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RELIGIOUS EDUCATION IN THE FAMILY

THE modern family is worthy of our careful study. It demands painstaking attention, both because of its immediate importance to human happiness and because of its potentiality for the future of society. The kind of home and the character of family life which will best serve the world and fulfill the will of God cannot be determined by sentiment or supposition. We are under the highest and sternest obligations to discover the laws of the family, those social laws which are determined by its nature and purpose, to find right standards for family life, to discriminate between the things that are permanent and those that are passing, between those we must conserve and those we must discard, to be prepared to fit children for the finer and higher type of family life that must come in the future.

A family is humanity's great opportunity to walk the way of the cross. Mothers know that; some fathers know it; some children grow up to learn it. In homes where this is true, where all other aims are subordinated to this one of making the home count for high character, to training lives into right social adjustment and service, the primary emphasis is not on times and seasons for religion; religion is the life of that home, and in all its common living every child learns the way of the great Life of all.

The family needs a religious motive. More potent for happiness than courses in domestic economy will be training in sufficient domestic motives. It will take much more than modern conveniences, bigger apartments, or even better kitchens to make the new home. Essentially the problem is not one of mechanics but of persons. What we call the home problem is more truly the family problem.—COPE, "Religious Education in the Family."

HERALD OF HOLINESS

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THE SCRIPTURAL PROGRAM OF RELIGIOUS EDUCATION

GOD gave His ancient people a plan for teaching the Scriptures to their children in the re-statement of the law (Deut. 6:6-9). As we ponder this program given to Moses by Jehovah himself, for the training of youth, we are made to wonder if what has been passing current as religious education is worthy of the name; and whether or not the present wave of religious decline grows out of laxness in carrying into effect the plan of God. The rearing of youth is the greatest and most important undertaking of the race. How large a price society pays for this neglect is evidenced by the great numbers filling the reformatories and prisons. Let parents and teachers square their practices with God's program of instruction given in the following Scripture, and the church will soon witness the dawn of a new spiritual day.

1. *These words . . . shall be in thine heart*—they must form a vital element in the religious life of parents and teachers, and must occupy the place of supreme importance in their teaching. In his recent book, "Science, Religion and Reality," William Brown, the great psychologist of Cambridge University, says, "I have become more convinced than ever that religion is the most important thing in life, and that it is essential to mental health." It is not sufficient to teach the Bible in a perfunctory manner because our fathers used it, or as a charm to guard us from a visitation of an offended Deity, its truths must be spiritually comprehended and faithfully practiced. There are many who theoretically maintain the importance of religious education, who in actual practice allow the most trifling things to crowd out, or seriously limit the amount of time given to the study of the Bible. Only as the Word is engrafted in the heart will it become the directive power of the life. Here we believe is the outstanding reason for the decay of Bible study on the part of youth—its importance has not been impressed upon them by the attitude and practice of older people.

2. *Thou shalt teach them diligently unto thy children.* God requires diligence on the part of parents and teachers in teaching His Word to children and young

people. There are many difficulties which must be overcome—lack of time due to crowded programs or a lack of any program—the excessive amount of assigned reading by the public and high schools, but especially ignorance of the Bible on the part of parents themselves. It has almost been forgotten by modern educators, that the Bible was the first and only text book for many years in early American education; and that the New England Primer for nearly a hundred years used as a text was largely made up of Bible selections.

3. *And shall talk of them when thou sittest in thine house, and when thou walkest by the way.* The Bible is to be the theme of conversation, both while resting in the home, and when walking by the way. Our Lord furnished an excellent example of the manner in which the beauties of nature may be made to illustrate spiritual truths. He drew their attention to the flowers of the field when He said, "Consider the lilies," and from this beginning in nature led their minds easily and rapidly to the Scripture, saying, "Solomon in all his glory was not arrayed like one of these." He then led their minds to a contemplation of the care of the heavenly Father by saying, "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you?" With so much beauty and truth all about us, to be used for spiritual ends, is it to be wondered at that those who spend their time in useless conversation, pious chitchat, not to mention indulgence in gossip and harmful criticism, fail to win their children to Christ and the church?

4. *And when thou liest down, and when thou risest up.* This is doubtless a reference to morning and evening devotions, but it serves especially to emphasize the important place which the Scriptures should hold in our thinking. The last thing before retiring at night and the first thing on rising in the morning should be the study of God's Word.

5. *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.* Here is an ancient statement of the modern emphasis upon manual training and visual education. The wise parent or teacher will avail himself of both these modern educational principles in bringing the Bible to the attention of children and young people.

6. *And thou shalt write them upon the posts of thy house, and on thy gates.* Pictures of Bible scenes, scriptural texts and wall mottoes are here recognized as having a large place in molding the character of the child, and of giving proper bent to his early intellectual and religious life.

Inquire how many homes are teaching the Bible as God declares it should be taught, and doubtless the secret of youth's indifference and waywardness will be found to lie, not in the modern youth but in the faithfulness of their teacher.

RELIGIOUS EDUCATION NUMBER

In devoting this number of the *HERALD OF HOLINESS* to the subject of "Religious Education," the editor believes that he is stressing one of the most important phases of church work. Two things are essential in any well rounded view of religious education, *first*, the birth of spiritual life in the child; and *secondly*, the development of that spiritual life through Christian nurture. The child may be converted at an age much younger than it usually is, if proper spiritual conditions are maintained in the home and the church. Many instances are on record of children converted at the early age of three or four years. Failure to secure the early conversion of children is the primary source of the great losses sustained by the church. Children and young people turn from the church to the world primarily because they are not converted and their hearts changed from the love of the world to the love of God. But Christian nurture is also essential to the development of the spiritual life. A proper relation to God must be sustained. The soul must abide in Christ. It must be purified by divine grace and all hindrances to growth removed before it can be fully devoted to the divine purpose or bring forth abundant fruit. In the matter of Christian nurture the church has been altogether too negligent. We are glad to note, however, an awakening interest in childhood and youth on the part of both ministers and laity. It is to further the interest in this great cause that we present our readers with this Religious Education Number of the *HERALD OF HOLINESS*. We acknowledge our debt to Dr. E. P. Ellyson, editor of our Sunday school publications, and to his able staff of workers for much of the material published in this issue of the paper.

RELIGIOUS EDUCATION IN THE FAMILY

The family is the unit of social life. It becomes, therefore, supremely important, both as the basic religious institution, and also because it is through the idealized family that the higher relationships of life are most adequately expressed. It was the ideal of a spiritualized family that gave rise to the conception of the Church as the Bride of Christ. The early disciples not only believed in Jesus as a means of salvation to their own souls, but they consecrated to Him their family life as indicative of the new spiritual order to which they and their households belonged. Religion became a family matter. Every home had its altar and every family its holy of holies, where communion was held with God through His Word, and daily intercession was made for all saints. Worship thus became the expression of the religious nature of the family and essential to its ideal unity. Christianity not only makes the home a religious institution but makes the religious purpose a reason for the existence of the Christian home. The home and the church

under the Christian system are linked together in indissoluble unity.

Jesus made much of the family. He saw that the world could never be redeemed by regulations imposed from without, but only by the impartation of a new inner nature. He saw that men must be brought into a new relationship to the Father through a birth from above. As the child becomes a member of the family through birth, so only can the children of men become the children of the kingdom through birth into a family life with God. And as the family provides for the growth and development of the child through nurture, so the "family of God" secures to the Christian a new personal environment which through the abiding presence of the Spirit makes possible a development of the spiritual life. Viewed in the light of the Spirit, the family becomes the supremely important religious institution and the spiritual nurture of children a task of great magnitude. The home exists not primarily as a place of food and shelter, but through these means to spiritualize the family and bring those persons which form its constituent elements to the "measure of the stature of the fulness of Christ."

KANSAS DISTRICT PREACHERS' CONVENTION

At the invitation of District Superintendent Balsmeier, we attended the Kansas District Preachers' Convention held at the Pleasant Hill church near Sylvania, Kansas. The church is located in a farming community just off of Highway 50, south four miles from Sylvania and about twenty-six miles from Hutchinson. The Sylvania church entertained the convention free and these good people were generous in their care of the visiting friends. As nearly as we could learn, this convention cost the Sylvania church over \$200, but the pastor, Rev. Bolerjack, and his good people decided it would be as good as having a revival, so invited the convention to their church. Out of the forty-five pastors on the district thirty-two were present. In all there were fifty-seven elders and licensed preachers in attendance. The average attendance during the day was about one hundred fifty, and a much larger audience at the night sessions. The first day was given to the W. F. M. S., Wednesday afternoon to Bresee College, and Thursday night to a N. Y. P. S. Rally. Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., delivered a remarkable address on "Perils of Modern Youth" to a packed house.

Rev. I. C. Mathis spoke twice on Sunday school work and took the third morning to answer questions concerning this work. Rev. Hodges of Bresee College spoke one afternoon also on the Sunday school work of the district. Rev. Mathis is pastor at Hutchinson, Kansas, and Professor Hodges is the Sunday school superintendent at the same place. They are building a great Sunday school and hope to reach the five hundred mark in the near future.

Rev. N. B. Herrell delivered two great addresses on "Stewardship." These addresses gripped the thought of the people and presented the question of Stewardship in a very able manner. The church needs such teaching as this, and we hope that in the near future District Superintendent Herrell can spare some time from his district to speak on this great question of Stewardship to a wider range of churches. We have never heard these great truths presented in a clearer or more able manner than they were presented by Brother Herrell at this convention.

The matter of Personal Evangelism was ably presented by Rev. D. Shelby Corlett and met with response on the part of the people. As we approach the 1900th anniversary of Pentecost, it is fitting that this subject of personal evangelism should be given wide consideration on the part of pastors and people, and Brother Corlett is presenting the matter in a clear, well-defined manner. We heard much commendation of the booklet prepared by Brother Corlett and sent out by the Stewardship Committee of the General Board.

We certainly appreciated the opportunity of laboring with Brother Balsmeier, the District Superintendent of the Kansas District. He gets blest, prays the heavens open, carries the burden along with President Ludwig for Bresee College, says he has had a "rebirth on this matter of Sunday schools and religious education," has charge of a great campmeeting every year at Hutchinson, and besides this the care of all the churches. Brother and Sister Balsmeier are greatly loved by their people, and are certainly doing a great work on the Kansas prairies. Among the singers who blessed the congregation with special songs were Sister Balsmeier, Miss Snowbarger, the Schull Sisters, Rev. Bridgwater, the Bresee College Trio and Rev. Corlett. We were delighted to meet a number of the evangelists whose slates we have carried in the HERALD OF HOLINESS, but which we have never before had the pleasure of meeting. The district subscribed for 7,500 copies of the Home Missionary Number of the HERALD OF HOLINESS and plan to raise this to 10,000 copies if possible. Over one hundred dollars worth of books from the Publishing House were sold. But best of all, there was the outpouring of the Spirit upon the convention, and the people were so eager for the Word and so alive in spiritual comprehension that they just pulled the preach out of a person, as the common saying is. It was certainly true in the Sylvia Convention. Our own soul was blessed, and we are blessed now as we write these few words concerning the Kansas District. We also visited Bresee College but of this we must write later.

Life is but one continual course of instruction—The hand of the parent writes on the heart of the child the first faint characters which time deepens into strength so that nothing can efface them.—R. HILL.

A CALL BY OUR GENERAL SUPERINTENDENTS

Our Easter Sacrifice Offering

By action of the General Assembly, April 30 was set as the date for closing the fiscal year for our General Treasurer. And as that date approaches, we find that the offerings of recent months have fallen so far below the splendid showing made during the first quarter of the year that we are threatened with a deficit (already approximately \$30,000) of forbidding proportions. And as approximately three-fourths of the General Budget funds are for the support of the most vital part of our foreign missionary enterprise, the great weight of the threatened deficit will of necessity fall upon this most cherished department of our work.

But our people have proved themselves so loyal in the past that we feel at this time they will join us in declaring this evil shall not come, and in backing us up in actions which will not permit it to come.

Therefore we do now hereby proclaim the Easter season, concluding with Easter Sunday, April 20, 1930, as a period for a sacrifice offering for the General Budget, the principal item of which is foreign missions, throughout the Church of the Nazarene. We ask, also, that the Friday preceding Easter Sunday be observed by our people everywhere as a day of fasting and prayer and that the program of worldwide evangelism by our church be made the special subject of petitioning prayer for that occasion.

And knowing that we can do, working together, what is altogether impossible for a portion of our number to accomplish, we pray that not one soldier in all our ranks shall fail of doing his full share, according to his ability. The close of the fiscal year is a day of reckoning for us as a people. Let us meet it in such a manner that our courage for the program of the succeeding year will be strong. Let us pray and sacrifice and give, each and all of us, and close our year without a deficit in our general accounts, to the glory of Christ, our resurrected and risen Lord, and let the great and general offering taken at the morning service in our churches on Easter Sunday morning be indeed a "Hallelujah Offering."

Your fellow servants,

THE GENERAL SUPERINTENDENTS.

We cannot selfishly build a wall of stone between us and our fellows and maintain a living communion with our God. Dying sympathies and vital devotions cannot dwell together in one heart. If our interest in humanity is shrinking we cannot have a large and growing intimacy with God. The dungeoned heart shuts out both God and man. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen."—J. H. JOWETT.

Make the Church School Evangelistic

By General Superintendent Chapman

IN requesting that the church school be evangelistic we are not thinking of formal altar calls and definite mourners' benches in the classroom, although there are times when these institutions are as much in place in a church school as in a campmeeting. Rather we are thinking of the broad purpose which must underlie every form of service for God and the salvation of men.

It is said that Dr. George Truett, pastor of the First Baptist church at Dallas, Texas, is called upon more frequently than any other minister in his city to address civic organizations and other gatherings of a secular or semi-secular nature. But Dr. Truett is really just a preacher of the old-fashioned gospel of the grace of God, and this is his underlying theme always. He may speak passingly of the purposes and accomplishments of certain men of certain organizations, but when he makes his own contribution, he makes it clear that nothing is sufficient without Christ and faith in Him as Savior and Lord.

And something like that is what we mean here. There are of course many sides to the work of saving and training youth, but we must not forget that we must save before we train, or else we must save while we train, or else we must save after we train—somewhere, some time we must save. And we do not have something mystical in mind when we use that word save. We mean that we must bring those who are committed to our trust to the crises and through the crises. We must get them soundly converted and definitely sanctified. If we fail here we shall ultimately fail everywhere.

Some time ago we visited a meeting which had been planned as a revival and which had already been in progress for several days, and although the services were under the auspices of a sister denomination, the very cordial pastor insisted that I should preach. But my reluctance was so apparent that the good brother finally proposed that he would open the service, take the text and preach briefly, if I would agree to conclude the service and "give the invitation." This was so much better than being forced into the major task of preaching without any forethought or time to prepare, that I assented. The text was, "Your gardens . . . increased" (Amos 4:9), and the preacher emphasized "cultivation." He had a number of illustrations to show how wonderfully both quality and quantity may be improved by cultivation. But I sat there and wondered how I would "give the invitation" following the sermon. At last I decided I could not do it at all by following the line the pastor had taken, and that it was either fail or assume a new and somewhat contrasting thought. So I stood up and said, "Before you can cultivate, you must plant, and

before you plant you must plow and harrow and roll and drag. Just so before you can cultivate a Christian life you must be 'born again.' And before you can be born again there must be conviction for sin by the Spirit of God and this must be answered by contrition and confession and restitution and repentance on the part of the individual. And getting converted is not a gradual, long-drawn process. It is 'right about face, march.' The demand upon you who are not right with God tonight is not that you improve a little more and more until you are good. Rather it is that you break with sin and come to God now. When the new life of God is given unto you like the grain of mustard seed that was 'cast' into the garden, and it germinates and springs up, then will come the time for cultivation. Tonight is planting time—the time of crisis."

And we insist that our church schools must not become enamored of "cultivation" in such a measure that they become "educational" instead of evangelistic in their purpose. The first generation of Nazarenes has practically "passed." The men and women of that generation, for the most part, came in in the time of their maturity. They had "a cause." They knew for what purpose they had "come out." There were traditions behind them and present pressure upon them. In those days only the strong made good. But it would be ruinous for us to permit these second and third generations to come to maturity before they are saved and settled. They must be brought in in childhood and youth. And yet they must have something definite and positive to sustain them. They will either leave our church for more pleasant equipment or they will lead our church into "shady paths," unless they themselves become the subjects of a religion that is vital and transforming. Unless they know the joys and realities of old-time religion as personal experience they cannot be depended upon to sincerely protect and promote the "faith of the fathers." Only those who have met Christ in shining light on the Damascus road can be depended upon to testify before kings. Only those who have themselves been filled with the Holy Ghost can be counted upon to interpret Pentecost to others.

We have often been told that no one will have the patience and faith for church school work who does not see in every child the possibility of highest good and greatest usefulness. But we need also to be told that no one can succeed who does not also confess that man—all men and little children—is fallen and sinful as well as weak and ignorant. For unless he knows and confesses the presence of the disease he will not be faithful and insistent in applying the remedy. And

(Continued on page fifteen)

The Term "Church School"

By E. P. Ellyson

A HIGHLY esteemed friend of long standing recently accosted us after the following manner: "I have just one thing against you, that is you have changed the name of our Sunday school to Church School." Of course it would have been unkind to have reminded him that he had not been reading what we have been writing about this, and that he had not read the Manual with discernment; but we could tell him if that was all he had against us it was not serious, because it was not true. No arrangement that has been made by the Church of the Nazarene has changed the name of the Sunday session of the church for Bible study, it is still the Sunday school and suggested bylaws for the Sunday school are found in the Manual. The names Church School and Sunday school are not synonymous. The former includes the latter but is a much broader term.

For some time it has been realized that the one short session a week on Sunday morning was not sufficient for the work of teaching, the work of religious education, that the church should do. This larger vision brought into existence the Vacation Bible school, the Weekday Bible school, Leadership Training schools, Bible and mission study clubs, and other educational work. This called for an organization or department of the church that would have the oversight and correlate all of this work. The interdenominational forces adopted the name, International Council of Religious Education. Many of the churches adopted the name, Department of Religious Education. A few use the name, Department of Christian Education. With this enlargement the expression, "Church School," also came into use to express the whole of the religious educational program.

When it became desirable for the Church of the Nazarene to extend its work of religious education beyond this Sunday session and encourage the vacation and weekday work the name for this department of education was freely discussed. A part of the committee were much in favor of using the term, "Religious Education." Others made serious objections because the word religion as popularly used did not clearly imply Christian religion. "Christian Education" was suggested but the college men objected, saying that was their word. "Christian Religious Education" was thought to be too long. "Church School" was then chosen as the best and most suitable name. And now we have the Department of Church Schools as the general promotional agency, the District Church School Board as the district promotional agency, the Local Church School Board as the local promotional agency of Christian religious education.

In this promotional work they are first to promote the Sunday school, and then these other schools and classes as there is need for them and they are able to carry them on. When we awaken to the larger vision and see the great need we will be glad for the church school and its larger work. This takes nothing from the Sunday school; it makes its work more efficient by giving it this closer connection and better support of the church; it enhances its value by a larger emphasis of the value of Christian religious education; and it provides for the training of its officers and teachers.

The church school is a part of the church organization, a department of the general church with the other departments, a board of the district just like other district boards,
(Cont. on page 8)

THE SUNDAY SCHOOL AND PENTECOST

ACCORDING to the very best calculations we can make from the data we have, this coming June 8 is the nineteenth hundredth anniversary of the great day of Pentecost when the Holy Spirit descended upon the one hundred and twenty in the upper room in Jerusalem. The Protestant churches have arranged to observe this anniversary and are now working up toward this and will intensify their effort for the fifty day period just preceding the Pentecost, or from Easter to Pentecost. It will certainly be no credit to us as a denomination, whose great objective is the spreading of the pentecostal experience throughout the earth, if we fall behind in this observance. We should begin now to specialize and intensify our work, leading up to a great consummation in the proposed pentecostal evangelism week.

The Sunday school is a part of the church and must bear its share of responsibility for this observance. Let the superintendents keep the truth of Pentecost and what it means much before the school, and let the teachers do the same in the class. Those teachers and officers who know nothing personally of the pentecostal experience will be at great disadvantage. Would it not be splendid if these would set the example and at once become seekers for the experience? Between now and June 8 hundreds should be won to the pentecostal experience through those in the Sunday school who now have this experience.

Is not this the real task of the Sunday school? We are to teach the Bible, but what for? Not simply for Bible knowledge but for Bible experience. The test of our success must go beyond that which we teach the pupil to know to what we teach him to be. We want to urge every officer and teacher of the Sunday school to begin from the reading of this article to pray and to work to bring at least one person into the pentecostal experience before June 8. Here is our slogan: WIN ONE TO THE PENTECOSTAL LIFE BY JUNE 8. The challenge is ours. To the task, O Sunday school!—E. P. E.

Teaching Aims as Centered in the Pupil

By C. B. Widmeyer

THE Sunday school as organized by Robert Raikes in 1780 had as an objective the child, however, Robert Raikes aimed at giving a literary and moral training rather than the religious. It was Rev. John Wesley of the Methodist church who spiritualized the work of the Sunday school and introduced the teaching of the Scriptures.

We will briefly consider the historical aims of the past, the first of which we will name "The Anti-Pagan Aim." When Christianity made its appearance it was confronted with a system of religion known as Judaism. For years the Jews had given attention to the religious training of their children and at the time of Christ the system had reached its highest point of development. On the other hand paganism was the religion of the Roman empire. The tenets of this belief were taught to the children. Christianity had some things in common with Judaism, but no relation with paganism. Christianity must remodel Judaism, and transform paganism. It must take the pagan converts and make acceptable Christians out of them. The apostle Paul and the teachers succeeding him had clear-cut objectives. They knew that the converts would have bitter persecutions from both Jews and pagans, so the Christians must fully understand the principles of the Christian religion, therefore it was the aim of the early leaders to institute methods of teaching. Systems of catechisms were provided and children as well as adults were instructed. Consequently one aim in religious education was the "Anti-Pagan Aim." While this is not the direct aim today yet indirectly it is the program of religious education to inform the youth of this day and generation of the principles of Christianity and remove the superstition that follows ignorance of God's Word.

The second of the historical group may be called "The Ecclesiastical Aim." The church has been in the world in one form or another for many years. Moses speaks freely of the church, and the Jews had many ordinances and ceremonies. The Jewish child was circumcised when eight days old and by this act was brought under the Abrahamic covenant which was equal to church membership. The child was given to

understand that it had a place in the church and a part in its benefits. In the New Testament reference is made to households which would be inclusive of children, and the first to object to infant baptism was Tertullian in the second century. This would indicate that the children had been receiving baptism which was the initiatory rite into the Christian Church as was circumcision into the Jewish church. To perpetuate the organization known as the Church one must look to the youth of this present generation. Places of leadership and responsibility are being made vacant by age and time, and the children must be trained for these places. The Church has proved herself to be the leader in true education. The Church has always represented the best in society. The Church has championed the best in government. The child must feel that it owes a debt to the Church and without the Church civilization would take a backward step. Democracy is a child of the Church. One aim in religious education would be to relate the child to the Church, but this is not the great aim.

The third aim that has been emphasized is "The Doctrinal Aim." The program of religious education is not to teach one specific doctrine, but to teach the Bible. To teach one doctrine would be to teach sectarianism, but the Bible is a symmetrical Book in that it treats of many doctrines. The fact of doctrines lies at the foundation of Christian experience and

doctrine distinguishes one religion from the other. Each denomination holds certain doctrines as cardinal, and from time to time emphasis is placed upon these doctrines in the teaching program. The Sunday school lesson from time to time will give opportunity along this line, also treatises may be prepared and used as supplemental to the lesson study. The New Testament is very pronounced for the doctrines which constitute Christian experience. Doctrines may be memorized, and mentally received, but the program of religious education must go deeper.

The next aim that has been used is "The Institutional Aim." The institutions of the church represent the arms and feet, the eyes, ears and sense of consciousness. In other words the church is more than



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And these words, which I commend thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house (Deut. 6:6, 7).

an abstract entity, rather it is a living organism finding its way into the many avenues of life. The church renders service to mankind through its institutions. Such organizations as foreign missions, home missions, church extension, ministerial relief, publishing interests, and the church college are activities of the church. These institutions are presented to the child to interest him so that the future existence of such institutions may be assured. The child must be taught to give to missions and the other institutions of the church, that small offerings may be given in childhood and larger gifts in later life. Not only must the principle of giving have its place in the educational program, but the call to service must have a place in the thinking of the child. Volunteers must go to the front to relieve the time-worn toiler both in the mission field and in the homeland. The principle of giving will give the child a broader view of life, and will break down the spirit of selfishness. The church college must make a claim upon the child both for support and patronage. The church college aims to give a Christian education and a special preparation for citizenship as well as that of a church worker. If the children of church people do not attend the church college from whence may the institution look for pupils. The church has well been named the "mother of true education." This aim then would present the institutions of the church; but we ask is this the great aim?

"The Evangelistic Aim" would seem to many to be the all important aim for special emphasis. Much time and attention should be given to the subject, "Aims in Evangelism," but for the present it may be well to say that the historic aim has been that of a "teaching evangelism." In the past years the revival has been looked upon as the agency for reaching the adult, but little effort has been made to interest the child. Those who gather statistics prove that the time of conversion is during the period of adolescence. It is much better to reach the child with the gospel and save the life from the wreckage and ruin of sin, than to wait until the child becomes an adult and has many sorrows because of sin. Dr. Brown in his "History of Religious Education" says of the period from 1860 to 1900 that "the aims and ideals of the Sunday school movement in this period were conversion, the winning of the new recruit for Jesus Christ. As a secondary aim, he was to be won through Bible study, his faith was to be established through Bible study, and his growth in Christian character with usefulness as a Christian in the church and community was to be brought about essentially through Bible study." Not only must the child be brought to the Savior, but he must be taught "the way of life."

The aim, therefore, must be centered in the pupil and well may this be termed "The Pupil Centered Aim." These historic aims have a place in the program of religious education, but during the past the Church has stressed only one of the aims at a time.

There must be a gathering up of the good as represented in all of these historic aims and then center these aims in the pupil. What, then, may we ask, is this "Pupil Centered Aim"? In brief it may be stated as Christian life. The one general aim in religious education is that it should be Christian, and a Christian is one who has come to know Christ through the forgiveness of sin. Following the experience of becoming a Christian one must learn to live the Christian life. The Master said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). In the beginning of the Gospel of John we have these words: "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" (John 1:3, 4). "In him was life; and the life was the light of men." This is the great message of the teacher of religion. To teach the child the truth of this Christian life will embrace the best of the historical aims. Life will remove ignorance; life will relate the child to the church; life will mean an expression of the doctrines of the Christian religion; life will find its outlet in the institutions of the church and finally life will include all in the "evangelistic aim" for the Word says, "In him was life." "Life" is the introduction to the Christian religion, and "abundant life" means its development and maturity.

THE TERM, "CHURCH SCHOOL"

(Continued from page six)

a board of the local church just like the other local boards. Its task is, as the responsible agent of the church, to have the oversight of the organization, maintenance, conduct and promotion of the work of Christian religious education. They will study the needs of the field and determine what can be done and arrange for its doing. This will mean first a Sunday school in connection with every church. But every church should do more. The "what" is to be determined by the local church school board. It may be that an extra Bible or mission study class is all that can be undertaken. A majority of the churches could make some arrangements for a vacation Bible school, and some for the weekday Bible school. Hundreds of Leadership Training classes and schools may be arranged for. The District Church School Board will study all of these fields, encourage the local work and conduct conventions. There is no more serious or important work of the church. Let us not quibble over a name but get these boards organized and at work, putting over our special Nazarene—holiness—spiritual, program. The world greatly needs this program and we must put it over as largely and as effectively as possible.

I am indebted to my father for living, but to my teacher for living well.—ALEXANDER OF MACEDON.

The Debt of Our Colleges to the Program of the Church School

By S. S. White

AN ARTICLE like this one necessarily sets up the ideal. This is also what is done in our conferences and conventions. We meet together and point out our shortcomings in the light of the ideal. Such a procedure is helpful provided we do not allow it to degenerate into mere criticism.

Let us always remember that those who are promoting the various interests of our church are laboring under great handicaps. The finances which they have in hand are very limited. Besides, our church is young and is traveling over an untried path. This means that it lacks experience and must necessarily be hindered because of the need for capable workmen in some fields. The moral of all of this is that our criticism must always be tempered with charity.

Each of our colleges should have a religious education department. This should include the regular teacher training courses and more. A broad foundation should be laid in the study of the history and principles of religious education. Some of our schools are doing a limited amount of this work now, while others are doing none at all. This condition should be remedied and we believe that it will be. We are confident that as rapidly as possible our schools will make amends for their lack as to religious education courses. This is also true as to any other course or courses which are needed in the furtherance of the general program of the church. In this class writers for our Sunday school literature would come.

The churches which send young people to our schools should urge them to take the teacher training courses. We who plan to be laymen and need to be prepared for leadership in the program of our church schools, that is, teachers and officers. Our schools should back the churches in their aim and thus do all within their power to inspire their students to enter and complete the teacher training courses. Besides, the young people should be encouraged to finish all of the religious education courses if at all possible. This debt our colleges owe to our church schools and it should be paid by all means.

Religious education directors should be trained by our colleges. These persons may or may not be preachers but they must be Sunday school, Vacation Bible school, and Weekday Bible school experts. They may also be entrusted with the oversight of the work of the N. Y. P. S. and the supervision of the singing and music in the church. Our schools should provide proper preparation for all these types of religious service. Of course we are aware of the fact that there are but few of our churches which are at present large enough to afford religious education directors. It is all that they can do to pay their pastor and meet the other regular expenses. Nevertheless, the few churches who can do it should do it. No move on their part will bring bigger and better returns. Further, every year will find more churches in a position to employ religious education directors and thus the demand for the same will be constantly increasing.

Our schools must train pastors and evangelists who will be church-school minded. Religious education courses must be an integral part of their ministerial preparation. This work must be so taught as to inspire those who are planning to enter our ministry with a genuine interest in the program of the church school. We have come to an age in the history of the

world when we must hold more firmly than ever to the evangelistic fervor and emphasis of our church. The special revival meeting and the revival spirit in all of our services must be fostered as never before. But in addition to all this, we must understand and forward with ever increasing interest and intensity the activities of the Sunday school, Vacation Bible school and Weekday Bible school. These church school instrumentalities are today the best and surest doorways into our church. By them children and their parents are drawn to our services and are finally saved and sanctified. A revival meeting does not attract the crowds as it once did. We must first reach the people through the more patient and persistent methods of the church school.

The successful pastors in our church today are those who are church-school minded. Look the



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"We thank thee, Father, for our homes,
For friends who help each day;
For food we eat and clothes we wear,
For all the gifts thy children share;
For work and rest and play."

—Elizabeth McC. Shields in
Worship and Conduct Songs for Beginners and Primaries, published by Presbyterian Committee of Publication, Richmond, Va.

church over and you will find that there are very few exceptions to this statement. More than once I have known of cases where church-school minded pastors have been followed by nonchurch-school minded pastors and almost immediately the church has begun to lose its grip on the community. The revival fire began to die out. This was due not to the fact that the second man was less evangelistic but to the fact that he had a less effective method for bringing the community into contact with the evangelism of the church. People must be exposed to our contagion before they can contract it. The nonchurch-school method pastor has deprived himself of the most efficient present-day plan for the exposure of new people to our contagion.

There is another fact which points to the necessity for church-school minded pastors. This is the truth, that the depth and permanency of conversion depends much on the teaching which is received before and after the experience has been received. We mean by this that only those can be brought to God in conversion who have had more or less of the foundation of belief previously built into their hearts. Further, that only those will likely stand after being converted who have proper and persistent teaching in the truths for which the church stands. We have minimized too much the teaching function of the church. The future must bring a better day in this respect. The church school with all of its departments is largely responsible for this phase of the work of the church.

WHAT THE CHURCH OWES THE JUNIOR

By MYRTLE SHERMAN

BEFORE the church can make an investment in the junior, she is obliged to pay her debt to the junior. What does the church owe the junior?

Dr. Bresee, the founder of the Church of the Nazarene, said, "We are debtors to every man to give him the gospel in the same measure as we have received it." The reachable junior of today is the man of tomorrow. The church owes the junior the gospel in the same measure as she has received it. In what measure has the church received the gospel?

The glad tidings of salvation have come to the church somewhat as when in olden days a torch was carried by runners from one village to another to warn of an intruding enemy. The runners each had so far to bear it. Though a runner fell with exhaustion by the wayside, the torch was carried on by another runner. The flaming torch of salvation has been carried through the centuries to the present church by holy lives of Spirit-filled saints. These gospel runners gave their love, service and even life's blood. The church of today owes as much to the church of tomorrow—the junior.

The heart of the junior is won to Jesus Christ

through the Word of God, the wooing and personal interest in individual salvation. He requires the genuine, old-time religion to satisfy his hunger for righteousness. Spirit-filled songs, prayers, testimonies, tears, sermons and instruction grip his heart. Our Savior said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." The church owes the junior examples of Christian piety, interest in his salvation and a good spiritual birth.

As a junior needs definite mental and physical care, he needs spiritual care. The church owes him spiritual care. Concentrated spiritual care involves a definite time and place where he can find God and learn to serve Him. Here he may learn to know Him in the fulness of the blessing, learn to pray, reverence the house of God, love His Word, testify, sing, work with others, shoulder responsibility and win others into the kingdom. "Feed my lambs." "Train up a child in the way he should go." The various departments and organizations in the church for the care of the junior should concentrate upon various phases of his Christian development.

As institutions of secular mental training are better equipped now than they were a decade ago and are being planned with the youth of tomorrow in mind, the church owes the junior of today and the junior of tomorrow better opportunities and equipment for Christian character development and training than she has had in the past. However, methods and means should never get in the way of the objective.

Since the most costly treasures of heaven and earth have been expended for the church, she owes a great debt of gratitude which she may express by her faithfulness to God and others. Among the others is the junior. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May the church not only pay her debt to the junior by giving him the same amount of spiritual direction and care as she has had but may she do exploits for God by helping the junior of this age to solve his peculiar problems of Christian living. Even as a Miriam was devoted to guard and serve a Moses and an Eli to instruct a Samuel how to listen and what to reply, so the church may well invest in well-selected, Spirit-filled, trained and supported specialists for the spiritual care of her children, who are the church of tomorrow.

Some have the idea that this blessing of the Fullness is only for a favored few, for such as have some special work to do for God, but not for ordinary folk. Surely this is one of the devil's champion lies! To live the Christ-glorifying life in the station in which God has placed us, we individually need to be filled with the Spirit. "They were *all* filled."—JOHN McNEILL.

Using the Sunday School to Build the Church

By F. R. McConnell

EARLY HOLINESS MOVEMENT

THIRTY-FIVE years ago there came into Sunset, Texas, a band of young men who secured an old hall and started singing and preaching. Men told strange tales about these preachers; women started scandals about them and the zealous pastors of the city warned their congregations to beware of these intruders, denouncing their preaching. All of this adverse criticism proved to be good advertising; curiosity was aroused and the multitudes thronged to see these strange men and hear their peculiar messages. The power of God fell and multitudes were converted and sanctified.

TIMES HAVE CHANGED

It is a deplorable fact that the average church of today is not succeeding as it should. Compared to the number of residents in each community, few people attend Sunday school and fewer attend the preaching service. There are but few preachers today who can draw great crowds by their preaching alone. This is a day of religious tolerance and the masses of people say, "If he can get any thrill out of that, let him get it," and thus saying, they pass the church by. With the changed attitude toward the church there must be an accompanying change in methods in winning men to Christ and the church. The command of God is, "Go ye," "the fields are white unto harvest"—there is the job, go do it! God has left the method for us to determine. God has not changed; the call has not changed; the people are all about us—they want God. But conditions have changed and God expects us to meet changing conditions with methods by which we can get the gospel to the people.

THE SUNDAY SCHOOL OUR OPPORTUNITY

Many people can be enthused over the Sunday school and brought into the Sunday school who cannot otherwise be brought inside a church. We cannot here deal with the methods to be used in interesting people in Sunday school—each must work out methods suited to local conditions. We will but briefly mention a few essentials common to all schools where there is to be any marked success.

SUPERINTENDENT, OFFICERS AND TEACHERS

There must be, first of all, a Spirit-filled superintendent in charge of the Sunday school. He must be a man of strong personality; one of good judgment; one with a vision of the possibilities; one who isn't afraid to do things different from the way his grandfather did them. Co-operating with him must be a corps of officers who are alert and awake to their God-given call, and teachers who feel the vital part they have to play in the Sunday school. Lest we are unaware of the importance of the teacher's place in the school, let us make this comparison: the teacher should no more think of coming before her class without proper thought and preparation given to the lesson than the pastor should

come before his congregation unprepared. Our future church will depend upon what advantage the teacher takes of the opportunity afforded her as a teacher. She should be able to sufficiently interest the pupils so they will advertise the class and cause others to be brought into it and the pupils should be won to God through her ministry of teaching. If she cannot create an interest she should either resign in favor of someone who can, or else pray until she gets the vision of the work to be done and until she has confidence in God to help her do the job properly. If people are not interested in the class it is the teacher's fault—at least in part.

NEVER DISMISS SUNDAY SCHOOL

For a number of years I have wondered why the Sunday morning service was divided in-

to two distinct services—one for the school and the other for worship, the first largely for the young and the other for the older people. If Bible study is good for the young why isn't it good for the parents? If the preaching is good for the parents why isn't it good for the children? It seems to me that the morning church service should be one, "All the church at Bible study, and then all the church at worship in one united service." There are two common objections raised at this point: first, "It makes too long a service for the children." This objection can be overcome by starting the Sunday school at 9:45 with one con-

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Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths (Isa. 2:3).

The Importance of the Primary Child

By Mrs. L. W. Collar

THE question comes to my mind how many people, outside of the active Sunday school workers, know just who the primary child is. To enlighten you on the subject, we will tell you that the primary department includes the children of six, seven, and eight years of age. You will notice, then, that the primary department of the Sabbath school corresponds to the first three grades of the daily school.

To those on the "outside," the child of the above age may seem to be of little importance. Their usual idea is that just anyone desiring a Sunday school class, especially if lacking in teaching qualities, had better be sent to the primary department. They are of the opinion that anyone would be able to handle a class there. They also argue that any corner, not wanted for other purposes, no matter how dull and cheerless, will do for the primary department. Furthermore any equipment or no equipment at all will suffice because they are mere children. They are not as "cunning" and therefore less important than the beginners. Neither, in their opinion, are they worthy of the attention bestowed upon the older classes of children, in order to keep them interested in the church. They seem to think that the primary child automatically comes to Sunday school, no matter how lacking in interest or life the classes may be. But such is not the case, we assure you. It takes prayer, much thought, a lot of originality, almost unceasing effort, never-ending vigilance for ways of improving methods and plans, and above all, real love for the work, to build up and keep up the primary department. All this it takes and more. But oh! how abundant the reward, not only in the hereafter, but even here and now.

The primary child assumes great importance to those who possess the above qualities, or in other words, to those on the "inside" who love the God-given work of teaching the primary child, planning for him, praying for him, leading him to know God's Word better.

When the child enters the primary department of the Sunday school, he has reached the age where he has left, or is about to leave, the protecting environment of the home. He now enters upon an untried life. Constantly, he is making new associations in the daily schoolroom, some for good, and, alas, some for evil. He now has the burden of making decisions, which he never had to make before. Besides he is now



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continually meeting the physical dangers of the street and the more potent spiritual dangers of sin on every hand.

How important, then, that, at this age in his life, the primary child should have the right training, not only in the home, but also in the Sunday school, for at this period the teacher assumes almost, if not quite as great importance in the child's life, as the mother does. He needs a Sunday school teacher who understands the joys and sorrows and tests of childhood. Without this understanding, she cannot make the lessons sufficiently practical to really help him in his conduct toward those around him during the week.

The primary age is the time to guard the child against the clutches of sin. If the child brought up in the home where the parents are not Christians can be reached at this time, and the truth instilled in his heart, there is yet hope that he may be won for God, and live a long, useful, Christian life. He has not yet tasted the pleasures of the world in the measure that he will have by the time he has passed the primary age. Consider for instance, a child who has recently come under my own observation. This child was reared in very worldly surroundings, until the age of six. At that time, because of illness in the home, she was sent to the home of deeply spiritual relatives. Almost at once she responded to the religious atmosphere of the home and the church, where the relatives were faithful in attending all the services. One would scarcely recognize her as the same child, and the seeds sown now, without doubt will bear abundant fruit in the future. Could this change have been wrought so rapidly if the child had reached the age of ten or twelve?

The primary child is important because he has reached the most responsive period of his life. What joy it brings to the heart of the primary supervisor, to see, at her request, sixty or seventy primary children kneeling in prayer before the heavenly Father. There is never any hesitancy about obeying, nor any looking around to see what the rest are doing. There is a complete response because of the tenderness of their little hearts. How, too, they love to tell why they love Jesus, testifying as the "big folks" do. Often they bring tears to the eyes of those in charge, by their earnestness and sincerity and some of the really beautiful thoughts they bring out.

How often, too, they demonstrate the fact that the lessons they have received have really taken hold of

their hearts. For example, if there should be a little shortage in supplies, do you think it is hard to find some one who will do without? No, indeed, the difficulty is to decide who should do so when so many hands are uplifted signifying their willingness. It is when these little instances occur that those who labor among the Primary children feel that it is so very worth while, and praise God for the privilege of working among them. Do we find the same response in other departments?

This age is important, because it is at this time that children may be encouraged to religious leadership. Generally speaking, it is usually during this period that the first signs of religious awakening occur. Now and then, we hear of a child who is converted at the early age of three or four: but that is the exception rather than the rule. It is important, then, when the hearts of the children are being aroused to spiritual things, that they be encouraged in the first steps of religious leadership. Occasionally some may be called upon to sing alone. At first the more fearless, then later the more timid will respond. They can also be encouraged to lead in prayer. It is astonishing how children of this age may be trained into self confidence that may be the beginning of real leadership in the religious world. Who can say just how much this early training will help them in later life?

Finally, the memory begins to come into its own

during this period. Many portions of the Scripture are easily memorized; such as, "The Lord's Prayer," "The Beatitudes," "The Ten Commandments," the "Shepherd Psalm" and many others. This, too, is the time for the children to learn some of the good old hymns, such as, "I Need Thee Every Hour," "Sweet Hour of Prayer," or "What a Friend We Have in Jesus." Even though, as the children grow older, some may wander away into the fields of sin, who knows but what in some dark hour, the Word memorized as a primary child, or a hymn learned in those years before they knew the awfulness of sin, may rise out of the distant past, and lead them back into the ways of righteousness?

Then, in view of the fact, that the primary child is so important, what do we owe him? Surely not less than the best teacher, the happiest surroundings, and the most complete equipment which the Church can offer. God is going to hold us responsible for these "jewels" He has intrusted to our care.

The fruits of the earth do not more obviously require labor and cultivation to prepare them for our use and subsistence, than our faculties demand instruction and regulation in order to qualify us to become upright and valuable members of society, useful to others, or happy ourselves.—BURROW.

My Opportunity

*My opportunity! Dear Lord, I do not ask
That thou shouldest give me some high work of thine,
Some noble calling, or some wondrous task—
Give me a little hand to hold in mine.*

*I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand,
A child and I may enter at thy gate.*

*Give me a little child to point the way
Over the strange sweet path that leads to thee;
Give me a little voice to teach to pray;
Give me two shining eyes thy face to see.*

*The only crown I ask, dear Lord, to wear,
Is this—that I may teach a little child
How beautiful, oh, how divinely fair
Is thy dear face, so loving, sweet and mild!*

*I do not need to ask for more than this.
My opportunity! 'Tis standing at my door.
What sorrow if this blessing I should miss!
A little child! Why should I ask for more?*

—MARION B. CRAIG.



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What the Church Can and Should Do for Early Childhood

By Mildred S. Edwards

THE early childhood group of the church school is divided into two departments, the Cradle Roll and the Beginners. The Cradle Roll includes all the children under four years of age, the Beginners Department includes those four and five years old. The child should not pass into the Primary until he is ready for the First Grade in public school.

The ultimate aims of all our church school work are stated in other places in this paper. If these aims are to be realized in the lives of the youth of our church, a firm foundation must be laid before the child reaches school age. The workers with the small children must work with the

final goals in mind but also with a clear idea of the specific aims of the Cradle Roll and Beginner work.

We first must help the child form the proper concept of God. He should have a consciousness of God as his heavenly Father, one who gives good gifts to His children and loves and cares for them as earthly parents do. The child should know Jesus as God's Son, who is the friend of all little children.

The child should be led to talk to the heavenly Father in his own spontaneous prayer. The expression of praise and gratitude in song and prayer should become a habit in these early years.

Habits of church attendance and a love for church should be formed now. Church going should be such a pleasant, happy experience that it becomes the brightest time of the whole week to the child.

If we are to lay the proper foundation now for Christian living, we must help the child learn to respect the rights and wishes of others, to share with others and to be kind and helpful. Sometimes a child's home training does not help him at all in forming the proper attitude toward those about him. His teacher must help him know how God would have a little child live each day.

Experience with nature is an important part of the training of the small child. He should learn to love all of God's creatures and to appreciate the wonder and the beauty of all God's gifts to us.

We should also help the child to realize and appreciate the things which others are doing day by day for his comfort and happiness.

The church school's first responsibility is toward the home. Here the child receives his first religious training whether good or bad. We must help make the



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home environment as nearly ideal as possible. The church school workers should visit in the homes as often as possible and should know exactly what training the child is receiving there.

There should be a parents' training class in every church. There is so much fine material available for child study and for help in religious training in the home that such a class can be conducted without a trained leader. There should also be frequent conferences between the parents and the church school workers.

Our next responsibility toward the child comes when he becomes a part of the Sunday morning enrollment. He should not be taken into any class until he is three

years old. The three year olds need a class to themselves but they can work with the Beginners if the program is simplified.

The Beginner group must be given a separate place to meet on Sunday morning, even though there may be only one or two in the class. This place should have as much light and air as possible. In a one-room school, the class should be separated from others by screens. These can be made with very little expense. Curtains spoil the appearance of a room and shut out too much light and air. In a larger school, the Beginners should have a room to themselves. This room should be made as beautiful and as inviting as possible.

Physical comfort is a necessity. No one can teach a group of children who are squirming and twisting and the children cannot worship when they are uncomfortable. Chairs or benches of proper height should be provided. A work table is almost a necessity too. Chairs for the three year olds should be ten inches high, for the Beginners they should be twelve inches high. Tables should be twenty inches in height.

The Beginner teacher should be chosen very carefully. Her personality, her attitudes, her manners and actions have far greater influence than anything she may say. She can lead her group no nearer to God than she herself has gone. It is certainly not true, as so many seem to think, that "anyone can teach the babies."

The teacher should be provided with teaching material written especially for her age group. Nothing

else can do, if proper teaching is to be done. The Committee is recommending this year some material which has been chosen as best suited to our needs of anything offered by the other churches. The Beginner teacher should have this. When we get our Beginner classes organized and create sufficient demand for Beginner literature, then our Committee can provide some of our very own.

Pictures are very effective in teaching small children. These should be chosen with great care, both for good art and for teaching value. Plockhorst's *Christ Blessing the Children* seems to be childhood's favorite and can be kept on the screen the whole year. Only three or four pictures should be up at one time.

Beginner songs should be only four to six lines long and should express the child's own experiences in words which he can understand.

The whole Sunday morning session should be spent in the Beginners' own group. The worship service of the older classes can have no meaning to the Beginner. He cannot worship in their songs nor in lengthy adult prayers.

Edna Dean Baker in "The Worship of a Little Child" says, "The intrinsic value to the race of one little child is beyond computation." This should be the guiding principle in all we do for early childhood.

MAKING THE CHURCH SCHOOL EVANGELISTIC

(Continued from page five)

one of the snares into which the feet of church school workers are especially prone to get caught is that of substituting "improvement" for radical conversion and instantaneous cleansing from all sin.

It is scarcely within our scope to speak of methods here, but we shall not be satisfied unless the means point always toward definite conversion as the spokes in the wheel point ever to the hub. And there is no occasion for confusion here, for we are not becoming "conversion centered" in any evil sense. Those who are worried over "lesson centered," "pupil centered," "conversion centered," "Christ centered," etc., are in the vast majority of instances confusing sound with meaning and identifying ideas which are only just related. We mean that the object with the small child, far from being that of teaching him that he is a Christian and needs only to "grow," should be to help him find the way to personally lay hold upon Christ for a conversion which, while not marked by such outward reformation as in adults, shall be definite and knowable and real. And after this crisis takes place the work must be prosecuted with the understanding that no new faculties are to be added, but only that the embryonic graces received by instant faith in Christ are to be strengthened and expressed. Yes, let us make the church school evangelistic in purpose and in results. Let us through it produce a generation of spiritual giants that will prove itself worthy to succeed that generation of ancient worthies who "went

out under the stars" to lay the foundations of the empire of holy privilege known to us as the Church of the Nazarene.

USING THE SUNDAY SCHOOL TO BUILD THE CHURCH

(Continued from page eleven)

tinuous service straight through to about 11:45. The classes will meet in their several departments, then come into the main auditorium where the choir will be in place, the closing exercises of the Sunday school will serve the double purpose of opening the morning worship. This, in our church at Sapulpa, Oklahoma, we practice with good results. Second objection: "The children cannot understand the preaching." The remedy for this is harder to find than that for the first objection. It is up to the pastor to preach sermons that the children can understand. When the sermon is within the children's comprehension then at least part of the "grown ups" can understand it. The fact is children understand a great deal more than they are often given credit for understanding.

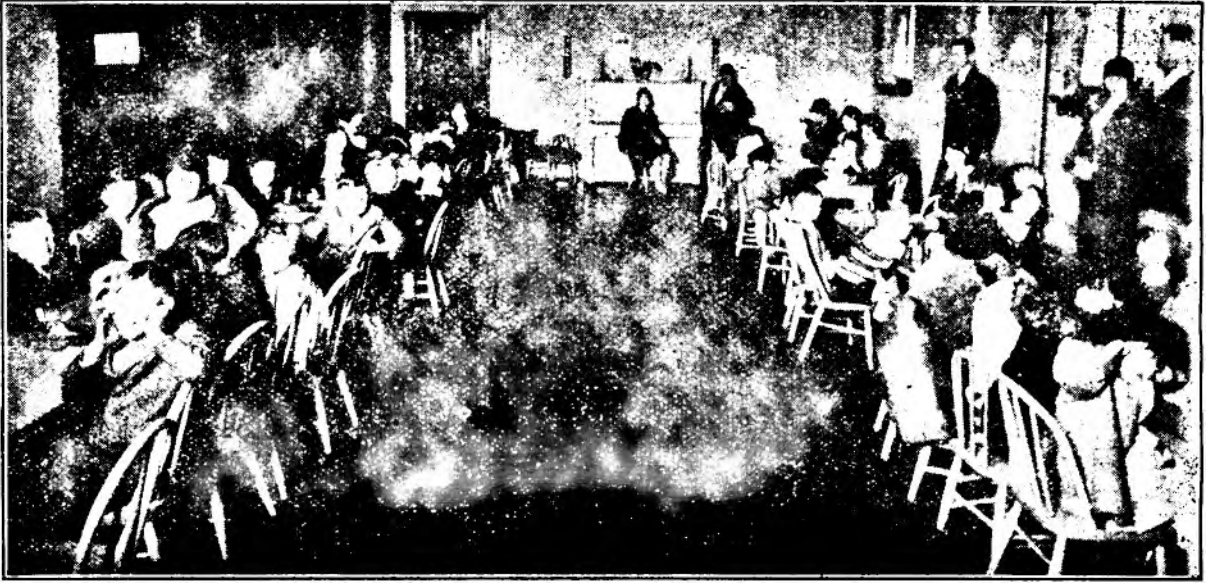
SOME PERSONAL OBSERVATIONS

The pastor who attends Sunday school, who boosts Sunday school, and who builds the Sunday school has a growing, healthy, spiritual church. He has good crowds to whom to preach, a good crowd at prayer-meeting, a lively N. Y. P. S. and an aggressive W. F. M. S. In our own church at Sapulpa in the last four and one-half years there have been seven hundred converted, reclaimed or sanctified. Six hundred and twenty-five of these have come directly through the Sunday school. In this period of time one hundred and sixty-five have united with the church. Of these one hundred and fifty-three have come through the Sunday school. We hope soon to build more Sunday school rooms, to get more people in Sunday school, to get more people converted, reclaimed and sanctified, to make more Nazarenes, to raise more money, or organize more churches, to send more missionaries, to get more people ready to live and ready for heaven.

"The mother who gives her child the stewardship attitude toward life must, however, be ready to meet the testing of her consecration. Hannah, in order to give her son to the temple service, had to sacrifice his companionship. We think of another mother whose heart was pierced when she gave her Son to a cross. Mothers must suffer in order that sons may serve. If your child hear's God's call to some distant field of service you must be willing for him to go. It is a test of devotion that none but mothers can fully appreciate."

Of what unspeakable importance is her education who pre-occupies the unwritten page of being; who produces impression which only death can obliterate, and mingles with the cradle-dream what shall be read in eternity.—MRS. SICOURNEY.

BEGINNERS AND PRIMARY DEPARTMENT, FIRST CHURCH, NASHVILLE, TENN.



HOLLYWOOD DAILY VACATION BIBLE SCHOOL

The picture below represents the group that attended the Daily Vacation Bible School Institute held in the Hollywood Church of the Nazarene from May 14 to 16, 1929.

Early in the assembly year the District Sunday School Committee began making plans for a Daily Vacation Bible School Institute, and selected Rev. J. Proctor Knott, A. M., pastor of the Hollywood church, to be dean of the school. Brother Knott is the author of the book,

"Vacation Church Schools," and has conducted a number of successful Daily Vacation Bible Schools.

The time of the daily sessions was from 3:45 p. m. until closing which was usually around 9:15 p. m. A total of 76 people registered for the institute, and there was a daily attendance of over one hundred people. Before the opening of the institute announcement was made that a unit of credit would be granted toward a Leadership Training Certificate,

provided a certain amount of work would be done in connection with the institute and not less than ten hours spent in the sessions. Forty people registered for credit and grades were issued to them.

The course was so organized as to provide for three departments of the Daily Vacation Bible School, viz., Kindergarten, Primary and Junior. The faculty consisted of Rev. J. Proctor Knott, who was dean and one of the instructors, Mrs. J. Proctor Knott, Mrs. C. B. Widmeyer and Rev. C. B. Widmeyer. These were ably assisted by a number of workers on the district. The evening sessions gave some time to addresses and the following were the speakers: Rev. H. B. Macrory, Rev. O. J. Nease, and Rev. U. E. Harding.

The institute was full of good things. It was so planned that the leaders in churches where no school had been held could go home and start a school, for the institute gave a practical demonstration. Sessions were given to the plan of organization, Bible drill and memory work, the story telling period, Bible expressional work, the play period, and the handwork period. We were truly delighted with the work of the institute, and believe that it will yield good returns to the Southern California District.

Plans have been made for the second annual Daily Vacation Bible School Institute which will be held in the Ontario church. The date for the school will be April 15, 16 and 17.

C. B. WIDMEYER, *Chairman,*
District Church School Board.



DAILY VACATION BIBLE SCHOOL

By MELBA H. BROWN

The Daily Vacation Bible School is opening to the Church of the Nazarene a great door of opportunity. A door which every church should step into for the sake of the childhood of the community and for the future of our church.

The benefits of the Vacation School are various, depending somewhat upon the individual school but the possibilities are great indeed. A school may be so conducted that it is very little different from a public school, and that difference may be principally the lack of discipline. But, on the other hand, a Daily Vacation Bible School can be a Bible school in reality where the author of the Bible, the Holy Spirit, is honored as well as the Bible, and where the children not only learn something about the Bible, but come to know Him personally who is revealed in the Bible. Every Daily Vacation Bible School conducted by the Church of the Nazarene should have for its objective the leading of the children to a saving knowledge of Christ, as well as a knowledge of the Scriptures.

A Daily Vacation Bible School will quicken interest in teaching and preparation for teaching and thus give us better equipped and qualified teachers for Sunday school work.

The Daily Vacation Bible School presents an opportunity for training young men and women as teachers as they may teach in the various departments of the school under the direction of the superintendents and thus by practical experience be trained for Sunday school work.

The Daily Vacation School will awak-

(Continued on page nineteen)

ALHAMBRA, CALIF., DAILY VACATION BIBLE SCHOOL



HACKS HAUL CHILDREN TO SUNDAY SCHOOL

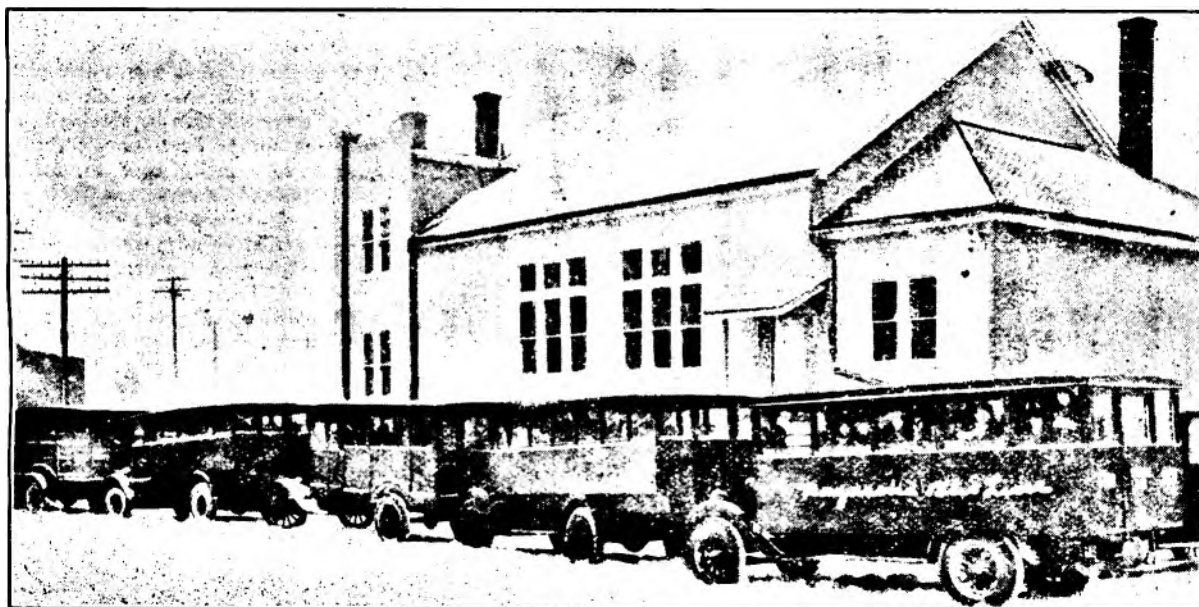
The following appeared in the Elkhart, Indiana, newspaper:

An innovation in spreading the gospel has been adopted by the local Church of the Nazarene, which each Sunday sends out five school busses over regular established routes for children, and grown folks as well, many of whom would seldom see the inside of a church were it not for this free service. The bus drivers are those in charge of the regular school busses in the various rural districts during the week. Each bus is insured for \$10,000. Each bus is accompanied by a woman member of the church each Sunday, who acts as the conductor.

The system has been in use now for five weeks and is proving very popular. Bert Sleeper, assistant superintendent of the Sunday school, said today. Each car brings in an average of 25 persons, most-

ly children. On one route the conductor found a child of 74 years who had never been in a church or Sunday school before. The busses make the rounds in time to have the children in Sunday school by 9:30 and home by 11:30. Each child signs a card which is punched each Sunday by the conductor, and which reads: "Believing the Sunday school to be a builder of Christian character, I pledge to attend as regularly as possible for one year at the Nazarene church." The card is good for 52 free rides.

It is the aim of the church to do its part in decreasing the number of children not attending Sunday school. According to the United States census, there are 25,000,000 children under 12 years of age in the United States, and 12,000,000 of these are without religious instruction of any kind, church officers say.



NAZARENE SUNDAY SCHOOL HACKS, DRAWN UP IN FRONT OF THE CHURCH

THE NEW CHURCH SCHOOL ARRANGEMENT

By E. P. ELLYSON

HERE has been, as might be expected, varied reaction to the new arrangement for the Christian religious education work of the church. Many have been pleased; others have been confused; some have thrown up their hands with the expressions, "too complicated," "too much red tape," "too much organization." No arrangement for an enlarged program can be put out but that will have in it the element of experimentation and will require some revision after it has been tried out. But to criticize without trying will not help. The Department of Church Schools will be pleased to have those who have tried out the new arrangement and have any suggestions as to revisions that might be helpful to write us as to this.

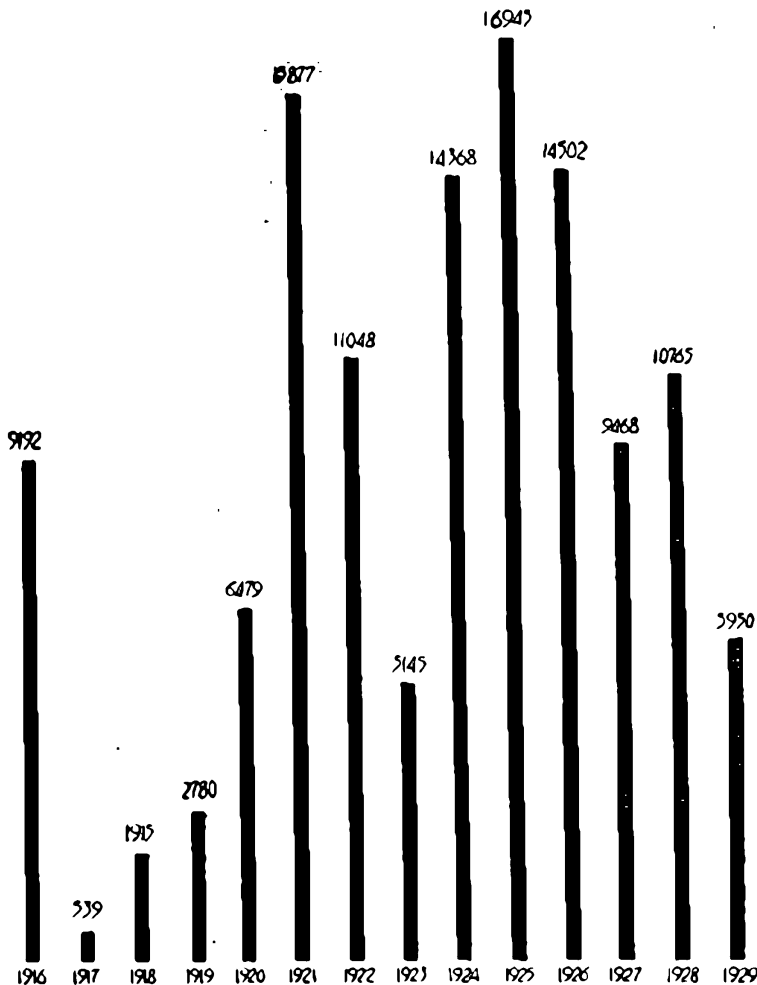
The charge that the arrangement is too complicated is based on assumption without careful reading, or on misunderstanding. When understood it is quite simple and there is no over-organization. A chief misunderstanding seems to be a failure to see the difference between the church school and the schools that are under the direction of the church school board or department, the difference between the church organization and the separate schools carried on by that organization. The church school arrangements are a regular part of the church Manual and a part of the general, the district, the local church organizations. Each school, the Sunday school, the Vacation Bible school, the Weekday Bible school, or other schools, has its own by-

laws for its particular work. Suggested bylaws for the Sunday school are given in the Manual, but not for any of the other schools. A second misunderstanding is, the failure to appreciate the provision for adapting the arrangements to meet the need of each local school. The articles in the Manual proper relative to the church school, which provides for the general department and the district and local boards is binding and without adaptation. But the arrangements for the different schools are to be adapted to the local needs. Speaking of the Sunday school, paragraph 106, page 62 of the Manual says, "Each Sunday Bible school shall be organized as far as possible under the bylaws for Sunday Bible schools found in paragraph 365 of this Manual." This recognizes the fact that there are schools that cannot organize fully under these bylaws and requires that this be done only so far as is possible. Now, referring to the bylaws on page 185 and turning to article IX, we read: "To meet special conditions the Sunday Bible school cabinet may sometimes find it necessary to make certain adaptations of these bylaws." But two restrictions are placed on this. (1) "All such adaptations must be in harmony with the provisions of the Manual of the Church of the Nazarene;" (2) "All adaptations must be submitted to the local church school board for approval."

In making these bylaws there was but one of two courses to pursue. First, a series of bylaws graded to different sized and advanced schools could be made out. This would mean from four to six or more sets of bylaws and then no one of these would be exactly suited to many schools, and would have to be adapted. Second, one set of bylaws may be drafted with the privilege of adaptation to meet the local need. Whether it is the best plan or not the second of these alternatives was chosen. Having chosen this plan, if the bylaws are made to suit the small school there will then be nothing in them to adapt to the large school; the large schools will simply have to make up new things for themselves. There being no pattern there will be no uniformity. The suggested bylaws then must be made so they will meet the need of the larger schools and the smaller schools be given the privilege of making such adaptations as are within their power to carry out and as will meet the local need.

A sample of the adaptations that may be made is the following: The bylaws as presented provide for an executive cabinet for the school—made up of the pastor and the general officers, and for department councils made up of the department officers and teachers. Some schools may not be able to have regular organized departments. In such case they may arrange for the teachers to be a part of the cabinet and take part in all of the

SUNDAY SCHOOL ANNUAL INCREASE



business, except, that in order to be in harmony with the Manual, the teachers can have no voice in their own election. Each local school cabinet, with the local church school board, should study the bylaws as given in the Manual and adapt this to the local need, being careful to make no more changes than are needed and to observe the two restrictions mentioned. What fairer arrangements could be made than this?

Before closing let us call to your attention four fundamental principles of the present arrangement as found in the Manual. (1) It brings the Christian religious educational work of the church under the control and management of the church rather than an independent annex or parasite organization. (2) It provides for a unified program of Christian religious education in these various schools by having them all under the same general control. (3) It provides for the election of the superintendent by the church and thus makes him an officer of the church rather than of a society annexed to the church. (4) It provides for the appointment of teachers by a body made up of others than themselves. All four of these points are necessary to a correct form of organization.

The Department of Church Schools has put out a book, "The Teaching Agency of the Church," which gives a full discussion of this entire subject. It can be secured from the Publishing House for 50c. They have also issued free pamphlets on, "The District Church School Board," and "The Local Church School Board," which may be secured for the asking.

A GOOD RECORD

The Church of the Nazarene has had a very splendid Sunday school enrollment record. At the time of the union and forming of the present church organization in 1908 we began with a Sunday school enrollment of 4,716. In twenty-one years we have grown to an enrollment of 160,944, an average increase of about 8,000. We are presenting a graph, showing this continuous increase since 1915. Not once have we fallen behind; every year has shown a substantial increase. This is a cause for great thanksgiving.

We are presenting a chart showing the comparative annual increase for several years. Always there has been some gain but this has differed greatly from year to year. The largest gain was for the year 1925. There is some regret that the gain for this last year has fallen below that of the previous year. A part of this is due to a few of the schools not reporting, and to certain discrepancies in the reports. But whatever the reason, it is a little warning to us not to let down in our efforts. It will not take such strenuous effort to reach the 200,000 we had set as a goal by the next General

Assembly. A gain of 20,000 for this and next year looks big. But it is not an impossibility. In fact, if we will all work at it as we should it will be comparatively easy. Shall we do it?

Of course our success is not measured by numbers alone. The greater question is, What are we making out of them when we get them? But numbers do have their place. We must reach the largest number possible and win them to Christ and the strongest Christian character possible. A goal that will push us to our best effort is a good thing. Let us accept the challenge and rally to the slogan 200,000 BY NEXT GENERAL ASSEMBLY.

DAILY VACATION BIBLE SCHOOL

(Continued from page seventeen)

en the church to the need of proper equipment for school work which will be an asset to the Sunday school.

The Daily Vacation Bible School will bring the pastor into closer relationship with the children of the community and of the church. I fear many times we pastors know more about the finances and problems and doctrines of our churches

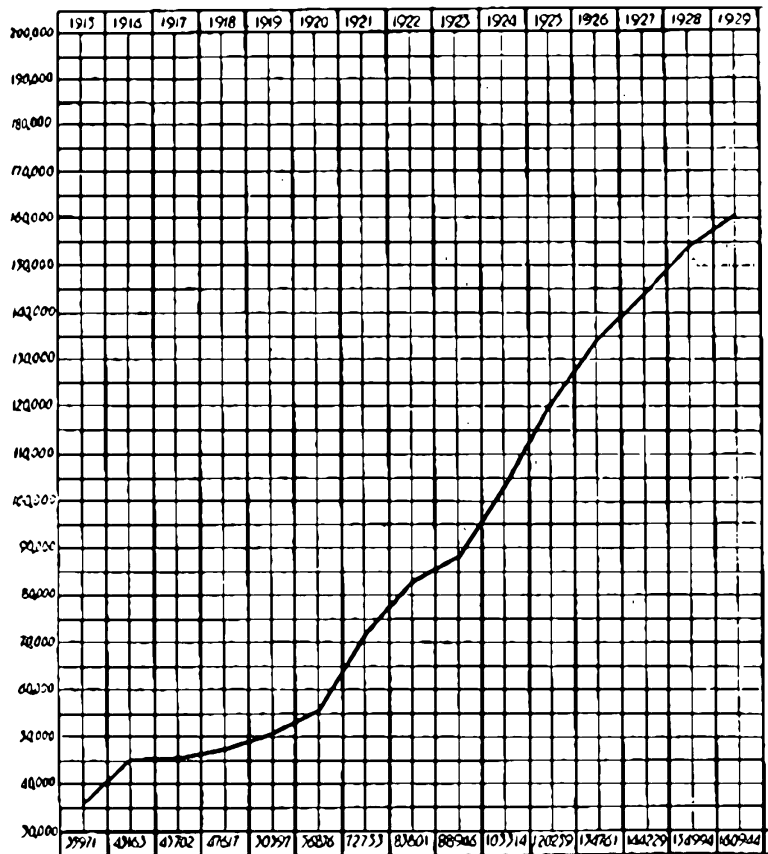
than we do about the boys and girls. Let the pastor supervise a Daily Vacation Bible School and he will become acquainted with the children, which will be a help to him in their salvation.

The Daily Vacation Bible School opens the door of many new homes to our church and Sunday school, thereby being a real evangelizing agency.

These schools also are a splendid means of indoctrinating the children in the beliefs of our church and also of acquainting them with the missionary work of our church. In our schools we do not need to follow the regularly prescribed course of the ordinary text books for these schools, but can arrange a program suited to our needs and desires.

Last, but by no means least, the Daily Vacation Bible School should mean the salvation of the children who attend. At some period each day a message should be given that deals directly with the heart life of the child and should lead to a definite end, the conversion of the child. It is much easier to move children for Christ when you can have them alone as a group, as they are then less self-con-

INCREASE IN SUNDAY SCHOOL MEMBERSHIP



scious and formal. Children are easily moved with the gospel message, and even though all who come may not surrender to Christ, yet they will never forget the influence of the Nazarene school where they were taught of Him and in days to come many of these boys and girls will become real Nazarenes to help us carry the gospel message to this lost world. Thus we see the school should not only be a training camp but a recruiting station as well.

Last summer at Alhambra, California, we had a school of one hundred enrollment with an average attendance of about

seventy-eight. We conducted three departments, beginners, primary, and junior, with a staff of ten teachers, counting the three supervisors, and the pastor who was superintendent of the school. Any church desiring information as to how to conduct such a school should write to the Nazarene Publishing House for the book entitled, "The Vacation Bible School," by J. Proctor Knott. This book is well written, and outlines clearly an organization well adapted to the use of Nazarene schools, since it places special emphasis upon the spiritual part of the program.

HOW MY CHURCH COULD HAVE A VACATION BIBLE SCHOOL THIS YEAR

By JAMES PROCTOR KNOTT, M. A.

MILLIONS of American children and youth see the inside of the meeting house but a short time once a week. Then there are twenty-seven millions more who do not even attend Sunday school, Protestant, Catholic or Jewish. Seven out of every ten children and youth of the United States under twenty-five years of age are not being touched in any way by the religious-educational program of any church.

The situation becomes more acute when it is realized how few hours of instruction are available annually for these young people who are enrolled in religious schools.

The Jewish synagogues provide three hundred and thirty-five hours of instruction annually in week day and Sunday schools; the Catholic churches provide two hundred such hours; while the Protestant churches provide twenty-four hours. It has been said that the pupils are absent from half of the sessions of the Protestant Sunday schools and thus receive, on the average, but twelve hours of religious instruction annually.*

No wonder, with such breath-taking spiritual illiteracy among American youth, crime, jazz and lack of respect for properly constituted authority be it parental, governmental or divine, is so prevalent today.

As said before, the church allows too brief a time for religious training. Why permit costly church and Sunday school plants to lie idle so many days?

Evangelism and religious or Christian education are, or should be, Siamese twins. They have the same goal ultimately, viz., the salvation of souls. Evangelism emphasizes especially the initial crises of conversion and sanctification. True religious or Christian education should emphasize these and in addition plan for the spiritual nurture and growth of the soul after these crises. So the right kind of religious or Christian education assists evangelism all along the line—not

only at the initial stages but farther along when satanic delusions and isms attack the church it bulwarks the soul through its sound orthodox training. A soul spiritually ignorant is always in grave danger. True religious education displaces spiritual ignorance with spiritual knowledge.

A new note was sounded in this world of sin and selfishness when the Master, with charming simplicity and perfect understanding, said: "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Oh, how simple and clear is the way of salvation! A wayfaring man though a fool need not err therein.

Inasmuch as Jesus set the child in the midst, the church must do the same. Too frequently, however, she sets the child on the outskirts. At the World's Missionary Conference, held in Edinburgh in 1910, missionary board experts counselled together for ten days on world problems of evangelization. In the meantime Dr. H. M. Hamill, of America, had been selected long before to present to this convention the spiritual needs of the childhood of the world. What a stirring theme! He spent weeks preparing his message and then sailed for Edinburgh. He waited day after day until his name should be called. Finally, on the last day, just before adjournment, he was called to the platform and told that his time would be limited to seven minutes. Ten days for adults—seven minutes for children!

There are signs that an awakening is coming with respect to religious education of the young. Here is a great opportunity for the Church of the Nazarene. Let us not be laggards but leaders in the vanguard. I think it will be freely admitted that there is a swing and a freshness about Nazarene ways and meetings that appeal to childhood and youth. We seem to be getting the children in increasing numbers. Now let us hold them and adequately train them.

Let us improve our Sunday school methods and equipment wherever possible. It is decidedly heartening to lovers of the Sunday school to see a man of the vision and achievements of Dr. E. P. Ellyson at the head of our General Sunday School Committee.

But we must not stop with the Sunday schools. Let us take a broad and comprehensive view of religious education or training. There are other contacts between the church and childhood that need to be made. We are coming to week-day religious instruction in the churches, either on public school time or independent of such time. Thousands of children would come to our churches one or two afternoons a week for Bible instruction if an attractive program with interesting teachers were offered them. Eventually we will come to it. Why not now? But this is a big subject in itself and deserves a separate treatment.

Even if we are not quite ready to put on a week-day Bible course in our churches, we certainly must realize that the Vacation Bible School movement has not only "arrived" and is sweeping the country but that as forward looking people we cannot afford to miss the benefits that will come to us from these Vacation schools.

It is not too late to begin planning for your Vacation Bible School this summer. The pastor, in conjunction with the church school board, should proceed to plan definitely for the school. Unless stress or work prevents, the pastor should be the leading spirit in the movement, and the actual head of the school.

Estimates should be made of the approximate cost of equipment, supplies and the teachers' salaries, if any. Then announcement should be made to the congregation of the forthcoming school, the probable cost, and the method adopted to raise the amount.

It is difficult to tell just what a school will cost. Some schools pay their teachers; others secure donations of time from teachers. Moreover, supplies may be donated in part. Each local situation should be considered separately and the plan of financing adopted which is best suited to that situation.

The organization, supervision and discipline of the school are in charge of the principal. He conducts the devotional or worship period and besides his supervisory work, can easily teach one or two classes such as junior Bible memory work and boys' handwork. Where it is impossible or inexpedient for the pastor to act as principal an earnest Christian public school teacher, former teacher, capable young college student or some other person of real ability and initiative might be secured. In any event the principal of a Nazarene Vacation Bible School should be in the experience of entire sanctification.

Considerable care should be exercised in the selection of the teaching staff of the school. It used to be, "Will you teach?" it now is, "Can you teach?" Mere availability is not sufficient. Fitness must in every case be considered. A school could easily end in failure unless the teaching force is capable and spiritual. Better have a smaller school with fewer departments and success than a large and poorly manned school with failure. Enlist as your teachers sanctified public school teachers or other trained workers of your congregation if possible. Do not overlook the fact also that some people have great native ability though they may have been denied a college or normal course. Some of this class may be enlisted. Such persons would have the ability to "catch the vision" quickly and master the necessary studies to fit them for Vacation Bible School teaching. High school boys and girls, if spiritual and willing to learn, can be used as assistants in the various departments to good advantage. One of the teachers should be a good pianist for the piano plays an important part in the success of the school. The departmental heads should be firm disciplinarians and capable of directing the work of assistants.

When the teachers have been selected, they must be given an intensive training in the principles and practices of the Vacation Bible School. Such training may be had in Vacation Bible School Teachers' Institutes which may be conducted by state or country Sunday school associations. These institutes vary in length

from one day to several consecutive days of intensive study. Again, such an institute might be conducted one or two nights a week for several weeks. There is no reason why Nazarenes could not in time plan and conduct their own teachers' training institutes for the Vacation Bible Schools. One or two experts could easily give the required lectures and demonstrations that are necessary for the teacher training work. The Southern California District Sunday School Committee recently authorized such a Vacation Bible School Institute. It was in session three afternoons and evenings. There were seventy-six enrolled, including forty who were taking the course for credit on the Nazarene Sunday school teacher's certificate. The evening attendance was about one hundred. Interest was high. It is proof that such institutes, conducted by our own people, are both needed and can be highly successful. However, if it is impossible or inexpedient for the teachers to attend an institute it is possible for them to fit themselves by careful home study and reading.

Remember that as Phillips Brooks said, "He who helps a child, helps all humanity with an immediateness not possible in any other stage of development." The Church of the Nazarene needs the Vacation Bible Schools. Let's have them and have them under our own immediate supervision rather than as union or community schools. Let's conduct them strictly along Nazarene lines and expect them to be a great blessing to our work. "Suffer the little children to come unto me."

SUNDAY SCHOOL WORK ON THE SOUTHERN CALIFORNIA DISTRICT

The Southern California District has for a number of years elected a District Sunday School Committee, designating one member as the District Secretary. At the assembly held in May, 1928, the Sunday School Committee made a recommendation that the District Secretary be also named as the Director of Christian Religious Education.

It has been the privilege of the writer to serve during the past two years as the District Secretary, and to watch the development of the Sunday school work. Along with the duties of a professor in Pasadena College in the Department of Religious Education, some time and thought have been given to the work of the Sunday school.

During the past year 1928-1929 there have been held on the district seven group Sunday School Conventions, one District Convention, one Daily Vacation Bible School Institute and fifteen Teacher Training Institutes, one of which was for the Council of Religious Education. All of these gatherings have been well at-

tended and interest is increasing in the work of the Sunday school.

In planning the group conventions we seek to reach all of the officers and teachers of the Sunday schools located in the group. The District Convention is of course larger and deals with all of the phases of Sunday school work. For the second time during the District Convention we have had the departmental sessions in the afternoon. These convened from 2:00 to 4:30 p. m. A person is designated as chairman of each group or department and after a paper or address, a discussion is held dealing with the vital things of the department.

The Daily Vacation Bible School Institute was held in the Hollywood Church of the Nazarene during the month of May from the 14th to the 16th, with Rev. J. Proctor Knott, A. M., as dean. You will find a full report of that institute elsewhere in this issue of the HERALD OF HOLINESS.

The Leadership Training work has been very interesting. A number of courses

have been offered in Pasadena College, aside from the institutes held over the district. Two of the institutes were held on the Northern California District. In these fifteen institutes and the Daily Vacation Bible School Institute held during the assembly year of 1928-1929 a total of 326 people registered. Some of these registered in more than one of the schools. During the year a total of forty-eight Leadership Training Certificates have been given with the red seal. During these two years that we have labored in the field of Sunday school work a total of sixty-six people have received Leadership Training Certificates in the state of California. Ten persons have earned the blue seal, and two have the silver seal. During this assembly year there have been sent to the General Sunday School Headquarters office a total of 509 grades for recording.

The outlook is very encouraging for better Sunday schools.

C. B. WIDMEYER, Director
of Christian Religious Education.

A SONG OF TWILIGHT

*Oh, to come home once more, when the dusk is falling,
To see the nursery lighted and the children's table spread;
"Mother, Mother, Mother!" the eager voices calling,
"The baby was so sleepy that he had to go to bed!"*

*Oh, to come home once more, and see the smiling faces,
Dark head, bright head, clustered at the pane;
Much the years have taken, when the heart its path retraces,
But until time is not for me, the image will remain.*

*Men and women now they are, standing straight and steady,
Grave heart, gay heart, fit for life's emprise;
Shoulder set to shoulder, how should they be but ready!
The future shines before them with the light of their own eyes.*

*Still each answers to my call; no good has been denied me;
My burdens have been fitted to the little strength that's mine.
Beauty, pride and peace have walked by day beside me,
The evening closes gently in, and how can I repine?*

*But, oh, to see once more, when the early dusk is falling,
The nursery windows glowing and the children's table spread;
"Mother, Mother, Mother!" the high child-voices calling,
"He couldn't stay awake for you; he had to go to bed!"*

—ANONYMOUS.

OUR PASTOR

Brother and Sister DeLance Wallace had charge of the People's Mission in Spokane, Washington, before it was organized into a Church of the Nazarene, the first in the Northwest. It was in this mission that Rev. and Mrs. J. F. Sanders were brought into the light of full salvation, and it was here also that Rev. J. T. Little, the honored District Superintendent of the Southern California District, was converted and sanctified. When Sister Unger, one of the loved and faithful members of the church in Seattle, slipped away to be with Jesus, Brother Unger was so impressed with the faithfulness of Sister Wallace, the pastor, that he made note of some of the outstanding characteristics of her ministry. Brother Harland E. Fitch took these notes and wrote the following lines, which were read at their Christmas program. We print them in the **HERALD OF HOLINESS**, not only as a tribute to Sister Wallace, but as an encouragement to other pastors who may sometimes be tempted to feel that their ministry is in vain.

OUR PASTOR

Written at the request of Brother Unger.

*Some folks forget the word of praise
Until they're sadly grieving;
But we believe the best bouquets
Should honor one that's living.
So lest regret should stir our pen
When facing our disaster,
We'll say today what we would say then,
Of our beloved pastor.*

*Our humble church is truly blest
With this devoted leader;
Here needy souls may end their quest
With this great interceder.
Her prayer of faith has healed the sick,
Brought peace unto the erring;
And that is why we gladly speak
The praise within us stirring.*

*She spares no time, nor toil, nor pains
To lighten our distresses;
She brings the sunshine out of rain
To those whom care oppresses.
No task too great, no need too small,
If in the line of duty,
And that's the thing, which after all,
Makes hers a life of beauty.*

*When ruthlessly within our homes
The pangs of sickness enter,
This messenger of mercy comes
Wherever storm-clouds center.
And if the Master whispers come—
Life's dearest ones lie sleeping,
Was ever there more tender heart
To comfort those left weeping?*

*But when the years creep on apace
Will she give up the battle?
Ah, no! There's triumph in her face,
She loves the war-drum's rattle.
"One life's too short," we hear her say,
"To serve my needy brother,
And if the hand of time would stay,
I'd gladly give another."*

*We see a day far down the years—
The pearly gates wide-swinging;
The friends of earth are bathed in tears,
But angel choirs are SINGING.
We hear her shout, "My course is run;
Why all this sad debating?
I've fought the fight, I've kept the faith,
See! There my crown is waiting."*

**GENERAL BUDGET RECEIPTS TO
FEBRUARY 28, 1930**

| | |
|-------------------------------|--------------|
| Abilene | \$ 3,015.14 |
| Alabama | 854.68 |
| Alberta | 1,964.85 |
| Arizona | 1,814.66 |
| Arkansas | 2,345.51 |
| British Isles | 1,685.35 |
| Carolina | 637.85 |
| Central Northwest | 3,828.59 |
| Chicago Central | 18,808.90 |
| Colorado | 6,822.69 |
| Dallas | 2,397.54 |
| Eastern Oklahoma | 3,842.91 |
| Florida | 1,159.36 |
| Georgia | 651.77 |
| Idaho-Oregon | 3,782.44 |
| Indianapolis | 9,164.76 |
| Iowa | 4,470.87 |
| Kansas | 6,156.14 |
| Kansas City | 4,632.80 |
| Kentucky | 2,459.36 |
| Louisiana | 753.28 |
| Manitoba-Saskatchewan | 896.11 |
| Michigan | 10,810.10 |
| Mississippi | 274.13 |
| Missouri | 2,197.72 |
| Nebraska | 3,245.35 |
| New England | 16,530.72 |
| New Mexico | 966.85 |
| New York | 10,149.41 |
| North Dakota | 3,897.01 |
| Northern California | 7,658.21 |
| Northern Indiana | 9,077.80 |
| North Pacific | 8,412.53 |
| Northwest | 5,447.37 |
| Ohio | 8,590.83 |
| Pittsburgh | 11,789.85 |
| Rocky Mountain | 905.18 |
| San Antonio | 2,238.55 |
| Southeast Atlantic | 78.82 |
| Southern California | 20,123.07 |
| Tennessee | 3,217.59 |
| Washington-Philadelphia | 4,722.57 |
| Western Oklahoma | 7,797.26 |
| Southwest | 28.00 |
| Miscellaneous | 9,015.78 |
| | <hr/> |
| | \$229,320.26 |
| Amount Required | \$265,540.00 |

M. LUTIN, General Treasurer.

"Children need the Bible as a part of their social heritage. Just as they get a larger life, inspired and stimulated by the realization of their connection with the past of their family and their country, so the Bible brings them into connection with the religious history of the race. General history brings heroic forefathers into the stream of consciousness; we feel the push of their lives. So the Bible reveals the stream farther back and makes us part of the process of life in unity with great characters and great movements."—COPE.



LESSON FOR MARCH 30, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Review.

GOLDEN TEXT: *Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace (Isa. 9:6).*

DURING the quarter we have made a study of the "Life of Christ" according to Matthew's record.

1. The first lesson records the childhood of the Savior and the visit of the wise men who were supernaturally informed of His birth. These wise men came to pay Him homage, presenting Him with kingly gifts.
2. In the second lesson we saw how Jesus triumphed over temptation. He fasted and prayed, teaching us the lesson that if we would be overcomers we must follow His example.
3. Lesson three records the beginning of His kingdom in the calling of the four fishermen. We also see how God calls to His aid human beings to carry on His work.
4. The fourth lesson teaches us the ideals of Christ's kingdom and the effect of Christian living in the world. To be a Christian is to be Christlike.
5. Lesson five shows us that man's biggest job is to adjust himself to the principles of the kingdom of God. Also Christ revealed to us how tenderly our heavenly Father loved and cared for His own.
6. We have in lesson six instructions relative to the exterminating of public evil.
7. We are taught in lesson seven the church's duty which is threefold—enlightening the mind, saving the soul, and helping bodily infirmities, thus meeting human needs.
8. Lesson eight teaches us the importance of recruiting Christian workers and the method to do it, prayer being the chief means of securing laborers in His harvest field.
9. In lesson nine we have the testimony of Jesus concerning Himself. He here tells us He is the Messiah of the world. To accept this testimony means to acknowledge His pure and spotless life for He is divine.
10. In lesson ten we have the beginning of Jesus' parabolic teaching. By this method He explains the mysteries of the kingdom. We are taught in this parable that we determine our own destiny.
11. This lesson reveals to us the value of Christianity to the world. It is greater than all other values, for it is God's way of living among men. In Christ we have a perfect example of correct living.

12. Lesson twelve is a lesson on faith. We have one of the greatest examples of a tested and triumphant faith in this lesson to be found anywhere in God's Word. We are taught here the kind of faith that pleases God and that He will honor.

EIGHT REASONS FOR TRAINED TEACHERS OF RELIGIOUS EDUCATION

1. The world demands skill. To be careless in Christian service is to discredit Christianity.
2. Molding character is the hardest of tasks. What right have we to attempt it with unskilled fingers?
3. If religion is the one subject most carelessly taught in your community what is to prevent children from having contempt for it?
4. Jesus of Nazareth set the example.
5. Joy comes from work well done. You will enjoy teaching and other forms of Christian work if you know how to do them well.
6. Training is a great time saver. The investment of a little time in study will save hours of labor and perplexity and disappointment later.
7. You can become skillful if you will pay the price in effort.
8. Comradeship with Christ in Christianizing the world will be the outcome.—*The Church School.*

"Too much cannot by any possibility be said concerning the necessity for proper home training. No language is too strong to be employed in condemnation of the folly of those parents who delegate to the Sunday school the work of moral and religious instruction that ought

to be done in the home. While the Sunday school may do much to supplement home training, it cannot ever altogether make up for the lack thereof."—MCKENNEY.

"If the life is more than meat, then the time taken for the father or mother to select fascinating Bible biographies and stories, and tactfully to supervise the reading of the child, is at least as wisely expended as that used in training a grapevine or sewing a lace edge on a ruffle. Is it not strange that there is such distorted perspective and false balance of values in regard to what is worthwhile? The cares of this world crowd out so many supreme things. Many a temptation in later life would have its antidote if the Holy Spirit could bring the needed Scripture to mind, but because someone substituted the lesser for the greater, solicitude for external appearance instead of inner furnishing, the Word is not there to be recalled."—LAMOREAUX

FROM OUR PRESIDENTS

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—GEORGE WASHINGTON.

"People educated in intellect and not educated in morals and religion will become a menace to our nation."—THEODORE ROOSEVELT.

"Education alone, without the instilling of moral principle, and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly."—WILLIAM HOWARD TAFT.

"Our civilization cannot survive materially unless it be redeemed spiritually. Here is the final challenge to our churches."—WOODROW WILSON.

"An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion."—CALVIN COOLIDGE.

"If we could grapple with the whole child situation for one generation, our public health, our economic efficiency, the whole moral character, sanity and stability of our people would advance three generations in one."—HERBERT HOOVER.

MY TESTIMONY

By MRS. RUBY McCORMACK

*The God of the mountains,
The God of the plain,
The God of the sunshine,
The God of the rain,
The God of the whole earth,
Forever the same;
And this God is my God,
Oh, praise His dear name.*

*The way may seem weary,
The way may seem long,
The day may seem dreary,
With never a song;
If my way is His way,
To me 'tis the same,
For this God is my God,
Oh, praise His dear name.*

BANNINO, COLO.



Foreign Missions

A LIGHT IN THE DARKNESS

By C. S. JENKINS

A light slowly ascending the hill. Darkness all about. Perfect silence. The light disappears. What? Who? Whither bound? Why?

One of the missionaries and the writer had just returned from a visit to some outstations. Just before dark we noticed two heathen women coming into the station yard. While we were seated around the table, having our evening meal, a knock was heard at the door. It is announced that these two heathen women must see the Inkosazana (this is the name by which the single lady workers are called by the natives). The Inkosazana leaves the table and is gone some little time. Upon her return she says that a call has come from a kraal some ten or twelve miles away. It is now night. Would she go? Yes, of course, a cry has come from the night. Some would say, "Only a heathen woman." But to those who are called to be undershepherds, she is one of the sheep for which Jesus gave His life. True, she is unknown to all but a few in her family circle. Should she die it would be but one more of those who compose the millions who live and die never having heard about Jesus. And yet, to the messenger of the cross, she has a soul which might be touched by the gospel. She had become a mother on Monday morning, complications had set in, and it is Wednesday night and nothing has been done for her. Probably nothing can be done for the mother now, but the call has come. A cry of distress has come from the night. No real servant of Jesus could disregard it. Even though the mother may lose her life, who can estimate the influence that this trip will make on the heathen in that kraal? Who knows but what through this ministry of love the light may penetrate into that darkness and others will be won for Jesus? So hurried preparations are made to go on this long, lonesome, dangerous errand of mercy over this mountain trail. The horse is saddled, a few medicines are gathered together, two native girls are enlisted, and the start is made. As we were leaving in the morning for Bremersdorp for a revival meeting, and would not see our sister missionary on her return, we bade God-speed to this faithful Nazarene missionary as she turned her face toward the long weary mountain trail.

We stepped into the house for a moment, and then came out again onto the veranda. We looked out into the night, and our eyes saw a sight which we shall never forget. A light slowly making its way up the hill in front of the mission station. The light was all that we could

SPECIAL NOTICE—TO W. F. M. SOCIETIES!

An unexpected financial depression has struck the nation, closing down many places of business and throwing thousands of people out of employment. Unless all of our W. F. M. Societies which can do so shall rally and use somewhat urgent means to keep the missionary money coming to the treasury, unhappy results will be visited upon our mission fields. Let all of our loyal women respond at this critical juncture.—Mrs. S. N. Fitkin, General President W. F. M. S.

see. But, ah, what did it represent? A single lady missionary, a loving heart which yearns over this people to whom she has come. Did I say "a loving heart"? I should have said "Three loving hearts." Were there not two precious girls accompanying her? Yes, and faithful girls, too. Had they not volunteered to go on this weary journey in response to a cry from one of their own people? Mercy is largely an unknown quantity among the heathen Africans. These hearts had been touched. Were they not following their Master? Where had they learned to follow Him in this way of service? They had learned it from such a one as they were accompanying on this trip. They had caught her spirit. By her words, precepts and example they had learned the joy of spending and being spent for others. They all had but one end in view and that was to make Jesus known. He "went about doing good."

How our hearts praised God as we stood there and watched that light slowly move up the hill! What a privilege to lead such a consecrated band of missionaries! Our eyes filled and our hearts made a new resolve that by His grace we would make Jesus known in Africa. What a privilege to make Him known who is "the light of the world"! He said, "Ye are the light of the world." The native sees the "greater light" through the "lesser lights" which are His messengers.

The light disappeared over the top of the hill. It was no longer seen by our eyes; but it went on and on until it reached that place of suffering. As it went along the path the natives, who perchance were sitting by their fires, would ask what the light was and whither it went. The answer would be, "The Inkosazana has been called to such and such a kraal." This is no unusual sight to see the missionary going along the

path on some errand of mercy. No doubt there would arise another question in those dark minds, who know so little of mercy, and they would ask, "Why does a white woman travel over these stony paths in the night? Why does she seek our people?" The only answer which could be given would be just one word, and that is "Jesus."

How many thousands of young women, scattered over the earth today, are just idling their lives away when there is such wonderful and satisfactory service for the King of kings! She could have done the same, but she heard a call, and still hears it. She is just one of others in the Nazarene mission in Africa today. She is just one of thousands throughout Africa today. She is but one of thousands throughout the world today, who have learned the truth of the words of Jesus, "He that will save his life shall lose it, but whosoever will lose his life for my sake, *the same shall find it.*" We imagine that the people of the kraal to which she is going are watching the path. The light appears in the darkness! Help is coming to them. Imagine their relief. Think of the souls in the darkness and night of sin, watching for the light which *does not come.* "How shall they hear without a preacher? And how shall they preach except they be sent?" And how shall they be sent unless the Nazarenes at home send them?

You who, by your prayers and means, make it possible for the African to have the light, be ye not weary in your well doing. You may not see the direct result of your sacrifice for Africa's millions, but the record is being kept. We promise you that we will keep the vessels clean through which this light must shine to these who sit in darkness and the shadow of death.

CHILDREN'S DAY PROGRAMS FREE

The Department of Foreign Missions is prepared to furnish Children's Day Programs free to every church that will take an offering for Missions on Children's day. This offering will be credited on the budget of the church that sends it in.

This 1930 Program is a new one, with all new songs, responsive readings and recitations. It is called, "Heralds of the Cross." Mite boxes will also be furnished free, with which the children may gather up their offerings for Children's day, and add to the offering of that day. Pastors, Sunday school superintendents, teachers, send in your orders immediately. The programs are free, the mite boxes are free, provided an offering for missions is taken. Address Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

DEEP WATER, NEW JERSEY

We closed revival meetings last night with Holland London and wife as evangelists. There were about one hundred different ones at the altar; most of them young people. We received fourteen into the church on probation. Thirty dollars was pledged for the pastor's love offering and nine dollars a week to the church, by new members and friends. Five dollars of this is to increase pastor's salary. As I was unanimously recalled for my sixth year, it pleased this preacher all right. We never had better service from anyone than the Londons, with fine music and singing, attention to the children and great preaching. Brother London seldom preaches more than half an hour, but God helps him to move people to the altar and to secure co-operation of the Christians. We believe this young man will keep humble and dependent on God and be greatly used of the Lord on through the years. We expect another meeting with him next October. His Christlike spirit won him a warm place in the hearts of the people here.—C. L. Woolson, Pastor.

DARBY, PA.

We have been enabled by the help of the Lord to hold our own and also make some progress during the past year. We recently received seven new members and this along with others taken in during the year will give us a fair increase for the year. We are having good spiritual meetings and have received into membership a good brother and his wife who were recently saved. His wife from Roman Catholicism. We are making every effort to raise our District and General Budgets and have made good progress. We have been enabled to meet all our expenses and to reduce our debt, make some improvements to our church property which was badly needed and keep in a spirit of unity and love for one another. Please pray for us that God's will may be accomplished in us and through us.—J. N. Nielson, Pastor.

CHESTER, PA.

As a church we have had quite a struggle holding together, due to unemployment and so forth among our members, however we can now report victory for the church here since God is blessing us along all lines. For several months past we were compelled to hold our services in the homes of the people. We are now having very blessed services in a rented hall. The attendance is very encouraging as far as the members and strangers are concerned. One soul was sanctified on Sunday evening. Our revival services, with the Fahl-Hyatt Evangelistic Party

in charge, will be held March 1 to 16. We are praying and believing for great things from the Lord. We covet the prayers of our friends also. I wish to say that the Hyatts are real folks of God and would prove a blessing to any church securing them for evangelistic efforts. Both are preachers and Sister Hyatt is a wonderful soloist.—Stewart P. Fox, Pastor.

WEST CHESTER, PA.

This young church is slowly and surely forging ahead. At the annual church meeting held recently the pastor received a unanimous vote for the coming year. The treasurer's report showed that during the past eleven months \$7,348.88 passed through the treasury. Of this amount \$1,382.23 was spent for evangelistic purposes, and \$618.30 went for advertising the church through the newspapers and otherwise. It pays to advertise. All bills of the church are paid and a nest egg in the treasury. Both budgets are paid in full and a little over. Our membership almost doubled the past year, and the enrollment and average attendance of the Sunday school increased over one hundred. We have a Young People's Society of 48 members, and a W. F. M. S. of fifty or more members. With spring weather and attendant good roads, we are looking for an increase in attendance and renewed activities all along the line. On the 16th of March we expect to commence a two weeks' evangelistic campaign with Rev. George B. Kulp as the evangelist. When that meeting is over we expect to have a good report.—Reporter.

LANSDALE, PA.

The annual meeting has been held with a good board re-elected. The recall was practically unanimous with but two "nos." It had been our thought that perhaps a change would be for the best but since these fine Pennsylvanians have so graciously shown their desire to keep this "mid-westerner," we have accepted with heart-felt, appreciation and with the full purpose of giving God and the church our very best. We have now completed three and one-half years here, coming from Council Bluffs, Iowa. There are no better saints on earth than the Council Bluffs and the Lansdale folks. A spirit of revival is on the church with seekers at the Sunday evening services. A large contributing factor to this is the messages on "Duty" and "Destiny"—the former given on Stewardship Sunday mornings, co-operating with the Stewardship campaign, and the latter given Sunday evenings. The saints are getting a vision of real stewardship—the

investment of a life for His gain and their gain. This should always result in increased faithfulness to the Master and the church which includes a passion for souls. A passion for souls should beget souls. Surely a good foundation is being laid for our spring revival, March 23 to April 6, under Evangelist C. W. Ruth and Clarence J. Haas, song leader. All departments are taking on added strength and folks are looking our way.—C. E. Ryder, Pastor.

BRIDGETON, NEW JERSEY

We are nearing the close of another church year as well as the third year of our labors in this place and feel led to give this, our final report for Bridgeton. We well remember our first few weeks spent here, finding a few loyal Nazarenes who had been holding the fort many years; worshipping in a rented hall and although discouraged at times, still they refused to give up. During our ministry we have seen a number added to the church that since then have developed stalwart Christian character and are sincere and loyal Nazarenes. We thank God for each one of them. But the first two years of our ministry here we felt we needed a church home and indeed labored earnestly to that end. We remember we had many a stormy day until the building was completed. The devil fought us continually not from the outside world but rather right from within the church. But we felt glad in our hearts when the building was dedicated on July 7, 1929, by Rev. J. T. Maybury, District Superintendent at that time. Located in a new section of the city, on a main thoroughfare, of sufficient seating capacity to meet our present needs, we feel the church has a new opportunity for expansion. We feel grateful to the Lord for being privileged to have a part in erecting this house of worship and fully realize we would have failed only for His help. Holiness is not a popular thing in this city but I feel we have had our greatest opposition from holiness professors who could not pay the price to identify themselves with the Nazarenes. Will appreciate your prayers in our behalf that our future will be according to God's will and plan.—Francis D. Ketner, Pastor.

"No nobler social work, no deeper religious work, no higher educational work is done anywhere than that of the men and women, high or humble, who set themselves to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of home the sweetest, strongest, holiest, happiest place on earth."—COPZ.

UNION GAP, WASHINGTON, CHURCH



evening session began at 6:45, and after prayer and song, a number of papers were again heard: "My Idea of a Young People's President," by Sister Arbuckle of Darby, followed by a vocal duet by Brother and Sister Myers of Lansdale. Another paper, "Some Ruts," by Emma Cratz of Lansdale, also, "My Idea of a District N. Y. P. S. President," which will appear in the Journal. The Ladies' Holiness Quartet of Reading sang, after which Rev. C. E. Ryder spoke on the subject of "Courtesy." Katherine Huntzburger played a piano solo, the Reading chorus sang, after which Rev. J. H. Parker, pastor at Reading, brought the closing message on, "Has the Old-time Religion Failed?" Six hands were raised for prayer. The entire day was filled with the presence of God. Brother Geiter closed with prayer.

FRANCIS D. KETNER,
District President.

SPOKANE N. Y. P. S. REVIVAL

A most gracious outpouring of God's Spirit came upon First church as a result of the revival effort which was sponsored by the N. Y. P. S. groups. Evangelists Billy and Otho Schwab came to us for a ten days' campaign. February 12 to 23. The revival, however, started the previous Saturday evening when a few people gathered in the pastor's study and prayed the heavens open. One soul prayed through at this service and a large number prayed through on Sunday at the close of a stirring message from our pastor, Rev. H. B. Wallin. During the campaign from one to fifteen souls sought and found Christ in saving or sanctifying power at each service and the Saturday night prayermeeting, closing with a sweeping victory on Sunday night when forty-five young people prayed through. From the first service God's presence was manifested in convicting power.

It was our privilege to co-operate with the Preachers' Convention of the Northern Area of this District for three days during the campaign. Dr. J. B. Chapman, General Superintendent, was the invited guest and spoke three times each day while here, to the uplift of all who heard.

Spokane First church is proud of its splendid organizations of Young People's Societies, which under the leadership of Mrs. G. K. Arneson as president and Earl Powers as teen-age president and Greta Yeend as senior president, are making visible inroads upon the devil's territory in Spokane. It was due to the splendid co-operation of the leaders, the various committees and each individual member in active service that brought about signal success of the recent campaign.

The church was loud in its praise of the evangelists whose singing and preaching were so surely owned and blessed of God and whose exemplary Christian lives were a benediction to all who contacted them.

Throughout the campaign the young people were backed by the marked loyalty, sympathy and unceasing labors of

We accepted the work here last June. We found a very discouraged condition but a few of God's faithful ones, who were willing to renew their efforts with us, to better the condition. By God's help we have been able to do so. The first Sunday, June 2, we had sixty-one in attendance. When the picture was taken we had one hundred and two in attendance when the class count was taken but more came in later. We find it more difficult to nurse an invalid back to spiritual health and strength than to

raise a new one. We are told the school once had an attendance of 150 with a record attendance of over 200. But in spite of the measles, mumps, chickenpox and whooping cough, which have raged here all winter, God has enabled the church to build up its Sunday school again. The attendance in the other services has been good. God has blessed us with our finances. We believe we will close the year with every obligation met.

J. W. HENRY, Pastor.

PHILADELPHIA N. Y. P. S. ZONE RALLY

The Philadelphia Zone Rally was held at Norristown, Pa., Washington's birthday, February 22, 1930. The young folks gathered in from Lansdale, West Chester, Philadelphia, Darby, Reading, Norristown, Bridgeton, N. J., and possibly from other places and a finer group of young people cannot be found elsewhere, at least we think so. Everybody was full of life, fire and enthusiasm, and just waiting to go. The morning service began with a rousing song and praise service, led by the District President. We wish you could have heard those testimonies! We were privileged to hear Staff Captain Harry Heinzback of the Salvation Army, telling us of many conversions among young people during his ministry. Mr. Carpenter then gave his experience of God's healing and keeping power. Lunch was provided by the ladies of the entertaining church and my, what an old-fashioned Pennsylvania Dutch spread! It surely was fine. The afternoon program was well planned and went forward under the able leadership of our zone president, E. E. Grosse, pastor of Norristown church. Donald Stape, president of West Chester Society, led in

prayer, after which greetings were brought by the District President and zone presidents.

John Neilson was there with his symphony orchestra of Darby Society and rendered a number of selections. H. A. Foulds of Lansdale read a paper, "A Typical Dead Devotional Meeting." Another paper was read by a young lady from Lansdale, "My Conception of an Ideal Zone President." We noticed Brother Grosse was very attentive. "How can we best reach outside young people?" was the subject so well discussed by Rev. John Neilson. He always has something worth while for the young people. He certainly handled this question in a helpful way. In part he said, "We need the touch of God on the soul; second, crucifixion of self and third, joyful religion. Brother Childs of Darby rendered a beautiful violin solo. Rev. D. E. Higgs District Superintendent honored us with his presence a short while and gave us an address on the text, "What is that in thy hand?" This was followed by a solo, "Give of Your Best to the Master," by Mrs. F. D. Ketner of Bridge-ton, N. J. The afternoon session closed with a brief talk by the District President, urging the local presidents to get a greater vision of their work. The

our loved pastor whose seven and a half years among us has been a time of unceasing revival effort and constant victory.

Mrs. Geo. K. Arneson.

NORTHERN NEW YORK GROUP MEETINGS

This has been an unusually rigorous winter but nevertheless our Northern New York Groups have faithfully held the group meetings each month. January meeting was held at Altona and the February meeting at Plattsburg. These meetings are very beneficial, not only for the spiritual help to the local churches but because they make for greater fellowship among our churches, develop talent among the young folks, make all informed as to state of churches and new work. Each month each church reports briefly. There is more unity of prayer and outsiders are made acquainted with our several preachers and are spiritually educated as there is time for discussion of various subjects at each meeting.

Northern New York goes to assembly with one new church to report and prospects of another in the very near future. Our people have the vision and God is able.

GROUP REPORTER.

NEW MEXICO PREACHERS' CONVENTION

The New Mexico Preachers' Convention was held at Portales, New Mexico, February 25 to 27, 1930. The convention opened Tuesday night with our District Superintendent, Rev. A. K. Scott in charge. After a good song and prayer service, Rev. J. C. Henson from Bethany-Peniel College preached.

Wednesday morning the convention was formally opened. Brother Lyman Timmons of Moriarty led the singing and the devotional services were conducted by Rev. W. A. Huffman, pastor of the Roswell church. Mr. Coe Howard, representing the people of Portales, gave the welcome address. The keynote of the convention was sounded by Brother Scott when he gave us the District motto, "It can be done." Brother Mack Hutchinson brought us a special message in song which was much enjoyed. The devotional services were in charge of our District Evangelist, Rev. W. P. Wallace. A very interesting paper on the "Pastor's Relationship to the Sunday School," was read by Rev. Mary I. Hartline, who is pastor of Hagerman church. This paper and the discussions which followed were indeed food for thought and soul. Rev. Henson preached at the evening hour with one soul praying through at the altar.

Thursday morning the devotional services were conducted by Rev. W. J. Bell, pastor of Albuquerque church. Brother Timmons sang a special number which he composed. A much appreciated paper on "Problems of the Pastor and How to Meet Them," was read by Brother Huffman. Evangelist Bussey, who was in a revival at Clovis, brought us a soul-stirring message from the subject, "Ministerial Efficiency According to St. Paul."

CABLEGRAM

HERALD OF HOLINESS:

A cable has just been received from Rev. L. S. Tracy stating that Miss Eltie Muse is in Bombay Hospital with confluent smallpox. We urge our people to pray much for this faithful missionary that her life may be spared.—J. G. Morrison, Foreign Missions Secretary.

In the afternoon, Brother Scott gave us a very helpful talk on "Three Things We Should Watch:" Our motives, our conduct and our spirit. Brother Henson also gave us timely advice on co-operation. The closing message was delivered by Brother Scott under the special anointing of the Holy Ghost from the text, "Lord, teach us to pray."

We regret that some of our pastors were not able to attend the convention, especially that dear Brother Gunstream was away. We missed his wise leadership and his smiling face. We wish to express again our appreciation to the Portales brethren who so royally entertained the convention. May the Lord richly bless all of them.

Reporter.

MINISTERIAL CONVENTION, KANSAS DISTRICT

The Ministers and Christian Workers of the Kansas District met in regular annual meeting February 25 to 28. The convention was held in the Pleasant Hill church of Sylvia, Kansas. These good people have no superiors when it comes to entertaining a convention, and they seem to love to do it. There was a splendid attendance of pastors and evangelists

from over the district, besides a number of visiting brethren. The District Superintendents from Colorado, Nebraska, and Kansas City Districts were present, and added much to the inspiration of the various meetings. Everything seemed to be just right for a good meeting. But best of all, the good Lord met with us to bless our souls and there were many "seasons of refreshing from the presence of the Lord," throughout the gathering.

The first afternoon was given over to a foreign missionary program. Dr. H. Orton Wiley was with us all the way through and spoke each morning to ministers, and preached three evenings to the large congregations present. In the afternoons he gave us practical addresses on such subjects as he chose. Dr. Wiley's addresses were both instructive and inspirational. The unction of the Holy Ghost was upon his soul as he spoke to us. Our people were greatly enriched under his ministry.

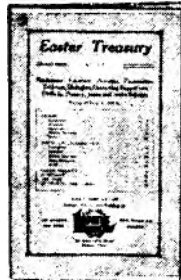
Rev. D. S. Corlett was present two days and gave some stirring messages on "Personal Evangelism." On Thursday evening he spoke to an overflowing house on the subject of "Modern Perils of Youth." Rev. N. B. Herrell stirred us mightily on "Stewardship," and Rev. I. C. Mathis and R. R. Hodges injected a lot of Sunday school enthusiasm into those present. Rev. A. F. Balsmeier presided in his usual efficient way and helped to keep the spiritual tide going. President S. T. Ludwig was present and ably presented Bresee College.

There is a splendid spirit of co-operation on the district and the brethren had a great time of fellowship together. They were made to feel, "How good and how pleasant it is for brethren to dwell together in unity."

Personally we feel that the convention was very profitable. Our souls were enriched and our vision was enlarged.

WILLIAM LAMBERT, Reporter.

EASTER PROGRAM MATERIAL



Easter Treasury No. 35. A 32 page pamphlet of recitations, exercises, dialogs, drills, pantomimes, decorating suggestions, etc., for Primary, Junior and Senior scholars. Not a complete service but rather supplementary material to use with another program book. Price 25c a copy.

Risen Victorious. A 16 page program, complete with songs, responsive Scripture reading, recitations, exercises, etc.

Victory Voices. Another unusually good Easter service. A distinctive feature of this service is a list of questions to be asked by the Superintendent or Leader with printed answers to be read by the school or congregation.

Prices on the above programs: 1 copy 8c; 12 copies 80c; 50 copies \$3.25; 100 copies \$6.00. All postpaid.

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NAZARENE PUBLISHING HOUSE
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CHURCH NEWS

EVANGELIST O. E. SHELTON—"After my my precious wife, Mrs. Clara H. Shelton, slipped away to be with Jesus at 9:40 a. m., December 10, 1929, and after I had time for consideration and meditation I decided to enter the evangelistic field, for a time at least, and at this writing I have my first three meetings to report. The first was at Columbus, Ohio (Linden), where Rev. E. M. Shelton had a good meeting in progress. I was with him over two Sundays, saw a goodly number of souls pray through to certain victory, for either pardon or purity, and the District Superintendent, Rev. C. A. Gibson, organized a good church, making the fifth Church of the Nazarene in Columbus, Ohio. I next went to Portsmouth, Ohio, for a week-end, where we had a good meeting and saw six people find God, closing with a great meeting Sunday. February 10 to 23 was spent at Cincinnati, Ohio (Fairfax), where a goodly number of precious souls really prayed through at the altar, and amid shouts of victory mingled with penitent tears the work of the Lord moved on, closing with victory for those who loved the Lord, conviction on the unsaved. In the words of their good pastor, Rev. Geo. Galloway, whom we learned to love very much while in Fairfax, the church was greatly benefited by the meeting. To God be all the glory."

CALERA, ALABAMA—"Well, thank the Lord, He has blessed us in an unusual way for the past week and especially

during the few days' revival with our dear District Superintendent, Brother Manasco, in charge of the evangelistic services. We are always glad to see Brother Manasco and his dear wife in our town. These were said to be the best services held here for some time. Some were reclaimed and God graciously blessed the entire church and not only the church but everyone. The revival closed out with the Alabama Holiness Singing Convention on Saturday and Sunday, which was a great uplift to the town and was a very enjoyable time. People from all over the state were present and some from other states. God sent the Vaughan Radio Quartet our way, which was a great blessing, and other good singers. The splendid singing drew large audiences and as for the quartet, its popularity was remarkable. Brother Butler's presence as president of the convention was a blessing, also Brother J. W. Randolph, through whose efforts we were blessed with the Vaughan Quartet. The Holy Ghost was surely with us and the fire truly fell. We raised a good offering for our pastor and District Superintendent who has stood by us and greatly revived the work. An offering was also raised for the quartet. This was a time which will long be remembered by all who attended. We are doing our best to be able to help those who come our way. The work here is progressing favorably. The Sunday school, under the superintendency of Brother Fox Busby, is doing nicely. The N. Y. P. S., under the presidency of Mrs. Busby, is also in good condition. Glory be to God, we are still alive and ask to be remembered by all the praying people."—Reporter.

EVANGELIST MASON LEE—"I am praising God for full salvation and that I have the witness of the Spirit (Rom. 8:16). God is blessing in a wonderful way. After the holidays I went to Owensboro, Ky., for a meeting with the Trinity Holiness church. There had been no fellowship between the Church of the Nazarene and the Trinity Holiness church at this place, but in the meeting God brought them together and we had a wonderful time. Brother Chas. Haden, the pastor of the Church of the Nazarene, dismissed several of his services to help us out. God did honor our efforts. I have never in my life witnessed such confessions, making restitutions, asking for forgiveness, etc. One man had sworn to lies in order to obtain money under false pretence but God put him under such conviction that he had to confess it out to the judge, and get right with God. There were about one hundred prayed through to victory. The last night the altar was full and extra chairs used for an altar. Both churches were blessedly helped. The judgment day only will tell what this meeting did. Next I came to Huntington, W. Va., my home town, and held a two weeks' meeting with the Salvation Army. Folks came from all over the city. God was there in a mighty way. The workers in the meeting said they had not seen anything like it for years. The altar was filled from night to night, with great victory. The ensign in charge reported that there were 172 victories. One prizefighter prayed clear through and disturbed the town. He marched to the street corners with the Salvation Army for the services, testifying to what God had done for him. We give God the glory for what was accomplished. This leaves us at Savannah, Ga., in a meeting in the Church of the Nazarene. Pray for us."

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PASTOR I. C. MAYHEIS, HUTCHINSON, KANS., FIRST CHURCH—"February was an exceptionally good month in our work. Our Sunday school averaged 386 each Sunday. The N. Y. P. S. made a growth of over 25 per cent in membership. All budgets, local, District and General were paid. There were 29 seekers at the altar during the month, and some fine people were taken into the church on profession of faith. We have had with us recently three of the general men of the church. Dr. H. Orton Wilcy, Dr. J. G. Morrison and Rev. D. Shelby Corlett and God blessed them and blessed their messages to our hearts. We are enjoying the work of the Lord on the Kansas District. We have a District Superintendent who believes in old-time religion and has a great vision for the work of God. We have a fine body of students and a loyal faculty at Bresee College. President S. T. Ludwig of Bresee College is making plans for the coming school year which promises to exceed the present year. We thank God and take courage."

EVANGELISTS L. G. AND BERTHA MILBY—"Have just closed one of the best meetings ever held in the church in Mishawaka, Ind.; great number at the altar; seekers almost every night of the meeting; all departments of the church

strengthened; twenty-seven new members taken in, more coming in soon; eighteen subscriptions taken for **HERALD OF HOLINESS**; nice love offering for the pastor, and a \$10 a week raise on salary for pastor. Fine offering for the evangelist. Seven hundred dollars raised on the new church the last night. Brother and Sister Henderson are fine pastors, fine folks to work with. God gets all the glory. Pray for us."

Lisbon, Ohio—"We have just closed a very successful revival with Rev. H. W. Welsh of Columbus, Ohio, and Miriam M. Jeffers of Mt. Pleasant, Ohio, as special workers. Rev. Welsh is a splendid colaborer and carries a burden for souls. He manifested in every way the spirit of the Master. Mrs. Jeffers endeared herself to the hearts of the people with her beautiful and inspiring messages in song. She was untiring in her labors with seekers at the altar and we heartily recommend her to any church desiring the services of an efficient and consecrated song leader and children's worker. The attendance was splendid throughout the meetings. The finances were pledged by the membership and friends of the church in advance and all expenses were taken care of without any hard pulls from the pulpit. Many precious souls knelt at the altar of prayer and prayed through to definite and glorious victory. The closing Sunday opened with a big Sunday school rally with 143 present on a very inclement morning. Mrs. Jeffers, who has been in active Sunday school work for seven years, brought a very helpful and inspiring message to the church on 'The Successful Sunday School.' Several subscriptions were taken for the **HERALD OF HOLINESS**. The church was benefited in every way and we are encouraged to 'fight the good fight of faith.'"—Clyde B. Wood, Pastor.

EVANGELIST C. E. SHAW—"I greet you from Waycross, Georgia. I came here from the sunshine city and am now engaged in a good revival. Souls are praying through and the devil is fighting. Pray for us that a real church may be established here. If you want me to give you a meeting, write me at Sebring, Florida."

NEWS IN BRIEF

Rev. N. Edward Gallup of Akron, Ohio, sends a fine list of subscriptions taken during the meeting held by Evangelist Howard Sweeten. He says, "Our church has adopted the plan of giving every new member a year's subscription to the **HERALD OF HOLINESS**." This is a fine plan for enlisting the interest of new members in the entire work of the church.

Telegram. "Rev. Jones operated on. Doing nicely. Pray for him."—Ruth E. Jones.

A clipping from the Bloomfield, Iowa, paper gives an account of the celebration of the thirty-ninth wedding anniversary of Mr. and Mrs. L. E. Goode. The beautiful basket of flowers presented to Mrs. Goode by her husband was displayed in the local bank. We are sure that Nazarenes will rejoice with Brother and Sister Goode in the beautiful wedded life God has given them and pray God's richest blessings upon them and their family.

We are in receipt of the Annual Report of the Gulf Coast Mission of Florida. We are not familiar with this organization, but from the report the association is evidently doing an excellent work in the rural districts, preaching, distributing tracts and other literature. The report is signed by F. Irving Bond.

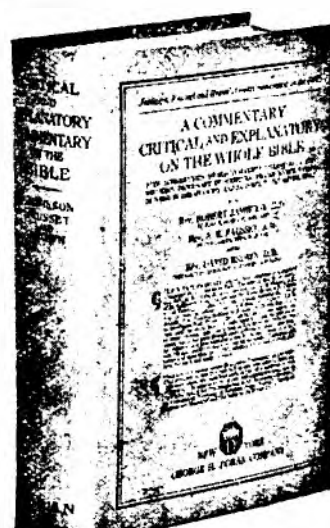
Mrs. Harry Bellinger of Hagarman, N. Y., writes us a joyous testimony of salvation and tells something of her work in distributing tracts and literature.

Rev. George W. Fuller has been secured as Executive Secretary of Eastern Nazarene College and will devote his entire time to the task of representing the college and raising money for it. Rev. Fuller has in times past been connected with the Wesleyan Methodist College at Houghton, N. Y., and with Asbury College at Wilmore, Kentucky. Dr. Knapp will continue his work in raising funds for the Fowler Memorial Building until April 1. They hope to have sufficient funds on hand to begin work on the building at that time.

Telegram. "We are having the greatest meeting in history of the local church. Great crowds are attending and scores are turned away. Last night was to be the closing service. There is a great tide of interest so meeting continues another week. Evangelist Bona Fleming has consented to remain. Barnett Sisters Quartet great singers. Offerings coming easily."—A. W. Gould, New Brighton, Pa.

MARCH SPECIAL

March Special



Because of a very fortunate purchase which we made in co-operation with another denominational publisher we are able to offer the Jamieson, Fausset and Brown, one-volume Bible commentary with 624 pages, at the extraordinary price of **\$2.50 plus 15c to pay part of shipping expense.**

The original price of this book was \$7.50; for some time we have been selling it at \$3.50. Hundreds have been sold to our people at this price. **BUT NOW**, during the month of March only we offer this mammoth volume size 10½x7 inches, and with 624 pages at a price for which you could not print the book today.

We have a good stock and hope to be able to fill all orders. However we advise you to get your order in early for we know that scores of our preachers, Sunday school teachers and Christian workers are going to

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The price during March is \$2.50 plus 15c to help pay shipping costs. All orders subject to prior sale of available stock. Better hurry!

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MARCH SPECIAL

ANNOUNCEMENTS

UNCLE BUDDIE WRITES ABOUT BROTHER HATFIELD. To our good people: Let me say that some two years ago, Brother John T. Hatfield broke down and we all thought that he would never be back in the field again, but Dr. McCullough has gotten him back on his feet again and today Brother Hatfield is in better health than he has been for some time and is doing better preaching than I ever heard him do. Like myself, he has just celebrated his fiftieth year in the ministry. Because of his breakdown, many supposed he was not able to do any more preaching, but he is in fine trim and has fifty years to his credit and not one black spot on his life. Now we must give him a few more years. I want Brother John to have calls enough to run him a whole year. He wants to get back on the firing line. May heaven smile on Brother John.—*In love.* Uncle Buddie.

MARRIED—Rev. Arthur Arnot and Miss Ines Sturtevant in Brakham, Transvaal, South Africa, January 15, 1930.

MARRIED—Mr. Robert W. Cole and Miss Olive Mercer, at San Jose, California, Rev. C. W. Welts, officiating.

REQUESTS FOR PRAYER—A sister in Indiana requests prayer that she may be sanctified and also that her loved ones may be saved.

A sister in Kansas requests prayer that she may be used of God in Christian work.

Prayer is requested for Rev. H. H. Downs of Jonesboro, La., that he may be healed from nervous trouble.

BORN to Mr. and Mrs. Edith Phillips Johnson, Feb. 24, 1930, a son. Mother and baby are doing well.

NOTICE—I am just completing a brief round of revival and convention work in the Pacific Northwest and have just learned that Mrs. DeLance Wallace, 3629 Dayton St., Seattle, Washington, is giving up the pastorate of our First church, Seattle, and entering the evangelistic work at the close of May. Sister Wallace is a strong preacher and successful evangelist and has as much to show for her years of faithful service in the way of permanent results as almost any preacher in our connection. She will be free to travel in any section of the country and will be available for campmeetings and revivals. She will be especially good in cases where the pastors of a given section can arrange with her for a number of meet-

ings, one following on after the other. I do not know what she has on the slate, but I know she will do acceptable and lasting work in any church or camp that may secure her. She is the old-time, aggressive type who prays things to pass and has revivals that are revivals indeed.—J. B. Chapman, General Superintendent.

NOTICE—The Preachers' and Workers' Convention of the Alabama District will meet with the Nauvoo church, Nauvoo, Alabama, March 26 to 30. Dr. C. E. Hardy, president of Trevecca College, Nashville, Tennessee, will be the special worker, and will lecture daily to the preachers, and will preach each evening in the evangelistic services. A fine program has been prepared. This will be four days of "fat things." Don't miss it. Free entertainment for all who come.—R. S. Rushing, Secretary.

NOTICE—The Peniel church, of which Mrs. Ingle and I are pastors, voted to give me time off for two or three revival meetings some time during the year, since we both preach. Would be glad to correspond with any church, camp or community interested in our services regarding a date. For references we give Rev. J. W. Hall, Western Oklahoma District Superintendent, Rev. I. M. Ellis, Dallas District Superintendent or Rev.

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H. C. Cagle, Abilene District Superintendent. Will go wherever He may lead.—J. P. Ingie, Peniel, Texas.

NEBRASKA PASTORS TAKE NOTICE—The call has come from the leaders of our church that we as a district participate in the united program of the Christian world to commemorate the nineteen hundredth anniversary of Pentecost from June 1 to 8. It has been suggested that we launch an eight days' campaign, conducting it exactly similar to the one conducted by the Spirit-filled one hundred and twenty, nineteen hundred years ago. Let each pastor begin now and plan for a personal evangelistic effort to win men to Christ that they may be baptized with the Holy Ghost.—Marvin S. Cooper, District Superintendent.

NOTICE—After nearly three years of illness, Rev. W. C. Thornton of Amity, Arkansas, is able to return to the active ministry and would consider a call to a pastorate or evangelistic work. Brother Thornton is a man of prayer and faithful to the trust committed to him. Being his pastor for over two years I take pleasure in recommending him to our people.—Mrs. Agnes White Diffes.

NOTICE—A change in one of my dates just now, gives me April 8 to 20 open. I will close in Covert, Kansas, April 6. Wire or write me at address in slate.—Lum Jones, Evangelist.

NOTICE—The place of the Abilene District Encampment is Spur, Texas. The date of the encampment is July 4 to 13. Pastors, please make your summer arrangements so that you can attend this great feast. There will be an outstanding preacher to do the evening preaching. The London Evangelistic Party will have charge of the N. Y. P. S. and Sunday school departments of the gathering. Beloved, pray that the God of Pentecost will come upon us in mighty revival power.—W. B. Walker, Secretary Campmeeting Board.

RECOMMENDATION—We take this opportunity to recommend to our people Rev. O. E. Shelton of Augusta, Kentucky, who is entering the evangelistic field. Brother Shelton has been one of our best pastors and has built up a fine church in Augusta. His good wife has gone on to be with Jesus and he is giving his entire time to the evangelistic field. We believe he will make a good, successful evangelist, one who will know how to help the pastor as well as win souls. He has recently held some very successful revivals. We hope the pastors of Kentucky District and surrounding districts will keep this good man busy. Write or wire him at Augusta, Kentucky.—L. T. Wells, District Superintendent.

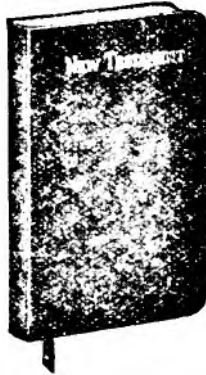
RECOMMENDATION—It gives me pleasure to recommend to our people Rev. Glenn E. Vanhook, who is entering the evangelistic field. He is a choice young man who has been a student of God's Bible School for some time and is a young man of ability. He informs me that he will go anywhere to any small, struggling church and trust God for his offerings. He especially desires to do such work on the Kentucky District but we are sure he would do good work on any district. Get in touch with him at once. His address is Livingston, Kentucky.—L. T. Wells, District Superintendent.

WANTS

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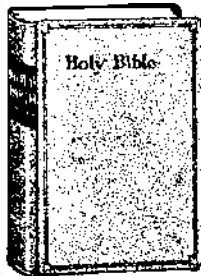
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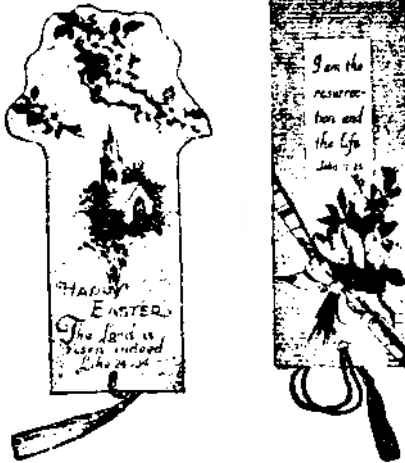
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| AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: | soever shall do and teach them, the same shall be called great in the kingdom of heaven. |
| 2 And he opened his mouth, and taught them, saying, | 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. |
| 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. | 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: |
| 4 Blessed are they that mourn: for they shall be comforted. | 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, |
| 5 Blessed are the meek: for they shall inherit the earth. | |
| 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. | |
| 7 Blessed are the merciful: for they shall obtain mercy. | |
| 8 Blessed are the pure in heart: for they shall see God. | |

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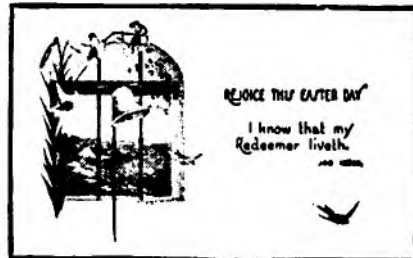
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