


# HERALD of HOLINESS



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WHOLE NO. 1195

## Loyalty

General Superintendent Goodwin

**L**OYALTY is the unswerving allegiance which one owes to another. Loyalty demands that a person be true to the person or persons to whom he owes fidelity, or that he be constant in his devotion to a cause or principle which he has accepted as true. The loyal person never allows self-interest to interfere with faithfulness to duty. He will study the best methods of action, will pursue the best course in reaching the goal, and will never consider turning from a God-given path. Self-interest or personal safety is not considered when loyalty is needed. A native Chinese pastor was offered an income ten times the amount he was receiving from the missionary board if he would accept some secular position; but he refused with this statement: "Matthew left the customs to follow Christ and do you think I am going to leave Christ to follow customs?" He was loyal to Christ and followed the path of duty, although he knew it meant sacrifice, hardships and toil for him.

Christ is looking for loyal hearts and true. In the breaking up of nations and the changing conditions of our times we need a new and deeper loyalty to Christ and to the church; a loyalty in which Christ and holiness and the interests of His kingdom are placed first in our activities. In one of the great European battles in which the Prussians gained the victory over the Austrians, a young Austrian officer was found in a wet ditch mortally wounded. When the Prussian ambulance officers tried to remove him from the ditch he entreated them to allow him to die just where he was. Realizing that the officer had only a short time to live the request was granted, and he died there alone. Afterward it was discovered that he had wrapped under him the colors of his nation. Rather than have the colors taken by the enemy he chose to die alone in the ditch. He was buried with the flag wrapped around him. May our King of kings find a loyal heart in each of us!

## HERALD OF HOLINESS

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## THE RELIGIOUS EDUCATION MOVEMENT

SOME of the more recent studies in psychology have yielded interesting results as to the efficiency or nonefficiency of the modern religious education movement. While we cannot vouch for the truth of much that passes as science, there is something in the following survey that is worthy of our earnest consideration. Hugh Hartshorne in his *Character in Human Relations* makes this statement: "In the matter of honesty, co-operation, inhibition and persistence, we find a general tendency for children enrolled in Sunday schools to exhibit more desirable conduct than children who are not enrolled in Sunday schools. But on the other hand, we find—and this is especially true of honesty—that there is practically no correlation between the frequency of attendance at Sunday school and conduct. Apparently it is only necessary to be enrolled. It is clear that we have here an excellent illustration of selection. It is the better trained children who are enrolled in the Sunday schools in the first place. Furthermore, it is not to be expected that the Sunday school, having the children for one out of one hundred waking hours, could do very much in the way of establishing habits of conduct."

The modern religious education movement received its great impetus from the teaching of Horace Bushnell, "That the child should grow up in such a manner as to never know himself otherwise than a Christian." Perhaps this is true when accepted as a general statement, but if grounded solely in the naturalistic basis, that a child is inherently religious, then it is false. We have been attempting in our church to use the best and most accepted methods of religious education, but to base our work upon the necessity of conversion. We are holding to what we believe is a spiritual foundation, that is, that the child must be converted by faith in Jesus Christ, but following this there must be wholesome biblical and spiritual instruction. Just what the score would be in our Sunday

schools as compared with the more general statistics would be interesting reading. We now have 260,000 pupils in our Sunday schools. Last year 11,495 joined the church. This is a little less than four per cent. We wish that it were possible for our Sunday school department to give us statistics as to how many of these first came from Christian homes before they entered the Sunday school; and what percentage apart from the Christian home, were brought directly by the Sunday school into the church. Only in this way it seems, can the evangelizing power of the Sunday school be properly estimated, although we must never underestimate the value of the Sunday school in preserving the influence of the home.

ANOTHER result of this investigation has to do with the power of the Sunday school to develop proper attitudes and ideals. "We would expect," says this writer, "that the Sunday school would influence the ideals, attitudes and opinions of children. It is true that our data showed the attendants to be slightly better informed regarding ethical standards than nonattendants. Furthermore, length and regularity of attendance was also correlated with the ability to score on tests of moral knowledge and attitude. These associations between knowledge and training, however, are very slight and do not establish any general competence of the Sunday school to improve ethical insight." Startling as are these words, the following are even stronger. "Two of our coworkers who were investigating the sources of moral knowledge, found that the correlation between certain Sunday school teachers' scores on moral-knowledge test and the scores of their pupils was exceedingly low, indicating that the pupils' ideas of right and wrong do not correspond with those of their teachers. They found, on the other hand, substantial correlations between the scores of parents on these tests and those of their children, indicating that the ideas of right and wrong held by the parents are probably a strong factor in determining the ideas of their children."

These paragraphs are not very favorable to the efficiency of the Sunday school as a teaching organization. They are, however, a strong testimony to the value of the Christian home in shaping character and forming correct moral standards. Too much of the modern religious teaching is based on the pagan principle, that if children know what is right they will do it. There is something far deeper in character formation than mere intellectual training. The fact of sin and moral pollution enters into the problem. There must be a moral change, a new birth from above. Only in this way will there be a change of heart, a righting of the will, a purification of the affections and an illumination of the mind. Some of our people seem to think that we must develop a new psychology if we are to maintain our position on inbred sin. We do not think so. That there is a moral bias in the natural heart which inclines it to evil, is

a fact written on every page of human history. Psychology which does not take this into account is false; and religious education based upon a false psychology will yield the disappointing results mentioned above.

Furthermore, there is here a word of caution to Sunday school teachers. It takes something more than a presentation of historical or logical truths to build up the spiritual life. There must be heart in it. This is what the Apostle Paul doubtless means when he says there are many teachers but few fathers. It is easy to tell others what to do, it is another thing to weep over the lost, bear them in arms of love to a throne of grace, and through travail of soul accomplish their salvation.

### THE IDAHO-OREGON CONVENTION

**W**E have just spent an interesting week in the Idaho-Oregon District. The occasion was the Preachers' Convention held at Nampa, Idaho, under the able leadership of District Superintendent Earl C. Pounds. All but four of the preachers of the district were present and there was a good tide of victory in all the services. A number of practical and interesting papers were presented and ably discussed. The district is back of the Crusade for Souls, and Brother Pounds and the preachers of the district are forging ahead in a commendable manner. During the past few years great gains have been made in membership and the organization of new churches.

It was our privilege also to speak each day at the chapel services of Northwest Nazarene College. Under the leadership of Dr. Gilmore, Dr. Winchester and other members of the faculty, the college is making progress. They now have perhaps the largest total enrollment of any of our institutions, but are exceeded in strictly college attendance by one other institution, we believe, that of Bethany-Peniel. The student body is composed of splendid young men and women, many of them preparing directly for some form of Christian work. The college has lately been presented with a pipe organ which will be installed soon. Excellent scholastic work is being done and high spiritual standards maintained.

Rev. E. E. Martin, pastor of the church in Nampa, and his good wife have served the church for six years, and have given themselves unstintedly to the spiritual interests of the church, college and hospital. There was excellent attendance at all the services of the convention. Dr. Gilmore spoke the first evening of the convention, bringing an outstanding message on "The Life of Prayer." Evangelist Lon R. Woodrum spoke one night also, using as his theme, the angel flying in the midst of heaven with the everlasting gospel. He suggested that since there were so many preachers present it would be necessary for him to make his message very simple and so spoke from the outline, "Flight, Height, Sight," as essential elements in the preaching of the gospel. It was a great priv-

ilege to us to again meet so many former students and friends, and to spend a few days in spiritual fellowship with the people of the Idaho-Oregon District.

So far as we know, the Nazarene Sanitarium at Nampa is the only regularly equipped hospital and Nurses' Training School in the Church of the Nazarene. Having been connected in a measure with this institution in its beginnings, it was a joy to us to note the great progress which has been made in recent years. There is now a splendid, two-story brick building with an additional ground floor, making practically a three-story building. There is good equipment for both medical and surgical work. Dr. Thomas E. Mangum has held steady in his missionary vision, and God has set a seal to his labors. Dr. Nolte and other medical men now associated with the hospital are proving to be a great blessing spiritually as well as in the ministry of healing. The Nurses' Training School is now accredited by the state of Idaho, and some of its officials hold state positions. A splendid company of young women are now preparing themselves as nurses. When we listen to the pathetic pleadings of our returned missionaries for more nurses on the field, it seems to us that God is working at both ends of the line. The missionary feature of this work has always been given great prominence.

We enjoyed a brief visit at Emmett, Idaho, with Dr. and Mrs. Carver who are now located there. These splendid young people feel called to the mission field and we hope the time will soon come when the church will be able to avail itself of their services. Dr. Carver has just completed six years of medical work at the University of Edmonton, in Canada, and Mrs. Carver is a graduate nurse of wide experience. We enjoyed preaching at the Emmett church which Dr. Carver is temporarily supplying, and again meeting the friends from the "bench" and the "slope" of this beautiful valley.

"First the tears, and then the joy!" writes Dr. Shannon. "First the weeping and the sowing, and then the rejoicing and the sheaves! Here is the order, deep and changeless, in the realm of spiritual achievement. Not just a figure borrowed from oriental agriculture, this is also a moral fact, upthrust from the burning heart of reality. For the spiritual pioneer always sows in tears—the ache of the divine is in his heart; the seed he bears is 'precious'—very costly; but dropping his mysterious vitalities into the pregnant furrows of being, he leaves them within the quickening care of the absolutely certain. He shall doubtless come again with rejoicing, bringing his sheaves with him. His tears become spiritual rainbows, his precious seed becomes golden harvests. 'So,' says Von Gerlach, 'is it ever in God's kingdom.' Precisely those undertakings which at first seemed hopeless and were begun pressing troubles, end in achieving the greatest good."



## Managing Editor's Page



### "BE NOT CONFORMED TO THIS WORLD"

**T**HE true child of God cannot conform to the practices and customs of the age in which he lives. Paul makes an imperative statement concerning this: "Be not conformed to this world or age," or as one translation states, "Be not fashioned according to this world." And as an alternative to this we are exhorted to "be transformed by the renewing of your minds." There is something in the child of God so radically different from the principles that rule this age that he finds himself not in accord with its customs, its fashions or its spirit. There is a tendency upon the part of some Christian leaders to assume that the world has become so Christianized and cultured through Christian contacts that there does not exist today the same line of demarcation between the world and the church as was recognized by those in former days. But let us not be deceived by such teachings. The world at heart is as much opposed to true Christianity as it has ever been, and the principles which rule this world of today are as much contrary to the true principles of godly living as they were at the time in which Paul wrote this exhortation.

An interesting discussion of this text appears in Dr. G. Campbell Morgan's late book.\* He states, "Be not fashioned according to the age, but be transformed by yielding yourselves up to the renewed mind that God has given you. There we have revealed the wrong and the right attitudes of spiritual being. What is the wrong attitude? Being fashioned by the age . . . The Christian man is never to allow himself to follow the fashions of the age. They are always changing. If there is one thing more contemptible than another from the height of spiritual elevation in human society, it is a merely fashionable man or fashionable woman. There is nothing so utterly contemptible from the spiritual height as the man or woman who is taking all the powers of spiritual life and exercising them on the interest of being correct. When doing the correct things merely means squaring life with the fashion of an hour that is perishing, it means wearing away the rock nature and making it baseless." And we might add there is nothing more certain to bring spiritual death than that of fashioning oneself according to the world.

The question may arise concerning which is the cause and which the effect; whether to be conformed to the world brings spiritual decay or whether spiritual decay is indicated by this conformity? Be that as it may, we are assured that God offers as a remedy that of being "transformed by the renewing of your

mind." We are certain that one cannot be fashioned after this age when through the renewing of his mind he is transformed. So our attention should be directed to keeping that relationship with Christ where we have that renewing of the mind. This renewed mind has been touched by the Holy Spirit, it is a mind so changed through the new birth that the whole outlook on life is changed, it has a new sense of values, has clearer spiritual perceptions and a discernment of what may enable one to be transformed to the world. This renewed mind dictates the policy of life and selects the principles by which life will be governed, and these are the principles of Christ, the proving of "that good, and acceptable, and perfect, will of God." One may through rigid discipline keep from being outwardly conformed to the fashions of the age, but at the same time never realize what it means to be inwardly transformed by the renewing of the mind. The renewed mind, kept in continual contact with the Spirit of God through obedience and seeking to know His will, is the only security against conformity to the age.

There is a manner of approach to this subject which tends to defeat the object of those preaching against conformity to the age; it is the approach from a merely legalistic standpoint. If people respond to such appeal they become rigid legalists and know nothing about the renewed mind which brings inward transformation. This legalistic appeal and the constant harping of hobbyists has a tendency to disgust well-meaning people, or on other hand to cause preachers and leaders to remain silent lest they be classed with this group. There is no doubt but that the cause of holiness has suffered at the hand of legalists and "worldly conformity" hobbyists; but we must not permit these extremists to silence us. We must emphasize the dangers of conforming to the age or the world of our day. A sane presentation of this subject is vitally needed throughout the entire holiness movement and will be welcomed by all of our churches. The tendency of the day is to be liberal on these questions, and a certain amount of liberalism may be wholesome; but when our liberalism causes us to be silent on matters as important as being conformed to the world to the extent that we almost condone if not license worldly practices and customs within the church, such liberalism is a detriment to the cause we so dearly love.

There is still a large place for emphasis upon this statement of Paul, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

*(Continued on page eleven)*

\* The Purpose of the Gospel, Price \$1.00

## WHAT IS OUR GREATEST NEED?

General Superintendent Goodwin

**T**HIS question has been thrust upon me in the last few days, "What is your greatest need as a movement today?" Very naturally as I look over the field of needs many avenues open up for thought. Have been in the Nazarene movement for nearly thirty years, and more or less connected with the holiness movement for nearly forty years, and having seen the growth and developments in the various departments of our church work through these years, I realize, at least to some extent, some of our pressing needs.

At first I begin to think of money, our financial needs. The debts of our schools and colleges which have now become somewhat of a burden; the question of how we shall pay all these pressing obligations and carry on the work of education. A very deep sense of shame creeps over my spirit when I think of our devoted teachers, many of them with unpaid salaries. Some of our good teachers in some of our institutions have not had income sufficient to pay one-half of a small grocery bill. How they live, or how they can live and go on, may be a question. Then I am led to pray that God will find some way to lead us out of this sad situation.

Then the pressing needs of some of our local congregations with heavy debts, trying to lift a mortgage, or raise money to pay interest, and with all this pay the pastor and carry on. Calls are coming in the mail for help to rebuild churches which have been destroyed by fire or storm of some kind. Only a little money here and there would seemingly help them over the hill to sure victory, but there are so many *heres* and *theres* that it would need quite a fortune to help them all.

My mind and heart of late have been turned to our aged ministry and others who have become disabled in the conflict. Some in need of bread and many of the comforts of life. No money, no support, and few friends who seemingly care. What can we do to assist in this great field of need so pressing just at this time?

But I cannot linger long at home. I must cross the waters to our distant fields, where homes for the missionaries, chapels, schools for boys and girls are in such demand. The work of our missionaries is greatly hindered for lack of proper equipment. And some fields sadly need reinforcement. And so the pressing needs of the work would almost crush our lives as we give them a moment of consideration. The foreign fields present such crying needs and the possibilities are so great in glorious fruitage in the harvest of precious souls, that we stand almost bewildered before our questioner, "What is your greatest need?"

### NEED FOR DEEPER DEVOTION

Nevertheless, with all these pressing obligations, and debts, calls for help and urgent requests for more

funds, I am constrained to answer, "Our greatest need just now is deeper spiritual life among our people and a deeper devotion in our ministry." This may not bring more money from our own people, for they may be doing their best in giving and in paying their tithes. And I do not give this answer with any monetary motive in view for this is far, very far, from my thinking.

The Church of the Nazarene has more at stake than money. The call of God is upon us. We have a clear vision of the divine purpose in the great plan of redemption. We know that God has chosen us in Jesus Christ before the foundation of the world that we should be holy and without blame before him in love. We know without a question that the great New Testament truth is that "Jesus Christ baptizes believers with the Holy Ghost," sanctifying and empowering them." We know that our Lord gave Himself on the cross in holy sacrifice that He might sanctify and cleanse the church, in order that he might present it unto himself a glorious church without spot or wrinkle or any such thing but that it should be holy and without blemish. Thus holy character is the great objective in the divine economy, in the incarnation, earthly life, death and resurrection of our blessed Lord. We know that He has been exalted at the right hand of God and there He is now ready to shed forth the Holy Spirit as on the eventful day of Pentecost.

Knowing and feeling all this, what manner of persons ought we to be in all holy conversation and godlikeness. What preachers of righteousness! What examples of holy living must grace our pulpits! With the weight and burden of a lost world pressing upon our thinking, what passion should move us as we pour forth the God-given message. How we should banish from the sacred desk all the light, frivolous, trashy nonsense of trying to entertain a pleasure loving crowd. Some of our so-called revivals have been much too shallow, surfacelike in their efforts, instead of deep, sin-killing conviction which creates hunger for heart purity. Our evangelists should dress as becometh holiness. They should be so much concerned with helping seekers and praying with penitent souls that no amount of personal friendship or entertainment would draw them from staying to pray with seekers at the altar. We need something more than a program of revival effort to gather numbers. We must have a deeper sense of the coming judgment and sin's awful doom. I am crying for deeper spiritual power.

Our greatest need is a deeper devotion to Christ and the constant study of the Word. The family altar must glow with a brighter light of heartfelt loyalty to God and His truth. Here is where Nazarenes must shine with a light of spiritual fervor which will call attention to our sincerity in preaching holiness. It is

a disgrace for men and women to profess holiness without the fruits of spiritual life in holy devotion of daily worship at the family altar. It is a reproach on the message we carry for any of our people to become careless in their dress and behavior. The God of holiness is thus blasphemed in the world by the manifestations of pride and carelessness in the conduct of holiness professors.

In the growth of our movement which has been so rapid in these last years, we need a revival of honest preaching regarding our standards of holy living. This

preaching must be with heart-throbs and tears and a holy concern for the welfare of the future of our movement. If we fail in the honest manifestation of the gospel we preach it will not take long to destroy our influence which just at this time is almost worldwide. May the God of holiness give us all a mighty awakening of deeper devotion in prayer and study of the Word. With all the problems, financial and otherwise, I still answer that our greatest need is a deeper spiritual life with a more constant realization of our obligation as a holiness people to truly manifest our message of perfect love.

## SPIRITUAL PROGRESS

J. A. Kring\*

*For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Peter 1:8). Read 2 Peter 1:4-11.*

**I**N preceding articles we have dealt with spirituality, some essential elements in deeper spiritual life and indications of a deepening of spiritual life. In this we are to study spiritual progress.

While physical, mental and spiritual life must have a beginning, *doing* is the law of life in each of these departments. Spiritual progress presupposes spiritual life and spiritual life implies a spiritual or supernatural birth. Spiritual progress is the law of spiritual life and well-being and is impossible without spiritual life. The Holy Spirit is the chief agent and the Holy Scriptures are the chief instrument of our regeneration. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23).

Again, the Holy Spirit is the chief agent and the Holy Scriptures are the chief instrument in our sanctification. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). "Sanctify them through thy truth: thy word is truth" (John 17:17). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren" (1 Peter 1:22).

Again, sanctification is the prerequisite to our spiritual progress. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). But while full, heart cleansing is the prerequisite to our spiritual progress and growth, it does not work independently of the individual, as seen in the statement, "And besides this, giving all diligence, add," etc. (v. 5). Hence, the apostle with the pen of inspiration sets before us the seven steps

essential to its development and fruitfulness (vs. 5-7). To these steps we now direct your attention.

### SEVEN STEPS IN SPIRITUAL PROGRESS

"*Add to your faith virtue,*" defined by Bible scholars as "moral excellency; manly, strenuous energy, answering to the virtue (energetic excellency) of God." Each one of these graces becomes a stepping stone to the grace that follows, and must be added if spiritual progress is to be maintained and developed in our Christian life. We are workers together with God in this matter and must avoid the serious error of seeking the end without the means.

"*And to virtue knowledge.*" There are three kinds of knowledge, namely, *instinctive*, *rational* and *intuitive*. The first is a "natural tendency," and belongs to the "natural impulse in animals"; the second belongs to the rational being, who has the "power to reason or think connectedly"; the third is "known or felt immediately by the mind without reasoning." The knowledge spoken of in the text must be a "practical discrimination of good and evil," and in these days of swift, appalling apostasy, we certainly need such a qualification lest we be swept off of our feet and fall from our own steadfastness. But God is able to help us stand against the wiles of the devil.

"*And to knowledge temperance,*" or self-control relative to our appetites, desires, afflictions, lusts and passions. Self-indulgence weakens both the mind and body, while self-control strengthens the whole man.

"*And to temperance patience.*" Like our blessed Master we must suffer in body, soul and spirit, but our attitude toward our suffering will determine whether it will make us tender or hard. There are three ways to meet trouble and suffering. One is to surrender to it and sink beneath it. Another is to resent it and become rebellious and bitter. A third is to make "capital out of every calamity and change losses into gains."

"*And to patience godliness,*" or Godlikeness, manifesting the sympathy, kindness, humility, gentleness and longsuffering of Jesus.

"*And to godliness brotherly kindness.*" In our

\* Pastor, Escondido, Calif.

habits of thought, speech, will and conduct we are to be kind, generous and courteous. And all this because our brotherly kindness has been sanctified by godliness. "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

"And to brotherly kindness charity," or love. This divine love shed abroad in our hearts by the Holy Ghost is to flow out toward all men, even to our enemies in *thought, word and deed*. And not only so, but our spiritual progress will be secured only as it increases, for the Apostle Paul writes, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (1 Thess. 3:12). Jamieson, Fausset and Brown in their Critical Commentary quoting from Bengel write: "In a retrograde order, he who has love will exercise brotherly kindness; he who has brotherly kindness will feel godliness needful; the godly will mix nothing stoical with his patience; to the patient, temperance is easy; the temperate weighs things well, and so has knowledge; knowledge guards against sudden impulses carrying away its virtue."

All who take the seven steps essential to spiritual progress, as outlined above by the Apostle Peter, are insured of spiritual fruitfulness. "For if these things be in you, and abound," says the apostle, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8).

Again, such a course prevents spiritual blindness and backsliding. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (v. 9).

Again, it establishes the soul and makes faith effective. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (vs. 10, 11).

#### CONTACTS NECESSARY FOR DEVELOPMENT

Spiritual progress and true development take in the whole man, developing his intellectual, emotional and volitional life, his body soul and spirit. Just as the plant selects from the soil, air, moisture and sunshine the elements necessary for its production and perfection and rejects all else, so man must select from his environment and opportunities the elements necessary to the unfolding of his powers and the perfecting of his character and reject all that is not conducive to his unfolding and progress. The appropriation for such an objective must be made from contact with God, his Word, our fellowmen, circumstances, environment, vicissitudes of life, etc.

*Contact with God.* I am thinking now of that contact that brings to us the knowledge of sins forgiven, a heart cleansed from all sin, and the assurance that he abides in us by the witness of His Spirit. "And hereby we know that he abideth in us, by the Spirit

which he hath given us" (1 John 3:24). This contact produces a new relationship between God and us, a right, inner heart attitude, and a harmonious adjustment of our mind toward the will and nature of God. What a boon! Heaven on earth already begun.

*Contact with His Word.* The Word of God is a spiritual force (Heb. 4:12), and is partaken of by a spiritual act (Jer. 15:16). The Holy Spirit is the chief agent and the Holy Scriptures are the chief instrument, not only in producing, but in maintaining and developing the Christian life (See Isa. 5:13; Hosea 4:6; and John 6:63). One's spiritual progress and growth in grace is intimately connected with one's development in spiritual knowledge. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). When one has reached the limit of one's light in practical righteousness Christian work and spiritual conquest, conflict and victory, then there will be no further spiritual progress and growth in grace, until such a one advances in spiritual knowledge.

*Contact with others.* Riddell in his "Psychology of Success" says, "Every human being is surrounded by an aura, a magnetic field, a personal magnetism. This personal magnetism is the result of the chemical activity, the involuntary and voluntary life, thoughts, feelings, will and sentiment of the individual. It is strong or weak, pronounced or indefinite, according to the strength and the activity of the several elements of his nature. It gives him distinctiveness of personality, natural affinities, and silently determines his relations to others." Hence the importance of association with the pure and clean. In these you will discover desirable traits of character and qualities that you need and can use to good advantage, so make your appropriation and admire and lay hold of the virtues of your associates. For what you recognize and admire you will eventually embody.

*Contact with circumstances and environment, etc.* While environment for evil or good is powerful, it is not omnipotent or irresistible, but one by God's power and strength can rise above it.

In closing let me remind you again that your spiritual progress will depend on your wise choice from your environment and opportunities of those elements that are indispensable to the unfolding of your powers and the perfecting of your character, and the rejection of all that is not conducive to your unfolding and progress.

"Nay, the mind itself may be deeply distressed, may be exceeding sorrowful, may be perplexed, and pressed down by heaviness and anguish, even to agony, while the heart cleaves to God by perfect love, and the will is wholly resigned to him. Was it not so with the Son of God himself?"—JOHN WESLEY.

## ABIDE WITH ME\*

Melza H. Brown

*Abide with me! Fast falls the eventide,  
The darkness deepens; Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!*

**T**HE abiding presence of the Lord in the person of the Holy Spirit is the greatest spiritual help and comfort for this life. Fast does the eventide of life close in upon us. The darkness deepens as our sun begins to set. All other helpers fail in the hour of eventide. No one else can lighten the closing hours of our life's day but the Lord himself. All comforts flee when the soul faces the darkness of that hour unless the abiding Comforter dwells within. He is the help of the helpless and He does comfort in the darkest hour.

We need not fear the uselessness of praying for the abiding presence for Jesus promised, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The Father is ready and willing to have this prayer of His Son answered in your behalf right now.

*Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou, who changest not, abide with me!*

Our life here is brief indeed. Swiftly it passeth from us. The joys of this earth are very temporary. There is little to satisfy man in the declining years of life if he has not the abiding presence of the Lord and the assurance of life everlasting. The glories of earth are vanishing. The wise man of the Bible after having tasted of all earth's pleasures and glories, cried out from a heart of anguish, "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." How many have felt the same as life slipped from them and they realized the glory of earth was gone.

That which is of the earth is earthy and changes and decays. We must constantly repair and renew or rebuild. Every business of this world must take into consideration the wear and tear. Depreciation and upkeep are factors not to be ignored here. But while this change and decay all around I see, yet there is One who changeth not who can and will abide with me.

*I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's pow'r?  
Who, like Thyself, my guide and stay can be?  
Through cloud and sunshine, O abide with me!*

The hours pass rapidly and in the hurry of life

there will be many battles and temptations. There is but One who can give us grace to meet these temptations and win in these battles. The presence of the Lord gives me courage in the midst of the worst of hell's onslaught against my soul. I can remember how, when a boy, the presence of my earthly father gave me confidence and courage in the darkness of night, or the time of storm and danger. How much more does the presence of our heavenly Father give us confidence and courage in all of life's passing hours. Even though life's days are changing, with sunshine today and clouds tomorrow yet I will not fear nor complain if He shall abide with me. He can guide me safely through the storm and can support me in the hour of weakness. Surely we all need to pray with the song writer, "O abide with me."

And remember child of God that the promise is unto you. You may have the abiding presence of the Holy Spirit for the asking if you are God's child, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them who ask him." "Ask and ye shall receive."

*I fear no foe, with Thee at hand to bless;  
Ills have no weight, and tears no bitterness;  
Where is death's sting, where, grave, thy victory?  
I triumph still, if Thou abide with me.*

This is the triumphant life which the world cannot understand. How the Christian can face the foes of life fearlessly, how in ills and bereavement there is yet joy and happiness, and how tears have no bitterness coming from a heart of resignation is indeed a mystery to the soul without God. Death and the grave are two dreaded enemies of man but even death, the last enemy, shall be destroyed. Christ has gone through death and lives again, and because He lives we know that we shall live also. Thus knowing that though this earthly tabernacle be dissolved we have a house not made with hands, eternal in the heavens, a building of God, we can say, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This hour of eventide is coming to us all. We cannot remain here and our youth is taken from us by the passing of the days. Whether or not we come to the eventide with triumph and victory will depend on whether or not we have the abiding presence of the One who has power over death.

*Hold Thou Thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies;  
Heaven's morning breaks, and earth's vain shadows  
flee!*

*In life, in death, O Lord, abide with me!*

The prophet Amos said, "Seek him that turneth shadow of death into the morning; the Lord is his

\* Radio song sermon, preached over radio station KVOB, by Rev. Melza H. Brown, pastor of First Church, Denver, Colo.



name." When God made the day He made first the evening and then the morning. This is divine order. We are now dwelling in the twilight of the evening but soon the Christ of glory shall return with power as the Morning Star to the Church and the Sun of Righteousness to Israel. The gloom of this brief eventide will give way to the glorious dawning of an eternal day where no night shall ever come.

Watch God make a morning. See how He can dispel the shadows and the gloom, lift the fog and renew the earth. This He does every twenty-four

hours. But friend, to you who are abiding in Christ and His words abiding in you, there is a greater morning coming when the shadows of death will be turned into the morning by Him, whose name is the Lord.

Yes, I want to behold the cross and have faith in its saving and keeping power as I close my eyes here. I want Him, who is the light of that city over there, to shine through the gloom of death and point me to the skies. Yes, in life, in death, O Lord, abide with me!

## MEETING THE CHALLENGE OF TODAY

Neal C. Dirkse\*

**W**HAT has happened to the Christian Church? That something *has* happened is daily becoming more apparent. The power and authority she once possessed seems to have been lost. The fires that once attracted a sinning world to her altars, seems to have sunk into gray ashes. The wheels continue to grind out an ecclesiastical system, but grating machinery is never attractive. The Church at large is ill—violently so—and to all appearances the physician is not to be found.

The Eastern world, according to E. Stanley Jones, is watching with arched eyebrows, our so-called Christian civilization. She notes our greed and selfishness and then is severely condemned for refusing to take our missionaries seriously. She hears someone speak of "Christian" America, and wonders what the adjective means!

We turn to our religious leaders today and we hear, not a message of a dynamic Christ, but some discourse of questionable nature. We hear sin ridiculed, Jesus Christ humanized, the Bible expurgated, and a lost world cheered on its way to hell. Harsh sounding words like *sin* and *depravity* are studiously avoided.

We analyze our society and we find still more alarming conditions. We see gangsters glorified by front-page headlines; we find our jails crowded with youth; we find our colleges tearing down the faith of her students.

What is the trouble? Is the world through with religion? Has the twentieth century no room for God? Are the youth really bad? The answer is an unequivocal negative.

The world is sick of Christianity—but she is hungry for Jesus! Does that sound contradictory? It is not! The so-called Christianity of today has become a stench to the nostrils of the average individual. Behind her cloak are hidden a "multitude of sins" and the world is disgusted by all that falls under the

name of Christianity. At the same time she is starving for the Jesus the New Testament tells about.

Never in history has the religion of Jesus been more sincerely desired. Never was the opportunity greater for an active Christocentric religion to turn men's lives right side up again and make them active and joyous in a vital experience, than today.

The modern church has made the vital experience that gave men a "power to become" so irrelevant to everyday life, that moral disaster is the *only* natural outcome.

The world is not tired of hearing of Jesus. He is still the Savior of mankind. He can still free men from vile habits and give them an inner force to live above sin. He can still bury men's checkered pasts beneath a crimson flow.

Until the church realizes that it cannot win the world by worldly methods, it can never succeed. When she replaces her suppers and frolics, her blasphemous discourses and blatant infidelity, by a religion that changes men and fires their bosoms with a divine light, then—and only then—can we see our generation accomplish what she must accomplish.

The institution that dares to interpret the teachings of Jesus into practical living will heap upon herself persecution. She will be made an object of contempt by a godless world. And, further, she may empty her pews of some of her most influential members. But she will also do something else. She will see in her pews men and women with an "other world" glow on their countenances; she will see her young people attracted to her altars; she will see a community much the better because of her influence. And when such an organization shall spread throughout the nation, then we may see the answers to some of the prayers we have long and frequently prayed.

The Church of the Nazarene is meeting the challenge. Her youth are caught with her spirit and her Christ. Her future is assured if we may continue to uphold the Christ that will in turn draw a reeling and stumbling generation to her knees.

\* Pastor, Kenesaw, Nebr.

## BUILDING UP CHURCHES FOR REVIVAL EFFICIENCY

H. O. Fanning\*

*For we are God's fellow-workers; ye are God's husbandry [tilled land], God's building (1 Cor. 3:9, R. V.).*

WHEREVER there is a going and a growing concern, such as a productive farm, a prosperous business, a successful manufacturing plant, or institution of any sort; history and human experience teach us that such institutions have been built up to their present state of efficiency by well-directed and long continued effort. That the founders and builders of these enterprises have been men who have fought their way up through discouraging circumstances, determined opposition, and equally determined competition. That they have conquered difficulties, surmounted obstacles, and overcome opposing forces, that would have so appalled men of lesser energy and determination, that they would have lost courage, given up the fight and gone down in defeat. They have been men who have counted the cost, and paid the price of the success they have won. Success in any avocation of life has its price, and that price must be paid if it is won. The men who have built and are now building strong churches, have been and now are men of that character. They have been monuments of divine grace and have left behind monuments of that same grace in the lives God has touched through them and the institutions He has used them in building.

Comparatively few make any outstanding success in any enterprise of life. But some measure of success is possible, and may be won by every man who will develop and properly use the powers with which God has endowed him. Too many of us—it is to be feared—in the conflicts of life get our eyes upon the difficulties that beset our way and off the Source of our strength to overcome them. These difficulties are allowed to arise, not that we may be defeated, but that the resources with which God has enriched us may be discovered, drawn out, developed and used, that we may come to know more of the divine resources our Lord has placed at our disposal for carrying forward successfully the work to which He has called us. Those of us who do not succeed up to the measure of our abilities are without excuse for our failure. Like the one talent man of our Lord's parable, we will find that attempts to excuse ourselves will but heighten our guilt and condemnation. God requires of us according to our several abilities.

Churches, like other institutions, must be built up. Like farms, where they are not built up by intelligent treatment, they are run down by neglect and the use of haphazard methods. Building up a farm to highest producing efficiency is a work requiring years of well directed, constructive effort. And so is the build-

ing up of a church to peak efficiency. Someone may be saying, "That was not true of the church on the day of Pentecost." While that Pentecost was the first day of the history of the church, it was not the first day of the preaching of the gospel and the salvation of men by the grace of God. This work had been going on for millenniums. The disciples who formed the nucleus of the church, who that day were filled with the Holy Spirit; preached Christ crucified, buried, risen from the dead, the promised Messiah; had been given by Him, three years or more of the most intensive, effective training ever received by men in this world. Peter in his sermon displayed a far greater knowledge of the Word of God than is possessed by the average preacher. It would be well indeed if we had many men today as well prepared for their work as were they. A run-down church is about as promising a field for fruitful evangelistic work, as would be a run-down farm for the production of bumper crops, or a run-down business for successful functioning. There are few builders of great institutions. But the lesser ones may be as efficient in their fields of endeavor, as are the larger ones in theirs. God has use for the smaller churches as certainly as He has use for the larger. They have their places to fill, and their smallness is no excuse for neglect in the building of them to their best state of fruitfulness.

Great institutions are the very heart and soul of great men. Men who have discovered, improved, and used the talents with which God has enriched them, and by His grace have come to the estate to which He designed them to come. Men who have learned how to lead other men into the making of like discoveries in themselves; to inspire them to noble ideals and aims, and help them in the realization of them. Moses and Joshua were such men. Under God, they took a generation of murmuring, complaining Israelites who refused to enter the land of promise when they came to its borders, and built them into a nation that not only entered the land, but served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua. It took forty years to do this, but it was one of the most worth while things in history. These years might have been frittered away, with little if anything in the way of accomplishment, if efforts had not been concentrated, powers developed and used for the glory of God, and the good of men. Under God, the Wesleys were used to build up an institution, that He has used to change the spiritual history of the world. God has given to us our place in the making of the history of our day. What sort of account will we be able to render to Him for the use we are making of it?

The men must be built who will be used in the building of the strong churches of the future, and God

\*Bethany, Oklahoma

has given to us our place and part in the building of them. And here is one of our most serious responsibilities. The imitative faculty is strong in humankind, we must work with these men in the impressionable years of their lives. What we are and what we do will have more to do in the shaping of their lives than what we say. Can we say with Paul, "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11:1, R. V.). The oncoming generation have the materials in them for the making of the men of their day. These raw materials must be discovered, organized and built into the type of manhood God can use in the building of the strong churches of the tomorrows. Strong churches, and the men God uses to build them, will have a large place in the shaping of their ideals, the development of their powers and their vision of future realms of possibilities of achievement that are within their grasp, if they will but give God His opportunity to use them. Such men have been built in the past and must be built now and in the future, if our church is to fulfill the mission and purpose God has designed for it.

### "BE NOT CONFORMED TO THIS WORLD"

(Continued from page four)

We today, by our practices and conduct may adorn the doctrine of Christ in all things, if through the renewing of our minds we are transformed to the age; while on the other hand we will reflect somewhat on the cause of Christ and bring spiritual death to our own hearts if we are "fashioned according to this world."

### "YES, WE HAVE BUDGETS"

B. V. SEALS\*

THE other day a friend of mine in a certain city remarked that down the street a couple of blocks from our church was a tabernacle, and they were using as one of their drawing cards, "We have no budgets." Then my friend said to me, "Does your church have budgets?" I answered yes, and since I have had time to reflect I am glad that we do have.

We do not have elaborate equipment with towering steeples and cushioned pews, but we have budgets. Our leaders do not live in mansions, but we have budgets. Our pastors—many of them—live on small salaries and make great sacrifices, but we have budgets. When the heathen hold out their hands to us for help and beg for messengers of mercy, we reply by sending well trained missionaries—for we have budgets. Although a young church, we are today "girdling the globe with salvation, with holiness unto the Lord" . . . for *we have budgets*. Many new churches are being established, and many vacant churches reclaimed, for *we have budgets*. How sad it would be if when all the calls came for help we should be

Superintendent, Central Northwest District

obliged to answer, "We have no budgets." As a church we are evangelistic and missionary, and believe in taking the gospel to the "uttermost parts of the earth." We have budgets as a means to this end. Yes, thank God, we have budgets and trust we shall always have, and be able by God's help to increase them until many shall be saved.

Salvation is what the world needs today, it is the soul's only safeguard against the calamities of time and the doom of eternity. Salvation is the harmony of earth and heaven; the only star of hope. The heathen are suffering and dying for the want of this salvation. What shall our answer be to the needs of the hour? This is our answer—*We have budgets*.

O God, grant that in all our plans for self we shall not forget the heathen that Thou didst die for. We have remembered them with our budgets.

### THE WINGS OF GOD

LON R. WOODRUM

*In ages gone the three Hebrews  
Were flung into the flame,  
But God came down before they died,  
So speedily He came.  
Today, like lightning strikes by which  
The vault of night is cleft,  
God comes in time to save His own—  
For the wings of God are swift!*

*He flapped His wing and Sodom sank  
Beneath a flood of fire.  
He struck again and in the dust  
Lay Babylon and Tyre.  
But those who dwell beneath His wings  
Fear not the force of wrong.  
Though kingdoms crash they dwell in peace,  
For the wings of God are strong!*

*The wings of God are broad, so broad  
That all men everywhere  
May come and dwell beneath their reach,  
And still have room to spare.  
Both Greek and Jew, and pagan, too,  
May under them abide.  
Here is a place for every race—  
For the wings of God are wide.*

*The wings of God are chastening wings  
That must correct His own,  
And yet those wings shall comfort us  
When in our grief we groan.  
Within the shadow of the Lord,  
O soul of mine, abide—  
For the wings of God are swift and strong  
And the wings of God are wide!*

(Dedicated to Mrs. Charles Shoults, who suggested the theme)

## THE QUESTION BOX

General Superintendent Chapman

*Q. Is a backslider confronted with the sins he committed before his conversion?*

A. No. Every text which emphasizes the fullness of the divine forgiveness points to the fact that sins once forgiven are never recalled. If one ever loses his soul it will be for sins committed after conversion, and not for sins done previous to that glorious and radical change.

*Q. If Paul was sanctified, what did he mean in 1 Timothy 1:15, "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"?*

A. Well, if anyone is going to ask it that way, why not ask, "If Paul was converted or justified, what did he mean in 1 Timothy 1:15?" for one could just as nearly be sanctified and be the chief of sinners at the same time as he could be justified and still be the chief of sinners. At any time when Paul was the chief of sinners he was no Christian, and at any time he was a Christian he was not the chief of sinners. But Paul the justified and sanctified Christian was still the same personality as Paul the chief of sinners, so he used the form of the verb which connected him definitely with the past. He was once the chief of sinners, but he met Jesus on the Damascus road and was immediately transformed, and a few hours later in the city of Damascus he was sanctified wholly. But he always remembered the pit from which he was digged and upon every remembrance of that awful past, now forgiven, he gave thanks to God.

*Q. Please explain Romans 5:14, "nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."*

A. This is just a part of the apostle's argument in showing that ignorance does not save from all the consequences of sin, and that God elected to give men light through the law that He might give them grace through the gospel. And (verse 20) even though the law made sin to abound by making men responsible, yet through Jesus Christ grace abounds even more.

*Q. From the parable of the wheat and the tares in Matthew 13:37-43 are we to conclude that no one, regardless of what he does, should be put out of the church. What is meant by "the world" in this parable?*

A. No, I do not think we should reach any such conclusion from this or any other portion of the Scriptures. John Wesley likened discipline to a fence, and said that if one has valuable grain in the field he

must see to the fence lest the wild and domestic beasts of the community trample and destroy the grain. Church discipline is not now the simple thing it used to be, but the necessity for keeping the membership pure is as great as ever. Of course it is always best to avoid a church trial if possible, but when the time comes that milder means will not work, the good name of the church must be sustained. The world in the parable is the world of mankind, and not the church in particular.

*Q. Please give an exposition of Ephesians 5:3, 4. Why is covetousness associated with such bad company as fornication and all uncleanness? Why is jesting associated with filthiness? What does the apostle mean by saying foolish talking and jesting are not convenient, and why does he contrast them with the giving of thanks?*

A. Someone has said that Jesus talked more about money than He did about either heaven or hell, and that the larger portion of what He said on this subject was in the nature of warning. And although it has now become more or less popular to decry the rich, yet it is often overlooked that it is the love of money, and not just money itself, which is a root of every evil. In the fifth verse of this same chapter Paul says a covetous man is an idolater, and that is sufficient reason for classifying him with every evil worker. William Penn said that frugality is a virtue only when associated with liberality. The former without the latter is covetousness and the latter without the former is prodigality. Perhaps we overlook no sin in ourselves and in others more often than the sin of substituting the pagan idea of ownership for the Christian idea of stewardship, and with all our ranting against the sins of our times, the victims of covetousness, especially among professing Christians, will probably prove to be greater in number than all the others. The Greek word *eutrapelia*, translated *jesting* appears only in this place in the New Testament. Most lexicographers define it as meaning *low jesting*, or *ribaldry*, and I am confident this is rather its meaning from the connection in which it here appears. But there is one other text, in Proverbs 26:19, which says, "As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" So there can be no doubt that the tendency to light talk needs to be curbed and kept within bounds. "Which are not convenient," was a good translation in 1611, but our language has changed until the revisers found it necessary to say, "which are not befitting." And we might even find it clearer if they had said "Which are not becoming." And the whole prohibition is placed over against the giving of thanks because the Christian life is not to be a gloomy life, and while light talk and worldly pleasures are unbecoming, praise and thanksgiving are.

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Soul Food

*O taste and see that the Lord is good (Psa. 34:8).*  
Read Psa. 34:8-22.

What effort we put forth to supply our daily physical needs! If honest labor fails drastic measures are employed by many. Some beg, steal, or lie. Others, never realizing men live not by bread alone, even substitute baser things for food and drink in an effort to satisfy physical hunger and thirst.

There is soul food as palatable to the spiritual taste as are the daintest delicacies to the physical palate. And in trying to find terms with which to describe this spiritual food some have used the words, honey, wine, grapes and pomegranates. But all these comparisons are too inadequate to convey to the mind of man the satisfaction derived from feasting on the manna of God. Then let us taste and see for ourselves that the Lord is good.

### Monday—Higher Levels

*Seek those things which are above (Col. 3:1).*  
Read Col. 3:1-4.

It is the Christian's privilege to ever rise above disturbances and to breathe the air of serenity. The things that annoy, the things that depress, the things that perplex us, are left behind as we scale the soul's mountain slopes. And as we reach the top and look back down into the valley how little and insignificant appear the things that before were hindering our progress. And how the sunshine of His grace, falling about us as a mantle, warms the tired and weary heart! The fog of doubts, fears and discouragements that once enveloped us, lie now as a thing of beauty, silver-tinted, at our feet. What say you, shall we rise to the heights? Or shall we grovel on, as some do, in the fog-filled valley?

### Tuesday—Working With the Hands

*Let him labour, working with his hands (Eph. 4:28).* Read Eph. 4:25-32.

One of life's greatest blessings is work—work to do, that must be done. It is not Federal aid people want today, but employment. Shovels and hammers and saws would be, to many, welcome implements if only they were permitted to use them to provide a livelihood. "Lowliest tasks may be done from highest motives." And men, by doing their work in the name of Jesus and from an entirely unselfish motive, could solve the unemployment situation far sooner than could all Federal programs combined. Bitterness, wrath, anger, clamor, malice and evil speaking would end then. As a nation, we would prosper as never before, and God would be glorified.

### Wednesday—How Long?

*He is kind to the unthankful and to the evil (Luke 6:35).* Read Luke 6:27-36.

How long shall we help those who show no appreciation? How many times must we bless them who

curse us, and give of our means to those who ask of us? How long shall we do unto others as we would have them do to us when they prove by their actions they even resent it? How long?

How long has God been patient in dealing with us? How often has He helped, and we have shown no appreciation? How many times has He blessed us and given us the things for which we asked, and then we forgot to thank Him? How long must He, confronted by unheeding human spirits, continue to be patient and kind and merciful? How long?

Dare we quit struggling to help others until God quits helping us?

### Thursday—Understanding Our Moods

*I am persuaded that he is able to keep that which I have committed unto him (2 Tim. 1:12).* Read 2 Tim. 1:7-12.

Today one may be singing joyously, the heart overflowing with gladness. Tomorrow, for no apparent reason, the song may be silenced. And instead of peace and happiness there may be heaviness of heart and a strange foreboding.

Many inexperienced Christians decide they are backslidden, and give up, all because they fail to understand their changing moods. How much better to remember, "He is able to keep." If one's life is dedicated to the Master's service that one is as truly on his way to heaven when he isn't singing as he is when his songs flow freely. Christian progress is not necessarily affected by moods or personal temperaments. One may be as genuinely saved when suffering from an attack of indigestion as he is when he isn't suffering. Then let's put our trust in the Lord, and not in our moods.

### Friday—Blighted Lives

*The wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. (Isa. 57:20).* Read Isa. 57:11-21.

What a picture Isaiah gives of sin-blighted lives! No rest, no joy, no quietness. "There is no peace, saith my God, to the wicked."

Something is radically wrong when the human soul no longer responds to songs of praise and prayers of thanksgivings. We need to become alarmed, if we feel our hearts growing cold and indifferent, and examine our lives for lurking evils.

### Saturday—Receiving and Giving

*Freely ye have received, freely give (Matt. 10:8).*  
Read Matt. 10:5-15.

How long can one live by breathing in only? Not a single minute. And yet many are trying to live spiritually by receiving all the good things from God and never giving out any of them. It can't be done. Our heavenly Father intends for His blessings to flow through our lives like the air through our lungs—they must come in and go out. We must give if we would live to receive.

## Religious News of the Week

Compiled by L. A. Reed

A community worker's report in a mountain district states, "Since the repeal of the Eighteenth Amendment these mountain communities have indeed suffered greatly and are still suffering. Drinking places abound, and the bootlegger and moonshiner so well known in these parts have a splendid cloak for their business. For the past twelve years I have brought the gospel message to a sober congregation. Now there will be as many as twenty-five young men drunk, many of them armed."

Washington is treating Soviet Russia with aloofness. The Moscow consulate has been closed, and the projected embassy building postponed. The next thing that should be done is to send home the representatives and deport every Communist who cannot give a "clean bill of health." Incidentally, it is interesting to observe the part that Jews played in the government of Soviet Russia when it was organized sixteen years ago. The nationalities holding office were as follows: Jews, 452; Letts, 33; Russians, 25; Armenians, 13; Germans, 12; Poles, 2; Georgians, 3; Karaims, 1; Hungarians, 1; Finns, 1; Imeretians, 1; Czechs, 1. This is quite in contrast to the German attitude. It took only one and one-half per cent of the population of Russia to start the Communistic regime. It was started by Russia's intelligentsia and not by the workers. The worker still has nothing to do with it. There are 15,000 Communist units in the United States today, besides the social, educational, labor and other groups in sympathy with such a cause.

The Baptist strength of the world is 11,308,849. European Baptists, 677,640; Asia, 420,473; Africa, 101,181; North America, 9,950,318; Central America and West Indies, 69,348; South America, 50,009; Australia and New Zealand, 39,878. The Russian statistics are not in but they will run into the hundreds of thousands. In numerical lead the Southern Baptists excel but their Northern brethren are ahead in tithes and offerings.

The Rev. Dr. J. Gresham Machen, noted Presbyterian Fundamentalist, is to be brought to trial for refusing to disband his independent Board of Foreign Missions as per orders of the General Assembly. Hearings in his case began Feb. 14 in the First Presbyterian Church of Trenton, "behind closed doors." The Chester Presbytery, however, in defiance of the General Assembly, has refused to take any action toward "disciplining" the Rev. Dr. W. M. Smith of Coatsville, also a member of the independent board. —*Christian Union Herald.*

By resolution Senator Borah of Idaho called on the senate to investigate the anti-religious activities of the government of Mexico. There is much criti-

cism in the religious press (Protestant) concerning his resolution, as the Mexican government desires to throw off the domination of the Catholic Church and many are wondering who is behind the senator in this resolution. The President of Mexico claims that no one is being persecuted because "he professes Catholicism or any other religion." His charge against the Mexican Church is that it retarded the social and economic evolution of the country.

We wish to call special attention of our readers to the announcement that Dr. Walter W. VanKirk has initiated a new series of popular radio programs. They will be called "Religion in the News" and may be heard each Saturday evening from 7:00 to 7:30 Eastern Standard Time, over WEAJ and associated stations of the N.B.C. The announcement says that the program "will be neither sermonical nor doctrinal and will consist of a journalistic presentation of what is going on significantly in the world of religion."

There are not as many Orientals in the United States as one would think. There are 74,952 Chinese, 148,834 Japanese and 45,204 Filipinos. Most of these are in the Pacific States. Here is a missionary challenge to the Church of the Nazarene which has as yet been neglected; not to mention the colored population.

A report from the *New York Times*: "On the invitation of the Bodhi Association, an organization of Shanghai Buddhists, a high lama from Tibet has recently arrived in Shanghai to undertake the translation, from the original Tibetan into Chinese, of 101 volumes of Buddhist scriptures. It is expected to take ten years to complete the task as the lama will have to work through an interpreter. The lama will read and explain the Buddhist scripture in Tibetan, which the interpreter will repeat in Chinese for the benefit of the corps of writers who will write down the translations. This challenge is being answered by the Bible societies of the world, but it shows that paganism still lives and is active.

From *The Alliance Weekly* comes this interesting missionary paragraph. "Dr. Juan Orts Gonzales, an ex-Franciscan friar, is returning from Great Britain, with plans to take fuller advantage of the religious freedom which now exists in Spain, by a systematic, nation-wide, comprehensive campaign of evangelization, covering all important towns and districts, and all classes of society." He believes the time ripe for this effort and that there is ground for hope that Spain will respond. Many ex-priests and ex-friars, he states, would like to leave the Roman Catholic Church, and some who have already left are eager to take some part in an evangelical campaign. "The task will not be easy," writes the editor of the *Life of Faith*, who describes the plan, "for they are bound to encounter persecution, and a great deal of damage has been done by the spread of Communist literature." There are now 600 evangelical congregations in Spain with 22,000 members.

THE W.M.S. IN OTHER LANDS

REPORT OF THE W.M.S. IN JAPAN

GOD is surely blessing our W.M.S. work in Japan. Our people are very earnest and sacrificing and working their best for the Lord Jesus. We have regular monthly meetings, and once a quarter we have union group meetings, and the nearby churches all unite with us. The other day we had one at Honmachi church, and there were over sixty present. I enclose a picture, but it is not very good.

The offerings of the W. M. S. should go to the General Board there, but with your permission we use it to help support our school here, though it is not enough to do it. We also sent a portion of our Prayer and Fasting money to help the Jewish work in Palestine. But this year we have arranged to help our Korean work instead, as they need help.

We really have a very wonderful Korean work. Started about six years ago, it has been self-supporting the past three years. This year we have opened another Korean church and the first church is able to help the new one some. Our W.M.S. want to pray and help this needy work all they can.

Our women in all our stations are faithful in evangelistic work and street meetings and cottage prayer-meetings.

We want to ask the prayers of our sisters in America. We feel that Jesus will surely come soon, and we want to be ready all the time, with our lamps burning bright and full of the Holy Ghost.

Very Sincerely,

MRS. H. KITAGAWA, District President.

BULDANA CHURCH W. M. S., BERAR, INDIA

In the beginning I want to praise my Lord Jesus who has saved and sanctified me. Also He has helped and blessed me in His work.

Our W.M.Society of the Buldana Church was organized on December 30, 1933 with seventeen charter members. During the last eight months we have had thirty-four meetings. Our members have given their widow's mites and contributed rupees 5-4-0 toward the foreign missionary work. We hope to increase our contribution by ten times next year, by the grace of our Lord.

The program of our meetings was as follows: On the first and last weeks of every month we had prayer and Bible study. On the second week our news secretary gave us the information of the work done by Nazarene Societies in other countries of the world. On the third week we had sewing class. We plan to do extra sewing to earn money to help the poor among us.

The pastor, Rev. P. L. Beals was kind enough to show us some interesting magic lantern slides on the

land of Japan, illustrating our Nazarene work there. The assistant pastor, Mr. David Bhujabal was describing to us the slides. Surely it has helped us and has increased our love for our sister society in Japan. May God bless them abundantly is our prayer in their behalf.

Lastly, we beg sincerely the members of our other sister societies of the world to pray for us.

Sincerely yours in Christ,

SHEGULABAI BHUZABAL, President.

CHINA W.M.S.

No. of Societies .....	32
No. of Members .....	703
Junior Societies .....	3
Junior Members .....	60
Dues .....	\$ 69.46
P. and F. ....	72.66
Juniors .....	4.26

Total .....\$146.38

The Annual Meeting of the China W.M.S. met October 11 to 13. The district was well represented and most of the societies sent in reports.

This year was the first that China had realized what depression was meaning all over the world. These years China has gone on as usual, even professing, but this year the cheap grains of the world have brought her prices down too, and we hear them complaining of hard times. Part of our district was flooded, and in still another part the grasshoppers ate their crops.

But we are glad to report three new societies, two of them associate societies. These are new places with no baptized members, since we hold off a couple of years in baptizing new converts. But these women are on fire for God, and wanted a W.M.S. and a Prayer and Fasting League. They have done well, and put some of the older societies to shame. Other societies that had been discontinued are asking to be reorganized.

Plans are made to study our other Nazarene fields this coming year. Miss Vieg is preparing the ma-



KYOTO NAZARENE UNION W.M.S. HELD IN HONMACHI CHURCH

terial, and translating it into Chinese. We then make duplicate copies so that each society will be studying the same field. We ask prayer that the Lord will help in this effort, that our people will get a larger vision of what being a Nazarene means.

We also voted to make two banners to be given to the societies that have the most members, and give the most money.

MRS. H. A. WIESE, *District President.*

## The Home Circle

Conducted by Mary Ethel Wiess

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

### BECKY GETS A RADIO

**D**ID it come—was it the radio, Lizzie? I saw the truck at the curb, and I want to know if it was the man bringing our radio? Oh, howdedo? Yes sir. Right here in the kitchen, I want it. Nicest room in the house, my kitchen is. Nice and warm, with the range in here, and cheerful, too, with the nice white curtains and the geranium and my rug rags. That's right, on this stand right here by the window. George Murphy put up an aerial for me yesterday, so it won't take you any time at all to hook it up. There's a wall plug, mister, right behind you. Now, ain't that nice, Lizzie—such purty wood, and a funny shaped cabinet, like the pictures of the World's Fair. Is that all—can I turn it on right now? Oh, I'm so glad it came before Sunday, 'cause I want to get some of the sermons over the air. The HERALD OF HOLINESS tells that there are thirty-two Nazarene programs on the air every week—some of those are little stations that I maybe couldn't get with this set, but I could surely get a lot of them. Oh, thanks, Mister. Look, Lizzie, how the dial lights up when you turn it on. Has to heat up a minute, don't it?

Oh, oh! Now, that's just wonderful. A pipe organ—I don't know that tune, but I 'spect it's something classical. I'd like to listen to all of that, but I want to see what else is on it—"I can't give you anything but love"—now, that's too bad! I don't think I like that song. See what's next. "Two teaspoons baking powder—one half teaspoon of salt." Lizzie, Lizzie! Now you can learn to cook—right out of the thin air. There, now—don't take me seriously, Lizzie. Can't you take a joke? What's next—music to dance to! I couldn't dance with this bum knee, even if I wasn't saved and sanctified. Seems like the Lord always managed to keep me out of that kind of mischief, even when I was young and nimble. Some of their music is purty, but it sure must be a temptation to folks that loved to dance before they was saved. Almost gets in my old toes, even now. Well, thanks a lot, Mister. Goodby.

Turn it over a little farther, Lizzie, see what else we get. Wait—right there. That's some man, telling the news. "Eighteen people killed and many injured in a train wreck in Russia." My, my. I always said the Russians didn't know how to run their machinery after they get it. Just have to let them learn, I guess. Turn it over a little farther. A band! My, oh my! Playing "Stars and Stripes Forever!" I'm not so much tempted to dance, but Lizzie, how I'd love to march! I never was in a big parade, with bands aplayin' and drums abeatin', and all the folks keepin' step. But if there is ever anything that makes the tears run right down my cheeks and drip off my chin, it's folks marchin'. Remember when the boys marched away to war—Ben Everson and Joe Tanner and Danny Simpson and my Jim—you was with Tom and me, Lizzie, when we went to the Union Station to see them off—I can see 'em yet, comin' down the street with the flag in front, and the band playin' this same march, and the crowd cheerin'—and through all the noise that awful sound, tramp, tramp, tramp, of their feet on the pavement. An' Ben an' Joe an' my Jim all came back, but Danny, that had never been away from home at all before, didn't—didn't come back! But Danny was a good, Christian boy, Lizzie, and some day we'll all be in a big Parade—when He comes back, with all the saints with Him, aridin' white horses—an' Him up ahead on a great white steed, an' wearin' a scarlet robe with gold letterin'. Won't that be a time? An' the officers are goin' to be Peter and James and John and Philip and Paul and Timothy—right on down the line. An' Tom will be ridin' on one side of me, and you on the other, Lizzie, and all our children side by side, with their companions, in the same rank. An' every once in a while the band will strike up, "Onward, Christian Soldiers!" and the crowd will take it up, rank by rank, until it will roll across the fields of heaven and earth like the waves across the sea. An' sometimes, it seems like I'll just have to break outa the rank, if General John Wesley will let me, and ride up front and see the Commander—He will be so wonderful.

There, that program is over now—listen and see what this announcement is. Wasn't that grand? Turn it back, Lizzie, and see if we can find that organ again.

### INQUIRING IN HIS TEMPLE

EDGAR L. VINCENT

**V**ERY early in life David must have laid the foundation stones of a religious life. We cannot help thinking that his father and mother walked in the ways of righteousness and led David, their son, and all their other sons and all their daughters along the same road.

Here and there in the Psalms of David we find glimpses of this truth. He knew the value of early training in the right life. Perhaps this comes out nowhere more plainly than in the twenty-seventh Psalm. May I not use the Hebrew translation?



"One thing have I asked of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the graciousness of the Lord, and to visit early in his temple."

To "visit early in his temple." We see the deep significance of that expression in its relation to our own life; but do we give it due consideration when it comes to the early lives of our boys and girls? We seem to have come to a time in the world's history when it does not seem very important that our children shall attend the regular church service. Far too often do we try to satisfy ourselves with the statement, "We see to it that they are in Sunday school. Is not that all we should reasonably require of them? They are so young! They get tired after sitting through Sunday school!"

So the way is paved for what may prove to be a lifelong disregard for the house of worship. That is not the way the Christian fathers and mothers of this country did with their boys and girls. They looked well to it that their sons and daughters began going to church in their very earliest years. There their instruction in righteousness had its fountain head. And we know that the religious services of those former days were prolonged far beyond anything we know of today. No doubt even the sturdy men and women of the American Israel of yesterday were tired themselves after a day of worship of that kind. What wonder if the young people were, too? Their rest would be the sweeter for their long season of "inquiring in his holy temple."

The youthful mind is very alert; it gathers in truth when we least expect it. To sit in the pew, close tucked up by father and mother, listening to the words of the man of God as he expounds the Holy Scriptures; to follow the readings of the Word and to join in the singing of hymns and psalms is an education in right living that leaves its imprint on the heart for all time.

There is another side of this. Just now we spoke of fathers and mothers sitting side by side with their children in church. There is a wonderful influence in such communion as this, heart to heart with those we love best and who we know have our souls' best good at heart. Live as long as we may we cannot forget the still Sabbath mornings when we nestled close up to father and mother in the house of God. A hush of reverence brooded over everything. All about us were others communing with the same God, the same Savior, the same Holy Spirit. Say what we will this puts something into the young life that cannot be gained anywhere else.

It is time we gave more thought to the early religious training of our boys and girls. Just one swift glance about the world-life of our day should satisfy us that Christian parents must see to it that their loved ones do "visit early" in the temple of God. It is the price of salvation. It is not too much to pay.

## DON'T FORGET

Don't forget to write us a letter on the subject we told you about in the contest announcement last week. We want to know what *you* are thinking about this question of young folks and older folks—how they can understand each other better, and get along better together.

The Bibles that are offered as rewards for the best letters sent in are well worth working for. The judges selected by the Publishing House are capable Christians, well acquainted with both sides of the question. Write your letter today. Make it brief—not over three hundred words—and write on one side of the paper only, with pen or typewriter. Send it in to the Publishing House, and mark it for this department.

## JUNE AND JOY LEARN ABOUT MONEY

CLARA WENDEL VERNER

MOTHER, I saw the cutest comb, brush and mirror set today when I went to town with Aunt Louise," exclaimed June, hopping up and down. "I did want it so for our room. Please, Mother, let me get it."

"At least, get your breath," calmed Mother, "while we think it over."

"Oh, but Mother, it was so pretty! Pink with tiny little flowers on each one of the pieces. And they were so little—just right for our dresser."

"But you haven't told me the price of the set, yet."

"Just thirty-five cents."

"That sounds cheap. Weren't there any better ones?"

"There were some for fifty cents but, Mother, they're so big. I want the little ones for us."

## HELPMATES

M. RAWLEY LEMLEY

*Mother and I are helpmates,  
Doing our work together;  
We work when sun is shining,  
And when it's rainy weather.*

*Mother says I help her so,  
By being always cheery;  
And Mother makes it just like play,  
Because she is so merry.*

*Always singing at our work,  
The hours swiftly fly;  
We laugh as if our work's a joke,  
And so the days go by.*

*Then not a task's a trouble,  
And soon we have it done;  
My mother knows so many games,  
And we have lots of fun.*

"Does Joy like them, too? You know it is her room as much as yours."

"Oh, yes, I'm sure she does—well, I'll go ask her." Away went the little girl to find her sister who was two years younger than she. Both girls came back in a hurry.

"Mother, Mother," almost shouted Joy, "can we get 'em—can we?"

"*May* we, dear."

"May we," echoed Joy, automatically. "Mother they are *so* pretty."

"I don't really care for your having them, girls, but I've already given you all the money I can spare for this time. What did you do with the dimes I gave you when you went to town this morning?"

The girls looked at each other. They began to feel funny.

"Why, I bought an ice cream cone with one nickel and a soda pop with my other nickel," explained June.

"I got cracker-jacks and ice cream with mine," added Joy.

"Well, now, let's see," mused Mother. "One dime and one dime would be—?"

"Twenty cents," piped up June.

"And how much was the set?"

"Thirty-five cents," remembered Joy who was just learning to read prices.

"Twenty cents and how much more would make the thirty-five cents?" pursued Mother.

That was too much for Joy and June had to subtract in her mind for a long time before she could announce:

"Fifteen cents."

Light began to dawn upon Joy. Very solemnly she said,

"If we hadn't eaten our dimes up this morning, we'd have nearly enough to get the set, wouldn't we?"

Mother and June both laughed. Joy's little face looked so solemn, and it did sound funny, but that's exactly what the girls had done. They had *eaten* their dimes.

"That's all right this time," quickly interposed Mother. "It is right to spend some of your money for eating—all of us like to have extra things to eat now and then—but if I let you help me some with the work and pay you, will you save your money for the set?"

"We will, we will."

"I really need some extra time this afternoon so you two may wash the dishes and sweep the kitchen floor all nice for me. I'll give you each five cents for it."

How the girls worked. But ten cents was *so* little when compared with the amount they so much wanted.

It was several days before any more special help was needed. Both girls had their regular tasks for which there was no pay, just as Mother had her work to do and no pay. It was only when Mother wanted

some help with *her* tasks that they could hope to collect.

Then one day Uncle Dan and his wife came to spend the week-end. What a big time they had with the cousins. They forgot all about their set. Just before Uncle Dan went to leave, though, he called the girls and told them to hold their hands and shut their eyes. When they opened them again they each had two bright shiny nickels.

"Now, go get some chewing gum and candy," he said, enjoying the light of happiness on their faces.

"Mother, may—" started Joy, then she looked up and met June's eyes. "That's right," she finished lamely. Both girls turned to Uncle Dan.

"We're saving money for a dresser set, Uncle Dan," explained June. "Do you care if we put these nickels in our savings boxes?"

"Of course not—that's fine."

Alone with their boxes, they figured.

"Three nickels and three nickels meant thirty cents altogether. One nickel more—only one more! Just think!"

After Uncle Dan and the family left the girls besieged Mother to give them the other five cents.

"I haven't anything for you just now, girls. Something will turn up in a day or two."

But time dragged by. Two or three days drifted past with nothing happening. Then Mrs. Harris, who lived next door, called June over to see if she would play with her little baby boy out on the lawn while she talked with a visitor.

Alice went, too. My, what a big time they had with the baby. They were there two hours or more, but that was lots of fun. When the visitor left Mrs. Harris gave the girls each a piece of cake and put some pennies in June's hand.

The girls almost flew home and then to count the pennies. Nine of them. At last, their set, and four pennies left over.

"Enough to pay your tithe," commented Mother.

"And, Mother, Joy really deserves these pennies as much as I do," urged June. "Even if I was the one Mrs. Harris called, Joy did as much to keep little Gene happy as I did—so it's all even, anyway, isn't it?"

"Yes, you have been lovely girls all the way through," praised Mother. "And now, if you will change your clothes we will go downtown in a few minutes and get that set this very afternoon."

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Could we judge all deeds by motives,  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives—  
Often we should find it better,  
Purer than we judge we should.  
We should love each other better  
If we only understood.

—KIPLING.

## Good Samaritan Chats



### BELOVED SAMARITANS:

Grace and peace be multiplied unto you. I am greeting the saints again this week from beautiful Florida, where the sunshine comes to spend the winter, where the rich men have their play gardens and the poor people have a paradise on earth. We have June here all the year around, and December comes only once in about ten years.

We are greeting the readers of the HERALD OF HOLINESS from beautiful Lake Mary, Fla., which is located in Seminole County.

This county produces more celery than any other county in the known world. Celery is one of the most costly crops to grow, more than any other vegetable that is known to man. Until labor came down somewhat, it cost six to eight hundred dollars to produce one acre. This year they are selling the crops from six hundred to a thousand dollars an acre.

We have a good friend down here, Rev. R. H. Booths, who specializes in celery hearts. He buys it by the acre, and works from ten to twenty men. It is cut and washed and bleached and trimmed and boxed and he gets a fine price for it, and has built up one of the best trades of any man in the South. He ships celery hearts by truckloads as far as Richmond, Va. He is not a member of our church, but he is a member of our fellowship, and also he is a member of our companionship, and later on we will all have an airship.

We have had one great week in Lake Mary. We have filled the church here and run it over, and sometimes there were as many on the outside as inside. One night we had eleven or twelve preachers with us from a half-dozen different denominations. We have had people with us from the states of New York, Maryland, Virginia, Kentucky, Tennessee and Georgia. We have not only filled the church here and run it over, but we have bought the church here in the last week and now own it. Glory be to Jesus! Brother Ben and Sister Mattie Lee Graham are the fine pastors here. Ben and Mattie are sacks of salt for the hungry sheep to lick at.

During the week we took one day to make a trip to Indian River City to visit the parents of Brother Graham. They have a beautiful home on the bank of the great Indian River. From their front porch you can look across the river seven miles wide. This river is headquarters for ducks and geese during the winter season, and the fish in this river are so thick, that they actually slap each other in the face with their tails as they are going up or down stream. Daddy Graham has a few acres of the finest land that I

have almost ever seen, such grapefruit and oranges and vegetables you will scarcely see in a lifetime. They are a beautiful couple of the old, substantial Baptists. In August they are to celebrate their fiftieth anniversary. We had a most beautiful day in their lovely home. Brother Ben is a very fine cook, and while the old folks entertained old Bud, Brother Ben got a very fine dinner, and we all enjoyed it together. I talked to them on Palestine until we all got blessed and cried and shouted, and they both broke down and wept.

Our trip took us a hundred miles there and back through a beautiful country. We crossed the great St. Johns River ten miles before we reached the Indian River. The St. Johns River is fresh water and runs due north, and the Indian River is salt water and runs due south. These rivers are the fishermen's paradise on earth. Many people believe that the Indian River oranges are the best that grow on earth.

On the last Friday of our meeting Brother and Sister Graham and old Bud made a run to Zellwood, Fla., a distance of thirty miles, and spent the day in the home of our beloved Sister Osborne. We had a most beautiful day. Sister Harris from Kentucky was visiting Mrs. Osborne, and her son Billy, one of the most beautiful chaps you will meet in a year's travel. Brother Wallace Osborne is the postmaster in Zellwood, and we were there on Washington's birthday and we had a great visit with Brother Wallace. We had a fine season of prayer at two-thirty on Friday, and our little party broke up rejoicing together.

Saturday afternoon at four Sister Osborne had a stroke and at seven-thirty she went to live with Jesus, and we were called to come over on Monday. At two-thirty Monday the funeral was held in the same parlor where we had had the big prayermeeting on Friday. When we left Sister Osborne on Friday she seemed to be perfectly well. She was one among the most beautiful saints that I ever met. She got home from the Lakeland Campmeeting on Monday, and went to heaven on Saturday, and her funeral was held on Monday, exactly one week after she returned from the big campmeeting. She leaves four sons and one daughter to mourn their loss of a good mother.

We returned from Zellwood Monday afternoon and stopped at the home of our good brother and Sister Booth and they gave us one of the best suppers that I have sat down to in months, if not in years. We enjoyed their friendship and hospitality to the limit. I now have a real surprise for my friends.

While in Lake Mary I joined the Shriners. Of course my friends will be surprised. Other people will say, "Oh, well that was about as good as I expected of him!" But this may relieve the situation just a little bit. My home was with Mother Shriner and her four sons and widowed daughter. We had a beautiful week together. I don't know when I ever stayed in a home that I enjoyed more than the home of Mother Shriner. One day it was my good pleasure to take dinner with Brother and Sister Lord in their

lovely country home. They have four beautiful daughters, and after a good dinner and a little rest, Brother Lord drove me through ten or twelve miles of the most beautiful celery farms that I ever put my eyes on. I enjoyed this trip to the limit.

On the last day of the meeting, Sunday the 24th, Brother and Sister Graham and old Bud had the honor of taking dinner with Brother and Sister Emge. They also have a lovely country home. They were formerly members of Brother Benedum's church in East Liverpool, Ohio, and Brother Emge has done more to establish the church in Lake Mary than any man that belongs to the church. We have a splendid outlook now for our church in Lake Mary.

As we have been driving through these great celery farms, great fields of fine vegetables, and beautiful flowers of all colors, with beautiful little stands along the highway, where good people sell vegetables and fruit and flowers, I have been telling Brother and Sister Graham that it looked to me like if there was anything left over of the Garden of Eden it is down here in Florida. I was told by Brother Lord that this county one year produced fruit and vegetables for every hour in the year. If I am not mistaken they are shipping a hundred carloads of celery a week from Seminole County.

On Tuesday the 26th, Brother and Sister Graham drove me to Sanford, and we had lunch together and I boarded the train for Tampa, Fla. Ten thousand blessings on the saints scattered over this beautiful land.

*In perfect love,*

UNCLE BUDDIE.

## The Sunday School

M. Emily Ellyson

### LESSON FOR MARCH 24, 1935

LESSON SUBJECT: Peter Describes the Christian Life.  
(1 Peter 3:8-18).

GOLDEN TEXT: *Sanctify the Lord God in your hearts*  
(1 Peter 3:15).

#### INTRODUCTION

This is the second lesson from 1 Peter that we have had, and both of them are calculated to teach the duties of a Christian. The lesson for February 17 was a temperance lesson, and stressed Christian citizenship. Our present lesson puts emphasis upon the daily life of Christians, urging carefulness in maintaining a Christian profession by daily practicing the principles of Christianity.

#### PRACTICAL CHRISTIANITY

After some very practical instruction relative to domestic life, Peter proceeds to show the importance

of the church being a united body. Church members cannot work harmoniously and accomplish their object, when split up into divisions. There must be a mutual interest in the program of the church. No church can move forward without united effort. He mentions some of the characteristics of a united body of believers. There will be sympathy or compassion, mutual affection, tenderness, humility and a forgiving spirit. There are practical, everyday principles that should govern the conduct of every member of the church militant. God has called His church to "inherit a blessing" so the attitude of the church among themselves and toward all men should always be to bless.

Peter sustains his teaching by quoting Psalm 34:12-16. We are living in obedience to the Word of God when we follow the instruction of Peter as given in our lesson. The proper enjoyment of life is commended in this quotation, and not to love life and be happy in a noble sense is wrong. The normal Christian should love life and see happy days. He should enjoy life, aspire to a happy, green old age. Be a centenarian if possible, the Bible justifies and stimulates the desire. But if one wishes to enjoy life and see happy days there are some very positive things he must do. He must "restrain his tongue from evil, and his lips from deceitful words; let him turn from evil and do good, let him seek peace and pursue it"—WEYMOUTH. Those who live according to these instructions are assured of God's watchful care, and ever a supplication is uttered in vain, for "His ears are open unto their prayers." Only against evildoers is the face of the Lord set. In the light of the text of our lesson what a contorted view of life many people have in this age. Instead of loving life, and being happy, they see only wretchedness, and misery, and are filled with despair. They endure rather than *enjoy life*, and many poor deluded ones commit suicide thinking to end their misery, when in fact they are but beginning eternal misery. Life is a beautiful thing, a holy trust committed to man, and if lived nobly, and righteously, is the open sesame by which man gains admission to his eternal home, "the land of far distances."

#### COURAGE CHARACTERISTIC OF CHRISTIAN LIFE

The call to be courageous rings like a clarion note in this lesson. Weymouth translates the thirteenth verse thus: "And who will harm you if you show yourselves zealous for what is good." If one is very desirous for righteousness, if in his conduct he is governed by a passion for goodness even to enthusiasm, he is better thought of than one who is wavering and unsteady. Have the courage to stand for your convictions. But, "If ye should suffer for righteousness' sake," you are to be envied rather than pitied. Have courage to stand when threatened; do not be alarmed at a storm of abuse. Put Christ uppermost in your being and be ready to answer effectively when called upon to give a reason for the hope you cherish in your heart. Argue gently and cautiously, for your

conscience must be kept clean, so be respectful to your opponents. When under fire it is a wonderful victory to come out with a clear, clean conscience; in this way you can shame those who seek to slander your Christian life. If you are injured because of slanders against your good name, don't try to vindicate yourself, have courage to wait, but be assured "God never forgets." Any case that God vindicates is settled right.

SACRIFICE MARKS THE CHRISTIAN LIFE

As Christians we are related to Christ. He suffered for well doing, and we are His partners on the suffering plane. Whatever is the will of God should be our pleasure. We should submit to His will in the lovely spirit of perfect resignation. But remember, there is no merit attached to suffering for evil doing. But, when one suffers for doing right, a sweet, tender joyousness, pervades the inner chambers of the soul, a calm peacefulness that the world can neither give nor remove. As we look back to Christ and see His atoning suffering, and look up to Him in our hours of trial and suffering, we are ready to sing with Sir John Bowring:

*Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there, that knows no measure,  
Joys that through all time abide."*

**N.Y.P.S. TOPIC FOR MARCH 17**

THE LIFE OF HOLINESS

This lesson has been prepared for the young people by Rev. R. E. Swim with the aim to discover how best to interpret the experience of sanctification in terms of everyday living, with the Scripture lesson in Galatians 5:13-26. The topic may be discussed as follows: (1) The Life of Holiness is a life of utter dedication to God; (2) The Life of Holiness is a life of separation from all sin; (3) The Life of Holiness is a Spirit-filled life; (4) The Life of Holiness is a life of love to God and man; (5) The Life of Holiness is a life of unprecedented growth in grace.

**THE PEN OF THE READY WRITER**

HILDA RICHMOND

**I**T WAS announced in the Ever Willing Class one Sunday morning that the family of a former member was in sore distress because of illness. Not financial distress, but lonely and sad in the midst of people who were comparative strangers. Everybody was kind and attentive in the new neighborhood, but they could hardly be expected to take the place of lifelong friends and Christian associates. The president of the class who had received the news the day before explained the situation and made the request that each member, as far as possible, should write to the stricken family too far away to reach by a visit.

"And do it today!" wound up the earnest official. "Do not let the sun go down until you have sent at

least a few words of condolence and encouragement. Let's have the pen of a ready writer in this particular case." A fervent prayer followed for the stricken family and then the lesson was taken up. As a result of that little appeal that family during the next week received twenty-nine helpful, encouraging and sympathetic messages from dear friends that greatly relieved the tension in the new home and gave courage and cheer in caring for the invalid. And when the child recovered the parents wrote that the letters they received so promptly were a great aid in keeping them in good courage for their hard task.

A few weeks ago a mother who had been bereft of her only son received a letter of condolence from a former class associate. The friend told that her heart had been wrung by the news and she had longed to be of some comfort. But the letter came exactly nine months after the widow had buried her son. How could she help thinking that her friend could hardly have been touched so deeply if she could wait nine months to say so, and also when she read at the end of the letter a request for a little service she wished her friend to render. It failed to comfort the mother entirely and also failed to convince her that her former class members cared greatly for her, as it was the only letter that had come to her in her affliction from any of them.

Do it today! Everything that you might accomplish by a speedy letter is lost, and often worse than lost by the delay of weeks or months. Better a short letter breathing out comfort and sympathy than a long one that arrives too late. And don't think that the letter must be the last word in diction and writing and elegance to make an impression on a friend in need. Write as you would talk if you could see the suffering ones and trust God to make your little service of great use in the dark hour. "How very much these people must have been loved in their former home," said a sympathetic neighbor as she saw the rural carrier put a large handful of letters into the box at the gate. "It certainly is a good recommendation for them here when people who knew them all their lives are quick to respond when they cannot come to them. I'm going to be more prompt myself in writing to folks in need." And so the good work was enlarged and appreciated, doing the family in grief a service that nobody thought it would be by stamping them as worth while friends and neighbors in their new home. Where the former members are near enough to reach with a visit it is better to go in person, but when far away be sure they will appreciate the letters thoughtful class members send them.

Speaking of the Christian college, Bishop William F. Anderson says, "If it will unhesitatingly and without subterfuge champion a type of education that is both unashamedly Christian and militantly revolting from the despotism of a pagan world order, then the church college will command ample support."

## News of the Churches

**TELEGRAM—Somerset, Ky.:** Great revival broke out; twenty victories yesterday (March 3); altar and two front benches lined with seekers last night. Forty-three victories thus far. Expecting a great harvest of souls in the next week. Will gladly recommend Evangelist L. H. Roebuck, Bentonville, Ohio, to any church.—H. A. Hall, Pastor.

Prayer is requested for District Superintendent Balsmeier and wife of Kansas, who have recently had a serious automobile accident. Brother and Sister Balsmeier with three students of Bresee College met with this accident near Hays, Kansas. Sister Balsmeier and one of the young lady students were seriously injured. Brother Balsmeier was injured, but not critically. Two of the students were unhurt.

Paris, Tenn.—On Sunday night, February 24, our church closed a three and one-half weeks revival meeting with Evangelist Robert Jones of Tilden, Ill., and Mr. Homer K. Maddox as soloist and song leader, Miss Ruby Dees assisting at the piano and in special music. A number bowed at the altar, several prayed through to definite victory, and the church received a new vision. The work of Brother Jones was appreciated. Mr. Maddox has recently come to our movement. He is a fine musician and choir director. Those desiring his services may address him at 1601 Clay, Paducah, Ky. Some good members were received into the church, with more to come later. The meeting was sponsored by the N.Y.P.S., and we consider it the best meeting we have had in our pastorate here. We have a splendid W.M.S., both senior and young people. We are in hearty accord with the "Crusade for Souls" program.—E. C. Dees, Pastor.

Canon City, Colo.—We have recently closed a meeting with Evangelist Glenn Griffith of Colorado Springs, assisted by Miss Hazel Kime of Ohio and Miss Lorraine Ripper of Denver, song evangelists. We will praise the Lord all through eternity for some of these Spirit-honored services. The Lord honored the work of Brother Griffith, and his labors were not in vain. A class of new members were received into the church.—Reporter.

New Bedford, Mass.—We began our pastorate here ten years ago, with fifty church members. Each year we have had an increase until now we have over two hundred. The Sunday school enrollment was eighty-five when we accepted the pastorate, and now we have an average attendance even in the bad winter months, of about two hundred. This success has been accomplished by faithful workers, rallies, contests, revivals and radio services with the blessings of the

Lord. The church has given me a call to return for the eleventh year, but I have accepted the pastorate of the West Somerville, Mass., church.—R. J. Kirkland, Pastor.

Kilgore, Texas—Immediately following the Dallas District Assembly last fall I came here as an advance man for a home missionary campaign. After being here for the past three months, we have been able by the help of the Lord and the good people of Kilgore to buy a splendid location in the center of the city, and erect a fine tabernacle 46x70, arranged for fourteen Sunday school rooms and a large auditorium. On February 3 we opened a campaign with District Superintendent I. M. Ellis, and Professor and Mrs. A. S. London. On February 17, at the close of the campaign, a Sunday school was organized with a membership of about eighty. The church has been organized since our coming here, and we completed our organization on February 17 with a charter membership of twenty. We are staying here as pastor for the present.—M. M. Snyder.

Canby, Oregon—We recently closed a two weeks revival with Evangelist C. W. Ruth. In spite of bad weather, we had a time of real victory. The Holy Ghost was manifest in mighty power, and many were saved and sanctified. Since the close of the meeting we have received ten new members into the church, making a total of twenty-three since we came here last June. The work is progressing spiritually, numerically and financially. The N.Y.P.S. has almost doubled in membership. The Sunday school is growing, but is handicapped for lack of room. Budgets and all local obligations are paid regularly. We have been recalled as pastor.—D. Swarth, Pastor.

Idabel, Okla.—Our church has recently closed a gracious revival with Evangelist Casey Grimes and wife. Twenty-five prayed through, and a nice class was received into the church. The church was greatly strengthened in all departments. Our good pastor, Rev. W. O. Webb, has been a real blessing to the church, since taking the work here last October. The Sunday school and N.Y.P.S. have made a steady growth, and a Missionary Society has recently been organized. Brother Grimes is in poor health and prayer is requested for his healing.—Lena Estes, Reporter.

Zone No. 11 of the Western Oklahoma District held a N.Y.P.S. rally at Duncan, Okla., on New Year's Day. There was a good attendance, with representatives present from Chickasha, Lawton, Marlow and Duncan. Rev. Edcar Pierce, local pastor at Duncan and Rev. Duke, zone president, presided over the sessions.

There were many interesting testimonies given. Rev. W. J. Benson brought an inspirational message on "Consecration," in the morning service. In the afternoon service the different societies of the zone rendered good programs including musical numbers and readings. District Superintendent J. W. Short gave an interesting talk on "Young People."—Mrs. Frances Benike, Reporter.

Columbia, Tenn.—Our church has recently closed a good revival with Evangelist Perry Rood. In spite of the inclement weather the meeting was well attended, and many were saved and sanctified. Finances came easily and a fine love offering was taken for the pastor. The work of Brother Rood was appreciated. A Zone Rally for the W.M.S. and N.Y.P.S. was held on Saturday during the revival, and a fine crowd attended. Among those attending were District Superintendent L. B. Mathews, District W.M.S. President, Sister G. W. Smith, and District N.Y.P.S. President, Miss Ruby Lee Dees. At the close of the revival a good class of members were received into the church.—R. V. Bridges, Pastor.

Evangelist E. O. Tapley reports a good meeting with the Caney, Arkansas, church with Pastor O. S. Free and his good people. He is now in a meeting at Prescott with Brother Broomfield, and from there goes to Hope where he expects to organize a new church and build a place of worship. Following these meetings he has some open dates; those desiring his services may address him at 1015 E. Third, Hope, Ark., or at Bethany, Okla.

Curtis, Nebr.—Our church is in the midst of a revival campaign with Evangelists M. E. and Nina DeVoll. The meeting was progressing nicely until a severe storm broke in on us; we have now gotten another good start with eleven seekers Friday night. The meeting continues another week.—J. N. Smith, Pastor.

Dana, Ind.—This is our third year as pastor of this church. When we came here we found only five members, with about twenty in the Sunday school. The church has grown steadily until now we have twenty members, and the Sunday school attendance has been doubled. On February 10 we closed a meeting with the Stofer-Bierce Evangelistic Party. This is Brother Stofer's second meeting with us. The congregations were good, the church was encouraged, and some fine young people are looking our way as a result of the meeting.—Ida Reed Adkins, Pastor.

Wooster, Ohio—The Lord opened the "Crusade for Souls" program with our church on Sunday, February 3. In the evening service a spirit of praise came upon the people, and without a sermon by the pastor, eleven came to the altar and prayed through. The next Sunday four united with the church. The third

Sunday was the seventh anniversary of the church, and in the morning service six were at the altar seeking pardon or holiness, and the pastor did not have opportunity to preach. God is blessing the work at Wooster, and the 1935 Crusade is begun.—I. E. Miller, Pastor.

Oberlin, Kansas—We have recently closed one of the best meetings ever held in this church, with Rev. Ben L. Gash as the evangelist; Professor Harold Bomgardner song leader and soloist, and Mrs. Bomgardner as the musician. Large crowds attended the meeting during the entire three weeks. The Sunday school attendance reached a new "high" record. Finances were fair. Twelve new members united with the church, making eighteen thus far this year; also have six or eight more prospects. We are in the "Crusade for Souls" in Oberlin. Our next meeting will be with Evangelist W. H. Minor of Bethany, Oklahoma, beginning May 26.—Chas. H. Hall, Pastor.

New Philadelphia, Ohio—Under the leadership of our pastor, Rev. T. H. Arnett and wife, every department of our church is progressing. This is the second year of the Arnetts' pastorate here. The Sunday school has had a steady increase without a rally day; the N.Y.P.S. is making good progress, and the W.M.S. is having fine missionary services each month. The society is doing much to help pay the General Budget. Our District Budget is paid in full. Some improvements have been made on the church property, and enough money has been raised to pay off the few hundred dollars indebtedness on the church. On Sunday morning, February 24, with the assistance of former members, visiting friends, among them Rev. C. D. Jones, pastor of our church at Uhrichsville, we burned the mortgage. The Bethany Male Quartet of Canton brought some beautiful selections, and the pastor spoke on "Achieving Faith" and a number of others participated in the program.—Mrs. Grant McGill, Reporter.

Rev. and Mrs. Chas. A. Strait, evangelists, report that during the past year they have been busy in both regular and pioneer work; spending six months in the state of Virginia, and the remainder of the time laboring in Indiana and Michigan. They are now in a meeting in Freepport, Michigan.

Memphis, Tenn., Southside Church—Our church was blessed by a special Young People's Society service on December 23 by a program from the Colored Spiritual Cooper Quartet. On January 6 we met in a Zone Rally with Miss Ruby Dees, President of the District N.Y.P.S., and Mrs. Smith, District W.M.S. President, were in attendance. Also, it was our privilege to have Uncle Bud Robinson preach to a congregation that filled the church. During the last three years we have had two new churches in Memphis, and are gaining in attendance and in spirituality. Late in

December we closed a good revival with Rev. Virgil F. Paul and wife of Morrilton, Ark., as evangelists. A number of people found the Lord. Just prior to that we had a profitable meeting with Evangelist C. O. Miller of Los Angeles, Calif.—T. Elmo Paul, Reporter.

Lake Mary, Fla.—Evangelist M. M. Bussey held a week-end meeting with our church in January, and this was a blessing to the church. Uncle Bud Robinson held a convention with us February 18 to 24. His messages were much appreciated and a great blessing to the church. Uncle Buddie helped us to raise the first payment on the church, parsonage, and two lots. He was unanimously requested to return next year. Our people are faithful in standing by the entire Nazarene program. We are planning to co-operate in the "Crusade for Souls" campaign.—B. F. Graham, Pastor.

Farmer City, Ill.—Evangelists Oliver and Ruth Morgan recently conducted a two weeks meeting with this church, and this was one of the best revivals the church has ever had. The church was greatly encouraged and strengthened. The attendance was good. Pastors and people from Mansfield, Rantoul and Streator co-operated by attending the meeting. Farmer City is just a young church, but God is blessing and helping us both spiritually and financially, under the leadership of our pastor, A. B. Johnson.—Robert Polk, Reporter.

Evangelist B. H. Pocock reports that he has been kept busy in the work of the Lord. He has held campaigns in the following places since his last report: Sharon, Pa., in which meeting Miss Ruth Bishop assisted as young people's worker and singer; Pittsburgh, Pa., Sheraden Ave. Church; Corry, Pa.; Wellsburg, W. Va.; Marietta, Akron, Springfield Heights and Canton, Ohio churches. He spent three nights with the Greentown, Ohio, church and also at Nelsonville, Ohio. He writes, "We had a gracious time in the

last meeting. The crowds came and other holiness folks participated. Dwight G. Plymir is the young pastor. Many folks were saved and sanctified in these revivals. I also had the privilege of preaching for the Akron Zone Preachers' Meeting. I am in hearty sympathy with the 'Crusade for Souls' program."

Rev. J. S. Gibbs reports that he held a few nights services in Neosho, Mo.; from there to Augusta, Kansas, to be in the meeting conducted by his old friend, Evangelist Lee L. Hamric. Brother Gibbs writes, "Brother Noble Hamilton, pastor at Howard, Kansas, attended this meeting, and at his invitation we conducted a few nights services in his church; and then on to Hannibal, Mo., to begin a revival there March 10."

Hagerstown, Md.—Our church has had a gracious revival with Rev. J. H. Parker, pastor of First Church, Cumberland, as the evangelist. About eighty people sought the Lord for pardon or purity during the two weeks meeting. The church was greatly revived and twelve adults were received into membership, with several more prospects. The revival lent an impetus to the Sunday school.—James E. Hunton, Pastor.

Blevins, Ark.—Bells Chapel Church has recently closed a good revival in which there were twenty-five seekers at the altar. Rev. E. O. Tapley was the evangelist in charge, and the church appreciated his work.—O. S. Free, Pastor.

Ames, Iowa—Our church has recently concluded a profitable revival meeting with Evangelist J. P. Wolpe doing the preaching, and Mrs. Daisy Millen in charge of the singing. The attendance was very good, and apparently many friends were made for the church. Some were received into church membership, and others are looking our way. The work of the evangelists was appreciated.—B. L. Wilson, Pastor.

### Here's the Circulation Man Again:

March is Herald of Holiness month in the Arkansas District. You can depend upon it that District Superintendent J. C. Henson is pounding his preachers on their backs and urging them to make a real showing for the church paper. They need a hypodermic of some kind, we'll admit, for they are down there sharing last place dishonors with two other districts.

Have you noticed that Central Northwest has climbed to the top of the list in percentage of subscriptions to district membership? Be sure to notice that March 1st list of districts showing their relative standings on subscriptions. Brother B. V. Seals has been working hard and his pastors have been supporting him and the paper. Central Northwest is a small district numerically but our system of grading enables the smaller districts to put the larger ones to shame.

Shelbyville, Tenn.—The work of this church is progressing under the leadership of Pastor E. H. Stout. Brother Stout has been pastor here for five years, and has been called for three more years. His work is much appreciated by the people. The Sunday school and all services are well attended. We are fortunate in having several song leaders from the Vaughan School of Music whose messages in song are used of the Lord.—Church Reporter.

East St. Louis, Ill.—Evangelist J. P. Wolpe has recently closed a profitable meeting with this church. A goodly number were either saved or sanctified, and a nice band united with the church as a result of the revival. The work in East St. Louis is going on, our crowds are larger, and the spiritual tide is higher than at any time since we have been here.—C. I. Deboard, Pastor.

Denver, Colo. First Church—Our church has recently had a very profitable revival meeting with Evangelist J. T. Little of Southern California, and E. Wayne Elliott as song evangelist. The ministry of Brother Little was appreciated. Brother Elliott is a good singer, and travels either as a song evangelist or preacher. He is a good, spiritual young man and has had several years experience in the field of song evangelism. Those desiring his service may reach him

at 503 Delaware, Denver, Colo. First Church is encouraged to press on to greater things, and proposes to go wholeheartedly into the "Crusade for Souls" program.—Melza H. Brown, Pastor.

Butler, Pa.—Rev. A. H. Kauffman's missionary service on February 22 gave our church a new appreciation for the scriptures touching Jerusalem and the Jews. Hearts were fired with new desire to raise the budgets. Thirty-one years ago the writer was sanctified and called to the ministry in a campmeeting conducted by Rev. Kauffman's father.—W. H. Marvin, Pastor.

Ravenna, Ohio—Our church has recently closed a two weeks revival campaign with Evangelist R. J. Smeltzer. The Spirit of the Lord was manifest in every service. There were several victories at the altar, the church was blessed, and nine people were received into membership. The work of the evangelist was appreciated.—Wm. Jesse Thomas, Pastor.

Eldorado, Kansas—We have reached the half-way mark of this assembly year. We have recently closed the best revival of our four years pastorate here, with the Aycocks as the evangelists. They were unanimously called to return for another revival. There is a splendid revival atmosphere in the church. A fine class of members were received into the

church, making a total of thirty-five during the past six months. Our membership has been more than doubled since our first year's work here. Our budgets are paid, and we are pushing every department of the church.—G. W. Brannon, Pastor.

Evangelist I. G. Martin reports that twenty-nine years ago on February 23 he received a call for a meeting from General Superintendent J. W. Goodwin, who was at that time pastor of a struggling band of Nazarenes in Pasadena, Calif. Among other things Dr. Goodwin stated in his letter, were: "Our work here as you well know is new, and this is in some respects a hard field, but our God is able to bring things to pass, Amen!" Time has proved that our brother was not only a man of stalwart faith, but a prophet of God. Brother Martin writes, "We are glad to report that God is bringing things to pass here in Canada at the present time. There are some real heroes of faith here in this great North country."

Sioux City, Iowa—Our church here is making the finest progress that has been made in months. The Spirit of the Lord is upon the regular services, and the attendance is excellent. The last revival, conducted by Evangelist E. W. Kiemel, brother of the pastor, was a decided success, one of the best we have had for some time. Many found the Lord, and the church was wonderfully helped. We had one of the finest watch-night services I have been in in years, with an attendance of nearly one hundred. This, the third year of our ministry here, so far is the best. Souls have been finding God in our regular services; just recently there were ten at the altar who prayed through, at another time five. We have a fine group of young people. Since the assembly seventeen people have been received into church membership, and we expect to receive another good class soon. We are planning for a revival with Evangelist J. P. Wolpe in April.—J. E. Kiemel, Pastor.

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Noblesville, Ind.—On February 17 we closed a revival meeting with Evangelists Gilbert and Sylvia Anderson. This meeting was the greatest in the history of the church; interest and attendance were good throughout the entire campaign. On the last Sunday morning the Holy Spirit was manifested in an unusual way, and without any preaching, nine souls prayed through at the altar. The evangelists were a great blessing to the church, and many new friends were made. The evangelists were invited to return for another meeting. We are launching plans for a new church building.—Elic Waincott, Pastor.

Kelso, Wash.—We have recently closed a very fine meeting with the Parks-Hawkins Quartet, with the largest attendance we have had since our coming to Kelso. Seventy prayed through at the altar during the meeting, and nine new members were received into the church.



The work of the Quartet was much appreciated. We had children's meetings for five days, and the attendance averaged 350. The meeting was a great boost to the Sunday school. During the meeting Brother Parks conducted the annual election for the pastor, and we received a unanimous vote to return for our fifth year.—Hollis Grubb, Pastor.

Lafayette, Ind.—This church has been growing under the leadership of Rev. Buesching, who came to us last August as pastor. On February 24 we closed a gracious revival with Evangelist J. A. Rodgers of East Palestine, Ohio, and the Mayfields of Fort Wayne as singers. The building was filled to capacity each night, and on the last night scores were turned away. A number of souls found God, and a good class of members united with the church. A fine list of subscriptions were taken for the *HERALD OF HOLINESS*. The workers were invited to return for another meeting in November, 1936.—Church Reporter.

In a personal letter received February 28 from Superintendent I. M. Ellis of the Dallas District, he states that he has been suffering with the flu, but is some better. The work of the district is going fine. Twenty people were received into church membership in the Dallas Nazarene churches on February 23. Evangelist C. B. Fugett is now in a revival with Pastor Simpson and First Church.

North Sacramento, Calif.—The Gospel Harpers have recently concluded a gracious revival with this church. In fact the revival began a week before the evangelists arrived, when the Spirit came in such blessing that the pastor did not have opportunity to preach in the morning service; in the evening five souls were at the altar. The break in the meeting came on Friday night of the second week when the altar and a long bench were filled with sincere seekers. The work of the Gospel Harpers was much appreciated. We feel that this was the best meeting ever held in North Sacramento. The evangelists were given a unanimous invitation to return for a future engagement.—Harold R. Irwin, Pastor.

#### W.M.S. Convention

The Southern California District W.M.S. Convention was held in First Church, Los Angeles, February 19 and 20. This was the annual occasion for gathering the offering for Bresee Memorial Hospital in Tamingfu, China. There was a good Thank Offering, amounting to nearly \$1,000, with a number of societies yet to report.

Mrs. Paul Bresee, District W.M.S. President, and the following speakers brought stirring messages: Dr. J. G. Morrison, Foreign Missions Secretary; Mrs. S. N. Fitkin, General President W.M.S. Patrick Miguel, Indian chief, and Missionary D. G. Ogburn represented the Yuma Indian work.

Miss Myrtle Pelley, home from Africa after nearly twelve years of continuous

service, was present in the convention. Other missionaries were present who represented the fields of Africa, China, Japan, India and Mexico.

General Superintendent J. W. Goodwin and District Superintendent A. E. Sanner were present, also a large number of pastors were in attendance.

MRS. S. P. RICHARDS, *Superintendent Study and Publicity.*

#### Feared That Children of Missionary Are Lost at Sea

Word has been received at Headquarters that Mrs. Hilda DeAndrade, daughter of Rev. John J. Diaz, our missionary in Cape Verde Islands, with her four children, left Providence, R. I., on November 8, sailing for Cape Verde Islands.

It appears that three sailing vessels left Providence and New Bedford about the same time for the Cape Verde Islands, and only one of these vessels has arrived. The vessel on which the daughter of our beloved missionary sailed, with another one, is believed to have been lost in a hurricane off the Bermuda Coast late in

November, as no word has been received concerning their whereabouts.

Let us pray for Brother Diaz and his family in these hours of sorrow and great anxiety.

#### Alberta District Ministers' Conference

The ministers of the Alberta District met in conference at Northern Bible College, Red Deer, Alberta, February 11 to 14.

Alberta is a large province and our churches are scattered over a wide area, making it necessary for some to travel long distances; hence not all the brethren were present, however the majority were and we had a most interesting and enjoyable time together.

The program consisted of papers, speeches and experiences, all of which contributed to the success of the gathering. Professor Tink was present to furnish the musical part of the program.

The conference being held in Red Deer gave opportunity for all to come in close contact with the Bible College of this educational zone; which is doing a great work in this Northland. It also

## AN OPEN LETTER To All Nazarene Evangelists

Dear Collaborers:

The Church of the Nazarene is engaging in an intensive, world-wide revival campaign under the slogan, "A Crusade for Souls." We are particularly anxious to have the co-operation of our great host of loyal evangelists in making this campaign a success. The program as at first submitted proposed a simultaneous effort in which each church would engage in special revival campaign during a certain month. Knowing that this simultaneous effort would work a hardship on our evangelists, and considering other matters, the Conference of District and General Superintendents decided in favor of special revival emphasis throughout the remaining portion of this year.

The true purpose of the "Crusade for Souls" is to reach new people with the gospel, get them saved, sanctified and into the church membership. Also, there will be a special Holiness Emphasis from May 12 to June 9. "A Real Holy Ghost Revival in Every Church" is our objective. We realize that this objective can be reached only as both ministry and laity carry a real burden for souls and engage in much intercessory prayer.

We are therefore requesting that all evangelists working with our Nazarene congregations put forth every possible effort in personally engaging in earnest prayer and seeking a new touch of the Holy Spirit upon their ministry, that they may be unusually blessed of God in their revival campaigns, and that in each revival effort special emphasis be placed upon the necessity of much prayer upon the part of the congregation.

Yours in "A Crusade for Souls,"

CRUSADE COMMITTEE,  
R. T. Williams, Chairman,  
D. Shelby Corlett, Executive Secretary.

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the Son honoureth not the Father which hath sent him.  
 24 Verily, verily, I say unto you, He that heareth my word, and that y believeth on him that sent me, life: I tify o 40 A that y 41 I

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ST. MATTHEW, 13 *The parable o*  
 44 Then he saith, I Father which is will return into my heaven, the sam house from whence I my brother, and si came out; and when he and mother.

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 3 Baptism and preaching of Jesus. 16 Call of four disciples.  
 THE beginning of the gospel of Jesus Christ, the Son of God;  
 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.  
 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, and every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the narrow way shall be enlarged, and ye shall be able to walk in the way of the Lord.  
 11 And there came from heaven, say art my beloved whom I am well pleased in.  
 12 And immedi spirit driveth hi

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 AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

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8 Wherefore that field was called, The field of blood, vy they ha unto this day.  
 9 Then was fulfilled that which was spoken by Jeremy wife sent v

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gave opportunity for many of the students to attend some of the sessions.

An altar service following the first morning chapel service was one that we will not soon forget; ten came forward and found peace in salvation. The evening evangelistic services were held in the Red Deer Church of the Nazarene, and a goodly number were seekers here also.

And let us consider one another to provoke unto love and to good works: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

E. H. OSBORNE, Reporter.

## Pittsburgh District

Recently it was the privilege of the writer to have a part in the dedication service at the opening of the enlarged Kenmore Church in Akron, Ohio. Rev. Chas. Dye, the aggressive pastor, took this church nearly four years ago. At that time he found fifty-five discouraged members and a heavy indebtedness. It would take much space to tell how God has blessed this pastor and people. A large addition has just been completed, so that they have a seating capacity for 1,000. It greatly adds to the Sunday school facilities. On the day of dedication only \$540 was needed to pay all bills. We were able to get in cash and 30 day pledges \$585. This church now has 230 members, a great Sunday school and is now ready to do a great work. The radio work being done by Brother Dye is proving a great help. The people are encouraged and a wonderful revival spirit prevails and Kenmore Church is going to do her part in getting the gospel to the city of Akron.

C. WARREN JONES,  
 District Superintendent.

## ANNOUNCEMENTS

NOTICE—The Bethany-Peniel College Campmeeting Committee is glad to announce that they have secured the services of Rev. Howard W. Jerrett of Detroit, Mich., and Rev. W. A. Eckel of Japan, as workers for the campmeeting. This meeting is to begin July 11, extending through July 21. Other workers in the meeting will be District Superintendent J. W. Short of Western Oklahoma, District Superintendent W. A. Carter of Eastern Oklahoma, and Rev. H. B. Macrory, pastor of the Bethany church. All communications should be addressed to Mr. B. M. Hall, secretary of the committee.—A. K. Bracken.

BORN—to Rev. and Mrs. Clarence J. Haas, pastors at Batavia, N. Y., a son, Clyde Howard, on February 15.

—to Rev. and Mrs. E. B. Moss, pastors of Gwinns Valley church, Albany, Ky., a son, Royster Earle, on January 27.

—to Rev. and Mrs. James E. Beckum, pastors of South Side Church, Memphis, Tenn., a daughter, Ruth Esther, on November 25, 1934.

RECOMMENDATION—Miss Laura Chambers is a member of the Moorhead appointment on the Wooster charge, and is a splendid leader of congregational singing and a soloist; also a very helpful personal and altar worker. She is

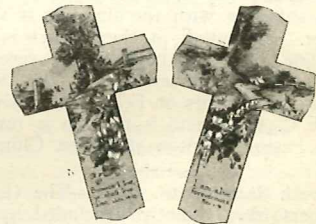


**Easter Invitation Post Cards, No. 1175.** A very attractive design in delicate colorings. The invitation is very complete with blank spaces for local information. An appropriate Scripture is included.

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**Easter Greeting Post Cards, No. 1161.** An artistic series of four pleasing designs. Each card has an Easter greeting and a suitable Scripture selection.

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**Easter Crosses No. 1.** Four assorted designs of Easter flowers each with the background of a Cross. A Bible text is printed on each Cross. Size  $2\frac{3}{4} \times 4\frac{1}{4}$  inches.

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Special Bargain! For those who want an inexpensive item to use as an Easter souvenir or a ward we suggest one of the three cards listed here. Each is

4x6 inches in size and is printed in colors with an attractive design. They have been catalogued at 2c each. We offer them at 1c each in dozen lots. All alike or assorted.

No. 631B contains the Twenty-third Psalm.

No. 631F contains the One hundred and twenty-first Psalm.

No. 631H contains Scripture verses on prayer.

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 Kansas City, Mo.

now available for special work in revivals, asking only freewill offerings. We are glad to recommend her. Address her at 725 Kolb St., Akron, Ohio.—Ira E. Miller, Pastor Wooster Church.

**NOTICE—Manitoba-Saskatchewan District:** Owing to the resignation of Rev. William Humble as District Secretary, I hereby appoint G. Stanley Raine of Lockwood, Saskatchewan, to such office until the annual District Assembly in July, 1935.—J. H. MacGregor, District Superintendent.

**NOTICE—Kentucky District:** Mrs. Lula Schmelzenbach will be with us for the months of April and May for a tour in the interest of Missions. We insist that all pastors and W.M.S. presidents urge all their members and friends to be present to hear this able speaker who has spent twenty-five years on African soil. You can't afford to miss this great opportunity of seeing and hearing Mrs. Schmelzenbach.—Mrs. L. T. Wells, District W.M.S. President.

**WEDDING BELLS**

Miss Lila Thrasher, daughter of Mr. and Mrs. J. D. Thrasher of Albany, Ky., and Professor A. B. Macky, vice president of Trevecca College, Nashville, Tenn., were united in marriage February 15, at the home of Rev. and Mrs. L. T. Wells, Science Hill, Ky., with Rev. Wells officiating. Professor and Mrs. Macky will make their home in Nashville.

Mr. Coleman Bresee Henricks, son of Dr. and Mrs. A. O. Henricks of Sacramento, Calif., was united in marriage to Miss Opal Marie Campbell, at the "Wee Kirk of the Heather" in Glendale, on February 19, the father of the groom officiating. Mr. Henricks is a student of medicine at the University of Southern California.

Mr. Kenneth B. Woodard, local N.Y. P.S. president, San Francisco, Calif., was united in marriage to Miss Lillian B. Warner, on February 10, at the First Church of the Nazarene, San Francisco, with Rev. Lyle B. Woodard, father of the groom officiating.

**RECOMMENDATION—**I am taking the liberty of offering the name of Rev. A. L. James and wife for evangelistic work. Brother James has served as chaplain of our State Prison at McAlester for the past four years, and has made an enviable record; but due to change of state officers and his job being one of appointment he was left out this year. He has pastored some of our better churches and needs no recommendation to those who know him. Sister James is a singer and children's worker and will carry her part of the load. Anyone needing their services will make no mistake in getting in touch with them and slating them for a meeting. Address them at 621 W. Grand Ave., McAlester, Okla.—W. A. Carter, District Superintendent.

**PRAYER IS REQUESTED** that a sister may be improved in health, also for the salvation of her children; for an unfortunate son giving parents much trouble; by a sister in Washington for her family—husband and son backslidden, and two girls who need to be sanctified, also that if it be the will of the Lord they may move to a place where they may be able to attend church and Sunday school; by a Nazarene sister in Washington for her family, especially an eighteen-year-old son; by a sister in Nebraska for her family as they are now living at a distance from any church, also for her father who is very ill; by a brother in Kansas that he may be healed; by a sister in Arkansas that God may have his way in regard to a specially heavy burden she is carrying at this time; by a father and mother in Kansas that God may undertake for their son who is about to lose the sight of one eye; by a sister in Missouri that if it be the Lord's will she may be healed of appendicitis without an operation.

**MARCH 1ST REPORT OF HERALD OF HOLINESS SUBSCRIPTIONS**

March enters with the blues but of course there is always the hope that its sunset will beautify the circulation clouds with rosy tinted hues. In other words our report is not encouraging. Twenty-seven districts show a decrease in subscriptions as compared with February 1st and only thirteen show an increase.

Not only that, but two districts have dropped out of the "1,000 and over" group—Kentucky-West Virginia and Northern Indiana failed to make 1,000 this time. Well, we're not going to scold or complain. We are not discouraged. Everything takes on new life at this time of the year and we hope that will be true of our subscription campaign.

For two months now the Central Northwest District has headed the list with a percentage of forty-six. Thanks to you Brother Seals and to all your faithful pastors.

District	Subscriptions March 1st	Subscriptions Feb. 1st	Percent- age
1. Central Northwest (22) . . . . .	641—D	671	46
2. Pittsburgh (1) . . . . .	3828—D	4047	43
3. Washington-Philadelphia (8) . . . . .	1034—D	1071	41
4. Abilene (7) . . . . .	1064—D	1090	37
5. Alberta (33) . . . . .	305—I	298	34
6. Arizona (36) . . . . .	237—D	314	34
7. Michigan (4) . . . . .	1557—D	1670	33
8. Colorado (14) . . . . .	881—I	874	32
9. Iowa (18) . . . . .	779—I	774	32
10. Manitoba-Sask. (40) . . . . .	115—I	105	32
11. New England (6) . . . . .	1215—D	1236	32
12. Kansas (9) . . . . .	1026—D	1045	31
13. Rocky Mountain (38) . . . . .	171—D	211	31
14. Missouri (19) . . . . .	718—D	756	30
15. New Mexico (37) . . . . .	231—D	240	30
16. New York (25) . . . . .	533—I	531	30
17. North Pacific (16) . . . . .	830—D	845	30
18. Georgia (30) . . . . .	332—I	274	29
19. Ohio (2) . . . . .	2282—D	2365	29
20. Idaho-Oregon (24) . . . . .	591—D	592	27
21. Southeast Atlantic (34) . . . . .	261—I	242	27
22. Nebraska (31) . . . . .	325—I	322	26
23. Alabama (28) . . . . .	427—D	512	25
24. Chicago Central (3) . . . . .	1719—D	1764	25
25. North Dakota (35) . . . . .	258—I	256	25
26. San Antonio (29) . . . . .	363—D	374	25
27. Florida (32) . . . . .	318—I	311	23
28. Mississippi (41) . . . . .	84—I	83	23
29. Kentucky-West Virginia (12) . . . . .	971—D	1005	22
30. Northern California (21) . . . . .	642—I	606	22
31. Northwest (27) . . . . .	451—D	481	21
32. Southern California (5) . . . . .	1273—I	1179	21
33. Kansas City (23) . . . . .	628—D	685	20
34. Indianapolis (10) . . . . .	1021—D	1063	19
35. Northern Indiana (13) . . . . .	935—D	1004	19
36. Tennessee (15) . . . . .	864—D	869	19
37. Dallas (20) . . . . .	673—D	796	18
38. Western Oklahoma (11) . . . . .	999—	999	18
39. Arkansas (26) . . . . .	500—D	503	16
40. Eastern Oklahoma (17) . . . . .	789—D	879	16
41. Louisiana (39) . . . . .	168—D	181	16

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**GENERAL SUPERINTENDENTS**

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J. W. GOODWIN  
Office, 2923 Troost Ave., Kansas City, Mo.

**Spring Assemblies**

Washington-Philadelphia (Bloomsburg, Pa.) .....  
.....April 10 to 14  
British Isles .....April 17 to 21

New England (Wollaston, Mass.) ...April 24 to 28  
New York .....May 1 to 5  
Pittsburgh .....May 8 to 12

R. T. WILLIAMS  
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Arizona (Phoenix) .....May 15 to 17  
Northern California .....May 29 to June 2  
Southern California (Pasadena) .....June 4 to 9  
New Mexico (Portales) .....June 13 to 16

J. B. CHAPMAN

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

**Spring Assemblies**

Alberta .....April 3 to 7  
North Pacific .....May 22 to 26  
Northwest .....May 29 to June 2  
Idaho-Oregon .....June 5 to 9  
Colorado .....June 12 to 16  
Rocky Mountain .....June 19 to 23

**DISTRICT ASSEMBLY INFORMATION**

Alberta—At Calgary, April 3 to 7. Rev. L. E. Channel, Pastor, 124-14 Avenue West. General Superintendent Chapman.

Washington-Philadelphia—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. Assembly 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. Godfrey, pastor, 315 W. Culver St. General Superintendent Williams.

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

**EVANGELISTS' SLATES**

- A. L. Alkire, Glenwood, Ark.  
Shelbyville, Ill. ....Mch. 4 to 17  
Open Dates .....After March 17
- Gilbert and Sylvia Anderson, 314 Seventh St., Fairbury, Nebr.  
Warren, Ind. ....Mch. 8 to 24
- Mack Anderson, 2923 Troost Ave., Kansas City, Mo.  
Washington, Pa. ....March 12 to 24  
Norman, Okla. ....April 2 to 14  
Dodge City, Kansas .....April 16 to 28
- T. M. Anderson, Wilmore, Ky.  
Bloomington, Ind. ....March 3 to 17  
Muskegon, Mich. ....March 21 to 31  
Detroit, Mich. ....April 4 to 14  
Kalamazoo, Mich. ....April 18 to 28  
Port Huron, Mich. ....May 1 to 12
- E. J. Arthur, Kenton, Ohio  
Marseilles, Ohio (Naz.) ....Mch. 10 to 24  
Miamisburg, Ohio .....Mch. 25 to Apr. 7
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.  
Ironton, Ohio .....Mch. 13 to 24  
Port Wayne, Ind. ....Mch. 26 to Apr. 7  
Springfield, Ill. ....Apr. 9 to 21
- F. B. Bacon and Wife, 3441-5th St., Riverside, Calif.  
The Dalles, Oregon .....Mch. 10 to Apr. 7  
Wallowa, Oregon .....Apr. 14 to May 12
- Clarence and Thelma Bailey, Singers and Pianist, Portland, Ind.  
Parker, Ind. ....March 7 to 24
- Leo Baldwin, Bethany, Okla.  
Kingston, Okla. ....March 15 to 17
- Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.  
Ojai, Calif. ....March 15 to 31

**Easter 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.

The service is especially planned for use by the Juniors and Intermediate scholars, but there are several selections suitable for the primary groups. This publication is distinctive in that it has a number of two-part songs, a feature that will be welcomed by many.



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An Easter service for the Sabbath School with selections for the choir. Ten songs, all new and attractive. Several two-part songs, two solos for little singers, two easy choir numbers and several class songs. The three pages of program material will be found very useful in building your Easter program.

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**All Prepaid**



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An Easter Cantata in song and story by Haldor Lillenas

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- Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio  
 Hamilton, Ohio .....Mch. 17 to 31  
 Newark, Ohio .....Apr. 1 to 14  
 Springfield, Ohio .....Apr. 15 to 28
- Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio  
 South Fork, Pa. (M. E. Church) Mch. 7 to 24
- F. M. and Bertha Bates, Evangelist and Singer, Dover, Okla.  
 Liberal, Kansas .....April 7 to 28  
 Open dates for Spring and Summer.
- Wm. Beirnes, 2301 Elliot St., Denver Colorado  
 Weiser, Idaho .....March 4 to 17
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio  
 Sebring, Ohio .....March 11 to 24  
 Columbus, O. (Parsons Ave. Church) .....Mch. 31 to Apr. 14  
 Reserved .....Apr. 15 to May 5  
 Niles, Ohio (Pittsburgh District Assembly) .....May 8 to 12
- C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.  
 Brookland, N. Y. (Care Rev. F. A. Alexander, Pastor) .....March 10 to 24  
 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.  
 Open Date .....March 4 to 24  
 Palco, Kans. (Canaan Chapel) .....March 24 to April 7  
 Wichita, Kansas (West Side) .. April 8 to 21  
 St. Joseph, Mo. ....Apr. 22 to May 5  
 Emporia, Kansas .....May 6 to 19
- Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio  
 Pensacola, Fla. ....Mch. 4 to 17  
 Concord, N. Car. ....Mch. 24 to April 7  
 Kokomo, Ind. ....April 21 to May 5
- A. E. Boso and Wife, 101 Catherine St., Lockland Sta., Cincinnati, Ohio  
 Cincinnati, Ohio (Preach. Meet.) .....March 12 to 15  
 Rudolph, Ohio .....March 17 to 31
- R. E. and Dorothy Bridgwater, 1014 N. Plum, Hutchinson, Kansas  
 Boulder, Colo. ....April 7 to 21  
 Canon City, Colo. ....Apr. 28 to May 12
- C. C. Burton, Delmer, Ky.  
 Delmer, Ky. ....Mch. 1 to 15  
 Denison, Texas .....Mch. 24 to Apr. 7
- M. M. Bussey, 116 W. Ramona Blvd., Wilmar, Calif.
- Harmon Calver, Song Evangelist, Musician and Artist, Nauvoo, W. Portsmouth, Ohio
- 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, Bethany, Okla.  
 Hinton, Okla. ....Mch. 4 to 17
- F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.  
 Columbia, Ky. ....March 3 to 17
- H. Chaney and Wife, 15 South 10th St., Duncan, Okla.  
 Oklahoma City, Okla. (Bethel Tabernacle) .....Mch. 24 to Apr. 7  
 Open Date .....Apr. 8 to 21
- Jacob A. Cope and Wife, Larimore, No. Dak.  
 Fergus Falls, Minn. ....March 10 to 24
- C. T. Corbett and Wife, 110 Edith, Dayton, Ohio  
 Xenia, Ohio .....March 4 to 17  
 Bethany, Okla. ....March 20 to 22  
 Rochester, Mich. ....Apr. 1 to 14  
 Lowell, Mich. ....Apr. 15 to 28  
 Flint, Mich. (521 McKeighan) .....Apr. 29 to May 12
- Ernest Coryell, Viborg, S. Dak.  
 Huston, Ida. (Sunny Slope Ch.) .....Feb. 24 to March 17  
 Payette, Idaho .....March 20 to 31  
 Idaho Falls, Idaho .....Apr. 21 to May 5
- C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio  
 Hutchinson, Kans. ....March 17 to 31  
 Kansas City, Kans. ....April 1 to 14
- Prof. C. C. and Margaret Crammond, 726 1/2 W. Washtenaw St., Lansing, Mich.
- Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.  
 New Haven, Conn. ....March 12 to 24  
 Elmira, N. Y. ....March 26 to April 7
- J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas

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San Francisco, Calif. (1st Ch.) . . . . .  
. . . . . Apr. 21 to May 5  
Oakland, Calif. . . . . May 12 to 26
- R. A. Denton, 304 N. Emma St., Christopher, Ill.  
Christopher, Ill. . . . . Mch. 17 to Apr. 7
- M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa  
LaMoure, S. Dak. . . . . Mch. 24 to Apr. 7
- H. N. Dickerson, 2608 Newman, Ashland, Ky.  
Peoria, Ill. . . . . March 3 to 17  
Jackson, Ohio . . . . . March 19 to 31  
Lincoln, Ill. . . . . Apr. 2 to 14  
Columbus, O. (Linden Ave.) . . . . . Apr. 15 to 28  
Ashland, Ohio . . . . . Apr. 30 to May 12
- The Dixie Radio Quartet, Box 616, Blytheville, Ark.  
Blytheville, Ark. . . . . Mch. 1 to 23  
Blackwell, Okla. . . . . Mch. 24 to Apr. 14
- A. J. Duke, Preacher, Singer, Guitar and Banjo player, Clam Falls, Wisc.  
Open Date . . . . . Mch. 23 to Apr. 7  
Forest Center, Wisc. . . . . Apr. 14 to 21
- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.  
Chicago, Ill. (Preach. Meet.) . . . . . Mch. 14 to 15  
Olivet, Ill. (Home) . . . . . March 16 to 18
- Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave. Kansas City, Mo.  
Oklahoma City, Okla. (Union Gospel Mission) . . . . . March 3 to 17  
Britton, Okla. . . . . Mch. 21 to Apr. 7  
Oklahoma City, Okla. (So. Side) . . . . . Apr. 10 to 28  
Malden, Mo. . . . . May 1 to 19
- Loren V. Duff, Song Evangelist and Guitarist, 257 N. Bellevue Place, Indianapolis, Ind.  
Salem, Ind. . . . . Mch. 10 to 24  
Open Date . . . . . Mch. 24 to Apr. 7  
Clermont, Ind. . . . . Apr. 7 to 21  
Open Dates
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.  
Minnie Echols, Littlefield, Texas
- Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.  
Cleveland, Okla. . . . . March 3 to 17  
Drumright, Okla. . . . . Mch. 22 to Apr. 7
- Edwards Evangelistic Ladies' Quartet  
Lindsay, Calif. . . . . March 3 to 17  
Portland, Ore. (Calvary Church) . . . . .  
. . . . . March 31 to April 14  
Salem, Oregon . . . . . Apr. 21 to May 5
- E. W. Elliott, Preacher and Singer, 503 Delaware, Denver, Colo.
- Harry Fagan and Wife, Singer, Pianist and Children's Workers, Carmichaels, Pa.  
Open dates.
- Kirby Fields and Wife, Singers, 1610 Central Ave., Anderson, Ind.
- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.  
Wellborn, Fla. . . . . March 13 to 31
- G. C. Flannery, Ottawa, Kansas.  
Open Dates . . . . . March
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.  
Muncie, Ind. . . . . March 11 to 24  
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  
Toledo, O. (Chr. Union Church) Mch. 7 to 17
- C. B. Fugett, 2613 Newman St., Ashland, Ky.  
Henryetta, Okla. . . . . March 11 to 24  
Ponca City, Okla. . . . . Mch. 25 to Apr. 7  
Akron, Ohio . . . . . Apr. 10 to 21  
Columbus, Ohio . . . . . Apr. 22 to May 5  
Inez, Ky. . . . . May 8 to 19
- 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.  
Enid, Okla. (1st Evang.) . . . . . March 3 to 17  
Newton, Kans. (Naz.) . . . . . Mch. 18 to 31  
Wichita, Kans. (1st Naz.) . . . . . Apr. 1 to 14  
Mt. Hope, Kans. (M. E.) . . . . . Apr. 16 to 28  
Meridian, Ida. (Naz.) . . . . . May 5 to 19
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.  
Red Bluff, Calif. . . . . March 3 to 24  
Stockton, Calif. . . . . March 31 to April 21  
Los Angeles, Calif. . . . . Apr. 28 to May 19
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas  
Howard, Kans. . . . . March 5 to 24  
Open Date . . . . . March 25 to April 7  
Wichita, Kans. (West Side Naz.) . . . . . Apr. 8 to 21
- Mrs. Morris Gill, Evangelist, 2923 Troost Ave., Kansas City, Mo.  
Ontario, Calif. . . . . Mch. 10 to 24  
Hobbs, New Mexico . . . . . April 7 to 28
- The Gospel Team, 309 East 9th St., Wellston, Ohio  
Cincinnati, O. (Preach Meet.) Mch. 12 to 14  
Jackson, O. (Nazarene) . . . . . Mch. 18 to 31  
Lettridge, O. (U. B.) . . . . . Apr. 1 to 21  
Open Date . . . . . Apr. 22 to May 4  
Dayton, Ohio (Nazarene) . . . . . May 5 to 19
- Otto M. Grace, 303 Barnhart St., Marion, Ohio  
Cincinnati, Ohio (Preach. Meet.) . . . . .  
. . . . . March 12 to 15
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.  
Montrose, Colo. . . . . March 7 to 24
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.  
Jacksonville, Ill. . . . . March 3 to 31
- A. E. Guyer, Y. M. C. A., Oklahoma City, Okla.
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.  
Palo, Ky. . . . . Mch. 16 to Apr. 3  
Lexington, Ky. (Preach. Meet.) . . . . .  
. . . . . Apr. 3 to 5
- Howard Hamlin, Evangelistic Singer and Musician, 521 Quitman St., Denver, Colo.
- Lee L. Hamrie, 1341 S. First St., Abilene, Texas  
Open Date for Kansas . . . . . After March 10
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.
- H. J. and Vivian Hart, Bethany, Okla.  
Laurel, Mont. . . . . Mch. 15 to 31  
Basin, Wyo. . . . . Apr. 3 to 21  
Eureka, Calif. . . . . Apr. 28 to May 19
- Harvey H. Hartman, Natoma, Kansas  
Paleo, Kans. (Canaan Chapel) . . . . .  
. . . . . Mch. 24 to Apr. 7
- B. H. Haynie, 2923 Troost Ave., Kansas City, Mo.  
Bernie, Mo. . . . . March 3 to 17
- Hill Evangelistic Party, Evangelist and Singers, 1410 Center St., Portsmouth, Ohio.
- Roy L. Hollenback, Cambridge City, Ind.  
Dickinson, N. Dak. (Gen. Del.) . . . . .  
. . . . . Mch. 17 to Apr. 8  
Billings, Mont. . . . . Apr. 14 to 21  
(506½ North 30th St.)  
Klamath Falls, Ore. (2150 Orchard Ave.) . . . . .  
. . . . . Apr. 28 to May 12
- The Hoot Brothers, Olivet, Ill.  
Francisco, Ind. . . . . March 10 to 24  
Poland, Ind. (Jordan Naz.) . . . . . Mch. 31 to Apr. 7
- Misses Vera Howerton and Vera Carter, 2234 N. Arkansas, Wichita, Kansas.  
Howard, Kansas . . . . . Mch. 11 to 24  
St. Louis, Mo. . . . . Mch. 31 to Apr. 14
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.  
Poteau, Okla. (Gen. Del.) . . . . . Mch. 1 to 17  
Bethany, Okla. (Preach. Meet. care Gen. Del.) . . . . . Mch. 19 to 22  
Davenport, Okla. (Gen. Del.) . . . . . Mch. 23 to 31  
Open Date . . . . . Apr. 7 to 21  
Sherman, Texas (1209 East Chaffin St.) . . . . .  
. . . . . Apr. 28 to May 12
- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn.  
Jasper, Fla. . . . . Mch. 13 to 31
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.  
Worcester, Mass. (1st Church) March 17 to 31  
Framingham, Mass. . . . . April 2 to 14  
Michigan District Tour . . . . . April 17 to May 5
- Andrew Johnson, Wilmore, Ky.  
Wright City, Mo. . . . . Feb. 28 to March 17
- Harold C. Johnson and Wife, 518 W. Monroe St., Springfield, Ill.  
Allentown, Pa. . . . . March 5 to 17  
Penns Grove, N. J. . . . . March 19 to 31  
Dayton, Ohio (Gen. Del.) . . . . . Apr. 2 to 14
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.  
Peoria, Ill. . . . . Mch. 3 to 17  
Harvey, Ill. . . . . March 27 to April 7  
Freeport, Ill. . . . . April 8 to 21  
Georgetown, Ill. . . . . Apr. 22 to May 5
- Johnson Sisters, 1022-13th Ave. South, Minneapolis, Minn.  
Florida District (5010 N. W. 5th Ave., Miami, Fla.) . . . . . Jan. 1 to April 1
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio  
Akron, Ohio (Wesleyan Church) . . . . .  
. . . . . March 26 to April 7  
Akron, O. (Pleasant Valley M. E. Church) . . . . . Apr. 10 to 21
- Lum Jones, Ada, Okla.  
East Liverpool, Ohio . . . . . Mch. 13 to 31  
Youngstown, Ohio . . . . . Apr. 1 to 14  
Barberton, Ohio . . . . . Apr. 15 to 23  
Cincinnati, O. (Carthage) . . . . . Apr. 30 to May 12
- Robert G. Jones, Tilden, Ill.  
Brazil, Ind. . . . . March 3 to 24  
Harvey, Ill. . . . . Mch. 27 to Apr. 14  
Kewanee, Ill. . . . . Apr. 21 to May 5
- Edward A. Keib, Blind Boy Preacher, Singer and Musician, R. D. 7, Perry Highway, Bellevue, Pa.
- E. M. Kennedy and Wife, Evangelists and Music Teachers, 206 S. Scott St., Sikeston, Mo.  
St. Louis, Mo. (1323 Shenandoah) . . . . .  
. . . . . March 13 to 24
- Fred P. Kerst, 1238 Broadway, Vincennes, Ind.
- Donna Key and Ila May Wooten, Evangelist and Singer, Ford Kans.  
Kemah, Tex. (Friendswood P. O.) Mch. 6 to 31  
Cimarron, Kansas . . . . . Apr. 7 to 28
- Harold Kiemel, 1425-7th St., Greeley, Colo.  
Midway City, Calif. . . . . Mch. 6 to 24  
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  
McComb, Miss. . . . . Mch. 3 to 17  
Magnolia, Miss. . . . . Mch. 18 to 31
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa  
McComb, Miss. . . . . March 3 to 17  
Magnolia, Miss. . . . . March 18 to 31
- Floyd W. Kline, Gospel Singer, Columbus, Ga.  
Milton, Pa. . . . . March 4 to 17
- Knippers Brothers and Parker, Gospel Singers, Lawrenceburg, Tenn.  
Lexington, Ky. (1st Church) . . . . . Mch. 3 to 17  
Cincinnati, O. (Stanton Ave.) . . . . . Mch. 17 to 31
- Joy and Mary Latham, Wilmore, Ky.  
Bowling Green, Ohio . . . . . Mch. 15 to 24  
Fort Dodge, Iowa . . . . . March 31 to April 14
- Mason Lee, 217 Division St., Huntington, W. Va.  
Oxford, Pa. . . . . March 10 to 24  
Belle, W. Va. . . . . March 31 to April 14  
Charlotte, N. C. . . . . Apr. 21 to May 5
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson, Kansas
- LeRoy A. Lindsley, 230 Leon St., Syracuse, N. Y.  
Owego, N. Y. . . . . Feb. 24 to March 17
- V. W. and Marguerite Littrel, 1007 Concord Ave., Akron, Ohio  
Racine, Wis. (Central Church) Mch. 17 to 31
- Joseph L. Logsdon, Jr., 1212 Bresee Ave., Pasadena, Calif.  
Watsonville, Calif. . . . . Beginning Feb. 20
- Holland London, 2923 Troost Ave., Kansas City, Mo.  
Hammond, Ind. (1st Church) March 12 to 24  
Homy, Okla. . . . . March 31 to April 14  
Texarkana, Texas . . . . . April 16 to 28
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.  
Lincoln, Nebr. . . . . Mch. 12 to 18  
Washington, D. C. (1st Church) . . . . .  
. . . . . Mch. 24 to Apr. 7
- W. S. Luallen, Chalk-talk Artist and Evangelist, Gen. Del., Bedford, Ind.
- H. H. McAfee and Wife, Box 534 Lakeland, Fla.  
Lakeland, Fla. (1st Church) March 10 to 24  
Tampa, Fla. (1st Church) March 24 to April 7  
Macon Ga. (1st Church) . . . . . Apr. 14 to 28
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.  
Wesleyville, Pa. . . . . Mch. 3 to 24  
Patchogue, L. I., N. Y. . . . . Mch. 31 to Apr. 14  
Claytonia, Pa. (care Gen. Del. West Sunbury, Pa.) . . . . . Apr. 21 to May 5  
Niles, O. (Pittsburgh District Assembly) . . . . .  
. . . . . May 8 to 12
- J. B. McBride, 1234 N. Mentor Ave., Pasadena, Calif.  
Pomeroy, Wash. (Gen. Del.) . . . . . Mch. 17 to 31  
Byers, Kans. (Meth. Church) . . . . . Apr. 7 to 21  
Port Arthur, Tex. (Grace Naz.) . . . . .  
. . . . . Apr. 28 to May 12
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.  
Ft. Collins, Colo. . . . . March 14 to 31
- Marvin P. McCoy, Box 425, Edinburg, Texas
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.  
Columbus, Ind. . . . . Mch. 10 to 21  
Bloomington, Ill. . . . . Apr. 12 to 28
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.  
Cleveland, Okla. . . . . March 3 to 17  
Bartlesville, Okla. . . . . March 24 to April 7  
St. Louis, Mo., (1st Church) . . . . . Apr. 14 to 28  
Ossian, Ind. . . . . Apr. 30 to May 12
- A. McNaughton, 3753 Upton Ave. North, Minneapolis, Minn.
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.  
Pasadena, Calif. (1st Ch.) . . . . . March 17 to 31  
Oklahoma City, Okla. (1st Ch.) . . . . .  
. . . . . April 7 to 21  
Ashland, Ky. (1st Church) Apr. 28 to May 12

- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, Ft. Wayne, Ind.  
Bluffton, Ind. (404 W. South) March 8 to 31  
Garrett, Ind. (Route 1) March 31 to April 21  
Muncie, Ind. (315 Columbia St.) .....Apr. 21 to May 5
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.  
San Angelo, Texas .....Feb. 20 to March 17  
Wichita Falls, Texas .....March 24 to April 7  
Akron, Ohio .....April 9 to 21  
Lake Charles, La. ....Apr. 23 to May 5
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.  
East Liverpool, Ohio .....March 13 to 31  
Youngstown, Ohio .....April 1 to 14
- E. Clay Milby, Song Evangelist, Greensburg, Ky.  
Sebring, Ohio .....March 4 to 17  
Waverly, Ohio .....March 18 to 31  
Middlesboro, Ky. ....April 7 to 21  
Nashville, Tenn. ....Apr. 22 to May 5
- G. E. Miller and Wife, 1612 Lynn Ave., Turtle Creek, Pa.  
Beaverdale, Pa. ....Mch. 17 to 31  
Louies, W. Va. ....Apr. 7 to 21
- James Miller, 1114 King Ave., Indianapolis, Ind.  
Orlando, Fla. ....March 10 to 24  
Joliet, Ill. ....March 31 to April 14
- O. C. Minglehoff, Douglas, Ga.  
Haverhill, Mass. ....March 10 to 24  
Keene, N. H. ....Apr. 8 to 21  
Wollaston, Mass. ....Apr. 24 to 28  
Sebasco, Maine .....Apr. 28 to May 12
- W. H. Minor, Bethany, Okla.  
Palestine, Tex. (540 E. Dallas) .....Mch. 10 to 24  
Dalhart, Texas .....Mch. 29 to Apr. 14  
Holdenville, Okla. ....Apr. 21 to May 5
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.  
Mounds, Ill. (Gen. Del.) .....March 10 to 24  
Malden, Mass. (8 High St.) .....March 31 to April 14  
Champaign, Ill. (510 E. White) .....Apr. 18 to May 5
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio  
Davenport, Okla. ....March 3 to 17  
Drumright, Okla. ....Mch. 24 to Apr. 7
- Oliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.  
El Reno, Okla. (109 W. Jenkins) .....March 12 to 31  
Marseilles, Ill. (Gen. Del.) .....Apr. 7 to 21  
Huntington, W. Va. (Gen. Del.) .....Apr. 22 to May 5
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.  
Hewitt, Minn. ....Mch. 4 to 14  
Cleveland, Ohio (West Side) March 17 to 31  
Freeport, Ill. ....April 7 to 21
- H. T. and Lillie Nyhus, Rosholt, 8. Dak.
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.  
Enid, Okla. ....Mch. 22 to Apr. 7  
Marlow, Okla. ....Apr. 12 to 28
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.  
Snoqualmie, Wash. ....Feb. 26 to Mch. 17  
San Diego, Calif. (1st Church) .....Mch. 24 to Apr. 7  
Somerton, Ariz. ....Apr. 10 to 28
- R. O. Parry and Three Sons (Firebrand Trio), 922 N. New St., Bethlehem, Pa.  
Ephrata, Pa. ....March 3 to 17  
Open Dates .....After March 17
- Daniel E. Patrone, Evangelist and Violinist, 110 E. Washington St., Lisbon, Ohio  
LaCrosse, Wis. ....March 4 to 27
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio  
New Haven, Conn. ....March 12 to 24  
Elmira, N. Y. ....March 26 to April 7  
Sharon, Pa. ....April 9 to 21
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio  
Open Date (change) .....Mch. 17 to 31  
Warren, Ohio (2nd Church) .....Apr. 7 to 21  
Greentown, Ohio .....Apr. 23 to May 5  
Niles, O. (Pitts. Dist. Assem.) May 8 to 12
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.  
Louisburg, Kans. ....March 17 to 31
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.  
Shafsbury, Mich. ....March 6 to 17  
Tecumseh, Mich. ....March 20 to 31
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.  
Open Date .....Mch. 17 to 31  
Bellaire, Ohio .....Apr. 1 to 14  
Wheeling, West Va. ....Apr. 15 to 28
- Maurice and Virgelene Richardson, 309 N. College St., Spencerville, Ohio  
Plymouth, Mich. ....March 3 to 17
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.  
Indianapolis, Ind. (Gen. Del.) March 3 to 17  
Charlotte, N. C. (1st Church) .....Apr. 21 to May 5
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio  
Niles, Ohio .....March 17 to 31
- W. R. Robinson and Wife, Chalk-talk Artist and Preacher, Route 4, Hennessey, Okla.
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 535 N. W. 8th St., Miami, Fla.
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio  
Cincinnati, Ohio (1st Church) March 17 to 31  
Tulsa, Okla. ....Apr. 7 to 21  
Holidays Cove, W. Va. ....Apr. 22 to 27
- Perry Road, 948 Anderson St., Bristol, Tenn.-Va.  
New Castle, Pa. (1st Church) March 10 to 24  
Lebanon, Tenn. ....April 9 to 21
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky  
Florida District (Address Gen. Del., Ft. Lauderdale, Fla.) .....Jan., Feb., March
- J. D. Saxon, Greenbrier, Tenn.  
Mobile, Ala. ....Mch. 10 to 24  
Erin, Tenn. ....Mch. 25 to Apr. 7
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.  
Warren, Pa. ....March 3 to 17  
Alliance, Ohio .....March 19 to 31  
Kansas City, Mo. (1st Church) April 7 to 21
- C. C. Sellards, Clifton Hill, Mo.
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.  
Fowler, Colo. ....March 10 to 24
- G. H. Shaffer, Winchester, Ind.  
Durban, West Va. ....Mch. 10 to 24
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.  
Fairbury, Nebr. ....March 3 to 17  
Garden City, Kans. ....March 24 to April 7  
Anthony, Kansas .....Apr. 8 to 21
- C. E. Shumake, 2722 Eads Ave., St. Louis, Mo.  
Harrisburg, Ill. ....Mch. 11 to 24  
Blackwell, Okla. ....Mch. 25 to Apr. 14  
Esther, Mo. ....Apr. 21 to May 5
- R. J. Smeltzer, 1353 Electric Blvd., Alliance, Ohio  
Canonsburg, Pa. ....March 3 to 17
- Burl Sparks, Song Evangelist, Seymour, Ind.  
Danville, Ill. ....Mch. 18 to 31
- Fred St. Clair
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.  
Lynn, Mass. ....March 3 to 17  
Cambridge, Ohio .....March 24 to April 7
- Stofer-Bierce Evangelistic Party (Rev. and Mrs. T. W. Stofer and Professor Jack Bierce) Knox, Ind.  
Evansville, Ind. (Gen. Del.) .....March 21 to April 7  
Terre Haute, Ind. ....Apr. 14 to 28
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lansing, Mich.  
Freeport, Mich. ....Mch. 3 to 17  
Grand Ledge, Mich. ....Mch. 24 to Apr. 14
- John D. Sturk, Evangelist and Singer, 1207 Walker St., Flint, Mich.  
Open Dates
- Fred W. Suffedil, 348 N. Robinson St., Los Angeles, Calif.  
Redlands, Calif. (317 Citrus St.) Mch. 3 to 24  
Hawthorne, Calif. ....Mch. 31 to Apr. 14
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.  
Birmingham, Ala. ....Mch. 10 to 24
- E. C. Tarvin, California, Ky.  
Lavelle, Pa. ....March 3 to 17  
Open Date .....Mch. 24 to Apr. 7  
Bloomington, Ill. ....Apr. 12 to 28
- Austin M. Taylor, Song Evangelist and Accordionist, 6753 Sangamon St., Chicago, Ill.
- E. G. Theus, Box 982, Bethany, Okla.  
Sublette, Kansas .....Mch. 3 to 17  
Wichita Falls, Texas .....Mch. 24 to Apr. 7  
Open Date .....Apr. 9 to 21  
Lake Charles, La. ....Apr. 23 to May 5
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.  
Evansville, Ind. (Luttrull Tabernacle, care Box 633) .....March 3 to 17  
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
- John Thomas, Wilmore, Ky.  
Cardiff, "Cory Hall" .....March 16 to 30  
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
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio  
Laconia, N. H. ....Mch. 12 to Apr. 5  
Cleveland, O. (1st Church) .....Apr. 8 to 14
- J. C. and Dorothy Tryen, 516 S. Lorraine St., Wichita, Kans.  
Open Date .....Feb. 26 to March 17
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio  
Open Date (postponement) .....Mch. 3 to 17
- E. E. and Ora J. Turner, Greensboro, Ind.  
East Chicago, Ind. ....Apr. 21 to May 5
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.  
Akron, Ohio .....March 10 to 24  
Grafton, West Va. ....March 31 to April 14  
Marietta, Ohio .....Apr. 16 to 28
- N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W. Pine St., Canton, Ill.  
Mercer, Wis. ....Mch. 17 to 26  
Reserved .....Mch. 27 to Apr. 10  
Clam Falls, Wis. ....Apr. 14 to 28
- H. F. Vogt, 334 Pacific St., Camas, Wash.  
Harper, Ore. ....March 5 to 17  
Camas, Wash. ....March 26 to April 14  
Eagle, Idaho .....Apr. 16 to 28
- Harold L. Volk and Wife, 550 Galapago St., Denver, Colorado  
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, Ohio  
Miamisburg, Ohio .....March 4 to 17  
South Bend, Ind. ....March 18 to 31  
Manchester, Ohio .....April 7 to 21
- J. C. Walker, 921 Third St., Portsmouth, Ohio  
Hays, Kansas .....Mch. 6 to 22  
Attica, Kans. ....March 24 to April 7  
Scott City, Kansas .....Apr. 8 to 28
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.  
Franklin, Pa. (Gospel Tab.) .....Mch. 10 to 31  
Open Date—preferably in East. ....Apr. 1 to 14  
Nashville, Tenn. (Dixie Tab.) Apr. 21 to May 5
- K. S. White, Bethany, Okla.  
Monroe, Wash. ....Mch. 10 to 24  
Kalama, Wash. ....Mch. 31 to Apr. 7
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall  
Lufkin, Texas .....Mch. 17 to 31  
Vidor, Texas .....Apr. 7 to 21  
Open Date .....Apr. 24 to May 5
- F. E. Wiese, Drawer C. Arlington, Texas
- C. B. Winland, Mt. Vernon, Ohio  
Open Dates .....Feb. 17 to March 24  
St. Louis, Mo. ....April 7 to 21
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.  
Council Bluffs, Ia. (Gen. Del.) March 4 to 20  
Muscatine, Ia. (Gen. Del.) .....March 21 to 31  
Davenport, Iowa (Gen. Del.) .....Apr. 1 to 14  
Waterloo, Iowa .....Apr. 15 to 28  
Centerville, Iowa .....Apr. 29 to May 12
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.  
Topeka, Kans. (1st Church) March 17 to 31  
Flint, Mich. (1st Church) .....April 7 to 21  
Pueblo, Colo. ....Apr. 28 to May 12
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.  
Wilmington, Del. ....March 10 to 24  
Hanover, Pa. ....March 25 to April 7
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.  
East Palestine, Ohio .....Feb. 27 to Mch. 17  
Parkersburg, W. Va. ....Mch. 24 to Apr. 7
- Lucille Cox Younger, Chalk-talk Artist and Children's Worker, 401 W. North St., Winchester, Ind.  
New Jersey .....March 12 to 24
- E. E. Zachary, Box 103, New Castle, Ind.  
Avon Park, Fla. ....Mch. 10 to 24  
Evansville, Ind. (Preacher's Meeting) .....Mch. 27 to 31  
Clermont, Ind. ....Apr. 7 to 21

## "THE MORNING COMETH!"

Esther E. Reeks

THE world has been passing through a time when it has seemed to some as though all that Christian hearts held dear was slipping away. Moral standards have seemed completely upset; evil of every kind has been rife; even religion has often seemed to have lost its power and the darkness of infidelity to have settled over the world. Like those of ancient times, we may well call out, "Watchman, what of the night?" Happily, there sounds out from many corners the answer, "The morning cometh!"

Perhaps we of narrowed outlook fail to catch the new gleam and believe that things are growing worse instead of better. But let us remember that, "It is always darkest just before dawn," and let us look for a few minutes at some of the signs observed by others.

An interesting article regarding the situation in China appeared a short time ago in *The Call to Prayer*, missionary organ of the National Holiness Association. In it Rev. J. J. Moe, the author, says, "Many of her leaders are awakening to the fact that China not merely needs material enrichment, but is in desperate need of moral improvement and spiritual rebirth."

This attitude, he says, is so marked that missionaries from other lands are taking notice. He refers especially to "one famous missionary from India," who, after a recent visit to China, where he met with all classes of her people and conducted religious meetings in the larger centers, reported that the Chinese are "susceptible to the moving of the Spirit of God as never before."

In the same article, Mr. Moe says, "A moral reform movement is now in progress of development." This is called, "THE NEW LIFE MOVEMENT," and its purpose is to improve the habits and morals of the people. Many of the leaders are Christians. Among other things, he tells us, "They have discovered that cigarette smoking is injurious, so they are putting the ban on this habit. Their methods are so effective that in one large city in central China the dealers complain that the sale of cigarettes has been reduced one-half."

So much for China. How about things in America? Again let us hear from a missionary and his wife, who have recently returned here after six years in Assam.

These people tell us that for several years stories had reached them of terrible doings in the homeland. Reports had it that infidelity was rife here, even in the churches, that all mission-

ary interest was dead, that morals were forgotten, and that selfishness ruled everywhere. A dark picture indeed! Yet one that most of us know had at least a slight foundation in truth.

So impressed were these dear people with what they heard that they looked forward to their coming furlough with dread, and even questioned whether, in spite of their great need of change, it would not be wiser to remain on the field rather than expose their three young boys to the conditions at home. But for reasons of health this was not permitted by the board; and so they sailed for America, arriving here last spring.

And what did they find? Everywhere courtesy and kindness. Dock hands, street car and railroad employees, hotel clerks, salesmen and saleswomen of every sort, showed the greatest spirit of helpfulness.

And when they slipped into the back seat of a big city church expecting to listen to a modern sermon devoid of any trace of true religion, they were most happily disappointed in hearing only the gospel, presented in such a way as to warm their hearts and fill them with new faith and courage. At the close they were met with a hearty handshake from the pastor; their identity was discovered, and nothing would do but they must all go home with him to dinner, after which they spent an afternoon of such real Christian fellowship as they will not soon forget.

And so it has been wherever they have gone. They admit that no doubt some of the things they heard of America while in Assam may be true, but they have yet to find any proof of it in their own experience. Perhaps a year ago they could not have said as much. For is it not possible of America as of China that her people are waking up to their need of a better way of living and turning their faces Godward once more?

"Have you had a happy Christmas?" was asked just the other day of a dear old lady who for many years has been a helpless invalid on a bed in our County Hospital.

"Oh, very!" she answered. "I never knew people to be so kind and thoughtful to everybody and so full of the real Christ spirit at Christmas time as they have been this year. I think the hard times must have turned them to God and made them more sympathetic and anxious to be of help to others."

And so it seems the light is breaking, the morning of a better day is at hand.