

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

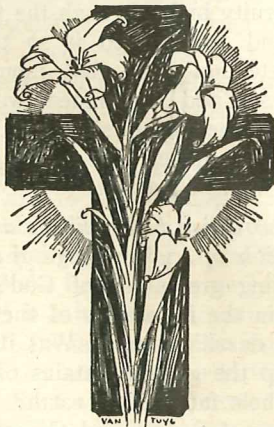


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WHOLE NO. 1200

The Message of Easter



Cont.
B.

THE message of Easter is the message of victory. The resurrection was the first of a series of triumphs for the Conqueror from Bozrah. His complete victory over death, His glorious triumph over the grave, and His conquering of the powers of the world of darkness—all of which is signified by His having the “keys of death and of hell”—is but the earnest of His ultimate victory over all things.

The message of Easter is the message of victory for the human race in redemption. Through His death on the cross He provided a perfect atonement for sin. By His resurrection He brought a glorious deliverance from sin, a religion of life through a definite relationship with the risen Christ. It is the message of victory because “He is declared to be the Son of God with power, . . . by the resurrection from the dead,” therefore “He ever liveth to make intercession” for us and to “save to the uttermost” by making effective in the hearts and lives of all believers that which He provided by His death and resurrection. It is a message of victory for individual believers in the forgiveness of sins, in becoming new creatures in Christ Jesus and in the cleansing of the heart from all indwelling sin. It is victory for the Christian because through his relationship with Christ he is enabled to live a victorious life.

The message of Easter is a message of victory for the whole creation. The march of triumph of this Conqueror will continue until the earth is redeemed from the curse and effects of sin, until the effects of the fall upon the animal kingdom are removed, until the whole universe is brought back into perfect accord with and under the full dominion of God, until every knee shall bow, and every tongue shall confess that Christ is Lord, to the glory of God the Father. The message of Easter is the message of victory!—D. S. C.

HERALD OF HOLINESS

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THE RESURRECTION BODY



BUT some man will say, How are the dead raised up? and with what body do they come? This question was asked in the days of the apostles and to it we are indebted for the remarkable treatise on the resurrection found in the Pauline letter to the Corinthians. The answer is given in a series of contrasts. "It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Here is the basis of the Christian teaching on this great subject, reinforced and illustrated by our Lord's transfiguration on the mount of His bodily appearances during the forty days He tarried on earth between the time of His resurrection and His ascension.

1. *The resurrection body will be incorruptible.* Corruption must give place to incorruption. This is the first in this great series of contrasts. It argues a changed order of existence. In this world corruption and decay, in that which is to come, deathlessness and light. Here life springs from death, light from darkness, summer from winter, vegetation out of its burial place of corruption and decay, while the worm entombed in a shell, loses every trace of organization and life, only to burst forth as a thing of beauty and delight. Here the processes of decay begin to operate as soon as life is given; but there, throughout the sweep of the ages and the events of eternity no need will ever be found for a shroud, a casket or a grave. Here death reigns; there we shall have a body upon which decay will never fasten, and which death will never touch with its disintegrating forces. In that land of fadeless day, there will be no crying, no tears,

no pain, no sorrow, no curse "but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

2. *The resurrection body will be one of glorious perfection. It is sown in dishonor, it is raised in glory.* This is the second of this great series of contrasts. There will be no imperfections in the resurrection body. Jacob will have lost his limp, Moses his stammering, Lazarus his sores and Paul his thorn. The human body in its present form has always been regarded as a superior type of loveliness, but what shall it be when the molding hand of God shall again be placed upon this mortal frame, and this body, vile by comparison, shall be changed into the likeness of His glorious body! "It doth not appear what we shall be," writes the beloved disciple, "but we know that when he shall appear, we shall be like him; for we shall see him as he is." For a single glorious moment the light of eternity burst through the thin veil of our Lord's flesh and transfigured it so that it became white and glistening. For that moment, His face shone like the sun and His raiment was white as the light. This was "the pattern shown us in the mount;" this is the glorious model after which our own resurrection bodies shall be formed.

3. *The resurrection body will be one of increased power and capable of a wider range of activity.* Where is the "exceeding greatness" of God's power manifested? Is it in the immensity of the universe, with its myriads of dazzling suns? Was it in the deluge which broke up the great fountains of the deep and changed the whole face of the earth? Was it in the fiery destruction of Sodom and Gomorrah, or in the overthrow of Pharaoh and his armies? No! in none of these is it found. The "exceeding greatness of his power was wrought in Christ when he raised him from the dead!" This is the supreme miracle of the ages—the greatest display of divine power in time or eternity. Some who base their arguments on the words of Christ in which He likened men in the resurrected state to the angels in heaven, seem to take comfort in the prospect of being able to "sweep through the regions of space as do the angelic hosts, gliding through the trackless vast of immensity, exploring suns and systems till we shall have compassed the circuit of created things." "Hence, that you may hereafter sweep around the sun," says Asbury Lowrey, "tread upon the moon, and visit the most distant star, bask in the light of suns now invisible, and hold intercourse with the inhabitants of a thousand worlds, may be no extravagant fancy."

4. *The resurrection body will be spiritual as opposed to what is now called a natural body.* We presume that the apostle means here, that the body will be so etherealized, and spiritualized, that the repugnance between matter and spirit will be overcome. We cannot believe that there will be a change in the substance, but only in the form. This St. Paul indicates

when he says, "As we have borne the image of the earthy, we must also bear the image of the heavenly." Here the heaviness of the body dulls the intellect and clogs the spirit; but in its resurrected and heavenly form, it will be so spiritualized that it will be a fit organ for the highest forms of devotion. This we understand is what the apostle means by a "spiritual body."

This mortal must put on immortality. This is God's plan—why should it be thought a thing incredible. "Suppose a man to commence a mature existence in the darkness of the night," says Dr. Lowrey, "and to be told that, in a few hours, the vault of heaven would be lit up with a broad and beautiful orb. What to him could appear more incredible? Suppose him again, to spring into existence in midwinter, when the earth is covered with snow and crusted with frost, and to be told that in a few months, the ground would be overspread with green grass, the trees clothed with leaves and flowers, the air vocal with the song of birds, and that the vegetation would spring up in the fields from corrupted seeds. Would such a prospective change and renewal of the face of nature be less improbable or mysterious than the resurrection? Suppose a man, once more, utterly ignorant of physiology, to look upon a gross, disgusting worm as it crawls upon the ground, and to be told that, in a few weeks, it would die and dissolve into a watery substance in a shell sepulcher and then reappear to flit through the air in the form of a beautiful butterfly. Could he be more astonished if informed that, after death, "these vile bodies shall be fashioned like unto the glorious body of Jesus; and be caught up in the region of air and heaven, to dwell with him forever?"

THE RESURRECTION OF JESUS

He is not here; for he is risen, as he said. Come, see the place where the Lord lay (Matt. 28:6).

THE celebrated Christmas Evans was regarded as the first pulpit genius of his age. "Had he enjoyed the advantages of education," writes one who knew him well, "he might have blended the impassioned declamation of Whitefield with something of the imperial opulence and pomp of fancy which distinguished Jeremy Taylor." In the introduction to his sermon on the above text, he points out the great fact that Jehovah sometimes allows His people to be in great distress and perplexity that He may deliver them with a greater deliverance; and that He sometimes lengthens the chain of Satan and his angels, in order to make their defeat the more signal. During the engagement, the victory often seemed to be on the side of the enemy, but when the smoke of battle cleared away, the pillar of God was always seen to rest upon the camp of Israel.

Then follows one of the most eloquent summaries of God's dealing with His people ever penned by mortal man—a summary climaxing in the supreme miracle of the ages, the resurrection of Jesus Christ. "If

His people were besieged between Pi-hahiroth and Baal-zephon, he raises the siege by dividing the sea, and making a highway through the deep, while the waters rise up in a solid wall on the right and the left, and roll back upon the pursuing foe. If an army comes to arrest Elisha on Carmel, the mountain is covered with celestial warriors, and the surrounding heavens teem with horsemen and chariots of fire, and the enemy is smitten with blindness and taken captive by the prophet. If Goliath of Gath confronts the camp of Israel with his challenge, roaring like a lion, till the valley resounds with his voice, a little shepherd boy goes forth with his sling, and the vaunting blasphemer is smitten to the ground, and slain with his own sword. If the worshipers of the true God are cast into the fiery furnace, or the den of lions, to show the power and gratify the pride of an infamous tyrant, there is one among them 'like unto the Son of man,' and the violence of the fire is quenched, and the mouths of the lions are stopped. But when Messiah was slain and buried, the enemies of God boasted more than ever in their crafty and malicious schemes. This was the great, decisive engagement between heaven and hell. But His fall was no defeat. He yielded to the powers of darkness apparently, that he might triumph over them openly. He suffered himself to be taken a prisoner by death, that He might seize the tyrant on his throne, demolish his empire, and deliver his captives. And if none of His friends on earth had courage to proclaim His resurrection, a preacher descended from heaven to announce the joyful fact—*'He is not here; for he is risen as he said. Come, see the place where the Lord lay.'*

*When earth's last picture is painted,
And the tubes are twisted and dried;
When the oldest color has faded,
And the youngest critic has died;
We shall rest, and faith we shall need it;
Lie down for an æon or two,
Till the Master of all good workmen
Shall set us our task anew.
Then those who are good will be happy,
They shall sit in a golden chair,
And splash at a ten-leagued canvas,
With brushes of comet's hair.
They shall have real saints to paint from,
Magdalene, Peter and Paul.
They shall paint for an age at a sitting,
And never be tired at all.
Then only the Master shall praise them,
And only the Master shall blame,
And no one shall work for wages,
And no one shall work for fame.
But each for the joy of the working,
And each in his separate star,
Shall paint the things as he sees them,
For the God of things as they are.*

—SELECTED.



Managing Editor's Page



"TO DIE IS GAIN"

THE resurrection of Jesus has not only removed the sting from death but has made death a positive gain. The Apostle Paul had this assurance when he uttered the words, "to die is gain." This great Christian hero had met the Christ who had died, "that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

But these words "to die is gain" were uttered by the great Grecian philosopher, Socrates, over four hundred years before Paul's day. It is refreshing to note the contrast between these two great leaders of thought in their consideration of life after death. Paul, the outstanding Christian philosopher, was filled with certainty, while Socrates, the great pagan philosopher was uncertain. Socrates had been condemned to die when the ship *Delos* arrived in the harbor. After his sentence had been pronounced he made his apology before the men who had condemned him. It was in this apology that he said, "to die is gain." His explanation of the gain to be found in death was, "Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. . . . Now if death is like this, I say that to die, is gain; for eternity then is only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good . . . can be greater than this? . . . What would not a man give if he might converse with Orpheus and Musæus and Hesiod and Homer? Nay, if this be true, let me die again and again." What uncertainty is here expressed in the very highest thought of immortality apart from Christ. To him death may be anything.

Contrast this with the certainty and assurance of the Apostle Paul. He said, "To die is gain," because he had a "desire to depart and to be with Christ; which is far better." Upon another occasion he expressed his assurance of immortality thus: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Therefore we are always confident, and willing rather to be absent from the body, and to be present with the Lord." This assurance as contrasted with the uncertainty of Socrates indicates the difference between those who know the resurrected Christ and those who

lived without Him and the hope of eternal life He brings.

There is another interesting contrast in the closing moments of the lives of those two great men and their statements in this instance are almost parallel. Socrates concluded his apology with these words: "The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows." The great Christian apostle closed his earthly career with these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Note the contrast—"which is better, God only knows," and "Henceforth there is laid up for me a crown of life, which the Lord shall give me." No uncertainty with this great Christian. He had the assurance of eternal life.

Easter brings hope and assurance for the Christian. How dark and uncertain life would be without it. How gloomy and what great loss death would be without Easter. But through the resurrected Christ of Easter we have assurance and certainty. Because He has robbed death of its sting and the grave of its victory, "to die is gain" and "to be absent from the body is to be present with the Lord." Because of Easter we cannot consider the grave the end of life, it is a door of departure to the presence of Christ, the process through which we pass to obtain that crown of righteousness which belongs to all them who love His appearing. Let us rejoice in our assurance and hope and publish the good tidings to the world.

* * * *

OKLAHOMA PREACHERS' CONVENTION

The writer had the privilege of attending the Joint Convention of the Preachers of the Western and Eastern Oklahoma Districts held at the Nazarene center of the Southwest, Bethany, Oklahoma. General Superintendent Chapman was the special speaker. He brought messages especially to preachers and their wives—and since the ministerial students attending this group included prospective preachers and would-be preachers' wives—in the morning services. These messages were very instructive and helpful as were also his messages of afternoon and night. The Managing Editor presented the *HERALD OF HOLINESS* and the *Crusade for Souls*. There was a splendid representation of the preachers from both districts, also a

(Continued on page eleven)

THE EMPTY TOMB

(An Easter Message)

Grant Barber

He is not here; for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:6).

EARLY on that first Easter morning, at the dawn of the day, the devout women hastened to Joseph's tomb, to anoint the body of Jesus with sweet spices. On the way they remembered the seal at the door of the tomb, and asked each other anxiously, "Who shall roll us away the stone from the sepulcher?" But when they entered the garden they found the stone already rolled away, and the tomb open. As they timidly and reverently peered into its depths, an angel appeared unto them and said, "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." And going in, they found the tomb empty.

With great joy these women ran and carried the surprising message to the disciples; then Peter and John hastened to the tomb, to discover these facts for themselves. Entering in, they too found the sepulcher empty, except for the linen graveclothes, which were folded, and lying by themselves. So they hastened away, and announced to their brethren, and to all Jerusalem, that the tomb was empty; and ever since that faraway day the Christian Church has been preaching in all the world the empty tomb. That fact at once became the basal and dynamic truth of the gospel, and the universal Church has been built upon it. At this glad Eastertide, as we rejoice in a risen Savior, let us meditate for a little while on "The Empty Tomb."

THE FACT OF THE EMPTY TOMB

Modern liberalism asserts that the value of the resurrection is independent of the fact; and that we can give up the literal miracle, and still hold on to its implications. But this is utterly false and misleading. The fact creates the value. If Jesus did not rise bodily from the dead, then is our faith vain, our preaching is vain, and the glad hope of immortality is only an iridescent dream. But the evidence that the tomb was empty is ample and convincing. No ancient historical fact is more clearly attested than that of the actual resurrection of our Lord. The apostles give us the testimony of eyewitnesses; they affirm that they found the tomb empty; and that they saw Jesus alive many times and in many places after His resurrection. They talked with Him; they ate with Him; they reverently touched His risen body.

These apostles had not expected their Master to rise from the dead, in spite of His previous announcement of that

fact. They thought His death on the cross disproved His special claims, and was an end to His cause. They reluctantly gave up their fond hope, and returned to their old callings again. When Jesus did appear to them, they were slow to believe; and some of them refused to be convinced, except upon personal and palpable evidence.

But so clear and convincing was the proof they received that these cautious and reliable men were in a few days absolutely assured that He had actually risen from the dead, and was with them again. Then fear gave way to courage, doubt to faith, denial to confession, and bitter disappointment to settled determination and unalterable purpose. At once they went out into the very city that crucified Him, and began to herald abroad this strange fact. Thus the disciples themselves and their persistent preaching became a strong proof of the reality of the resurrection.

But the best evidence that the tomb was empty is the Church herself. She was founded on that fact; and has fed and grown upon it ever since. She has staked all on its literal truth; and has never been confounded in her world-wide preaching of it. Not only has she survived through nineteen hundred years, but she has grown to be as the sand of the seashore for multitudes; and has been a rich blessing unto all nations. Could such a great and fruitful institution be founded on a falsehood and a fraud? Can a stream rise higher than its source? No, the existence of the Church, her persistence throughout the centuries, and her blessed influence in the world, indisputably prove the great Easter fact.

EXPLANATIONS OF THE EMPTY TOMB

Men have attempted to explain the empty tomb on other bases. The Jew said that the disciples stole away His body while the Roman guards slept. But Roman soldiers were not in the habit of sleeping on duty; the threat of death guaranteed their wakefulness. The disciples were in no mood to perpetrate such a fraud, even if they could have done so; for they were not expecting Him to arise, they had given up hope, and were ready to abandon the cause. Instead of trying to convince others that He had risen from the dead, they were themselves in sad need of conviction. If the explanation offered by the Jews was true, they had simply to produce Christ's dead body, to disprove the preaching of the disciples, and expose them to ridicule. Those old rulers who were determined on His death and were now frightened over the report of His resurrection, would have almost



moved heaven and earth to produce His dead body had they thought it possible.

Another old theory, revived by the late Mrs. Eddy in these later years, says that Jesus did not truly die upon the cross; but that He only fainted away; and in a swoon His apparently dead body was entombed by Joseph and Nicodemus. Then, so they say, in the quiet coolness of the sepulcher, after the pain and suffering had somewhat abated, He revived again; and Himself came forth out of the tomb, and announced His resurrection.

But there were many eyewitnesses to His death. The soldiers, the priests, the accompanying crowds, perhaps some of the apostles, all saw His actual passing. When Joseph of Arimathea asked of Pilate the privilege of burying His body, that official called for the centurion who had had charge of the crucifixion, and inquired whether Jesus was actually dead; and it was only when officially assured of that fact that he gave the body to Joseph. Had He not died from the loss of blood, anguish of pain, and long exposure, the spear-thrust into His sacred side alone would have been sufficient to cause death. Besides, Jesus could not have perpetrated such a gigantic fraud as this theory assumes. To have gone out into the world, announced something He knew to be false as a literal fact, and thus intentionally deceive the disciples and all men, is utterly unlike the historic Christ, as we see Him reflected in the four Gospels.

No! None of these attempted explanations is adequate. They ask more credulity of us than the true biblical explanation does; and that is that Jesus actually died on the cross, His dead body was laid in the tomb, where it stayed a dead body until the morning of the third day. Then the greatest miracle of all history was wrought: divine power quickened again that dead body, and brought it forth out of the tomb to a new and undying life. In that marvelous experience in the tomb Christ's body underwent a strange and mysterious change; it became a spiritual, resurrected body; but it still retained its identity, and was fully recognized by the disciples and others. He that had been dead was now alive *forevermore*. He had robbed the grave of its victory, taken away the sting from death, and brought life and immortality to light by His own glorious resurrection. Hallelujah!

THE MEANING OF THE EMPTY TOMB

As we look into the empty tomb this Easter Day it is eloquent with meaning. No other fact has such comforting and helpful corollaries and consequences. It plumbs the very depths of our being. It answers our questions, resolves our doubts, and fills our hearts with assurance and hope.

The resurrection answers the question, "What think ye of Christ? Whose Son is he?" And the answer is that of Peter of old, "Thou art the Christ, the Son of the living God." For as Paul says in Romans 1:4, "He was declared to be the Son of God with power by his resurrection from the dead." This great miracle assures us of His divinity, and of His

oneness with God. Hence we need have no further doubt about His personality; and we may accept Him without hesitation as our infallible teacher in spiritual things, our all-sufficient Redeemer, and our Lord and Master.

Again, the empty tomb is prophetic of that coming time when all tombs shall be emptied. He is only the firstfruits of them that slept, and afterward He is to be followed by a mighty host. For "since Jesus died and rose again, them also which sleep in Jesus shall God bring with him." Long ago the old Prophet Job pathetically asked the question, "If a man die, shall he live again?" Philosophers and sages have been searching for the answer ever since. They had found certain presumptive evidences that he may live again, some intimations of immortality; but they had found no definite and satisfying proof, to which a man could pin his faith and on which he could build his life, until Jesus Christ came into the world. He takes up the refrain coming down through the centuries, and wafts back the answer, "Yes, because I live ye shall live also; he that believeth on me, though he were dead yet shall he live; and whosoever liveth and believeth on me shall never die."

Let us then, at this happy Eastertide, stand with hearts full of gratitude by the empty tomb; and let us rejoice in a risen Lord, who has robbed the grave of its victory, taken away the sting from death, and brought life and immortality to light through His own resurrection from the dead.

*Tomb, thou canst not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark the light
Stronger than the wrong the right;
Faith and hope triumphant say,
Christ has risen this Easter Day.*

The Lord is very pitiful. He longs to save the millions. But He has to have human help. An offering from you on Easter Day, April 21, may be blessed in His hands like the loaves and fishes of the boy. With what the church gives He may feed a multitude with the Bread of Life. Help Him to reach the lost. The Crusade Sacrifice Offering on Easter Day will be credited on the General Budget of each church. Let us not fail the church. Let us not fail the church we love. Let us not fail the Lord and Savior we adore.

GOD GOES BEFORE

OTTO ARTHUR MORTON

*God guides me on, and all the way
He holds my hand, I cannot stray!
He watches close and guides my feet
And, if the road be rough and steep
I need never falter—never fear,
He goes before me—He is near.
No matter what the way we go,
No matter if I do not know,
It will lead me to an open door . . .
To happiness and peace—God goes before.*

THE BITTER CRY FROM THE CROSS

W. B. Walker*

My God, my God why hast thou forsaken me?
(Matt. 27:46).

THIS is Good Friday, the fifth day since Jesus rode triumphantly into Jerusalem. This text is one of the celebrated seven sayings of Jesus on the cross. Many of us have had occasion to utter a similar cry. This question has sobbed its way through the centuries. It is an outcry of the human race—it is as old as man. And it is as new as the pain in your broken heart. But we are rather startled to hear this question fall from the lips of our Master. Yet, after hours of terrible suffering He flings out this age-old question, "My God, my God, why?"

THE PECULIARITY OF THESE WORDS

Here Jesus addresses the Infinite by a name that He never used before, and was never known to use it afterward. When He flings out His question it is addressed to the Eternal God. "My God, my God," He cries. In speaking of God and about God everywhere else He addresses Him as Father. When in the temple as a lad of twelve, He said, "Wist ye not that I must be about my Father's business?" And when He would teach us how to pray He says, "Our Father." When He would enforce upon us the reasonableness of prayer He does so by reminding us of the fact that God is our Father. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." The first words He uttered upon the cross were, "Father, forgive them, for they know not what they do." And when the ghastly fight is over on the cross He says, "Father, into thy hands I commend my spirit."

Then this text is peculiar because it is a question that He addresses to God. This is the first question, so far as the record goes, that Jesus ever asked God during His entire earthly ministry. We are full of questions, but Jesus asked only one. At the end of His earthly journey He said, "If it be possible, if there is any other way, let this cup pass from me. Nevertheless, not as I will, but as *thou wilt*."

WHAT IS THE MEANING OF THIS QUESTION?

I believe it means a sense of being forsaken. Yes, for a moment our Christ felt lonely and deserted. He seemingly lost sight of the Divine Presence of the Father. To Him God had always been a supreme reality, for the Father had been closer to Him than hands and feet. When He was nearing the end of His life He said to His disciples, "It shall come to pass that ye shall be scattered, every man to his own, and shall leave me *alone*." Then He corrected Himself, "Yet *I am not alone*. The Father is with me." But now the very presence of the Father seems to be withdrawn from Him. Yet before this scene He speaks

confidently of the intimate association that existed between Him and the Father. He says, "He that hath sent me is with me: The Father hath not left me alone; for I do always those things that please him."

This heart-cry of Jesus also indicates perplexity. God's strange ordering of things left Him baffled and bewildered. In everything that Jesus did there was always perfect sincerity. When He prayed He did not pray simply to set an example, but He prayed because prayer was for Him an absolute necessity. He felt that He could not be kept spiritually fit without it. Neither can we Christians of this age be spiritually fit without mighty seasons of prayer and waiting before the Lord. When the Master was tempted in the wilderness His temptations were realities. Jesus asked this question because He was sorely perplexed. Perhaps you have sat beside the death bed of a precious loved one, and asked, "Why has the Lord permitted this to come into my life? Why did He take our darling from us? Why was my companion taken when I needed him most? Why did I lose my position when my family needed my support?" Life is filled with questions and perplexities.

Then this question of our Lord is born of terrible agony. There was the agony of a dimmed realization of God, the agony of bewilderment, the agony of physical suffering and the agony of the soul. The physical agony of our Master was nothing in comparison with His spiritual suffering for a lost and ruined world. It was this that broke His heart. Yes, it was this that wrung this terrible question from Him that sounds so little like the voice of a victor. This question was born of immeasurable heartache.

HOW ARE WE TO ACCOUNT FOR THIS QUESTION IN OUR LORD?

We can account for His weakness on our part, but how can we account for these things in the life of Him who said, "He that hath seen me, hath seen the Father?" We cannot hope to fully answer this question, but I firmly believe that the Master's perplexity was not because the Father was angry with Him. The old idea that God was flinging the thunderbolts of His wrath at His Son is unthinkable to me. The Father was never more pleased with His Son than when He hung on the cross. Let us not forget that the love of Jesus for lost men was also the love of God, for Jesus on the cross is also God on the cross. "God was in Christ reconciling the world unto himself."

I sincerely believe that the Master's bewilderment on the cross was to fully identify Him with a *lost race*. According to John the Beloved, the Word had become flesh, for Jesus is one with us. The narrative says, "Wherefore in all things it behoved him to be made like unto his brethren." Therefore, since He shares our nature, He must also share our perplex-

* A Good Friday message delivered over radio station WCHS, by Rev. Walker, pastor of First Church, Charleston, W. Va.

ities. Strange and overwhelming sorrows come to us all, and we cry out, "Why?" And, my friend, what do we have to offer baffled men and women who stand face to face with veils through which they cannot see, and grim doors to which they cannot find a key? Well, I thank God for the fact that we have a wonderful Savior who walked the same dusty roads of earth, and is able to fully sympathize with us. Of Him we read, "For in that he himself hath suffered being tempted, he is able also to succor them that are tempted."

Furthermore, the Master was in intense suffering because of His identification with us in our sins. We must 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 shall many be made righteous" (Rom. 5:12, 19). Yes, our God peculiarly hates sin. Our Lord has nothing against the sinner, but is against his sins. 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. 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 smutty throne, and with one foot on his neck and the keys of death and hell on His belt, declared, "I have the keys of death and hell." The world was redeemed and hell was defeated.

Yes, the cross is the only place that you can get an insight to the compassion of God. The cross reveals the heart of compassion. In the cross there is peace for the troubled soul. There is peace for a guilty conscience, peace over your enemies and peace over a wrecked and blighted world. Paul says, "Having made peace through the blood of the cross" (Col. 1:20). And the cross is the believer's only instrument of triumph. For 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. 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.

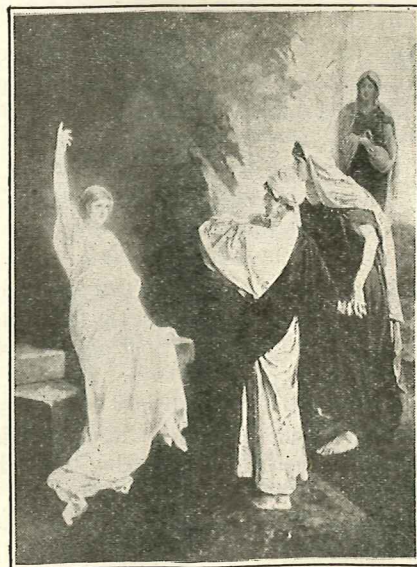
*Rock of ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.*

AS HE SAID

BERTHA MUNRO

*Not fettered in the dark, cold tomb my Lord,
But risen! risen! The trembling Easter dawn
Swells to a sea of light. My Lord is risen!
Risen, as He said. And now He goes before.
Tracing His steps—my Sun no more goes down—
I walk the path that shineth more and more
To perfect day. I serve the living Christ.*

*Not orphaned in a world of chance and change!
The night of sin and wrong shall yet become
The radiant morn of heaven. My Lord is coming!
Coming as He said. On those glad hills of light
Beyond the blue, the clock of God still strikes
Unerringly. And constant to His word,
My Lord will come. I shall behold His face.*



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A HOLY CLUB AT A UNIVERSITY

Olive M. Winchester*

HERE are many clubs and societies connected with universities, and among these there is generally at least one religious organization, but in the history of church movements and educational institutions there has been only one holy club. This, however, has been far reaching in its influence and today we look back to a group of students at Oxford, who sought for true religion, as the beginning of a great denominational venture and also as the first stirrings of a great doctrinal viewpoint which has passed from the church of its first begetting wherein for many years it was a sacred depositum to another church, our own Nazarene denomination. Thus if we are to trace our doctrinal heritage, we turn first to this club of students who met twice weekly for conversation and study of religious subjects.

PERSONNEL

While some of those gathered together in this group have not left as deep an imprint on history as others, yet they no doubt have had a silent contribution in this search for a Christian experience that would touch the inner springs of the heart, but three among the number stand out in church history as giants in the warfare of true religion. These were first Charles Wesley, the great poet and hymn writer of the Wesleyan movement, and John Wesley, the great organizer, itinerant and diagnostician of Christian experience; then later they were joined through a seemingly trifling incident by a college freshman.

In his Journal George Whitefield gives the account how that for twelve months after reaching the university, he longed to become acquainted with some of the members of the Holy Club. The contact finally came about through an aged applewoman whom he had sent to Charles Wesley telling him about a woman in one of the workhouses who had cut her throat, thinking that he might help her. He had instructed the applewoman not to disclose who had sent her, but she failed to keep the injunction and told the name. Since Charles Wesley had seen the young freshman at sacrament and often as he walked on the campus, he gave an invitation to him to come and breakfast with him the next morning. This Whitefield accepted and he found it to be a blessed season to his own soul; and as he went away Charles Wesley gave him books to read; other books were given and other conferences were held and thus this great orator and evangelist to the American continent was led into the true light of Christian experience.

THEIR EMPLOYMENTS

When they met together they spent three hours in the study of the Greek Testament, the classics and in prayer. They observed the method of study pre-

scribed by the university. Before this Charles Wesley especially had been a young man who enjoyed the social activities of the life that surrounded the group of colleges here at the university. His brilliant talents made him an acceptable guest, but when he joined with others in this club, then he had to share in bearing the ridicule that was heaped upon them; they were called Bible moths, sacramentarians and finally Methodists because of their regularity of habits. This name had first been assigned to a company of physicians for their methodical way of doing work and now was passed on to these young men.

They not only gave themselves to diligent study, but they felt that it was a part of Christian duty to be rendering service to their fellowmen. This came about thus: It was the summer following the winter in which they had agreed to meet for study, one of their number had visited the jail "to see a man who was condemned for killing his wife; and that, from the talk he had with one of the debtors, he verily believed it would do much good if anyone would be at the pains of now and then speaking with them." Continuing the account of this incident, John Wesley records, "This he so frequently repeated, that on the 24th of August, 1730, my brother and I walked with him to the castle. We were so well satisfied with our conversation there, that we agreed to go thither once or twice a week; which we had not done long, before he desired me to go with him to see a poor woman in the town who was sick, and in this employment, too, when we came to reflect upon it, we believed it would be worth while to spend an hour or two in a week, provided the minister of the parish, in which any such person was, were not against it." Thus their works of mercy began which they continued as long as they remained at Oxford.

Besides study and deeds of charity, they gave themselves to self-examination. Regarding prayer they would ask themselves the following questions: "Have I prayed with fervor? at going in and out of church? in the church? morning and evening in private? Monday, Wednesday and Friday, with my friends at rising? before lying down? Saturday noon? all the time I am engaged in exterior work in private? before I go into the place of public or private prayer, for help therein? Have I, wherever I was, gone to church morning and evening, unless for necessary mercy? and spent from one hour to three in private? Have I, in private prayer, frequently stopped short and observed what fervor? Have I repeated it over and over, till I adverted to every word? Have I paused before I concluded in His name, and adverted to my Savior now interceding for me at the right hand of God, and offering up these prayers?"

Not only in the matter of prayer did they examine themselves, but also in their conduct toward man, ask-

* This is the first of a series of articles concerning John Wesley and his contemporaries and the formulation of the doctrine of entire sanctification. Dr. Winchester is vice president of the Northwest Nazarene College, Nampa, Idaho.

ing such questions as: "Have I spent an hour at least every day in speaking to someone or other? Have I given anyone up till he expressly renounced me? Have I, before speaking to any, learned, as far as I could, his temper, way of thinking, past life, and peculiar hindrances, internal and external? fixed the point to be aimed at? then the means to it? Have I in speaking proposed the motives, then the difficulties, then balanced them, then exhorted him to consider both calmly and deeply, and to pray earnestly for help? Have I in speaking to a stranger, explained what religion is not? (not negative, not external;) and what it is? (a recovery of the image of God:) searched

at what step he stopped, and what made him stop there? exhorted and directed him?" With these and many other questions did John Wesley examine himself and inquire into his own spiritual status and condition.

All these activities did these young men enter upon when as yet they had not found the key to inward religion. The years were to pass before ever they come to a realization of the witness of the Spirit to the first work of grace within their heart and then many more years passed before the truth of Christian perfection became a reality, yet while still seeking the way of life, they walked circumspectly.

HOW DO YOU USE YOUR TIME?

E. M. Armstrong

LIFE is made up of a succession of days, and months, and years. God has made us stewards of many things, among which there is none more rich and none more easily wasted than our time. This time-period gives us our chance to do something that is really worth while.

A little study of the lives of people will show us that what has been done by people does not always depend on the number of years they have lived. Some, living beyond three score years and ten have accomplished little or nothing of real benefit to themselves or of real worth to the world; while others who have not lived half so long in years have enriched the world and won honor and love. Here is a little verse which speaks the words I cannot:

*We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a deal.*

*We should count time by heart-throbs, he most lives
Who thinks most, feels the noblest, acts the best.*

Sometimes time spent in idleness is wasted. Again, sometimes such inactivity is necessary to recover from the effects of toil or illness. When that is the case, it may be made the most profitable use of time. Otherwise, idleness kills time.

*Count that day lost whose low descending sun,
Views from thy hand no worthy action done.*

It is not always safe, however, to conclude that everyone who is apparently inactive is idle. It may be that the mind is active, shaping ideas that will afterward be embodied in worth while actions.

Time is wasted when pastimes and amusements are made an end in themselves. For infants and young children, powers are developed and new knowledge gained through such means; but when the time of youth and young manhood and womanhood comes, there are more worthy things that demand attention. Games and sports may be a most vital and worthy part of life—but only as they contribute to greater physical power and wider social sympathy and understanding, and minister to the power of self-control and accomplishment of worthy ends. Life's issues are too valuable and serious to be trifled with—and as for

pastimes—is not time already passing at a terrific speed? Paul's words in Ephesians 5:16, "Redeeming the time," are given in the margin of the Revised Version "Buy up the opportunity." He makes a poor investment who buys only the amusements of life. Franklin writes, "Dost thou love life?" and adds, "Then do not squander time, for that is the stuff life is made of."

Time is wasted by doing less than our best in whatever we undertake. Whether in toil or play, we miss the best and lose the richness of the benefit if we allow ourselves to be slipshod and careless and fail to put our best ability into it.

The psalmist seeks guidance that he might "number his days rightly and thus apply his heart unto wisdom." In Scripture wisdom has more of moral than of intellectual meaning, for in Job 28:28, we read, "Behold the fear of the Lord, that is wisdom." It is like the Master's words, "Seek ye first the kingdom of God." A life that misses that misses all. The psalmist prays, "O satisfy us in the morning with thy lovingkindness, that we may rejoice and be glad all our days." The day of life is too brief to waste. Seek that best life in Christ "in the morning," then make the most of life, "buying up the opportunity."

Two mistakes are frequently made; one, by older people, to live in the past and thus miss the golden opportunity for the new day; and the other often made by the younger ones, waiting for some great thing to do, and neglecting to do the things that are near at hand. Our opportunity is to do things now—neither in the past nor in the future—thus not wasting our time.

NORTON, KING'S CO., N. B.

In the past thirty or more years the Nazarene movement has won some hundred and twenty thousand people to the Lord, (not counting the thousands who have been promoted to the Church above) here in the homeland. Over twelve thousand have been reached in the foreign fields. The Crusade Sacrifice Offering, April 21, is to further the work of reaching the ten thousand "over there" who are now looking our way. Will you help fill an envelope for such a holy purpose?

AN EPISTLE TO BIBLE SCHOOL TEACHERS

SAMUEL LINGE*

A Paraphrase of the Thirteenth Chapter of First Corinthians

(Written for Bible Teachers "Lest They Forget")

THOUGH I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ or to build them up in Christian character, I am as the moan of the wind on a Syrian desert.

And though I have the gift of teaching and understand all mysteries of religious psychology, and though I have all biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist on an open sea.

And though I have read all Bible school literature, and attended Bible school conventions and institutes, and summer schools, and am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth me nothing.

The soul-winning teacher, the character-building teacher, suffereth long and is kind, he envieth not others who are free from teaching, he vaunteth not himself, is not puffed up with intellectual pride.

Such a teacher doth not behave himself unseemly between Sundays; seeketh not his own comfort, is not easily provoked, beareth all things, believeth all things, hopeth all things.

The soul-winning teacher never faileth, but whether there be prophecies of redemption through intellect they shall fail, whether there be theories of salvation through morality, they shall cease, whether there be destructive Bible criticism it shall vanish away.

When the soul-winning teacher was a child he understood as a child, in teaching children he must consider the nature of the child, nor can he forget that when he became a man he put away childish things, in teaching men therefore he must teach Christ in a manly way.

And now abideth knowledge, method, evangelism, these three, but the greatest of these is evangelism.

* Pastor, Emporia, Kansas.

OKLAHOMA PREACHERS' CONVENTION*(Continued from page four)*

number of visiting ministers and District Superintendents. Pastor H. B. Macrory and the people of Bethany entertained the visitors in their characteristic manner, and one has to be there to understand how they do it.

Bethany is rather a unique place in Nazarene circles. It is a town of about 2,500 population, just a few miles from the limits of Oklahoma City. It is composed almost exclusively of Nazarenes, with a Nazarene mayor and city council, Nazarene public school board, and Nazarene public school superintendent, principal and teachers, in grade and high schools. So it should not be difficult to entertain a Nazarene preachers' convention among so many people.

Dr. Bracken and the faculty of Bethany-Peniel

College entered into the convention whole-heartedly. This college is enjoying a period of unusual prosperity. The writer could not refrain from making a contrast to the first visit he made to Bethany about ten years ago: Their new church building had just been completed; in fact, he had the privilege of preaching the first message in the new building. They had a brick administration building, a concrete block chapel building and two frame buildings for boys and girls dormitories. Now in addition to the church and administration building, they have a fine science hall, a beautiful new fine arts building with an auditorium seating over eight hundred, a large brick gymnasium which is also used for a campmeeting auditorium, and a fine brick dormitory for the girls with living quarters for the boys off the campus. Owing to the large number of students, temporary living quarters have been provided for boys in some of the campus buildings. The remarkable thing about these improvements is that they have all been made without incurring a heavy indebtedness. We were informed that the present capital indebtedness is not more than fifteen thousand dollars. They have recently had a mighty revival in which the preacher students did the preaching. There is a fine religious atmosphere in the school. The secret of it all is a good school administration under the leadership of Dr. Bracken, wise business planning on the part of B. M. (Business Manager) Hall, and the loyal and enthusiastic support of the constituency of the Southern Educational Zone.

AWAKE, O EARTH!

RAYMOND C. WILLIAMS

*The earth awakens from her winter's sleep,
Renewing her ambitions everywhere;
The germs of nature into being leap,
And fragrant buds and blossoms scent the air.*

*The dormant heart of vegetation shows
More symptoms of the charm of newborn spring;
The barren fields shall blossom as the rose,
And earth's long muted lips begin to sing.*

*Wrapped in the mantle of apparent death,
The earth has slumbered underneath its snows;
But now, aroused by zephyr's balmy breath,
Her face with radiance and sweetness glows.*

*Her resurrection from the somber gloom
Of winter's grave proclaims the joyful news
That virile nature has again come into bloom,
With glories for humanity to choose.*

*As nature from her chilly bed is freed,
So nineteen centuries ago, the grave
Gave up its dead and Christ, the sinner's need,
Arose triumphantly, with power to save.*

*Since that eventful period, His name
Has stood for hope, of an eternal spring,
In hearts of His believers, who acclaim
Him as their One Redeemer, Lord and King.*

WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

Perfect Love the Roofer

THE Greek word *stego*, is used in the seventh verse of the thirteenth chapter of First Corinthians. The passage in the King James Version is "beareth all things." The reference is to love.

The word for "beareth" is *stego* (*stegei* in the verse from which I have quoted, third person, singular, indicative) and its first meaning is "to cover." It is closely related to the Greek word for roof, *stega*, which is that which "covers" a house.

We find this word for "roof" in Mark 2:4, where the quartet of friends are bearing the palsied man. Barricaded by the crowd from getting the invalid to the Healer, their determination faints not. If they cannot find a way they make one. They do not "stare up the steps, but step up the stairs." We read that those four purposeful men "uncovered the roof," let the sick man down into the Master's presence, and the result was the poor sufferer was delivered from his pitiable infirmity.

In the Greek "they uncovered the roof" is *apestegasan ten stegen*, literally, "They unroofed [from the verb *apestegadzo*, *apo*, meaning 'off' or 'away from'] the roof."

When a person has genuinely experienced holiness he or she will "put a roof" (*stegein*) over the faults and errors and sins of others. Yes, perfect love is the roofer. The ideal is held up in the lovely lines of Alexander Pope, where, in his "Universal Prayer," he prays,

*Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."*

Recently I finished rereading Tennyson's matchless "Idyls of the King." (Let us thank God that Tennyson and Browning, the two greatest poets of the English-speaking world during the nineteenth century, were definitely and positively and fervently Christian in their singing). The hero of these "Idyls" is King Arthur, of whom the poet writes that he was one "Who spake no slander, no, nor listened to it." What a superb standard! But the sanctified man has even a higher one. He, of course, not only refuses to transmit scandal, he not only will refuse to listen to it ("the receiver is as bad as the thief") but he looks to loftier heights; he seeks to "cover," "to put a roof—*stega*—over," to conceal or hide, the evil concerning other folks. "Love covereth all things." This does not refer to a minister denouncing sin in his preaching, or to compromise.

In the life of such a man or woman comes to pass the saying of the inspired inditer, "Love covereth all

sins" (Prov. 10:12). And Peter, who had a lot of trouble with his mouth before he was sanctified, writes after the cleansing and power of Pentecost was his, "Love shall cover the multitude of sins" (1 Peter 4:8). I am certain that this impetuous apostle, who in the three pre-Pentecost years so often "spoke unadvisedly with his lips" found that the "double cure" was efficacious in making him know gloriously and to the uttermost Jesus as the tongue tamer (James 3:7, 8).

When this omnipotent Jesus speaks the purifying word, "I will, be thou clean," such cleansing of the heart means that out of its abundance the mouth will speak words whose purpose will be to stifle ill speaking. I do believe there is an immense amount of cowardice on the part of many who have named the Lord, in failing to protest when some piece of gossip is offered them. God has grace whereby we can be roof-builders.

If we are among those blessed ones "whose sin is covered" (Psalm 32:1), if we belong to that noble people (God's aristocracy) for whom He has "covered all their sin" (Psalm 85:2), we will seek to do to others as God has done to us (Matt. 6:14).

*The perfect way is hard to flesh,
It is not hard to love.*

Jesus was a Carpenter while He was on earth; with His love shed abroad in our hearts by the blessed Holy Ghost we will be taught spiritual carpentry by the God-man; we will learn how to put roofs over the faults and infirmities of others.

EASTER

CLARENCE EDWIN FLYNN

*When Jesus rose a lily grew
On every hill,
To say that all we ever knew
Are living still.*

*When Jesus rose an unseen hand,
From shores of day
Wiped from woe's cheeks in every land
The tears away.*

*When Jesus rose the shadows rolled
From hearts of pain,
And each heard the dear promise old:
"We meet again."*

*When Jesus rose the springtime bloom
Was in the day,
A broken seal on every tomb,
Stones rolled away.*

*When Jesus rose the glad refrains
Touched every shore:
Life is triumphant, death in chains
Forevermore.*

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Sunlight and Shadows

Why weepest thou? (John 20:15). Read Mark 16:1-14.

The most beautiful of all the accounts of the first Easter Day is the story of the Savior's appearance to Mary Magdalene.

She loved much because much had been forgiven her. Out of gross darkness she had emerged into the glorious sunlight of a new faith only to have that faith obliterated by the shadow of the cross. Her hopes lay buried with Christ in the tomb. No wonder she was among the first at the sepulcher, and the last to leave!

Her grief at the tomb touched the sympathy of angels, and they asked, "Why weepest thou?" But even their solicitous query failed to bring her solace. She wanted her Lord, and knew not where to find Him.

Why weepest *thou* when the shadows thicken? Christ is risen, and shadows are nothing to Him. Tears blur the vision until often we, like Mary, mistake His identity and lose the joy of knowing He is within reach of even our own crushed and bleeding hearts.

Monday—Shattered Faith

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart (Mark 16:14). Read Mark 16:14-20.

What the disciples had seen with their own eyes left an impression too deep to be easily erased by news of the resurrection.

And so, all too often, it is with some today. Memories of decorations, and the performances of others, are all they carry away with them from Easter services. They fail to grasp the significance of the lilies, to feel the sacred uplifting of the anthems, and to feed the soul on the Bread of Life. The joy and satisfaction that might have been theirs were lost through insincerity. There is a struggle with doubts. Satan wins. Stubborn unbelief results from a shattered faith. The heart grows hard, and the resurrection to them becomes a myth.

God pity us, if we, too, have failed to meet the resurrected Christ; and may the upbraiding we so justly deserve be tempered with mercy.

Tuesday—Ye Shall Live

Because I live, ye shall live also (John 14:19). Read John 14:1-14.

The darkest day of the world's history was the Sabbath the Savior spent in the tomb. It was hard to reconcile His previous statement, "Because I live, ye shall live also," with death. It was difficult to comprehend the meaning of "without shedding of blood is no remission."

But the light broke through at last. The grave was not the end. His vast and miraculous power was the same after the crucifixion that it was before. And

Satan could not destroy the Savior's love for man. He lives! We shall live also!

*May the grace of Christ our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.*

—Golden Treasury.

Wednesday—Be of Good Cheer

Be of good cheer; I have overcome the world (John 16:33). Read John 16:22-33.

In His resurrection Christ broke through everything—graveclothes, a sealed tomb, Roman guards and all. The strength of all the combined forces of evil were marshaled against Him, but He won. And no struggle of ours ever becomes so hard that He cannot enable us to win. Faith engages His power, and that power insures victory no matter how fierce the conflict. It is as impossible for Him to fail today as it was on that first Easter morning.

*Hosanna to our conqu'ring King,
The prince of Darkness flies,
His troops rush headlong down to hell,
Like lightning from the skies.*

—Golden Treasury.

Thursday—Living Unto Him

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again (2 Cor. 5:15). Read 2 Cor. 5:10-21.

Meditation, earnest prayer, and reliance on Christ and His resurrection will cut off all workings of our own and make room for Him to work in us, and through us, to His glory and for the salvation of men.

Friday—Following

He that taketh not his cross, and followeth after me, is not worthy of me (Matt. 10:38). Read Matt. 10:32-39.

Christ, going on before, has tried every step of the way we must take. And not once has He promised a smooth path. Man is at variance against even his own kin. His foes are they of his own household. We then need not expect peace in this world if we follow Jesus. But even so, if the cross becomes too heavy to carry there will be help to bear it—as there was help to bear His cross—to the place of crucifixion if we are following closely enough after Him.

Saturday—God's Call

Unto you, O men, I call (Prov. 8:4). Read Prov. 8:1-11.

Each sermon, each sacred song, each earnest prayer we hear, each noble impulse we feel, is God's call to righteousness, to service, or to higher heights in divine grace. He so loved the human race, fallen as it was, that He gave His own Son to redeem it. And as Christ so loved it as to give His life for it, so we, influenced by the same love, will be quick to recognize His voice, and will earnestly desire to spend and be spent for God's glory, and the salvation of men.

*Lord, we obey Thy call;
We lay an humble claim
To the salvation Thou hast brought,
And love and praise Thy name.*

—BOGATZKY.

Religious News of the Week

Compiled by L. A. Reed

In the recent election the Kansas drys had an increase of over a thousand per cent majority as compared with the vote of fifty-four years ago. The majority in the Prohibition vote of 1880 was only 8,000 while the majority in 1934 was 80,000. Of course population increase is largely responsible but the Prohibition sentiment still survives. The W. C. T. U. gained 500 new members also in that state last year.

Under the title of "Near Eastern Jewry looks to Palestine" the *Christian Century* states, "The attraction Palestine is now exerting on Near Eastern Jewry is extraordinary. At Istanbul, for instance, Hebrew now ranks first among the foreign languages taught at the Berlitz school, while on the eve of this year's Jewish Olympic games which will be held early in April, scores are booking their passage to Tel-Aviv. People who used to travel in Europe now spend their furlough in Palestine which increasingly is becoming a touring resort. Meanwhile the Hamei-Tiberia Hot Springs Co. has started the excavations for encasing the springs. This work will take about six months, and about one hundred workmen will be employed. When the works are completed, the Tiberias bath establishments, it is assured, will be the Karlsbad of the Near East."

Recently the New Testament was published in the Cheyenne language by the American Bible Society which brings the total number of languages into which the New Testament has been published up to 374.

Four years ago, under the pressure of two wealthy laymen of conservative views, the Linwood Community Church, formerly the Linwood Christian Church, of Kansas City, Mo., was formed, and because of its "unorthodox practice of admitting members without immersion," it was voted out of the fellowship of the Christian denomination and called the Joint Board of Christian Churches. The two rich men have died and so now it has been accepted back into fellowship of the Christian Church; moving pictures, dancing, public forum and all that goes with it. Check victory for Burris Jenkins.

We have some long pastorates in Kansas City which proves that men can stay in one pastorate and be successful. Whether this is true of the Church of the Nazarene remains to be seen for we are too young as a denomination for these statistics. G. P. Baity has been pastor of the Westport Presbyterian Church forty-one years. S. W. Bacote, colored, pastor of the Second Colored Baptist Church has held office forty years. George Hamilton Combs was pastor of Independence Boulevard Christian Church twenty-seven years, with thirteen years at the Country Club Christian Church. Andreas Bard, of St. Mark's Lutheran Church is celebrating his twenty-fifth anniversary

as pastor of that church, while R. Fuller Jaudon has just finished twenty years in the pastorate of the Tabernacle Baptist Church.

THE RELIGIOUS SITUATION IN EUROPE—It looks as though there would be a conflict between the church and state in Germany. The evangelical groups claim that the right of conscience and the oath of allegiance to Hitler conflict, hence the trouble. We hope that a mutual agreement will be arranged. In Austria, the political policy is hampering the Protestant forces. Thousands of Catholics and unchurched people are joining the evangelical bodies and the government is blaming the Protestant pastors for this religious migration, which blame is wholly unfounded. New members have come so fast that there is not sufficient room to take care of them. The Swiss Protestant Church is helping its Austrian brethren but the situation looks dark for Austrian Protestants. In the Polish Ukraine, where there is an overwhelming Catholic majority, the evangelical movement is constantly growing. Some day there will be a great Protestant force in this part of Poland which will open the way for the gospel to be launched in the Ukraine of Russia.

John R. Flynn, an economist and writer and head of the senate committee's research bureau, makes some suggestions to take the profits out of war. (1) Take half of the first 6 per cent profits of corporations; over that take everything. (2) Limit individual incomes to \$10,000; take the rest in income taxes. (3) Impose income taxes on everybody earning as much as \$1,000. (4) Collect income taxes quarterly, out of income as it is made. (5) Immediately on the declaration of war give publicity to all salaries. (6) Draft the general officers of corporations into the military forces when necessary. (7) Close commodity exchanges; forbid speculation in commodities; fix prices. (8) Commandeer essential industries and services. (9) License industries.

The Preachers of Washington, D. C., recently met and made plans to interest the thousands of government employees of that city, in going to church. This will involve a campaign among 250,000 people who are employed by the government.

The cost of crime in the United States per capita annually is \$120. Drunken driving has increased in Maine, 40 per cent. 18,500,000 persons are now on relief in the United States. More than 11,000 persons were homicide victims last year in this country. Last year about 10,000 persons listed as criminals and under parole, were rearrested for crimes. Some say the parole law increases crime. Senator Morris Shepard has just introduced another Prohibition Amendment in the U. S. Senate. Has the grand fight started again?

The Protestant Episcopal Church has balanced its missionary budget. One gift of \$30,000 for China and five gifts of \$20,000 each and \$70,000 by direct appeal have made it possible. Their budget was \$2,313,115. This was an emergency schedule for missions.

The Sunday School

M. Emily Ellyson

LESSON FOR APRIL 28, 1935

LESSON SUBJECT: The Holy Scriptures (Psalm 19:7-14; 2 Timothy 3:14-17).

GOLDEN TEXT: *O how love I thy law! it is my meditation all the day* (Psalm 119:97).

INTRODUCTION

The object of this lesson is to create a new interest in and love for the Word of God. If we are to have a great revival of true religion the church must set herself with eagerness of mind, and reverence of heart to know her sacred Volume better than they know any other body of literature, for it alone contains the truth that can give peace and rest to the sinful soul, and guide men safely through life to "their desired haven." As someone has written, it is a:

Lamp for the feet that in byways have wandered;

Guide for the youth that would otherwise fall;

Hope for the sinner whose life has been squandered;

Staff of the aged, and best Book for all!

Living as we are in times of grievous unsettlement when men are drifting from the anchorage to which their fathers trusted in the strain and stress of life, our sacred Bible is our only hope. It alone reveals the one shelter from the tempest, the one haven of rest.

PERFECTION OF THE BIBLE

"The law of the Lord is perfect, converting the soul." Perfection is seen in all things proceeding from God and in nothing proceeding from man. David tells us "the law of the Lord is perfect." Here the Scriptures or Bible is spoken of as the "law of the Lord." "A law is a legislative enactment by supreme power for the proper regulating of conduct." All rational beings are under obligation to conform to the laws of the country. A law then is not an advice or a counsel, but a command to which everyone is under an obligation to conform. Laws made by human legislative bodies are many times very faulty, but David pays this tribute to the Scriptures that it is *perfect*. It lacks nothing essential to perfect conduct. The perfection of the law is seen in its achievements mentioned in our lesson. It restores the soul, makes wise the simple, rejoices the heart, enlightens the eyes, endures forever, and is righteous altogether. These are all triumphs of the Word of God. It is quick and powerful and sharp and many have been brought to conviction and repentance and restored from sin to righteousness by its mighty, convincing utterances of truth. Note the progress made by a *converted soul*. Each victory leads to another until there is no compromise with sin. It is thus that Jehovah's law is distinguished from the laws enacted by men. The Scriptures have an unchangeable moral foundation. The

comparison made by David between the Scriptures and "fine gold" is very striking. Naturally people desire above almost everything else to accumulate gold and this desire is so strong with many that they are led to commit great and grievous sins in gratifying this lust for gold. But our lesson teaches us that God's holy Word is "more to be desired" than the purest gold, for the one whose chief aim in life is to assimilate the Bible will daily be transformed by the truths taught there, and "grow into Christ our living Head in all things." Gold never has and never can satisfy the soul, but the truth seeker is always satisfied with the riches mined from God's Word. But beside the Scriptures being a source of imperishable wealth they are also a source of exquisite pleasure. "Sweeter also than honey and the honeycomb." No natural sweetness exceeds honey. Beyond all the supplies found in nature for profit or pleasure, God's truth reaches into measureless, infinite satisfactions. Surely it is more to be desired than the finest and sweetest of things of earth. We note that the Bible is a book of warnings. "By them is thy servant warned." To heed the warnings of Scripture men will be delivered from the strategy of the enemy and the results of sinful practices, but God in His goodness goes even farther than that. He will reward all who will adhere to and keep His warnings. This reward is not given sparingly, but liberally. "There is great reward." That which restrains one from wrong doing, inspires one to do right.

After dwelling upon the excellencies of "the law of Jehovah," David suddenly breaks forth into prayer, as if in his contemplation he caught a vision of his own shortcomings, and felt that beyond the contemptible weaknesses that he knows, there are "secret faults" from which he should be cleansed. We, too, very honestly should breathe that prayer, for, as the great Inspector of all of our lives looks within, we desire that even our meditations shall be acceptable to Him. To be cleansed from secret faults, and kept from presumptuous sins and their dominion, and to have our spoken words, and our heart meditation acceptable in His sight, to be made upright and clear from great transgression, this is the work of our Redeemer, and this in the Bible He has promised to do.

INSPIRATION AND POWER OF THE BIBLE

The closing portion of this lesson is taken from Paul's last letter before his death, written to his beloved Timothy. In this epistle Paul asserts the inspir-

The coming of our Lord is nigh. The Judge is at the door. The tribulation of the nations is already beginning. Hatred, gloom and hunger enwrap the world. Let us show our faith in His speedy advent by winning a hundred thousand souls to Him. Let us quicken the revival fires on every mission field. What better could we be found doing when He comes, than to be pressing a Crusade for Souls? Every Nazarene ought to pray harder, believe God more, and generously give to the Crusade Offering on Easter Day. Soon we will all stand before His flaming face.

ation of the Scriptures and their value. Unless they are inspired of what profit would they be for doctrine, for reproof, for correction, for instruction in righteousness? Since the man of God is to be perfect, thoroughly furnished unto all good works, what he believes, what he embraces as truth, makes him a completely furnished workman for his God-given tasks. His character must be founded on the inspired "Word of God," else all his works, which will be tested by fire, will be burned. His Bible equipment is essential to his efficiency. Without this he is not complete in Christian character and that which completes his character completes his equipment for service.

The Home Circle

Conducted by Mary Ethel Wiess

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

THE SONG OF VICTORY

THE Easter song is the most triumphant music in the world.

Today, the radio brings into our homes music good and bad—a lovely program of old songs and hymns may be followed by the weirdest kind of jazz, which in turn may give place to a lively band or a sobbing torch song. One has ample opportunity, then, to evaluate the different kinds of music; and those who, though perhaps not musicians, are nevertheless sensitive to the emotional qualities of music, soon learn to almost read the history of nations in their characteristic melodies.

It is not hard to distinguish the wild music of the Russians, or the hearty, stamping dance tunes and deep-throated songs of the German people. The music of Southern Europe has a recklessness and a boldness, while Spain, once a proud world power, has a music which is not surpassed in its wistfulness and longing. Now and then we hear the heathenish tom-toms and shrill pipings of the Orient, or the minor strains of the American Indian.

But among them all, there is no music that attains the hopelessness of our American jazz. Not all dance music is jazz—but there is a jazz on the air that is full of the tom-tom of the Orient, full of discords and jangling noises, screaming saxophones, moaning strings. Just as America became the "melting-pot" of the nations, so it has become the melting-pot of the world's music—and in the American night club our young folks dance to the rhythm of the jungle, the desert and the heathen orgy.

A few years ago Robert Harkness, returning from a prolonged stay in Europe, tells his experience in crossing on the boat. One night it was announced that the orchestra from the first cabin would play for the tourist passengers, and Mr. Harkness, pleased with the opportunity to hear good music, attended the con-

cert. But he was sadly disappointed. During the time he was in Europe, jazz had made its appearance in American music. It was his first experience with it, and he was astonished to find that it consisted mostly of sad, minor strains, such as express hopelessness and fear and sadness—and this was the music to which the American youth made merry.

Of all popular songs written, perhaps the most popular and most tragic, was "The Last Roundup." It was the requiem of a generation bound for hell. The notorious Texas Guinan, with her dying breath said, "I'm headed for the last roundup." The world knows what it means. Not long ago it was played by a famous orchestra over the air, and was followed by "Taps" blown long and lingeringly, on the bugle.

Against all this, contrast the music of the kingdom of God. Ever since the day that Miriam and her maids stepped out in front of the host of Israel, and composed and sang the song, "The Lord hath triumphed gloriously," the people of God have expressed their joy and their victory in glad, major tones and in happy rhythm. The song of a redeemed soul is a song of triumph. The song of heaven is a song of hope. The song of invitations is a song of promise.

The Easter song, then, is the most triumphant music in the world. The resurrection was a greater victory than the crossing of the Red Sea; and the shout, "He Is Risen—Hallelujah, He Is Risen!" is the most joyful strain the world has yet heard.

But there is better music yet in store. Now we sing "The Lord Will Come," but there will be a day when we can sing "The King Is Here!"

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Our old enemy, the devil, will be chained in the pit; Jesus will be on the throne in Zion, and His saints will be our rulers; our old tired, sick, unhappy bodies will be transformed into bodies incorruptible, and peace, justice and righteousness will prevail upon this old earth. What will we sing then? "Hallelujah to the Lamb!" Every song will be a song of victory—for "God shall wipe away every tear," and "There shall be no more sorrow" for God's people. What a song that will be!

BECKY GETS TURNED AROUND

YOU needn't drive so careful for me, Mr. Murphy—Tom was a pretty fast driver before he went to heaven—I like to go fast. And I do so appreciate your bringing me down town to see the store windows just before Easter—and I do hope Mis' Jackson will like this flower I bought her. She's been in bed so long—poor soul! That's all right, Mr. Murphy; we'll just sit right here in the car while you go in to see about your radio tubes.

Did you hear the radio service from our church yesterday afternoon, Mis' Murphy? It is so exciting to hear the very folks you know sing and testify and

pray and preach over the air—and the preacher sure did give us a good sermon. Yes, you're right, Mis' Murphy—the radio surely pours a lot of useless stuff into our ears—I've found that out, just since we got ours. Oh, here comes your husband now—guess he got his tubes all right. Yes, I'm ready to go home now if you are. Hope Lizzie has a cup of tea ready for me when I get there.

Why—why—it seems like we're going south, after you turned that corner. Are we really going north? Probably it's so if you say it is, but it surely seems to me as if we're just going away from our street as fast as this car can take us. I know, too, you must be right, for to go north, we go up past the depot, and past John J. Wharton's store—and that sign says Sixth Street! I know by the signs that you must be right—and yet somehow my head is just turned around, and the directions don't seem right. Well, I'll just have to trust you, Mr. Murphy, and trust the street signs and the old landmarks that I know are right. I know that I'll get home pretty soon, if I do that.

After all, that is what happens to a lot of people in their spiritual life, isn't it? They just somehow get turned around, though they know the Way as well as anything. But the route they're taking seems altogether wrong, and they can't make it seem right. There was Mamie Reed, when she had that trouble with her husband's folks. It was awfully hard for her to see that to stand still and suffer injustice and not retaliate was the "road to victory," and yet she had the plain directions in the Book, and the old landmarks to go by. I used to tell her over and over when she came to talk to me about it, "The Doormat Route is the road to victory." And there was the Word which said, "Resist not evil, but overcome evil with good"—well, Mamie just kept walking right along by those old landmarks, even when it looked as if they led straight to defeat and poverty and distress. And praise the Lord, they led her right out into the sunshine of a wonderful reconciliation with her father-in-law, and finally led him into salvation.

And I mind about young Alf Morrow, too, who did so want to be well liked and popular, and have a good time. He came to me one time and said, "Mis' Bowen, all the fellows at school smoke a lot, and drink a little—and they just leave me out. When they all go off in a car to have a good time I can just sit on my thumb—and I'm about getting tired of it." It sure looked like the road of clean, right living was leading straight down the hill to oblivion. But I encouraged him, and told him about, "Wherewith shall a young man cleanse his ways," and got him to promise to hold on a bit longer. And that same spring he got saved! And the road of clean right living opened up for him into a wide highway, where he walked with the choicest young folks of the town. And look at him now—the best young people's speaker on the zone, and busy all the time going around speaking at rallies and such like. He'll make a good preacher some day, too.

Oh, it's awfully easy to get turned around! But we've just got to follow the guideposts and the street signs and traffic signs the Lord has put out for us on the highway of life—to rely on His promises and His commands—and, sure as the world, some day they will take us *home*.

EASTER CLOTHES FOR MARY MAE

WHEN MARY MAE was ten, the depression was at its worst. Daddy had been out of work for so long, and Mother had been sick. Not that Mary Mae minded having just rice or beans for Sunday dinner, or even not having any school lunch. But Easter was coming near, and the Junior Department in the Sunday school was putting on the program. The superintendent had said to Mary Mae, "We haven't anyone in the whole department that can sing and recite quite as well as Mary Mae, so we will have to depend upon you to help a lot with the program."

"I love to sing—I do, I do!" she told her mother that evening, "But I can't get up there in front of everybody in that old dress. I just can't—and I won't!" she ended in a storm of tears. And a few minutes later, in the kitchen, a few hot, salty tears dropped into the dishpan as Mother finished the dishes. No new clothes this spring—no matter how badly they needed them—that was final. Perhaps next year—if the Lord let them live—!

So Mary Mae returned the solo and the lovely reading to her teacher—and told the ladies on the program committee that she would sing when the whole department sang, if she could stand in the back row. They understood—but they were all suffering together in the depression, and not one of them could secure the clothes Mary Mae needed.

The weeks were flying by, and Easter was coming nearer and nearer. One Sunday the conversation in the Willing Workers class turned on the subject of dress. "Is it wrong," they asked for the hundredth time "to wear short sleeves?" "Is it all right to wear a class ring?" "Is it wrong to curl your hair?"

Miss Atwell, the teacher, was weary of all those questions, though she knew they lay close to the hearts of her girls.

"Listen," she said, "I want to show you something out of the Book."

And she turned back to Genesis, and read them about Sarah—how that down in Egypt the folks saw that she was "very fair," and went and told the king about her, and praised her so highly that Abraham was frightened—for the heathen at that time were treacherous and cruel, and would not mind killing a man and stealing his wife. Sarah's name meant a princess—how lovely she must have been!

"I guess she must have been dressed pretty nice, too," said one.

"Silks and satins and velvets are what princesses wear," said another.

"And lots of jewelry, in Egypt—my mother's got a scarab," added a third.

"Then, listen," replied the teacher. And she read them from the third chapter of First Peter, about not using gold and silver, and fancy hair dressing and expensive clothes for adorning, but using the "incorruptible apparel [it never wears out] of a meek and quiet spirit, which is in the sight of God of great price;" and then she went on to read that this was how Princess Sarah, the lovely Sarah, so beautiful that men went and told the king about her—this was how she adorned herself.

Mary Mae was impressed. She said nothing to her mother; but in her heart she determined that if she could have no new things to wear, she would see if she couldn't make herself attractive by putting on the kind of adornment Princess Sarah wore—the kind of adornment God liked best.

Easter came and went. Mary Mae stood among the tall girls in the back row and sang her best. The months went by—and when Mary Mae was eleven, the depression was not quite so bad. Daddy had been having some work, there had been meat on the table now and then, and there was a license for the car.

"Mary Mae," said Mother, as they washed dishes, "tomorrow, we can go down and buy Easter clothes for you and Ted and the baby" (had I told you there was a baby?)

"Goody, goody!" exclaimed Mary Mae. Then she dried the dishes for a while in silence.

"But, Mother," she finally said, "I can wear my old white dress if you will do it up nicely, and just buy a yard of print, and make a little jacket to wear over it—for I do want *you* to have something new for Easter, too. Please, Mother."

"Oh, but daughter—" Mother began. Then she washed three cups and a plate before she finished what she started to say.

Finally Mother spoke again. "Are you very, very sure you feel that way about it?" she asked.

"Awfully sure, Mother," Mary Mae told her, "because all year, I have been practicing wearing the kind of fine clothes Princess Sarah had," and she told her mother about what Miss Atwell had told the class.

"Then, daughter," said Mother, "I've a proposition to make! I can get along—for I will just sit still and hold baby anyway. And I will make a pretty little jacket for you to wear over your white dress, when you speak your piece. Then—then, Mary Mae, we will put together all the money that we would spend on us, and it will buy Daddy a new suit, so he can go to church with us on Easter Sunday. You know Daddy truly loves the Lord, but since things have been so bad, his suit was just not fit to wear to church, and he hasn't been there for a long time."

The towel was on the floor, and Mary Mae's arms were around her mother's neck. Her tears made a wet spot on Mother's shoulder, as she clung there for a long time.

"Mommy, Mommy!" she cried, "more than any-

thing else in the world, I'd like to have Daddy sitting by us in church on Easter Sunday—and every Sunday! And I'd be so *proud* to speak ~~my~~ piece and sing my song in the finery that Princess Sarah wore—the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

Good Samaritan Chats



BELOVED SAMARITANS:

The Lord bless thee and thine! Well, in my last Chat, I was still in Florida, but on Monday, March 18, I left beautiful Ft. Lauderdale for the north and pulled into Jacksonville at 6:30 that afternoon. I was met at the depot by my good friend, Brother Walker, and driven to his nice home for a good supper, and then on to the church where Brother Powers is the fine pastor. We had a fine crowd out and had a lovely service and I spent the night with the Walker family.

We were up early Tuesday and they drove me to the depot where I got an early train for Savannah, Ga., where I was to preach that night for Brother Wade Jernigan. We had a fine dinner with the Smith family, then a fine drive over the lovely city, and then had some rest. We had a great crowd at night and one of the most beautiful services. Brother Jernigan is doing a fine work in Savannah. I spent the night with the Smith family.

We were up early the next morning, Wednesday, March 20, and I left Savannah headed for Chattanooga, Tenn., where I was to preach that night in Grace Church for my old Tennessee friends, Brother and Sister McCammon. He met the bus at 6:59, and we were on time with a little time to spare. We drove to North Chattanooga and had a fine supper and a great crowd to preach to, and I enjoyed the service to the limit. After a fine night's rest, we were up at work early on Thursday morning.

During the day Brother Will Tidwell and Brother Mathews, our beloved Superintendent of the Tennessee District, called for me, and we drove to the city. That night we had one great crowd, one thousand upstairs, and then the basement was packed full, and the loud speaker was used, and I preached to one thousand upstairs and three hundred downstairs. Well, that is doing the thing up in fine shape, one man preaching to two crowds at the same time, but we did the job. We spent the night with Brother and Sister Tidwell.

On Friday afternoon Brother McCammon came for me and drove me out to Cleveland, some thirty miles east of Chattanooga, to Brother Bob Jones' college, and I spoke to them on "My Life Story," and we had a most delightful time. We took supper at

the college, and it was all that a school college wanted for good things to eat. Brother Jones has a fine college, with between 250 and 300 as fine boys and girls as you will meet in a lifetime of travel.

After the service we drove back to the station and I got the train for Nashville, and reached there about noon. I was met by my good friend, Brother Strickland. We had a good chat and went to a fine cafeteria and had a fine dinner. There we met my cousin, Rev. Lige Weaver, our good pastor from the Third Church, sometimes called the North Side Church. We then drove to the home of Brother Snell and I spent the afternoon and night in their lovely home.

On Sunday morning I spoke at Grace Church, of which Brother Strickland is the fine pastor. After a great service we took dinner with Brother and Sister Smith, two as fine people as we have in our great Church of the Nazarene. After dinner we drove down to the lovely home of Brother and Sister Cannon and I had a fine rest. At night they drove me to the West Side Church of which Brother Collier is the good pastor, and we had a fine crowd and a lovely service. Then we drove back to the Cannon home for the night.

On Monday I went to the college and had a fine visit with the students, and at eleven o'clock I preached to the student body. We have, I think, at present one of the finest bands of students that we have had for years in the college. I took dinner with young Brother Hardy, who is the fine son of Dr. C. E. Hardy, the president of the college, and we had a fine dinner. After dinner Brother H. H. Wise came for me and drove me to his lovely home and we had a lovely afternoon, and a fine supper. He then drove me to the Emmanuel Church of which Brother Bresee is the fine young pastor. He has built up a great church in the past two years, and we had a fine crowd and a lovely service. I went back to the home of Brother H. H. Wise and had a fine night's rest.

Tuesday morning Brother Mathews came for me and we had a fine drive over the city and looked at some fine locations for the prospective school building for the college. We then drove to the country and visited a fine trout farm, and back to the city in time for lunch at the home of Brother and Sister Mathews.

After some rest Brother Strickland came for me and I took supper with him and his good wife and fine children, and then I preached for him on Tuesday night, and we had another fine service in Grace Church. I spent the night with Brother and Sister Mathews, where I made my home for the rest of the week, at night.

On Wednesday afternoon we drove to Tullahoma for the night's service, a distance of almost one hundred miles. We took supper with my old friend, Brother C. B. Hail, who is now the fine pastor at Tullahoma. This is one of the new churches on the district, and Brother Hail held the meeting there last summer and had a great revival with over three hundred conversions and organized a church with more than forty members. They have taken in some new

members since the organization, and Brother Hail is doing a fine work in Tullahoma. We had one great crowd; they came for miles around that great old rugged country, and the church was packed to the door, and I must have talked for an hour and a half. After telling them goodbye we rolled into the car and drove back to Nashville, and got in about 12:45, and had a fine night's rest.

Thursday was the all day W.M.S. meeting held in Grace Church, and I had the privilege of telling them of our work in Jerusalem. We had a lovely day and dinner at the church. After the meeting was over we drove to Santa Fe, Tennessee, and took supper with the Hutchinson family, the good mother and father of Sister Mathews.

After supper we drove some fifteen miles to Columbia, and had a fine service in our church there, where Brother Bridges is the fine young pastor. This young man has simply worked a miracle in Columbia. Two years ago I was there, and we had a small building rented for the church. At present we have a church that will seat several hundred people, out of debt, and as fine a band of Nazarenes as you will meet in a year's travel. After a fine service we drove back to Nashville for the night, and had one more fine night's rest.

We were up early on Friday morning and did a good lot of work, and then drove to the home of cousin Lige Weaver and his good family for dinner. We had with us Brother and Sister Earl Vennum, our pastors at Fort Myers, Florida, and we all had dinner together. The Vennums are in a fine revival with Brother Weaver, and close Sunday, March 31. On Monday, April 1, they open with Brother Tidwell at Chattanooga for one week, and then on to their church at Fort Myers.

Well, it is time to ring off until next week.

In love,

UNCLE BUDDIE.

A hundred thousand people in this great land of ours, are in hopeless bondage to sin. They would accept our Lord Jesus, let Him set them free, and then would make wonderful Nazarenes, if only they heard our full salvation message. Save a coin a day for the Easter Sacrifice Offering, April 21, and help to save America from Communism. A goodly portion of the Crusade Offering goes to Home Missions.

N.Y.P.S. TOPIC FOR APRIL 21

THE RESURRECTION

Scriptures: Matt. 28:1-15; Mark 16:1-20; Luke 24:1-48; John 20:1-31; 1 Cor. 15:1-50.

This Easter Lesson is presented by Evangelist Jarrette E. Aycock in the form of a series of questions and answers, under the following sub-topics: Was the Resurrection Prophesied? (2) Did Jesus Refer to His Resurrection? (3) What Are Some Proofs? (4) The Order of His Appearances. (5) The Importance of the Resurrection. (6) What the Resurrection Means to Me. (7) What Should Easter Be to Us?

FACTS AND FIGURES

HOBART WICKENS

AT the close of last assembly year there were seventy-two churches in our movement whose average weekly Sunday school attendance equaled 250 or more. The Bethany, Okla., Sabbath school set a new all time record for our denomination last year, with an average attendance of 826. This Sunday school has shown an increase in attendance each year for the last ten years, and the end is not yet. Professor Leroy Taylor is superintendent and Lyster Neal assistant, of this, our largest Sabbath school. Rev. H. B. Macrory is pastor. The average weekly Sunday school attendance for each church is as follows:

Bethany, Okla., 826; Decatur, Ill., West Side, 712; East Liverpool, Ohio, 569; Evansville, Ind., Tabernacle, 550; Little Rock, Ark., First, 534; Pasadena, Calif., Bresee Ave., 510; Hammond, Ind., First, 509; Chicago, Ill., First 495; Lansing, Mich., North, 483; Bloomington, Ind., 458; Cleveland, Ohio, 449; New Castle, Ind., 445; Richmond, Ind., 445; Indianapolis, Ind., First, 430; Danville, Ill., First, 409; Los Angeles, Calif., First, 404; Pasadena, Calif., First, 400; Flint, Mich., Central, 385; Decatur, Ill., First, 383; Denver, Colo., First 372; Spokane, Wash., 368; Flint, Mich., First, 366; Oklahoma City, Okla., First, 356; Akron, Ohio, First, 356; Nampa, Idaho, First, 350; Henryetta, Okla., 348; Iron-ton, Ohio, 348; Indianapolis, Ind., West Side, 347; Walla

Walla, Wash., 346; Kansas City, Mo., First, 339; Nashville, Tenn., First, 332; Indianapolis, Ind., Westbrook, 328; Indianapolis, Ind., Ray St., 327; Sapulpa, Okla., 324; Hutchinson, Kans., First 323; Huntington, Ind., 323; St. Louis, Mo., Lafayette Park, 318; Warren, Ohio, First 317; Sikeston, Mo., 309; Springfield, Ill., 307; Chattanooga, Tenn., First, 305; Dayton, Ohio, First, 304; Elkhart, Ind., 302; Malden, Mass., 301; Akron, Ohio, Kenmore, 301; Canton, Ohio, 301; Hominy, Okla., 301; Columbus, Ohio, Warren Ave., 300; Nashville, Tenn., Third, 295; Council Bluffs, Iowa, 294; Hamilton, Ohio, 291; Wichita, Kans., First 283; Shawnee, Okla., 282; Colorado Springs, Colo., 281; Akron, Ohio, Arlington St., 281; Columbus, Ohio, First, 278; Belvedere Gardens, Calif., 277; Muncie, Ind., 275; Lansing, Mich., First, 269; Miami, Fla., First, 267; Warren, Pa., 261; Mitchell, Ind., 259; Ada, Okla., 259; Columbus, Ohio, Parsons Ave., 255; Akron, Ohio, Good-year Heights, 255; Houston, Texas, 255; Salem, Oregon, 251; Pittsburgh, Kans., 250; Toronto, Ohio, 250; Norman, Okla. 250.

The general average of our denomination for last year, is for each church to have an average weekly Sunday school attendance 27 per cent larger than the number of church members. Of course a good share of our churches have a much higher percentage, with several reaching from 50 to 75 per cent.

However it is surprising to know that with many of our churches, the average weekly Sabbath school attendance is less than the church membership. In other words these churches have fewer people attending Sunday school than there are names on the church rolls, and the sad part is that a big percentage of this group are our larger churches. No pastor should be satisfied with the Sunday school attendance of his church until it at least equals the membership of the church and then he will still be about 27 per cent below the general average of our movement. This should be the minimum attendance. We suggest that our District Superintendents set as one of their goals that every church in their district close this assembly year with an average weekly Sabbath school attendance equal to the number of members on the church roll.

HE IS RISEN

J. E. TAYLOR

*O glorious Easter morn long, long ago,
When from the rock-hewn tomb the Lord arose,
No power could hold in death the Prince of life,
He triumphs—the Eternal One—o'er all His foes.*

*O glorious Easter morn, when to the silent tomb
Those faithful women came, with spices rare,
To anoint the One they loved in life, but now in death,
But found Him not—"He's risen, He is not here."*

*Bright angels from the shining courts above
On wings of light sped to the tomb in which He lay,
And in their might broke now the Roman seal
And from the guarded tomb, "the stone they rolled
away."*

*Back in the dateless past, before creation's dawn,
God planned the scheme that brought redemption
nigh,
While holy prophets told down through the years,
To save mankind from death, the Sinless One must
die.*

*The open grave attests His Almighty conquering
power,
No more to yield to death, or to the tomb's embrace,
We join in praise with that angelic host above,
To Him who ever lives to save us by His grace.*

*All hail glad Easter day of Him who lives we sing
Who burst the bonds of death, and triumphed o'er
the grave,
Victorious now in heaven above He reigns,
The strong One to deliver, the mighty still to save.*

HOW MANY PROMISES IN THE BIBLE?

E. R. THOMPSON

HAVING often heard the statement that there are 32,000 promises in the Bible, and being under the impression that it was an exaggeration or mistake, I decided to count them for the satisfaction of knowing for myself the facts about it. I have recently completed the task of reading the Bible through from first to last, marking the promises as I came to them. The following is the result of my search. I marked 3,279 promises to man from the Lord. I found 249 recorded as having been made to man by man. I marked 13 that were made by man to God, and one that was made by the devil to the Lord Jesus, making a total of 3,542 recorded promises in the Bible. Some of the writers of the historical and prophetic books of the Old Testament each record many of the same promises, also the writers of the Gospels in the New Testament each record some of the same promises made by our Lord to the people during His ministry among men, so that there are possibly not more than 3,200 different promises in the Bible. There is only one book in all the Bible that does not contain a promise. It is the Song of Solomon. The Prophecy of Isaiah contains more promises than any other book of the Bible, having 669. The book of Psalms comes second with 425. The Prophecy of Jeremiah is third with 262. The Gospel of St. Luke records more promises than any other book of the New Testament, having 174. The Gospel of St. John comes next with 151. God is faithful to keep every promise, made when we meet the conditions required. Praise His name!

FT. MYERS, FLA.

WE ARE WORKERS TOGETHER WITH GOD

MRS. FLORENCE DAVIS*

T*O be workers together with God, we must first be willing to do the work that He bids us do.*
Everyone cannot fill the same place. If we want to build a sky-scraper, we would not go to a blacksmith or a farmer to draw up the blue print. When an instructor is needed in mathematics, we would not go to a doctor of electricity to fill the place.

When God wanted someone to work in the field of rescue work, he found his man at Purcell, Oklahoma, in the personage of Rev. J. P. Roberts, and called him to this work in the whitened harvest field and gave to him the plan for housing and caring for the unwedded mother and child.

Brother Roberts was willing to work under the leadership of God in working out His plan for this great institution which now stands to grace the entire Nazarene movement.

It has not been easy all down through the years. Disappointments, heartaches, reverses and depression have been thickly sprinkled all the way, but through it all the good work has gone on. He and his good wife have kept the doors open and fed and clothed a big family.

They have been the good Samaritan that has bound up the wounds, poured in the oil and hundreds of poor hearts have been made to rejoice. If we ever saw individuals that were fitted to run an institution of this kind, we surely see them in dear Brother and Sister Roberts.

Many people can raise money, but what will that mean, unless one knows how to properly invest it? He is a genius in financing and operating such an institution.

Every inch of the beautiful forty acres is utilized. The ground is fenced and cross-fenced into small patches, where all kinds of the best vegetables are raised that can be found. Not one bit goes to waste. The girls put the surplus into cans for winter use. Every plan conceivable has been worked out to lessen the cost of living. They have their own hogs, cows and chickens. The home is well organized. The buildings are neat and clean and you sense the home atmosphere. In fact it is not an institution; it is just a big home. Everywhere you sense the presence of "the unseen Guest," at every meal. "A silent listener to every conversation." If you want to get a blessing on your soul, visit Pilot Point. You will not be disappointed.

For years we have been interested in welfare work. Many times have we listened to the sad story of the unfortunate girl as it came from a torn, bleeding heart. We have watched the workings of the institution with interest. We have seen the products of the home in fine young women who have gone from the institution to happy homes of their own; others filling a place in the business world and today are cultured and refined and their lives telling for God.

It was the happy privilege of Mr. Davis and myself to visit Rest Cottage in January. We looked upon the nice persimmon grove which affords a nice place for outings for the girls; the beautiful buildings, and enjoyed a fine service in the home, then partook of a fine turkey dinner, with everything that goes with it. The atmosphere that permeated the place and God's presence made us say, "Well, our dreams have been realized." We have at last looked in upon the finest institution of its kind in America, with the signal blessings of God upon it.

2. *To be workers together with God we must have the spirit of co-operation.*

Brother and Sister Roberts need our co-operation to succeed. We can send food, clothes, give of our finances and last but not least, we must pray for Rest Cottage. Prayer will lubricate the machinery and cause all to run smoothly.

3. *To be workers together with God, we must have a heart interest in God's work.*

This is God's work. We must see this institution go, and it is going. It has run for over thirty years and no thought

* District Evangelist, Colorado District

of closing the doors. It must stand as a beacon light to the unwed mother and her orphan child. I wish that you might have read the wonderful letter which I received from a young lady who has gone home from this institution. No matter what you might have sacrificed to make good, liberal offerings to this God-given institution, you would have said that it has paid. Thank God for the privilege of standing behind such an institution. This institution is a child of the Church of the Nazarene and we can well be proud of it. Let's clothe and feed this child of ours, that is sending out such beautiful, finished products in the lives of splendid young women today; that has brought hope and cheer to the dear prodigal girl. I am sure angels have been made to rejoice from time to time over the work done in this institution.

Rev. and Mrs. J. P. Roberts are ably assisted by their brother and his wife, old-time friends of ours, Rev. John and Grace Roberts, who are faithful and successful workers in the institution and their beautiful lives are a blessing to all whom they meet.

The aged gospel veterans who are receiving a pitance from the Ministerial Relief funds, need our constant sympathy and care. Do you know that a portion of the Crusade Offering on Easter goes to them? Please, earnestly pray for them, and then help answer your own petitions by carrying a well filled envelope to the Sacrifice Offering on Easter Day. "He that giveth to the poor lendeth to the Lord."

THE CHRISTIAN

DAVID HENRY KYES

*Delayer of death, giving flavor to life,
Adjusting affairs of two worlds;
So tactfully changing grim discord and strife,
To phases religion imparts.*

*Ideals are uplifted, designs are enhanced,
That give every life valid verve;
With honor and faithfulness ever advanced,
By him who is anxious to serve.*

*He's courteous, wholesome and charmingly chaste,
With a traveling Companion, his God.
To strengthen assurance all modes are embraced;
Soul depths with composure are shod.*

*He finds of God's grace a perennial supply,
His Word both uplifts and sustains;
Each day he progresses—though demons defy—
With losses transmuted to gains.*

*His life a full melody, swelling refrains,
Each Providence proves a high boon;
He lifts men, assuages, forgives and constrains,
Ever learning with God to commune.*

*He stands on God's battlements, fully aware
That Satan will seek to beguile,
But he supplicates, labors the while to prepare,
So ne'er demons nor devils defile.*

*He rises from weariness, growing more strong,
Well knowing he e'er shall endure,
With that heavenly, blood-washed and sanctified throng,
Who through faith and God's grace are made pure.*

*He's ever promoted, a smile on his face,
With songs of glad cheer in his heart,
To that sacred, seraphic and heavenly place
Where God and His faithful ne'er part.*

News of the Churches

Telegrams

Nampa, Idaho—Inaugural concert on our new Wurlitzer pipe organ last night grand success. College auditorium filled. Honorable C. Ben Ross, governor of the state of Idaho, E. W. Rising, mayor of Nampa, Mr. J. T. Lafond of Nampa Chamber of Commerce, guests of honor. The Wurlitzer is an electric organ of the unit type and designed for cathedral concert and broadcast purposes. The donor of this organ is Dr. Edward S. Gardiner of Houston, Texas, who was my roommate at the University of Chicago. Northwest Nazarene College is now broadcasting at 7:45 morning and evening from our own studio; also Radio Gospel League, 5:30 to 6:00 every Sunday afternoon.—R. E. Gilmore, President.

Wichita Falls, Texas—Just closed glorious revival with Theus and Messer, wonderful workers. Crowded house, thirty prayed through last service, one hundred altogether; 38 joined church making a total of 76 since we came here in September. 348 in Sunday school rally. To God be the glory; greatly encouraged.—J. P. and Rosa Ingle, Pastors.

Littlefield, Texas—The work here is making some progress. We are having services twice a month on Sunday afternoon in the Presbyterian church, which seems to be the best we can do now. We are looking forward to a tent campaign this summer, sponsored by the N.Y.P.S. of the Plainview Zone, Abilene District. We ask prayers for the work in this growing business center. Anyone having friends or relatives in or near here, please drop us a line and we will be glad to look them up. Address us at Earth, Texas.—Eugene Wood, Pastor.

A N.Y.P.S. Zone Rally was held at Hooker, Oklahoma, on March 28, with a fine representation present from the Knowles, Guymon and Hooker churches. Zone President Rev. M. L. Turbyfill brought the morning message. In the afternoon each church represented put on a special N.Y.P.S. program, and Rev. Paul Pitts from Yukon brought the message. Rev. Joseph Pitts from Ryan brought the evening message. The next rally will be held at Guymon the last of May.—Mrs. Turbyfill, Reporter.

Fairbury, Nebr.—Our church has just recently closed our first major engagement in the Crusade for Souls with Revs. R. R. and Dorothea Sharp as the evangelists. Their ministry was a great blessing, and it was indeed a Holy Ghost revival. Many seekers bowed at the altar and found God, and the church was greatly stirred. Seven new members united with the church, and at least five more will unite on Easter Sunday. Song Evangelist Mrs. Elsie Swanson assisted with the music and was a great blessing. We

are closing our fourth year here, and in that time have seen the church membership almost doubled, and the Sunday school tripled. Our Sunday school has been in the lead on this district for more than a year.—J. B. Miller, Pastor.

Rev. Henry Elsner, business man evangelist of Brooklyn, N. Y. and his wife, have just returned from a trip to Miami, Florida. He writes, "It was our pleasure to preach, sing, and visit our churches, and we find them in fine spiritual condition. We were especially impressed with the large number of young people in the congregations, and the fine attendance in the Sunday schools."

South Bend, Ind.—We have recently closed a two weeks revival meeting with Evangelist Allen H. Wagner of Columbus, Ohio. The Lord blessed the ministry of Brother Wagner, and souls were saved and sanctified and the church edified. Our work here is making progress. The Sunday school has more than doubled, and a new interest is being manifested in the N.Y.P.S. This is the second revival Evangelist Wagner has conducted for me as pastor. We are behind the whole program of the church.—H. D. Nothstine, Pastor.

Montrose, Iowa—On March 31 we had the largest Sunday school attendance on record; 111 present in a town of 600 population, with five other churches. Prayer and personal work are responsible for this achievement, as we had no special rally, revival, or evangelist. We have set our new goal for 120. A liberal pounding was given the pastor recently, which was much appreciated. We are planning a revival to begin May 31, sponsored by the young people, with W. A. Strong, brother of the pastor, from Olivet College, as the evangelist.—E. J. Strong, Pastor.

Avon Park, Fla.—Our church has just closed a good revival meeting with Rev. E. E. Zachary of New Castle, Ind., as the evangelist, and our pastors, Brother and Sister Parker, in charge of the music. God gave victory with sixty-six at the altar, many of whom prayed through to definite victory. All previous Sunday school attendance records were broken, with 173 present. Our church is in good condition spiritually and financially.—Mrs. Bertha Park, Reporter.

Saginaw, Mich.—We had arranged for a six days convention in our church with District Superintendent Starr and Evangelist I. G. Martin as workers. Illness prevented Brother Starr from being with us, but Brother Martin came and held the convention. From the opening service on Tuesday night it was a time of uplift and inspiration to the church. No altar call was given until the closing night, but the church was helped more than in any like period of

my ministry here of nearly eight years. The people of God were edified in their faith, and confirmed in their profession.—Chas. H. Hare, Pastor.

Richmond, Va., First Church—Almost two years ago Rev. H. A. Forester and wife accepted the pastorate of this church, and the Lord has been graciously blessing their labors with us. Mrs. Forester's vocal and instrumental music has been a great blessing in the services. Every phase of the work seems to be taking on new life. Souls are being saved and sanctified in our regular services; more than thirty seekers within the past month. We are having better attendance than ever before. As a part of the Crusade for Souls campaign our Sunday school and N.Y.P.S. are each sponsoring cottage prayermeetings and also holding services at the jail and City Home. Our spring revival will be in April with District Superintendent R. E. Dobie as the evangelist.—B. V. Buck, Reporter.

Midway City, Calif.—Our church has recently closed what some of the charter members say was the best revival they have ever seen. Rev. Harold Kiemel was the evangelist, and God blessed his ministry with souls at the altar, night after night. A number of our young people were saved and sanctified. Ten new members united with the church, and we expect some more to come in soon. This has been a good year for our church. We have more than doubled the membership, and each department shows an increase. Budgets are paid, and we have bought and paid for new seats for the auditorium. We have a personal workers band, also a prayer band. The church has given us a unanimous call for another year.—J. A. Wooten, Pastor.

Hays, Kansas—Our church recently closed a good revival with Evangelist J. C. Walker. The Lord blessed his ministry in saving, reclaiming, and sanctifying souls. Brother and Sister Walker are real, Spirit-filled workers. Our church is having a steady growth.—Hilda Wild, Pastor.

Rochester, N. Y.—After four and one-half years pastorate here, Revs. E. E. and Ora J. Turner are leaving this church to enter the evangelistic field. They have greatly endeared themselves not only to the membership of the church, but also to the entire community, by their faithful labors. In addition to ministering to the spiritual needs of the people they have been a great blessing in securing food and clothing for the needy, and helping them to find employment. They are leaving the church in good condition, and we believe the seed sown will result in a fruitful harvest under the leadership of Rev. A. M. Babcock who begins his pastorate with us on Easter Sunday. Brother and Sister Turner are both singers as well as preachers, carry a burden for the lost, and God's true ministers.—Church Secretary.

Elk City, Okla.—The blessings of the Lord are resting upon the work here, and the church is united. Sunday, March 31, was a good day spiritually. There was no place for preaching in the morning service, as the glory came upon us and the people wept and shouted and praised God until after twelve o'clock. We are back of the program of the church, and co-operating in the Crusade for Souls.—Eugene W. Moore, Pastor.

Church Road, P. E. I.—Last September Brother Turpel, our assistant superintendent for this part of the district, Brother Hammond, pastor of Mt. Pleasant church, and myself started a meeting here. After the first week the other two brethren were obliged to leave, and we continued for another two weeks of battle, before the break came, and a number of souls were saved, and some sanctified. In February Brother Turpel came and helped in another meeting in which souls were saved. At the close of this meeting a church was organized with fifteen charter members, and the writer was called for pastor. Since then we have received six more members, so that we now have twenty-one. We are now making plans to erect a new church building as soon as spring opens. We have organized a Sunday school, N.Y.P.S. and W.M.S. There is a good spirit in our meetings and God is blessing and giving victory. Pray for us in this needy field.—A. Stanford, Pastor.

Mobile, Ala.—We have recently closed a very successful revival with Rev. J. D. Saxon of Greenbrier, Tennessee as the evangelist. Several prayed through to victory, the believers were greatly encouraged, and much lasting good was done. The ministry of Brother Saxon was much appreciated.—Mrs. W. D. Whitten, Reporter.

Middletown, Ohio—Our church has recently closed the second revival meeting of the year with Misses Joy and Mary Latham of Wilmore, Ky., as the evangelists. Capacity crowds attended the services; a large number of people sought and found pardon or purity, and nine people united with the church. A Junior Society was organized with over fifty members. The work is moving on.—Harvey S. Galloway, Pastor.

Recent visitors to Headquarters include: Evangelists Oliver and Ruth Morgan who closed a meeting at El Reno, Okla. on March 31, and were on their way to Marseilles, Ill., to begin a meeting April 7; Rev. W. T. Johnson, District N.Y.P.S. President of Idaho-Oregon, and Rev. Ray Davis, pastor at Ontario, Oregon, on their way to Flint, Michigan, to purchase a new car; Dr. Orval J. Nease, pastor of First Church, Detroit, Mich., and his wife, also Rev. H. W. Thomas, pastor of Calvary Church, Detroit, and his wife; Mrs. Ira Bray of southern Missouri, one of the Sunday school lesson writers; and Evangelist Lon R. Woodrum, who has just closed a meeting at Topeka, Kansas.

AN OUTSTANDING SUNDAY SCHOOL CLASS, HAMMOND, INDIANA



One of the most outstanding Sunday school classes to be found in our connection is in our First Church, Hammond, Indiana. It is composed of young married people, taught by Mr. C. A. Bond. Prior to his taking this class there was an average attendance of twelve to fifteen. The average attendance this past year was forty-one.

This class made twenty-four hundred absentee calls in twelve months. Every call was properly filled out on cards arranged for this purpose, and are now on file. This class had one hundred and fifteen one Sunday morning.

In a revival conducted by Sister Chatfield, of Elkhart, Indiana, a special burden came upon the teacher, Mr. Bond, for the salvation of these young married peo-

ple. Twenty-eight of them were converted. It is said that this class is now one of the great spiritual forces of the church.

Rev. Frank Watkin has been the efficient pastor of this church for about eight years. Mr. Brose Bond is the faithful and aggressive superintendent. This church had a Sunday school rally a year ago, with more than fifteen hundred in attendance. The average attendance is around 500.

A thousand teachers with the passion for the lost, vision, and "mind to work," as Mr. Bond has shown in this class, would help to save the broken homes of our country. The teacher is the hub around which the school is built.

A. S. LONDON.

Deepwater, N. J.—Our church has just closed a good meeting with Evangelist Harold Johnson and wife. Quite a number of seekers were at the altar, and a class of probationary members were received into the church. The Sunday school attendance record was broken in the Sunday school rally. The services of the Johnsons were much appreciated. We also had a good meeting last November with Rev. W. G. Prouse as evangelist.—C. L. Woolson, Pastor.

Clinton, Kansas—Our church is backing the Crusade for Souls one hundred per cent. Rev. R. H. LaForge and wife from Kansas City visited the church recently. He preached two good sermons which were a blessing to the church and community. We plan to have a Holiness Convention May 12 to June 9 with Professor H. O. Fanning of Bethany, Oklahoma.—A. E. Meek, Pastor.

Las Cruces, N. Mex.—District Superintendent B. F. Harris conducted a revival in this place the last two weeks in February, and organized a church. Souls are praying through in our regular services, and the attendance and interest are increasing. We have forty-five enrolled in the Sunday school; finances are coming easily. Prospects seem favorable for purchasing property soon. We are co-operating in prayer and work with the Crusade for Souls.—F. O. Parr, Pastor.

The Northeast Missouri Zone held a rally on March 17 at Fulton, Mo., with a fine representation present from Moberly. The subject for the rally was "The Menace of Worldliness." The Moberly N.Y.P.S. presented a program entitled, "Temptations to Worldliness that Young Women Have," which was very impressive and worth while. Mrs. Rex Wiseman had charge of the singing, and Rev. Wiseman, president of the zone, preached on "How to Test Amusements."—Mrs. Rex Wiseman, Secretary.

ENTERPRISE, OREGON



Church and Sunday school during revival with Evangelist Kendall S. White. We have had a great pull here, but our

Sunday school attendance almost doubled during this meeting.—E. C. Stark, Pastor.

Science Hill, Ky.—Our church has been moving forward during the past few months. In October the N.Y.P.S. sponsored a revival meeting with Rev. Charles Haden of Owensboro as the evangelist. A number of people were saved and sanctified. In February we conducted a Sunday school revival with Evangelist and Artists Misses Mary and Joy Latham of Wilmore. There was a fine attendance at the service, and the meeting was a help to every department of the church. The N.Y.P.S. membership increased from nineteen to fifty. Our church is making progress. Since the District Assembly we have had the privilege of taking in new members each month, making a total of forty new members; over fifty per cent of these new members are heads of families. Most of our folks are in the experience of holiness.—J. A. Willingham, Pastor.

Santa Rosa, Calif.—On March 25 this church closed a five weeks revival campaign with the Clark Radio Singers as evangelists. The attendance increased from the beginning with the largest attendance Monday night when it closed in a wave of victory. The church was blessed, sinners saved, believers sanctified,

and some healed. Seven new members united with the church, with others coming in soon. Many new friends were won to the church, and twenty-five subscriptions were received for the HERALD OF HOLINESS. Two of the seven who joined the church were the evangelists, Mr. S. K. Clark and wife, Mrs. Edith Wilson Clark. Mrs. Clark and the pastor did the preaching during the campaign. The Clarks are a great asset to our church and district. On Wednesday night following the revival, fifty were in attendance at the prayermeeting.—W. L. Fear, Pastor.

Hugo, Okla.—The revival here is opening with great enthusiasm. A mighty volume of prayer is going up for the greatest revival in the history of the church. Evangelist W. E. Ellis is being used in the preaching of the Word; singing conducted by Alvie Cummins and wife. We are expecting a veritable Pentecost.—J. W. Henry, Pastor.

Evangelist Allen H. Wagner reports that the Lord has been blessing him in his work in the salvation of souls. He has conducted thirteen meetings since last September. He is now in a revival at

"Uncle Bud" Robinson's Life Story

For more than a year we have been unable to fill orders for MY LIFE STORY, the autobiography of "Uncle Bud" Robinson. One thousand unbound books have just been discovered. These are being finished and will be ready for distribution by the time this advertisement is read. After these 1,000 copies are sold there will be no more available. If you want a copy of this book order one today. **The price is \$1.00 (And we pay the postage).** Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

South Bend, Indiana, which is progressing nicely, with souls praying through to victory. The church is gaining ground under the leadership of Pastor H. D. Nothstine. Brother Wagner writes, "I have found in every place the harvest is ripe for reaping."

Rev. Roy Ion states he recently held a very successful ten days revival at Blue Ridge, Pa., sponsored by the M. E. church. They had good crowds and splendid attention, the Lord giving victory. He is expecting to hold another meeting on the same circuit soon.

Chelan, Wash.—The Bohl Evangelistic Party held a revival with this church recently, in which thirteen found the Lord, and four united with the church. The people say it is the first real revival here in years. The personnel of the party is Rev. and Mrs. H. J. Bohl, their son, Wyman, and daughter, Beth. We highly recommend the party and their work; their address is 826 Orondo Ave., Wenatchee, Wash.—Walter E. Nichols, Pastors.

Denison, Texas—This church is now in the midst of the greatest revival and having the largest crowds of our three and one-half years ministry here. Evangelist C. C. Burton of Delmer, Ky., is preaching. The church prepared for the revival with the spirit of prevailing prayer. The meeting will continue another week and we are expecting great results. Our Sunday school is growing rapidly, and we are obligated to secure larger quarters to accommodate the people. Every department of the church is being helped and blessed by the meeting.—G. F. Webb, Pastor.

East Pasadena, Calif.—We have recently closed a revival with the pastor acting as evangelist, assisted by Rev. Haldor Lillenas of Kansas City as soloist and director of music. The Ambassador Male Quartet of Pasadena College furnished special music at each service. More new people were in the audience than we had seen in a whole year. A fine class of fifteen adults were received into church membership. General Superintendent Goodwin, who is a member of this local church, visited us recently. Our budgets are paid on time in full, and all bills are paid to date. Every department of the work shows an increase.—U. E. Harding, Pastor.

Wheeling, W. Va.—Our church is going forward in a wonderful way. For the past several weeks we have had fruitful altar services on Sunday evening. We are receiving new members into the church, and a fine group of people are looking our way. General and District Budgets are both paid for the year. We now have fifty subscriptions for the HERALD OF HOLINESS. The work in every department of the church looks exceedingly hopeful. We begin a revival with Evangelist Lewis J. Rice on April 15.—O. B. Booth, Pastor.

Evangelists C. B. and Jewell Cox are now in a good meeting at Quindaro Boulevard Church of the Nazarene, Kansas City, Kansas, with Pastor Will H. South.

Sacramento, Calif.—Sunday, March 24, was a day long to be remembered at this church. After a gracious Sunday school hour, at the morning worship following a short message by the pastor on the subject "Victory in Surrender," the people began coming to the altar until it was filled to overflowing. The seekers were not disappointed, for one by one they arose with shining faces and gave the glory to Christ who had undertaken and lifted the burden from their hearts. In the evening service Rev. Peter Jurich of Pasadena, preached on "The Lost Christ." More than a dozen, most of whom were young people, responded to the altar call, and all of them gave evidence of having received what they sought. Brother Jurich should be kept busy in the evangelistic field. The Pasadena College Glee Club recently had a splendid musical program in the church to the edification of all. Dr. H. Orton Wiley, the much-loved president, sent twenty-seven fine young men, many of whom are young preachers of the gospel. Professor Stevens and Secretary Benson were with them; we shall be happy to have them return. Our church is one hundred per cent back of our schools, and the whole Nazarene program.—A. O. Henricks, Pastor.

Harper, Oregon—Our church has recently closed a wonderful revival with Evangelist H. F. Vogt. A goodly number sought the Lord, either for pardon or purity, and most of them were happy finders. Many fathers and mothers were reached by the gospel. We are going forward in the Crusade for Souls.—O. R. Reeder, Pastor.

Mills, Wyo.—Our church has just closed a gracious four weeks revival campaign with Evangelist N. K. Lorenson of Scottsbluff, Nebraska. This was the first revival held in this comparatively new church. On the last Sunday of the meeting seven new members were received, and others are expected to unite later. This is the second revival Brother Lorenson has held for us in churches which we have pastored. His work is much appreciated.—R. B. Ross, Pastor.

The Erin Zone of the Tennessee District conducted a W.M.S. rally at Dickson, Tenn., on March 30. Six of the nine churches in the zone were represented: Erin, Paris, Clarksville, Shiloh, Pinehill and Dickson, with visitors from some of the Nashville churches. A good spirit prevailed throughout the day and God's presence was evident as papers and discussions of interest to missionary work were given. During the morning session Rev. W. F. Wiggs brought a special message on "The Great Commission." Among the several visitors were Miss Augie Holland, returned missionary from South America and Evangelist J. D. Saxon.

Mrs. G. W. Smith, District W.M.S. President, awakened the zone to the present great need, and created new enthusiasm for the W.M.S. The afternoon was filled with good things; papers and talks from different societies. The program of the Crusade for Souls is being vigorously and optimistically promoted on this zone. The next rally will be at the Clarksville church on June 20.—J. C. Booth, Reporter.

Winnipeg, Man., Canada—It was our privilege to have Missionary A. H. Kauffman from Palestine with us for a service on Sunday, March 31, thus beginning his tour of the western Canadian districts. We had a splendid attendance, the church being full for the night service. Much blessing was upon the gathering, and a number of young people offered themselves for missionary service. We are working in the Crusade for Souls campaign.—Alfred J. Loughton, Pastor.

Muskegon, Mich.—Our church has recently closed a two weeks revival meeting, with the pastor preaching the first four evenings; Rev. Ira Akers, pastor of Flint, Michigan, church, preaching the second four days, and Evangelist T. M. Anderson the last seven days. The attendance increased from the first service to the close. No count was kept of the number of seekers, but a number of times the altar was crowded with penitent seekers. Nine new subscriptions were taken for the HERALD OF HOLINESS, also a number of renewals were received. In the past months our church has been growing spiritually.—C. L. Bradley, Pastor.

Evangelist Lum Jones reports that he has just closed a very fine meeting with Pastor O. L. Benedum and the East Liverpool, Ohio, church. The crowds were good from the beginning, and many found the Lord. In all, there were about 150 seekers at the altar. Professor Russell Metcalfe and wife of Lansing, Mich., were the singers, and their work was appreciated. Brother Jones writes, "In all my work as an evangelist I do not think that I have ever seen a church that is more ideal in its work than East Liverpool church. Brother Benedum is a hard worker, and he has indeed built a great church. A fine class of eleven new members were received into the church, and the pastor expects more to follow. Fifty-three subscriptions were taken for the HERALD OF HOLINESS. Without any special Sunday school rally emphasis, 610 were present on the last Sunday. Give us more churches like East Liverpool."

Nashville, Tenn., Immanuel Church—We have just closed a wonderful revival, with Rev. H. H. Wise, pastor of First Church, Nashville, doing the preaching. About seventy seekers at the altar prayed through to definite victory, and a good class was received into church membership. Every department of the work is growing under the leadership of our fine young pastor, G. B. Breese.—Cristine Yates, Secretary.

Jackson, Ohio—On March 31 this church closed the greatest revival held in Jackson in years. Scores of souls sought and found the Lord at an altar of prayer. It was impossible to seat the crowds that came to hear Evangelist H. N. Dickerson. One of the remarkable features of the campaign was the co-operation received from other churches. The Gospel Team from Wellston, Ohio, delighted the congregations with their singing, and chalk talks to the children. Our next revival will be in September with Evangelist C. B. Fugett and Professor John Moore.—C. W. Grubb, Pastor.

Evangelist Edward Lawler has spent the past ten weeks conducting special meetings on the Saskatchewan District. He held a three weeks campaign at Mel-fort, laboring with Brother and Sister Rawson in a mission just opened. Five souls sought and found salvation. Brother Lawler writes, "We next visited another new mission, at Naisberry. The church was crowded many nights and three souls found the Lord. Brother and Sister Husband welcomed the evangelist to Virgil, and a special series of meetings were held in Virgil, Rowan, Oak and Pleasantdale, with five souls praying through. Lockwood was the next church visited, and here Brother Raine is the pastor. Here we had a splendid campaign with sixteen seekers at the altar. The attendance during the campaign increased from night to night, and the last nights found the church filled to capacity."

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Carthage, S. Dak.—We are glad to report the blessing of the Lord upon our church. Last December Rev. Edith Mansveld, who has pastored this church for nearly six years, was forced to resign due to ill health, and Rev. Wm. Dietz was called from Hewitt, Minnesota, and took up his work here on January 3. God is blessing his ministry. Our budgets are paid in full. This is a "two-star" church for the HERALD OF HOLINESS. Our secretary has turned in twenty-seven subscriptions for the HERALD OF HOLINESS, beside those secured by Uncle Buddie recently. We are looking forward to a great N.Y.P.S. State Convention here in the spring.—Alta Mae Hansen, Reporter.

Flushing, Mich.—Our church has had a gracious revival recently with Evangelist C. B. Winland of Mt. Vernon, Ohio. Thirty-seven seekers bowed at the altar and prayed through. God honored the truth, and old-fashioned confessions and restitutions were made. The people are zealously pushing ahead for the work of God and holiness. The Sunday school and N.Y.P.S. are progressing in spirituality and numbers. We are making arrangements to purchase a splendid, new lot, centrally located, and expect to have our own church home in the very near future.—C. Russell Hawley, Pastor.

Mercer, Wis.—On March 31 our church closed a ten days revival campaign with Rev. B. T. Vargas and Norberto Abuan, Filipino evangelists. The crowds increased each night, and the church was filled to capacity on the last night of the meeting. There were forty-seven seekers at the altar. A profitable children's hour was conducted each evening before the service. The N.Y.P.S. meeting on the last night of the revival was the largest and best in its history. We highly recommend the work of these evangelists.—Ira Meyer, Pastor.

Missouri District Preachers' Convention

The Missouri District Preachers' Convention was held at Sikeston, Missouri, March 26 to 28, with Rev. Charles A. Gibson, Superintendent of Ohio District, as the special speaker.

The convention was a success from every angle. Rev. F. A. Welsh, our District Superintendent, presided in his splendid and efficient manner.

Almost all the pastors were present and many laymembers and visitors; among them were Rev. Mrs. Eupha Beasley of Blytheville, Arkansas, Rev. and Mrs. E. C. Dees and daughter of Paris, Tenn., Mr. Homer K. Maddox, song evangelist from Paducah, Ky., who with Miss Ruby Lee Dees brought several messages in song which were a great blessing to the convention. Other special singing was rendered by Rev. and Mrs. R. Wood, Rev. and Mrs. E. M. Kennedy, the girl's quartet of Sikeston, Charleston mixed quartet, the Missouri District male quartet, St. Louis mixed quartet and others. These were all very inspiring and enjoyed by all present.

We greatly appreciated the labors of Rev. Gibson. His timely messages to the ministers were very inspiring as well as helpful and gave us an increased vision and desire to do all within our power for God and souls.

We also enjoyed the presence of Mrs. Gibson and she brought a most interesting talk on, "The Importance of the W. M.S."

The papers of the convention were well prepared and the discussions were very interesting and helpful.

The convention was ably entertained by the pastor, Rev. C. F. Transue, and the good people of his church. Those who were present at the convention returned to their homes with renewed zeal and a clearer vision of his opportunities for service and better equipped to discharge them.

EMMA R. BECKMAN, Reporter.

Canadian Maritime Provinces

The work of the Church of the Nazarene in the Canadian Maritime Provinces is moving steadily onward. All of our churches have made gains over the previous year, and are optimistic regarding the future. A new church has been organized with twenty-one members in the eastern section of Prince Edward Island, thirty miles from the capital. Under the leadership of Brother Stanford they are looking forward to erecting a building and campaigning in the country round about.

The writer has recently held revival meetings with our Springhill and Oxford, N. S. churches. In each place God gave definite victory. Brother Hallows, pastor at Springhill, has been signally used of the Lord in his less than two years ministry there. In this time he has made substantial gains in membership, renovated the church building, and added a six-room parsonage. Brother Hallows is leaving this church this year.

The Oxford church, under the leadership of Roy Sellich, one of our Alberton Nazarene boys, is pressing forward. In a recent meeting there were twenty professions and four received into church membership. A N. Y. P. S. was also organized. The attendance was fine throughout the meeting.

All of our Maritime churches are making a good showing in their budgets, and they are in the Crusade for Souls.

I plan to leave on April 4 to assist Sister Berry in East Machias, Maine, where we are hopeful for material to organize a good, aggressive Nazarene society in the northeastern section of the great "Pine Tree" state; then we go on to the District Assembly in Wollaston, Mass.

J. W. TURELL, Home Missionary Worker, Maritime Provinces.

Iowa District Preachers' Convention

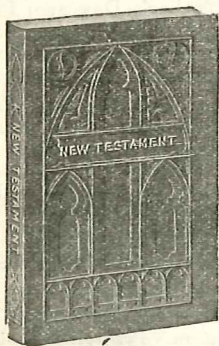
The Iowa District Preachers' Convention met at Des Moines, Iowa, March 26 to 29. The entire preaching force of the district was present with the exception of possibly three pastors, also a fine company of Iowa laymen. The convention was the best attended of any the district has ever had.

General Superintendent R. T. Williams brought such challenging messages to the pastors that each pastor was on tiptoe ready to go home and make himself a more efficient minister. Two of the doctor's outstanding addresses were, "What the Church Gives to Me" and "The Preacher—God's Messenger."

District Superintendent J. W. Montgomery of Northern Indiana preached each morning and evening upon the general theme of "Personal Evangelism." He urged the pastors to return home and organize Personal Workers Bands, having each member to pledge himself to speak to at least five persons each week, and if possible secure a promise from them to attend the church services. His sermon, "Wanted, One Hundred Assistant Pastors," was the climax of his great messages.

We were generously entertained in the homes of the membership of which Rev. R. A. Steely is pastor.

District Superintendent C. P. Roberts



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was active during the convention. This was the best attended, the most carefully planned, and we believe will prove to be the most valuable Preachers' Convention in the history of the Iowa District.

HORACE IRELAND, *Reporter.*

Pasadena College

Dr. E. J. Bulgin, who for the past thirty years or more, has been a tower of strength in contending for the fundamentals of the Christian faith, recently cast in his lot with the Church of the Nazarene, joining the East Pasadena Church, where Rev. U. E. Harding is pastor. With him were Mr. and Mrs. S. E. Ramseyer outstanding musicians. Professor Ramseyer is a leader of ability, and Mrs. Ramseyer is pianist and harpist of like ability.

Dr. Bulgin recently spoke at the chapel services in addition to the meetings at East Pasadena Church, and at Pasadena First Church. Some of his sermon lectures cannot be excelled, and all of them were filled with deep spiritual truth. His well-furnished mind, his clear presentation of fundamental truth, together with a deepening and enriched spiritual life, made his ministry acceptable indeed to our college students. His preaching is a defense of the great fundamentals of our faith which modernism and higher criticism have attacked and is greatly needed in these times of unbelief and skepticism.

H. ORTON WILEY, *President.*

Indianapolis District Preachers' Convention

The Annual Preachers' Convention of the Indianapolis District, under the leadership of Superintendent Jesse Towns, was held March 26 to 28 at the First Church of the Nazarene in Evansville, Ind., with special worker, Rev. C. Warren Jones, Superintendent of the Pittsburgh District, and Rev. Holland London, night evangelist. Rev. L. O. Green, the entertaining pastor, and his good people had everything in readiness for our entertaining pastor, and his good people had everything in readiness for our entertainment and we were well cared for.

The convention opened with an evangelistic service on Monday night. Rev. Ralph Hertenstein, pastor of the Olivet College church, brought a timely message on the theme of "Not for Sale."

Twice each day Superintendent C. Warren Jones of the Pittsburgh District brought helpful messages. At eleven o'clock each morning he spoke to ministers and their wives only; at three o'clock he addressed the audience. He spoke on such subjects as "God Is Looking for a Man," "How to Succeed," "Loyalty to the Church Program," and "The Pastor and His Relationship." Problems and questions of pastors were also discussed and answered in another special service. We must not be the same again after being influenced by such messages.

At the ten-thirty hour, the first morning of the convention, Rev. Mattie Wines was on the program to preach. We were all very sorry and disappointed that she was not able to be with us. A love offering was taken for her later. At this

time the service was held in interest of Olivet College, with Jimmie Cummings, a student, speaking on the viewpoints of what Olivet College means to him as well as what it will do for other young people in preparation for work in our Nazarene movement. Rev. Ralph Hertenstein also spoke concerning the college and the effect the training has on making Nazarene workers.

A portion of the time was devoted during the first two afternoons to many excellent papers by various pastors on vital subjects which proved of much inspiration and practical help.

The evenings were given over wholly to evangelistic services with Rev. Holland London preaching each evening. During the evening services we were also favored with special singing accompanied by illustrated chalk drawings by Clifford Rife.

Mr. P. H. Lunn of the Publishing House had exceptional offers on books for ministers. He also spoke in the interest of the *HERALD OF HOLINESS*; later subscription lists were made from the different churches by Superintendent Towns.

A large number of pastors and evangelists were present at some time during the sessions, as well as many visiting friends. Also, several of our fine song evangelists, Jack Bierce, Clifford Rife, Mrs. Ralph Hertenstein, the Hoot Brothers, Brother and Sister Mayfield from the Northern Indiana District, Brother Donaldson, Loren Duff, and others whose singing added much inspiration and blessing during the services.

Another special feature was a Sunday school address on Thursday afternoon by

Professor A. S. London. He also favored the gathering with special singing from time to time.

The presence of the Lord was manifest throughout the convention. Those who were present at this meeting went home with a renewed zeal and broader vision to do a greater and more intense "business" for the King of kings.

ENOS HAGGARD, *Reporter.*

DEATHS

KENDALL — Rev. John Kendall, well-known in Boise and the Idaho-Oregon District, recently passed to his heavenly reward, after an illness of several months. It was thought that his ill health was due to injuries received in the army. John Kendall was at one time a student in Northwest Nazarene College, in preparation for the work of the ministry. He was later married to Miss Leota Moreland who passed on to the glory world before him, leaving him with two sons—one of whom died a few years ago. Several years later he was married to Miss Lida Chism, who survives him. Father Kendall, now past eighty years of age, came to Boise when John was but a small boy, and has been an honored member of the Church of the Nazarene in Boise, almost from its beginning. John was superintendent of the Boise Sunday school for about eleven years. Rev. Newton Kendall is an evangelist in the Church of the Nazarene. Another brother is a Methodist minister in Jerome, Idaho. One brother is at home. The funeral was

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held in the Methodist church in order to accommodate the many friends who wished to attend the funeral. Rev. Guy McShane, his pastor, and H. Orton Wiley were in charge of the services. A quartet composed of Dr. Carver, Mrs. McHose, Miss Laura Dean and John Dean sang some of the songs he loved, and he was laid away in the Boise cemetery, being buried on the field of honor. Brother John Kendall was a loved and efficient member of the Church in Boise, and was always engaged in some form of Christian work. He leaves a wife, one son, a father and three brothers to mourn their loss. He died in the triumphs of the faith after having lived an exemplary Christian life.—H. Orton Wiley.

SNELLING—Rev. Charles Aaron Snelling, elder in the Church of the Nazarene, was laid to rest in Los Angeles, Calif., on Friday, March 15, 1935. Rev. Snelling had been in the Nazarene movement and in its ministry for thirty years, having become, together with his family, charter members of First Church under Dr. Bresee. He was well known to many California Nazarenes. At one time he was superintendent of the former Mateo Street Mission, Los Angeles. His position in the ministry had always been a humble one, but he was recognized by all who knew him as a man of deep piety and faithfulness. Brother Snelling was nearly eighty-one years of age at his death, and he had been active right up until the last few days. All of the living children—four sons and two daughters—were present at the funeral service which was held at the Bresee Brothers mortuary. One daughter, Christine, is pastor of the Church of the Nazarene at Yuba City, Calif. Funeral services were conducted

by Rev. F. A. Stevens of Grace Church. Interment was at Inglewood Cemetery, where lie also the remains of his wife and one son.—Earle H. Mack.

Searson—Mrs. Rose Hanson Searson was born March 17, 1874, at Columbus, Ohio, and departed this life March 12, 1935, in Oklahoma. She was united in marriage to William Searson on May 7, 1893. To this union were born two sons and one daughter; Glee T. Searson of Eldorado, Kansas, Ingver Searson of Tulsa, Okla., and Mrs. Lesta Knox of Beaverton, Mich., all of which survive her. She was converted in a cottage prayermeeting about eight years ago and was sanctified at the West Tulsa Church of the Nazarene, uniting with the church at that time. Later she moved her membership to the Redfork church where she was a member at the time of her death. Funeral services were conducted at the West Tulsa Church of the Nazarene by Rev. L. J. Brooks, assisted by Rev. Elbert Dodd and Mr. and Mrs. J. V. Garrett.—L. J. Brooks, Pastor.

Birchcat—Mrs. Sena Birchcat was born near Oakman, Alabama, in the year 1877, and departed this life February 13, 1935. She was united in marriage to C. M. Birchcat in 1895, who preceded her in death on July 7, 1917. To this union were born thirteen children, three dying in infancy. She united with the Church of the Nazarene in 1914, being a charter member of the Giant Oak Church, near Bankston, Ala. She leaves to mourn her departure four sons and six daughters. Funeral services were held in the Cordova church, with Rev. P. C. Ramsey officiating, assisted by Rev. W. P. Colvin of Sylacauga; interment was made in the Mt. Carmel Cemetery.—J. A. Birchcat, a son.

Swift—Frank G. Swift was born in Centerville, Mich., on February 27, 1861, and departed this life December 11, 1934, at his home in Holland, Mich. On November 7, 1888, he was united in marriage to Miss Katherine McFall, who survives him. To this union was born one daughter, Mrs. Lauren Heasley, widow of the late Dr. Lauren E. Heasley of Grand Rapids. Eight years ago, during what he believed his final illness, he was gloriously saved, and within a week entered the epochal experience of entire sanctification. He united with the Church of the Nazarene at Grand Rapids. Funeral services were conducted in the Wesleyan Methodist church at Holland, by the pastor, Rev. C. W. Meredith, assisted by Dr. W. G. Heslop, pastor of the Church of the Nazarene of Grand Rapids; interment was made at Holland.—George E. Gretzinger.

Butler—Miss Isabelle Butler passed to her reward November 20, 1934, at the age of 67 years. For over twenty years she had been a cripple and a sufferer, but her life has shone brightly, manifesting the indwelling Christ. Funeral services were held in the Church of the Nazarene of Wareham, Mass., of which she was a member. Services were conducted by Rev. Baldwin of New Bedford, Mass., assisted by her pastor. She leaves to mourn their loss a nephew, an aunt, and several cousins.—Mrs. N. B. Welch, Pastor.

James—Julia Madaline James was born January 6, 1877, and passed to her reward at her home in Ballston, Virginia, February 3, 1935. She was the daughter of William and Annie Hamilton of Alexandria, Va. She was united in marriage to Charles E. James on May 28, 1902, and to this union was born one daughter, Eleanor James McCormick. She sought and found the Lord as her Savior and afterward was gloriously sanctified, uniting with the Ballston Tabernacle Church of the Nazarene. She leaves to mourn her departure, her husband, her daughter and one grandson. Funeral services were conducted at the Ballston Tabernacle by her pastor, Rev. Marvin S. Cooper, assisted by her former pastor, Rev. Marvin H. Cave, and the body was laid to rest in the family cemetery at Columbia Gardens, Va.—Marvin S. Cooper, Pastor.

Ham—Willett A. Ham was born November 18, 1862, and passed away March 11, 1935, at his home near Orangeville, Ind. He was converted in 1885 at the Orangeville M. E. church, and was sanctified a short time later. He felt the call of evangelistic work and was granted an exhorter's license, but being a good singer, he devoted the major part of his time to this work, traveling considerably, singing and preaching holiness. About six years ago he united with the Church of the Nazarene at Mitchell, Ind., later, upon the organization of a Church of the Nazarene at Orleans, Ind., moved his membership to that church. He was one of the greatest supporters of holiness in the surrounding country. He leaves to mourn his passing his faithful wife, Mrs. Sarah Ham, Mr. and Mrs. Lawrence Tolbert and five children, Mrs. Lois Ham and four children, and one sister. Funeral services were conducted by Rev. Ermel Short, his pastor, and interment was made in the Bethel Cemetery.—Ermel Short, Pastor.

Stewart—Elizabeth Stewart (nee Davis) was born near Greenville, Texas, January 29, 1867, and departed this life February 6, 1935. Much of her life was spent near Breckenridge, Texas. She was united in marriage to W. I. Stewart, and to this union four children were born, Artie, Annie Ethel, Durah and Jimmie. Her husband preceded her in death seventeen years ago. She was converted early in life and joined the Methodist Church, and lived a consecrated Christian until the time of her death. At the time of her death she was a member of the Church of the Nazarene at Ropesville, Texas. Funeral services were conducted by her pastor, Rev. R. B. Williamson, and interment was made in the Meadow Cemetery.—Ella Leonard, her sister.

Rouff—Mrs. N. E. (Grandmother) Rouff was born in Kentucky on December 2, 1856, and departed this life March 10, 1935, in Hudsonville, Texas. Her husband preceded her in death a number of years ago. She was the mother of twelve children, eight of whom are deceased. She is survived by one son, Lon Rouff of Texarkana, Ark.; three daughters, Mrs. Maude Fryor and Mrs. Fannie Selcer, both of Chandler, Okla.; and Mrs. Mattie Allen of Danner, Texas. She lived a triumphant and victorious Christian life, and was a member of the Church of the Nazarene.—Mrs. R. R. Akin (Telephone, Texas).

Juhnke—Carl Juhnke was born in Germany, November 20, 1863, and died in Portland, Oregon, March 16, 1935. He came to the United States at the age of seven years, and for many years resided in Minnesota. He was united in marriage to Emma Dreblow, to which union five children were born, one of which preceded him in death. His devoted companion passed to her reward in 1927. He leaves to mourn their loss, his father, two daughters, two sons, and nine grandchildren. Brother Juhnke was for a number of years a faithful member of the Church of the Nazarene. Funeral services were in charge of Rev. L. D. Smith of Twin Falls, Idaho, an old friend of the family, assisted by E. G. Wooten and the writer.—H. C. Baker.

Coursey—Victor Jefferson Coursey was born February 12, 1881, and departed this life March 8, 1935, dropping dead on the streets of Fort Worth. He was converted a few weeks before his death. He was the father of Pastor V. E. Coursey of the Park Avenue Church, Dallas, Texas.

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Bookout—Mrs. Angeline Works Bookout was born in Grant County, Kentucky, April 3, 1848, and departed this life in Springfield, Ill., March 2, 1935. She was married to Jesse W. Bookout in 1866; to this union were born two sons and one daughter. She is survived by her son, J. O. Bookout of Springfield; and her daughter, Mrs. Charles Anderson of Pasadena, Calif.; her husband and one son having preceded her in death. At an early age she gave her heart to Christ. She was a charter member of the Laurel Street M. E. Church of Springfield, but after the Church of the Nazarene was organized in the city, she united with it, and remained one of the most dependable members until her death. The writer conducted her funeral in the First Church of the Nazarene of Springfield, and her body was laid to rest in the Chatham Cemetery.—A. L. Parrott, Pastor.

Kester—Dee Forest Kester was born at Hayden, Ariz., March 6, 1929, and departed this life February 15, 1935, at the family residence near Jaybuckle Springs, Reed, Okla. He leaves to mourn his departure his parents, V. and Sallie Hall Kester, one brother, Jackie. He was a great-nephew of Rev. Walter Hall, pastor of the Ponca City Church of the Nazarene. Funeral services were conducted by the writer, assisted by Rev. Abernathy, at Reed, Oklahoma.—Rev. Mrs. Susie Eagan.

Geeding—Alberta Geeding, daughter of Mr. and Mrs. Herman Geeding of Harvey, Ill., was born June 28, 1917, near Fairfield, Ill., and departed this life February 22, 1935. She was converted in a revival held in the Church of the Nazarene February 25, 1934, and has been faithful in attendance at Sunday school, N. Y. P. S. and church services. She leaves to mourn her departure her parents, a brother, Gilbert, one sister, Genevieve, and her grandmother, Mrs. C. A. Geeding, all of Harvey. Funeral services were conducted in the Church of the Nazarene at Harvey, by Rev. A. B. Schneider of Chicago, in the absence of the pastor, Rev. I. G. Young, who was ill; interment was in the Oak Lawn Cemetery.—Mrs. C. A. Geeding.

Glinke—Mrs. Olga Wenzel Glinke was born in Germany May 13, 1882. In 1901 she came to Saginaw, Michigan, where three years later she was united in marriage to Charles Glinke. They took up their residence in Saginaw County, Michigan. In 1924 she was converted, and became a charter member of the Church of the Nazarene at Saginaw. Her husband and four daughters were later saved and all united with the church. She departed this life February 10, 1935. Death came suddenly as she died in a car while on the way to service. She is survived by her husband, four daughters, a son-in-law, and an infant granddaughter.—Chas. H. Hare, Pastor.

Mills—Mrs. Francis Liddia Mills passed away, on March 19, 1935, at the age of 78 years, at the home of her son, E. L. Mills, in Peoria, Ill. She was converted a number of years ago under the preaching of Uncle Bud Robinson in his first revival at First Church, Chicago, Ill., and united with that church under the pastorate of Rev. C. E. Cornell. She came to Peoria and united with the Church of the Nazarene there about seven years ago, and was a faithful member until her death, giving liberally and cheerfully to the work of the church. Funeral services were conducted by her pastor, Rev. C. B. Armes.

Postvedt—Charlotte Marie Postvedt was born in Sweden, October 6, 1867, and departed this life February 8, 1935, at Portland, Oregon. She was a member of the Mt. Scott Church of the Nazarene of Portland, and was faithful in the Lord's work. She leaves to mourn their loss four sons, two daughters, eight grandchildren, one brother and one sister. Funeral services were held in the Mt. Scott Funeral Home, Portland, and interment was made in Lincoln Memorial Park.—Mrs. E. Overby.

ANNOUNCEMENTS

WEDDING BELLS—Mr. Elmer R. Schmitz and Margaret L. Thurman of Peoria, Arizona, were united in marriage at the Church of the Nazarene in Peoria, on Sunday, March 24, with the pastor, Rev. C. W. Gardner, officiating.

NOTICE—Wanted: To get in touch with several live young men, single preferred who can get on the field and put on a revival in a city already opened to our work. They can have what the meeting brings, and if satisfactory can stay as pastors of the churches where the meetings are held. If you are looking for a future and not afraid to work, write me at 7 Wickham St., Richmond, Va. Room and board will be arranged for at each place mentioned.—R. E. Dobie, Superintendent, Southeast Atlantic District.

NOTICE—Chicago Central District: Slate of Bud Robinson and District Superintendent E. O. Chalfant, in the interest of Home Missions and Tents, and **HERALD OF HOLINESS**—Hoopeston, Ill., Sunday, May 5, 10:30 a. m.; Champaign, Sunday, 2:30 p. m.; Bloomington, Sunday, 7:30 p. m.; Lincoln, Monday, May 6, 10:30 a. m.; Havana, May 6, 2:30 p. m.; Bethel, May 6, 7:30 p. m.; Griggsville, May 7, ten a. m.; Barry, May 7, three p. m.; Hull, May 7, 7:30 p. m.; Springfield, May 8, 7:30 p. m.; Nebo, May 9, 2:30 p. m.; Kampsville, May 9, 7:30 p. m.; Granite City, May 10, 2:30 p. m.; Roxana, May 10, 7:30 p. m.; East St. Louis, May 11, 10:30 a. m.; Tilden, May 11, 2:30 p. m.; Cartersville, May 11, 7:30 p. m.; Whittington, Sunday, 10:30 a. m., May 12; Mt. Vernon, Sunday, May 12, 2:30 p. m.; Murphysboro, Sunday, 7:30 p. m.; Gorham, May 13, two p. m.; Metropolis, May 13, 7:30 p. m.; Benton, Tuesday, May 14, all-day zone rally; Royalton, Wednesday, May 15, 10:30 a. m.; West Frankfort, May 15, 2:30 p. m.; Marion, May 15, 7:30 p. m.; Mt. Carmel, May 16, 2:30 p. m.; Harrisburg, May 16, 7:30 p. m.; Jacob Flecks Camp (R. F. D., Enfield), Friday, May 17 over Sunday, May 19; Salem, Monday, May 20, 2:30 p. m.; Olney, May 20, 7:30 p. m.; Effingham, May 21, 2:30 p. m.; Mattoon, May 21, 7:30 p. m.; Shelbyville, May 22, 10:30 a. m.; Pana, May 22, 2:30 p. m.; Taylorville, Wednesday, May 22, 7:30 p. m.—E. O. Chalfant, Superintendent.

NOTICE—I am an elder on the Alabama District, and have been in the evangelistic field for more than forty years; available for revivals anywhere. Address me at Robertsdale, Alabama.—Evangelist N. G. Pulliam.

NOTICE—New England District: The Board of Examination will meet at Eastern Nazarene College, Wollaston, Mass., Tuesday, April 23, at two p. m. All licensed ministers desiring to continue in the course, and those desiring a license should report in person or by letter to this meeting.—E. T. French, Chairman.

WEDDING BELLS—Miss Aline Hoggatt and Mr. Frank Isaac, both members of the Church of the Nazarene at Fairbury, Nebraska, were united in marriage Sunday, March 31, at the Fairbury church, with the pastor, Rev. J. B. Miller, officiating.

PRAYER IS REQUESTED, by a sister in Georgia that she may be healed without an operation the doctor states is necessary; for a sister in Missouri that God may heal her of cancer, and save her two daughters; by a sister that God may help a man and his wife, save the man from his wickedness, help the woman to fully yield to God, and that their home may not be wrecked by sin.

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DISTRICT ASSEMBLY INFORMATION

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

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

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

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

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

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

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

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

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

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

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

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 506½ North 30th Street. General Superintendent Chapman.

Books on Holiness

Here is a list of books and booklets dealing with the experience of holiness or entire sanctification. The prices range from 10c to \$1.00.

With every book listed at 25c you may select any 10c booklet and we shall include it with our compliments; with every 50c book you may include two 10c booklets and with every \$1.00 book we shall send free of charge one 25c and one 10c book.

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PROGRESS TOWARD SELF-SUPPORT IN SWAZILAND

Dr. David Hynd*

THE African is oftentimes looked upon as one of the most primitive types of the human race. We dispute this, but will not take the time to go into any anthropological or psychological study of the native African. Suffice it to say that we believe that the African is one of God's human creatures with all those potentialities for development "unto a perfect man, unto the measure of the stature of the fullness of Christ," of which all God's creatures are capable.

This is the premise upon which the missionary work of the Church of the Nazarene is based. Our missionary policy is stated thus: "It shall be the purpose and intent of the Church of the Nazarene to place the leadership and control of its missionary work in the hands of its native constituency as soon as practicable. To this end all missionaries are directed constantly to cultivate among native Christians self-support, self-leadership and the responsibility for the propagation of the gospel in that field."

To those who subscribe to the "primitive African" theory the carrying out of this policy might seem impossible. Any lack in the African is due to lack of opportunity on his part and due to the negligence of the Church of Christ in giving them that opportunity. He has not had the chance that other types that were once primitive have had.

It was my privilege this week to be present at the first meeting of our native church leaders at which the responsibility of disbursing money was laid upon them. Previously the missionaries had done most of this themselves but a growth in the giving of the native church made it incumbent upon us to prepare the leaders for the day when they will have their own assembly and conduct their own business. It was a real test to our faith in the power of God to give these primitive Africans the spirit that they needed for such a task, for they had been reduced, owing to financial depression, from 2 pounds a month to 10 shillings a month in some cases—a cut of 75 per cent!! Would ex-primitive Africans faced with the disbursement of 94 pounds for the first time—money handed over to them to disburse as they wished—would they grasp on this as an opportunity of getting back that

75 per cent cut on their meager salaries, or would they see some of the needs of the work God entrusted to their care as the missionaries see it. Here is how they disbursed it:

- 30 pounds to make up the salaries of evangelists and teachers to one pound per month (still a 50 per cent cut).
- 10 pounds for the support of district evangelists.
- 10 pounds for medical missionary work.
- 15 pounds to be given as a gift of 5 shillings to each native worker.
- 14 pounds to go to help build an outstation.
- 14 pounds to go to help build another outstation.

We see, then, that these African leaders were still at their own express wish anxious to remain on a 50 per cent cut in order that other needs of the Lord's work might receive help.

It is also of interest to note where this 94 pounds came from: 39 pounds of it came from offerings raised in the native churches through the Woman's Missionary Societies. Each local church endeavors to give a little locally to its evangelist, and also gives through its local W. M.S. to this District Fund which the native leaders disburse at their own discretion.

Thirty-five pounds was a gift from overseas for the support of native preachers. The native preachers passed a vote of thanks to the General Board and to those who had responded to their need of help to carry on the work of God amongst their own people, and then proceeded to distribute the total sum at their disposal to the needs of the whole work entrusted to them.

We came away from that meeting with a deep satisfaction in our hearts that we had such evidences of the working of the Spirit of Christ in this early African church.

Similar reports from less primitive parts of our world-wide Nazarene mission fields should be a great encouragement to the prayers and faith of all who are contributing to the cause.

Throughout all our Nazarene fields—India, China, Africa, Japan, Palestine, South America, Central America, British West Indies, Mexico—our native Christians are gradually working toward the support of their own preachers. The more expensive tasks of running training institutions for preachers and teachers, and of carrying on the ministry of healing through our mission hospitals must still remain the glorious privilege of the home churches.

* Medical Superintendent of Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, South Africa.