's did for the German. It is well known that the idiomatic excellence of our English Bible is primarily due to him. Sometimes the revisers which followed him have unnecessarily changed his words and therefore have made the Bible less clear to the common people. Here are a few illustrations of his skill as a translator. "And the Lord was with Joseph, and he was a luckie fellow" (Gen. 39:2). "There was a certain rich man which fared deliciously every day" (Luke 16:16). In Matthew 26:30 it reads, "When they had said grace." In Hebrews 12:16, speaking of Esau, Tyndale's translation has it, "Which for one breakfast sold his birthright." Another word still in use is found in Mark 12:2, "He sent to the tenants a servant." Tyndale translated the New Testament directly from the Greek into the English, and this doubtless accounts for the freshness of his prose style.

Closer if possible than his influence upon Tyndale, at least nearer in our thinking, was the influence of Luther upon John Wesley, and consequently upon the doctrine and experience for which we as a church now stand. It was on May 24, two hundred and four years after Luther's time, that John Wesley made the following entry in his Journal. "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, when he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that He had taken away my sins, *even mine*, and saved me from the lair of sin and death." Here it is commonly said, "Methodism was born." With this new heart experience of sins forgiven, John Wesley went on to his conception of Christian perfection, which has meant so much to the spiritualizing of the Church.

THE CHURCH

Thousands of her members cast a momentary glance at their own hearts and are flattered by their view, seeing nothing but virtue where pride, avarice, lust and revenge have their undisturbed habitation. There are dangers before them, dangers in their worldly prosperity, but they think it the best of fortune; danger in their levity, but they think it only innocent joy; danger in their splendor of dress and equipage, but they think it only decency and good taste; danger in their sumptuous entertainments and fashionable amusements, but they regard them as essential modes of refinement. What is it to the Church that there are more than six hundred millions of deathless souls unaware of the revelation that God has made to man, of the bright glories of the heavenly world, or the horrors of an endless hell?—BISHOP PECK.



Managing Editor's Page



ANNUAL MEETING OF THE GENERAL BOARD

THE General Board of our church holds its Annual Meeting in the Headquarters Building in Kansas City in the early part of January. It is an occasion when Nazarenes from all sections of the church gather here. Many of them are members of some of the groups called into session, others have matters of business to present to the General Board, while others come to enjoy the fellowship of the brethren and inspiration of the meetings. The General Board receives reports of the different executive secretaries and treasurers, surveys the work of the year, and prepares a program and budget for the next fiscal year. We are happy to present some of the high points taken from the reports and meetings of the different groups.

Many Different Meetings

Those who have not had the opportunity to attend the sessions of the General Board are perhaps not informed as to the many different meetings being held. The regular meetings held each year are: the Board of General Superintendents; the General Council of the W.M.S.; separate meetings of the following departments of the General Board—Foreign Missions, Home Missions, Ministerial Relief, Publication, Church Schools, Education, and some members of the General N.Y.P.S. Council. The detailed work of the General Board is transacted in these smaller units with the minutes and recommendations of the units being presented to the entire General Board for approval and correlation. Then there is the Annual Conference of the General and District Superintendents where the subjects vital to the administration of the church are discussed and inspiration provided for more efficient work among these leaders. This year there is a meeting of a special committee appointed by the Department of Church Schools to make a study of the curriculum of the various departments of our Sunday school. The General Court of Appeals is also in session. All of these meetings are held in the Headquarters building.

Dr. Reynolds Attends Meeting

It has been a real pleasure to have our General Superintendent Emeritus H. F. Reynolds in attendance at the meetings. Dr. Reynolds was the first Missionary Secretary of our church, and has been General Superintendent since the union in 1907. His health is materially improved and he is a real inspiration to all our ministers. He is particularly interested in promoting a world-wide revival throughout the church.

The General W. M. S. Council Meets

The General W.M.S. Council began their business sessions on New Year's Day. Their meetings consisted of reviewing the reports of the organization of the past year and outlining plans and programs for the furtherance of their work. The following officers were present: President, Mrs. S. N. Fitkin; Executive Vice President, Mrs. Paul Bresee; First Vice President, Mrs. Florence Davis; Secretary, Mrs. Rosa Codding; Treasurer, Miss Emma Word; Superintendent of Study, Mrs. Olive M. Gould; Superintendent of Publicity, Mrs. T. D. Aughey.

The Secretary's report indicated that there are now 1,563 Woman's Missionary Societies throughout the church with a membership of 34,226, a gain of 5,026 during the past year. There are 258 societies on our foreign districts with a membership of approximately 2,800. The Treasurer's reports showed that the W. M. S. has raised during the past fiscal year, ending April 30, 1934, the amount of \$102,951 for General Budget and special foreign missionary purposes. Of this amount \$23,574.83 was raised through the Prayer and Fasting League. During the first eight months of the present fiscal year, ending December 31, 1934, this organization has raised slightly over \$75,000 for missionary purposes. The sincere appreciation and gratitude of all leaders of the church was expressed to these splendid women.

A MEN'S CHAPTER

Mrs. Humble, W.M.S. President of the Chicago Central District, reported an innovation in W. M. S. circles. It is the organization of a men's chapter of the W. M. S. of First Church, Chicago. Men have always been accepted as associate members of the local societies, but they have not had the privilege of voting or holding office. The men's chapter of Chicago First Church have overcome this handicap by conducting the business in their own chapter and voting for their own officers. Perhaps some time we may have the opportunity to present the picture of these men.

The General Treasurer Reports

The General Treasurer gave a very encouraging report to the General Board. These years of depression have been very trying ones for those who have had oversight of the financial obligations of the church. Many denominations are heavily involved, but through the able oversight of our General Board, the efficient management of General Treasurer M. Lunn, the co-operation of the executive secretaries, the splendid support given by our district and local church lead-

ers, and the sacrifice of our missionaries and field workers; our church has weathered the storm without mortgaging our future or being handicapped with deficits or debts. The report indicated that \$197,515.39 was raised for General Budget purposes during the fiscal year which closed April 30, 1934; and that \$131,943.97 has been raised during the first eight months of the present fiscal year.

The Publishing House Has Successful Year

The members of the General Board were greatly pleased with the progress made by our Nazarene Publishing House during the past year. Manager M. Lunn reported a gross volume of sales of \$240,377.75 during the fiscal year, which is an increase of more than \$25,000 over that of the preceding year. One interesting and unusual feature of this report is, that the cash receipts of the fiscal year amounted to \$8,897.25 more than our total volume of sales. The HERALD OF HOLINESS subscriptions have been increased from 26,900 on December 1, 1933 to 37,300 on January 1, 1935. There is a steady stream of religious printed matter going from the Publishing House to the ends of the earth.

Missionaries Visit Meetings

An unusual number of missionaries visited the Headquarters during the sessions of the General Board. Rev. and Mrs. Frank Ferguson from Argentina; Rev. and Mrs. William Eckel from Japan, Rev. A. H. Kauffman from Palestine; Mrs. Lulu Schmelzenbach, Mrs. Leona Bellew McConnell, and the Misses Dora Carpenter, Myrtle Pelley, and Ora Lovelace all from Africa; Miss Augie Holland from Peru; Rev. A. D. Fritzlan and Miss Agnes Gardner from India. These missionaries participated in a splendid inspirational missionary rally held in First Church on Sunday afternoon. Seated with the above named missionaries on the platform were several residents of Kansas City and workers in our Headquarters, who have served as missionaries; they were: Mrs. Rosa Codding from India, Rev. and Mrs. C. H. Wiman from Japan, and Dr. H. F. Reynolds, who was Foreign Missions Secretary for many years. The special speaker for the afternoon rally was Mrs. Lulu Schmelzenbach. She stirred the hearts of all with her account of the beginning of our work in Africa.

Miss Ora Lovelace Returns to Africa

Following the Sunday morning service, January 6, Miss Ora Lovelace left Kansas City on the first lap of her journey returning to her field in Africa. This first lap was made in an airplane owned and piloted by Brother Eades, one of our good Nazarenes of Iberia, Mo., in order that Miss Lovelace might conduct a farewell service in Iberia that afternoon. In her parting testimony Miss Lovelace quoted as her promise a portion of David's charge to his son Solomon: "Be strong and of good courage, and do it: fear

not, nor be dismayed, for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (1 Chron. 28:20).

Membership Increases

General Church Secretary E. J. Fleming reports substantial gains in church membership. At present we have a membership of 122,415 in the United States, Canada and British Isles. There are 8,738 full members in our foreign mission churches, which brings the total membership of our church to 131,153.

Church Schools Department reports increases in enrollment of 20,644 and a total number of 259,985 enrolled in Nazarene Sunday schools. The average Sunday school attendance 155,308, an increase of 14,198. The Sunday schools have raised a total amount of \$249,822 during the year, an increase of \$18,062. Two Sunday schools report an enrollment of over one thousand; Decatur, Ill. (West Side), 1,172 and Hammond, Ind. 1,011. Two schools report an average attendance of more than seven hundred; Bethany, Okla., 826 and Decatur, Ill. (West Side) 712. Thirty-two schools have an enrollment of 600 or more; seventeen have an average attendance of 400 or more.

Woman's Missionary Society reports a membership of 38,126 in all departments, an increase of 6,342. Nazarene Young People's Societies have a total membership of 53,654, an increase of 5,121.

Foreign Missions Program

The Foreign Mission Department laid plans for advancement. Increased expenditures were authorized as General Budget receipts may permit. Foreign Missionary Secretary Dr. J. G. Morrison presented a report which indicated progress on many fields. The General Board authorized General Superintendent J. B. Chapman to visit our Japanese and Chinese work as soon as his work would permit. Two nurses are to be sent to mission hospitals; Miss Elizabeth Cole from Billings, Montana, going to the Raleigh Fitkin Memorial Hospital in Africa, and Miss Glennie Simms returns to China to work in the Bresee Memorial Hospital. Revs. Frank and Lula Ferguson are to return to their field in Argentina. Plans have been instituted to increase our India field through the purchase of mission property adjoining our present field. Rev. and Mrs. Ralph Cook, now pastors at Oregon City, Oregon, have been appointed to India. Rev. and Mrs. Elmer Schmelzenbach were placed on the preferred list to be appointed to Africa next year.

Home Mission Program Enlarged

Encouraging reports were presented by Superintendents of Home Mission Districts. Gratifying results are being realized in these new fields within the homeland. The drouth conditions of the past summer

have greatly hampered our work in some states where heretofore we have been self-sustaining. Some financial assistance was granted to several districts to promote the work of home missions within their boundaries, and the appropriations to the strictly home mission districts were continued. Interesting reports were given of the work among the Yuma and Zuni Indian tribes in Arizona and appropriations were made to increase our work among these original Americans.

Superintendents' Conference

A conference of General and District Superintendents was held in conjunction with the General Board meeting. Superintendents were present from all but four districts. Many problems connected with the work of the superintendency of our church were discussed. Special emphasis was placed upon the need of a more extensive program of home missions. Dr. H. F. Reynolds presented a plan for a World-wide Revival. This plan was considered and after discussion it was decided to make the year of 1935 a special revival year. The program will be called, "A Crusade for Souls," and a Crusade Committee of ten members were appointed to promote this campaign. Members of the Crusade Committee are General Superintendents H. F. Reynolds, J. W. Goodwin, R. T. Williams, J. B. Chapman, and District Superintendents Samuel Young, E. O. Chalfant, P. P. Belew, B. F. Neely, J. N. Tinsley, and A. E. Sanner. Dr. R. T. Williams was chosen chairman and D. Shelby Corlett Executive Secretary. A resolution concerning this revival effort was presented and adopted. It was requested to have the resolution printed in the *HERALD OF HOLINESS* (see back page of this issue).

Conference Epigrams

Nothing can take the place of genuine, systematic, straight-forward, everyday devotion.

The content of devotion consists principally of two things: (1) reading of God's Word for the benefit of our own souls; (2) secret prayer; and these two outstanding things must be done regularly. Nothing can take their place as substitutes.

We cannot make proud hearts holy by fixing up the outside.

A Nazarene minister must be genuinely honest with his God, with himself, and with his fellowmen, at all times, and under all circumstances. A minister cannot be an honest man, cannot be sincere, if he lives in a Nazarene parsonage, eats Nazarene bread-and-butter, draws his salary from the church, and does not support our church's local interests, our district program, or our general program around the world.

A trained minister in the Church of the Nazarene must know how to lead a soul to Christ, to pray him through in the old-fashioned way, to bring him into

membership of the church, and keep that man spiritual, until he stands at the head of his grave and says, "From ashes to ashes, dust to dust."

A preacher may fail in his work and yet possess that love that never fails.

The way to keep people from going to hell is to get them to go to heaven.

We can make no improvement on the plan of evangelism employed by the Apostle Paul.

Much preaching on holiness is beautifully indefinite and gets us nowhere.

Three ways to deal with the unsuccessful pastor: (1) Cure his failures; (2) Ecclesiastically kill or behead him; (3) Let circumstances take their course.

Reaction is nothing more than our own actions returning home.

THE PEACE OF GOD

The first fruit of righteousness is divine peace in the soul. In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But, "There is no peace . . . to the wicked." "The wicked are like a troubled sea, casting up mire." Christ brings peace.

It is not the peace of the world for it emanates from another source. Worldly peace is only a false peace, a fleshly security, a carnal quietude and conditioned by amicable relations. Like pleasure, it is a creature of suitable pleasing circumstances, congenial associations and the power of money. It lives in the calm but fears in the storm.

But the blessed sweet peace of Jesus our Lord is inward, conscious and divinely serene. It is "my peace." It is peace in a troubled, restless world. We have calm in the very midst of the storm. The turbulent waters, angry waves and boisterous bosom of the deep cause the soul to recline like John the beloved on the breast of the Savior. Wind and tempest may furiously howl and threaten our frail barque but Christ is on board, and with his pilotage the divine Helmsman will steer the vessel through the uncertain waters and we shall make the port. It would seem betimes that the old ship might lose its even keel but the bow of the boat is safely guided through the dangerous waters and the craft will make the landing. Our Pilot will navigate the old gospel ship until we reach the harbor-land. Let the winds of adversity and cruel hate blow in the rigging, and the storm of satanic pressure beat in fury upon the very deck of the vessel, with Christ on board we need fear no ill. Christ is at the helm and He looks cautiously and with trained eye from the bridge, and with Him as our safe Captain we shall not flounder. No sandbar nor reef, nor ice floe shall threaten our progress and safe landing in the haven of rest. "Let not your heart be troubled, neither let it be afraid."—E. E. WORDSWORTH.

THE CROSS OF CHRIST

W. B. Walker*

But God forbid that I should glory, save in the cross of our Lord Jesus Christ (Gal. 6:14).

THERE is a strong tendency in the human heart to boast of something else than God. The Jews boasted that they were the royal children of Abraham. Paul might also have boasted, as he was a "Hebrew of the Hebrews." The Pharisees also boasted of their superiority over others. The apostle might have joined this boasting band, for he rightly belonged to this select group. Then men boast of their learning and talents. Paul was educated at the feet of Gamaliel, who was the greatest educator of his day. Hence Paul might have justly boasted of his learning and talents. But, let us consider:

I. THE CROSS IS A SYMBOL OF GOD'S LOVE

Man's original state was that of holiness and righteousness. He was created in the image of God, which was righteousness and true holiness. Hence man was created with a holy nature and with congenial environments. He was tempted and fell from those lofty heights of full salvation. When he fell he lost the divine image. His nature became corrupted and depraved. Thus Adam became a disappointment to God. When Adam fell he brought the curse of God upon the human race. But when man fell from those lofty heights, the faithful God came to him with a promise. The Word says, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

God gave His Son to the world. This is the language of sacrifice. Perhaps the greatest sacrifice was not in the cross, but in the supreme sacrifice of the Father. The greatest sacrifice was not made by the soldiers who went to the bloody trenches of France during the World War. Doubtless the real sacrifice was made by those broken-hearted parents who stayed at home and kept the home fires burning. The cross was the grand consummation of all the preceding dispensations of God to man. Our blessed Redeemer cried out in the midst of His suffering, "it is finished." This expression meant the fulfillment of prophecy; the closing of an eventful life. It was the groanings of the Son of God. This dreadful scene reveals the compassionate heart of God. If you want to get a glimpse of the love of God, look at the cross. Who can comprehend the love of God for a perishing world? O friend, this love brought God's only Son from heaven to the cross.

II. THE CROSS IS THE SYMBOL OF GOD'S HATRED OF SIN

We must ever remember that sin had its beginning in the Garden of Eden. The fall of man entailed upon the human race sin and misery. Paul says,

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous" (Rom. 5:12, 19). Sin is a terrible thing in action. It will send men to a premature grave. It robs of present joys, and blunts the intellect, corrupts the affections, and blinds and binds its deluded victims. It breaks up homes, puts war between nations and takes peace from the earth.

Our God peculiarly hates sin. The Lord has nothing against the sinner, but He is against sin. Man in his fallen state is helpless. Poor humanity! Lost upon the sprawling sands of time, and without even an eye to pity. But the Father sent His Son to the cross because He hated sin. He cannot look upon sin with the least allowance. It was at the cross where the goodness and mercy of God and the evil of the ages were focused in the bitterest conflict. It was at the cross where Satan marshaled his greatest forces. It looked as if the plan of the ages were defeated. Hell was holding high carnival, and fallen demons were laughing in hellish glee. But there comes ringing across the centuries the voice of God, "He shall not fail." This triumphant One walked through the ashes of damnation, and pulled Satan from his throne, and with one foot on his neck and the keys of death and hell hanging on his belt, declared "I have the keys of death and hell." And on the third morning He came forth with power and victory over death and hell. If you want to see God's attitude toward sin, do not look at your neighbor, but look at the cross.

III. THE CROSS IS A SYMBOL OF COMPASSION AND REDEMPTION

The cross is the only place that you can get an insight to the compassion of God. Who can comprehend the compassion of God? The cross reveals the heart of compassion. Jesus wept over the city, had compassion on the fainting multitudes, and saved the thief from the jaws of unfolding damnation. The cross provided salvation for a guilty world. The whole world is guilty before God.

In the cross there is peace for a sin-troubled soul. There is peace for a guilty conscience, peace over your enemies and peace over a wrecked and sin-blighted world. Paul says, "And having made peace through the blood of the cross" (Col. 1:20). In the cross the suffering Master graciously provided holiness and purity for the defiled soul. And we may plunge into the fountain that was opened on the heights of Golgotha. Look to the cross.

Our salvation was bought at an infinite price. The Lord bankrupted heaven to buy us back to Himself. It took the outpoured blood of the Son of God,

* Pastor, First Church, Charleston, W. Va.

stamped with infinite merit by the death which He suffered to save the soul. The cost was so great that in His agony on the cross the earth trembled and shuddered in horror, and shrouded its face while it looked as if the pillars that supported the orderly universe would be unloosed and the whole universe drop into chaos. The sun in all its strength and beauty refused to shine, and look upon the suffering Christ. It protested by drawing sackcloth of darkness over its face. Every star receded to covering, and thus protested His death. The material world was thrown into abject darkness, while all creation protested His death. The earth heaved and sighed, while mountains trembled and rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs, and the cedars of Lebanon bowed and swayed and sighed with awful grief—the earth heaved and broke its heart, while the

mountains were convulsed with heart-breaking sorrow.

The cross then is the greatest instrument of the believer's triumph. Yes, the way of the cross leads home. In the cross there is victory over the grim monster death. An old Scotchman was dying. His friends asked him what he thought of death. He said, "It matters little with me whether I live or die. For if I die I will be with Jesus, and if I live Jesus will be with me." If you would have courage to meet death, and wing your flight beyond the stars and reign forever with Jesus, look to the cross. The cross is our only hope. Cling to that blessed cross.

*Rock of ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.*

THE SECRET PLACE

I. L. Flynn

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty (Psalm 91:1).

DAVID was not guessing at what he said, he knew it to be so. Being a man after God's own heart, and a prophet, he could speak from assurance.

First, The Secret Place—A secret place is a place of seclusion. It is a hiding place, or a place to hide. And only the one who is hiding there, and the One who hides you, know about the place, or where it is. God is the hiding place. "Hid with Christ in God." God has hid us in Himself. The devil cannot find us, we are hid—hid in the secret place. We are safe, in a secure place. "Thou shalt hide them in the secret of thy presence" (Psalm 21:20). Who shall dare approach the secret presence of the Almighty! Who can touch the Mighty One, for "he that toucheth you toucheth the apple of his eye." "In his presence." What peace! What communion! What divine fellowship! Hid there with Him! No, the devil cannot find you there. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Second, It Is a Place of Security—If the devil cannot find us he cannot hurt us. He may rave and howl and tear around and make a terrible noise and commotion, yet he cannot touch us. "Thou shalt keep them secretly in a pavilion from the strife of tongues." When the devil can't find us, or get hold of us, he accuses us, for he is called the "accuser of the brethren." But "thanks be unto God, which always causeth us to triumph in Christ," we may shout the praises of God while the devil roars and accuses.

Third, Secrets Belong to Mutual Friends, or Lovers—We do not tell our secrets to strangers, or to folks of whom we know little. Secrets are whispered in the

ears of our dearest ones; and usually it is only one.

Back in the days of Samuel, the prophet, the people desired a king. God finally promised to give them a king. One day Saul, a Benjamite, was out hunting his father's stock, and came to a town called Zuph, where Samuel was. As Saul entered the city he met the prophet. Then it is said, "Now the Lord had told Samuel in his ear a day before Saul came . . ." Notice "in his ear." God had whispered a secret unto Samuel "in his ear." The secrets of the Lord are not told unto even all His children. Secrets are something that are to be kept, not told to everybody. In the telling of them they become public property. But unto those He can trust He reveals His secrets. He whispers them in our hearts by the Holy Spirit, or directs us to a passage in His Word, making it plain that it is for us. "The secrets of the Lord are with them that fear him; and he will show them his covenant."

Have you the secrets of the Lord? Where are you dwelling? Are you "kept by the power of God," in the secret chamber of the Almighty? There peace abides and flows as a river.

O beloved, this peace is attainable. You can have it. Your life can be hid away in God until the strife and troubles of earth will only be the waves that lift you higher upon the bosom of the Almighty!

*Far away in the depths of my spirit tonight,
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
O'er my soul like an infinite calm.*

*What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity roll.*

AUSTIN, TEXAS

THE BANISHED QUEEN

H. J. Hart*

THE royal palace at Shushan was bustling with highest activity. King Ahasuerus the mighty, was seeing to it that nothing was lacking in decorations or sumptuous feasting, for was he not showing the nobles and princes and servants of his empire the riches of the glory and honor of his excellent majesty? Everywhere the palace and pavilions were ablaze with royal bunting of white, green and blue. This most gorgeous of fabrics was hung in drapes of fantastic shapes between pillars of rarest marble, and held in place by cords of finest linen tied to rings of purple and silver. On either side of vast pavilions were beds of gold and silver, exhibiting the highest in the art of upholstery, resting upon pavements of red, white, blue and black marble. The feasts were sumptuous, viands from every part of the vast empire supplied the king's table. The meats smoked, the delicious repast glistened on heavy plate, the wine sparkled from vessels of gold—for wine was in abundance at Ahasuerus' feasts. Thus the king feasted with the princes and nobles from his twenty-seven provinces. In the royal house across the way Vashti, the queen, entertained the princesses of the kingdom in a fashion perhaps less boisterous but not any less sumptuous.

On the seventh day of this renowned celebration, when the eating and drinking had reached their highest, when the revelers were the most besotted, when eyes were most bleary, when passion was at its highest pitch and the days of feasting and nights of drinking were reaping a harvest of inflamed bestial desire, the besotted king was seized with a sudden desire to exhibit his queen to this drunken, bloated, dissipated crowd. He gave command to his chamberlains who stood by to serve him to bring the queen, with the royal crown upon her brow, that his princes and nobles might behold her beauty of form and fairness of face. But the queen refused to comply with the wish of her drunken husband, neither regarded she the summons of his chamberlains.

"Long live Vashti queen of the Medes and Persians. God bless your memory. You have set an example for the women of all ages to follow."

I have been reflecting upon this pronounced refusal of Queen Vashti to exhibit her womanly charms to the lust-filled eyes of her husband's royal revelers, even in the day of moral looseness and vicious practices. An admiration springs within me for this queenly woman, and down in my heart I wish for an army of modern Vashtis to arise in all their womanly grandeur and refuse to have the queenly charms of present day beauty and virtue exploited by this evil age and a conscienceless, besotted capitalism, that gives its polluted thoughts to this most degrading business.

* Evangelist, Bethany, Okla.

"Arise, O Vashtis of America!" There are many of this queenly group today, thank God!

No such curse ever came to any nation as the moving picture industry, which feasts upon the physical charms of womanhood. It has built up a constituency of stupendous proportions, which worships at the withered shrine where lust and prostituted passion idolize their victims. So avid has become the public for such rot that screen and press are kept running overtime to furnish sufficient fuel for this abnormal appetite. And daily the following of this nefarious business increases from the homes of America. And all this bestial business is carried on under the ruse of culture and art. God pity America; the harvest is rapidly whitening and we are sure to reap a bounteous harvest and even now are reaping. Where are the fearless Vashtis who will protest this traffic in womanly beauty and virtue.

But the moving picture industry is not alone in the business of exploiting womanhood's charms. The tobacco and liquor trusts, who continually exhibit the most charming and beautiful personalities upon their billboards and newspapers; picturing them participating in the smokes and liquor, making the partaking of such appear as virtuous rather than ruinously sinful are equally pernicious. Who does not know that this is the most damaging lie ever panned off on the public. And yet these satanic prevarications are continually flaunted before the eyes of an ever increasing public. Even the purest are looking upon such with an air of complacency. Again I say, where are the modern Vashtis who will cry down such vicious practices. If opposition does not arise from the quarter of the Vashtis it in all probability will not arise in any effective sense.

To be sure there is a price to pay for such a stand, but the spirit of the ancient Vashti is that of heroism. Though she became a sacrifice to her ideals yet this pagan queen was willing to offer herself that womanhood of all time might have an example. God bless the memory of Vashti, the banished queen.

EACH DAY

OTTO ARTHUR MORTON

*Into the past each day will go,
Each week, each month, each year;
Do we wish them back with their hours of woe
Or welcome the new with a cheer?
Our thoughts we think, each hour, each day,
Are shadows or rays of light;
If shadows, they're hindering our upward way,
If rays they are guiding us right;
Let us send out each hour, each day,
Some sweet, uplifting thought,
And somewhere, someone will be helped on his way,
By that sunshine our thinking has brought.*

WICHITA, KANS.

CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South*

IV. THYATIRA—THE PAPAL SUPREMACY AND THE DARK AGES

Thou sufferest that woman Jezebel (Rev. 2:20).

THE church at Thyatira had some excellencies—services, charities, faith and endurance, but withal, was so indulgent toward heresy, falsehood and idolatry as to modify her whole character and influence in the world. Thus the truth was eclipsed, faith was obscured and large numbers of her members were deceived, seduced and blinded by Satan. It is the good there is in a false system that gives it power to deceive and to ruin. Notice the judicial attitude of Christ toward Thyatira: "These things saith the Son of God, who hath his eyes like a flame of fire and his feet are like unto burnished brass." Eyes to read through, piercing the shame and veneer, to search, judge and condemn all that was corrupt, and feet to tread down all that was false and godless.

Thyatira depicts the great politico-ecclesiastical system of Rome, dark and sinister, from about the sixth to the sixteenth centuries. Thyatira is Pergamos fully grown. We admit the difficulties that attend the exposition of this Thyatiran letter. The most scholarly and devout exegesis that we know of is that of Dr. Ramsay in his great work, "The Seven Churches." We shall follow his line of thought and give him full credit for the exegesis, but will "run his findings through our own mill," and make our own conclusions and applications, which he does not do. We will, however, be compelled to dispense with quotation marks, for we must rely on brief notes and memory, not having access just now, to the volume mentioned.

Many difficulties confronted the converts from paganism. It was accepted on every hand that Christians were to continue in the world and not withdraw from it. Monasticism was a device of Satan to delude honest seekers after purity of life and religion into withdrawal from the common walks of men, into seclusion where their light and influence would be completely obscured. It was a superficial attempt to solve a problem that lies very near the heart of Christianity, which is a life lived on heavenly principles, here on earth. It is God's plan to save men from the world and then leave them in the world to be "the light of the world and the salt of the earth." Employment and business for a livelihood necessitates the Christian's contact with the world, and the propagation of the life of Christ in him necessitates his going into the world with the testimony of life and lip. The salt must penetrate the putrefaction and light must illumine the darkness.

But Christianity breaks off idolatry and sin and introduces into life, new and heavenly principles. The followers of Jesus are detached from the course of this

world, and are moving in the opposite direction. Society in general is moving "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Conflict is inevitable. And in regard to this unavoidable conflict, we remark that the subtleties of Satan are amazing. The Christian has broken with the world. But Christianity is not only purifying, but refining in its influence. Divine love refines and makes the soul sensitive in its regard for others. No well-balanced Christian wants to be an extremist. He would shrink from carrying out his own principles and convictions in a harsh, rude and misanthropic manner and spirit. He would not be guilty of self-conceit and spiritual pride, and revolts at bigotry. The love of Christ in his heart makes him gentle and causes him to shrink from what society would call a "scene"—withdrawal from what he does not approve, in a marked and sensational manner. But here is the devil's trap—his hidden snare! If we would live in a long-established and cultivated society, where many customs and views are fixed and matter-of-fact, we are practically required to do many things, not because we approve them or derive pleasure from them, but from consideration for the feelings of others, who expect us, "when we are in Rome, to do as the Romans do." How far may the Christian go? With all the refinements of our civilization, this problem is the vital one the Christian faces in 1935 as it was in the first or the sixth centuries.

Society has its accepted customs, rules of politeness and courtesy, ways of living and acting which are recommended by gracious, refined, elegant character. Many things recommend themselves simply by the fact that they are the common way, the ordinary method of doing things and of behavior. It is a grave mistake to think that there was no culture and refinement in the Græco-Roman civilization. It was a godless culture. It was more: it was permeated with idolatry. But so is our civilization godless. And so is ours idolatrous. Modern civilization has indeed borrowed and imbibed much of its refinements from Christianity while at the same time rejecting Christianity's Christ. But Satan is the god of this world and has been its ruling spirit since he wrested the crown from the brow of Adam in Eden.

The movement led by the prophetess Jezebel in Thyatira was respected, influential, and regarded by the congregation as a whole, with the highest esteem. It need not be inferred that the "fornication" mentioned in connection with Jezebel and her followers was literal adultery. The figurative meaning accords with both Old and New Testament usage, which brands as spiritual adultery the idolatrous compromise

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with the great world-system of evil. If Jezebel and her following were above moral reproach, their great influence is more reasonably and readily accounted for. But this faction was, as is believed, of the better class, and as to society in general, were zealous, active and full of good works. What a thick veil these things throw over carnality and worldliness. The woman Jezebel was accepted as a regular teacher and leader. In spite of her idolatry and erroneous teachings, there was no serious, active opposition to her in the Church and herein Thyatira was at fault and guilty in the sight of her Lord and Head. Idolatry lay deeply imbedded in the customs, thinking and habits of the people. Grace before the common meal and thanks after banquets were in the strictest sense, acknowledgments of pagan deities. It may have been little more than a matter of form and presented a harmless aspect, but it was there.

St. Paul followed the rule that when the Christian found himself in the company of unbelievers, and sat down to eat with them, if the idolatrous connection was not manifest, but so veiled and remote that there was no thought whatever of it, he might comply and receive the food with thanksgiving to God. But if someone present should expressly call attention to the idolatrous connection, the rude remark was equal to a challenge and he must refuse to participate in a feast to heathen deities. Wherever there was the performance of pagan ritual, the Christian must have no part, but must promptly withdraw. This was consistent with the Pauline principle of "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Paul held that "whatsoever is not of faith [toward God], is sin."

Jezebel and her followers took an opposite view. They looked upon themselves as the upper layer of the Church—intellectual, refined, cultured, influential. Assuming superior qualities of Christian refinement, they looked down in pity and scorn upon the humbler ones who were content to follow Christ in lowly separation. They held that the Christian guided by such principles was narrow, intolerant, hostile to existing society, misanthropic, deficient in patriotism, and disloyal to the constituted order of things, and nonsocial in attitude. They could defend themselves and their position by many excellent, thoroughly reasonable and philosophic arguments. But according to inspired writings and those of the early Church fathers, the decision of the apostles and early Church leaders on this point was absolute and unvarying. Nonparticipation, total detachment from all that was after the course of this world of idolatry, was the rule.

It is plain, then, to the scripturally informed, that modernism and present-day nominal Christianity, with their assumption of intellectual superiority, "assured scholarship," their "broad-minded tolerance," and their "Mr. Facing-both-ways" attitude, offer nothing

new. It is a system behind which "the god of this world" veils himself and secures to himself the worship he craves. But we "are not ignorant of his devices." The light from the cross shines down across the intervening centuries and reveals the hidden snare. Have we problems? Why, the idolatrous principle intrudes itself into the social, fraternal, benevolent and religious tendencies of our civilization in so subtle a manner as to catch and deceive the great masses of the people of all degrees of culture and refinement. What of our system of amusement that bows down to the god of pleasure and even sensuality? And what of an educational system that practically defies man and worships him more than the Creator, at the center of a scheme of scientific human advancement that eliminates God and his Revelation? Let home and church influence, together with holy living and mighty intercession to God, throw about our children and young people a wall of fire for their protection while in the elementary schools. And we must maintain our own holiness schools at all costs, with Christ and his cross at their center.

"The world," as referred to by the Lord Jesus, and John and Paul and James, is that great world-system, social, religious, political, economic, that considers itself sufficient and complete apart from the atoning sacrifice of God's Son and without benefit of God's great redemptive plan. When the Lord Jesus was here in the flesh, "the god of this world" "cometh and findeth nothing in him." It is enough for His disciple and His Church that they be even as their Lord.

THE CHANGELESS ONE

"Yesterday, today, and forever!"

E. MARGARET CLARKSON

*Changeful as the restless tide
Is this heart of mine;
Changeless as everlasting hills
Is the Christ divine!*

*Changeful as the fading flower
Is this heart of mine;
Changeless as the eternal heavens
Is the Christ divine!*

*Changeful as the passing years
Is this heart of mine;
Changeless as His eternity
Is the Christ divine!*

*Take my heart and make it Thine,
Thou Unchanging One!
Lose it in Thine till it become
Changeless as Thine own!*

TORONTO, CANADA

CITIZENS OF THE GOVERNMENT OF GOD

B. F. Harris*

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Ephesians 2:19).

THE government of our Lord Christ reaches farther in its scope than any government that ever existed. It is the greatest kingdom in the universe. Many kingdoms and nations have failed and faded in the pageant of the world's history, but the kingdom of our Lord remains unshaken, and its citizens shall outlast time itself and live eternally. In Romans 14:17 the Apostle Paul says "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost," thus revealing the fact that this is an invisible and spiritual kingdom.

THE WORTH OF CITIZENSHIP

The government of any nation throws its protecting power around its citizens wherever they are, as long as they are in harmony with the laws of their government, and as citizens they have a right to claim that protection. The saint of God has a right to claim God's protection while living in a fallen world, surrounded by evil of every kind.

Citizenship guarantees the right of petition. Any citizen has a right to petition the law making department of his government. Every Christian has a right to pray, thus sending a petition to his great King.

Paul, who was a Jew by birth, was also a Roman citizen, and for that reason the authorities at Philippi were ashamed and confounded, after they had beaten and imprisoned him, when they found that he was a Roman citizen, and that he had been dealt with contrary to the Roman law, and that they were liable to be called into question for interfering with his rights and privileges as a Roman citizen.

BECOMING CITIZENS OF GOD'S GOVERNMENT

The citizens of every government are citizens by either birth or naturalization. A foreigner may become a citizen of the United States by taking the oath of allegiance, and renouncing absolutely and entirely all allegiance and fidelity to every foreign prince, potentate, state or sovereignty.

The Psalmist David says in Psalm 51:5, "Behold I was shapen in iniquity and in sin did my mother conceive me." Therefore we conclude that natural unregenerated men are not in the kingdom of Jesus Christ, but aliens and enemies to the kingdom of God, and if they ever become citizens of God's government, they must surrender and repent at the feet of Jesus Christ, accept His terms of citizenship, and receive His stamp of ownership, which regenerates and purifies and thus transforms the life and character of those who were once citizens of Satan's kingdom. Therefore to become a citizen of the government of God, it is

necessary to renounce the world, the flesh and the devil and solemnly dedicate the life to the service of God.

LEADING CHARACTERISTICS OF CITIZENS OF GOD'S GOVERNMENT

They will endure all things for the furtherance of His government. American citizens during the recent World War, suffered great privations for their country's cause. A child of God will gladly do as much for the kingdom of Jesus Christ as a patriotic American would for his great government. There is that burning desire to put Christ before all things, and to endure any thing for the promotion of His kingdom.

The loyal citizen honors his king or chief executive. The child of God honors his Lord above all others, and stands ready to adore and serve Him.

They will gladly obey the laws of their government. The Bible contains the laws that govern the kingdom of Jesus Christ. A good citizen in any country will uphold the dignity of the law. One of the peculiarities of the citizens of God's government is that His laws are stamped upon their hearts and conscience.

They recognize the Holy Spirit as the chief executive of this age, and earnestly seek to honor Him and to be led by Him.

They will cherish their national emblem. American citizens uncover their heads in the presence of "Old Glory," the Stars and Stripes, the emblem of freedom and liberty. The cross of Christ is the emblem of the most glorious liberty the world has ever seen. This very fact caused the apostle to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

A good citizen will die for his country if necessary. Thousands of brave boys died on the far-flung battle line in France during the World War because of their loyalty to their country. It is the great love for God that has nerved the martyrs in different ages to joyfully endure the awful agonies of death when they were called upon to die for their Master's sake.

Citizens are required to pay taxes to keep up their government. No good citizen will oppose just and lawful taxation. God's plan to keep up the church in a financial war is by paying the small sum of one-tenth or tithe of what we possess. Those who comply with this law can rest assured that God's blessing both temporal and spiritual will rest upon him. See Mal. 3:10-11. Some would say that tithing was for the Jews only, but it appears that a citizen of the government of God in this, the Holy Ghost dispensation, should at least, be as good as a Jew.

* Superintendent of New Mexico District.

DISTINGUISHING CHARACTERISTICS OF THE CITIZENS

There is a peculiar facial expression. Their faces shine with the glory of God.

A peculiarity in speech. The apostle says, "Our conversation is in heaven." Peter also writes under the inspiration of the Spirit, "Be ye holy in all manner of conversation."

Different in habits appetites and desires. He has no appetite for the low, the vulgar or the wicked, but his consuming desire is to honor his Master and King, for he now habitually serves God in everyday life.

They are peculiar in dress. God's children desire at all times to be arrayed in modest attire.

GOD'S ATTITUDE TOWARD HIS SUBJECTS

He makes them workers with Him, as ambassadors and representatives of His great and glorious government.

He illuminates their lives and gives them greater ability and capacity, for development that they might become more and more efficient in His kingdom.

He will give them great freedom, liberty and protection. He will lead them gently, will teach and in-

struct them, and enlarge their conception of citizenship in this the greatest kingdom in the universe.

Let us notice, lastly:

RESULTS OF BEING A CITIZEN OF GOD'S GOVERNMENT

You will be hated, ignored and rejected by the world, but you must bear these scoffs and jeers with such a fixed purpose of heart that you can say with the great apostle, "None of these things move me."

You will be guided and guarded by the powers of this great government of which you are a citizen, until the day will come when the "King of kings" shall say "Well done, thou good and faithful servant."

Finally the fellow citizens of Christ's everlasting kingdom shall enter into heaven itself and shall sit with Christ in His throne and reign with Him forever and ever. Then all the citizens of the government of Satan shall be shut up in hell forever. Then the redeemed, glorified fellow citizens of God's government will look back through the flight of the ages and thank God for the glorious privilege of being recognized officially in heaven as faithful, loyal citizens of the government of God.

LOVE MILITANT

Mary H. Augsbury

LOVE is a living force. Like the grass which courageously presses its way into every possible cranny, possesses every fair field, and hastens to reclaim every piece of ground that has been wrested from it, love persists, crusades, and claims every foot of available territory.

Love is really militant, making war on all that is opposed to love. And what a glorious war it is! It is the war of a mighty beneficent force warming, softening, healing, sweeping away barriers. As spring fights against the barrenness and paralysis of winter, so does love aggressively contend with the opposing forces of cold indifference and cruel hate.

Love is no rosy child or meek maiden with lilies twined in her hair. Love more resembles a knight in armor riding through the realm redressing wrongs, championing righteousness, finding those stripped and wounded by the roadsides of life, reproving with equity for the meek of the earth and casting out fear.

Love embodied in the Christian religion has gone up under the Arctic Circle and down under the Southern Cross, has marched through fever-infested jungles and has been planted like leaven in remote and dark corners of the earth. In many of these invasions it has slain superstition and has successfully grappled with pain and poverty and sin. And the end is not in sight.

Love will prevail. He who was incarnate love "will not fail or be discouraged until he have set righteousness and judgment in the earth." But the conquests of love cost Jesus dearly.

The story is told of a Swiss army that was halted

by a phalanx of Austrian soldiers. Spears bristled so close together that they formed a hedge of death through which a legion could not cut its way. Suddenly one soldier in the baffled host sprang forward and gathering his arms full of spear points buried them in his own breast exclaiming, "Make way for freedom!" Through the gap thus cut in the bristling spears hundreds of his companions quickly forced themselves and the Austrians were thrown into confusion.

Jesus, facing the phalanx of the world's deadly hatred and cruelty, gathered the spear points and buried them in his bosom exclaiming, "Make way for love!" And he did make a way for love.

We have been slow and stupid, and sometimes prejudiced, and to live and work by love alone has seemed so revolutionary, we have never really let ourselves go. Still the religion of Jesus Christ, even imperfectly expressed, has wrought miracles. It has been the knight in armor that has liberated slaves and opened the doors of prison houses and cleft the walls of torture chambers and dungeons with their dark secrets. It has liberated the tiny hands of childhood from the merciless wheel of labor, and has at least begun to straighten the back of woman bowed by centuries of bondage and tyranny.

It presses on to give a knowledge of God and His revelation to all people. And its cry is ever, "Onward," knowing that the King of Love shall soon return to complete the conquest so gloriously begun.

In a world like this it keeps our hearts from breaking and our faith from shaking, to know that Love is an armor, is conquering, and will finally prevail.

DOES EVERYTHING DEPEND ON THE MAN?

C. R. Mattison*

SUCCESS depends or represents a rule of three: Multiply one's talent by one's opportunity and divide by circumstances and limitations and you have the career. Unfortunately, the divisor called circumstances is often made too large. Strictly speaking everything depends upon the man. Every day one hears the youth or man exclaim, "If I only had a chance," "Give me his place," with similar expressions, indicating an overemphasis of opportunity and an underemphasis of self-reliance. The simple fact is that some of the greatest cotton mills are a thousand miles from the cotton fields, some of the greatest steel plants are a thousand miles from the iron mines, that gold ore is often smelted at distances remote from the quartz, and that South African diamonds are polished in Amsterdam and Chinese silk woven in New Jersey looms.

A number of years ago in Norwich, N. Y., was a young blacksmith, ambitious for success. His town held a hundred houses; far to the north was a railroad, to the south another. The youth was isolated, and shut out from the great world of commerce. One day a contractor, who had agreed to build a barn, came to the young blacksmith and ordered six hammers, the best that David Maydole could make—hammers whose heads would not fly off the handle.

"Perhaps you will not want to pay for as good a hammer as I can make," answered the young blacksmith.

"You make me a perfect hammer and we will not quarrel about the price."

"But," said Maydole, "a perfect hammer means three new changes that have never been put on any hammer. It means that the head must be very hard in its temper, to drive the nail. It means that the claws must be tough, to pull out the nail, representing a different temper for steel. Then it means that the central part of the hammer must have steel that extends out along the handle itself—steel that is flexible and soft. This means another kind of temper."

David Maydole made those six hammers, and they were perfect hammers. The heads never flew off, the claws were tough, the top was chilled steel that drove the nail to its sure place. But each hammer turned the carpenter who owned it into an advertising agent. Without Maydole knowing it, one man started to New York to spread the fame of the best hammer in the world. Another carpenter started for Buffalo and another to Boston. Soon Maydole began to receive orders for hammers. He never advertised them. The best hammer in the world made its own way. When men urged David Maydole to advertise he answered that he would rather spend money making a better hammer.

* Pastor, First Church, Muncie, Ind.

One day a Scotchman came to Norwich, N. Y. He was amazed at the great factory, but when men told the traveler that this was the best hammer in the world he scoffed at the idea, insisting that there was a hammer made in Great Britain that held the first place. He therefore sent an order to an old friend in Glasgow to find the best hammer he could in England and send it to him, so that he might meet a wager which he had made in Norwich, N. Y. One day a package reached the village store and the hour came for testing the merits of the Maydole hammer and the strange English hammer. But when the package was opened this hammer that had journeyed all the way from England to Norwich, N. Y., was found to bear the name of David Maydole, having traveled to England to meet a hardware man who wanted the best hammer in the world. Norwich, N. Y., had no coal mine, no iron mine, but it had a man.

Why buy a ticket to California or Washington or Canada, when there is a vacancy right beside you. Sunday school superintendent, when you are prone to think that if you had another location you could build a larger school or perhaps if you had a different corps of teachers and officers you would have a better one? W.M.S. president, have you ever given the excuse that "Others are not interested and are not co-operating" and thus you could not succeed? Pastor have you gone to the District Assembly and in closing your report, you said if you had better opportunity you could have done better and you would have raised your District and General Budgets in full "if"? Why not go home and to a quiet place and get into a corner and then ask yourself the question, "Doesn't everything depend upon the man?"

TRUST ON

FRED SCOTT SHEPARD

*O soul, why fearful be;
Rest in God's loving care;
His shelt'ring wings protection give,
His mighty arms upbear.*

*O soul, why fretful be;
With God, the Father, nigh;
He knoweth all; be patient then,
Your needs He will supply.*

*O soul, why faithless be;
God doth unchanging prove—
The same today, as yesterday,
Compassionate in love.*

*Then, soul, look up in faith,
All needful things God gives;
Though dark at times thy path may seem,
Trust on; He ever lives.*

Religious News of the Week

Compiled by L. A. Reed

The *Christian Century* correspondent tells of seeing a concrete example of the growing influence of communism and socialism in the Philippines. He claims that it has attained almost the status of the authority of religion among the common people and many of the Christian leaders who are associated with them. In a gathering of ministers and deaconesses an hour period each day was given to a discussion of Communism and Socialism. When the period was over they did not want to close the discussion. The correspondent did not state the reactions of this one convention, but it is indeed a tragedy if the attitude among Christian leaders is friendly.

A paragraph from the *Christian Century* is worth quoting for the benefit of those who do not believe in putting the tithe into the local church. "The Belmont Presbyterian Church of Roanoke, Va., has recently come into prominence for its signal success in the promotion of a financial plan proposed by its pastor. The church was heavily in debt and gradually becoming more deeply involved, and the pastor suggested that the members try tithing for a period of three months, at the end of which time they would be released from their pledge if they so desired. The membership responded and at the end of three months all bills were paid and there was money in the treasury. There is a movement among southern Presbyterians to encourage all churches to adopt this financial method."

The W.F.M.S. of the Methodist Episcopal Church raised during the past year \$1,326,275, which is \$84,000 ahead of last year.

An interesting celebration sponsored by the American Bible Society in New York recently, marked the fifteen hundredth anniversary of the translation of the Bible into Armenian. It was completed about 434 A. D. and has influenced all the life and history of Armenia ever since.

It is reported that in Turkey a law has been drafted and will be presented to the National Assembly, forbidding religious ministers and other dignitaries from wearing any kind of clerical garb except during services or ceremonies. This would affect the Greek and Armenian patriarchs and thousands of Roman Catholic priests and nuns.

Items from the *World-wide Sunday School News*: In Germany religious liberty is at stake as the Nazi government is endeavoring to subordinate religion to politics. The World Sunday School Association is assisting the youth of the free churches.—The adverse attitude of the Mexican government to the Roman Catholic program has spread until it affects the religious education of all youth in all religious denominations. G. Baez Camargo is leading the Protestant

forces and is at the very center of the conflict, and strange as it may seem, is optimistic over the outcome.—Dr. Luther A. Weigle will visit China early in 1935 in the interest of Sunday school work. He will return in August via Siberia and northern Europe and will practically circle the globe in these interests. He is president of the World's Sunday School Association. The Belgian Congo is to be added to South Africa and Egypt in the interest of Sunday school work. No organized effort in a co-operative sense has existed in this territory.—Plans are now under way for the Twelfth World's Sunday School Convention to be held in Oslo, Norway, early in July, 1936. His majesty, Haakon VII, has promised to act as the convention's guardian.

Those interested in Foreign Missions will be glad to note that the National Broadcasting System has granted a fifteen minutes period on Fridays at 3 p. m., to the Foreign Missions Conference of North America. It is to be known as "The World of Missions." Internationally famous missionaries will speak and tell of their intimate experiences abroad.

There are 4,228,000 Jews in the United States, as many as there are in all Poland, Rumania and Germany combined. In Chicago and Philadelphia there are as many Jews as in all Asia. In Cleveland and Detroit there are more than in Palestine.

The Presbyterians from Nova Scotia are protesting the teaching of evolution to their children. The controversy centers around the textbook entitled, "The Story of Civilization." It endorses in its entirety the theory of organic evolution including the animal ancestry of man. They demand that the book be withdrawn from the course of study. In relation to this the *Evangelical Christian* of Toronto says, "Evolution never was true, it isn't true today, it never will be true." The *Christian Observer* shows that scientists are turning away from it. Professor T. H. Morgan of Columbia University says, "Within the period of human history we do not know of a single instance of the transformation of one species into another." Professor Bateson of England has said that scientists cannot point to one single instance of the evolution of species. Would that all Protestants had the courage of these Canadian Presbyterians.

Governor Miller of Alabama is on a crusade to make his state literally as well as legally dry. *The Christian Union Herald* quotes him as saying, "From the front pages of the evening and morning papers it appears that eighteen persons pay \$1,000 cash each to the Federal government so they can openly defy the statutes prohibiting the sale of beer, wine and liquor in Alabama." It appears by this as though the national government was not giving much protection to this dry state.

Here is the opinion of Clarence Darrow about life, which is rather interesting in the light of the fact that he claims to be an atheist. "If I were a young man graduating from college this year I would chuck it all—commit suicide—life isn't worth living today."

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Busy Hands

The hand of the diligent maketh rich (Prov. 10:4).
Read Prov. 10:1-8.

In the spiritual life, as well as in the material, we must keep everlastingly busy if we would prosper. Hands, uplifted in earnest prayer, bring the riches of His grace into hearts. Hands that clothe the naked and feed the hungry verify the promise; "Give, and it shall be given unto you."

"Ceaseless labor must be the portion of him who would know God. Persistent endeavor is needed if we would gain for ourselves the kingdom of heaven," for heaven "is given only to those whose radiant lives prove that they are fit for it."

"He becometh poor that worketh with a slack hand."

Monday—Indispensable

Ye are the salt of the earth (Matt. 5:13). Read Matt. 5:13-16.

Salt is a requisite for every form of vegetable and animal life. The lack of it eventually leads to illness and death. Its presence in the human body is a prime factor in averting blood-poisoning from wounds. Its preserving qualities are known in all lands. Plutarch speaks of salt as "a symbol of the soul."

Christ said, "Ye are the salt of the earth." In other words, His followers set the standards of righteousness that build character and prevent moral decay. They protect others from mistreatment, injustice, dishonesty and slander just as salt helps to protect the tiny blood cells. They "illustrate the 'beauty of holiness,'" and show forth the works of Christ in human flesh. They are His witnesses; a channel for His power, and indispensable.

Tuesday—What Others Think

We desire to hear of thee what thou thinkest (Acts 29:22). Read Acts 28:16-24.

There is a tendency, even among Christians, to ignore the opinions of others. It is hard for some to realize others think at all. Consequently they consider it near a waste of time to listen to them. Spiritual pride is responsible for much of this feeling.

The Jews at Rome desired to hear the thoughts of the despised Paul. Jesus asked His blundering disciples their opinion of Him. We might learn very much more than we imagine we would if we would give others a chance to express themselves. If we could measure the depths of grace in the hearts of those whom we are inclined to ridicule we frequently would be surprised—if not ashamed. Let's banish all self-conceit, all spiritual pride, and learn the Father's will—His wisdom—from the humblest of His saints.

Wednesday—Fixing Our Own Destiny

Out of thine own mouth will I judge thee (Luke 19:22). Read Rev. 20:11-15.

We live only a day at a time. Life's opportunities

are given us only as we can use them. How many things, we wonder, would we change if we could as evening shadows gather.

Rev. D. Raymond Taggart says, "You are consciously or unconsciously choosing your own destiny. How little do we realize that a failure to choose the good immediately is itself a choice of the bad. Postponing a decision is itself a decision."

That undeveloped possibility, or unaccepted responsibility, must be accounted for.

Thursday—Exaggeration

Let your conversation be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil (Matt. 5:37). Read Matt. 5:33-37.

Exaggeration is one of the deceptive sins. Few realize when exaggerating that they are actually lying. The prick of conscience, felt at first, quickly disappears; and a habit hard to break is formed.

Philips Lord says, "Exaggeration gets to be sort of a disease." And we might add, a disease that is incurable except through the blood of Jesus. Steer clear of the sin of exaggeration.

Friday—Our Physician

I am the Lord that healeth thee (Ex. 15:26). Read Ex. 15:23-26.

There is no illness of soul or body too great for our divine Physician to heal. Fierce fevers and sin-inflicted wounds are no match for His skill. So patient, so mighty, and so wise, is He that even the weakest is safe in His hands. And the fees for His services are within reach of all.

*Confessing and yielding I come to Thee now;
For healing and blessing before Thee I bow;
The promise by faith in my Savior I claim,
And trust Him to heal me, all praise to His name.*

—N. W. KNAPP.

Saturday—Superstition

He hath cut off those that have familiar spirits, and the wizards, out of the land (1 Sam. 28:9). Read 1 Sam. 28:3-14.

It was after King Saul had broken his relationship with God that he sought out the witch of Endor—a tragic act, indeed.

If superstition was sin in his day, what of it in the twentieth century? "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deut. 18:10-12), was spoken as much to us as to Israel. God's laws never change. Palmistry, wizardry, clairvoyancy, and spiritism, are nothing but a heathen worship of Chance. And how quickly their practice make us craven victims of unknown fears. Some dare not begin a journey on Friday, or sleep in room thirteen in a hotel. Others expect dire misfortune if a mirror is broken. These, and all other "bad luck" signs, are only hindering follies of the past, whose origin can be traced to witchcraft. May the Lord help us to realize the danger of having fastened upon us the chain of heathenism.

The Home Circle

Conducted by Mary Ethel Wiess

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

BACKING AWAY FROM THE BEAR

PAUL'S Uncle Frank lived away up in northern Wisconsin, close to the great pine forests. When he came to visit the folks back east, Paul and his brothers listened eagerly to his descriptions of the big woods and the wild life that is found there. It seemed strange to hear him tell of finding the deer and the bobcat, but most of all Paul was interested in the bears.

"The bears are funny," said Uncle Frank. "Sometimes you will happen to run across one, and usually all you have to do is to make a noise, and he will go ambling off somewhere else."

"But don't bears eat folks up?" asked Paul, who knew all his Mother Goose rhymes and nursery stories.

Uncle Frank laughed. "No, bears do not often eat meat at all. They like honey and molasses and berries, and things like that. It is only in the early part of the summer, when they have their little bear-cubs with them that they are dangerous. Then they will fight anyone they meet; and it is not just the mother bear—you may always be pretty sure that there is a big daddy bear somewhere around too."

"Did you ever meet a bear with little cubs alone, Uncle Frank?" asked Paul.

"Never but once," he answered. "I was picking blackberries, and was almost a mile away from where I had left my car parked. All at once I heard a noise in the brush, and there I was, almost onto an old mother bear. She had one cub with her, and it was almost under my feet—I was about to step on it. I hardly knew what to do at first—then I saw the old bear's mate a little way off, and I knew I had to do something quick.

Now, I had heard folks say that a bear would never hurt anyone that had her cub in their hands. So I made one grab for the cub, and got it before it ran to its mother. My, but the old bear was mad. But she just raged around, and so did the old daddy bear. They didn't try to hurt me. That gave me a little time to stop and think. I knew where I had left the machine, and I knew that the bears would not come any nearer as long as I held the cub. But a mile was a long way to go backward, through the land that had been cut over by the lumber companies. But I began to walk slowly backward. The old bears, both of them together, came toward me, just so far away. I circled a bit to the left, to get started toward the car, and still they just followed. I dared not look behind me to see where I was stepping, for I felt like keeping my eyes right on the bears. Once I caught

my foot in a briar, and nearly fell down and dropped the cub. Once I felt a log back of me, and sat down on it to rest a bit—and the bears sat down in front of me. If they could have talked, probably they would have used bad language. Carefully, slowly, I got up on the log and stepped off backward, and finally found the path that led back to the car. The cub was snorting and fussing, and the bears were snarling and going, "Woof, woof!" But I kept that cub right out in front of me every minute. Finally, I looked backward over my shoulder, and saw the car. It never looked so good to me before. I went as straight as I could, backward, toward it. At last I felt the handle of the door against my back. I held the cub in one hand, and got my key out of my pocket. Reaching behind me, I finally got it in the door and unlocked the car. Carefully, holding out the cub, I got into the car. The two old bears had their front feet on the running board. With one hand I worked the choke, and stepped on the starter with my foot. When the engine started, they backed away for a minute, but came up again. At last, I was all set to go. So, with all my might—my arm was weak and tired—I threw the cub over their heads and out onto the ground. They turned to go to it, and I started off—down the road home—and you may believe I didn't stop to look and see if they were coming after me! That was the closest call I ever had with bears."

MY BABY

*My baby loves to play with things,
A train that runs, a top that sings;
He keeps playing all day long
And has no time to hear my song.
But while he's romping here and there
I think that God must hear my prayer;
For by and by he tires of play
And comes into my arms to stay.
Soon his curly head is pressed
Against my hungry mother breast;
And as I hold him smuggled there
I offer up another prayer—
"God, make my baby tall and strong
To carry on when I am gone."*

BECKY

Takes a Walk Through the House

YES, I will too, Lizzie, I can take a walk if I want to. I'm going to get this knee working in 1935, and January is 'most gone, so it's time for me to start. Get me my cane, please, Lizzie. That's it—you are a good girl, after all. Now, let me hold onto your arm—uh—there! See, I can stand up better than you thought I could. Now—a little step—ow! I want to go in to the front room, and see what it looks like. Haven't been in there for a long time. This kitchen is nice, with the white curtains,

and the big range, and my geranium in the window. But it gets kinda monotonous, like.

There—that's nice, Lizzie. The first step was the hardest! I do believe I could walk on this leg all right, if I'd just practice every day, like I was learnin' to play the piano. After all, walkin' is more important than piano-playin'. Why don't I practice? My, my! Ain't Mis' Stevens' bungalow purty, with the snow all layin' on the shrubbery, like that? Go tell Mis' Stevens to come over, Lizzie—tell her I got a surprise for her. Won't she be surprised to see me settin' in my own front room? Yes, sure, I'll wait right here—I can't get away without you anyway. Um-m—Lizzie is a good girl, if I do scold her sometimes. There—she's gonna come—she's goin' back for her coat. There they come!

Hello, Mis' Stevens! Oh, just fine. See, this was the surprise I had for you—I walked in here all myself, hangin' onto Lizzie's arm. I'm goin' to teach this old knee to walk, this year. No, it didn't hurt so much as I thought it would. Oh, sure, be a lot nicer when I can walk. How you been. Mis' Stevens? No. Well, the weather has been kinda bad for colds. Now—now you're tellin' me the truth. I knew that was at the bottom of it—you just a moanin' and a pinin' your life away because all your children is married and gone. Why, Mis' Stevens, you still got your husband, ain't you? I know—men-folks is funny, sometimes. Not so entertainin' as one's daughters, maybe. But listen here, Mis' Stevens. You knew all the time you was raisin' those girls that they would likely marry off some day, and go 'way and leave you. Didn't you fix for that? Didn't you keep up in something you like extra well to do? Well, now, that's too bad. Somebody told me you used to do such exquisite needlework when you was younger. Too bad you don't follow that up. You don't need any more pieces, and haven't had the heart to make any since Mae was married? Now, Mis' Stevens, surely if the Lord had intended us to just sit around and bemoan our children after they married, He would take most of us home after the last wedding. Um-hum! But you see, just like folks goin' on a long train trip most generally buys themselves something to read while they're alone, so folks startin' on the lonely trip of Middleage and Oldage, ought to make some preparation for to pass the time. Say—Mis' Stevens, I've got an idea. Something that will keep you from gettin' so lonesome.

Well, you know they teach girls to sew in school now, but they don't teach them any of the pretty, fancy things to make. You know the woman Solomon told about in Proverbs, made coverings of tapestries—I've always believed that that made fancy work scriptural. Why don't you get a bunch of these young girls together, and have a class? I know three or four girls in our church that would be glad to start. Wanted me to teach 'em to tat. Why, sure you could! Maybe you could get ten or a dozen to come in

a week, and make you a little money, and cheer you up a lot. Yes, I'll call some of 'em up for you. Sure—sure!

Oh, what's your hurry, Mis' Stevens? Goin' home to look up some patterns? Fine! I'm just so sure that the Lord gives us middle age to use and be happy in. Goodby, Mis' Stevens. Come over again.

My, Lizzie—can you imagine that? Say, it's nice to be in here again. I was lonesome to see Tom's picture—Tom was a good husband, Lizzie. And that old leather chair, and the davenport to match—and those artificial roses, 'most as purty as real ones! And Tom's old Bible! Well, help me out into the kitchen, Lizzie. A body's home is a mighty precious place. Wasn't it good of the Lord to put folks in homes?

RHYTHM IN SPIRITUAL LIFE

WE hear so much of rhythm over the radio nowadays, that the word is rather in disrepute. It reminds us of night clubs and dance orchestras, yet rhythm is an eternal principle upon which the universe is built, and is as true in our spiritual life as in nature. Rhythm is merely the swing of the pendulum—back and forth, back and forth, heat and cold, summer and winter, spring and fall, day and night, light and darkness, joy and sadness, wealth and poverty, health and sickness. The wind blows, then rests, then blows another blast. The wave rolls upon the beach, then a pause, then another wave. The field of grain bows in the breeze, lifts, bows again—all is rhythm.

Every mother knows that the pains of childbirth, if continuous, would be unendurable; but there is rhythm there also—pain and rest, suffering and relief. And so it is in the Christian life. Sometimes we hear good, sincere saints testify that they want a burden for souls *all the time*. If the Lord answered their prayer for a continuous burden for souls, they would die under it. Sometimes we hear young Christians express anxiety over their own experience, because, perhaps in the midst of a revival, they find the burden gone for a time.

Once one of our General Superintendents opened our eyes to this truth—he said, "If I carried the burden all the time that I carry sometimes, I would die." It seemed a bit unspiritual at the time, but years of experience have proved him right. Those times of relief from a spiritual burden are God-given, and we should accept them from His hand. But we too often find people so zealous to shine for the Lord that they never allow themselves to relax for a moment. Sometimes one wonders when they have time to *enjoy* their religion. They never cease from "sighing and crying" over the lost—even in the moments that the Lord would give them relief. There is a danger in this.

Too often such a Christian, if he does not become wholly fanatical, at least becomes unwholesome in his spiritual life. Once a good woman visited a friend, and never during the whole day laid aside the pious, sigh-

ing tone of voice that is so often heard in prayermeeting. After she was gone the tiny son of the hostess asked, "Mother, why did Mrs. D. say her testimony all day?" The little fellow sensed something unreal in the tone of the visitor. She failed to live in the spiritual rhythm that made for a healthy religion.

The Holy Ghost is a bright, healthful, wholesome Person, as pleasing as sunshine and spring flowers—a Person that gives us laughter and joy. The Spirit-filled Christian walks in an atmosphere that is as fresh as a summer morning; and that beautiful atmosphere refreshes all with whom he comes in contact. When we meet a Christian whose personality reminds us of dark, weird places, we may be quite sure that saint is forcing himself to carry a burden at times when the Lord would have him rest; is out of step with the rhythm of the spiritual world. There are moments of burden and of intense agonizing for all of us—both in our home life and when the fight is on about the altar. "When the church travails, souls are born into the kingdom." Then we should not be lacking in strength and courage—to agonize, to plead, to storm heaven. Later, when God mercifully gives relief, it is time to rejoice in Him, to revel in the sunshine of His love, to have joy in the Holy Ghost.

May we all catch step with this rhythm of heaven—of burden and rest, of agony and relief, of sorrow for the lost and joy in salvation, of prayer and praise, of intercession and thanksgiving.

The Sunday School

M. Emily Ellyson

LESSON FOR FEBRUARY 3, 1935

LESSON SUBJECT: *Peter's Restoration* (John 21:11-19).

GOLDEN TEXT: *Lord, thou knowest all things; thou knowest that I love thee* (John 21:17).

INTRODUCTION

We studied last Sunday the cowardly denial of Peter and the facts that led up to it. In this lesson we are to study his restoration, for in spite of the facts related in the text of our lesson, he could not break away from the apostolic company, and on the momentous incident of Christ's resurrection he was with the other disciples when the report of the women was received. He, in company with John, started at once for the tomb to make investigation, both of them running out of the city to the sepulcher. John reached the tomb first, but was not the first to enter. But Peter, with his characteristic boldness, as soon as he reached the vault rushed inside to find just as did the women that the Lord's body was not there. The tomb was empty, and the report of the women was

verified. It is certainly proof of Christ's love and sympathy for Peter in spite of his infamous denial, that the Master some time during the day arose, and appeared to Peter alone (Luke 24:34). Peter's eagerness to meet the Lord was the same as before his bare denial. His bitter tears of shame and sorrow were not unnoticed by the Master, and no doubt the look Jesus gave Peter when the cock announced his thrice denial was laden with tender and affectionate forgiveness.

CHRIST'S CARE OF HIS OWN

Reverting to the beginning of the chapter we discover seven of the disciples had ventured out upon the sea to catch some fish, but after laboring all night they were returning with an empty boat when looking toward the shore they saw someone standing there looking at them. They "knew not that it was Jesus" we are told until after He had given command to "cast the net on the right side of the ship" and as they obeyed, a great "multitude of fishes" was enclosed and John at once exclaimed, "It is the Lord." John first discerned that the One on the shore was Jesus, and when Peter heard it, with characteristic impulsiveness, he leaped from the boat and made his way through the water quickly to reach Jesus. How much nearer Jesus was to His disciples than they realized! He also knew their effort of the night was fruitless. The form of His question indicates this, also the breakfast He had provided. How minute in detail is His care for them. Just an ordinary, every morning act, so common, but we see in this that Jesus would have them and us know that our needs He never forgets. He built the fire, and prepared the fish, and they were ready piping hot to be served to those hungry toilers of the deep. The ordinary ministrations of life are not degrading to Jesus and they should not be to His disciples. Humble service always carries with it a wealth of love. To do the jobs that others do not want to do is an excellent measure of our devotion.

A HOLY BREAKFAST

"Come and break your fast" (R.V.). When the six disciples who were left by Peter to manage the boat and net of fishes, came dragging the heavy catch to the shore, they found a nice fire—the morning was chilly and they had been out all night—and the odor of cooking fish told the story of a fine breakfast ready. Peter helped them land the miraculous draught of fishes, and then at the invitation of Jesus, and in obedience to an excellent appetite, they ate together a holy breakfast which they received from the hands of the Lord. That early morning scene on the shore of Galilee is one of great beauty. The rising sun, the glistening sand of the sea-shore, the birds in the distant verdant fields, all nature is glad, and harmony and peacefulness reign for the Master. It was the dawning of a new day, not only for nature, but a new day of blessed communion as those seven rugged fish-

ermen broke bread and ate fish with the resurrected Lord as their host. This is a picture of restored fellowship, especially of Peter.

CHRIST'S LOVE LESSON

Breakfast over, the Master proceeds to teach the disciples His lesson on love. His words are spoken to Peter, but the truth is for all of His followers, even down to this present time. It was a time of self-examination and heart searching. Months before Jesus had asked them, "Whom say ye that I am?" and Peter had replied as spokesman for all, "Thou art the Christ, the Son of the living God." That was an important question and a fundamental answer affecting the Church in every age. The question now is just as important, and far reaching as the other. It is an individual question and concerns not only the welfare of the Church, but of the whole human race. "Lovest thou me more than these," thy brother disciples, love me? "More than these" probably has reference to the stout, self-confident statement Peter had made to Jesus before his denial. Three times Jesus asked the question, and three times Peter and the rest are called back to their life service on the basis of their love for their Lord and Master. Peter was thoroughly tested out by this questioning. The sincerity of the man is seen in his replies, and he is entrusted with shepherd duties as well as fishing duties. Three times he denied his Lord and three times with growing intensity he avowed his love and devotion for his Master.

With Peter's restoration for service, Jesus declared vividly that like his Lord, he would know the agony of the cross and its accompanying glory, but with fortitude and loyalty he must press on to the end, for the Master in closing said, "Follow me."

N. Y. P. S. TOPIC FOR JANUARY 27

WHY DO I ATTEND CHURCH?

The third lesson in this important group is presented by Rev. Milton Smith with the thought in mind of endeavoring to show the importance of going to church. Some good reasons for going to church may be discussed as follows: (1) I go to church for fellowship; (2) I go to church to worship; (3) I go to church to be in the services; (4) I go to church because of its influence; (5) I go to church because it is divinely appointed.

"How much, should you say, this estate is worth?" a friend once asked of another as they were riding past a beautiful park. "I do not know how much it is worth," was the reply, "but I think that I know how much it cost the owner." "How much," "*His soul,*" was the startling answer. The person then described the death of the owner, and the love of money which he retained to the last—a love which often led him into fraud and deception.

Good Samaritan Chats



To the readers of the HERALD OF HOLINESS and to the saints scattered abroad greetings:

I left Bethany, Oklahoma, about the 17th of December and went by Abilene, Texas, and spent two nights. I gave my trip to Palestine in the First Baptist Church. We had a great service and a very large crowd. On Wednesday night following I spoke for Brother Homer Land, pastor of the First Church of the Nazarene in Abilene, Texas. We had a most beautiful service. I was booked to have spoken there on Monday night of the 17th but missed the train and could not reach it before Tuesday, and so Brother Atteberry, the District Superintendent, had to take my place and preach for me on Monday night. He had to leave on one of his business trips just before I reached Abilene, and I did not get to see him, but I saw his wife at the church.

My trip to the plains was as interesting as I ever made. On Wednesday morning we drove into the country and went out and visited Buffalo Gap. This is one of the most interesting and one of the most beautiful spots in central Texas. My old friend Cagle has a lovely home there, but he was somewhere on the district holding meetings, and I did not get to see him. We visited the home of Brother Archibald. He runs a big ranch and raises cattle, and sheep, and goats, and pecans, and puts up the finest bacon that I have ever seen cured and put up by any man. They have their own cannery and can everything that is good to eat. We had a most delightful day with them.

We drove back to Abilene, and I preached at night and had a great service. I had to get up the next morning before day and leave Abilene. We pulled into El Paso about five o'clock in the afternoon, and there I had to lie over until nearly daylight the next morning to get a train, but we finally pulled in and I reached Alhambra, California, which is near Pasadena, about six hours late. We were due there on Friday night at nine o'clock. I pulled in on Saturday morning a little after three o'clock. Brother George C. Wise, my good son-in-law, met me. I reached home Saturday morning, December 22, and stayed there until Monday, January 7. I had one of the nicest trips that I have ever made out West, I think. We had the most beautiful weather.

I spent the first Sunday that I was at home and Sunday night at my own church with Brother Hess, my fine pastor. The last Sunday of December I preached in my own church. On Wednesday night

Brother Henry B. Wallin drove over for me, and I went into Los Angeles and preached in the old First Church. We had a great crowd and Brother Wallin and old Bud made an altar call, both exhorted, and we landed ten or twelve in the altar and prayed the most of them through in time to get home in time for a good rest. Brother Wallin is doing a great work in the First Church of Los Angeles. Brother Hess is doing the finest work, I think, in the First Church of Pasadena, and Brother Plumb is going forward by leaps and bounds in the Bresee Avenue Church.

I was as busy as a bird dog all day on Monday the last day of December, and a number of churches united with Brother Plumb in the Bresee Avenue Church for a great watch night service. Many churches united in Brother Hess' church and Brother Will Neff, the pastor of the First Pilgrim Church, brought his people and united and Brother U. E. Harding from East Pasadena brought his people. Brother John Henry from Alhambra brought a great many of his people. Brother Henry Wallin brought a great bunch from the First Church of Los Angeles. Our old friend, Brother C. W. Ruth, was at home and was with us in this service. The whole service was presided over by Brother E. A. Sanner, our beloved District Superintendent. We had with us Dr. John W. Goodwin, one of our great General Superintendents. We had lots of good preaching and good singing. Brother Ransom was in charge of the big choir. Also we had with us Professor Roy Stevens, the choir leader of First Church with Brother Hess and also the voice teacher in the college with Dr. Wiley. We had some splendid singing. We broke up about ten minutes after twelve, but by the time we shook hands and shouted a while it was pulling along toward one o'clock. There must have been about fifty or sixty preachers there altogether.

Tuesday morning, January 1, was fair and beautiful. I have never seen a more beautiful January 1 than we had. It was on that day that the great parade took place. It was one of the greatest parades I have ever seen and the most beautiful. After the big parade and a good dinner, Brother W. A. Welch, my good son-in-law from Rich Grove, California, hit the highway for Rich Grove. I have never seen the valley so beautiful as it is now. The oranges and lemons really look like the Garden of Eden. I stayed on the ranch with the children from Tuesday evening until early Friday morning, when my fine grandson, George Coleman Welch, drove his granddaddy to Delano.

There I got the north bound train at four-thirty o'clock headed for Modesto, arriving there at ten-thirty. This was the great Zone Rally of the Central Zone of the Northern California District. Our good District Superintendent, Brother Smee, had left for Kansas City for the General Board meeting. But we had a great band of young people and simply preached all day and sang and shouted. We had dinner on the

grounds and also a good supper. Brother Arthur Anderson from Stockton was in charge of the meeting. Brother Arthur Grobe is our fine pastor in Modesto, but we had many splendid pastors with us and fine bands of young people. Late in the evening we had a great rain that hindered some people from coming. A great band of young people were on their way from Sacramento where Brother A. O. Henricks is pastor, but before they reached Stockton there came a rain storm and a cloudburst and overflowed the country until they never did reach Modesto.

I preached up until nine o'clock at night, and they drove me to the depot, and I got the southbound train over the old S. P. line and pulled into Glendale on Saturday morning at about nine-twenty. It rained all night down in the valley for which I did praise the Lord. I was met in Glendale by George again. By noon it was cleared up. I got up a great fishing party. Brother Weaver Hess and his wife and two children, Brother Russell Gray and wife and two boys, and Brother and Sister Walker and their two little girls. Brother Walker drove our car and led the singing and Sister Walker played the piano when they were with Brother Seals and old Bud in South Dakota last August. We had a great trip as I probably have written up months ago. They were visiting in southern California and were with us on this trip. Also Rev. J. B. McBride and wife, my two granddaughters Dorothy and Reubena Welch, and my daughter Ruby and George and their five sweet tots, and old Bud brought up the rear with twenty-four in the party. We had about forty rainbow trout and enjoyed them to the limit. What a pleasure it is to get with a band of fine holiness people and go out to a beautiful trout lake and have a great fry of those beautiful rainbow trout.

On Sunday morning, January 6, I was driven from Pasadena to Long Beach where I was to spend the day with Brother E. M. Hutchens in the North Long Beach Church. We had a great crowd on Sunday morning. After dinner we drove into Los Angeles where we had a great rally of the old Salvation Army officers and soldiers who had been in the Army forty and fifty years ago. We had several hundred fine people from this corps of the Salvation Army. We had great singing and a great testimony meeting led by my old friend, E. L. Hawks, who was in the Army over forty years ago. It was up to old Bud to do the preaching, but it was no trouble. I told of our battles and conflicts in the Salvation Army between forty and fifty years ago. After a great rally in the Salvation Army barracks in Los Angeles, we drove back to Long Beach and had a packed house at night. I gave the story of my life, but it took me a long time and at the close I had to hurry back to Pasadena, but we had nine hands raised for prayers.

Brother Hutchens is building a great work in North Long Beach. Brother and Sister J. B. McBride have just closed a great revival with Brother Hutchens.

I think Brother and Sister McBride are doing the best work now in their lives. They are having revivals everywhere they go and lots of people taken into the church under their ministry. After this big service it was nearly midnight when I got back to Pasadena, but I had a good night's rest. Monday the 7th of January Brother J. B. McBride and old Bud boarded the S. P. headed for Bethany, Oklahoma and Kansas City, Missouri. I was to stop over for twenty-four hours in Bethany and Brother McBride was to go on up to Kansas City and spend three or four days at the General Board meeting before opening his meeting the last of the week over here in Oklahoma. We traveled from Monday night until Tuesday in the afternoon together. He got off at El Reno to get the north bound Rock Island for Kansas City.

I got into the city and was met by Brother B. M. Hall, the business manager of Bethany-Peniel College, and Frank Ruder, my nephew. They drove me from Oklahoma City to Bethany where I spent twenty-four hours so delightfully. I had the privilege of talking for Brother H. B. Macrory, our good pastor, on Wednesday night to a great crowd of people, and I am to leave Bethany Thursday in the afternoon at four o'clock headed for Memphis, Tennessee, to join my old friend, T. C. Leckie, the pastor of First Church in Memphis, Tennessee. I am booked to arrive there on Friday morning and spend three or four days with Brother Leckie. That will be written up later.

A thousand blessings on the saints scattered abroad.

In love to one and all from

UNCLE BUDDIE.

HOW TO BE ENLARGED

ROY L. HOLLENBACK*

Be ye also enlarged—PAUL.

THE psalmist had a desire which should be shared by every child of God in the world. He prayed, "Enlarge my heart." Our hearts are so small, so contracted. They can contain so little of the "fulness of God," because they are so limited in capacity. Is it any wonder that the Apostle Paul was solicitous for the Corinthians to be enlarged. He saw vast oceans of divine fullness at hand for those who were able to contain it.

We have been thinking of some ways that we might enlarge ourselves, and thus be able to possess more of His wonderful grace and love:

1. Accumulate knowledge. Ideas expand the mind. And what a wealth of knowledge there is to be had if we will but take it! Books! Nature! The Bible and the works of thousands who have studied it! Religious periodicals that can be had for almost a song! It is a *crime* to be *ignorant* with such knowledge right in reach of you. Why not form the reading habit, and make up your mind to gain at least one new worth while idea every day? Your stature will be

heightened many inches in the next year if you do it.

2. Work. This is ennobling. You gain in muscular power by work. Idleness makes you flabby. Few people are killed by overwork; but the mental attitude entertained toward it may kill you. Think of work as an unmixed blessing, set about it with a joyful heart, do something always that is worth while, and if possible something that will bless another life. Plan to be busy always in *useful* things. John Wesley said, "Never be unemployed; never be triflingly employed. He is idle who could be better employed."

3. Espouse a great cause. Don't deal in worthless things, or spend your time, as it were, pounding sand into a rat hole. Attach yourself to at least one big and noble enterprise. The gospel is the world's greatest cause. Push it! Start something—a church, a Sunday school, a prayermeeting, a missionary society, a prayer band, a study class—something! Anything good. If perchance you can find nothing new to start, find some worthy cause already begun that needs a lift, and go in to supply that need. William Jennings Bryan advised the espousal of some great cause as the best means to greatness.

4. Live with your betters. Little folks dwarf you. Don't spend much time with them. Seek the association of those who make you feel you are far below them. It is good to stand beside big souls. This destroys all your lofty and distorted ideas of yourself. Of course there is better feeling in being a sort of big duck in a little puddle than in the opposite; but it is good for us to be in puddles that are big enough to make us feel small. Read the lives of great men. Read their works. They have something to say that you need. Lighter things read easier, but are not so profitable. Truths that must be mined from deeper sources are usually much more valuable and weighty. There is an alchemy of influence which is bound to effect you in association with your betters. However much you feel yourself growing smaller beside them, you are in reality getting larger, for you assimilate some small portion of their greatness.

Yes, brother, be enlarged. Don't simply feel or look the part. Really *be* enlarged. Without your telling them, others will see it; and will soon decide that you can fill a larger place. But while you are so small you would rattle around in a large place, and be hardly able to stand upright, but would lose your balance. Instead of wanting a larger sphere, or larger opportunities, wish for a larger soul. "Be ye also enlarged."

"How do you know that you are sanctified, saved from your inbred corruption?" "I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.' We know it by the witness and by the fruit of the Spirit."—JOHN WESLEY.

* Evangelist, Cambridge City, Ind.

News of the Churches

TELEGRAM—*Vernon, Texas*: Great revival in Mission, Evangelist Whitley at best, Sister Whitley great Junior worker: 73 prayed through, great crowds, 159 in Sunday school. Junior society organized with 35; N.Y.P.S. organized with 30; eleven united with Mission; Mission organized six months. Whitleys have open date, call them—Clyde T. Dilley, Pastor.

TELEGRAM—*Pasadena, Calif.*: Pre-revival Sunday greatest day in history of East Pasadena Church, main floor and gallery crowded out; many stood. Haven of Rest Radio party at morning, Doctor J. E. Bates at night. Revival opens January 20, Pastor and Haldor Lillenas as evangelist and song director. Doctor Bulgin first Sunday morning.—U. E. Harding, Pastor.

TELEGRAM—*Salem, Ohio*: Columbiana, Ohio, gracious revival now in progress. Evangelist Daniel Patrone preaching great; he is also a splendid violinist which is a great attraction. Nineteen responded in first altar call, three hundred in services Monday night. Patrone winning new friends for the church; glad to recommend evangelist to any church.—Charles W. Snyder, Pastor.

Song Evangelist Dwight Yarbrough of Bethany, Oklahoma, reports that he has closed a fine young people's meeting with the Rosebloom, Mississippi church. He writes, "I am now making a tour of the district with Rev. N. O. Nabors, the District N.Y.P.S. President."

Creston, Iowa—We have just closed a record-breaking revival with Evangelist J. P. Wolpe. There were about forty seekers at the altar, and six new members received into the church with others coming later. Three subscriptions were received for the HERALD OF HOLINESS. The Sunday school attendance record was broken with 125 in attendance. The evangelist raised enough money in pledges to liquidate the debt on the tabernacle. We feel that we have a better contact with the people in the community than ever before. The work of the evangelist was appreciated.—J. W. Phillips, Pastor.

Evangelist E. Coryell desires to thank the saints of God everywhere for their prayers and many letters received during his recent sickness. He is glad to report that it has pleased God to raise him up. He writes, "Everybody has been so good to us, the doctors, the nurses, and everyone. Such a wonderful hospital as we have at Nampa; it is the best place on earth to be when one is sick; how those dear nurses can pray. We are in the battle again, preached for Brother Culver Thursday night, and God gave us three souls. We begin a meeting January 6 with Pastor Guy A. McShane at Boise, Idaho, and then on to Dayton, Wash. We have open dates for spring meetings."

Foreign Missions Secretary, Dr. J. G. Morrison, received a telegram on January 12 from New York City, stating that Miss Ora Lovelace sailed at noon on that day, returning to Africa.

Pahokee, Fla.—The Southwest Zone of the Florida District held its first quarterly zone meeting at Pahokee on New Year's Day. Rev. A. H. Ferdon of Arcadia was in charge of the morning service. Papers were given on "The Purpose of Zone Meetings" by Mr. Mack Todd of Pahokee, and "The New Year—What It Holds" by Mr. Hall of Arcadia. Rev. W. J. Parker of Avon Park brought the morning message. In the afternoon service Mrs. W. J. Parker of Avon Park (returned missionary from India) brought a stirring missionary address. The six-thirty service was given to a Young People's rally. Several good papers were given, and different young people delivered messages. Rev. Ferdon brought the evening message on "The Harvest of Hell" and three souls knelt at the altar. The next meeting will be at Arcadia on February 22.—W. W. Glenn, Secretary.

Zone No. 2 of the Western Oklahoma District held the first N.Y.P.S. rally of the new year January 4, at Ponca City, Okla., with Pastor J. Walter Hall. Miss Hazel Fisher, zone president, was in charge. This rally was held at night in order that many of the young people who were working could attend. It was a great success with representatives present from Blackwell, Stillwater, Enid, Perry and Medford, which represented all the local societies on the zone. Stillwater society received the attendance banner. The early part of the program was devoted to inspiring members, followed by an inspiring message by Rev. Joe Norton of Medford, at the close of which several seekers responded to the altar call. The next rally is to be held at Enid, Okla., on March 1.—Clarissa Bullard, zone secretary.

Hubbard and Willietta McGonagill report that they have recently returned to their home in Pasadena, California, after three months of evangelistic work in the Southland. They were accompanied by their children, Orbon and wife and baby, Estelle and Roy T., as choir director, soloist and pianist. They preached fifty times and a number of souls found the Lord.

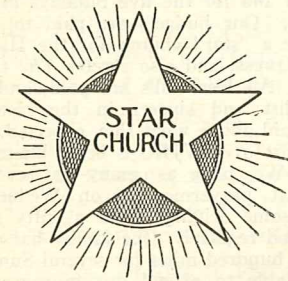
Ferintosh, Alberta—We came to this pastorate the latter part of April, 1934. God has blessed us with souls being saved and sanctified in our regular services. New Year's Eve a young man prayed through in his home, and came to the parsonage and reported victory. We are expecting a great revival this winter.—Mrs. H. J. Bean, Pastor.

El Centro, Calif.—We have just closed one of the best revivals in the history of our church, with Rev. Thos. F. MacLearn, pastor at Ottumwa, Iowa as the evangelist. The meeting was scheduled to run for sixteen days, but had to run another week with District Superintendent A. E. Sanner preaching the last night. More than fifty souls sought and found God either for pardon or purity, eight new members united with the church, and several subscriptions were received for the HERALD OF HOLINESS. The church gave a nice love offering for the pastor.—Harold W. Stanfield, Pastor.

Bloomington, Ill.—This is the third year of our pastorate here and it is by far the best. We have recently closed a wonderful revival with Evangelist H. N. Dickerson from Ashland, Ky. and the McKinley Sisters of Greenfield, Ind. There was not a call made during the meeting in which souls did not come forward to the altar. There were 143 at the altar during the meeting, with fourteen additions to the church. Our Sunday school had an average attendance of 146 for the five Sundays in December. Our budgets are paid to date. We are a "star" church for the HERALD OF HOLINESS, and also receive *The Other Sheep*. All local bills are paid, and the evangelist and singers in the meeting, were paid above what they expected. Our broadcast over WJBC is being blessed of God. We have as many as seventy-three at prayermeeting on Wednesday night, some driving as far as fifty miles to attend regularly. One family has driven one hundred miles for several Sundays to be able to attend our morning and evening services. We enjoyed having the former pastor of the church, Rev. J. G. Fetterhoff, with us and preach for us several times. As some know, we have been a sufferer with streptococcus or erysipelas, for some time, the last spell lasting fourteen weeks. I was stricken again last Friday night. We called for prayer; could not get the doctor for about three hours. When he came he said it was well checked and I would have no temperature by the next day. We were able to go to church, teach a class, baptize five adults, take one lady into the church, and while Brother Fetterhoff prayed, the Lord completely healed me, and by the evening service all signs of the disease were gone. We are beginning jail services next Tuesday night, the Lord willing.—J. O. and Edna Wells Hoke, Pastors.

Tyro, Kansas—In November we had a good revival meeting with Evangelists Casey and Elsie Grimes of Dallas, Texas. Twelve members were added to the church with some other prospects. Since the revival the Sunday school attendance has doubled. The church services are well attended. We have an average of thirty-six out to prayermeeting. A N.Y.P.S. has been organized with thirty-six members. Best of all, we are planning to build a church. We have started a Tithing Band; also several members have been added to the W.M.S.—LeRoy M. Taylor, Pastor.

The Johnstown Zone of the Pittsburgh District held a N.Y.P.S. and Sunday school rally at the Altoona, Pa., church on December 28 and 29. District N. Y. P. S. President H. B. Schlosser was the special speaker, and Zone President Rev. R. R. Merriman was in charge of the program. The attendance was good considering the long distance to be traveled. The majority of the churches on the zone were represented. Johnstown First Church brought a paper on "Should Sunday Teachers be Faithful in their Church Attendance?" Also the Young Ladies Trio from this church sang a special song. Miss Betty Deihl from Jerome, Pa., spoke on "Impressions of E. N. C." The reports of the N. Y. P. S. presidents encouraged the local society. The banner was awarded to the DuBois, Pa. society for having the largest percentage of attendance. The messages of Rev. Schlosser were appreciated. The Altoona church is making progress, and is planning a revival with Rev. C. C. Shaffer from Homer City.—Reporter.



Six new churches have achieved Star Church recognition this week. This makes our total 661. The calculating machine in our Subscription Department slipped a cog resulting in a slight incorrect total being published for several weeks. 661 is correct. That leaves us 339 to get in order to reach 1000. Don't say it can't be done. Others have said that about other things just as unreasonable as boosting our Star Church total to 1000. And they have lived to see accomplished what they said couldn't be done. You know the difference between the difficult and the impossible, of course. Well, the impossible takes longer, that's all. Let's set our goal for 1000 Star Churches.

STAR CHURCHES

- ★ Nelsonville, Ohio
Dwight G. Plymire, Pastor
19 members—11 subscriptions.
- ★ Effingham, Illinois
C. E. West, Pastor
19 members—8 subscriptions.
- ★ McCune, Kansas
J. W. Roeber, Pastor
26 members—14 subscriptions.
- ★ Atwood, Kansas
Mrs. Myrle E. King, Pastor
17 members—9 subscriptions.

TWO STAR CHURCH

- ★ ★ West Chester, Pennsylvania
Edward C. Oney, Pastor

Ravenna, Ohio—Our church closed a good revival on December 16 with Revs. H. A. and Florence Booker, who preached and played and sang and great interest was created. Eleven souls knelt at the altar and claimed victory. From December 17 to 30 Evangelist Daniel Patrone, the violin expert, with song evangelists Misses Belmont and Jenkins, were with us. In the twelve days, sixty-one souls prayed through. The work of these evangelists was greatly appreciated. Twenty new members were added to the church.—Wm. Jesse Thomas, Pastor.

Drumright, Okla.—Three months of the assembly year have gone by, and the Lord has helped us in improving the church property. Almost five hundred dollars has been spent on repairs. The Lord has visited us with a gracious revival of one week's duration, and about thirty people prayed through to be either saved or sanctified. Seven new members united with the church, making twelve since the assembly. Rev. Elbert Dodd, pastor of West Tulsa Church, Rev. J. C. Moore, Song Evangelist Forest Nash, and students from Bethany-Peniel College, did the preaching during this campaign. We are planning a more extensive campaign in the summer. The church gave us a beautiful Christmas present. Rev. Mendell Taylor, District N.Y.P.S. president, is with us this week. Our general and district budgets are pledged for the assembly year, and each department of the church is working nicely.—Porter T. Cargill, Pastor.

Bicknell, Ind.—God is blessing the work here. We came to this pastorate at the close of our District Assembly last August, after a three years pastorate with our Oatsville church. We found a splendid group of Nazarenes here, and from the first Sunday we have had a stream of seekers for pardon or purity at the altar. Several have united with the church, and others are looking our way. The District Budget is paid to date, and the General Budget over half paid. Local bills are paid and money in the treasury. The W.M.S. have taken in fifteen new members and raised more money than previously. The Junior and N.Y.P.S. groups are doing good work. The Sunday school is pushing above the average attendance of last year. We have a Teacher's Training class with eighteen enrolled. We are looking forward to a good meeting with the Bohannan Evangelistic Party in February.—H. L. Kennedy, Pastor.

People's Mission, Fort Worth, Texas—We will have our Mission building, a frame structure about thirty feet square, ready for our regular services about January 13. It is located at 2935 West Morton. We will be glad to have Nazarenes coming through the city to stop and visit us. The work of the Mission has been progressing. During four weeks we have distributed 380 garments, several Bibles, and given out 325 packages to the poor. We had an interesting Christmas program at which there were more than 350 present.—P. M. Cox, Superintendent.

The Northwest Zone of the Kansas District held a N.Y.P.S. rally on December 28 and 29, at Hays, Kansas, with the following churches represented: Oberlin, Kirwin, Covert, Plainville and Palco. The topics discussed by the young people were very good, and the messages brought by Revs. Jordan, Harvey Hartman, Guy Dedman, and District Superintendent Balsmeier were inspirational and enjoyed by all. Miss Hilda Wild and her good people entertained us royally and the Presbyterian Church opened the doors of their fine basement for our use during the convention. Brother A. L. Crane of Palco was re-elected zone president.—Reporter.

Holidays Cove, W. Va.—We are now in one of the greatest revival meetings God has ever given us. Evangelist D. E. Patrone is preaching, with Sisters Belmont and Jenkins as special singers and children's workers. The meeting is running at a high tide.—S. J. Rodgers, Pastor.

Racine, Wisc., Central Church—We had a good meeting, closing December 9, with District Superintendent E. O. Chalfant, and Paul and Ruth Johnson of Springfield, Ill., in charge of the music. Quite a number sought the Lord, and a fine class of members was received into the church. All previous Sunday school attendance records were broken. The meeting was a great uplift to the church.—Arthur and Mina Nutt, Pastors.

Evangelist George Beirnes reports a great time of victory with Rev. George Lorends in Muskegon, Mich. Quite a number prayed through to salvation and holiness. Many new people came to the services. He writes, "We are now in a meeting in Saulte Sainte Marie; having great victory with souls finding God, and good interest. We have some open dates for winter and spring."

Bentonville, Ark.—Our work is moving on nicely. Both budgets are underwritten for the assembly year, and paid in full until March 1. Each department of the church is doing better work than at any time during my five years pastorate here. We have two revivals planned for this assembly year.—W. O. Felts, Pastor.

Memphis, Tenn., South Side Church—We have just closed a good revival with Rev. Virgil F. Paul and wife, pastors of the Morrilton, Ark. church. God is blessing our work here, under the leadership of our good pastor, Rev. J. E. Beckum. Our attendance has increased to the extent that we will soon have to have a larger building. The combined N. Y. P. S. and W.M.S. zone rally was recently held in our church, under the supervision of Miss Ruby Lee Dees and Sister Smith, both of Paris, Tenn. Sister Dees' singing touched the hearts of the people, and we were blessed by her messages, also those of Mrs. Smith on "Missionary Work." The song service was conducted by Rev. James R. Hayslip, pastor of the Highland Heights Church. Rev. T. C. Leckie, pastor of First Church,

gave a short message on "Missions." Miss Dees presided over the N.Y.P.S. business session, in which Sister C. C. Martin was elected zone president, and others were elected to fill the various offices. Mrs. Smith presided over the meeting for election of W.M.S. zone officers, and Mrs. Bond was elected zone president, and others to fill the regular offices. The attendance was fine, filling the South Side church to capacity. This zone is not only growing in attendance, but also going over the top for Jesus.—Zone Reporter.

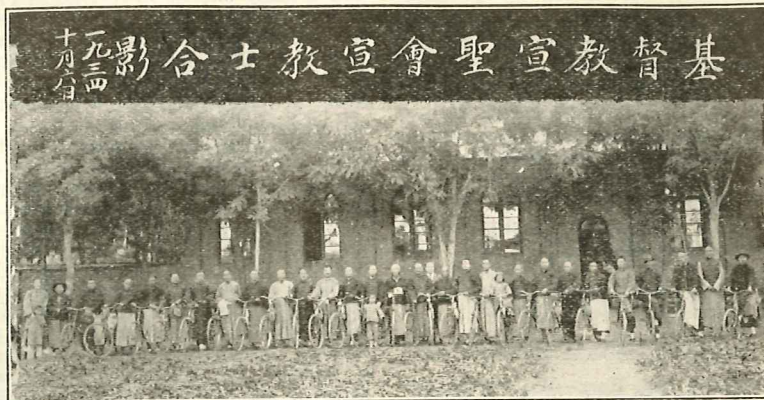
Pastor F. O. Parr writes that they are reorganizing the work at Las Cruces, New Mexico, and are having services at the usual hours at 125 E. Las Cruces Ave., just one-half block off the Bankhead Highway in the center of the town. Any Nazarenes passing through are requested to stop and worship with them.

Overton, Texas—On November 16 we began a campaign in this city and continued until December 9. The meeting was held in a tabernacle which had been used for a furniture store. Rev. Mrs. Gill was the evangelist and God gave us a wonderful meeting. District Superintendent I. M. Ellis attended the meetings frequently, and on the last Sunday of the meeting, organized a church with nine members. After the meeting we moved to a vacant boarding house to hold services until we can build a church. On the first Sunday we had thirteen in Sunday school, and four weeks later thirty-nine were present, with all but three or four staying for church. In the morning service five were at the altar, four praying through; in the evening service three were forward, with one praying through. Four new members were received into the church, and nine more Nazarenes living close by have promised to place their membership with us. Those having friends or relatives near Overton, and would like to have us contact them for the church, may write me at Overton, Route 2.—Mrs. Cora Westbrook, Pastor.

Veedersburg, Ind.—God has given us good victory here since taking over the work last August. We have had two revivals; one in November with Rev. T. J. Beam, in which there were 109 seekers, and a record Sunday school attendance of 220. We have just closed a very good revival with Evangelists Sylvia and Gilbert Anderson, and this meeting was a great blessing to the church. Our church is outgrowing its present quarters, and we are looking for the day to come soon when we can build.—Clarence Fleetwood, Pastor.

Guthrie, Okla.—God is wonderfully blessing our church. Since the District Assembly in October our Sunday school has increased over one hundred per cent, having an attendance of 172 last Sunday. We are steadily marching forward toward the goal of three hundred this year. Our N.Y.P.S. is making rapid progress. We are planning for more seating space to accommodate our young people. The

THE BICYCLE BRIGADE



It only of late years that bicycles have become common in this part of China. When we came to China in 1920 the bicycle was a great curiosity; it seemed a marvel to them how one could balance himself on only two wheels like that.

The bicycle is quite common here now and is gaining in popularity every year. To encourage our preachers to secure bicycles we helped them at first a small portion on the cost of one. Now they realize the convenience of having one

and are glad to sacrifice a little elsewhere to buy one, so that most of our preachers have them.

This picture was taken this year at the annual meeting when the preachers were at Tamingfu. They go everywhere preaching the word. Pray for them, they are your representatives here in China. The Church of the Nazarene is paying their salaries and they are looking to you to pray for them.

H. A. WIESE.

church in general is very enthusiastic. Finances are being raised easily, and all budgets are paid in full. Under the leadership of our pastor, Rev. C. W. Burpo, we are having seekers pray through to victory. We are planning a revival in April with Evangelist Harold Kiemel.—Roy Crawford, N.Y.P.S. President.

Evangelist H. N. Dickerson reports that the past year has been one of the greatest years of his life in the cause of evangelism. He has had more seekers, and seen more people added to the church as a result of his meetings than in previous years. He writes, "We have labored with both small and large churches with equal success. We closed up the year with campaigns at Danville, Ill., First Church, of which Rev. W. S. Purinton is pastor, and Brother Hilman Barnard was our coworker. Then on to Indianapolis, Ind., First Church with Pastor W. E. Albea; and at Bloomington, Ill., with Pastor Edna Wells Hoke, and assisted by the McKinley Sisters as singers. All were mighty revivals. We are starting off the new year in the evangelistic field, with a larger slate, and a desire to render more efficient service to the cause of God and humanity."

A W. M. S. and N. Y. P. S. Zone Rally was held at Iberia, Mo., on Sunday, January. This was the second rally of the year for this group. The young people gave one number, together with some special music, when Miss Ora Lovelace gave a soul-stirring missionary address. Before this is printed she will be on her way to Africa where her heart yearns to be.—Mrs. H. T. Davis, Zone Leader.

Fond-du-Lac, Wisc.—Following the Chicago Central District Assembly last September Pastor J. C. Hatcher of La-Crosse gave us a boost with a two weeks meeting. The Lord blessed and helped to lay the foundation for a holiness work here. In the early part of November the Lord led us to a new location, where we would have more room, both in chapel and living quarters. Early in December Rev. B. T. Vargas, the Filipino evangelist, was with us for six days. His unique singing and preaching helped us to reach many new people. We had an afternoon prayermeeting each day. His life story drew a great crowd. In the six days God gave us ten souls. We are endeavoring to push the Church of the Nazarene in this city of 30,000 souls.—George M. and Marie Y. Gordon, Pastors.

Sallisaw, Okla.—Rev. E. O. Tapley of Bethany held three services with us during the Christmas Holidays. These were fruitful services, sinners were saved, believers sanctified, and backsliders reclaimed. The other churches assisted in rendering special musical numbers.—Mrs. F. A. Graham.

New Castle, Pa.—The Young People's Society of this church is forging ahead. We have divided the society into three churches, following a plan which has been successfully used by other societies. Our society has taken up the challenge of Little Rock, Ark., First Church society in securing subscriptions for the Young People's Journal. We now have forty-two subscriptions, with every member of the Young People's Council taking the Journal.—Esther McQue.

Erin, Tenn.—A Missionary zone rally was held in our church on December 13, with representatives present from nine of the eleven churches on the zone. Pastors Wiggs of Clarksville, Dees of Paris, Booth of Dixon, and Evangelist Perry Rood each gave very helpful talks during the services. Messages in song were rendered by Miss Ruby Lee Dees of Paris, Mrs. Carmel Powell of Erin, and a Quartet from Clarksville. Mrs. G. W. Smith, the efficient District W.M.S. President, had charge of the rally, with Mrs. W. F. Wiggs, zone president, and Mrs. Smith of Clarksville as secretary.—Reporter.

Climbing Hill, Iowa—We arrived here September 16 and received a hearty welcome from the church. The parsonage has been nicely furnished, our budgets are paid in full to date, and we have received almost a hundred dollars in gifts and donations above our regular salary. On January 6 we closed a two weeks revival campaign with Evangelists Oliver and Ruth Morgan. This was their third time with us. Several seekers were at the altar, nearly every one praying through, and several subscriptions were received for the HERALD OF HOLINESS. Finances came easily, and some new members were received into the church.—J. H. Baughman, Pastor.

Evangelist M. M. Bussey reports that God is richly blessing in revivals in Florida. He writes, "Since my last report I have labored with Pastor Howard Smith at Miami South Side, with Rev. W. J. Parker at Avon Park, and Brother J. H. Drake at Tampa. Souls prayed through and the churches were helped. I am now with Pastor C. E. Deware at Orlando; the power of God is coming on, and the end is not yet. My next address will be Lake Mary, Fla., with Rev. B. F. Graham."

Olton, Texas—The Plainview Zone of the Abilene District met for a N.Y.P.S. rally here on December 27. At the morning service Rev. Whitley brought a message on "Prayer." Lunch was served in the basement of the Methodist church. The regular N.Y.P.S. program began after lunch, with Rev. Buford Battin, District N.Y.P.S. President, presiding. The topic for discussing was "How our N.Y.P.S. Services Can be Improved Spiritually." After several talks, readings, and songs, Rev. Eugene Wood gave a splendid message on "Each One Win One." Following the messages a business session was held.—Olen L. Rhodes, zone president.

Evangelists H. B. and Adeline Kirk Beam report, "We went to Greensburg, Kansas, November 11 to continue a Home Mission campaign which has been in progress for some time under the leadership of Mrs. Donna Keys and Miss Ila Mae Wooten. We continued the meetings until December 20. The services were crowded many times, with souls at the altar. A Nazarene Sunday school was organized, and twenty people formed a nucleus for a Nazarene work. District Superintendent Balsmeier arranged for a supply pastor to take charge of the work. We secured five subscriptions for the HERALD OF HOLINESS. General Superintendent J. B. Chapman was with us for one service. Evangelist J. C. Walker was with us for five nights and was a great blessing. The Ambassador Quartet from Bresee College conducted one service and won the hearts of the people. Rev. Hartnett of Ford was used of God in two preaching services, and District Superintendent Balsmeier preached the closing service. This is the fourth Home Mission campaign with the past year in which God has used us as instruments to establish a permanent Nazarene work."

Canonsburg, Pa.—This church is only a little more than four months old, but we are getting our feet down. We have doubled our membership, and a fine class of people are looking our way. Our services are well attended. We had a good revival in November with the Barnes Sisters of Lisbon, Ohio, as singers for two weeks, the pastor acting as evangelist; then the Misses Belmont and Jenkins of Wheeling assisted in the singing for one week. At the close of the meeting a fine class of members united with the church. In March we are planning for a campaign with Rev. Smeltzer of Alliance, Ohio. Our N.Y.P.S. is growing rapidly. Our Sunday school

suffered a great loss in the death of our superintendent, but since his death his precious wife has taken up the work. The school has more than doubled and we have set our goal for 150 by assembly, the first of May.—Reporter.

East Norwalk, Ohio Gospel Mission conducted a special Thanksgiving Day service in which a number of free meals were given to a large number of people. Religious services were conducted in connection with the meal; the service beginning at noon and continuing until three-thirty, with Rev. B. A. Durrall, Nazarene minister of the Coalburg Holiness Mission bringing the message. A number of musical selections were rendered, and the closing message was brought by Rev. Henry Mosher. Several raised their hands for prayer. We are praising the Lord for the way He opened the door, provided the food, and for the number of hearts that were blessed.—L. A. Moyer, Pastor.

The Northern Zone of the Washington-Philadelphia District held a Young People's and Sunday school convention at the Reading, Pa. church on Monday, December 31. Rev. B. H. Maybury, zone chairman, presided over the sessions. Papers and discussions were presented on the following subjects: Rev. J. M. Price of Bloomsburg, speaking on "Does the Sunday School Help the Church?" Rev. B. H. Maybury on "Does the Teacher Need to be Trained?" Rev. H. B. Brenner of Pine Grove, Pa., on "Successful Sunday School Superintendency." The Young People's session opened at two p. m. with a general dis-

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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cussion on the subject, "What the N.Y. P. S. Has Meant to Me." District President Rev. F. D. Ketner brought a paper on "When is the N.Y.P.S. A Success?" Rev. J. N. Nielson and family from Collingdale, Pa., were present and sang the blessing of God down on the congregation. Also Rev. R. O. Parry and sons were in attendance, and the Parry Boys sang to the delight of all. Rev. Nielson preached in the afternoon and evening.—J. A. Ward, Reporter.

Evangelist Lula A. Williams reports that the past year has been a fruitful and blessed year. She writes, "Under our humble efforts, souls have been blessed at the altar. In one service at Ft. Sumner four people said they had prayed through to victory. Recently we preached to a very appreciative audience at our Clovis church. Pastor Orr and wife are doing a great work in that city. I have open dates, and will be glad to hold meetings for any church; address me at Ft. Sumner, New Mexico."

Moundsville, West Va.—Five months have passed since the organization of this church, and we now have a membership of thirty-seven. We had two good revivals during the fall months, with Pastors, Rev. Paul Andree of Monongahela, Pa., and Rev. Raymond Browning of Columbus, Ohio, First Church. These meetings were a blessing to the community and the church membership. Our Sunday school is making good progress under capable leadership, averaging fifty-four in attendance. We have a good group of young people. We are looking forward with anticipation to 1935, expecting it to be a year of victory. On January 27 we begin our winter revival with Evangelist Ruth Bishop.—J. W. Anderson, Pastor.

Hugo, Okla.—We are getting a good start here, and the church and friends are standing by. All financial obligations are paid to date. Plans are being made for a great summer campaign under a tent in the center of the city. Travelers passing through are invited to stop and visit us.—J. W. Henry, Pastor.

Perry, Okla.—Our church is rejoicing in the fact that God is hearing and answering prayer. We had sixty present in Sunday school yesterday (January 6) which is a record attendance. Our church board has set a goal of not less than twelve new members for the year, three revivals, four new Sunday school rooms and the church painted.—P. A. Batchelder, Pastor.

Covert, Kansas—We came here as pastor four months ago. We are situated in the drouth stricken section of Kansas, and have had no crops since 1932, but we are still pressing forward. Our Sunday school is having a better average attendance than for several years. Our prayermeetings are times of spiritual power and blessing. Both budgets are overpaid. By a vote of the church we are soon to conduct our own revival.—G. N. Wickens, Pastor.

Spokane, Wash., First Church—This has been the best year of my life. General Superintendent R. T. Williams held a revival for us, and the effect of his meeting has been very clearly felt. Last October Evangelist F. R. Cline conducted a meeting for us. About forty backsliders were reclaimed, quite a number sanctified and several were converted. The strength of this meeting was in personal work and in the day services held in the homes. Our church has the highest average Sunday school attendance in the city of Spokane for the past two years. There have been few Sundays during the past two years when people have not found God at our altars. The spiritual condition of the church is good. After much prayer and planning a revival was held by Evangelist F. R. Cline on the South side of Spokane, and recently District Superintendent J. N. Tinsley organized a South Side Church of the Nazarene. Our young people sponsored the purchase of a church building about twelve miles out in the country, and one of our young men, Rev. George Eplin, is pastoring there.—F. R. McConnell, Pastor.

Corydon, Ind.—We recently had a fine revival meeting with Evangelist F. P. Cassidy and Professor Burl Sparks. This was the fifth time for Professor Sparks to assist in evangelistic campaigns in this church. As a result of the meeting eight members united with the church, and several subscriptions were received for the HERALD OF HOLINESS.—C. L. and Vada Davis, Pastors.

Waycross, Ga.—Our church has enjoyed three special favors recently. General Superintendent R. T. Williams accompanied by General Treasurer M. Lunn visited our church in November. Dr. Williams preached for us and seven fine members were received into the church. Our pastor was selected by the Ministerial Alliance to preach the sermon for the Union Thanksgiving service in the First Presbyterian Church. Also, the brethren agreed to have the District Christian Workers' Convention in our church in the spring. We expect to be in our new church by that time and expect to have a large delegation from over the district, and from Florida.—Glen Van Hook, Pastor.

Fort Worth, Texas, Wesleyan Church—Our new work here is progressing nicely. We are moving our tabernacle onto lots purchased for that purpose, and hope to be in our new quarters by February 1. Each department of the work is growing. Our Sunday school attendance has increased from 57 to 78. The house is filled for the night services.—A. L. Dennis, Pastor.

Woodville, Calif.—We have just closed an old time revival with the Gospel Harpers. One hundred and thirty-five seekers were at the altar. Several times the evangelist did not get to preach on account of the manifest presence of the Lord, and seeking souls lined the altar. At the close of the meeting a church was organized with forty-two members. Rev. Wilbanks is our faithful pastor. Other folks are looking our way.—Reporter.

Howard, Kansas—We have recently closed a five weeks meeting which proved to be the best in the history of the church. The first three weeks the pastor did the preaching, assisted by local talent in the singing. During this time thirty-five knelt at the altar. For the remaining part of the meeting Rev. V. B. Curless, student evangelist of

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Breese College at Hutchinson, did the preaching, during which period there were thirty-three at the altar. As a result of the meeting four new members were received into the church, and one new subscription received for the HERALD OF HOLINESS. The church carried a burden in prayer and they were rewarded with souls praying through to victory. Our District Budget is one-half paid, and General Budget already overpaid.—Noble V. Hamilton, Pastor.

DEATHS

HATFIELD—Rev. John T. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." The Lord gave life to John T. Hatfield on August 8, 1851 and gave him everlasting life on December 14, 1934. He was 83 years, 4 months, 6 days old.

Rev. Hatfield, the son of George W. and Cynthia A. Hatfield, began life as a farm boy in Cleveland, Indiana. In early manhood he went into business in a general store. On the night of December 14, 1872, he was wonderfully saved and changed from a popular, worldly young man to an ambitious worker for his Savior.

On December 10, 1874, he was married to Amanda M. Grass. To this union was born one daughter, Mrs. Merl Wyse, who preceded him to the Holy City.

Eight years after his conversion he received the experience of holiness and became a pioneer of holiness in Indiana. Immediately following his sanctification

he heard God's call and entered the ministry. At first he preached without church ordination being sent by God himself to minister to the souls of men. Later he received ordination in the Methodist Church where he held his membership for 56 years.

Thirteen years ago he moved with his family to Los Angeles, California where he lived until the time of his death.

About ten years ago he joined the Church of the Nazarene in Glendale and continued his active life as a holiness evangelist. During his 54 years of evangelism he has had few idle periods. He was constantly at his work. During the latter part of his life he felt the call to lead the people of God into a deeper and closer relationship with God. His motto was "Keep diggin'." He followed it faithfully, digging out for himself the riches of grace and then giving it to the people. His last revivals were held in Indiana during the summer of 1934 in the familiar scenes of his childhood and among his old friends. He never came back to normal activity after that strenuous trip.

At times when he was not busy in revival work he spent his time going from house to house praying, preaching, teaching. He refused to give up the fight and even at the last prayed earnestly for those who had heard but not accepted the gospel of Christ. His life was one of sacrifice for his Master, of close communion with Jesus Christ, and of constant study of the Word of God.

He leaves to mourn his loss his beloved companion, Amanda Hatfield, his only son-in-law, Christian M. Wyse, six

grandchildren; also six great-grandchildren and a host of other relatives and friends.

He has gone to his reward but has left an influence that will still bear fruit for the Eternal City.

On Monday afternoon, December 17, at 2 o'clock, a very impressive funeral service was held at the Breese Avenue Church of the Nazarene, Pasadena, Calif., conducted by his pastor, Rev. Charles W. Griffin, assisted by Dr. John W. Goodwin, General Superintendent, Rev. A. E. Sanner, District Superintendent, Rev. J. T. Little, Rev. R. J. Plumb, Rev. U. E. Harding, Rev. W. W. Hess, Rev. and Mrs. Ransom, Dr. C. H. Babcock, Rev. Claud Watson, Rev. E. E. Shelhammer, Dr. McCullough, Rev. J. Proctor Knott, Rev. Frank Stevens, with nearly one hundred ministers present. It was a tender service as it felt the influence of his godly life. Dr. Goodwin brought the message. Rev. Ransom and Paul D. Beck sang, "When I Can Read My Title Clear"; Esther Counstable and Elinor Cummings sang, "I Shall Know Him"; Rev. Ransom sang "Angel Band."—C. W. Griffin, his Pastor.

Hodgson—Jonathan Hodgson was born March 6, 1851, and departed this life at Boulder, Colorado, on December 1, 1934. He was converted and sanctified in a revival meeting forty-one years ago. He was a charter member of the Church of the Nazarene in Boulder, which was organized more than twenty-five years ago, and has been a consistent member to his death. His wife preceded him nearly three years ago. There was something different about his funeral, for there was a feeling that a saint had gone home.—A. L. Hipple, Pastor.

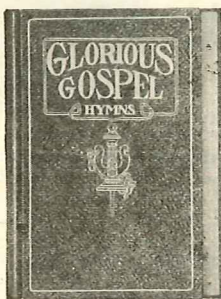
Shelton—Mrs. Minnie Bell Shelton passed to her reward December 8, 1934, at the age of 53 years and 11 months. She was born in Pickens County, Alabama. She was married to J. P. Shelton in 1905, and to this union were born four boys and one girl, one of whom died in infancy. She leaves to mourn her going her husband, four children, five brothers, two sisters and a host of friends. She was converted early in life, later testified to entire sanctification, and lived and died a victorious life. She loved the Church of the Nazarene, of which she was a member and faithful attendant. Funeral services were conducted in the Millport Methodist Church by Rev. J. A. Manasco, assisted by Pastors Bently and Tate. Interment was made in Paynes Chapel cemetery at Millport, Alabama.

Cullip—Mrs. Nellie Cullip was born May 4, 1872, at Garden, Ill., and departed this life at Kenesaw, Nebr., on November 29, 1934. On August 6, 1890 she was united in marriage to Colonel Cullip, and to this union were born nine children. She was saved and sanctified following the birth of her second child, lived a victorious Christian life, and died a triumphant death. She leaves to mourn her departure her husband, eight children, Emma Dick of Prosser; Clara Lyons of Shelton; Mildred Clark and Wayne Cullip of Kenesaw; Lyle Cullip of Hastings; Mabel Lundstrom of Prosser; Viola Pierson of Lowell; and Beulah Cullip of Kenesaw; a son, Clarence, preceded her in death. Before the funeral on Sunday afternoon, December 2, nearly every one of the children and several nieces and grandchildren were either saved or sanctified. This was undoubtedly in answer to the prayer voiced in her last words, which were: "Lord, if it takes my life for the salvation of my children, Thy will be done." Funeral services were conducted by her pastor, Rev. Neal C. Dirkse, assisted by Rev. H. C. Miller of Hastings.—Neal C. Dirkse, Pastor.

Lee—J. D. Lee departed this life November 3, 1934, at the age of sixty-one years. He was a loyal member of the Church of the Nazarene for many years, and was at one time associated with the Orphans Home at Peniel, Texas. His home has been in Paris, Texas, for more than twenty years. He served as Sunday school superintendent for the last two years of his life. He leaves to mourn his departure his wife, and three step-children. Funeral services were conducted at his home in Paris, by his pastor and assisted by a former pastor, Rev.

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Mrs. Mabel Smart. Interment was made in the Evergreen Cemetery at Paris.—T. W. Cummins, Pastor.

Gains—Mrs. Artie Lois Yates Gains was born December 5, 1908, and departed this life on December 5, 1934. At the age of nine years she was converted, later sanctified and united with the Church of the Nazarene. She has been in active Christian work since that time. She leaves to mourn her departure her husband, M. S. Gains of Pampa, Texas; father and mother, Mr. and Mrs. Charley Yates of Ozark, Ark., also three sisters and one brother. Funeral services were conducted at Ozark, Ark., by Rev. J. E. Linza, pastor of the Church of the Nazarene, Fort Smith, assisted by Pastor Gilbert Hawkins of Ozark. Interment was made in the City Cemetery.—J. E. Linza.

ANNOUNCEMENTS

NOTICE—*Eastern and Western Oklahoma Districts*: Dr. J. B. Chapman will be the special worker at our coming joint ministerial convention, which convenes at Bethany, Okla., March 19 to 22. (In order to secure Dr. Chapman it was necessary to change the date of the convention to March 19 to 22). Dr. Chapman will speak daily to ministers only; also twice daily to everybody. Dr. D. Shelby Corlett, and Superintendents from adjoining districts, with many visiting pastors, are planning to be with us, and will add interest and inspiration to this convention. We urge our district workers to attend this annual convention.—W. A. Carter and J. W. Short, District Superintendents.

WEDDING BELLS—Orville Brown, son of Mr. and Mrs. J. M. Brown, and Naomi Ruth Fink, daughter of Mr. and Mrs. W. C. Fink, were united in marriage on December 23, 1934, in the West Side Church of the Nazarene, Wichita, Kansas, with Rev. J. W. Youngman officiating.

NOTICE—The Kansas City District W. M. S. Convention will meet at Pittsburg, Kansas, January 23 to 25, with Rev. W. A. Eckel, returned missionary from Japan as the special speaker.—Secretary.

BORN—To Mr. and Mrs. Ralph S. Hurr of Pasadena, Calif., a son, Ralph Theodore, on December 13, 1934.

NOTICE—Rev. Frank A. Wiese, who for several years served as Superintendent of the Dallas District, is now entering the evangelistic field, and is open for calls. Pastors and campmeeting committees desiring his services may address him at Arlington, Texas.—Managing Editor.

NOTICE—At present Professor L. C. Messer and I are slating meetings either separately or together; glad to work together where an evangelist and song director are both desired. Write us at Bethany, Okla.—Evangelist E. G. Theus.

NOTICE—The Iowa District Preachers' Meeting will be held at Des Moines, 12th and Forest Sts., Rev. R. A. Steely, 1730-8th St., pastor; March 26 to 29. Special engaged speakers, Dr. R. T. Williams, General Superintendent, and Rev. J. W. Montgomery, Superintendent Northern Indiana District. We are making plans for this to be the most outstanding convention of its kind ever held in Iowa. Every preacher on the district is expected to be present and many visitors from other districts. Please notify the pastor how many are expected from your church.—C. Preston Roberts, Superintendent.

NOTICE—Mrs. Johnson and I plan to do evangelistic work in California and the Northwest beginning September 1st, and continuing until June or July of 1936. Any churches desiring our services, please write us at 518 W. Monroe, Springfield, Ill.—Evangelist Harold C. Johnson.

WEDDING BELLS—Marilee Roberts, daughter of Rev. and Mrs. J. P. Roberts, and Carlos M. Montandon, son of Rev. and Mrs. C. C. Montandon of Waurika, Okla., were united in marriage December 25, 1934, at the bride's home in Pilot Point, Texas.

BORN—To Rev. and Mrs. R. B. Phillips, pastors in Winter Haven, Fla., a son, Robert Stanley.

NOTICE—For more than a year we have been in the evangelistic field on the Northern California District; will be glad to slate meetings anywhere. Address us at 63 Mt. View, Pasadena, Calif.—Evangelist Joseph L. Logsdon, Jr.

WEDDING BELLS—Miss Hilda Auch and Mr. Glen Whitman, both members of the Tuttle, North Dakota Church of the Nazarene, were united in marriage on January 1st, in the Tuttle church, with the pastor, Rev. W. M. Brown, officiating.

WEDDING BELLS—Rev. Leora Martin, pastor of our church at New Bridge, Oregon, and daughter of Rev. and Mrs. E. E. Martin, was united in marriage to Randolph Sherman Sharp, brother of Rev. Guy Sharp, pastor at Edmonton, Alberta, on December 17, 1934, at College Place, Washington. Rev. Royce Vail, a cousin of the bride and furloughed missionary from Africa, performed the ceremony.

WEDDING BELLS—Mr. Rolland Newson and Miss Louise Lent were united in marriage Christmas Day with their pastor, Rev. Floyd Gale, Zanesville, Ohio, officiating.

WEDDING BELLS—Mr. William Willison and Miss Leona Twigg were united in marriage on December 29, 1934 at the home of Rev. Floyd Gale, Zanesville, Ohio.

PRAYER IS REQUESTED, by a brother in Oklahoma for his aged mother-in-law in Tennessee who is very ill; by a brother in Kansas who underwent an operation recently; by a sister in N. S. for her household and for herself.

RADIO ANNOUNCEMENTS

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

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

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

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

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

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

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

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

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

Church of the Nazarene, Malden, Mass. WBSO (920 kilo.) Roger Babson's Station, Wellesley, Mass., Fridays, Good Cheer Service, 8:30 to 4:00 p. m.; Sundays, Nazarene Hour, 9:00 to 10:00 a. m.; radio choir singing, Harold Chapman at the piano.—Selden Dee Kelley, Pastor.

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

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

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

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

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

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First Church of the Nazarene, Cumberland, Md., broadcast each Saturday afternoon, 3:30 to 4:00 over WTBO "The Voice of Cumberland" (800 kilo.) 250 watts.—J. H. Parker, Pastor.

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

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

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

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

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

"The Nazarene Hour," Columbus, Ohio, every Sunday, 2:00 to 3:00 p. m., over WAIU (640 kilo.), conducted by Rev. Raymond Browning, pastor First Church.

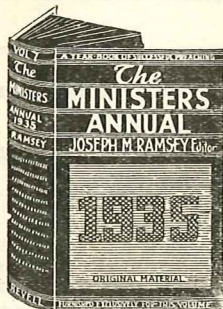
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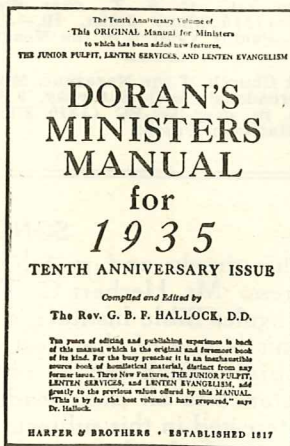
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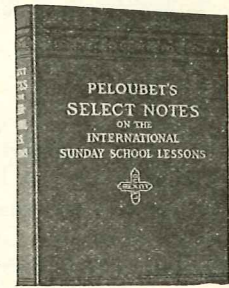
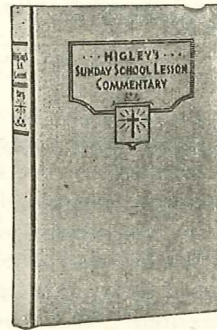
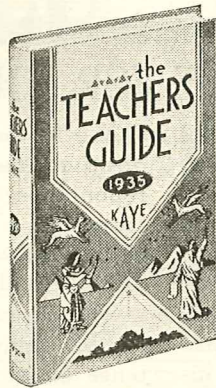
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A CRUSADE FOR SOULS*

We have considered the plan presented by our beloved General Superintendent Emeritus Dr. H. F. Reynolds and we heartily agree with the principle suggested. We wish to thank God for the vision He has given to our beloved leader, and to express our appreciation to Dr. Reynolds for the splendid outline presented. We recognize this program to be an expression of the indomitable spirit and vision that have characterized our General Superintendent Emeritus throughout his ministerial life. We are sure this program is a crystallization of his vision resulting from his wide contact with our home church and the establishing and visiting the Nazarene missions around the world.

Your committee being composed of members chosen from widely separated and yet representative sections of our denomination in the United States and Canada conclude that a simultaneous effort may not be the most effective method of promoting the principle expressed in the plan presented. We recommend that during the year of 1935 the Church of the Nazarene, throughout the world, give herself unstintingly to a special effort to promote an intensive revival in an endeavor to reach the vast unchurched masses. And that each District Superintendent and Advisory Board be urged to prepare immediately such plans or program as in their godly judgment will best promote this revival in the several districts and mission fields. And that the pastor of each local church be urged to co-operate fully with those district leaders until every Church of the Nazarene throughout the world has been successful in having an unusual and far-reaching revival in their respective communities.

Inasmuch as we recognize that no spiritual awakening can be realized except by the mighty outpouring of the Spirit of God, therefore we recommend that our church engage in earnest and intercessory prayer, and that we humble ourselves before God that we may offer to Him a channel by which He may be pleased to bring a real Holy Ghost revival to this generation.

* Report of Committee on Evangelism, adopted at the recent Conference of General and District Superintendents.

We further recognize the necessity of the positive presentation of such Bible truths as repentance, restitution, regeneration, consecration, entire sanctification and the eternal rewards of the righteous and punishment of the finally impenitent.

We further recommend that the scope of this revival be made to include an intense effort to reach the lost, to bring believers into the experience of entire sanctification, and to enlist those thus saved into membership of the Church of the Nazarene.

Your committee has also considered the recommendation concerning a definite period of special holiness emphasis. We recommend that we include in this world-wide revival program a period of special holiness emphasis, in which our pastors, evangelists, and editors of periodicals emphasize the doctrine and experience of entire sanctification. Especially do we urge that simple and definite instruction be given on the doctrine of "second blessing" holiness and an earnest endeavor be made to bring the unsanctified into the consciousness of this blessed experience. We accept the date recommended, namely, May 12 to June 9. Especially do we believe this date to be appropriate to such special holiness emphasis since the church world recognizes Sunday, June 9, 1935, as Pentecost Sunday.

In order to promote this program we recommend that the Conference of District Superintendents and General Superintendents appoint a Promotion Committee of ten which shall plan the details of the program, and that all propaganda in connection with this effort be issued under the name of this committee. It is further recommended the propaganda be issued from the Headquarters offices and that the General Board be requested to authorize the payment of all necessary expense from general publicity funds.

We are especially convinced that if this world-wide revival program is effectively promoted it will meet a need which is eminently felt and acknowledged throughout our denomination. Also it will prepare us for an enlarged world-wide vision and program by the time of the meeting of the General Assembly of 1936.