

VOL. 24, NO. 1

KANSAS CITY, MO., MARCH 23, 1935

WHOLE NO. 1197

The Crusade Offering

T HE year 1935 has been designated as the time for a "Crusade for Souls" throughout the Church of the Nazarene, and on all fronts where our ministers and people are waging the holy war. Our task this year is to win souls—to have revivals, and whatever is necessary to accomplish this is included in the plan.

March 8 was a great day of fasting and prayer. From many sections comes word of unusual blessing attending and following this day of waiting upon God. And we must pray and fast yet more and more and more.

April 21, Easter Sunday, has been designated as the time for bringing in "the sinews of war"—the money required to bring the General Budget up to date and provide the means for the enlargement of soul saving effort which has been undertaken in home and foreign lands. This day is to be a test of our sincerity, and of our ability and willingness to co-operate.

We hereby call upon every general, district, and local officer, and every soldier in the Nazarene ranks to come with his offering unto the Lord in celebrating our Lord's resurrection and in meeting, as best we are able, the challenge of His Great Commission. Let no one hold back his gift because it is small, and let none be content with a smaller gift than the giving of the Lord makes possible.

Napoleon found that an army moves forward only as fast as its food supplies can travel. The Church likewise can move forward only so fast as its budgets are paid. Shall we not make April 21 a day of victory for the kingdom of God by making it the day when the general denominational budget shall be paid and overpaid?

Yours in the Crusade for Souls,

THE GENERAL SUPERINTENDENTS.

HERALD OF HOLINESS

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

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

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

THE FULLNESS OF JOY

Thou wilt shew me the path of life: in thy presence is fullness of joy: at thy right hand there are pleasures for evermore (Psalm 16:11).

VHESE words of the psalmist are a prophecy of Pentecost, and are so applied by the Apostle Peter in his first pentecostal sermon. Describing the spiritual manifestations and holy joy of the disciples on that great inauguration day of the Holy Ghost, he quotes from this psalm the words, "Thou hast made known unto me the ways of life; thou shalt make me full of joy with thy countenance." He does not complete the sentence. Like his Master who read from the prophecy of Isaiah the wonderful words concerning the acceptable year of the Lord, but closed the book in the middle of the sentence because the remaining words were inapplicable at that time, so the Apostle Peter omits the last clause of this prophecy, "at thy right hand there are pleasures for evermore." What those pleasures are cannot be fully revealed now. In the gift of the Holy Ghost we have the earnest of the inheritance, but its fullness awaits the return of our Lord and the removal of earth's curse. But the hearts of Christian people have ever turned lovingly toward the future glory promised to the Church, and their minds have pondered long on the things that shall be. Especially is this true as the shadows of earth lengthen, and the numbers of those gone on before make heaven seem more real than this world. As they think of heaven, there is always the yearning of Bernard's hymn,

> Jerusalem the glorious! The glory of the elect, O dear and juture vision That eager hearts expect.

Ev'n now by faith I see thee, Ev'n here thy walls discern; To thee my thoughts are kindled, And strive, and pant, and yearn."

D^{R.} GRAHAM has written one of the best and most spiritual meditations on the enjoyments of our heavenly home, in the realm of devotional literature. "What are the enjoyments of our heavenly home?" he inquires, and then attempts to answer the query in these beautiful words. "These we may well suppose, are spiritual. The carnal mind, which is enmity against God has no place there, and the thousand cares and evil influences which distract and irritate the mind on earth are all removed from that better land. The rose blooms there without the thorns, and the holiness and love which were here blighted by uncongenial climes flourish there in the freshness and vigor of immortality. The heart of the redeemed will expand and expatiate in the ocean fullness of divine love. He who redeemed them is in the midst of them, and will lead them to the fountains of living waters. New views of His redeeming love, new and fresh visions of His adorable person, fresh and ever deeper disclosures of the mercy which pitied and the power which glorified them, shall break forth from their enraptured minds; they shall praise, love and adore Him forever in His holy temple.

THEIR intellectual faculties will be enlarged and purified. Before them shall lie the whole circle of creation, the system of providence and the character and attributes of God. His wisdom, love and power they shall be able to trace in the mysteries of nature and providence, which are now hid from human eyes. Newton has by this time left his Principia far behind him, and Milton could publish a new and improved edition of Paradise Regained. The enjoyments of the mind must make up a great part of the blessedness of heaven. The freed and expanded reason will no doubt delight in tracing the laws of the material universe and the supreme wisdom which ordained them, the rise and progress of the various kingdoms and empires, nations and races, which constitute the dominion of God; in tracing the wisdom, love and goodness of the Creator in every department of being, from the insect on earth to the seraph before the throne. Oh what a field for the intellect! What fruits of wisdom and knowledge to be gathered by the imaginative mind!

N OR are we to forget the *enjoyments of the body*, which will then be in perfect harmony with the volitions of the mind. Jesus has taken our body into heaven, immortal and glorified, and we are to be raised from the dead in the likeness of His glory. The soul is not the man, but a part of the man, and can never be perfect till united with the perfected body on the morning of the resurrection. They were made for each other, and their separation by death is the most frightful, unnatural and diabolical thing in the universe, save sin which is its cause. Shall there be no music to charm the ear in the sanctuary above? or shall the redeemed delight in the beauty of nature no more? No, verily; but the ear shall be made perfect, and there shall be perfect music to fill it, and the eye shall enlarge its vision, and the whole body, with all its senses and sympathies, shall be made worthy of its place and destiny—worthy of creative wisdom and redeeming love.

Then what enjoyments must flow from our *fellow-ship* with God and the Redeemer through the Holy Ghost, the Comforter, with the angels of light and the Church of the Firstborn! How the weary heart longs sometimes for all this! how the earthly glory grows dim when we think of it! how the poor soul in such seasons gets eagle glimpes of her destiny before the time and all but love and life fade from her enraptured vision.

AIDS TO REFLECTION

HERE can be no depth of either the mental or spiritual life without prayer and meditation. A superficial age is always characterized by a lack of reflection. The great characters which have suddenly risen above the horizons of human history have been men who had tarried alone in the presence of God. Meditation involves the will as well as the intellect. Reflection has its aids, which if properly used prove beneficial. Nothing, we think, excels the Aphorisms of Coleridge, a few of which we give for the benefit of those who seek to develop within themselves the grace of meditation and the power of reflection.

1. Extremes meet. Truths of all others, the most awful and interesting are too often considered so true that they lose all the power of truth, and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors.

2. There is one sure way of giving freshness and importunity to the most commonplace maxims, that of reflecting on them in direct reference to our own state and conduct, to our own past and future being.

3. To restore a commonplace truth to its first uncommon luster, you need only to translate it into action. But to do this you must have reflected on its truth.

4. It is the advice of the wise man to "Dwell at home," or ever with yourself; and though there are few that do this, yet it is surprising that the greatest part of mankind cannot be prevailed upon, at least to visit themselves sometimes; but, according to the saying of the wise Solomon, "The eyes of the fool are in the ends of the earth."

5. As a fruit tree is more valuable than any of its fruits, singly, and even all of its fruits of a single season, so the noblest object of reflection is the mind itself by which we reflect.

6. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects and turned inward upon themselves, might as well write his instructions as the sibyl wrote her prophecies, on the loose leaves of the trees, and commit them to the mercy of the inconstant winds.

7. In order to learn we must attend; in order to profit by what we have learned, we must think, that is, reflect. He only thinks who reflects.

8. It is a matter of great difficulty, and requires no ordinary skill and address, to fix the attention of men on the world within them, to induce them to study the processes and superintend the works which they themselves are carrying on in their own minds; in short, to awaken in them both the faculty of thought, and the inclination to exercise it. For alas! the largest part of mankind are nowhere greater strangers than at home.

9. Self-superintendence! that anything should overlook itself! Is not this a paradox, and hard to understand It is indeed difficult, and to the imbruted sensualist a direct contradiction; and yet most truly does the poet exclaim,

"Unless above himself he can

Erect himself, how mean a thing is man!"

10. An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them.

GOD'S CHOSEN AGENCIES

T HE sacred Scriptures do not leave us in doubt as to God's chosen agencies in the prosecution of His work. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in his presence" (1 Cor. 1: 27-29). Six things are enumerated here as God's choice of agencies—foolish things, weak things, base things, despised things, and things which are not. What is the purpose of this choice? It is that no flesh may glory in His presence.

It has seemed to us sometimes, that the Church has shown a disposition to reverse God's order and to attempt to win the world by its selection of great things-great preaching, great architecture, great organizations, or great singing. It is true that God demands our best, but it must be offered in devotion to Him, to be used as He sees best. That which is done for human display will not be accepted; those who seek for the honor or praise of men can never be fully used by the Spirit. A sling and five smooth stones in the hands of an anointed David are of infinitely more value than Saul's armor wielded by human power only. God uses those who are wholly sanctified for the reason that all such have crucified the flesh with its affections and lusts and therefore seek the honor that cometh from God only.

HERALD OF HOLINESS



Managing Editor's Page



UNCLE SAM AT THE MOURNERS BENCH

R. PACE, the Sunday School Times cartoonist has recently issued a cartoon showing Uncle Sam kneeling at an old-fashioned mourners bench, saying, "God be merciful to me a sinner." This cartoon states the great need of the day, that of national righteousness. It is a generally accepted fact that if the nation and the world are to be redeemed economically and politically there must be a change oi heart religiously. The present state of affairs is a product of the godlessness of this and the past generation. The world has lost all consciousness of God, all respect for His authority, and is blindly struggling on in its self-sufficiency finding no place whatsoever for God and His assistance. In other days of crisis our President has set apart days for national humiliation, fasting and prayer. But not so today. Rather we are plunging from one unsuccessful experiment to another, and if God is ever considered by the "brain trust" no one has been able to recognize it. Surely Uncle Sam needs the mourners bench.

But there is one outstanding difficulty which does not appear in Dr. Pace's cartoon. It is this, there is no such person as "Uncle Sam." Rather Uncle Sam is a mythical figure representing one hundred twenty-five million people. Each citizen of this nation is a component part of "Uncle Sam." It is comparatively easy for us to be dogmatic in our statements concerning what the nation or Uncle Sam, should do, but are we as individual citizens willing to do what we desire others to do? Are we willing to bring our part of "Uncle Sam" to the mourners bench in humiliation, confession and prayer? Herein lies much of the difficulty today. We all want the other person to do what we as individuals are not willing to do.

And does not the same truth apply to our church life? Do we not often in our criticism of the church as a whole reflect nothing more than some personal deflection or weakness? Would it not be well for each of us to consider that the church is a collection of individual members and that the group as a whole cannot be much better than the individuals composing that group? Is it not a fact that if the church has lost her spiritual vision and power it is because the members as individuals have lost their soul passion? Can the church have power in prayer and exercise faith for a mighty awakening or a God-sent revival if the individual members have no such power and faith? Should we not realize our individual responsibility and be willing to carry our share of the burden that the church as a whole may be what it should be? And may it not be true also that as the church becomes a mighty channel of spiritual power that "Uncle Sam" will be brought to recognize his need for God and come to the mourners bench?

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NOTHING FOR SOCIETY

Recently a man of some reputation in our church made the statement that we as a denomination have been very zealous in pressing the claims of personal salvation but that we have done nothing for society as a whole. That statement has bothered me somewhat. Not that I considered for a moment that this good brother was swinging to a social gospel emphasis at the price of surrendering our presentation of individual regeneration; rather I wondered if we had not done something for society as a whole by bringing the gospel message of salvation through which many have been saved from lives of sin and have been made assets to the community and state instead of liabilities. And, if through the emphasizing of a proper moral standard for life we had not remedied somewhat the moral conditions in some communities; that surely by presenting the clear gospel message we had done something for society. But even then I could not bring myself to the place where I was convinced that my good brother was wrong. I thought along another line:

What have we done to teach our people the responsibilities of a Christian as a citizen? What concerted effort have we ever put forth to arouse our church to support some outstanding moral legislation, or to co-operate with those good agencies now at work in an endeavor to raise the moral tone of our nation? How far have we as a church carried out our own standard for membership, "Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy"? Have we properly provided for the care and support of even our own ministers and widows? What provisions have we made for caring for the sick by offering encouragement to doctors and hospitals? What have we to offer orphans from Nazarene homes except sympathy and pity? Have we emphasized that it is as unfair and un-Christian for labor to be unjust in their demands or to fail to give an honest day's work as it is for capital to oppress the working man? What have we done to overcome racial prejudices, to support movements in correcting economic and social evils, to teach the absolute sinfulness of war, to support clean government, etc., etc.? Well, maybe he was right, "We have done nothing for society as a whole."

PAUL'S CERTAINTIES

W. B. Walker*

I know whom I have believed (2 Tim. 1:12). We know that all things work together for good (Rom. 8:28). We know . . . we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1).

O ONE can read the epistles of Paul without noticing a strange mingling of humility and assurance when referring to himself. The language of self-depreciation and the language of self-assertion are both to be found in his letters. When Paul thinks of himself in the light of the past, no language is too strong to describe his own utter unworthiness, but when defending himself against his enemies he asserts his dignity and authority in language that sounds almost boastful and egotistical. For instance, in one place he describes himself as less than the "least of all saints," while in another place he proudly flings out the challenge, "Am I not an apostle?"

Paul is a remarkable combination of humility and assurance. Just as we find that strange mingling of lowliness and righteous pride when he speaks of himself and his work, so we find a remarkable mingling of diffidence and positiveness when he speaks of what he knows. In one place he speaks with a certain hesitancy, and in another place with dogmatic assurance. In one place he "guesses at truth," and in another he speaks with the certainty of one who has the mind of Christ. In one place he confesses that he knows only in part, and in another he unhesitatingly says, "I know." In reading Paul's epistles I note that he knew three things, to which I wish to call your attention.

PAUL HAD A MIGHTY SAVIOR

He says, "I know whom I have believed." These three certainties seem designed to meet life's greatest and most painful mysteries. If I were to mention the three things that most perplex and baffle us, I should mention SIN, SORROW and DEATH. But these three certainties are specially designated to meet these three painful and saddening mysteries.

The apostle had a vision of the exceeding sinfulness of sin. He saw sin that polluted men's bodies, defiled their minds, and destroyed their souls. It made the past a very nightmare, it made the present sheer misery, and it filled the future with a nameless and terrible dread. Wherever Paul looked he saw wrecked homes, prodigal sons and daughters on their way to destruction, with broken vows, blasted hopes and wretchedness and awful pain and misery.

But the mighty Paul was certain of his Christian experience. A vision of sin such as Paul had would have driven him into bitter and angry despair, had it not been for one thing—he knew Him who could

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take away sin. He had met Him that is able and willing to save from the pollution and defilements of sin. He said, "I know." "One thing I know," said the blind man to his cross-examiners in the gospel story. The apostle says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." He was dead certain that he started to Damascus a great sinner, but met Christ, and was graciously converted, and later was powerfully sanctified wholly by the baptism with the Spirit. Christianity is founded upon this blessed certainty of a mighty Savior who is able to save sinners and to sanctify believers.

This ancient preacher was not only certain in his belief in the power of the gospel, but he was also certain that God could keep a person from falling. He says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Again, he says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And in these days of uncertainty and unbelief, I am still preaching this same blessed certainty. These are days of unrest and disturbance—doubt and uncertainty are everywhere. Christ is able and willing, all history demonstrates it, our own experience confirms it. Peter the denier and blasphemer says, "He is able." Zacchæus, the cheat, says, "He is able." The woman who was a great sinner says, "He is able." The dying thief who was saved from the jaws of unfolding damnation declares, "He is able." Paul the persecutor and blasphemer says, "He is able." And from the halls of heaven there comes to us a sound of many waters saying, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

THE FATHER'S OVERRULING PROVIDENCE

"We know that all things work together for good to them that love the Lord." With Paul this was not a matter of speculation or guess-work. He *knew it*. He knew that the events of his life were not the results of chance or accident, or blind fate. He was cast out from friends and home, but he was certain that all things were for his good. It was his heart's desire to see his race converted—he wept over his people, and his mesage was rejected, and God pushed him far hence unto the Gentile world. But what seemed against him proved to be God's method of reaching the millions in heathen darkness. He went from city unto city preaching the glorious gospel of holiness, but was beaten, stoned and was under great pressure.

MARCH 23, 1935

When the door was closed in Paul's face, his faith and trust in God were so certain and definite that he took it as one of the "all things." He had a strong pulling to Asia to preach the gospel, but the Lord closed the door of opportunity. But in closing Asia's door, He opened the door of opportunity in Europe. We may rest assured that when the Lord closes one door, He will graciously open another. By and by Paul was permitted to preach in Asia, the country of his first love. Oh, how important that Paul preach the gospel in Europe first! By beginning in Europe first the gospel began its westward roll. Friends, it may seem strange that the Lord should close certain doors to you, but ever remember that the Lord will open others of far greater importance.

There are many things in this life that we do not understand. But, if we can see the hand of God behind the clouds of His providence, nothing will be of blind fate to us. Often our wondering souls ask the question, "Why?" Yes, why this sorrow? Why this bereavement? Why this waste of life? When we see a man stricken down in the midst of life; when we see a father or mother removed just when the family needs them most, we cannot understand. Many of us have wondered at the home-going of a promising young minister. Many a husband has stood aside and wondered when his precious wife passed away and left him with two or three small children to care for. While we cannot always explain or understand these mysteries, yet we know that all things work together for good to them that love the Lord. The secret of our making is the matter of resignation to His will. Jesus said in the darkest hour of His earthly ministry, "Not my will, but Thine."

A HAPPY HOME BEYOND THE GRAVE

He says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This happy home in the Father's house was no mere dream, or fancy, or imagination to the apostle—it was a solid certainty. Socrates and Plato speculated as to what came after death—Paul knew. He knew that a building of God awaited him after the trials and difficulties of this life were over.

To some this future home will be a place of rest, To those who have labored in the heat of the day, it will mean blessed rest and repose. "My chief conception of heaven," said Robert Hall to Wilberforce, "is rest." To some it will be like John of old whose greatest joy and fondest consolation was to lean upon the bosom of his blessed Redeemer. The story is told of a mother who was standing by the bed of her dying child. This mother tried to lead the child's thoughts to heaven, and told the child of the city of pure gold, and of its dazzling brightness. But the child shuddered, and cried that the light would hurt her eyes. Then the mother told of the choirs of angels, and their songs before the throne, and the child answered that the noise would make her head ache. At last the

mother took the moaning child to her breast, and as she nestled there, the child said, "If heaven is like this, I am ready to go there."

Our heavenly home will be a country that is free from sorrow and death. This world is filled with sorrow and death. Little do we know the sorrow that is hidden under the surface of those whom we meet. This world is broken-hearted, sorrowing, weeping, and bleeding and sobbing. On every hand we hear the piercing cry of sorrow and death. We have our fathers and mothers for a while, we are blessed with their example of love and patience, and we feel as if we could not do without them, but death comes uninvited and takes them away. We grow up with our brothers and sisters, and the thought of death brings a feeling of sadness, but soon they are taken from us. We press our children to our hearts, but soon death claims them. The poet said, "One by one their chairs were emptied, one by one they went away." But like Paul of old, we know there is a heavenly home beyond earthly sorrow and death.

Yonder they come from the east and the west, and from the north and from the south. What does it mean? The saints are marching in from the smokecovered battle fields of this world. There is not a family whose circle is unbroken. There is great joy in the family reunions of this world, but soon they break up and our hearts are made sad. But heaven is a place of happy reunions. There will be no "goodbys" in this family reunion that is beyond the stars. I believe it will be great rapture to meet God's family of all ages. The Bible speaks of them as "the whole family." We shall meet those who lived and toiled for God before history began. It will be great joy to meet Abraham, who walked before God with a perfect heart. We shall meet Moses, the world's greatest lawgiver and legislator. Then there will be Joshua, who could arrest the sun in its course that he might have more time in which to fight God's battle. And in the center of the universe of God will be Christ Jesus, our Master, who flung worlds from His fingers, who was born in Bethlehem of Judea, whose voice the winds obeyed, and at whose command the dead leaped to life. He was crucified on a cross, incarcerated in the city of death, burst its bars, carried off its gates, ascended on high and is become our Friend at the right hand of God forevermore.

"Christian perfection is what Paul received when he got rid of his own righteousness and received the righteousness of God; it was that which he was brought into when that great passion of his soul, which came with the revelation to him of the Christ, led him to make a full consecration to Jesus. This took away sin, destroyed the tendency or bent to sin, and made the soul thoroughly clean."—DR. P. F. BRESEE.

THE UPLOOK AND THE OUTLOOK OF HOLINESS

I. C. Mathis*

TO A holy life there is both an uplook and an outlook. The uplook is the blessed hope of Christ's return. We must be holy to meet the Lord in the air and to receive the reward which His coming will bring. The outlook is the world-wide harvest field. We are saved to serve; we are sanctified to minister the riches of divine grace to the sinful and the needy.

THE UPLOOK OF HOLINESS

To a holy heart is vouchsafed a heavenly vision. Eyes that are cleared of the mists of sin behold undimmed the face of the Lord. Jesus said, "Blessed are the pure in heart; for they shall see God" (Matt. 5:8). The writer of the epistle to the Hebrews says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14).

The personal return of the Lord is one of the highest incentives to a holy life. In 1 John 3:1-3 we read, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. Every man that hath this hope in him purifieth himself, even as he is pure."

Among the children of God there is a growing belief that the return of Christ is near at hand. The exact time of His coming, however, is uncertain. Nevertheless, it is our duty to watch for the appearing of Christ, and be ready to meet Him when He comes in the air.

The story is told of a father who once went on a journey, leaving word with his family that he would return by a certain train on an appointed day. When the day arrived the mother washed and dressed the children, and sent them to the station to meet the father. But he did not come. So the following day she dressed them in their clean clothes and sent them again, and the next day after, and still the next; indeed they continued every day to meet the train, until at last the father came. One good effect of the father's uncertain arrival was that the children kept clean.

Beloved, are we keeping our hearts and lives clean in daily expectation of the return of our Lord? Some day we shall have to meet Him face to face. And the momentous question is, how shall we meet Him? Shall it be in servile fear or in childlike confidence?

The return of Christ is the only hope of the world. Morally, the world of today is wobbling in its orbit, madly plunging toward despair and destruction. The professing Church of this age is in a state of lukewarmness and unconcern. The alert believer, who accurately reads "the signs of the times," finds little encouragement to look for improvement. Indeed the only hope of the world is the purifying fire of "the day of the Lord." According to prophecy this dispensation will end in dissolution and destruction; but out of the universal wreck, "We, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Our hope, therefore, is not in the fading present, but in the radiant future; even the coming of our Lord.

THE OUTLOOK OF HOLINESS

To a holy heart there also comes an outward calling. Eyes that have caught the heavenly vision are open to the harvest fields of the world. In John 4:35, Christ says, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already unto harvest."

Now, holiness means not only separation from sin, but separation for service. The separation is unto God; but the service is for man. Therefore, sanctification, while a blessed experience, is not an end in itself. It is rather a glorious means to a glorious end. The end is a life of fruitful and abiding service to God and man. Yes, we are saved to serve; we are sanctified to minister the riches of divine grace to the sinful and needy.

A holy heart, then, will be an unselfish heart. It will not live for itself, but expend its consecrated energies in ready service and in willing sacrifice for others. Again, a holy heart will bear fruit unto God. It manifests itself, not only in active ministry, but also in passive suffering. It includes graces of character as well as records of achievement. Finally, a holy heart will burn with missionary fire and zeal. It will love the lost and seek to win them.

Beloved, have you received the Holy Ghost in sanctifying power? Have you a vision of the world's need? Are you bringing forth fruit unto God? Is your heart burning with missionary zeal? Do you love the lost about you, and are you seeking to bring them to Christ?

My prayer is that God will help the Church of the Nazarene to keep her garments unspotted from the world, ready for the Master's appearing, and her soul burdened for a lost and dying world.

Answers to prayers are delayed, sometimes because—it is for God's glory; for example, Lazarus' death. —Satan hinders; for example, Daniel's three weeks' delay. —we do not use the sense given us; for example, next week's grocery money is spent for an auto trip; clothes allowance spent for beauty culture; education money used for present comforts; health disregarded even though for good purposes then we howl because God doesn't perform miracles for us instantly.C. W. V.

THE PERNICIOUS CIGARETTE

F. S. Mitchell

T HE consumption of cigarettes in the United States has reached the stupendous total of approximately 114 billion annually. Old men and old women, young men and young women, boys and girls, are sucking poison and death into their bodies daily. Millions are actually slaves to this little white devil, as much so as drunkards are slaves to alcohol.

Little does the average person realize the harmful effects of cigarette smoking on the human body and on the morals of boys and girls who have not yet come to maturity. Those who have made a study of the matter have four major indictments against the cigarette:

I. It injures the health.

II. It debases the morals.

IIII. It causes insanity.

IV. It leads to the use of liquor and narcotics.

What is the evidence to support these contentions? We will take them up in order.

I. Cigarette smoking injures the health.

Physicians tell us that there are several different poisons concealed in this innocent looking bit of paper wrapped tobacco. We will name four that are especially violent.

1. Nicotine, which is highly destructive to the nervous system. One drop of the concentrated solution will kill a calf or a large dog.

2. Carbon monoxide, which interferes with the maintenance of normal health and destroys the blood.

3. Furfurol, which is fifty times more poisonous than ordinary alcohol. One cigarette smoked develops as much furfurol as is found in two ounces of immature whiskey.

4. Acrolein, one of the most terrible drugs in its effect on the human body.

What do the physicians say about the effect of the cigarette on the body?

"The cigarette is known to be an enemy of scholarship, culture, morals, health and vigor," says Dr. Kellogg of the Battle Creek Sanitarium. "The prevalence of tuberculosis in the navy is due chiefly to the use of cigarettes, states U. S. Surgeon-General Rixey. "All are agreed that cigarette smoking injures the heart, arteries and kidneys. The tobacco user is slowly yet surely committing suicide," writes Dr. D. H. Kress of a Washington, D. C. Sanitarium, while Dr. M. Lauden, a noted physician of France, made this statement: "It is the appalling testimony of a college of physicians that twenty thousand persons in our land die annually from tobacco poison." Yes the use of cigarettes is injurious to the health.

II. The use of the cigarette is debasing to the morals.

Juvenile authorities have found that "the effects of cigarette smoking upon the morals of young peo-

ple is most alarming." The following is culled from testimony given under oath at Montreal, Canada, in 1914 before a commission appointed by the Canadian government. One witness said, "In dealing with delinguent children in Ottawa practically all who come before the courts are cigarette fiends." The judge of a Montreal Juvenile Court said, "I have dealt with over three thousand boys and at least 95 per cent of them smoked cigarettes. A probation officer testified, "The smoking of cigarettes among boys is one of the most pernicious and terrible things that we have ever met. Many are absolutely lacking in mentality, having no idea of moral conduct." The clerk of a Juvenile Court said, "I have tried to help about five thousand boys and I have never been able to get a boy to stop smoking cigarettes. It seems to get hold of the boy to such an extent that he can never give it up." He said further, "Cigarettes lead to juvenile depravity. I believe the cigarette habit creates a disposition to steal and weakens the will power. It creates a desire for notoriety which makes boys bravadoes, and makes them want to be burglars. Girls of 17 and 18 living in bad houses all smoke cigarettes."

Dr. Kress, quoted above, says, "The cigarette habit taken up by boys before the brain is fully developed tends to bring about degeneracy of the brain cells and produces a moral degenerate. In the 10-year-old who smokes we have the criminal in the making. In the daring desperado we have the finished product of the cigarette." Dr. Kress asked a Chicago detective about young auto bandits. "Haven't you found that in nearly every case these young criminals are cigarette fiends?" "In every case," was the reply.

In view of these testimonies is it any wonder that we have so many young criminals and so much juvenile delinquency?

III. Cigarette smoking even causes insanity.

I quote Dr. Kress again: "The cigarette develops an actual derangement of the brain cells and causes insanity. It make irresponsible beings with no sense of the seriousness of the offenses which they commit. Insanity is on the increase and cigarette smoking is one of the leading causes of this increase." Thomas A. Edison once said, "Acrolein in cigarettes is one of the most terrible drugs in its effects upon the human body. It has a violent action on the nerve center producing degeneration of the cells of the brain which is permanent and uncontrollable. I really believe that it makes boys insane."

IV. Cigarette smoking leads to the use of liquor and narcotics.

One artificial appetite produces another. Most reformers assert that the use of tobacco tends to drunkenness. Jerry McAuley, converted thief and drunkard, once declared that he could not refrain from liquor until he gave up tobacco. "The broad avenue leading to a drunkard's grave is strewn thick with tobacco leaves," once said Dr. Talmage, the noted divine.

Dr. Broughton, in charge of drug patients in a Keeley cure, stated, "More young men are led to the opium habit by cigarette smoking than by patent medicines." Dr. Brewer of St. Vincent's Insane Asylum, said, "The boy who smokes at 7 will drink whiskey at 14, take to morphine at 25, and wind up with cocaine and the rest of the narcotics at 30 or later." Dr. Chas. B. Towns, writing in the *Century Magazine*, said, "The nervous condition due to excessive drinking is allayed by morphine, just as the nervous condition due to excessive smoking is allayed by alcohol; alcohol is the legitimate consequence of tobacco. Cigarettes, Drink, Opium, is the logical and regular series."

Can we wonder that there are so many dope fiends when 114 billion cigarettes are consumed in our country in one year? Is it a mystery that there was such a demand for boot-leg whiskey during Prohibition days when cigarettes were being consumed by the billion? Do we wonder that we have so many reckless, daredevil criminals between the ages of 18 and 30 when cigarettes have made them "irresponsible beings with no sense of the seriousness of the offenses which they commit?" As Dr. Kress says, "The seriousness of the cigarette problem is not appreciated."

It is estimated that 1,200 American boys begin the cigarette habit every day in the year. I wonder how many girls are taking up with this pernicious habit? Their number is legion. It is time our Sunday school leaders, Parent-Teacher Associations, W.C.T.U. workers and others begin a campaign of education about the evil effects of the cigarette. At the same time pledges should be circulated among our boys and girls, pledging them not to use tobacco in any form, especially the cigarette. In this way many may be saved from this awful habit. It is not likely that we can obtain the prohibition of the traffic in cigarettes, but education will help.

No other harmful habit has become so wide-spread, accepted and ingrained in the life of our country as has the cigarette habit while our Christian leaders are sitting supinely by doing nothing about it.

What's the harm in a cigarette? Impaired health, perverted morals, deranged brain cells, a craving for alcohol and dope—that is the harm. Is not that enough to cause us to cry out against these imps of hell? They are the little foxes that are spoiling the tender vines of our homes. Shall we meekly submit to this destruction?

Spokane, Wash.

ONE THING AND ANOTHER

Lon R. Woodrum*

NE of the sentences that Jesus uttered several times in His Sermon on the Mount always grips my attention. "Ye have heard that it hath been said . . . but I say unto you. . ." Hearsay religion! Some insist that Jesus never contradicted anything of Moses', but the fact remains that Moses said, "An eye for an eye, and a tooth for a tooth," and he said it not once, but thrice, once in Exodus, once in Leviticus and once in Deuteronomy! But Jesus declares, after quoting the above sentence, "But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also!" So there you are!

"Ye have heard that it hath been said. . ." This world is full of religion of the "hearsay" type. How often do we who are religious, take things for the truth without investigation.

Why should we accept a thing as true simply because someone utters it? Am I to believe the Bible merely because some person has told me it is true? Why not believe *all* books, then, since all books have their boosters? No, we must get deeper down than that. Why do I believe the Bible? Why do I believe in Christ; why think He is more than man? Because I have weighed His words, tried them in the grind of experience, watched them endure the thread of history and found that they are basic things, words of life, invincible, unshakable! That is why I believe! * Evangelist, Kansas City, Mo. The things that cannot bear examination are false. The greater a truth, the brighter it will shine under the glaring light of investigation. The oracles who must work behind drawn curtains are not worthy our time and attention. The truth is not afraid of the open.

Someone asked a famous Hindu, "Are you the Christ?" And the Hindu replied, "I shall not say whether I am or not!" "What?" exclaimed the questioner. "You will say neither yes nor no?" "Why should I, my friend?" was the reply. "If I told you I was the Christ, and you believed me, you would be leaning upon my judgment. And if I told you I was not the Christ, and you believed me, you would still be leaning upon my judgment! But, my friend, let me ask you a question, Are you the Christ?" "Why, no," said the other. "Of course not!" "Thank heaven;" said the Hindu, "you really know that! That isn't hearsay! You know it!"

"Ye have heard that it hath been said!" But is it true? Perhaps it has been accepted by millions, perhaps it has been accepted for years—but is it so? Do you know of any law of God or man that forbids your investigation of the matter? Then, look into it!

You say, "All my life I've been taught so-and-so." Sure! And Paul was taught that the Hebrew religion was right! Columbus was taught that the world was flat! Jerry McAuley was taught to steal!

THE QUESTION BOX General Superintendent Chapman

Q. What stand should members of the Church of the Nazarene take toward the Utopian Society? and why?

A. Just leave it entirely alone. As to why, read L. A. Reed's note on his page of Religious News in the October 6 issue of the HERALD OF HOLINESS. It's just another false Christ that would lead us out of our difficulties. But Jesus Christ and the way of personal salvation is our only way out.

Q. Please explain 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Have you read any books or pamphlets relating to the "Church of Jesus Christ of Latter Day Saints," and can you give me some light concerning them?

A. First, as regarding the text in question: martyrdom was so commonly the price of becoming a Christian in the days of the apostles, that baptism, the public and formal confession of one's faith, was spoken of as being "baptized for the dead," that is, being baptized was the practical equivalent of accepting martyrdom. So in the apostle's argument for the resurrection, he asks why one would be baptized as a Christian and thus accept the jeopardy of his present life, if there is no resurrection from the dead. The difficulties which have surrounded this text and the context. As regarding the Latter Day Saints or Mormons, I have read books and pamphlets regarding them, and have visited their Salt Lake City tabernacle and heard the lecture which the guide gives to tourists. And while I am not a specialist on their history or doctrine, I think I am reasonably well informed. The Latter Day Saints, as they call themselves, accept our Bible as of equal authority with their Book of Mormon (a book of apocryphal character, reputed to have been found by Joseph Smith written on tablets made of gold), and their religion is an irrational mixture of New Testament doctrines and Old Testament ceremonies, with the most variable ethical standards. They conceive of their church in terms of ancient Israel and to them all other people are "Gentiles." It is remarkable that such a system of religion has prospered and survived in an enlightened country like the United States. But I think the principal explanation is found in the fact that Joseph Smith and Brigham Young were master organizers, that the church has made an economic success, and that this strange movement is to this day the best organized institution in the country, the Masonic Lodge and the Roman Catholic Church excepted. The weird practice of the Mormons in baptizing persons for others now dead is just one example of their manner of twisting the Scriptures. But the economic prosperity of so many is so bound up in the fortunes of the Mormon Church that in many communities of five states surrounding and including Utah, the majority of the people are at least nominal adherents. And since these people vote in mass for the man or for the party which offers them the best advantages, they are said to dominate the politics in these states. But so far as knowing anything about vital salvation the Mormons as a whole are as destitute and as blind as the followers of Mohammed to whom they are in many respects comparable.

Q. Since grapes in these parts are blighted by the drought, and there is no market for them except at the winery, should Nazarenes sell them to the makers of wine or let them rot on the vines?

A. Let them rot on the vines.

Q. When Saul went to the witch of Endor and called up Samuel, 1 Samuel 28, Samuel said, "Tomorrow thou and thy sons shall be with me." What did Samuel mean—"be with me"? Had not the Lord left Saul? How then could he go to be with Samuel?

A. I understand it to mean that Saul would be with him in death. I think the question of destiny after death did not enter into the thought.

Q. Some Christians at this place want to know what it means to grieve away the Holy Spirit. Some contend that one would not realize that the Spirit had departed, but would make light of Christianity, and probably curse and revile God. Others think that when the Spirit departs the person is told the reason. Some think that if one knew he had grieved the Spirit away there would be so much agony of spirit over it that all coming in contact with that person would know what had happened on account of his unhappy condition. So we are submitting the problem to the HERALD OF HOLINESS Question Box.

A. The evidence from observation is that the effect of the Holy Spirit's withdrawal is not uniform, any more than the effect of conviction is uniform. Some people do know when they made the final decision that drove the Spirit away, and they are so very unhappy that reason itself is threatened. Others sin continuously and become hardened by a gradual process so that they reach a state of hopelessness without being fully aware of it. So I think there is truth in all the opinions expressed above, only the descriptions given are not of universal application. People may sin so as to drive the Spirit away by means of one single act or decision. Or they may grieve Him away by the attitude of neglect which finally becomes an irrevocable attitude of rejection. And the only way to make sure not to sin the sin unto death is to be instant and constant in obeying God in all things great and small.

DEVOTIONAL MEDITATIONS Mrs. Esther P. Bonham

Sunday-The Slipshod Christian

Neither were they stedfast in his covenant (Psa. 78:37). Read Psa. 78:31-39.

If the slipshod driver is the greatest menace of motoring, what about the slipshod Christian? By leaving his Sunday self within the walls of his church he damages its reputation beyond repair. His cutting corners tells to others a story that drives them away from religion. Spiritual brakes and steering gear are never inspected, and wreck and ruin follow in his trail.

Does it matter to you whether or not you are a menace to the Christian religion? What kind of reputation do you deserve? It is for you to decide.

Monday-Gilded Snares

Eat thou not the bread of him that hath an evil eye (Prov. 23:6). Read Prov. 23:6-8.

To become too intimately associated with a person whose chief thought is of wealth, amusements, pleasures, is to invite upon oneself the gravest dangers.

"Eat and drink, saith he to thee; but his heart is not with thee." What care he if his suggestions eventually lead to broken steel doors? Or what does it matter to him if through his invitation to an indecent movie a motion picture sets on fire the course of hell in the human heart? He isn't interested.

If you have been caught in his gilded snare break away while you have an opportunity. In the path of righteousness only is there safety and prosperity.

Tuesday—Consequences of Sin

Thou forgavest the iniquity of my sin (Psa. 32:5). Read Psa. 32:1-11.

Repentance and whole-hearted submission to the Lord's chastisements may make one's reputation secure, but nothing blots out the consequences of sin. Even murder may be forgiven, but the life lost cannot be restored, nor the incident erased from the memory. Honor once stabbed always bears the scar. Nothing counteracts the force of the unwholesome influence of committed sin. One transgression leads to another. David tried to cover the sin of adultery by the sin of murder. He failed, and he reaped, the remainder of his life, the consequences of those sins. God's laws never change.

Wednesday—Renewed Hope

God opened her eyes, and she saw a well of water (Gen. 21:19). Read Gen. 21:9-21.

Poor Hagar! Her story stirs the heart's deepest sympathy. Abandoned, she wanders on the desert. Hope gone and blinded by grief she sits down to wait in agony the death of her child. Sorrow overshadows her faith in Jehovah, and as a result He can do nothing for her. But He does hear the pitiful wail of her son and sends an angel to call her. Suppose she had turned a deaf ear to that voice. Or suppose the angel had refused to call.

There are Hagars, multitudes of them in America. They have lost hope which has brought on that "strange blindness in which one is unconscious of the true contents and opportunities of environment." The well of water was in reach of Hagar all the while; but it took God, and the cry of innocent suffering, to help her see it.

Thursday-A Clear Conscience

I have lived in all good conscience before God until this day (Acts 23:1). Read Acts 23:1-5.

What a priceless possession is "a conscience void of offence"! One may deceive others, but never God nor himself. Then:

> I want to be able as the days go by Always to look myself straight in the eye. I don't want to stand with the setting sun, And hate myself for things I've done. I can never hide myself from me; I see what others may never see, I know what others may never know But I can never fool myself and so Whatever happens I want to be Self-respecting and conscience free."

> > -Selected.

Friday—Come Ye Apart

Come ye . . . apart into a desert place, and rest awhile (Mark 6:31). Read Mark 6:30-33.

The disciples had just returned from their first itinerary. Weary in body, troubled in mind because of the death of John the Baptist, and probably elated over the success of their initial adventures in the work of their Master's kingdom, they found Jesus and told Him everything they had done and what they had taught.

Instead of commending their labors He said, "Come ye apart . . . and rest awhile." And if the disciples needed this period of rest and quiet communion in the secret place with Christ how much more do we in this rushing, jostling, noisy age. To be able to think one's own thoughts is a rare thing today. The Savior, as interested in us as He was in them, invites us also to come apart into the secret place with Him and learn the value of prayer and meditation, and the strengthening power of communion with God.

Saturday-Proving God

Prove me now herewith, saith the Lord of hosts (Mal. 3:10). Read Mal. 3:7-12.

It is conceivable that proving God might, along with the observance of the law of tithes, be by the observance of other laws and ordinances under other circumstances. One may rob God not only of tithes and offerings, but of worship, of praise, and of adoration. The fruits of the Spirit are destroyed by the devourer. Leanness of soul results. Even then God says, "Prove me." Put Him to the test and see.

God "is putting Himself alongside of us," says C. C. Albertson, "and asking to be judged as we judge one another. This is the natural order in which we come into vital relationship with God. God asks to be trusted upon the basis of His own trustworthiness."

Religious News of the Week Compiled by L. A. Reed

Missionary statistics from eight Lutheran bodies closing June 30, 1934, disclose some interesting facts. The United Lutheran Church shows the greatest effort. Totals from all show that they had an expenditure of \$1,266,935 with an income of \$1,348,228. They have 558 on their foreign staff with 5,037 on their native staff for all eight denominations. They have 107,213 communicants with 238,559 baptized Christians. One of the most remarkable features of these statistics is that the contributions of the natives total \$239,446. Their total enrollment in educational institutions on the foreign field is 66,821 with 65,671 in the Sunday schools.

Since Ruth St. Denis gave an interpretative dance at the Park Avenue Presbyterian Church in New York City, others have started to copy the practice. The students of the Christian College, Columbia, Mo., gave an interpretative dance at the evening service of the First Christian Church, Columbia, Mo. This is the home of the Missouri State University. Fifteen barefoot girls, in black pajama suits with long, gray silk dresses glided before a filled house endeavoring to interpret humility, supplication, worship, serenity and peacefulness of the following hymns, "My Faith Looks up to Thee," "Three Kings of the Orient," "Hark, the Herald Angels Sing!" "O Little Town of Bethlehem," and "Now the Day Is Over." Incidentally Christian College is the alma mater of the fan-dancing Sally Rand. What next?

Stamp your letters with "Repeal Has Failed" rubber stamp which can be procured by sending 25c to the *National Voice*, 310 Lankershim Bldg., Los Angeles, Calif. The movement has already aroused the ire and antagonism of the brewers, their journal launching a bitter attack against it.

March 21 is the occasion of the 250th anniversary of the birth of Johann Sebastian Bach who was born in Germany in 1685. The Lutheran Church feels especially indebted to him and we print the closing paragraph of their tribute to him, "The final, and perhaps the greatest quality of Bach's music, was the evident fact that it was a personal confession of his faith in the Holy Scriptures as the inspired Word of God and in Jesus Christ as the only Savior. Other men have mastered counterpoint and had the gift of melody, but it takes a deep-rooted conviction and a life lived in fellowship with God to produce a great hymn or great music such as Bach gave to the Church as a priceless heritage."

The Sunday School Times recently (Feb. 9) published a cartoon entitled "Evangelize or Die." It represents a poverty stricken cripple hunting aid. He pauses before a niche. Underneath the niche appears

a legend: "Here lies all that remains of the church that ceased to evangelize." Above appear the ruined walls of a church, a heap of dust and some money bags. A sub-caption says, "Silver and gold a plenty but a blessing to nobody." Just the opposite from the words of the apostle, "Silver and gold have I none, but such as I have give I unto thee." The Church of the Nazarene answers the challenge of this cartoon with the "Crusade for Souls."

Mrs. Margueritte H. Bro, wife of Albin C. Bro of the University of Chicago Press, has offered a severe criticism of the Sunday School in spite of the fact that in this country only seventeen small denominations feel that it is unnecessary such as "Two-Seed-inthe-Spirit Predestinarian Baptists," a very strict sect from the South of 350 members. The News Week shows how Robert Raikes' handful of children has grown to 21,000,000 with more than 2,000,000 teachers. This lady critic says that "Large and well-organized men's Bible classes" especially arouse her scorn. Their members, divided into "reds and blues -operate contests to see which side has brought the most new members, the most Bibles, the most money, the most sick calls and the most badges. Lustily they sing, briefly they pray, raptly they listen to a supersalesman's talk, and then they all shake hands and call one another by their first names." Then "they file home" leaving a mere "handful of the old guard" staving for church. This is her best proof that schools hurt rather than help church attendance. This might be tragic truth with many larger units, but all are universally agreed that given better equipment, the church school is filling a mission no other unit can fill.

The Missouri Legislature at Jefferson City, Mo., was told by Colonel Harry Cullin, excise commissioner of St. Louis, that unless new laws are passed, the state will be threatened with a return of complete prohibition. About six thousand places in St. Louis are selling hard liquors under the \$10 license fee which allows the sale of only 3.2 per cent beer. It is to be hoped that something more satisfactory than our present situation will come out of the controversy.

Under the caption, "The City Bows Its Head" (Los Angeles, Calif.), we quote, "A variety of scandal has overtaken the city during the recent weeks. One judge has been deposed from the bench for habitual drunkenness, another resigned under social and professional pressure due to his marriage to the wife of a prisoner who had recently been sentenced in his court. The district attorney is under indictment and is to be tried soon in the courts. The grand jury, just going out, has uncovered many foul smelling situations. The secretary of the chief of police refused to testify before the jury in the matter of receiving campaign contributions for the present administration lest he should incriminate himself.—*Christian Century*.



LESSON FOR APRIL 7, 1935

LESSON SUBJECT: The Heavenly Father (John 14:8-24).

GOLDEN TEXT: Like as a father pitieth his children, so the Lord pitieth them that fear him (Psalm 103:13).

INTRODUCTION

We are indeed fortunate to have a series of studies on Christian doctrines assigned by the Lesson Committee during this quarter. We have long felt that such a series was greatly needed, because there is a great dearth of doctrinal preaching in the church of today. Consequently, a large per cent of those professing faith in Christ are very vague on the doctrines of our holy Christianity. It is a blessed thing that men can be saved, and go to heaven, and have but little knowledge of theology, but to have a true philosophy of life, one must have correct views of the great fundamental truths of Christianity, for they are the basis of Christian conduct.

The opening lesson of this series of Christian teachings is the doctrine of God. Logically this doctrine is first. The doctrine of God in His three manifestations—as Father, Son and Holy Spirit is of the greatest importance. In this lesson we are studying the Fatherhood of God.

GOD'S PARENTHOOD

When Philip said unto Jesus, "Shew us the Father, and it sufficeth us," Jesus made reply, "He that hath seen me hath seen the Father." It is by faith in Christ that we are introduced to God the Father and become a member of His family. Jesus brought to men by His incarnation the revelation of God's parenthood. This relation did not begin with the birth of Christ, but always existed, an eternal relation between God the Father, and Christ the only begotten Son of God. Jesus also told Philip, "I am in the Father, and the Father in me . . . The Father abiding in me doeth his work" (R.V.). They are one in essence, yet distinct in personality and the abiding is absolutely mutual, so that the works and words of Jesus are the works and words of the Father. This indwelling of Father and Son is proof of the deity of Christ. The thoughts and words and works of Jesus could not have been the product of mere man. They were the evidence of His deity, and accepted by the disciples.

THE FATHERHOOD OF GOD AS RELATED TO MAN

The Fatherhood of God as related to Christ is not the same as His Fatherhood to men. Jesus makes this clear in His expressions "my Father" and "your Father" (John 20:17) but at no time did He put Himself one with the disciples in this relationship. The prayer Jesus taught His disciples beginning, "Our Father" includes only Christ's followers. It was the answer to the disciples' request, "Lord, teach us to pray." God is the Father of all men because all men are derived from God. He, the Creator, "created man in his own image . . . male and female created he them." This image was not physical, but spiritual. Man belongs to the kingdom of God, a spiritual kingdom. Man's powers of choice and reason are similar to God's powers. Also God's care and provision for man's well-being, for his comfort and happiness, indicate that His great Father heart of love yearns to promote the highest interests of humanity, "for we are also his offspring" (Acts 17:28).

GOD, THE CHRISTIAN'S FATHER

As a true parent, God's love goes out to all men. He desires fellowship with all the human race, for all are His offspring. His design is to bring all-who will-into fellowship and partnership with Himself. In verses 12, 13, and 14 there is no limit placed upon the possibilities of power in service, and praver, to the one that believes on Christ. Jesus did many wonderful works, but the believer is promised "greater works." Not greater miracles, but greater achievements, greater success, greater results, "that the Father may be glorified in the Son." Power to accomplish greater works is for all who will ask the Father in the name of Jesus. How fully these words of the Master have been fulfilled! On the day of Pentecost three thousand were added to the church under the preaching of Peter. Many a faithful minister has won thousands to Christ during his lifetime. Every effort on the Christian's part to serve must be made in vital union with God, for man is absolutely powerless without the Source of power. God takes pleasure in supplying every need of His children. There is no condition of life more cheerless than a child bereft of his parents. We speak of such a one as an orphan child. This was literally true of the disciples when Jesus was crucified, they were helpless, comfortless, but He promised to "pray the Father" who would give them "another Comforter" and He would never leave them. This Comforter was the third person in the Godhead, "even the Spirit of truth" who could be received only by those who were already children of the Father. Love for Christ is the secret of all divine manifestation. Our love for Him is proved by keeping His commandments, His words. When this is our attitude we have met the requirements of a true Christian life -love and obedience. It is then that the Triune God becomes our constant and abiding Guest. "We will come unto him and make our abode with him." God the Father, God the Son, God the Holy Spirit.

Never was faithful prayer lost. Some prayers have a longer voyage than others, but then they return with their richer lading at last, so that the praying soul is a gainer by waiting for an answer.—GURN-ALL.



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

BECKY SMELLS SPRING IN THE AIR

G EORGE! George Murphy! Land sakes, boy —I'd begun to think you had gone deaf. I won't keep you but a minute, 'cause I know you have to get to school on time. But George, I'm goin' to need a bit of spading done next week, and some cleaning up in the yard, and such like. S'pose you will have time? I'll pay you for it—what are you saving to get this spring? That's good, this will give you a little lift toward it. Well, hurry on, George. Tomorrow, if it doesn't rain, then. It's time to put in sweet peas, and pretty soon we can plant early kitchen stuff; and the lawn needs a little seed in spots. Thanks, son. Hurry on, so you won't have to stay for detention.

Lizzie, George is a good chap-polite, too. And isn't it nice that spring is coming! Seems like everything feels better when the birds come back and begin to sing. Did you ever think how many times the story of salvation is told all around us? Sometimes I think it's like a design, or like music. Look at the design in your dress, Lizzie-the same posy over and over again, all over the dress. Some of them are big and some are little, and some are dark against light, and some are light against dark; but it is the same little flower, telling its little story. And in all the great music, it is the same way-one or two little tunes running through it. In designs we call it motif and in music I guess theme is the word. But sometimes that little tune is played by the strings, and sometimes by the brasses-then again the basses will take it up. Always it tells its little story over and over. Well, that's the way with the story of salvation-in the Book of Life and the book of nature it is told over and over in a thousand ways.

Look at those tulips sticking their green leaves through the ground—last year they looked as dead as a clod; but they have been in the ground, and God shined His sun on them, and they have had a resurrection. And every green, growing thing tells the same story—death and resurrection—and seems to say, "Because I live ye shall live also." There is a reason why the ancients chose the egg as a symbol of resurrection—it has always been a marvel to me how anything that looked so still and dead could all at once break open into something as complete and alive as a baby chick. Lizzie, don't forget to get that setting of eggs for old Speckle when you go down past old Mr. Johnson's. I want to be ready to set her as soon as she begins to want to set.

What was I saying? Oh, yes! About the same

story-in the Bible it is told a lot of times-in Abraham and Isaac we can trace the Father and the Son, and Abraham's servant going to choose a bride, just like the Holy Ghost. Isn't that wonderful, Lizzie? And again, in Joseph, we see the Suffering One, and His triumph; and in Jonah, there is the resurrection again. I can't begin to tell you all the times that it is told-and then when we look out of our windows at night we can trace the same story again. Someone has written an article a long time ago, and told us that "The heavens declare the glory of God" in a way more real than most of us ever dream. This was an astronomer writing, and he said that the constellations have the same names now that they had away back in the book of Job; and that the meanings of those names told the story of salvation. For instance, Orion, the mighty man with the three bright stars in his belt, is the Conquering One, who will in the end slay the great dragon, who also is seen winding his slimy self across the skies. Just imagine, Lizzie-all those old heathen had the gospel preached to them right out of the sky; for the ancients understood all about that, and that is why the Wise Men came seeking the Baby Jesus. We read about "the light that lighteth every man that cometh into the world"-and sometimes I think even the lowest heathen has a lot more light than we dream about.

Where in the world did you put that new seed catalog, Lizzie? I want to show you that new kind of lettuce I want you to get to plant in the corner by the garage.

A CHILD

LON R. WOODRUM

(Dedicated to Mrs. Edward Harper)

Who is this child beside my knee, Whose searching eyes look up at me? A President? you smile, perhaps— All great men once were tiny chaps!

Of tots the Man of Galilee Said, "Suffer them to come to me. For such my Father hears and sees, My kingdom's made of such as these!"

I'd rather help a little child Than blaze a trail through jungle wild, Or build a town with towers high Flung up away against the sky.

For men might tramp my jungle road, Or in my town make their abode— Who helps a child takes God's own part, For God dwells in a child's dear heart! We are anxiously awaiting the letters that you are going to send us about modern youth and the older generation. Some of our folks have already written us on this subject, but we are waiting for *your* letter. This contest will end with the issue of May 4th, which gives you several weeks yet; but don't put it off until the last week. If you would claim one of these fine Bibles as a reward, begin your letter *today*.

MOTHER GOOSE FOLKS

B ABY is too young to understand about Daniel and Gideon and David and Jonah—he has barely learned to talk. And Daddy jolts him gaily on his knee, and chants, "Bye, Baby Buntin', Daddy's gone ahuntin', for to get a rabbit skin, to wrap the Baby Buntin' in." The easy, rhythmical lines fix themselves in the baby mind, and become a part of your child. And in his little mind is planted the idea that Daddy, absent all day, has gone to get something for him. A long time afterward, he learns about jobs and salaries and family budgets.

This is as it should be. Every nation has its nursery lore, and it is all somewhat related the world over. In our country Mother Goose has the field to herself. All folk lore has a meaning, and if we look into the Mother Goose rhymes a bit we will understand them and be able to use them to build up character in our little one.

For instance, there is Tom, Tom, the Piper's Son. His banditry was as futile as the holdups of the Dillenger gang, and his punishment as sure. Baby should be taught that Tom was a bad, bad boy. Little Bopeep is beauty in distress-which always reaches a happy ending. The friendly spider that insisted on sitting by Little Miss Muffett might be any of our pet troubles that frighten and distress us. Georgie Porgie, Puddin' an' Pie, who kissed the girls and made them cry, was not only naughty, but a coward as well; for "When the boys came out to play, Georgie Porgie ran away." Little Jack Horner has always seemed a little too self-righteous to be a really agreeable little boy. Jack Spratt and his wife certainly found a method of eliminating waste.

Then, there is poor old Humpty Dumpty, who had such a very bad fall, with such irreparable results. Every child knows that Humpty Dumpty is an egg. But how many, many Humpty Dumptys we see, in the homes, the church, the government! Unstable folks who were ambitious and climbed to places of prominence, only to be toppled off and broken up beyond repair. But fortunately the Lord has made most of those folks somewhat like the egg—so that if they stay on their own level they will roll around and around, and not fall off—fine, useful folks in their own sphere.

The Old Woman Tossed up in a Basket surely has the reformer spirit. She can overlook the dust and the dirt, the litter and trash, that gathers on her own doorstep; but she must go soaring away in her basket, to sweep the cobwebs off the moon. She hunts trouble and scandal in church circles, in civic affairs, and even in the higher governmental spheres. Her busy broom reaches the highest places, but her own kitchen goes unswept.

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In Hi Diddle, Diddle, the Cat and the Fiddle, the Cow jumped over the Moon, there is a high carnival spirit. There is laughter and recklessness such as we sometimes need, to help untie the knots that struggle and effort have tied in our nerves. Baa, Baa, Black Sheep shows the pattern of our economic system though with increased taxes, perhaps the little boy who lives down the lane will scarcely get half a bagful of wool any more. Little Boy Blue, who slept under the haystack while the cows and sheep ruined the crops, stands for neglected duty; and almost every child feels sorry for Old Mother Hubbard's dog, because he didn't get any bone.

One might go on indefinitely into Mother Goose lore. Every jingle may be made to teach about life and its problems. Mother Goose fills her place for the very small; but there comes a time when we must not fail to supplant her with the great heroes of the Bible —Samson, Gideon, David, Daniel, Elijah, and, most of all, with the wonderful story of Jesus himself.

BOBBY SQUIRREL

EMMA GARY WALLACE

J IMMY lived in a house on the edge of the village. He was lame for he had been hurt one time and ever afterward he had to hobble about as best he could with the aid of his crutch.

Mostly, however, he had to sit in a wheel chair. My, how he wished he could run and scamper about and have good times like the other boys!

Right at the side of the house in which Jimmy lived was a big tree, and up and down that tree the squirrels sometimes ran nimbly. There was a knothole, and Jimmy could see them disappear into that knothole.

He liked to think of what a cosy house they had down in the big tree trunk, and he hoped they were laying up plenty of nuts and other good things for the winter time.

One day Jimmy saw that a newcomer had arrived in what he called "Squirrel Town." Jimmy was sure he had never seen that squirrel before, for—it had no tail!

Jimmy had never seen a squirrel without a nice, bushy tail before, and he wondered and wondered what ever had happened that this squirrel lost his tail. Maybe it got caught in a trap, or some dog or cat may have chased the poor little fellow.

Jimmy was sorry for that squirrel. He knew what it meant not to be all right. He had read that squirrels had tails—fine bushy ones, to help them balance as they ran to and fro on the branches of trees and other high up places where they might fall.

MARCH 23, 1935

Jimmy had watched other squirrels and they seemed to glide—sometimes almost to fly along, but this squirrel had to go more slowly and to spread out his paws.

Jimmy called out of the window. "Bobby, Bobby Squirrel," he cheerioed, "look out you don't get a tumble. You better not climb too high up! Here's a piece of bread for you."

Jimmy tossed a crust out at the foot of the tree. He didn't know whether Bobby Squirrel would come after it or not.

Bobby stopped to think about it. His bright little eyes spied the bread but he didn't go after it then. A couple of hours later, though, Jimmy saw Bobby Squirrel going up the tree and into the knothole door of the squirrel house with that crust of bread.

My, Jimmy was pleased! And when David, his brother, came home from school Jimmy gave David his five cent piece which he had been saving for something else, to buy nuts with at a little store by the side of the road near by.

Jimmy had a fine time for a number of days, for he would toss the nuts out one at a time. Bobby Squirrel soon got over being afraid, and would run down the tree trunk and get them.

Then Jimmy noticed how much faster Bobby was learning to dart to and fro. He would go to the very tip-top of this tall tree. He would go away out to the tips of the branches. He would even carry a whole half slice of dry bread. Soon Bobby Squirrel was Jimmy's favorite.

"He doesn't care any more 'cause he hasn't got a tail," Jimmy told David. "I think Bobby has made up his mind to show the other squirrels he can do everything they can and more too 'spite of his handicap."

A startled look came into Jimmy's face. The thought had swept through his mind, "I ought to be as clever as Bobby Squirrel, and I'm going to see how much I can make of myself 'spite of my handicap!"

And from that minute on Jimmy began to do that very thing. He stopped fretting and pitying himself. He began to use his lame leg a little more every day, and gradually its condition improved.

If he couldn't run like the other boys, he could do things with his hands, and read, for David could get him books at the little library in the village. Jimmy was surprised to find out how many other people had had handicaps, and like Bobby Squirrel had gone right ahead just the same.

So the days were no longer tiresome, and Jimmy learned to draw and to know a lot about many things —thanks to the brave little example of Bobby Squirrel!

Prayer crowns God with the honor and glory due to His name, and God crowns prayer with assurance and comfort. The most praying souls are the most assured souls.—T. BROOKS.

WHISPERING CAMPAIGNS

B. V. SEALS*

WAS reading in the Reader's Digest the other day that whispering campaigns are now being used as a very successful means of advertising. They went on to give examples of how a strike was broken up in a city by sending out men pretending to sell some household article and when the housewife would say no, he would then say, "I don't blame you for not buying, it's not your fault you have no money. It's the union leaders. Look at me. I'm a union man. Used to make good money in my trade. But I listened to corrupt union leaders and went on a strike. Now look at me!" Another organization in order to increase the sale of their ladies' dresses sent out young ladies well dressed to ride in elevators, street cars, etc., and everywhere they went one would be telling the other of the bargains at such a store. They claim that three thousand dresses were sold the following day.

Now while this is probably new in the commercial world, I think the devil has been using this for years. He has had his office well established and the sign hanging out constantly, "Wanted-good people to carry on whispering campaigns." He would have some brother who has been offended or hurt in the church go around to the others who are not getting on too well, and begin by saying, "I surely do sympathize with you. Just look at me. I was getting along all right until the church so greatly misused me. Yes, too bad!" And he passes on to help to discourage another. God save us from this kind of whispering campaigns. How much better if we would come forth on Monday, beautiful examples of the grace of God happy and blessed and then everywhere we go through the week by saving, "My wasn't that a good sermon Sunday and the singing was a real blessing!" We wouldn't have to invite people to come to church. Just tell them where we had been feeding. Let's try it. * Superintendent, Central Northwest District

N.Y.P.S. TOPIC FOR MARCH 31

THE PREPARATION FOR HIS COMING

Following the discussion last Sunday of "The Second Coming of Christ," this lesson is presented by Rev. R. E. Swim with the aim to discover what is required to be always ready for the coming of Christ. For Scripture lesson, read Revelation 20:6; Matthew 25:1 to 13 also Matthew 24:44-51.

We may know that our hearts are cleansed from all sin "by love, joy, peace, always abiding; by invariable long-suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, and evenness of spirit."—JOHN WESLEY.

A REAL TEACHER

Tribute to President Floyd W. Nease at the memorial service October 26, 1934, spoken by the president of the Eastern Nazarene College Alumni Association.

[Although the following words were said of an individual, they are so pertinent to teachers and preachers everywhere today as to be of general application. As such they are printed in the HERALD OF HOLINESS.]

We honor Floyd Nease because he exalted the cause, our school, above himself. He was not one of those who lessen devotion to their cause by drawing it to themselves. Never did he suggest in any subtle way a choice between himself and the school; rather he identified himself with it. When accusation was made he bore the brunt of it himself; when praise was given he directed it to his fellows. His sudden death left us painfully shocked, but even more devoted to E. N. C. and more confident in her. And today those who loved him best are staunchest to her.

We honor him for what he meant to us as individuals. Emerson in "The American Scholar" sounded a note that ever needs reiteration. He said that instead of being severally scholars, artists, preachers, and so on, we should be men who are scholars, men who are artists, men who are preachers.

President Nease was first of all a man. He was human with the spontaneous variety of human nature. His heart was warm, his body was strong, his mind was clear and active. He was an able administrator. No one ever had to fear him, for as a man his chief interest was in men. Yet he was so much a man that that which was unmanly was ill at ease before him. He was a personalist in philosophy; he was a true personal friend in life. He loved intensely. He was a man of home and family.

He was a teacher. President Nease on one end of a log and a student on the other would make a university. He saw life clearly and saw it whole. He grasped the relation between partial truths so well that he rarely wandered and seemed never to be inconsistent. He had the true teacher's faculty of understanding the questions one asked. I do not remember his overbearing a student. Even at times when the class might wish him to bear down on someone he was always fair in expression and in answer. He was simple, but never at the expense of depth. He would lead one's thinking so that one would say, not, "I have it. That's easy," but—"That's profound, but I have it." And one would travel for days under the thrill of a great truth. Hero worshipers? No! Youthful idealistic lovers of truth.

The little experience I have had in graduate study in philosophy and theology has enhanced my appreciation of President Nease's teaching. For I found myself neither unacquainted with philosophy as taught elsewhere nor stirred from my credal fundamentals, but rather more firmly fixed intellectually and emotionally.

President Nease never punctured the balloons of youthful idealism. He even encouraged living in the realm of idealism. The cynical, blase, unromantic, materialistic spirit was never his. His lesson was, "Even though you meet bitter, crushing things—and you are sure to—remember that life is infinitely more beautiful and worth while than you can ever dream. For God is!"

And that suggests the last thing I would say of him: he was a preacher. It might well be said, "You never knew Floyd Nease if you did not hear him preach." For he was called to preach, and he loved to preach, and he came to teach only because he believed he could thus multiply his preaching through the lips of others. His grasp of philosophic truth was fired by his consummate love for Jesus Christ and was simplified by the direct gospel appeal. The weight of his thought conspired with the fire of his soul and the rush of his spirit to make him a moving, masterful preacher. The supreme passion of his life was to preach salvation to a dying world. Only those who share the same feeling can fully appreciate our late loved president.

I represent the three hundred members of the Alumni Association of Eastern Nazarene College in offering this humble tribute to him. Intrinsic in these words spoken in memory of him is our profound respect for all the leaders of Alma Mater, past and present. Our love has not perished. It blossoms eternally. Much of the noblest and dearest and best of our lives has been and is bound up in Eastern Nazarene College. This tribute to him who is gone and to those who still carry on could but be a pledge to give our best to Alma Mater and to her Master, Jesus Christ.—JOHN E. RLEY.

FACTS AND FIGURES

HOBART WICKENS

HE Sunday schools of our denomination made a much better showing last year than they did during 1933. The net average weekly attendance increase for last year was 14,198, equal to 10 per cent. A year ago our Sabbath schools reported a gain of only 8,445. Last year only 7 districts reported a loss in attendance compared to 13 districts showing a decrease for the previous year. The Michigan-Ontario District reported the largest gain. The Southern California District recorded an increase of 550 compared to a loss of 339 for a year ago. Eastern Oklahoma also changed a loss of 344 into a gain of 549 for last year, while Kentucky-West Virginia recovered from a loss of 493 a year ago to show a net gain of 713 for 1934. The Florida District showed a 41 per cent increase in attendance, thereby winning first honors in the percentage contest. The net gain for each district according to rank is as follows:

Michigan-Ontario, 1,519; Arkansas, 950; Western Oklahoma, 815; Dallas, 718; Kentucky-West Virginia, 713; Indianapolis, 656; Florida, 632; Chicago Central, 609; Pittsburgh, 583; Tennessee, 570; Southern California, 550; Eastern Oklahoma, 549; Missouri, 518; Georgia, 496; Ohio, 487; Alberta, 445; Alabama, 352; Colorado, 345; San Antonio, 335; Northern California, 333; Washington-Philadelphia, 309; Northern Indiana, 270; Kansas City, 269; Kansas, 258; Nebraska, 254; Idaho-Oregon, 250; Iowa, 207; Northwest, 174; Rocky Mountain, 143; New Mexico, 134; Arizona, 132; Southeast Atlantic, 77; North Dakota, 63; Central Northwest, 48; Abilene, 7.

Seven districts reported a loss in attendance, as follows:

New York, 7; North Pacific, 47; Manitoba-Saskatchewan, 55; British Isles, 70; Louisiana, 113; Mississippi, 132; New England, 138.

"TOOK IN"

HARDY C. POWERS

R ECENTLY I listened to a pastor's report of a revival campaign. Among other things he said, "At the close of the meeting we *took in* thirteen new members." That expression "took in" seemed to sound familiar to me and then I remembered that these were the words that had been used to describe the feeling of a friend of mine who had invested some hard-earned cash in the Drake Estate Swindle. He invested in good faith but after he became involved he discovered that things were not as he had supposed. Later he reluctantly admitted that they "took him in."

Now I am sure that everyone understands what the good pastor meant when he said he "took in" his members, but I could not help but wonder if, after all, there was in the hearts of many of our new members a feeling similar to that of the swindle victim.

The church must have the intelligent and whole-hearted support of its membership. But intelligent people resent having the "wool pulled over their eyes." Hence is it not dangerous to sweep in members on a high tide at the close of our evangelistic campaigns without properly instructing them? They might "discover" the Church Manual a little later and declare that they were "took in."

News of the Churches

Telegrams

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Grand Rapids, Mich.: Professor and Mrs. A. S. London in one week's convention, church aroused; eighty seekers, forty new members. Budgets paid in full and convention expenses met without a public offering. Fifty people offered services for a bigger Sunday school. London Party recalled for one month's campaign.—W. G. Heslop, Pastor.

Evansville, Ind.: Closed tonight, March 17, an outstanding revival, East Side Full Gospel Tabernacle with Pastor Luttrull; 300 people bowed at mercy seat; 1,005 in Sunday school rally; 2,300 in attendance the last day, with 86 at the altar. All holiness churches were represented in the revival.—Evangelist Fred Thomas.

Pittsburgh, Pa.: March 10 marked the close of a spiritual feast for First Church prepared by Dr. Howard W. Jerrett, Detroit, Mich. Simple, sound, logical were his messages; never has a more humblespirited man with old-fashioned victory and glory on his soul been such a blessing to sinners and saints.—C. F. Mellinger.

Chicago, Ill.: West Side, Decatur, Ill., a successful Sunday school revival, March 1 to 10, with Professor and Mrs. A. S. London; 321 seekers, fifty new scholars enrolled, 33 received into the church, good crowds. One of the best revivals during our almost nine years' pastorate. --H. B. Jensen, Pastor.

Ashland, Wis.: Unusual thirteen days Home Missionary campaign at Superior sponsored by Ashland Church of the Nazarene closed Friday with Rev. Vargas and Abuan, Filipino evangelists; best revival in the North for years. Severe sleet storm covering everything with ice, severing street car and electric light service for four days, yet full house each night and over seventy seekers. Seventy-two children enrolled in children's hour with average attendance of forty-one. Mission work will continue with Phillip Torgrimson in charge. Evangelists highly recommended.—Rev. Anna Branch, Pastor.

Sanford, Florida: Great revival at Lake Mary, many souls being saved and sanctified at our altars. Brother and Sister J. E. Redmon and son Penson are our evangelists; Brother Penson Redmon will continue another week.—B. F. Graham, Pastor.

Dill, Okla.—Sunday, March 3, was an unusual day with our church. Our pastor, Rev. Cargill, made an altar call to which six responded and prayed through to victory. Without any preaching service we had a day of real victory. Three new members united with the church.—J. F. Rogers, N. Y. P. S. President.

Eastern Oklahoma District, Zone No. 3, conducted a W.M.S. Rally, on Feb-ruary 28 at Shawnee. Six of the eight churches in the zone were represented; Konawa, Harrah, Prague, Wewoka, Sem-inole and Shawnee; with some visitors from Chandler and Bethany. A good missionary spirit prevailed throughout the day. Papers and discussions of in-ternet to missionary missions of interest to missionary work were given. Special visitors included Rev. Vasey of Spain, Kansas Boys Quartet, Mrs. Leona Bellew McConnell, and Miss Kittle Lee Simpson of Bethany. District Superin-tendent W. A. Carter brought a special message on "Home Missions" and presented the "Crusade for Souls," touching each department of the church. District N.Y.P.S. President, Rev. Mendell Taylor, was also a visitor. Mrs. Alice Brave, a product of mission work among the Indians, told of the great need among these people. At the evening service Evangelist Kittie Lee Simpson brought the message, closing with several at the altar. The next rally will be March 30 at the Kon-awa church.—Mrs. J. W. McDonald, Zone President.

Tacoma, Wash.—During the past week our Sunday school has had a great boost. The Parks-Hawkins Quartet conducted daily Junior services during the revival campaign. They were able to enroll 401 boys and girls in the work. The meeting climaxed with a rally on Sunday morning, and the attendance record was doubled.—Leo M. Harrison, Sunday school superintendent.

Orofino, Idaho—Rev. N. E. Franklin of Dayton, Washington, held a good meeting for our church in February. Souls were blessed under his ministry of three weeks. The meeting was a blessing to us in laying a foundation of this new work in this needy town of fifteen hundred population, where the Nazarene pastor is the only preacher in town on Sunday nights. We have enjoyed working in this new field for some months now in an effort to put Orofino on the Nazarene map.—Mrs. Cora Thomas, Pastor.

Iowa City, Iowa—Our church has recently had a gracious revival with Evangelist J. P. Wolpe. The crowds were good from the beginning, quite a number prayed through to real victory, and a nice class of people are looking toward church membership. Our work in Iowa City is making real progress. We are in need of a larger building and a better location. We are the only church in this University City of 15,000 population that has Sunday evening services or midweek prayermeetings. We could more than double our crowds if we had better equipment. Our budgets are paid to date. —C. M. King, Pastor.

Evangelist J. E. Gaar, enroute to a revival campaign in Knoxville, Tenn., stopped off with Grace Church, Nashville, and gave us five nights of powerful preaching, followed usually by souls in the fountain. Some thirty were reclaimed, saved or sanctified. Rev. Gaar was formerly pastor of this church.—Reporter.

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Longmont, Colo.—Our church recently had Rev. Melza H. Brown, pastor of Denver First Church, with us six nights in a Prophetic Convention. Many sought and found God before the convention came to a close. The first message was on "Stewardship" and the last on "Prophecy." Many people received light on tithing and adopted the plan. The Diffee Brothers and Song Evaneglist E. Wayne Elliott were in the party several nights, and other special singers and musicians visited the convention and assisted in the music. Brother Brown was requested to return for another engagement.—Hobart Eastman, Pastor.

Mattoon, Ill.—We recently had a good revival with Evangelist C. C. Sellards in which a number prayed through to victory, and at least six new members will unite with the church. This is the third revival Brother Sellards has held with us. Our Sunday school is doing good work. Our church was organized last May; we now have thirty-one church members, and last Sunday there were seventy-one present in the Sunday school.—J. K. Davidson. Pastor.

Tulsa, Okla., First Church—Our church has recently had a good revival with Evangelists R. E. and Dorothy Bridgwater. More people were sanctified in this meeting than in any revival of my ministry. The Bridgwaters have been called to return for a meeting in 1936. God's blessings are on the church here.— Albert R. Neese, Pastor.

Cumberland, Md. First Church-Our church is progressing in all departments under the leadership of Pastor J. H. Parker. He has been enthusiastically called to remain as pastor for three years. The church auditorium is filled for both morning and evening services, and souls are being saved. The radio broadcast each Sunday morning is being well received. In November we had a two weeks revival with Rev. B. F. Sheckels doing the preaching, and a number of souls were saved and sanctified. In January our own pastor preached four weeks to good crowds, and sinners were saved, backsliders reclaimed and believers sanctified. Sunday morning was an unusual service. Two men led the way to the altar and about fifty young people fol-lowed, and a number were saved. The W.M.S. is doing splendid work; the N.Y. P.S. meetings are interesting and helpful to the young people, and the Sunday school is increasing in attendance. The attendance in February was 246; we have a bus that brings about a hundred each Sunday. Over sixty Sunday school scholars have been saved. On March 3 we had an attendance of 303 .- Cora Mae Twigg, Reporter.

MARCH 23, 1935

Yuma, Colo.—Our church recently closed a good revival with Rev. and Mrs. Dave Severin as evangelists. It was a hard-fought battle, but about fifty prayed through, and a fine class united with the church. Enough subscriptions were received to make Yuma a "star" church for the HERALD OF HOLINESS. The church was put on a good spiritual basis, the Sunday school attendance increased, and all financial obligations came easily.—P. C. Norton, Pastor.

Mantario, Saskatchewan — We have been pastoring this church for three years, and recently conducted a revival campaign in which the Lord blessed from the very first. We are now in the midst of a real, old-time revival. God is speaking to hearts, and there are seekers at the altar almost every night. During the two weeks eighteen have made a definite profession.—G. H. and Mrs. MacLachlan, Pastors.

The Fort Worth Zone of the Abilene District held a N.Y.P.S. Rally on February 22, at Fort Worth, with Rev. John L. Knight of Mineral Wells in charge. The morning message was brought by Rev. John F. Roberts of Pilot Point. The afternoon was filled with good things: papers and talks from the different societies of the zone, and a special program entitled "The Quest for Souls." The next rally will be held in the Wesley Church of Fort Worth on May 30. This zone is promoting the program "A Crusade for Souls."—Eunice Jackson, Secretary.

Corsica, S. Dak.—We came here as pastor on February 3 and began a revival on February 17, doing our own preaching for ten days. God blessed us with souls at the altar. The Caywood-Griffith Evangelistic Party came by and preached for us ten days and God blessed their ministry. Interest was good throughout the meeting, and there were a few services in which there was scarcely room to seat the people. The work of these evangelists was greatly appreciated. We will receive some fine members into church membership as a result of the meeting. Four subscriptions were received for the HERALD OF HOLINESS.—J. L. Burkhead, Pastor.

St. Louis, Mich.—This church was organized about nine years ago with twelve members. We now have a membership of sixty-one and expect to have one hundred before the year closes. We are also looking forward to being in our new church building by August 1. Pastor C. R. Watson is doing a wonderful work here. We are planning a revival to begin March 29 with Evangelist Clyde B. Winland of Mt. Vernon, Ohio, and a tent meeting in the summer with the Hoot Brothers as workers.—Reporter.

Columbia City, Ind.—About a year ago Rev. Robert Bradley and wife of Fort Wayne, Ind., started a home mission campaign in this city. Last fall a church was organized by District Superintendent

OSKALOOSA, IOWA



Rev. Marvin J. Jones is now in the third year of his pastorate here. "We have a large and well arranged building, the auditorium seating eight hundred and the basement partitioned for the different departments of the Sunday school; the building is steam heated. Through the assistance of the Board of Church Extension we have paid off the mortgage on the building which was \$3,600, three years ago. The Sunday school has had a good growth, and is departmentized. We have 91 members in the Cradle Roll, and a good Home Department. We have recently organized the Intermediate Department, with fifty in attendance; our

Junior and Primary work is making progress. At the present time Miss Grace Crozier of Des Moines, Chairman of the District Church School Board, is conducting a Leadership Training Class for us. Our average attendance has been well above the two hundred mark until weather conditions have lessened it. Our W. M.S. and N. Y. P. S. are doing good work in their respective fields. We have more than one hundred subscriptions for the HERALD OF HOLINESS. We recently enjoyed the fine ministry of the Managing Editor, Dr. D. Shelby Corlett, in a weekend convention."—Reporter.

Montgomery with seventeen charter members. On account of ill health Brother Bradley was compelled to leave. The church is now being pastored by Rev. Yarbrough of Bethany, Okla., and we are expecting victory under his leadership.—R. H. Swartz, Reporter.

The Rio Grande Valley Zone of the San Antonio District held a Joint N.Y. P.S. and W.M.S. Rally on February 22 with the San Benito church. There was a good representation present from four of the Valley churches. Zone Presidents Albert Cummings and Mrs. Sadie Rutherford presided. Interesting papers, special songs and readings made up the program of the day. McAllen Society won in the N.Y.P.S. contest. District Superintendent Frank B. Smith and wife were present during the day. The next rally will be held at McAllen on June 6.—Reporter.

Evangelist E. C. Tarvin reports that he has recently had a fine meeting with Pastor S. D. Cox and the church at Pavo, Georgia. The meeting seemed to reach the whole town, with large congregations, and the altar filled night after night. Some said this was the best meeting the church had had for years. Many backsliders were reclaimed, sinners saved and believers sanctified; no count was kept of the number of seekers at the altar. He is now in a great meeting with Pastor Hall at Thomasville, and has had fifty definite professions thus far.

Akron, Ohio, Goodyear Heights Church —Evangelist Daniel E. Patrone has recently closed a good revival with this church; building packed every night. There were more than one hundred seekers. The revival was held under the auspices of the N.Y.P.S. Lawrence J. and Mary E. McAllen assisted as singers and chalk-talk artists and were a great blessing to the meeting.—Richard Haley, Reporter.

Evangelists H. A. and Florence Chaney report success in revivals in the North, They were with Pastor Bard and his good people in St. Paul, Minnesota, which was their second meeting with this church. Souls found salvation in the meeting. They were with North St. Paul and God poured out His Spirit in a wonderful way and a number of people were saved and sanctified at the altar of prayer. At: Mitchell, South Dakota, God gave them a good revival, with some new members re-ceived into the church. They also had victory in the meeting at Mt. Pleasant church with Pastor D. C. Stout and wife. They conducted two meetings in Minneapolis; one in the South Side Soul Saving Station, where in spite of the sub-zero weather, God gave victory. Their last meeting was in First Church, Minneapolis.

Many people were saved and sanctified, and on the closing night they had great victory with the long altar filled with seekers, all of whom prayed through.

Evangelist C. C. Sellards reports that he has recently closed a great revival in Mattoon, III., with Pastor J. K. Davidson. On the last night the long altar was filled with each seeker praying through to victory. Pastor Davidson is getting a good group of people into the church to help push the battle in this city. The meeting continued a week longer than scheduled, with more than fifty different people at the altar, nearly every one praying through.

Cottonwood, Minn.—Our church has recently closed a good revival in which Evangelist H. W. Morrow was the special worker. A number of new friends were made for the church, and the people were blessed under the ministry of Brother Morrow. In the Sunday school rally on March 10 there were ninety-nine present. God gave some souls at the altar who prayed through to victory.—J. M. Friesen, Pastor.

Capitan, N. Mex.—Our church is making progress. Since our assembly we have had one revival and two week-end meetings. Rev. Alfred Minyard of Portales was with us ten days, and Rev. B. F. Harris and Rev. W. H. Norris were with us for the week-end meetings. We are to hold a revival at a community schoolhouse this month, and have good prospects for a meeting. We are approaching our assembly with a good report spiritually, numerically and financially.—A. G. Johnson.

Carmichaels, Pa.—We have just closed the most successful revival meeting in the history of our church, with Evangelist A. J. Tosti of Youngstown, Ohio, who organized this church last September with twenty-six charter members. Our present membership is fifty-nine and we will receive some new members as a result of this meeting. We received a number of new subscriptions for the HERALD or HOLINESS. The attendance was good; on the last Sunday night the building was not large enough to hold the people.—R. Earl Long, Pastor.

Nelsonville, Ohio—Our church recently closed a revival with Evangelist B. H. Pocock as the special worker. There were

THE PATH TO MATURITY

By Ural T. Hollenback. In his booklet, just published, Evangelist Hollenback includes three sermons: (1) The Path to Maturity, in which the temptations and afflictons of Joseph are used as illusrations; (2) The Process of Maturity or Growth in Grace; (3) The Assurance of Victory in Temptation using incidents from the life of David in illustration. Price 25c

NAZARENE PUBLISHING HOUSE 2923 Troost Avenue Kansas City, Mo. good crowds and good interest maintained through the entire meeting, and souls found victory at the altar. Four united with the church, making a total membership of twenty-six. The church was greatly encouraged, and the spirit of revival continues. Evangelist Pocock raised money to assist the pastor to attend the Preachers' Meeting.—Dwight G. Plymire, Pastor.

Celina, Ohio-For the past several months our church has been moving forward along every line. Last November we had a wonderful revival with Evangelist Fred Thomas of Elkhart, Ind., as preacher, and Professor and Mrs. Clarence Bailey of Portland, Ind., in charge of the music. This was Brother Thomas' second meeting with our church. A number were saved and sanctified and a fine class was received into church membership. The work of the evangelists was greatly appreciated. The attendance was good. We have recently conducted a revival meeting in which we had the use of the City Hall, which seats between five and six hundred people. Rev. Bona Fleming of Ashland, Ky., was the evan-This meeting was a venture of gelist. faith, and resulted in the greatest revival we have ever seen; people came for miles around and packed the building. On the last night people were standing in the halls and on the stairway. More than three hundred seekers were at the altar during the thirteen days, most of whom prayed through. Expenses were well taken care of and a good love offering was received for the pastor. A fine class of members was received into the church. and the evangelist was called back for a campaign in 1936.—A. M. and Minnie Moorehead, Pastors.

Lansing, Mich., First Church-During the month of February it was the privilege of our church to have Rev. H. V. Miller, pastor of Chicago First Church, for a two weeks revival campaign. The ministry of Brother Miller was appreciated. It was truly a successful campaign, with most encouraging results. Professor C. C. Crammond is now associated with our church as music director. The blessings of the Lord are upon the church; a wholesome atmosphere prevails, and a substantial growth is being made in each department of the work .-Oscar J. Finch, Pastor.

Park Lane, Va .-- Our church has recently closed one of the best revivals in our history with Rev. R. E. Dobie, Superintendent of the Southeast Atlantic District, as the evangelist. He was assisted by Mrs. Dobie, and Rev. and Mrs. David K. Wachtel, with the music and singing. There was a fine attendance during the meeting, five parties of folks coming from seventy to 350 miles to attend. The financial needs were met without a pull, and a most beautiful spirit was manifested. The meeting was a help to every department of the church. On the closing night there were sixteen souls at the altar, all praying through to victory. Six new members were received into the E MA

church. The work of these evangelists was highly appreciated.—M. H. Cave, Pastor.

Beatrice, Nebr .- The Lord is blessing the church here. We have not had a barren service since coming here last November. We recently closed a revival meeting with Evangelists V. W. and Marguerite Littrell, and the Lord blessed. Through this meeting we made contact with a number of new people. About sixty seekers were at the altar, most of whom were happy finders. Four adult members were received into the church; and six others plan to unite soon. We are now a "dou-ble-star" church for the HERALD OF HOLI-NESS. At the Sunday school rally held on the last Sunday there were 216 in attendance. Finances came easily. God is blessing in the regular services and giving definite answers to prayer .- A. B. Bracken, Pastor.

Pastor J. N. Hampe reports that Dr. Howard W. Jerrett of Detroit, Michigan, has recently closed a splendid meeting with First Church, Pittsburgh, Pa. There were a number of seekers at the altar and the church was especially helped.

Vivian, La.—Our church has closed a good revival recently with Rev. W. L. French, pastor of the Texarkana, Texas, church as the evangelist. There were about thirty seekers at the altar, and four members were received into the church with several more prospects. Both budgets are paid to date and the church is in good condition.—J. F. Hamm, Pastor.

Dover, Okla., Nazarene Chapel-Our church recently had a revival with Rev. W. S. Richey, one of the local preachers of the Hefner church at Canute, doing the preaching. There were twenty-four professions either for pardon or purity, and unusually good work was done. We are having an attendance of forty-five to sixty-five in the midweek prayer services. On February 3 our Sunday school reached the high peak of 122 in attendance; the average attendance for February was 106. This was the banner month in the history of the church. The W. M. S. is doing good work. Our N.Y.P.S. are of the evangelistic type and are reaching out to those in the rural sections. We have about one hundred in the society on Sunday evening. The church and pastors are united to push the work of the Lord. We receive 25 copies of the HERALD OF HOLI-NESS, 22 Young People's Journals, and 18 copies of The Other Sheep .- E. L. and Mrs. Striegel, Pastors.

Long Beach, Calif., First Church-"Heartily co-operating with our General Board in its world-wide Crusade for Souls program we have just closed our first skirmish. For two weeks Superintendent J. W. Montgomery of the Northern Indiana District led us on; 12,000 personal calls were made, 16,500 cards or pieces of literature were distributed during the two weeks. While we did not see the immediate results from this personal work program that we desired, we are still seeing fruit of this phase of the work. We had some great services, with some where around seventy different cases of definite victories. After four or five nights of rest we started again with Dr. E. J. Bulgin and Professor and Mrs. S. E. Ramseyer. This meeting took on a different turn from what we expected, and it was the consensus of opinion that it was one of the most profitable ever held in the church. Great crowds stayed late with Dr. Bulgin pouring on the truth. The meeting closed in fine shape. We are planning for at least twelve weeks of revival in this church for 1935.—J. E. Williams, Pastor.

Minot, N. Dak.—Our church has recently closed a successful week's meeting with Evangelist Jacob Cope and wife as special workers. Much good was done, both in reaching new people and in building up the church. A fine class of ten new members were received into church membership. The work of the Copes was greatly appreciated. Our church is on the upgrade, and we are in the Crusade for Souls with all our hearts.—H. A. Erdmann, Pastor.

Evangelist G. Chester Morgan reports that he has recently closed a gracious revival with Pastor Mrs. Eupha D. Beasley and the church at Blytheville, Ark. Crowds filled the auditorium during the week, and scores were turned away on Sunday nights. There were about 150 seekers at the altar, and approximately thirty new members received into the church. All previous Sunday school attendance records were broken with 331 present. Twenty subscriptions were received for the HERALD OF HOLINESS, and the workers were well cared for financially. Brother Morgan writes, "Sister Beasley has worked a miracle in Blytheville. She has been pastor of this church a little more than a year and has had a gain in church membership of about one hundred. The church is practically clear of debt, and there is a wonderful spiritual tide on. The people expressed their appreciation of her work by giving her a nice love offering and pounding, also a raise of \$5.00 a week in salary. The young men of the Dixie Radio Quartet are members of this church. They put on a good program during the meeting, and they are good altar workers. At the present time we are in a promising revival meeting with Song Evangelist Raymond Kifer and Pastor W. H. Davis at Davenport, Okla."

Medford, Oregon-Our church has recently concluded a four Sundays campaign with Evangelist Elmer Gandy. This was one of the most outstanding events in the history of the church. About 150 souls prayed through to definite victory at the altar. A number of hard cases of years' standing were won, whom two preachers had given up hope of putting on their feet spiritually. Some answered God's call for special service. Two services were conducted daily; the ten a. m. services often continued through until five p. m. without a break. There was much fasting and intercessory prayer. Evangelist Gandy proved to be one of the most indefatigible workers of my association, literally on the job eighteen hours

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daily, pushing evangelism, with personal prayer and fasting. This meeting was really a prayed-down, God-sent, Holy Ghost revival. We received a goodly number into church membership. Brother Gandy is known as the Artist-Evangelist, making two or three pictures each night, which is not only a great drawing agency, but the means of teaching spiritual lessons.—Fred M. Weatherford, Pastor.

Evangelists J. C. and Martha Walker report victory in their meetings during the year. Their first meeting of 1935 was at Kiowa, Kansas, where a new church was organized, and Rev. Everett Rust taking charge as pastor. Following that they attended the Preachers' Meeting at Hutchinson. On February 17 they began a meeting with Pastor Winey and his good people at the Pleasant Hill church, Sylvia, Kansas. Professor and Mrs. Bomgardner had charge of the music. There were a number at the altar, with sixteen seekers in the last service. The church gave a nice love offering to the pastor and cared for the evangelists well. They are now in a good meeting at Hays, Kansas, with fourteen at the altar the first Sunday.

Parkhead Church, Glasgow, Scotland-Our church has recently enjoyed a series of special revival services with Evangelist John Thomas of Wilmore, Ky., and the Colored Quintet of Cleveland, Ohio. Conviction was brought to sinners, and the unsanctified were made to long for a The meeting was so well atpure heart. tended that the auditorium was filled to capacity. A number of precious souls sought the Lord for salvation and sanctification. Our people, led by the pastor, Rev. Geo. Sharpe, have a real burden for the lost, and prayed and worked for this revival. We are thanking God for all that has been accomplished .-- Wm. Gillies, Ir., Secretary.

Fitchburg, Mass.—This congregation recently called on Pastor and Mrs. W. G. Bennett for a social evening, the occasion being Sister Bennett's birthday. Beautiful presents were presented. Brother and Sister Bennett have been with this church for three years and are much loved by the people. Sister Bennett is director of the orchestra, and song leader in our Sunday evening services. A fine spirit of Christian fellowship exists among the people.—Mrs. Baldwin, Secretary.

Dexter, Mo .- The Lord has been blessing our church since the last District Assembly under the leadership of Brother H. McElrath as pastor. We are engaging in a campaign to pay off our church debt by assembly time, and the debt has been reduced to about three hundred dollars, a portion of which balance is pledged. All departments of the church are doing fine work. There is a burden of prayer on the people for a real revival, and homes are open for cottage prayermeetings. All local bills are paid regularly, and a good spirit of co-operation prevails. Both District and General Budgets are paid to date. We have twenty-five subscriptions for the HERALD OF HOLINESS, making us a "star" church.—Opal Barnard, Reporter.

Kansas City, Mo., First Church-God has been blessing this church. The day of prayer, March 8, was a great blessing with all five churches of the city and the Publishing House co-operating. The Spirit of the Lord was upon us and we feel that He sanctioned our efforts in the great "Crusade for Souls." On the following Sunday morning nearly one hundred people signed up for some kind of service in the Easter Crusade for Souls, to be climaxed with a revival with Evangelists Otho and Billie Schwab. We also felt the leading of the Lord to launch an effort to raise sufficient Home Mission money with which to start a church at Chillicothe, Mo. One of our good members and wife offered to pay one dollar for each dollar raised by the congregation, up to the amount of \$150. In twelve minutes the congregation pledged \$164, so that with the fine gift of \$150, we have a total of \$314 pledged to be paid within two weeks, with which to launch this campaign. God is with us and we expect to push the Crusade right up until the Victory service on December 31. Our crowds are increasing and we are after souls .--- L. A. Reed, Pastor.

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Dallas, Texas, Park Ave. Church-February 24 was a great day with this church. The Lord came on the service at night, and without preaching the altar was lined with seekers. Sixteen new members united with the church. On March 3 there were 170 present in Sunday school, with forty-two people attending for the first time. This church was organized more than two years ago, and we remained as pastor. The prospects are bright. At the present time we are in a revival meeting with Rev. L. A. Miller as evangelist. Last summer we had an intensive campaign, running evangelistic services for eighty-four nights, under a big tent. Evangelist Casey Grimes and wife, Rev. W. E. Ellis and the Parks-Hawkins Quartet were the workers, with the pastor filling in between meetings. We were able to double our membership and increase our Sunday school forty-two per cent. It was also our privilege to broadcast over the radio for three months. We are now renting a large brick church from the Unitarian people, with living quarters and Sunday school rooms in connection .--- V. E. Coursey, Pastor.



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Evangelist Lee L. Hamric reports that he has recently had a good revival meeting with Pastor Savage and the church at Augusta, Kansas. The last night of the meeting there were thirty at the altar, with a number praying through to victory. They had good crowds all through the meeting. Misses Vera Howerton and Vera Carter of Wichita, had charge of the music. Brother Hamric writes, "We greatly enjoyed our work with Brother Savage, my brother and son in the gospel. We are encouraged to press forward and believe there is a great future for our church."

Austin, Texas—Our church recently had a N.Y.P.S. revival with Rev. Leo Baldwin as preacher and Brother Wendell Lillenas, as singer. God blessed the ministry of these young workers and gave us the best meeting we have had in some time. Both of these young men are students of Bethany-Peniel College.—Floyd B. Morse, Reporter.

Pasadena, Calif .- Bresee Ave. Church has had a wonderful uplift through the February revival meeting, covering a period of seventeen days. Evangelist and Mrs. Otho Schwab were the workers for the campaign and received the best of cooperation from the church and Pasadena College. Counting the seekers as they came, there were fully three hundred forward for either salvation or sanctification, or both. Many prayed through in the college chapel; some in their homes, and some in the prayer room of the church. On the second Sunday night there was such an outpouring of the Spirit in the opening service that there was no place for announcements, offering, special song or sermon, and the altar service was on in full swing by eight-thirty. On the last Friday night there were fifty seekers, and nearly every one happy finders. Although scheduled to close Sunday night, February 24, the meeting continued for two more nights, with many more souls praying through to victory. The regular services following the close of the meeting have been owned of God. Fifty new members were received into the church as a result of the meeting. By a large vote of the membership the pastor has been called to return for another year. We are much delighted with the Crusade for Souls program, and pledge to do our best to bring it to pass .- R. J. Plumb, Pastor.

The New Castle Zone of the Pittsburgh District have had two great N.Y.P.S. Rallies during this year. The first was held at East Palestine, Ohio, on New Year's Day with 205 in attendance, the rally attendance banner being awarded to the Columbiana Society. The day was filled with splendid talks and special songs, the East Palestine Society giving a special program representing a hospital scene on the foreign field showing the need of medical missions. Rev. H. H. Marvin of Bellaire spoke in the morning and afternoon services, and Rev. Louis King of New Galilee in the evening serv-The second rally was held at New ice. Brighton, Pa., on February 22 with 163 in attendance, and the East Palestine Society received the attendance banner. The speaker for this rally was Evangelist E. H. Stillion, who brought two stirring sermons, resulting in twenty-five young people seeking God at the close of the evening service. We were especially blessed by the special singing of Russell and Leona Metcalfe, special singers. Both days on which these rallies were held the weather was stormy, but the attendance was good.—Geo. C. Billman, Zone President

Evangelist B. Orwill Donaldson reports that in January he was engaged in a revival with Pastor Wolf and his church at DuBois, Pa. This was a hard-fought battle, but God gave victory in the meeting. His next meeting was at St. Petersburg, Fla., where for a few days he enjoyed preaching and singing to the folks here. There is a fine outlook for the church in this place. He attended the Camp at Lakeland, Florida, following which he held a meeting with Rev. Shaw and his fine church in Lakeland. This meeting closed with an altar full of seekers and shouts of victory. He has just recently closed a meeting with the Syracuse, Ohio, church, of which Rev. C. L. Clendenen is pastor. God marvelously blessed and they had a real Holy Ghost revival.

Upland, Calif.—Evangelists R. E. and Dorothy Bridgwater recently conducted a three weeks' meeting with our church. The church was greatly strengthened and encouraged; there were some very definite victories, bringing shouts of joy and praise. The people were blessed under the ministry of the Bridgwaters in preaching and singing. One night the Spirit came in such power that Sister Bridgwater could not preach, and as a result of the altar call a number came forward and sought the Lord; some were happy finders. Five new members united with the church.—Mrs. James Merchant, Reporter.

Zone No. Three of the Dallas District held a joint N.P.Y.S. and W.M.S. Rally at the Martin's Chapel church on February 21. There was a splendid representation from the societies on the zone. Professor A. S. and Mrs. London, and Rev. and Mrs. W. O. Fisher, were visitors in the rally. Rev. E. T. Harris, pastor at Gladewater, brought the morning message. Professor London spoke during the afternoon session, and twelve people prayed through at the altar. Special music was rendered by Professor and Mrs. London, Rev. Manross and the Palestine Quartet. The Lufkin Society was awarded the zone pennant. The next rally will be at Palestine.—Mollie Mantooth, Zone Secretary.

Thomasville, Ga.—Our church has recently closed an eighteen days revival campaign with Evangelist E. C. Tarvin of California, Ky. This was one of the best revivals our church has known. Many souls knelt at the altar and definitely prayed through to victory. The church was revived and a good class of members was received.—Bruce B. Hall, Pastor. Oakland, Calif.—The East Oakland church has recently closed a good revival with Evangelist Roy L. Hollenback, and Miss Willyla Bushnell as chalk artist. The work of these good folks was especially appreciated. A fine spirit prevailed throughout the campaign, and a fine class of members were received into the church on the last Sunday. Our church is moving ahead under the blessings of the Lord, and the revival tide continues.—L. T. Borbe, Pastor.

Evangelist L. M. Tucker reports that he is closing up another assembly year in which the Lord has blessed him. He has had several good meetings, with people saved and believers sanctified, and some new members added to the church. He also received a number of subscriptions for the HERALD OF HOLINESS, and worked for every department of the church. He is finishing his third year as an evangelist, and expecting the Lord to give greater success in the coming year.

Toledo, Ohio, Olivet Church –We are glad to report the Lord has been blessing the work here the past year. The church property has been improved, chairs have been purchased for Sunday school equipment, and the church building has been painted inside and out. The Lord has given us a good start in the Crusade for Souls with five seekers at the altar in the evening service on March 3, and fifteen seekers on the following Sunday evening. We are pressing on toward the prize that is before us.—F. J. Reed, Pastor.

Chester, S. C.—First Church has recently closed a revival meeting which resulted in more than one hundred seekers at the altar for pardon or purity. Rev. W. Earl Armstrong of Gastonia was the evangelist.—Reporter.

Easton, Pa.—Our church has recently been blessed with a fruitful revival under the ministry of Superintendent R. E. Dobie of the Southeast Atlantic District. Souls were saved and sanctified, and several members added to the church. We have a loyal, sacrificing group of people at Easton. A large portion of the revival expense was raised before the evangelist came; during the meeting pledges were taken for the next revival. Our church is growing and God is blessing.—L. W. Conway, Pastor.

Ft. Myers, Fla.—Our church especially enjoyed the presence of the Lord in the day of prayer on March 8th, and Sunday the 10th was a high day. Uncle Bud Robinson was present, speaking on his trip to Palestine in both the morning and evening services. Rev. W. A. Eckel, missionary from Japan, spoke at the three o'clock hour. The house was well filled and the messages were well received.—J. L. Roby, Reporter.

High Springs, Fla.—We came to this church last November, and the Lord is blessing the work. Recently Rev. W. E. Melton held a two weeks meeting with us, which was a blessing to the church. There were a number of seekers, most of whom were either saved or sanctified. All financial obligations have been met, a small debt paid on the property, and the District Budget nearly twice paid to date. Another revival held by Evangelists Horace and Florence Booker was the best the church has had. There was a good attendance throughout the meeting. There were more than eighty seekers, most of whom received definite help. There were 151 in Sunday school on the last Sunday, breaking all previous attendance records; and a record breaking crowd attending the closing evening service. The work of the Bookers was greatly appreciated.— Leslie C. Poe, Pastor.

Oklahoma City, Okla., Capitol Hill Church—Sunday, March 10, was a gracious day in our church. Pastor D. C. Reynolds brought two heartsearching messages, and the Prayer and Fasting League membership was increased by twenty-seven, which makes this church a "banner" church on the P. & F. League. Our Sunday school is functioning well, and the W.M.S. is growing in every way. Thirteen new members have been added to the society this assembly year.—Mrs. B. A. Green, W.M.S. President.

Dallas, Texas, South Side—The Lord is blessing in the church here; people are praying through in their homes. On March 13 we had fifty-one out to midweek prayermeeting, with five at the altar praying through to victory. We recently had with us an ex-convict for a service; he was saved through the work of the pastors and Mother Teel. We begin a revival meeting May 23 with Evangelist J. B. McBride and wife.—R. E. Fletcher and Wife, Pastors.

Evangelist J. B. McBride reports that he had a splendid meeting at Bernie, Mo., with Pastor S. B. Damron and his good people. Some fine young people prayed through. During the meeting Brother Damron was called to the bedside of his sister who was dying, and he was obliged to leave before the meeting closed. Some new members will be received into the church as a result of the meeting. Brother Buck Babb had charge of the music during the campaign. Rev. J. A. Mitchell, pastor of the Malden church, Rev. C. Hamilton of Parma, and Sister Riley of Blytheville, Ark., came over and visited the meeting.

Zone No. 6, Eastern Oklahoma District, held a W.M.S. Rally at Poteau on January 31, with the president, Mrs. King, presiding. The churches represented in the rally were Stigler, McAlester, Papaw, Wister and Heavener. The program consisted of papers and special songs from the delegates present. Evangelist C. M. Whitley and wife, who were holding a revival meeting at Stigler, were visitors in the rally. Rev. L. H. George, pastor at Heavener, brought the morning message, and two knelt at the altar seeking heart purity. The Heavener Society received the zone banner.—Mrs. N. F. Dalton, Reporter.



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Florida District

We are forging ahead on the Florida District. It seems we go forward very slowly, but we continue to gain some ground, and are certainly endeavoring to hold all of the territory we do gain.

Since our assembly last November many good revivals have been conducted on the district, and several of our churches are in special campaigns at this time. We are having the best interest and attendance at our church services that we have ever experienced on the Florida District.

The Sunday Bible school work is progressing beautifully. The N.Y.P.S. continues a forward march, while the W. M. S. hits an exceedingly high point frequently. They are now leading the en-tire movement in organization percentage, well overpaid on the General Budget apportionment, and just pressing right on through all so-called difficulties. Our women are certainly sold on their work.

We attended the General Board meeting in Kansas City in January, also the southeastern school zone trustees meeting at Nashville, Tennessee, in February. These were both great meetings, and we returned to our district feeling much better equipped to push the battle along many lines. We are also encouraged to believe that Trevecca Nazarene College will come to the front and do a greater work than she has ever done.

We have, with the assistance of our companion, toured the district in the interest of home missions, meeting with a splendid response from all of our churches. All of our pastors are back of the local, district and general pro-gram. We expect this to be the best year of our history on the Florida District.

We have organized one new class since assembly, namely, Olive East Side Church, Jacksonville. Rev. James A. Drake with Miss Olive Cave, a young lady evangelist, put this campaign on, which resulted in a splendid class. Brother Drake is pastoring this new work.

We now have a campaign on at Punta Gorda with Rev. W. E. Melton and Professor Clyde Rogers as the workers. Here we rented an old theater building, reseated same and made some changes in the building. We expect to locate an organization there as we are needed in that west coast city to help combat the sin and wickedness, and we thank the Lord for the opportunity.

The Lakeland Campmeeting was a great success this year, with the largest crowds that have ever attended, and splendid altar services.

Southern Florida has been visited by two extremely cold spells this winter that did great damage to fruit and vegetables, but our people are very courageous. The next day after the freeze they had their tractors in the fields putting in another crop of vegetables. They did not sit down and pine over the loss, but in six or seven weeks they had another crop ready for market. Thank the Lord, they are just as courageous regarding the church work.

Our pastors and people are back of the entire progam. We are one hundred per cent Nazarenes. A beautiful spirit of co-operation prevails throughout the entire district.

J. E. REDMON, Superintendent.

North Dakota District Preachers' and Sunday School Convention

The North Dakota District Preachers' and Sunday School Convention was held this year at New Rockford, N. D., March 5-7, with Dr. E. P. Ellyson as the special worker.

The convention was a success from every angle. Rev. S. C. Taylor, who is serving his first year as our District Superintendent, presided in splendid fashion. He was ably assisted by Rev. G. L. Mowry, chairman of the District Church School Board, who had charge of the one-day Sunday School Convention. Brother and Sister Geo. L. McDonald, the New Rockford pastors, with their local corps of workers entertained us royally. The convention services were held in the

Great Gospel Songs



This popular gospel song book has been on the market a number of years but seems to have lost none of its early popularity. That the book is well named is evidenced by the large number of orders we are receiving. The book contains 163 songs and hymns in-

cluding some of the most popular copyrights selected from our own and other publishers' collection of songs. There are many new songs that first appeared in this book, that have since its publication, become popular.

The book is issued in two bindings: Bristol (tough paper with reinforcing cloth strip) 25c a single copy, \$20.00 a hundred; Limp Cloth, 35c a single copy, \$25.00 a hundred. Single copies are postpaid; quantity prices do not include delivery charges.

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Methodist church and the meals were served in the church basement. No charge was made for meals but an offering received at each meal covered the actual expense of the dining department.

The absence of some of the pastors and delegates on account of a North Dakota blizzard was seriously regretted. Some of these drove in later when the roads were opened. The papers of the convention were well prepared and the discussions, including a round-table discussion led by Dr. Ellyson, were very helpful. Rev. D. V. Johnstone, pastor of our Minneapolis First Church, was with us one day and refreshed us with some of his poems. Rev. J. O. Young, formerly of the Bible De-partment at Northwest Nazarene College gave us an illustrated lecture on Palestine. The convention was well received by the city of New Rockford, the ministerial association and the local church.

The outstanding feature of the convention was the inspiration received through the presence and ministry of Dr. and Sister Ellyson. This was their first trip to North Dakota. How they blessed, stirred and convicted our hearts as we sat at their feet in this "school of the prophets." Dr. Ellyson's messages dealing with such topics as the program and the equipment of Pentecost, while always appropriate, seemed to be especially vital as we launch the 1935 Crusade for Souls. The presence and counsel of Sister Ellyson also added much to the spirit of the convention.

P. J. BARTRAM, Reporter.

New Mexico District

God is blessing the work of the New Mexico District. There is splendid unity and co-operation existing among the people. Most of our pastors are being recalled and the churches seem to be encouraged. A number of revival meetings are now being held on the district in which souls are being saved and members added to the church. There has been a good gain in church membership and we expect more to come in before the assembly. While we are gratified with this numerical growth, our great desire is to keep spiritual and on fire for God.

Two new churches have been organized since the last assembly; one at Alamogordo, of which Rev. James Atkinson is pastor, the other at Las Cruces with Rev. F. O. Parr as pastor. Both of these bid fair to become successful and prosperous churches. A new church building has been erected at Alamogordo, with almost no indebtedness on it.

Rev. Geo. M. Hammond, pastor at Albuquerque, is doing splendid work, and is making good progress along all lines. The attendance at both Sunday school and church service is so increased that more room is absolutely necessary to take care of the people, therefore the church building is being remodeled.

Rev. John A. Briece, formerly of Lawrence, Kansas, is the new pastor at Artesia, taking the place of Rev. E. G. Benson. They have begun work on their new church building. They seem deter-mined to put things over for God.

The Clovis church with Rev. Walter Orr as pastor, is growing and thriving.

The attendance at church and Sunday school is so increasing that more room must be provided. Plans are being made to dig a full basement under the present church building.

The church at El Paso is moving along splendidly under the leadership of Pastor R. C. Gunstream. Like some other places on the district, they do not have room enough to properly accommodate the people who attend. Beside Sunday school classes that are held in the church building, six classes meet in the parsonage, and two others in homes of members who live nearby. Plans are being made to provide additional room.

The Hagerman church, under the leadership of Pastor E. L. Askins, is making fine progress. Two new Sunday school rooms have been built since last assembly, and plans are now being made to erect a new parsonage, and use the present living quarters for Sunday school purposes.

The Portales church with Rev. Elmer Poole as pastor is moving along nicely. He is getting hold of the people of the town and having a fine influence for the church. The District Assembly will be held at Portales, June 13 to 16, with Dr. R. T. Williams presiding.

The Roswell church is making progress under the leadership of Pastor W. A. Huffman. He has served this church for six years and has been called to return for next year. He is really doing a great work for God.

The church at Tucumcari with Rev. Mrs. J. A. Fickey as supply pastor is taking on new life and activity. For several years this church has been in rather a run-down condition, but is now somewhat revived. Souls have been saved and a number of members added to the church. All outstanding bills have been paid, and both District and General Budgets overpaid.

The church at Mountainair with Pastor C. L. Shockey is marching on with souls praying through at the altar, and members being added to the church. Rev. P. B. Wallace, who has done a

Rev. P. B. Wallace, who has done a splendid work as pastor of the Broadview church, has been called to the Tularosa church. We are sure he will make good in this new field. The church at Tatum is moving along

The church at Tatum is moving along nicely with Rev. Montgomery. A good revival campaign was conducted at Highway schoolhouse where he has a regular appointment, which resulted in more than a score of souls finding God.

Rev. James Atkinson, pastor of the Tularosa church, has done good work. He and his wife have been alternating in filling the pulpit, acting as pastors of both the church at Tularosa and Almogordo, since the latter church was organized some months ago.

The Balmorhea church with Rev. Faye Rogers as supply pastor is making progress. A nice place of worship has been secured.

Rev. A. G. Johnson, pastor at Capitan, Rev. T. H. Norris at Cedarvale, Rev. A. M. Marsh at Chaves, Rev. Ralph Bailey, supply pastor at Las Vegas, and Louis Whitton, pastor at Perry, are all doing good work, and God's blessings are upon them and their labors. We believe in these young preachers and are glad to

EXTRA SPECIAL NOTICE

The General Superintendents and the Commission on General Assembly hereby give notice that invitations for the entertainment of the 1936 General Assembly will now be received from churches and cities desiring to place such invitations. Full information of requirements necessary for the General Assembly may be obtained by writing the undersigned. The date agreed upon is June 16 to 26, 1936.

E. J. FLEMING, Secretary.

note the good progress they are making.

We humbly praise God for the revivals that have been held on the district, the souls that have been saved, and the members who have united with the Church of the Nazarene.

B. F. HARRIS, District Superintendent.

Arizona District

The work of the Arizona District is going forward. Our pastors are entering heartily into the "Crusade for Souls," and already we are reaping results. I have visited nearly every church since the Conference in Kansas City, giving our people the vision and inspiring them to greater zeal and activity. Some have put on special revival campaigns, while at other places, the revival is breaking out in the regular services. Plans have been completed for two Home Mission campaigns in towns where there are no holiness churches, and we expect to be able to organize before the District Assembly.

Nearly every pastor has been recalled with practically unanimous votes; some receiving two-year recalls. Harmony prevails throughout the churches and progress is our watchword. The N.Y.P.S. work, through the leadership of Rev. Waldo Kelso, our excellent District President, has made steady progress through

the year, and evidences much zeal and enthusiasm. Through their untiring efforts every church on the district is in the Star class, in the HERALD OF HOLINESS campaign, and all but two are Double Star churches. Mrs. Mary Hill, District President of the W.M.S., has carried on a splendid program through the year, and that work is at the high peak of its history on the District. Some of the churches have overpaid their General Budget 50 per cent for the year, and we are expecting every pastor to come to the assembly with District and General Budgets paid, in full, ready to take advanced steps in our plans for the coming year. On with the revival! This is our job.

OSCAR HUDSON, District Superintendent.

DEATHS

BEERS—Rev. Samuel W. Beers was born in Stukely, Quebec, Canada, February 8, 1857, where he remained until he had grown to young manhood. In 1888 he was united in marriage to Matilda A. Chamberlain of Melbourne, Quebec, to which union were born two children, Reginald and Gladys, both of whom survive their father. The daughter is now the wife of Rev. Herman Keeler, pastor of the Church of the Nazarene of Peabody, Mass.

The early years of the deceased were spent in the wholesale lumber business where he achieved marked success. It was prior to this period that he gave his heart to God and united with the Methodist Church. He soon recognized that the call of God to the ministry was upon him and answering that call did evangelistic work as his secular business would permit. His gifts and call were early recognized and in 1904 the hands of the church were laid upon him in holy ordination to the ministry of the Word. The lumber business took him to Fitchburg, Mass. Shortly before this time he had sought and received the baptism with the Holv Ghost while in Canada.



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He became increasingly active in his "conquest for souls" and was instrumental in establishing the Fitchburg In-dependent Holiness Church in 1905. This church later became the Church of the Nazarene.

In 1914 he severed his connection with the lumber business and gave himself wholly to the ministry. Rev. Beers served pastorates in the Church of the Nazarene in Lowell and in Lynn, Mass., in Derry, N. H., in Norfolk, W. Va., and in Bur-lington, Vt. His ministry everywhere was characterized by a fatherly tenderness and a passion for souls. In 1920 he was elected Superintendent of the New England District which district he served efficiently and faithfully for five consecutive years. It was during his Superintendency that his beloved wife sickened and was laid to rest to await his coming. Brother Beers was united in marriage to Mrs. Hattie Cobb in February of 1924. Such happiness was soon to be denied him for after little more than a year of life together a serious illness brought death again to the home and our brother was left to travel life's journey alone. Rev. Beers retired from the active ministry four years ago at the age of 74. He died in Peabody, Mass., where he had been living with his daughter, Mrs. Keeler to whom he was devoted. The funeral was held in the Malden church on Jan. 23. Rev. E. T. French, a friend of many years, had charge of the funeral and delivered the main ad-He was assisted by Dr. H. F. dress. Reynolds, District Superintendent Samuel Young, and Rev. E. E. Angell.

Another Christian warrior has been laid to rest. He had been an indefatigable worker, a warm and true friend, an earnest preacher, and a devoted Christian. He was an unswerving supporter of Eastern Nazarene College serving for many years on the board of trustees of that institution. Perhaps to Brother Beers more than to any other one man belongs the credit for the establishment of the now great North Read-

ing Campmeeting. With his own hands he labored clearing the land, erecting the buildings and directing the program in those early days of its history. Brother Beers loved God, the church, humanity and the cause of holiness. Many will "arise in that day to call him blessed." "Mark the perfect man, and behold the upright: for the end of that man is peace" Psa. 37:37) .- ORVAL J. NEASE.

WILLIAMS-Rev. F. C. Williams was born December 25, 1871, and departed this life February 13, 1935. He was an ordained elder in the Church of the Nazarene, and a charter member in the formation of the Mississippi District. He was a devout Christian, a good preacher, and an exceptionally good Bible class teacher, having taught the Bible class in the Cleveland, Miss., Church of the Nazarene for many years. He is survived by his wife, three sons, seven daughters, and a host of relatives and friends who mourn his departure. Funeral services were conducted by Rev. N. O. Nabors assisted by his pastor, Rev. Homer Benson.

Hafer—Mrs. Nellie B. Hafer died on January 28, 1935, at San Francisco, Calif., age 54 years and nine months. She is survived by her husband, Rev. William Hafer, four daughters; Mrs. Esther Bergesen, Misses Helen, Ruth and Margaret Hafer; and one son, Wm. Hafer, Jr., and one grandson, Richard Bergesen. Although she suffered intense pain of a torturous disease her faith in Jesus Christ and her prayers to the very end were wonder-ful to witness. Her death was a testimony as her private nurse told us it was the most beautiful death she had ever seen and her soul just winged its way out into the sunshine.—Mrs. Esther Berge-sen, Daughter.

Grady—Mrs. Lena Grady was born at Pawtucket, I., November 23, 1893. She was the daughter Mr. and Mrs. Charles Knight. On November 18, R of Mr. and Mrs. Charles Knight. On November 18, 1918, she was united in marriage to Samuel Grady at Worcester, Mass. She departed this life in No-vember, 1934, at Edison, Ohio. At the time of her death she was a member of the Church of the Nazarene. She is survived by her husband, Rev. Samuel J. T. Grady; two sons, Andrew and Jona-than, both at home; her mother, Mrs. Lillian

New Gospel Song folders

Here are nine new Gospel Song folders. Most of these songs are suitable for solo work. There are several attractive mixed quartets and some good duets. All of the songs are not new but most of those that are not, are songs that we have recently acquired, or which have been either out of print or hard to obtain.

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No. 39—What Jesus Is To Me—Crowded Out.
No. 40—Keep Me On the Firing Line—Where We'll Never Grow Old.

Old. No. 41—In God's Sometime (Trio)—'Twas Jesus Who Came— When Jesus Meets the Soul in Prayer. No. 42—The Jesus Way—I'm Going Home—Just One Glimpse. No. 43—My Ivory Palace Home—God Bridged Death's Stream When We Pray Through—The Beauty of Holiness. No. 44—I Shall Know Him—More Like Jesus—What A Savior. No. 45—The Old Family Church.

Prices, 15c each, two for 25c, postpaid. Ten copies, assorted, \$1.00, postpaid

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MARCH 23, 1935

Knight of Windsor, Vt., and four sisters. Funeral services were conducted at the Edison Methodist Church in charge of Rev. Chas. Hanke of Akron, Ohio, with Rev. C. C. Eyster assisting. Interment was made at the Rivercliff Cemetery at Edison.— Her Hushand Her Husband.

Petefish—Marion Parkinson Petefish was born near Springfield, III., March 23, 1860, and de-parted this life February 8, 1935, at Clinton, Kansas. He was converted while in his teens and lived a consistent, Christian life, always interested in the cause of Christ and of temperance. On his 25th birthday he was united in inarriage to Miss Mary A. Richardson. March 23 (this year) would have been their Golden Wedding anniversary, and his 75th birthday. To this union were born eight children; one died in infance. Surviving him are his wife, two daughters, five sons, four sisters, fourteen grandchildren, and many other relatives and friends. Funeral services were held in the Church of the Nazarene in Clinton, Kansas, with the pastor officiating, assisted by Rev. S. T. Lud-wig, pastor at Lawrence, and Rev. Grant of To-peka; singing by the Clinton double quartet. In-terment was made in the Clinton Cemetery.—A. E. Meek, Pastor.

Wood—Miss Ethel Belle Wood was born at Fryor, Okla., December 18, 1913, and departed this life February 15, 1935, in St. Anthony's Hospital, Oklahoma City, Okla. She was a student at Cen-tral Teacher's College at Edmond, Okla., and her home was in Eldorado, Kansas. She was con-verted when a girl at Pryor, and upon moving to Eldorado was sanctified, and united with the Church of the Nazarene. Her life has been most ex-emplary. Funeral services were conducted in her home church by the pastor, G. W. Brannon, and a memorial service was conduced at the Edmond Church of the Nazarene. She leaves to mourn her departure her immediate family and relatives and our entire church membership.—G. W. Brannon, Pastor.

Nutt-Eliza Alice Hutchens Nutt was born at Bloomfield, Ind., April 16, 1871, and departed this life February 8, 1935, at Curtis, Nebr. On December 23, 1887, she was united in marilage to Wm. Nutt, and to this union were born seven sons and four daughters, who with their father all survive. All of the children live near Curtis, with the exception of Rev. Arthur Nutt, pastor of the Second Church of the Nazarene, Racine, Wis., and Mrs. Edd Gallup, wife of the pastor of Akron, Ohio, First Church. Mrs. Nutt was con-verted twenty years ago and sanctified a few months later, and was a charter member of the Church of the Nazarene at Curtis. Although great-ly afflicted for years, spending most of her time in a wheel chair, she never complained, but con-stantly praised the Lord. Funeral services were conducted in the Church of the Nazarene, with her pastor in charge. She requested her brothers and sisters in the church to spend no money for flowers, but rather contribute the value of the flowers to the missionary case, so a missionary offering was taken following the service. Six of her sons were the pall-bearers. An altar call was made at the service, and three of her children knelt by the mother's casket and prayed through. —J. N. Smith, Pastor.

ANNOUNCEMENTS

NOTICE—I am open for calls for evan-gelistic work after April 15 for Tennes-see and adjoining states; will go any-where for expense and freewill offerings. For references write District Superin-tendent L. B. Mathews. Write me at 701 Wilson Ave., Johnson City, Tenn.— Evangelist James C. Martin.

Notice—Educational Day, National Holiness Association, Greenville College, Greenville, III., April 23, beginning at 9:30 a. M. At seven p. m. a meeting will be held to which all persons en-gaged in school work are invited, what-ever their connection or office. Various school problems will be freely discussed in the spirit of helpfulness. The commit-tee urges every school to be represented by its administrator if possible, other-wise by a delegate appointed by him.— L. R. Marston, President Greenville Col-lege, and Secretary of Educational Com-mittee of the N.H.A.

MARCH 23, 1935

NOTICE—New England District: The Board of Examination will meet in the Administration Building of Eastern Naz-arene College, 23 E. Elm Ave., Wollas-ton, Mass., on April 23, at 2:30 p. m. At this meeting all candidates who desire license or renewal of license as ministers or deaconesses, are required to appear before or communicate with the board. —Annie S. Allen, Secretary.

NOTICE—I am concluding my pastor-ate of First Church, Pittsburgh, Pa., af-ter serving for eleven years; will accept the pastorate of a good church after our annual assembly, May 12. My ad-dress is 216 Sycamore St., Pittsburgh, Pa.—J. N. Hampe.

BORN—to Rev. and Mrs. J. E. Hanson, pastors of the East Side Church, Toledo, Ohio, a son, John Elbert, on March 5.

WEDDING BELLS—Esther Ellen Knox, vice president of the Northwest District N.Y.P.S., and Owen J. Magill, were unit-ed in marriage on January 11 at Wamie, Oregon, with the local pastor, Rev. Mrs. Ruby Green, officiating.

RECOMMENDATION—I am personally ac-quainted with Mr. and Mrs. T. N. Robin-son, singers and musicians. They are members of the First Church of the Naz-arene of Charlotte, N. C., and are consè-crated young people who will be a bless-ing to any church. I trust that our peo-ple everywhere will find opportunity to use these young people. Write them at 601 E. Third St., Charlotte, N. C.-R. E. Dobie, Superintendent Southeast Atlantic District.

NOTICE—I am ready to consider either pastoral or evangelistic calls as the Lord leads. Address me, 480 South 6th, East St., Salt Lake City, Utah.—Josiah Tuck-

Notice—I am a commissioned song evangelist on the Tennessee District and entering the evangelistic field; open for dates to sing in revivals or teach sing-ing schools; will go anywhere. Write me at Baxter, Tenn.—Ira Nabors.

SPECIAL PRAYER IS REQUESTED by a sis-ter in Louisiana who is eighty-one years old; by a sister in Indiana that the Lord may heal her of stomach trouble; by a sister in Michigan for herself, also for her unsaved son; by a sister in Iowa that a family may be completely de-livered from a very wicked father and husband who is apostate—a backslider from holiness, and that he will be com-pelled to restore to his family what he has robbed them of; by a sister in Texas for her husband who is indifferent to the Lord's work that he may be wholly saved. saved.

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Spring Assemblies

 Washington-Philadelphia (Bloomsburg, Pa.)

 April 10 to 14

 British Isles
 April 17 to 21

 New England (Wollaston, Mass.)
 April 17 to 28

 New York
 May 1 to 5

 Pittsburgh
 May 8 to 12

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Spring Assemblies

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo. Spring Assemblies

Alberta April 3 to 7
North Pacific
Northwest
Idaho-OregonJune 5 to 9
ColoradoJune 12 to 16 Bocky MountainJune 19 to 23
Rocky Mountain

DISTRICT ASSEMBLY INFORMATION

Alberta—At Red Deer, April 3 to 7. Rev. Chas. E. Thomson, Pastor, P. O. Box 154, Ross Street. Assembly to be held at First United Church, Ross Street. General Superintendent Chapman.

Washington-Philadephia — At Bloomsburg, Pa., Church of the Nazarene, located at 258 East 7th Street, April 10 to 14. Rev. J. M. Price, pastor. General Superintendent Goodwin.

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

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

New York—At Richmond Hill Church of the Nazarene, 108-05 9th Ave., May 1 to 5. Rev. G. Howard Rowe, pastor, 108-05 9th Ave. General Superintendent Goodwin.

Pittsburgh—At Niles, Ohio, May 8 to 12. Rev. H. M. Kirkpatrick, Pastor, 34 Linden St. Assem-bly to be held at McKinley Memorial Building, Holford Street. General Superintendent Goodwin.

Arizona—At Phoenix First Church, located at 441 W. Monroe St., May 15 to 17. Rev. W. D. God-frey, pastor, 315 W. Culver St. General Superin-tendent Williams.

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

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

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

DISTRICT SUPERINTENDENTS

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- Tucson, Ariz.

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- NEW YORK-J. Howard Sloan, 109-70 205th St., Hollis, L. L. N. Y.
- NORTHERN CALIFORNIA-Roy Smee, Stockton, Calif.
- NORTHERN INDIANA-J. W. Montgomery, 3510 Weisser Park Ave., Ft. Wayne, Ind.
- NORTH DAKOTA-S. C. Taylor, 104 E. Washington St., Jamestown, N. D.
- NORTH PACIFIC-J. E. Bates, 1702 S. E. Main St., Portland, Ore,
- NORTHWEST-J. N. Tinsley, 812 S. Chandler, Spokane, Wash.
- OHIO-Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio
- PITTSBURGH-C. Warren Jones, 1434 S. Freedom Ave., Alliance, Ohio
- ROCKY MOUNTAIN-Lewis E. Hall, Laurel, Mont. SAN ANTONIO-Frank B. Smith, 79 Rainey St., Austin, Texas
- SOUTHERN CALIFORNIA-A. E. Sanner, 1680 Las Lunas, Pasadena, Calif.
- SOUTHEAST ATLANTIC-R. E. Dobie, 1200 Alberta Ave. G. C., Roanoke, Va.
- SOUTHWEST (Mexican)-E. Y. Davis, 1048 West 35th Place, Los Angeles, Calif.
- TENNESSEE-L. B. Mathews, 947 McClurkan Ave., Nashville, Tenn.
- WASHINGTON-PHILADELPHIA D. E. Higgs. English Consul, Box 317, Tulip Ave., Lansdowne, P. 0., Md.
- WESTERN OKLAHOMA-J. W. Short, Bethany, Okla.

EVANGELISTS' SLATES

A. L. Alkire, Glenwood, Ark. Open DatesAfter March 17 Gilbert and Sylvia Anderson, 314 Seventh St., Fair-

- Douge offson, Wilmore, Ky. Muskegon, Mich.
 Akron, Ohio
 Apr. 8 to 21 Detroit, Mich.
 Apr. 22 to 28 Port Huron, Mich.
 Apr. 29 to May 5
- E. J. Arthur, Kenton, Ohio Miamisburg, OhioMch. 25 to Apr. 7 Jarrette and Dell Aycock, 2923 Troost Ave., Kansas
- City, Mo. Fort Wayne, Ind.Mch. 26 to Apr. 7 Springfield, 111......Apr. 9 to 21 F. B. Bacon and Wife, 3963 Second St., Riverside,

Clarence and Thelma Bailey, Singers and Planist, Portland, Ind.

Leo Baldwin, Bethany, Okla.

Bernice Bangs and Vivian Chaffee, 2122 North

Hilman Barnard, Song Evangelist, 1433 Meadow Rd.,

Barnes Sisters, Song Evangelists, 301 E. Washing-ton St., Lisbon, Ohio M. and Bertha Bates, Evangelist and Singer,

Dover, Okla. Liberal, Kansas Open dates for Spring and Summer. . April 7 to 28

C. G. Bohannan and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo. Syracuse, N. Y. (Care Rev. J. C. Albright, Pastor)March 27 to April 21 East Enterprise, Ind.Apr. 28 to May 12 Mt. Sterling, Ky.May 13 to 26

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans. Palco, Kans. (Canaan Chapel)

Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio Concord, N. Car......Mch. 24 to April 7 Kokomo, Ind......April 21 to May 5

- E. Boso and Wife, 101 Catherene St., Lockland Sta., Cincinnati, Ohio Rudolph, OhioMarch 17 to 31

- A. B. Carey, 76 Prospect St., Beacon, N. Y. Melrose, Mass. Mch. 19 to Apr. 1 Plattsburg, N. Y. Apr. 2 to 14 Cambridge, Mass. Apr. 23 to May 5

A. L. and Myrta Cargill, Betbany, Okla. Grandfield, Okla......Mch. 24 to Apr. 14 Leedey, Okla. (Three Corners). Apr. 15 to 28

Vernon Caywood, Singer

H. Chaney and Wife, 15 South 10th St., Duncan,

Okla

Jacob A. Cope and Wife, Larimore, No. Dak.

B. and Jewel Cox, 14 Hudson Ave., Franklin, C.

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, 111. Elmira. N. Y.March 26 to April 7

J. Paul Crowe, 17-year old Singer and Evangelist. Memphis, Tevas

Deep Lake, TexasMch. 17 to 31

Gaster Services

JUBILANT EASTER

By Haldor Lillenas, Ferne Winters and others. This is our 1935 Easter service, designed for use in Sabbath Schools, and contains ten new and attractive Easter songs. three pages of excellent program material, readings, dialogues and exercises; also a responsive scripture reading.

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30

- E. and Nina DeVoll, 400 F Ave. West, Cedar
- Open Dates.....After April 7

- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.

- **Open** Dates
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky. Minnie Echols, Littlefield, Texas

- E. W. Elliott, Preacher and Singer, 503 Delaware,
- Harry Fagan and Wife, Singer, Planist and Children's Workers, Carmichaels, Pa. Open dates.
- Mildred and Lola Feldman, Song Evangelist, Chil-dren's Workers and Chalk Artist, Meade, Kansas Kechi, Kans. (M. E. Church)...Apr. 10 to 21
- A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn. Wellborn, Fla.March 13 to 31
- G. C. Flannery, Ottawa, Kansas.
- Boto
 Open Dates
 March

 Bona
 Fleming, 2952
 Hackworth St., Ashland, Ky.

 Anderson, Ind.
 March 25 to April 7

 Toledo, Ohio
 April 9 to 21

 Charleston, W. Va.
 Apr. 23 to May 5

 Mishawaka, Ind.
 May 7 to 19

Fred T. Fuge, 369 Perry St., Fostoria, Ohio

- J. E. Gaar. 2008 West 34th St., Des Moines, Iowa Knoxville, Tenn. (1st Naz.)....Mch. 17 to 31 Irvin, Ky. (Naz. Ch.).....Apr. 7 to 21
- Gaddis-Moser Evangelistic Party, Olivet, Ill. Newton, Kans. (Naz.).....Arch. 18 to 31 Wichita, Kans. (1st Naz.).....Arc. 1 to 14 Mt. Hope, Kans. (M. E.)....Apr. 16 to 28 Meridian, Ida. (Naz.).....May 5 to 19

- Mrs. Morris- Gill, Evangelist, 2923 Troost Ave., Kansas City, Mo. Hobbs, New MexicoApril 7 to 28
- The Gospel Team, 309 East 9th St., Wellston, Ohlo Jackson, O. (Nazarene)......Mch. 18 to 31 Lettridge, O. (U. B.)......Apr. 1 to 21 Open DateApr. 22 to May 4 Dayton, Ohio (Nazarene)......May 5 to 19
- Cincinnati, O. (Fairfax)......Apr. 7 to 31 Galion, Ohio.......Apr. 7 to 21 Wauseon, Ohio.......Apr. 28 to May 12

- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.
- Grand Junction, Colo.....Mch. 28 to Apr. 14 Delta, Colo.....Apr. 18 to May 5 Denver, Colo. (1st Church).....May 9 to 26
- A. E. Guyer, Y. M. C. A., Oklahoma City, Okla.
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Mch. 16 to Apr. 3
-Apr. 3 to 5
- Howard Hamlin, Evangelistic Singer and Musician, 521 Quitman St., Denver, Colo.
- Lee L. Hamric, 1341 S. First St., Abilene, Texas Open Date for KansasAfter March 10
- W. W. Hankes, 2340 Central Ave., Ashland, Ky. H. J. and Vivian Hart, Bethany, Okla.
- -Mch. 24 to Apr. 7
- B. H. Haynie, 2923 Troost Ave., Kansas City, Mo.
- Mrs. R. Hinman, Pianist and Children's Worker, Waynesburg, Pa. Barnesville, Ohio......Mch. 3 to 31

- The Hoot Brothers, Olivet, Ill. Poland, Ind. (Jordan Naz.).Mch. 31 to Apr. 7

- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn
- nn. Blackshear, Ga. (M. E. Ch.)..Mch. 20 to 3 Jasper, Fla.Apr. 3 to 2
- Apr. 3 to 21 Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.
- ich. Worcester, Mass. (1st Church) March 17 to 31 Framingham, Mass. April 2 to 14 Michigan District Tour April 17 to May 5 Saginaw, Mich. (1st Ch.)May 8 to 19
- Saginaw, Alich. (18) Ch., have to be Andrew Johnson, Wilmore, Ky. Harold C. Johnson and Wife, 518 W. Monroe St., Springfield, Ill. Penns Grove, N. J. March 19 to 31 Dayton, Ohio (Gen. Del.) April 2 to 14
- Freeport, Ill.April 8 to 21 Georgetown, Ill......Apr. 22 to May 5

- Lum Jones, Ada, Okla East Liverpool, Ohio......Mch. 13 to 31 Youngstown, OhioApr. 1 to 14 Barberton, OhioApr. 15 to 28 Cincinnati, O. (Carthage). Apr. 30 to May 12 Ada, Okla.....May 14 to 22
- Robert G. Jones, Tilden, Ill. Harvey, III.
 Harvey, III.
 Mckey and May 5.
 Havana, III.
 H
- Donna Key and Ila May Wooten, Evangelist and
- Singer, Ford Kans. Kemah, Tex. (Friendswood P. 0.) Mch. 6 to 31 Cimarron, Kansas......Apr. 7 to 28

- Harold Kiemel, 1425-7th St., Greeley, Colo. Nashville, Tenn. (Grace Ch.)...... Mch. 31 to Apr. 14 Guthrie, Okla..........Apr. 21 to May 5
- B. M. Kilgore, Gospel Singer, 1117 West 7th St., Des Moines, Iowa Magnolia, Miss.Mch. 18 to 31
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa Magnolia, Miss.March 18 to 31
- Floyd W. Kline, Gospel Singer. Columbus, Ga. Columbus, Ga. (S. Side Ch.).. Mch. 17 to 31 Chattanooga, Tenn. Apr. 1 to 5 Nashville, Tenn. (1st Ch.)..... April 6, 7 Ohio and Indiana Districts...... to May 1
- Knippers Brothers and Parker, Gospel Singers, Lawrenceburg, Tenn. Cincinnati, O. (Stanton Ave.)..Mch. 17 to 31
- Joy and Mary Latham, Wilmore, Ky. Fort Dodge, IowaMarch 31 to April 14
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson. Kansas Hutchinson, Kans. (Peniel Ch.) Apr. 7 to 21
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio
- ron, onio Racine, Wis. (Central Church) Mch. 17 to 31 New Philadelphia, OhioApr. 2 to 14 Wadsworth, OhioApr. 16 to 28 Joseph L. Logsdon, Jr., 1212 Bresee Ave., Pasa-dena, Calif.
- Lodi, Calif. (Gen. Del.) ... Beginning Mch. 31
 Woodville, Calif...... Beginning May 1
 Holland London, 2923 Troost Ave., Kanaas City, Mo.
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo. Washington, D. C. (1st Church)

- J. B. McBride and Wife, 2923 Troost Ave., Kansas
- B. mebrie any mile and mile and metric and m
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denrer, Colo. Ft. Collins, Colo.March 14 to 31
- Marvin P. McCoy, Box 425, Edinburg, Texas
- Marvin F. mcCoy, Box 425, Edinburg, Texas
 McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.
 Bloomington, Ill.
 A. McNatt, 2923 Troost Ave., Kansas City, Mo.
 Bartlesville, Okla.
 March 24 to April 7
 St. Louis, Mo., (1st Church)
 Apr. 14 to 28
 Ossian, Ind.
 Apr. 30 to May 12
 Fredericktown, Mo.
 May 13 to 26
 C. Mathis 2923 Troost Ave. Kansas City

- C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo. Wichita Falls, Texas ...March 24 to April 7 Akron, OhioApril 9 to 21 Lake Charles, La......Apr. 23 to May 5 Raymondville, TexasMay 7 to 19
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich. East Liverpool, Obio March 13 to 31 Youngstown, Ohio April 1 to 14 Barberton, Ohio Apr. 15 to 28
- E. Miller and Wife, 1612 Lynn Ave., Turtle Creek, Pa. Beaverdale, Pa. Mch. 17 to 31 Louies, W. Va. Apr. 7 to 21

- W. H. Minor, Bethany, Okla. Dalhart, TexasMch. 29 to Apr. 14 Holdenville, Okla.Apr. 21 to May 5
- Leah Belle Moon, 604 N. Ottawa St., St. Johns, Mich.
- Eureka, Mich. (Greenbush M. E.)
- Chester Morgan, 445 McNally Court, Alliance, G. Ohio
- Drumright, Okla. Mch. 24 to Apr. 7

- H. T. and Lillie Nyhus, Rosholt, S. Dak.
- Parks-Hawkins Quartet, 3218 North 27th St., Ta-Wash

- Daniel E. Patrone, Evangelist and Violinist, 119 E. Washington St., Lisbon, Ohio

- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio
- Elmira, N. Y.March 26 to April 7 Sharon, Pa.April 9 to 21 H. Pocock, 133 Parkman Rd. N. W., Warren,
- Ohio Warren, O. (2d Naz. Ch.) Mch. 31 to Apr. 21 Greentown, Ohio.....Apr. 23 to May 5 Niles, O. (Pitts. Dist. Assem.) May 8 to 12 Open DatesAfter May 12
- Wesley Pruden, 4723 West 26th St., Little Rock,
- Ark Hartford City, Ind..... Mch. 25 to Apr. 8
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo. Louisburg, Kans.March 17 to 31
- Hugh Putnam, 104 Douglas St., Pontlac, Mich. Tecumseh, Mich. March 20 to 31 Caro, Mich. Apr. 2 to 14 Nashville, Mich. Apr. 7 to 28 Cadillac, Mich. May 5 to 19

- Maurice and Virgelene Richardson, 309 N. College St., Spencerville, Ohio
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind. Charlotte, N. C. (1st Church)
 -Apr. 21 to May 5
- N. Robinson and Wife, Singers and Musicians, 601 E. Third St., Charlotte, N. C. Open Dates Τ.
- . R. Robinson and Wife, Chalk-talk Artist and Preacher, Route 4, Hennessey, Okla. W.
- Clyde B. Rodgers, Song Evangelist and Chalk Ar-tist, 535 N. W. 8th St., Miami, Fla. Fort Ogden, Fla.Mch. 25 to Apr. 7 Macon, Ga. (1st Church)Map. 14 to 28 Atlanta, Ga. (1st Church)May 2 to 19
- J. A. Rodgers, 484 W. North Ave., East Palestine,
- Ohio Cincinnati, Ohio (1st Church) March 17 to 31 Tulsa, Okla.April 7 to 21 Holidays Cove, W. Va.....Apr. 22 to 27
- Perry Roed, 948 Anderson St., Bristol, Tenn.-Va.
- Saxon, Greenbrier, Tenn.
- Mo. City,
- Alliance, OhioMarch 19 to 31 Kansas City, Mo. (1st Church) April 7 to 21 C. C. Sellards, Clifton Hill, Mo.

- G. H. Shaffer, Winchester, Ind.
- Richard and Dorothea Sharp, P. O. Box 364, Osh-

- Burl Sparks, Song Evangelist, Seymour, Ind. Danville, Ill.Mch. 18 to 31
- E. H. Stillion, 31 Hone Ave., Oil City, Pa. Cambridge, OhioMarch 24 to April 7

Chas. A. Strait and Wife, 816 W. Lapeer St., Lan-sirg, Mich. Grand Ledge, Mich.Mch. 24 to Apr. 14

- John D. Sturk, Evangelist and Singer, 1207 Walker St., Flint, Mich. Open Dates
- Fred W. Suffield, 348 N. Robinson St., Los Angeles, Calif.
- Hawthorne, Calif.......Mch. 31 to Apr. 14 D. Sutten and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo. B.
- Austin M. Taylor, Song Evangelist and Accordion-ist, 6753 Sangamon St., Chicago, Ill.

- Alexandria, Ind. (120 E. 6th St.) March 19 to 31 Newark, Ohio (228 Hunter St.) April 1 to 14 Jacksonville, Fla. (1st Church 2301 Gilmore St.) Apr. 18 to May 5 Dayton, O. (5 Lombard Ave.)... May 7 to 19

- John Thomas, Wilmore, Ky. Bristol, George Mueller's Orphans Home April 1 Portsmouth, Baptist Tabernacle, April 2 to 12 Mildmay Conference Hall, London, Apr. 13 to 29 East London Tabernacle. Apr. 30 to May 12

31

- A. J. Tosti, 365 Carroll St., Youngstown, Ohio Laconia, N. H.Mch. 12 to Apr. 5 Cleveland, O. (1st Church).....Apr. 8 to 14 Cliftondale, Mass.May 12 to 26
- J. C. and Dorothy Tryen, 516 S. Lorraine St., Wichita Kana Open DateMch. 25 to Apr. 14 Alva, Okla.Apr. 15 to May 5
- E. E. and Ora J. Turner, Greensboro, Ind. East Chicago, Ind.Apr. 21 to May. 5
- D. and Agnes Urschel, Evangelists and Singers, G.
- Olivet, Ill. Grafton, West Va.March 31 to April 14 Apr 16 to 28 Marietta, OhioApr. 16 to 28 Olivet, Ill. (Camp-Home).....May 13 to 28
- N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W. Pine St., Canton, Ill.
- H. F. Vogt, 334 Pacific St., Camas, Wash. Camas, Wash. March 26 to April 14 Eagle, Idaho Apr. 16 to 28 Harold L. Volk and Wife, 550 Galapago St., Denver, Colorado
- Jorado Winfield, Kans. March 17 to 31 Augusta, Kans. April 7 to 21 Great Bend, Kansas..... Apr. 22 to May 5
- Allen H. Wagner, 3560-11th Ave E., Columbus, Ohto
- South Bend, Ind.March 18 to 31 Manchester, OhioApril 7 to 21
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.

- F. E. Wiese, Drawer C. Arlington, Texas
- C. B. Winland, Mt. Vernon, Ohio St. Louis, Mo.April 7 to 21

- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa. Hanover, Pa. March 25 to April 7 Bloomsburg, Pa. (Dist. Assemb.) Apr. 10 to 14 Woodbury, N. J. Apr. 21 to May 5 Williamsport, Pa. May 6 to 19
- A. C. Worden, 211 King St., Bay City, Mich. Lansing, Mich.....Mch. 24 to Apr. 14
- E. Wordsworth, 536 No. 104th St., Seattle, Wash Parkersburg, W. Va...... Mch. 24 to Apr.
 - Bath, Maine Apr. 24 to Apr. Wollaston, Mass. (New England Dist. Assembly) Apr. 22 to 27 Augusta, Maine Apr. 28 to May 12
- Lucille Cox Younger, Chalk-talk Artist and Children's Worker, 401 W. North St., Winchester, Ind.

Worker, 401 W. North Str., ... E. E. Zachary, Box 103, New Castle, Ind. Evansville, Ind. (Preacher's Meeting) Evansville, Ind. (Preacher's Meeting)

APR 30-35

REV. C. L. ARNOLD. 205 WESLEY HALL. WILMORE, KENTUCKY.

STORY OF A NEW CONVERT FROM HINDUISM P. L. Beals*

BOUT three years ago Brother McKay baptized a Hindu man and his wife. The man's name was Bhagaji. After his baptism he continued to live with his Hindu relatives, for we are discouraging the thought that they must leave their village and their people and live separately from them, though sometimes the persecution is so intense that this is necessary for a time.

His Hindu brothers and others began soon to persecute him. They cursed him and some of them laughed and said, "This Christian has two fathers." Some said, "This man has now become a Sahib," that is, a great man. The leader of these people gave orders that no one should give him water to drink and no one should help him in any way. Although they were talking in this way, yet Bhagaji remained quiet and said very little. But whenever he spoke with them, it was in a very gentle and friendly manner, notwithstanding the fact that his enemies were talking with him very harshly. He was also threatened that if he defiled their well by drawing water from it he would be persecuted so severely that he would have to leave the town at once.

After hearing all this, that night he took his Bible and read some verses and prayed earnestly and faithfully. Very early the next morning he took a bucket and went to the well. People all gathered around him, some of them with sticks in their hands. One of them said, "Now you are all alone here and if you take any water from our well we will show you what will take place." During all this time the Christian was praying in his heart, asking God to help him out of this difficulty, and Jesus answered his prayer. Bhagaji went ahead and lowered his bucket into the well and began to draw water, for there was no other way for him to get water to drink. When they saw his courage it

seemed that their hands were tied and instead of beating him as they had planned to do, and as they have done in other cases many, many times, they said not a word and went back to their homes.

But still they were not satisfied to let him alone, so they called a meeting and decided that they should go to the police station and report against this Christian. This they did. The chief of police was a Brahmin by caste and he felt bad that a Hindu had become a Christian. So he called Bhagaji to the police station and asked him why he had defiled the well. Bhagaji replied that he did not defile the well but that he had only drawn water from the well. He also said that his grandfather and father had been drinking water from this well, and that he himself had been using this water, and therefore why should he not go and drink this water even though he had become a Christian? The chief of police did not know what to say, so he had the people wait while he went to see his superior officer. In about an hour's time he came back and told the people, "If anybody gives this Christian any trouble or says anything against him, he will be put into jail." He also said that "Christians are always clean and they never eat dead animals' flesh, so there is absolutely no harm if they drink water from the village well."

After this incident some of the people became true friends to the Christians and they began to eat with Bhagaji, and also began working with him in the fields. As a result of this man's brave stand and courage another man and his wife were baptized some months ago and also others are thinking about becoming Christians. No matter what comes or goes, Bhagaji stands true to his convictions, and he has been the means of keeping the work going in his village whether there is a worker there or not.

* Superintendent of Nazarene Missions in India